



TO THE Most excellent, mightie, and religi-

Ous Princesse, ELIZABETH, by the grace of God QVEENE of England, France, and Ire-

land, defender of the true Christian faith, &c.



F almightie God (most gratious souereigne Ladie) had but as meanlie furnished mee with vnderstanding and vtterance, as hee hath plentifullie inriched your M aiestie with manie most excellent gifts and graces, my penne at this time would runne more agreeable to your Highnesse eares, and my words pearse more deepe into your Princelie breast. Then might I, though with some

boldnesse, yet with all humblenesse, approch your presence, and present you with such matter, as God by his holie spirit hath offered mee: and in such inaner as might be most liking to your godlie disposition. Not that I poore simple man can prefer aught as yet withnowne to your excellent Maiestie, to whom God in his sonne Christ hath imparied as great abundance of his wisedome and knowledge, as slesh & bloud in this life can well conceiue, but that I have of long time beeve carried with an extraordinarie zeale and desire incomparable once in my life, hy some perpetuall record of your roial name, to give an outward testimonie of mine inward hart, and an assured seale of my bounden dutie, so long borne to your manifold vertues, religious prosession, and high estate. And for the better performance of this my determined purpose, perceiving my selfe, though not unwilling, yet whable to publish anie worke wholie of a. iij. mine

mine owne deuise, woorthie the regard of so great a Prince, and the reading of so indiciall a censure, I resolved at last upon this booke: a worke, not so long, as learned; conteining matter, not so hard, as true: written by an Author, not so late, as famous, which I have faithfullie translated, and partlie gathered, and wholie dedicated to your excellent Maiestie. For as all scripture inspired from above, is profitable to teach, to reprooue, to correct, and to instruct in righteousnesse, that the man of God may be wife vnto saluation, and perfect vnto all good works: so in this worke is drawne a perfect forme of the most ancient religion, true feruice of God set downe by the Apostles. In it is reprodued the luge heape of herefies and errours sproong up in the church, since the incarnation of Christ, with the particular discouerie of the Romane Antichristian kingdome: In it is comprised a due correction of sundrie defaults in life, and defects in government: In it is delivered a perfect instruction for soundnesse of conscience and sinceritie of conversation to all estates: besides manie special comforts to the troubled, exhortations to the slowe, persuasions to the doubtfull, incouragements to the forward, reprehensions of the obstinate, explications of hard scriptures, distinctions of difficult saiengs, discoueries of false arguments, and definitions of diffuse questions. And as for the Authour in a word or two: neuer was there yet found anie aduersarie so envious, as to denie his learning; nor so subtill, asto refell his arguments; nor so wise, as to ouer-reach his discretion; nor so terrible, as to drive him from his godlie purpose; no nor so malicious, as to slander his life: wherein he bestowed his time, and behaued himselfe not onelie as a right Euangelist, but (if it be lawfull so to saie) sis a verie Apostle. Wherefore, I most humblie beseech your Maieflie, that according to your accustomed gratious fauour, it will please you to be partaker of these fruits of his, and protector of these labours of mine, some and sproong up, ripened and gathered, begun and ended within the walles of your Highnesse Court, by your most faithfull and loiall subiect and servant.

But now in making mention of this matter, I cannot but call to mind with ioie and reverence, that this our native countrie did first of all kingdows in the world, faithfullic receive, and publikelie professe the religion of Christ, And it reioiseth me much more, that after so long and so foule

a fall of the house of God, this of all other kingdoms did first open lie indeuour to repaire the ruines thereof: a principall labourer in which worke was D. Peter Martyr, who long susteined opon his owne, and almost onlie shoulders the greatest weight of this burthen: but most of all doo I praise the Lord even from my hart, that after satur our ancient enimie had giuen a sharp assault vpon Gods saints, who began to laic both their heds & their hands to the new building of this temple, the Lord, by your Maiestie, though weake in respect of your sex, yet strong by his power (who chooseth the weake things of this world to confound the strong, that his power might appeere in our infirmitie) repelled his violence, defeated his practifes, withstood his force, ouerthrew his complices, and proceeded to the reedification of his church. O that blessed daie, wherein your Maiestie was placed in your roiall seate, to restore the decaied church, so long captinated under cruell Pharao and idolatrous Nabuchad-nezar! wherein the bloud of so manie thousand servants of God was saved from the vile hands of Antichristian tormentors: wherin the desperate estate of poore seelie afflicted banished soules was recourred and restored by a mightie hand and stretched-out arme, from Babylon, to Ierusalem; from Dan & Bethel, to the holie hill of Sion; from Superstition, to religion; from idolatrie, to true worship; from the heathenish masse, to a chri-Itian Communion: from papisticall rites, to apostolical ceremonies: from beads to praiers; from legends to sermons; from bondage to libertie: and euen as it were from hell to heauen. O that all Christian English harts would celebrate that happie daie with all ioifull solemnitie, with all praises to God, and praiers for you, who reduced us in triumph, your selfe as principall captine leading the danse before the arke of the Lord! It was your Maiestie that reviwed those good and godlie decrees, which your most renowmed father and gratious brother had made for the repairing of the Lords tabernacle. You sent laborers onto the building you prescribed them perfect rules, whereby to square euerie stone and peece of timber according to the paterne that the Lord shewed Moses in the mount: You commanded them to raise their building vpon the foundations of the prophets and apostles, Fesu Christ being the head corner stone. But ô lamentable case to be sorrowed of all such, as seeke saluation in Christ alone, and sigh with unspeakable grones to seethe perfect sinishing and

furnishing

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For so renowmed is your name and honour among all godlie Princes, as no enuie can diminish your glorie; so trulie doo your people loue you, as no secret treason can be hid from your person; so wise and circumspect is your Councell, as no forreine practifes can preuaile against you; fo strong is your Kingdome, so well furnished your munition, so terrible your nauie, and so steds fast your fortune. Againe, so valiant are your subjects, so manie in number, so frequented with victories, so readie to your defense, so assured to their countrie, and so zealous in religion: On the other fide, so godlie are your owne purposes, so miraculous your proceedings, so peaceable your desires, so bountifull your benefits, and so cleare your owne conscience; so cleare, I saie, speciallie from the bloud of all men, as there remaineth no more in this worke of yours, but that you otterlie shake off all feare, and put your trust in the Lord of hosts, and so finish this glorious building. Which being performed, blesse you with Salomon all the church of I frael, and with all your people give thanks vnto God the father in his deere sonne, bicause he hath dealt mercifullie with you, and made you more gratious and honourable in his fight, than anie King and Prince of the earth. And now, as your Maiestie for your owne part, by the speciall assisting grace of God, hath beene hitherto, and is at this daie, and shall by Gods grace for ever be throughlie setled and grounded on the right side, of all questions now in controuersie betweene vs and our aduersaries; so to the end that your people may continuallie understand how they have beene carried awaie by false teachers from the sinceritie and singlenesse of the Gospell published by the Apostles, and established in this your realme, unto a multitude of erronious opinions and mans inventions: and that no faithfull subject hereafter may instlie complaine of ignorance, or pretend a readinesse to followe the truth, if it were rightlie taught, and easie to be found; your Maiestie of your godlie zeale, hath vouch safed to suffer the works of manie learned and true professors to haue free course in all your dominions to all good and godlie effects and purposes. Wherein you have not onlie performed all the good parts of a gratious Christian Queene; but have thereby saued infinite soules, which otherwise without the benefit thereof had lived still in blindnesse, and died in danger of everlasting damnation. Wherefore, seeing this booke of D. Peter Martyrs Common pla-

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ces, among and aboue all other bookes written of like argument will most fullie and sufficientlie satisfie all those that read the same with a single eie, and bring not with them consciences unsensible, seared up with an hot iron: and seeing all the doctrine herein comprehended, is agreeable to the word of eternall life, and conformable to the religion restored in this your Realme, I am eftsoones most humblie to desire your M aiestie, that the same may obteine free passage throughout your Kingdome. Whereby your Maiestie, besides all other benesits, for the which I stand most deepelie bounden onto your Highnesse, shall heape vpon me a gratious fauour, by vouch fafing my labours so great a credit : vpon the Author himselfe, by giving him so famous a testimonie: vpon your naturall subiects, by granting them so singular a commoditie: yea & vpon your selfe, by witnessing to all posteritie and succeding ages, how highlie you esteeme the learning and vertue of so excellent a man. Finallie, you shall doo that, which will redound to the glorie of almightie God, to the credit of the time, the increase of the church, the furtherance of the Gospell, the extirpation of error, the aduancement of vertue, and to the otter overthrowe of all vngodlinesse togither with Antichrist and all his adherents:

At your Maiesties Court in Greenewich the eight of Maie. 1583.

Your Maiesties most humble subject and faithfull servant,

ANTHONIE MARTEN.



To the Christian Reader.



Mong all the fundrie and manifold affaires of this shortlife of ours, there is nothing (good Christian Readers) that so neerlie toucheth man, whether we regard the end wherevero he was first made, or the southern which he hash obtained by Christ, or the southern and be carried with a continual desire of increasing mankind in the propagation of the flesh; with how much more ardent desire is he lead to multiplie the spiritual feed of soules 2 Bicause he knowed the even by the light of nature ingrassed in his hart, and by a consideration of the power omnipotent, and prouident gouernement of all things, not onelie that mian consistent of two parts, the soule and the bodie:

but that though the bodie die, and be diffolued into duft, yet the foule is immortall, and neuer perifieth. And therefore all people in the world, in what countrie focuer they line, and what maner of Godfoeuer they ferue, doo moth highlie efteeme their owne religions whereby they thinke, of mortall and corrupt creatures, to make a long and euerlafting generation, and of a dailie diffolued knot of focietie, to make a perpetual bond of friendling. And for this caufe, when all other queftons and debates, betweene man & man, betweene flate and flate, betweene kingdome and kingdome, whether they concerne the bodie, or the temporall goods & policitions, are easilie decided, and in process of of time are finished, and the adnersaires at the length reconciled; yet the controuerste in religion, which too cheeth the confcience, which concerneth soules, which petteineth to eternall faluation, not of one onlie, but of innumerable others, is neuer sinished, is the world; so the neerer that religions be of likenesse, the harder it is to discome the difference; the neerer the aduersaries be of duntrie and kindred, the sharder it is to discome the difference; the neerer the aduersaries be of countrie and kindred, the sharder it is to discome the difference; the neerer the aduersaries

Now then, if ever this position have beene sound true, betweene arise religions or anie people in the world, how cleeralie is it seene in the differences of the Christian religions. The how sensible is it perceived betweening our owns nation? For who can without great lamentation and greefs, yea without abundance of teates showing from his hair, remeinher the endisses strick which growes has well by words as writing betweene the Roymanists and vs for the cause of original to the power has well by words as writing betweene the Roymanists and vs for the cause of which the pretended Catholiks execute against the poore professor of the Gospell' Would to Goodsha tonce all we, which be as it were of one faith, and for whom Christiche bitione and threfells faine bloud, and which hold the grounds of one and the selfse-same religion, and which hold the grounds of one and the selfse-same vord, for the comport of all our soules; would once conselected to one and the selfse-same word, for the comport of all our soules; would once conselected to one and the selfse-same doctriget Which we highe cassile bring to passe, if chey that make themselues the rulers of the Lords house, would seek not their owne, but less Christis with the would not rust in their owner ighteous include in the righteous of such which Christia hattrobreined for vs: if they would indge themselues; that they might not be indged of the Lord; if they would once with indifferent cares, and obedient harts, give placeto the truth, when it is laid be-

tore

to light by mine owne industrie and diligent search. And least anie should mistrust, that I being not exercised in the studie of dininitie, might not be able to performe so great a charge, and faithfullie to translate so notable a worke, wherein is comprehended to manifold learning, so incomparable knowledge, and so diuine

To the Christian Reader.

vnderstanding; especiallie I liuing in the Court, as it were in continual peregrination, and as a Rechabit among the children of Ifrael: I thought it good for the fatilitieng of you(my deere and welbeloued brethren in the Lord) to let you understand, that although the time of comming foorth of the booke were hereby prolonged, yet the faithfull translation of the fame was nothing hindered. For by this meanes I had fit oportunitie to confer and examine the same with fundrie persons of great learning and judgment : neither did I presume to bring it into light, before I had found out the perfect sense of euerie thing, and was fullie resolued in euerie word, clause, and sentence, which was hard or doubtfull. And herewithall adde that what want of skill foeuer might be afcribed vnto me, that hath my care and diligence fullie supplied. Wherefore, all godlie Readers, being by this means persuaded, it shall be verie profitable for them to bestowe some time in the studie of this booke : whereby perhaps the better learned themselves may more readilie & with greater light discerne the hardnesse and doubtfulnesse, which otherwhile appeareth in the Latine booke: especiallie, where some of the ancient fathers be cited. Whereby also the lesse skilfull and learned fort, by applieng their minds to the reading and remembring of those things, which they shall find herein, shall be fullie fatisfied in the greatest matters, and be able to stop the mouthes of the most learned adversaries in the cheefest controversies of religion. And for this cause would I exhort the ministers of the word, not to let passe so good an occasion. Whome in the name of Iesus Christ I exhort, that they having taken vpon them so weightie a charge, will not be negligent in their excellent vocation, but will wholie dedicate themselues daie and night to all maner of godlie reading; necessarie for their function. For the better performance whereof, if they doo not knowe how to order their studies, and to benefit the church, I have at the end of this Preface set downe a breefe waie and example for them to follow, with the right vie of common places of the scripture. Wherewith, if euerie one, bicause of my breuitie, shall not thinke himselfe satisfied, I refer them, which understand the Latine, to Hyperius, an excellent writer to this purpose in his booke De ratione studi Theologici, where they shall bee fullie instructed. And when they are by this maner of meanes made fit harolds to proclame the name of the Lord in Sion, I would defire them, and all other which feeke the truth, and would gladlie haue the church of the Lord to be restored to the right forme that God hath prescribed in his holie word, that they will set to their hearts and hands to the building vp of the fame: and indeuour by all meanes possible to reduce the wandring flocke vnto their owne sheepefold.

And first of all ye my good Lords, whome I honour, reuerence, and obeie in my heart, with all dutie and seruice; ye to whom the seruant of God our deare Souereigne hath committed the fword of gouernment; ye which be the nurses, and pillers, and defenders of the English church; ye which be vnto vs, as Moses, Iosua, and Samuel to the children of Israell: continue ve the great care and zeale that ye have alwaies borne to the true religion: and provide that both by the faithfull execution of hir Highnes lawes, and by the vertuous example of your owne life, the church of England may be commended and well fooken of among all nations. But principallie I befeech you put to your helping hand, that the Bithops, pattours, and all others, that have anie commission to governe the church and caufes ecclefiasticall, be so chosen, as their godlines of life be of all men allowed, their soundnesse of doctrine cleerelie approoued, their boldnesse in professing throughlie well tried. their gifts of edifieng of all men perceined; and which feeke not for the defire of honour, but receive for edification of the church, the livings, honours, and authorities given vnto them : which being performed, ye shall be rid of infinit care and businesse; otherwise your labours will be no whit leffened, nor your heavie burthen lightened: but the appeales ynto you will be dailie increased, and the troubles of the church remaine vnpacified. And this will be one speciall furtherance to the building vp of the Lords temple.

Furthermore, ye that be the Bishops and cheefe Prelates of the congregation; my honourable Lords and reuerend fathers in Christ, which have committed vnto you the care of the Lords house, and of the ministers of the same; I befeech you for the discharge of your owne offices and consciences, for the more speedie reedification of the temple, and for the desire ye have of the chosens felicitie, ye will have a watchfull eie vnto your charge: and that ye will neither for fauour, nor for affection, nor for private commoditie, no nor at

the speciall sute of anie mortall man, admit anie other ministers, than such as bee learned. graue, and of good report among all men: and vnto whom God hath giuen gifts to edifie in the congregation. That ye will likewife prouide by your gouernment, that all things may be doone to the glorie of God, to spiritual edification, and to a decent order in the church. That ye suffer no notorious fault to escape vnpunished, and that there be no occasion given to the aduerfaries to speake euill of the Gospell for your sakes. That ye will by all meanes possible reconcile the diuersitic of opinions, and make that we may speake and thinke and beleeue all one thing in Christ Iesus. That ye will liue in a continuall peregrination in your diocesse: and not onelie visit all your particular churches (if it be possible by your selues, if not, by your faithfull and well chosen officers) but effoones also learch and inquire, whether your decrees be executed, and all diforders amended. Remember if anie part of the Lords house fall to decaie by your default, it shall be required at your hands; but if it be kept in good plight by your diligence and good ouerlight, ye shall reape an incomparable reward in the kingdome of heauen. What remaineth now, when ye and other excellent men haue by your writing, and by your teaching and preaching both confirmed the true religion, and confuted all fuperflitious doctrine; but that all the aduerfaries will be a shamed and yeeld, when they fee your diligence in gouerning, and vnblameablenesse of liuing ioined with the godlie zeale of your preaching: if they perceive you to contemne all things as dung in comparison of the Gospell of Christ, and to be readie, if need shall require, to laie downeyour life for the brethren: finallie, if ye mortifie your selues to the world, that yee may line vnto Christ. For vnlesse life and gouernement be joined with preaching and teaching, ye labour in vaine, and withhold the truth of God in vnrighteousnesse, making the word of God of none effect. And ye shall but loose your labour in rising earlie, and in late taking rest, and in eating the bread of carefulnesse. For if all these things be not performed of you, what foeuer ye build up with the one hand, ye plucke downe with the other.

Againe, ye that be the heads of both the Vniuerfities, haue ye a circumfpect eie that there be no corrupt member within your Colleges; and where yee perceiue anie fuch to growe vp, let him be examined and weeded out from the good come, leaft he perfuade If-raell to commit finne and idolatrie. Ceafe ye not, but declare him to the magistrates which may take further order for him, leaft he by his libertie infect other places in the realme.

And generallie, all ye that be the common people, which live in hope of your felicitie, and looke for the fecond comming of our Sautour, be ye diligent in hearing and reading of the word. And cease not there, but if there be an iene cessarie place which you doo not eafilievnderstand, compare it diligentlie with other places of the scripture which concerne that matter. If this will not fuffice, confult ye either with some godlie and learned man, or with this and such other learned bookes how that place should be trulie understood. And for this cause speciallie (beloued Readers) I have set foorth vnto you large and ample tables, whereby ye may, by the alphabet of letters, find out a full exposition of all those things, which this booke setteth foorth out of the holie scriptures necessarie to saluation. Those read, I faie, with all humilitie; but be not too curious in fearthing out of the mysteries, which be too high aboue you: but defire God alwaies, that ye may fee what the good and acceptable will of the Lordis. For it is no woonder why a great part of the world is yet still lead in blindnesse, sith it is their owne wilfulnesse that causeth their error : it is their owne negligence that maketh their ignorance: it is their owne malignant hart that driueth the Lord to refuse them. When Augustine was converted from Manicheisme to the true religion, hee was commanded by the spirit of God, To take vp the booke and read. And the Eunuch in the Acts, when he was diligent in fearching out of a mysterie that tended to salnation: God fent Philip to interpret vnto him. And thinke we that he will not fend his spirit to interpret vnto vs, when we earnest lie desire him by praier to vouch safe vnto vs the right vnderstanding of his word?

Now last of all, though with griefe and lamentation of hart, I connert my speech vnto you the pretended Catholiks of England. Oye blind guides, the leaders of the blind into the deltrustion of their soules! I bewaile your wosfull case, how soe user ye your selues reiosse in your enils. The God of this world hath blinded your minds, for ye distaine the glorious Gospell of Christ and deride the plaine succeptive thereof; ye are enimies to the true church,

euen to them that Christ bought with his pretious bloud 3 yee hate your owne flesh and bloud; ve storme and rage against your mothers children; and that more furiouslic and maliciouslie than against the Turks and infidels that have no knowledge of Christ . Yeare deceined and seduced in the waie of the Lord; and your ignorance is wilfull bicause ye will not take vp the booke of the holie scriptures, and labour earnestlie therein, that ye might trie and fearch out the truth: but ye followe your owne waies, and the deceineable paths of your forefathers: neither will ye suffer the simple fort to read it, or the true interpretors of it. Ye knowe that there is but one true religion, and that there be affured marks to knowe the same by: but ye in so dinine a thing choose rather to trie a certeintie by such vncerteine marks, as the corrupt hart of man doth deuile, than by the infallible rule of the word of God, Ye knowe that all things in the world, which are out of square, must be compared by that rule and paterne from whence it was derived. The picture of a man is examined according to that man whom it representeth, or by the first lineaments taken from him. A house to be built is set vp according to the platforme drawne for the same. A keie is shapen according to the print of the originall. Eueric offense committed against the lawe of man, is examined by the lawe prouided against that offense. It it so fare in temporal things. and that by reason of the vicerteintic of mans judgement, humane things must be tried not by mans will, but by mens rules; how much more then must the doctrine of Gods religion be tried by the rule of Gods word, and by no other meanes? Howbeit, ye will have no other judges of controuerfies but your sclues, nor anie others to interpret the truth, but your selues: you consider not that ye be our aduersaries, and that no aduersarie parts may be their owne judges : ye see not that we are growne of equall number with you; our bookes and volumes as manie, and as great as yours; our arguments not onelie in number as manie, but in proofe and substance more innincible than yours. The fathers doo differ; your selues doo varie; Councels doo erre; all men be lyers: but the word of God is true and endureth for euer. Why doo you not then confesse, that the written word is the most equall and indifferent judge; and that the spirit of God speaking out of it to the harts of men, is the verie right and inft interpretor of the Lords will: and that no mortall man may presume to knowe his will further than he hath declared vnto him out of his holie word: but ye intermingle all, both dittine and humane things togither. Ye make the waies of the Lord to be your waies: ye thinke it vnpossible that Christ sitting in heaven can rule his church vpon the earth by his spirit, and by the gouernement of Christian magistrates, vnleffe he haue one principall prelate on the earth for his vicar : (and him onelie will you haue to be the bishop of Rome:) vnlesse the counsels of men doo establish after their maner that, which the counfell of God hath alreadie decreed after his maner.

Besides this, of an insatiable hatred that you beare vnto vs, and vnto the truth which we professe, ye crie out against all our translations of the bible, and ye continuallie beate into the cares of the simple, that they differ one from another, and euerie one from the truth; and for this cause ye forbid men to read them at all, vnles they be translated by your selues. We grant indeed that our translations differ in words, but verie seldome in sense: if at anie time in fense, yet neuer in matter of great importance. As for differing in words, we prooue that there was neuer yet anic mortall men, two, three, or mo, that without an apparent miracle could speake, write, and interpret one and the selfe-fame thing, after one and the selfefame maner, with the verie fame words. Which interpretors not withflanding, whileft they keepe the true fense, are not to be condemned, though they varie in words: wherefore to faic the verie truth, the difference of our translations is rather in found of words, than in fense or meaning. And where there be anie alterations, they be seldome anie corrections, but explications. But put the case there be some few escapes of small weight in some of the first editions, & perhaps some few in the latter, by reason of mistaking some Greeke, or Hebrue, or Syrian word or phrase: shall this make the word of God to be of none effect? Shall the people for this cause not once looke into the whole scripture for their owne comfort and edification? Shall the few small faults of an interpretor forbid a wounded conscience to feeke a medicine for his maladie, and a falue for his fore? Shall men be denied the vfe of all veffels, gold and filuer, if anie cracke or flawe happen vnto them ? Shall eueric pretious iewell that is not adorned with the finest gold, and with the best foiles, be cast awaie? Shall cuerie good land that hath a bauke or bunch, be left vnmanured? Shall euerie good man that is able to do seruice in the Common-weale be abandoned, for committing one or two finall offences? If we fee no pretious thing in the world, that for anie accidentall blemith is contemned & cast awaie? Ihall the rich diamond of the word of God be kept from the vseof Christians, bicause of some sew words misconstrued by some vnaduised men? Will ye denie the new testament latelie translated by your Iesuits into English, to all the English pretended Catholiks, bicause some certeine words be misinterpreted therein: some childishlie affectate, & some in the verie sense it selse corrupted ? You should have dealt more charitablie with vs, and not so vniustlie haue accused all our translations: but especiallie if you had spied anie thing amisse in the first Editions, which are mended in the latter; you should not fo maliciouslie haue laid those things to our charge; and with more trauell you should haue learned the truth of the Greeke before you had objected vnto vs fuch things, as now turne to your owne shame and reproofe. I thought to haue spoken somewhat at large in the defense of our translations: but fith that learned Diuine Master D. Fulke, whose great labour and diligence in the church I can neuer fufficientlie commend, hath fo stronglie, and so latelie confuted all the cauis obiected against the same, as all you that be the aduersaries thall neuer be able by all your replies to thake the credit of that booke, much leffe to conuince or disprooue it; therefore I passe it ouer with a word or two: assuring you, that we haue doone nothing parciallie; but so far as God hath lent vs his talent, we have searched out both the Latine and Greeke in all those places, wherein might be anie miltrust of corruption, and wrong interpretation. Againe, if we according to the Greeke copies haue tranflared otherwife than your Latine translations will beare, fo long as the same agreeth with the rest of the doctrine of the holie scriptures, it is warrant enough for vs to vse the same, and too great rathnesse of you to denie it. Furthermore, we consesse, that we in our translations are not fo precise, but that where the words of the Greeke, or Hebrue, or Latine be so difficult, as they cannot be liuelie expressed word for word, especiallie in the English toong, we have fornetimes added a necessarie word by the sense of the place to be understood; which you have not doone in your translation of the new testament : and therefore have you left fuch unperfect fentences, and have given fuch abfurd termes, as everie good man dooth pitie and lament your great fruitlesse labour. Furthermore, it may be, that we haue not in cuerie word kept the proper English of the Greeke or Hebrue, as neither yee haue doone altogither out of the vulgar Latine in your translation; yet neuerthelesse will the circumstances alwaies beare the same: and so can it not be instllie said, that we have anie waie altered the sense. But now would I not have you thinke, that we have spoken this, as though the doctrine which we teach cannot be defended, vnlesse our translations be instified at large. For our doctrine is vnreproouable, and that which we defend is found, and the verie fame that Christlest in his word, that the apostles and all the fathers taught in the primitine church; that we have received from them by the testimonie of their owne writings, and have manic times fealed with our owne bloud : finallie, that we have confirmed with innumerable books and writings, and that we will still stedfastlie defend so long as we have breath in our bodie. Wherevpon also we conclude, that fince all our translations are consonant to this doctrine, confonant to the originall copies of the Greeke and Hebrue, and conforant to that, which the apostles and fathers taught in the primitiue church; they be fufficientlie authorised of themselves, without receiving anie further defense from vs. But what dooye of the Seminarie of Rhemes thinke, if we should receive into our

But what doo ye of the Seminarie of Rhemes thinke, if we should receive into our church the translation, which ye your selues latelie made (simplie I meane, and nakedlie without anie of your corrupt notes, and blasphemous glosses) would not the verie same confirme all our opinions in the cheesest matters, as much in a maner as our owner translations? For it is not your phantassicall & new deuised termes, that can make Christs true religion contrarie to it selse: that can alter the sense and meaning of the holie Ghost, that centher insteble our true & grounded positions, or strengthen your salse & forged objections. Neither can the name of [Chalice] in steed of Cup, turne our Communion into your Masse, nor [Supersibstantial] in steed of Daile, or true bread from heauen in the Lordspraier, turne naturall bread into the bodie, stess, and boud of Christs, nor [Hosts] in steed of Sacrifices, convert our factifices of Thanks-giuing, Praier, Almes, and Mortification into the vn-

bloudie facrifice of the Maffe, and hanged up Idoll of the Altar. Nor can the name of [Penance | for Repentance, establish your Satisfactions; nor [Condigne | for Woorthie, take awaie the woorthinesse of Christs death, to erect your merits of Condignitie; nor[Inuocate] for Calling vpou, establish your Innocation of Saints; nor yet anie other of your new inkpot terms(to wit, [Impudicicitie] for wantones; [Longanimitie] for long fuffering; [Pracurior] for forerunner; [Enangelize] for preaching the good tidings of the Golpells [Azvms] for vnleuened Bread [Parafceue] for the daie of Preparation: [Scandalized] for Offended; [Contristate, for making Sorie: [Propiciat] for making Reconciliation [Depositum] for a thing committed to the hands of another; [Victims] for Sacrifices: [Prepute] for vncircumcifion; Contradicted for Spoken against; [Refuscitate] for Stir vp; [Holocaust] for Burnt offerings; [By ium ture of Subministration for By joining together of that which ferueth &c. and infinite other fuch obscure and new invented words; which might easilie enough with some small Periphrafis, without hinderance of the fenfe, have beene put in plaine English) that can make good anie of your heathenish superstitions. What need the common people be now fetto schoole to their dieng daie, before they can learne that out of Latine, by strange and difficult words, which alreadie they knowe as perfectlie as their Pater nofter in plaine Englifh, with a long acquainted custome? Was this Christs & his Apostles maner of teaching? Did they not speake in the plainest termes they could possible deuise, to make those whom they spake vnto vnderstand them? Did not babes and sucklings vnderstand that, which the Lord himselfe spake? Was not for this cause the gift of toongs sent downe to the Apostles. to the intent they might interpret eueric thing to eueric man in their owne naturall language? Wherefore, he've better aduifed hereafter, in accusing of our translations, before ye haue purged and perfected your owne; and before your gaines in this matter may be comparable to the trauell that you have taken therein. Now then, fince all these translations of ours have been edoone by faithfull, learned, and godlie men, and of a good, fincere, and godlie purpose, we praise God perpetuallie, and commend the good indeuours of them. And we most humblie and earnest lie desire of God, that bicause there is no perfect wisedome nor knowledge in man, vnlesse it be given from aboue : and that there were never anie mortall men, that without the affifting grace of the spirit of God, could doo anie thing so trulie and exactlie, but others after them might find some imperfection therin, it will please him for his fonnes fake to lighten continuallie the minds of men of understanding, that they may dailie put to their helping hands to the perfect polifhing of this excellent translation. And let vs magnific the Lord of heaven and earth, that hath turned the envice of you, which be our adversaries, to the advancement of his owne glorie, the increase of our diligence, the refutation of your errors, and benefit of his church. For ye hating vs vnmercifullie, bicaufe we deliner the word of God vnto all the people indifferenthe to be read in their owne mother toong; and yet being forced to confesse, that the same ought not to be deteined from them, have even against your owne wils, in some respect set foorth the glorie of God : and fo by the felfe-fame (word, wherewith ye thought to have destroied vs, ye have pearfed your owne bowels, confounded your felues, ouerthrowne your owne counterfet and falle doctrine, and maruellouslie established the truth of our profession. And herein moreouer are we beholding to God, though not vnto you (which ment not thereby either to pleafure vs, or to edifie the people) infomuch as by the narrow fifting which yee haue made of our opinions, and translations, we know the verie vttermost which you are able to breath and braic out against vs. And that by this meanes, if yer there remaine anie thing that lieth in our power to performe which hitherto hath beone neglected, we may run therevnto with all willingnesse of heart, till at length we come to that principall marke, wherever to we tend with all our defire and godlie indeuours.

Moreouer, ye contend more vehementlie for all thelfe opinions of yours which we denied the ancient fathers with the Montanitts, Marcionites, Arrians, and other damnable feets which denied the true humanitie or diminite of Enrift: or as though the holic feripture had as plainlie and precifelie commanded those things, as it did enerie other thing that ye and we both alike confesse. And yet the holic things in the fripture incrediffer to fallution; gase not formit has a word or figure of anie such opinion. If your opinions had beene of necessities to beleeue, as yee pretend vnto ye.

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that they are; or if so the pleasure of God had beene, that we should imbrase them, would the holie Ghost haue passed ouer in silence so weightie matters; and for the which hee knew to great controllerite thould afterward arise betweene the true church and the false? Would our merciful God, that so tendersie loueth his elect, and so desirouslie would hauc them all to be faued; and who fuffereth not his truth to faile, nor his Gospell to be hidden from anic, but from them that perish; would he, I faie, hide from his owne, anie of the neceffarie principles of religion? If he kept nothing backe from the Ephelians, but shewed them even all the counfell of God; would he be anie thing leffe mercifull vnto vs than he was vnto them, by not shewing to vs in his written word, that which by epistles and preaching the spirit taught vnto them? No verelie; but what he shewed vnto them, that hath he shewed vs, that is to saie, hath plainlie taught vs in the holie scriptures. Wherfore laie aside all maliciousnesse and harred towards vs, and discerne with a pure heart and a single cie, what the good and acceptable will of the Lord is.

Againe, you would make the authoritie of your church to bee far greater, than the authoritie of ours; bicause of a great consent of manie Prelates and Bithops. You weigh nor that there is neither authoritie, nor councell, nor conspiracie, nor consent, nor custome, which is not agreeable to the will and word of God, that is of anie force. We knowe that an other foundation befides Christ Iesus, which is alreadie laid, can no man laie; and therefor e the true builders will build no other matter ypon that foundation, but fuch as is deriued from the rocke Christ Iesus: but ye haue builded your owne vile trash vpon the same, and therfore the matter being fuch as neither Christ commanded to build with, nor anie of his seruants long after him yeed, nor yet is answerable to the same foundation; wee conclude, that neither your church is Christs church; nor yet the builders thereof, the Lords builders. But wee for our part haue a more certeine and affured word of prophelie for the knowledge of our church, and whereby wee take not vpon vs to woorke the Lords woorke, with anie other stuffe than the Lord himselfe hath appointed. Wee build altogither vpon the foundation of the prophets and apostles, Iesus Christ beeing the head corner stone. And we finish the temple, even according to that paterne, which is no no lesse evidentlieset downe in the euerlasting testament of Iesus Christ, than was the Iewes temple vno Moses vpon the mount. Therefore is ours the true church, and shall continue for euer, whereas yours shall consume, perish, and come to a fearefull end.

to disdaine that the truth of God should so shamefullie be abused by conetous and carelesse men. Ye consider northat your forgeries crept in by little and little, now one thing and than another, whole ages betweene: that they sproong vp of deuotion; of a pretense of holines; of a wrong conceit of Gods omnipotencie; of a zeale towards religion, but yet without knowledge: that manie times your opinions either were not refisted, bicause learned men were otherwise better occupied in confuting of more grosse & palpable heresies : or if they were resisted, those monuments have perished by the envise of your side; or else through manie barbarous nations which inuaded Christendome: that manie of your opinions grew by mistaking of councels, and misconstruing of the fathers, and of their darke and hyperbolicall speeches, and not of anie authoritie received from the primitive church: that your church of Rome might more liberallie and without refistance (and therefore more dangerouslie) raise vp errors, hir citie being the mistresse that commanded all nations: that those errors of yours were pretended vnto the common people to be taught out of the woord of

God, and that it behooued to keepe them vpon paine of damnation; that the godlie were

Furthermore, ye boast that the church of God hath long continued quiet without anie

generall relistance till now of late, that the learned men in Germanie and else-where began

humble and charitable: and besides the opinion they had of the authoritie and learning of bishops and councels; either for charitie they would not, or for feare they durst not find fault with anie ordinance made by them: further, that God had not as yet put into the harts of kings and great citates to defend those that should find fault with the corruptions of the church; that the professours of the Gospell had not prepared so smooth stones, nor had fo aptilings for the purpose as now they have for God had not yet prepared the art of Printing, whereby the word runneth verie swiftlie into all parts of the world: that the kings of the earth had not as yet droonke the full draught of the whoore of Babylons cup, nor thoTo the Christian Reader.

rough the infection thereof had thead the yould measure of innocent bloud; bicause the mysteric of iniquitie had not yet wrought all his force, neither was that man of sinne so notoriouslie reuealed; whome now the Lord dooth euerie daie more and more destroie with the spirit of his mouth. Further, that the time was not yet come, wherein God by his eternall providence had decreed to build up the walles of decaied Ierusalem, neither yet was the judgement of God so neareat hand. Lastlie, that all things were not yet fulfilled, which Christ and his spirit prophesied should come to passe before the latter daie.

Giue ouer therefore these insolent and vaine boastings: for the Lord dooth all things in time, in measure and in weight; his purposes are far from mens cogitations, he oftentimes maketh the vilest and basest beginnings to grow up to the greatest advancements of his glorie; and he knew before all eternitie, whome he had chosen to himselfe. The sinnes of your forefathers shall not excuse your wilfull obstinacie : for I saie vnto you, that not onelie they, but the cities of Sodome and Gomorrha would have converted before this time, if either they had seene the wonders that have beene doone in your daies; or else had heard the hundred part of preaching, inftructing, and confuting of those errors, that ye have heard, and learned, and throughlie tried. And fith our preachers have preached vnto you, not themselues, but Iesus Christ; not anie deuise of their owne, but what they have found in the holie word; and haue taken this labour vpon them, not for oftentation of their owne learning, or for enuiethey beare to your persons; but in defense of the truth, but with a zeale of the Lords house, but for reformation of Christs church, but for the manifesting of your falle opinions, & for the earnest defire of your faluation, ye should have imbrased them as the Angels of God, much leffe have perfecuted them to the death. Ye should have taken this faithfull trauell of theirs, as an infallible token from heauen; that as GOD, before the first comming of his sonne, sent manie prophets betimes in the morning to rebuke the sinnes of the people, and to show wherein the priests had violated the lawe of the Lord, and how greeuouillie the false worshippers had defaced his holie sanctuarie; so now before his second comming, he hath fent heapes of these godlie and zealous preachers, to laie open the errors of the church, and to gather into the sheepefold the wandering flocke, & those whom he had predestinated to his kingdom before the foundations of the world were laid. If none of all these things will serue; if nothing will make ye relent; if not yet at the length ye will returne to the true church, for all the spirituall and supernaturall signes and wonders of your daies, for all the admonitions that have been given you, for all the arguments that have confuted you, for all the wordthat prenaileth against you, for all you see the latter daie creeping towards you, and the some of man as a theefe in the night stealing vpon you: if still ye will be selfewilling and obstinate; if still ye will give more credite to your selves, than to the liuelie word of God; if no not yet ye will leaue perfecuting of your brethren, by fire & fivord, by malicious lies and reproches, and by all maner of wicked waies ye can deuife; and that contrarie to godlines, contrarie to inflice, contrarie to all humanitie, contrarie to the law of nature, and contrarie to your owne confciences, ye will have the judgement of religion in your owne hands, and will have no other interpretation, but fuch as your felues denife: behold I pronounce vnto you that the mightie God I chouah commeth; he commeth, and that speedilie in his owne person, riding vpon the wings of the wind. He will not now seeke anie more reuenge vpon Pharao and Nabuchad-nezar, for his people of Ifraell; nor yet vpon Dioclesian, Iulian, and other heathen tyrants for oppressing the Christians: but hee will require the bloud of righteous Abell, at the hands of his owne brother Cain; of Lot, at his owne citie Sodome; of Iacob, at his owne brother Efau; of Zacharie, at the prince of his owne people; of Christ, at the hands of his owne Ierusalem; and of his saints and martyrs of England, at the hands of their owne countrimen, kinfmen, and brethren. He will not reprodue you for intermitting your vibloudie facrifice of the masse; and for not offering vp his sonne euerie daie to his father, which himselfe once for all offered vpon the croffe, seeing he neuer commanded you thus to doo. No, but he will condemne you for mangling his facraments, and prophaning his ceremonies with your false services; for giuing vnto creatures anie part of the honour that is due vnto himfelfe; for turning your eares from him when he crieth vnto you out of his holie word; for refusing the congregation of his faints, and ioining your felues to Baal-Peor; for greening his spirit when he sounded his

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voice into your deafe eares; and for that yee have persecuted him in his faints vpon the earth. Now the time approcheth, wherein the Lord shall preuaile against you, and shall tread all his enimies under his feet. Then shall ye know that the Gospell of Christ is his power ynto faluation, to all them that beleeue: and that hee hath continuallie, fince his departure, spoken and interpreted to you, by his holie spirit, speaking out of his word, what soeuer is necessarie to saluation; but ye would not harken vnto him, no more than the Iewes would ynto Christ, when he told them plainlie that he was that verie Messias . Therefore fince ye will not give credit vnto him, by the foft still noise of his spirit speaking vnto you in his word, he shall come in a mightie consuming fire, with a voice more horrible voto you than was heard upon mount Sina; more terrible than was there the face of his maiestie, victoriouslie leading captiuitie captiue, ioifullie with all his faints; and triumphantlie with innumerable Angels. He shall gather his elect from all the corners of the earth: and all those which would not hearken to his voice, he shall reject as they that would not fuffer him to reigne ouer them: they shall be cast into the vttermost darkenesse; where shall be weeping and gnashing of teeth.

But all vs that have beene obedient to his word in this life, and have fought our righteoufnesse in Christ onelie: and which doo sigh and grone for his comming, he shall raise vp on high vnto him, and we shall see the saluation of our God . Let vs therefore with ioisfull and true harts looke vp to heauen aboue, for our redemption drawethneere. Let vs fix our cies and minds vpon our mightie GOD, which commeth in triumph and victorie. Let vs run foorth togither with palmes in our hands to meet our bridegroome comming vnto

vs . Let vs spread our garments before him in the waie, and crie; Blessed is hee that commeth in the name of the Lord, Hofanna in he highest. Then will he receive vs gladlie and imbrase vs; and bicause we have continued with him in his temptations, therefore shall we cate and drinke with him at his table in his kingdome, where hee reigneth euerlastinglie, and shall judge the world with righteousnesse, and his owne people with equitie.



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A breefe waie how Ministers should order their studious exercises for to benefit themselues and their flocks, and alfo what good vie they may have by travelling in the Common places of the Scripture, and in such bookes as are alreadie gathered to this purpofe.



Hese things doo I write to the Ministers and Curates of the seuerall congregations, but speciallie to them, which hitherto have not observed anie convenient order or method in their studies, wherby they might be able to edifie the Church, and discharge their duties in so excellent and honourable a vocation. And first I exhort them, that they will give themselves to a continuall and earnest reading and studie of the ho-

lie scriptures, which is able to make them wife vnto faluation; and is profitable to teach, to improoue, to correct, and to instruct in righteousnesse. For vnlesse they have the scriptures verie familiar vnto them, they will sticke at manie things; and while they have not what to faie, they will either speake that, which rashlie commeth into their owne mind, or else what other men haue invented. And they which give themselves to this studie, it shall be requisite that they have the knowledge of the toongs, especiallie of the Hebrue and Greeke; wherein the holie books of the scriptures were first written by the Prophets and Apostles: for he that dependeth altogither of interpreters, feeth with other mens eies, and speaketh in another mans mouth. Further, it is necessarie that a Minister be well acquainted with the histories and examples, not onlie of the holie scripture of the old and new testament, but also of all prophane writers: and that he be perfect in the histories and chronicles of his owne countrie, that he may shew vnto his hearers what in old time was either profitable or hurtfull to their ancestors. Besides this, to the intent he may reape some fruit of his studie and labor, two things about other are necessarie.

First, that he conceiue a certeine summe of doctrine, which he must drawe togither as it were into one bodie, and distinguish the same againe into their members or common places; that while he teacheth, he may knowe vnto what places or cheefe heads the places of the scripture, which he will interpret to the Church ought to be referred. The other thing is, that he knowe what waie of teaching to take for the commodious and profitable shewing

To all godlie Ministers

to the people that, which with much studie he hath learned: so as it may serue for the instruction, edification, and comfort of the hearers. An example of the first kind is the ten Commandements, which afterward both Moses and Christ himselfe drew into a shorter summe on this wise; Thou shalt love the Lord thy God with all thy hart, with all thy mind, and with all thy cogitation, and thy neighbour as thy selfe. So as vnder this double loue, to wit, of God and our neighbour, Christ comprehendeth all the whole doctrine of religion and christian life. Howbeit, if ye looke more neerelie into the matter, both the loues are verie largelie extended: for the loue of God stretcheth vnto his feruice, as well inward as outward; and togither with faith it comprehendeth the obedience, which we owe vnto him: likewife, the loue of our neighbour is divided into infinite kinds, according to the diversitie of men with whom we deale. And in like maner did the Apostles, as Franeus testifieth, comprise in those few articles of the Creed the summe of Christian religion: which articles in their fermons and writings they did more diligentlie expound.

Neuerthelesse, bicause such expositions are not taught in the holie scriptures in one certeine place or continued order, fo as they can be perceived of eueric one, except he be a verie attentiue reader, it is altogither necessarie that they, which shall profit the Church, doo knowe not onlie the summe in generall of the heauenlie doctrine, but that they can distinguish it into parts and kinds, and distribute the same into their parts and places; both that they may understand how largelie they extend, and what may be godlie and foundlie said as touching each one of them. Thus have manie and godlie learned men of old, but especiallie of our time doone. And to this purpose are these Common places of our famous Diuine D. Martyr Vermilius, according to which forme euerie learned and diligent man may gather to serue his owne vse, take out of such store-houses abundance of treasure when he shall instruct the people. And they that have once promised so to doo, doo with greater diligence read ouer and studie both the holie & prophane books, and doo more diligentlie weigh whither euerie thing must be referred.

And bicause there be manie things found in the writings of the Philosopher's, which they by the common sense and lawes of nature did teach concerning maners and the studie of vertue: and that in the histories of strange nations there be store of all kind of examples, whereof commeth a singular vse in preaching; whether ye will reprodue the licentious life of our time, or exhort your hearers vnto vertue, you shall picke out of them things profitable for your Common places.

But now it shall be necessarie for a Divine, not onelie to have matter of doctrine gathered abundantlie as well out of the holie scriptures, as out of the prophane writings; but to be also furnished with the abilitie of teaching, that he may knowe how to frame sermons rightlie, and aptlie to dispose the matter

being studious in Divinitie

matter of them, which he hath gathered, and to bring in due place all forts of arguments, with the testimonies and examples of others, and to speake those things in a right order, which shall be necessarie for the hearers to knowe. And hereinshall the Minister obserue cheefile two things: one, that he throughlie knowe the true and naturall sense of that place of scripture, which he hath purposed to expound: secondlie, that he applie the same to the capacitie and instruction of the hearers, according to the condition of the time and place. As touching the first, it shall be needfull aboue all things to knowe the argument and state of all that holie booke, from whence that place is taken; least by neglecting this, he labour without fruit, and speake those things, which neuer perhaps the author therof ment. As touching the other point, it shall be requisite to looke into our times also, and into the indeuours and maners of our men; but especiallie to marke with all diligence the present state or condition of the Church which they serue, and when they preach, to warne diligentlie those that heare them, that those things, which the Prophets and Apostles spake in old time to the men of their age, doo verie fitlie agree with vs and our time. For this maketh them to be verie attentiue, and taketh awaie wearinesse, which oftentimes is woont to inuade them, when they thinke, that what soeuer was spoken or written in old time, perteineth nothing vnto them, nor vnto these daies of ours. And this maner of application ought to be such as the Apostle teacheth; that VV hatfoeuer is faid, should serue vnto edification of the Church. VVhich rule we shall then followe, if all things be applied to the comfort and instruction of the

Moreouer, the present state, or some sudden chance otherwhile requireth, that they shall digresse into some common place: howbeit, this must be so doone, that it appeare they doo it not without a special cause. Vherefore, least it should be thought that they altogisher go from the matter, which they tooke vpon them to handle, and to breake off rashlie from that which they purposed to speake, not without mistrust of some particular affectation, the place of scripture which they haue in hand must be applied, as much as is possible, to the argument of their digression; and the words thereofin like maner must be repeated and vrged: and sinallie, their speech must handsomlie returne from whence it digressed; that the hearers may perceive nothing is spoken altogisher from the state or argument of the place, which they handle. In like maner that digression must not be over-long and tedious, least both they forget the originall points and divisions of the text, and also be induced thereby to missible of the learning and teaching of their Minister.

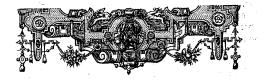
And as concerning the maner of fpeaking or vtterance, which also must be well considered of, that is best to be liked, which is spoken with a voice neither too high nor too lowe; neither with bitter taunting, nor with too much cockering; neither with one long continued tune, nor yet with anie

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To all godlie Ministers, &c.

rathraifing or letting fall the voice; neither with ouer-dulnesse of witering, nor yet with words drowned by hastie speaking. Finallie, it must be such, as is neither affected, nor more loftie than is convenient, neither yet over-homelie or vile. For fince the greater part of the congregation is vulearned, whatfoeuer carrieth a shew of a close cunning, and no vulgar maner of teaching, seemeth vnto these obscure and troublesome: and for this cause the hearing is tedious to them, and they reape but small fruit of that, which they vnderstand not. Againe, least the doctrine should be the lesse esteemed by reason of a base maner of speaking, their speech must be somwhat more lostie and graue, than that which they familiarlie and commonlie vse, yet so neuertheleffe, that the grauitie thereof be tempered with perspicuitie and plainesse of vnderstanding. Againe, in admonishing and reproouing, the Minister must so vie the sharpenesse of the Euangelical seasoning; that in the

meane time he vtterlie absteine from bold railing and taunting, least he be thought rather to speake things of a stomach, or of priuate hatred, than to seeke the faluation of them that haue finned, and so to procure no fruitatall by his doctrine, but rather a contempt of the same, and a despising of his office and ministerie.



To the Readers.

Beloued Readers, if ye find that the distribution of eueric severall chapter or Common place of the foure parts is not so amplie described in this Table, as they are in the like table in the Latine copie, understand yee that I thought it but superfluous; bicause of the large alphabeticall tables in the latter end of the booke, where ye shall find everie thing as amplie and particularlie set downe as your selues would wish. And where I have noted anie more whole Common places than are in the Latine, those have 1 signified by a *.

A GENERALL METHOD AND DISTRIBUTION OF

THE WHOLE WORKE.

Ince all Divinitie (wherein mans cheefe good is expressed) is accomplished in the true knowledge of GOD, and that we acknowledge GOD to be partlie the Creator of the world, and partlie our Redeemer in Christ: First those things, which belong to the knowledge of GOD, either by the guiding of nature, or by the doctrine of the scriptures, are to be considered. Secondlie must be declared how God our Redeemer in Christ, appeared to the fathers, first under the Lawe, and afterward vnto vs in the Gospell. Howbeit, since it is necessarie that we receiue the grace, which is offered vs in Christ, least it be frustrate in vs; it behooueth vs besides this, to have a respect vnto the fruits and effects. And last of all we must consider the outward meanes or helps, whereby God bringeth vs to the fellowship of Christ, and after he hath brought vs, doth reteine vs in the same. VVhich method we having followed, have distributed all these places into foure parts.

A PARTICVLAR METHOD OF THE FIRST PART.

Lbeit that the knowledge of God is naturallie ingraffed in the minds of all men, and is also made the more manifest by the things created; yet such is the corrupt nature of men, as it shortlie vanisheth awaie, volesse we acknowledge God such as he is in the holie feriptures, and doo avoid all illusions and sleights of Satan.

And in the scriptures, besides divers praises of God; first he must be considered in Trinitie and vnitie; and secondlie, as he created heaven and earth, and moderateth all things by his prouidence. Wherefore, in this first part we have set downe those places, which perteine to the fetting foorth of these principall points.

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	of papifficall holie water, pag. 138.	Of debtors, pag-315.	
X	A treatise of the Lords supper, with a	Of occupieng of merchandize, 317.	
А	preface before the fame, pag. 147.	Oftroubles and fedition, Pag. 319.	XXI
	An epitome of the disputation of the	Whether it be lawfull for fubiects to	
	Eucharittagainst Steenen Gardiner, 198.	rise against their prince, pag.324.	
χI	Cucharitagainit Steetien Gardiner, 190.		
YI	Of the communion vnder one kinde,	A 1 1: Complete line dame nog 226	
w11	pag.	Of induring of tyrannie by godlie men,	
ΧII			
	Offacrifice, Pag. 220.	יסיז.	

The contents of those things which be added to this booke of Common places, are set downe at the end of the source parts.

Certaine faults escaped.

Here is no garden so well trimmed, but hath some weeds; no siluer so well tried, but hath some drees; no honie so well tried, but hath some drees; no honie so well claristed, but hath some drees; finallie, no humane action, but hath some drees; meruel not then soon Readers) that in so huge a volume, constituing of so manie leaues, lines, and letters, oftentimes varied both in some and matter, a sault or two doe cleape; were the Correctors care neuer so great, his diligence neuer so earnest, his labour neuer so continuall, his eies neuer so quicke, his indegement neuer so sound, his memorie neuer so firme; breeslie, all his sense neuer so actiue and liuelie. Such saults therefore as are passed, being but sew in number; if it please you in reading sanourablie to amend, according as they be here corrected; your selues shall be prostied, and I satisfied.

Fault.	Correction.	Part.	Page.	Colum.	Line.
They,	Men.	1	143	2	19
	pride.	2	529	2	49
anger, fathers,	pride. father.	2	600	· I ·	25
renewed,	remoued.	4	59	1	25 58
whordome,		. 4	245	1	11
Lord my,	my Lord.	in the additions.	113	2	10

These are thought necessaries be noted; others (if anie be) I refer vnto your owne sclues that shall take paines to peruse the whole booke adusculie.

THE

Common Places of the famous and renowmed diuine, Peter Martyr Vermilius a Florentine, se-

lected into foure parts: out of his bookes and Commentaries.



The first part, wherein is principallie intreated of the knowledge of God the Creator.

Of the ends of good and cuill among the Christians. The first Chapter.

Out of the epiftle to the Bom. Chap. 8, perfe. 25.

mone in ca. sied to inut. fible things.



if thou afkeft (faith he) a faithfull man, what he maketh to be the end of god and cuil things, he will answere; Life and beath everlaffing : which things can that a faith not be feene, nozcompzehended by mans rea fon . And therefore the wife men among the Ethnikes being puffed op with prive, would not fettle their hope upon those things . Foz which cause, some held, that the ends of god things, are the goos of the mino; some the gods of the bodie, and forme, either bertue, pleafure, oz both ioined togither. But & DD laughed them to scorne, and sawe how vaine their cogitations were. For they would rather account those things for the cheese goo, which be tempered with manic miferies and calamis ties, than to receive those fincere, perfect, and most firme things, which are offered by the mord of God. For who can worthilic expresse, onto what miferable and horrible mifchances this bodie of oursiscalt out ? It is licke, it is wonnerd, it is diffolued, made croked, tome, and mained. Oftentimes men become blind,

oftentimes deafe. And as touching the mind, they are oftentimes mad, oftentimes frantike. and they that most labour about the truth, can not attaine to the knowledge of the same, without intermingling of infinite errours. Dow could the Ethnikes boatt of vertues, as naturall the cheefe god things, feing we have them as bertnes are witneffes of our calamities . To what purs tellimonies witheles of our calamines? Mo what put of our calas quen, to bridle drunkennes, gluttonie, lufts, The end of and the foule and thamefull motions of the temperance. mind . For thefe things beclare, that it hath no place, but in minos, which be pet lubica to corruption. The which corruption, the more inward it is, the more milerable it maketh bs: and, as a domedicall enimie, biolentlie allais leth the fecret parts of our harts. Thefe affe: ctions (faith Augustine) are vices : bicaufe (as Rom. 7, 19. Paule faith) they hinder be, that we cannot do those things which we would . Belides, what Theend of is the part of wifedome, but to forefe, that by wifedome, errour ine be not deceived in the choice of god things , and audiding of euill ? Certainlie, if we were not bewrapped in errours and barks nes, we fhould not need of this remedie . 13ut feing it is bled, it argueth, that men are not pet happie; but are folded in great and gree, uous errours, bnleffe wifebome bo helpe on euerie fide . Also tuffice , thereby euerie man The end commeth by his olone, is necessarie for none of futice. other caufe, but to impreffe robberies, ertortis ous, and violent dealings. And pet, neither can

putteth.

that so prevaile among men, but that full and a plaine absurbitie. For herein stanbeth our righteoulnes, that our finnes thall not be imhoneff men oftentimes fuffer manie things. puted buto bs; but the right coulnes of Chaife The end of both tham cfullic and uniufflie. Dow what thall thall be imputed to the beleuers. Po doubt formide. we speake of fortitude : The same doubtlesse but there happeneth some reneming, when me armeth men vatientlie to abide all forrowes, being justified ow worke rightlie : but pet this dangers, torments; pea and beath it felfe, if nes is not through verted. Also grace is given to collitic heall require. Among those so great the regenerate, but vet not fuch, as remoueth cinls, these wise fellowes durff appoint the all the lets which ow hinder the perfect keeping cheefe amones. Withich emis neuertheles they faid might fometime be fo increased, as a man of Gods laine. Deither do mee in the teaching may kill himfelfe, Dhhappie life (crieth Auguherof affirme varadores of france ovinions. ftine) that feeleth the helpe of death to finish it! or let forth things that be contrarie buto Paul . but we cheffic maintaine those things which for if it be happie, who dow they cut it off, and are most agreeable to the apostolicall pogrine. thunit ? But if it be miferable, toho do they place in it the chefe goones . Thusare they But as for the rites and ceremonies inhich on the other five the Jewes bing of when they be derided of God bicause they despised that hope, without Chaiff and faith, they are accounted which is neither fiene, noz attained buto by mans reason. And bicause they mocked it. Deteffable befoze God : as Ieremie, Efaie, and the prothets, which were interpreters of the when they heard it preached in the word, therfore bath God, by his heaventle doctrine, conlaine, have most plainelie taught. 13v all these

benmed them, as foles a ribiculous perfons.

procurements; yearather by their luperffitis

ous, and worthippings benifed of themselnes,

to cause God to be sauourable buto them; of

whom afterward they might obtaine all god

mon of the common people : who after a fort

inogeo not fo cuill as bio the Thilosophers. For

for the obteining of felicitie. But the common

people were not ignorant both of the filthines

of finnes, and of the bailie offendings of the

Maicific of God. Wherefore they thought it

and to flie buto religious, the which fince they

had them not pure and bucorrupt, they fell into

toolatrie. And here came in the Debrue people

among them, and take part with both. For by

reason of the ten commandements, they boar

feed that they had the fumme of all vertues

among them: and that if they fell at anie time

from them, they had ceremonies prepared for

them, whereby they might make latisfaction.

Against these things Paule disputeth in his

Cuiffle to the Romanes, and themeth, that it

cannot be, that we should obtaine righteous

nes by morall or naturall outies : bicanfe as

well the Jewes, as the Gentiles, do not in

their life and maners expresse so much, as they

acknowledge that the lawe of nature, or Mo-

fes lawe requireth. Deither muft we grant,

that we can fullic and perfectle observe the

lawe. For then might we attaine onto per-

fed rightcounce by morks: inhich mould be

Out of the 2 Another fort doubtleffe, perceining the of

Deface up tenfailings into wickeoneffe, anothat of be-

on the ept ric creellent men , thought by their religious

The commo things. And this for the most part was the oni-

The jobile, thefe men were fo puffed by in the paide of

tophers put their vertues, and civil duties, and with the

fed up thos knowleacs of natural things, that they thought

rough their these things to be sufficient unto themselues

Pag.2.

file to the

Romans.

oumon of

knowledge

of naturall

The Tree

brues eni=

mon of the

Daules

indacment

concerning

the chiefeft

chicfeft

good.

thinas.

as it were but grove after it in the deene bark nes, and wericd themfelues in boteles labors. These things being on this mise declared, I will now more largelie and particularlie treat of humane ends. following speciallie the course of Ariftotle: and will thew betweene-whiles wherein he, as touching this matter agreeth, or disagreeth with the holie scriptures.

things it is ealilie gathered, that whereas all

men, of all ages, violeffed themselves to feke

for the cheefest and, pet that they subject many

ted the true and perfect knowledge of God. oid

3 Ariftotle in his firft boke of @thicks . in In the com: Deuozeth to pawue, that befoze humane things mentaries there is let footh some certeine end, bicause all bon Aria. humane things befire fome god thing : and Cap.i. that and thing wherebuto they tend, bath the confideration of an end, and fo humane things have a preferibed end. And therefore both he make mention of god bicaule it is the chafelt thing obereof felicitie bath his name, and his cause the respects of good and end be berie neer alike: in fo much as some have thought that god and end are all one. And therfore Aristotle commendeth the old pronerbe, that All things do couct good: which may not be bingerfrom of anic one thing : for it can not be, that there thould be fome one certaine end of all things. but eucrie thing requires his ofone proper end. For a horse defireth not the chafeft god quires his of a man; neither both a dog with for the personne pion fection of a horle, but enerie one his otome per- per end. fection. To bring the reason of Aristotle to a plaine follogisme, thus it is. What somer

things befire god, they have an end fet before

them : Dumane things belire god, Theres

of Peter Martyr. fore they have an end let before them. The Maior propolition is manifelt: for in petiting of god, they rell when they are come unto the force. And feing the motion and action is there finished, there we faic is the end. The Minor is proted bicante all bumane things are come prehended under art; method, dation; schoile; Ann & monder winth at them, which bo the god that Ariftotle fpeaketh of, bo here binbers frand not onlie the cheefelf too but allo thinke that God him felfe is beferabed, which onelie and they face is defired of all things. And this reason they bring , that it is Got him felfe which offerethall the good things of anie thing belired, and all those things are most perfect he conteined in God, therefore no man can befire them but he befireth God him felfe iBut the facth not that this is accidentallie, which is bitterlie remoued from friences, feing they bo not teach the things that happen accidentallie. And if this reason were of force we found by this meanes prome that buchaft men, when they be relighted with anie four me or beautie. thould with for God : which thing would be ris biculous. We grant in bed willinglie that in God are mott perfeatie comprehenbeb all

fo the bolie ferintures om tellifie. Fozin Groi bus, Bob laith unto Moles, which befreb the finit of Bobs countenance: I will fhew thee 33.verf.19. alknivigod. But Aniforle had no befires of this confunction with God : the prophet David anew them, the fair in the Walmes, It is good

mbether

Sob be De.

fred of all

things.

the fente of this place; which we have erprefe fer, the fequele both fictio. Far the philosopher treatety of bleffebreffe, which although that all men with for, pet for fo much as they band placed the fame in divers things; to wit, in riches honors, pleafures, e pertues, hercof it commeth that divers men befire biners hinds of god things , all which things nevertheles mould participate with the nature and forme of a generall good . Dea, and the philosophers having respect to the verte same thing, wrote fometimes of the ends of god and euill.

gwo things, cuen as the number of feuen comi

preincethall the former numbers : which al

for me to cleave vnto God. But that this is

toom farre foorth Art. fotle a. arceth with

inith the holie fcriptures. First, that all things po defire god it fæmes to be a certeine imitas tion of God almightie the author of creatures. For he while he made enerie particular thina. hab refpect buto a good end. According as it is fait in the botte of Benefis, that God fawe the light, the great lights of heaven, the flars, herbs, and plants, and other things, that they were good. Finallie, he reffed the feuenth baie, per-

ceiung that all things, which he had made

were erceding god. Wherefore this indeuor

14 But let be weigh how those things agree

Gen.1,18.

ching arts and bottrines, for will eatilie grant that they beare good by them felues , & of their pinnenatine Albeit that the fame turne to es uell and fine wits them which be not regence rate in Chaift: and therefore it comes often, times to aniler that the fecrets of fatuation are bioden from men inbich be furnithed and adoze med botth good artis and feiences, and are open to them that besimple, according to that fais pres Thouhall Hidden their things from the Mat. 11.25. wife, antihaft reneuled them sum babes. And Paule buttethe Cozintinans the firit Cpiftle : Takehnede to your calling (my brethren) how 1,Cor. 1.26. that Godhathichofen normanie wifemen, but the foolish things of the world; that he might make the wife men afhamed. Withich words toould baite no place, if arts a pourine might attaine to the true good things, and buto that ithich macht make ins acceptable unto Gob. Dombeit since though although they be goo in their owne kind and nature, pet to be, if we be unbelowers and arrogant, they are turned to cuill. As touching choiles and adions, the feripture faith in the boke of Benefis, that The hart of man is inclined to wickednes, euen from Gen.6.s. his first childhood. And Paule welnere in the fame fente fain buto the Komanes ; For I knowe, that in me, that is in my flesh, dwelleth Roma 18, no good thing. Witherefore we must fate, that it is a fault of nature procured by Adam, that men not regenerate by Charft, are prone buto thole things; which are in verie bede wicken; bniuft, and filthie, and which are ercedinglie repugnant to the laive of Bob : and that if alterward they be instruced by the discipline of precepts, t by morall bertues or elfe that they be indued with an excellent wit, true it is that thep our come the fouler fort of appetites and of their owne choile are caried buto certeine cimil and mozali things; but vet buto thole (as me faid before thinh both be annes, and turne to deffruction. Wherefore we must constant lie affirme, that the choiles and actions of them which be not regenerate, are prone buto cuill. as it is wattenin Benefis. Which neuerthes les is not against Aristotle, bicause those cuils are apprehended under the confideration of god things. Dea, and we that be regenerate. are in a maner perpetuallie; whether we will 02 no, bratione unto finnes, and those we most earneftlie befire; pet by mace tibe fortit we relife those velices, that at the length through faith in Chaiff we map become conquerours. But as for the reft of the creatures of God,

me boubt not but that they lethe for goo, bis

cause they are gotterned by the lawes of God,

and upatioener they ber, they tout by the laine

Cap.1.

of good things, is in all things the freppe and

impression of the binine propertie. As tous

Pag.3.

the bolie fcriptures.

1. 1

of nature: albeit that even they for the finne of

man are commeiled to be fobied boto banities

But of faith hope and charitie and cheof the

grace and impullion of the foritof God. Aria

forle made no mention: hiraufe he imeto not

those things, which nenertireles has believe the

The ends of

That the end of hu. things is manifold.

Pag.4.

moff true good things. This is a first Old of the Alfo humane things have not medica me fertheb emb. as the hand tabout but that end is manifold cant in that divertitie of enter forme be more excellent than others, for farmuch as this manifolones is of those kino of thines thich bane an order in themselves And Arillotle (pealicth of them for no other chale but that he month of manic ends chose the most excellent, which he theweth to be mans felicitie; Witherefore to this effect both Arifforde reafon': Dumanc chos are manie and one isto be bees ferred about an other. A mose of the former part is: Bicaule of ends, fome be actions and others before actions, are mosher and of fine date arts and boarines there is not one end: fo is the multitude of cubs themen, partie by their fundate natures, and partie by the bis uerlitic of their beginnings according as then are defired by other arts and friences. The of ther part of the propolition was, that one end is better than another: which is named in that the ends of the principall arts a fciences. witch Arithode calleth any rearrance be much more noble than the ends of other faculties which be orderned buto them. Wither buon may Two fello. be made ting follogifmes: The first: Withatines uer things have a fumber nature and belong to divers faculties, be not one and the felfe fame things: Dumane things have a fundate nature: for fome of them are actions and fome works. and ow belong buto diners faculties (for arts: actions, and fciences are diners. Therefore the end is not one. The other following is conditie onal: If faculties have an order among theme felues, that one is better than another, the enne alfo of them must be so orbred, as one is better than another: But faculties are to in thems felues, as one is preferred aboue an other; Therfoze ends thall have the fame orber. Ariforic the weth that this facultie bath action for hir end, a that an ercellent action : and ther fore (as Euftrathius faith) mould have it to be bre deritod, that those be not the perfecter fort of actions, which have a morke remaining inhen they be cealed, but that berie often-times the contrarie both rather happen. And trulie if a man thall rather thinke that the faculties are better which leave some worke after the actions, than those which are svent onelic in the action : fuch a one would thinke that the felicis tie of man is more unperfect than his works.

fæing it frambeth onelie in action. Wherefore

a worke.

nee must whoerstand . that sometime the one happeneth and familiane the other : to fait! that Cometime the worke which remaineth is more encellent complomotime the airting. Hor the end of the photiciano is a morke, namelie. health, which is remaintite in a man then he iscured : which end if it be compared inith a bounde twith is the end of the art of painting. it is much better. On the other five, the enoug the act of building thips, is the thin it felfe, the worke (I meane lubich is left after the buils bing: but this end being compared butti name gatton thich is the action and englof flaturatus spattigemore beweifert. So that as functions. inorthines, it maketh no malter inhether the end be a tworke of an action : far formetime one is betfer, and fometime an other: But this is certeine as faith Aritorle, that therforner the books are the ends . the actions inhich on her fore those works; and for thich they are mane: accerrelled in morthines, and the reason is bicause they are ordeined to an other thing. Amost is no maruell that Arithode in his bake of Ethicks writeth to diligentile as touching. ends fince that maners, bertues, choifes, afe feations, and other humane things he fo since heb a fumber and he of hiners natures a kinns. that butelle they be tomen togither by forme frience or method they can not be tanish wris ther are they order and foined togifher by any other thing, than by the ends. And in the forest Tato boke of Atiftode we have onelie one genes tall i frenfatt role. Enerie morke that remais noth after ante thing brought to paffe, is more worthie than the fame : wherefore it behoweth that a worke be not imploied to ame other actions than unto that onelie action whereby it is brought to palle. And that ine may the better perceive the matter, we must buderfrant that after the works alreance brought to palle, do folloine other among. Hoz inhen a house is builded, it is inhabited; and inhen health is refrozen onto him that is ficke, he beginneth to be diligentlie occupied according to his nature: so when the worke thall be referred buto thefe latter things, it is more bulbon thie than they , bicante it is ordeined buto thent. But there be certen most noble attions. which cumning works do neither go before. noz vet followe: fuch be the actions of pertues. Unleffe thou wilt far that frequented actions. which be right and inft, bo at the length leave a worke behind them, that is to fair, an habit in the mind, after which op followe actions of bertues: which if thou faie, I will not much contend; although & knowe that Aristotle bath an other meaning , neither bid be at anie time, fo farre as I remember, call an babit.

good and euill.

of Peter Martyr. Part.1. 6 But fince we freake fo much of ends. it fhall be god in my inogenient to befine what m neffniti: an end is. The etymologie of the wood is thew on of end. en two maner of waies , one is of the Breeke mord Teles or Teless, which is . I make perfect, of I finish : whereof is beriued telo. which is a certaine perfection of those things. which are referred to it felfe. It is also taken for the terme & bittermost limit of anie thing. Witherefore Death alfo is called an end, not that we with for the fame. or that we be made verfeat therby; but bicaule it is the terme & bitermost time of our life. The other etymologie is. that it come of TENNEY, that is to faic, to fpring oz arife up, bicante befoze enerie acion oz thing brought to palle, it outh thine forth like the funne that arifeth; and it is defined of Ariftotle to be that for the which another thing is. and it felfe is not for ame other thing. And Ariftotle fair bicaufe there be manie arts, actions. ficiences, there be manie ends . And firft he theined the divertitie of ends by their natures. and then in refpect that they be of owers faculties. De faith that riches according to the bulgar opinion, are the ends of houthold gouernement, whereas in houtholo and politike government, he faith that riches are rather an inftrument for the obtaining of fome other god thing. I might interpret that other part. boin ends are to ordered, as one is more ercellent than another: but first thall be theweo of certaine boubts, that are against those things which we have fpoken . For if you thall heare thefe things while the matter is freth. ve thall foner understand them, than if we defer them

> It is called into boubt, by what reason Ariforle appointed two kinds of ends; namelie, action and morke. For he feemeth to leave out The December, that is contemplation, which ne uertheles in his Topicks he rechoned boas an end And Quintilian in biniding of arts, the fecono boke, & 10 dapter, affigned thee forts of ends; work, action, and contemplation. Dea ann Arittotle himfelfe in his Ethicks, at the end of the boke treateth of contemplation, and teacheth that the fame without boubt is a great part of mans felicitie. Wilherefoze this Diffinction thall freme to be maimed, when the third part is omitted. But herebuto we will answere, that bnoer the name of everyla, contemplation it felfe is contained. And it is Diligentlie to be noted , that Arifforle faid not weaks, but everyda, bicause under the name of weeks, he had not comprehended contems plation : fo as the binifion is not unperfea, neither Arifforle confrarie to himfelfe . noz pet is he against Quintilian: foz although these the are rehearled in the end, pet is there two

anic further.

of them comprehended buder one word.

Cap.1.

7 But the holie fcriptures are herin moze The end of excellent than Willofophie that of menthey ap man of two point two losts of ends: whereof the one him to the may be obtained while we live here, but the ferrotures. other is maited for when we thall at the length be losed from hence : which bicause it is the more perfect, we will beclare the fame in the firft place . And fuch it is, as we thall fee God prefent, and thall fullie and most perfectie entote his fight, which Paule watting to the Philippians did most earnestlie with to obtaine; I Phil. 1. 23 defire to be loofed from hence, and to bee with Christ. And the same Apostle said: Now we see 1.Co.13,12 as through a glaffe, and in a darke speech; then shall we see face to face. Againe; Now wee Ibid. verf. 9. knowe in part, and prophefie in part, but when and 10. that which is perfect shall come, then that which is in part shall be abolished. And this excellent remard on the gofvels fet forth buto bs, which after manie labours and mileries of this life ine thall have lato before be in heaven. But the The checle chefe end and principall god of this life, is, good of this that me be juffified by Chaift, that we be recciued into grace by the eternall Father, buto iphole wath we were thall from our natiuis tie. Miherefoze juftie fait Dauid : Bleffed are Pfal. 12. 1. they whose iniquities are forgiuen, and whose fins are couered: bleffed is the man vnto whom the Lord hath not imputed finne. Which place Did Paule for goo caule cite fo biligentlie onto the Romans. And to conclude, those are here bleffed, which have Ichouah for their God, and no trust and believe in him with all their hart: a those not in baine bio Paule call bleffed. Reis ther is the blettednes of this life altogether dis fant from the end and principall goo, which with a constant faith and invincible hope we loke for in the world to come. For even the cheefe and of this life is none other thing, but the felfe-fame, which at the length wee thall have. Duelic a difference of begres and per-

8 Itis bemanded mozeouer, that bicaufe we brought a reason why the worke is more ercellent than that workmanship, whereby it is brought to valle; to wit, bicaule it is ordai nen to the marke . whether this be generallie true; that whatfocuer is directed to another whether thing, as to an end, is of leffe effimation than that which the fame, which, as it may feme, is not to be to an silv be granted. For it is the outie of a thepheard to bafer than loke to his thepe, that they may be in good the end. plight. This he endeuoureth to bring to paffe by his cunning : where nevertheles he far er: celleth his theve. For who boubteth whither a man ought to be preferred about thepe. Dea ? the angels, as it is faid buto the Bebrues, are ministring spirits, for the faluation of the elect; mereas C.itt.

femon patieth betweene them.

whereas nevertheles their worthines and nature ercelleth men. And fmallie Ariftotle wit ting of generation and corruption faid, that the end of the celeficall bodies is, that men thould be begotten , whereas pet none of the Peripateticks boubt, but that the heavens are of more ercellent nature than men. Some thought to have escaped the boubt , by fateng that the ends are mentioned to be onlie of act ous, but not of those actions that are efficient, to wit, of heaven, of angels, and of a thepherd. Polobeit this qualeth nothing. For things efficient attaine not to their ends, but by acti ons, wherefore the felfe-fame end is to be affigned bute the thing efficient, and to the worke thereof. But we must buberstand, that as it is in Arithotles 2, boke De anima, the 35, and 37. chapters: there is two forts of ends, one end called that, for whole cause the thing is done; and the other end is called that, to the which a thing is biredeb.

The end wherefore, and the end mhereto.

The Orecians thus deferibe them & and &. That is to fair, whereof, and to which. As for erample, a creature which both ingender hath the end, Caberfore, to wit, that eternall and bis uine end, namelie, perpetuitie, which it would attainc; which funce it cannot absolutelie hane, pet at the least wife it claimeth the same by ges neration. The end Whereonto, is the thing which is begotten: the end of nature which is in plants , is to bring forth fruits & flowers : and this is the end. Tatherefore. But the ble of men is the end Cahereunto. It may then well be that the end Therbnto is of lette honoz. + fo is referred buto that end, which is Wherefore. And the end which is Witherefore, is the more morthic, as matter which is directed to the forme. And no man is ignorant of this, that the forme is better than the matter. But it happes neth otherwife, when athing is directed bitto that which is the end Waherebnto, not that it fbould be made verfed thereby, but that the fame thould make it perfed . For then the end Wherebuto is leffe toothie, bicaufe it is buto fuch an end . So of the angels and of heaven. The end of heaven Wherefore, is to be refembled witho God and to make other things perfeat which is the better end. For heaven in the doing of these things is better than if it did them not. Likewife in angels, the end is to obtaine God and to keepe bs : in dwing where of they be more impethic than themselves it so be they did it not. And the theuheard hath an end Wherefore, cuen his owne wealth and increase, where with he is better than if he were deflitute thereof, and of the wealth of his familic and citie. But the end Wherbuto, are the there themselnes, oner whom he is ordained, to keepe them fafe and found. And that one

thing is ordeined for another, that it thould would the meferue the fame and inithall be more work more work thie than it, we have an crample : Wahen thiething as by kings and monarchs, fome are appoint is fometime ted to be chafe rulers or deputies, and are the leffe birecen buto the people, that they should ao mouthie. uerne and take care of them. Cinto which end they are not fent to be leffe honourable than the people, but that they fhould be obeied and honoured of them : and vet in these rulers, the end is Wherbuto. Howbeit, if we have regard wherfore these things be don me will alwaies acknowledge that there is a more excellent end. And by this diffination are diffoliced the instances now allebaco touching celestiall bos dies, the angels, a thepheros. For these things though they be more worthis than the end Wher boto pet not more worthic than the end Wherefore, For the theuberd is more worthis than the theepe, but vet not worther than his owne felfe, or than his lord, if he be a hired fers uant_or than his familie or citie. For he lokes to the there , either for his owne fake, or elle for his lord, familie, or cities fake. In like mas ner ow the angels and celeffiall bodies. For they minister onto bs , not for our fake , but partie to please Goo, and partie to erercise their owne verfection. But the worke when it is referred to the actions which went before. and hath no further respect, is the end Where fore. Wher boon the actions which went before. are as Arifforle faith, more bulworthic than it; but if afterward a further end be regarded, to mit, the pie of the worke, the fame thalbe more inorthic than the worke, as we faio before tous ching the habitation of an house, when it is referred to the dwelling. And the reason is, bis cause the dwelling is then the end Wherefore, and the house the end Wherebuto.

Cap.1.

9 Allo the holic fcriptures do decree and ap that the point, that there is a certaine principall end, holie ferip. therebuto men direct all their actions: there fures de. bpon Salomon, at the end of Ecclefiaftes, when principall he had in manie words treated first of ends, end. according to the common fort of mens opinis ons (fpeaking of the feare of God, which in the Debaue phale fignifieth true and found godlines) added; And this toucheth all men : bicaufe Eccl. 12, 12. men are herevnto ordeined and made, that they fhould worship and honor God. And Dauid: One thing have I defired of the Lord, & this will Pfal. 27, 4, I feeke for, that I may dwel in the house of God. Ann Chiff faith : This is life eternall, that they John, 17, 3. knowe thee to be the onlie verie God, & whom thou haft fent lefus Chrift . Wout that feemes to be repugnant which Salomon fait : All is most Ecclef. 1, 2. vaine, and but plaine vanitie. But this is not in respect, it is the appointed end; but bicause that men either knowe not the fame, oz elfe

Therfore their befires have an infinite fcope, neither ow they at anie time reft. The vngodlie walke their circuit. Pfal.12. And this is the difference betweene be and the Unilolophers, tained by their owne proper frength and industrie: but we occree out of the holie scrius tures, that the chefeff god cannot be obteined.

Part. 1.

3f where there be manie things be alforefer= red buto them.

of marfare.

refule it, and lake for the cheef god elle where. that they let fouth their end, as it fould be atbuteffe twee be holven by the furrit and grace

of Chrift. 10 Againe it is boubted, when Aristotle faith; bicaufe there be manie arts . actions. and knowledges, there be manie ends ab to, whether the proposition may be turned both waies; namelie, that whereforeer there thall be manic enos, there be manic things almany ands, fo referred unto the fame ends. Tile anfluere to the question, that this is not of necessitie: bicaufe nature bath oftentimes ordeined mas nic ends of one and the felfe fame thing. for erample fake : the tong is not onelic directed buto frech, but onto the relief of taffs: also the teeth do chaine and aring the meat, and do helpe the fpech. And by the force of Logicke, we not onelie confirme true things, but we al fo confute falle. Wherefoze fince there be may nie faculties and arts, we will grant that there be manie ends; and vet by the number of ends the number of things can not bee gathered. Likewise we boubt, bicause Aristotle saith, that the end of the end of phylicke is health; of the art of war, phylicke be is victoric, ic. (Against which opinion he him felfe writeth in the first boke of his Topicks bictogie, ac. the 2. chapter, and Quintilian in his 2. boke and 12. chapter) fixing the end of phylicke is. not health, but to applie all things, and to o mit none of those things which may further onto health. And if that the ficke man, either by the intemperance of his biet, oz by to much weaknes of nature, or by the fierce and intollerable prolence of his offcate, be not healed, the phylician (warneth not from the end of his art. Thelike is to be faid of an orator, whose end is to fpeake all things which map ferue to perfuade a to omit nothing that belongeth ther buto: wherfore though he shall not be able to perfuade, pet if he have a regard therbuto, he doth not fraie from his end. The fame may we faie of the governour of a house, and of a cheese captaine. Dowbeit in billoluing of this queffion. toe are not to take anie great paine. For Ariftotle in bringing of examples theweth the matter after fomubat a groffe maner and was not bery carefull that examples thould alwaies agree in all points, but alledged them as thep

are bled of the common people. Mozeoucr al-

though that to heale, to perfuade, and to oners

come, bo not alwaies followe the actions of

phylicians, rhetozitians, and foulbiers; pet cart it not be benied of anic man, but that thele faculties have refrect onto thefe things, a incenot as much as they can to attaine buto them.

Lafflie, bicaufe we are in hand with ends, 200 a there is a doubt help anie worke is the end of worke can an action, 03 of an art. Hog if the thing be cons of an actifidered which is made by the artificer, the fame on when it is the effect therfore not the caufe. For it bes is after the houeth that the cause be before the effect and action. nothing can be before it felf. Dere do fome an fivere, that the thing made, is the end, not ut refpect it is ertant and now perfect, but in that it was first convictioned in the artificers mind. And a thing map be befoze it felfe in a fundate reford : for it is first voncered in the mind of the artificer befoge it be in ad. 13ut 3 frace not my felfe with this answere: for that fame knowne forme which is convertant in the mind of the artificer, batha respect of him that is the efficient thereof; for as an object it mos ueth his mind. Wefides this, it is not the artis ficers befire to have such a forme as he hath conceined in his mind, but would have it to be expedied in the thing, and directly it theres bnto, as to the end . Totherefore the outward thing it felfe is the finall cause, not in that it is ertant or brought to paffe, but in that it hath a refred of and, and that either the efficient partic oz elfe his action is made perfect thereby. T grant that thefe things ought first to be onperflood and knowen of the efficient partie, but I denie that thefe things have the nature of an end, in that they be formes and Gaves conceis ned in the mind, but in refrect of those thinas which they fignific and represent buto the buperffanding of the artificer.

11 Spozeouer, there be manie arts toined to: Why manis gither buto one, and manic ends also buto one ferred buto certeine end, that they may reach buto that, for pure the which man bath his being. And it must be underflod that as faculties are more ercellent among them felues, so are also their ends. The cramples of Arittorle are drawne from the art of those that make bits for horses, and of other arts, of trappers + favoles for horses, all which he affirmeth to be conteined bnock the facultie of riding of horics. Also of the same art of riping of horses, and of all other warlike actions as to ribe, to fhote, to throwe a bart, to weare thelos, there is one architectonicall or principall art. Talber opon he faith, that biocr the art of warre are conteined all thefe things: and it is to be binderflood, that the fame principall art, or architectonicall facultie, both command and preferibe buto those inferior forts which it hath broce it, and that the end there wilm art of both governe the ends of them. Ariftotle in is called his boke of Cthicks calleth art, power, refuce power.

Pag. 7.

Part.1.

ting (faith Euftratius) the matter. Fogenen as the matter is power, and by power is knowen: cuen fo arts are in power to atteine, or not to atteine their end. A phylician ooth fometime heale, and fometime he lofeth his labour : an ozatoz otherwhile perfuadeth, and otherwhile bringeth not this to valle. Also thep are in poiner unto contraries: as a phylician both may heale, and may also hurt the health; an ozatoz may perfuade and biffuade: a Loat cian map proue and confute.

Part.1.

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other.

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Againe Ariftotle affirmeth, that there is no difference betweene the inouthines of faculties, whether they have worke for their end, or whether they have action. For if a facultie thould in that refpect be counted more noble, bicaufe after the act it would leave a worke: then would carpenters art be better than the art of civill profession, whereas felicitie is or beined to be the end of civill profession. Which felicitie is no worke, but an action : which would be moft abfurd , fince nothing can bee found better og moge happie than felicitie. And this also we the wed before: neither is this do drine weakened by that former diffination of ends, that otherwile fome are actions, and that other are fometime works.

But herein is a boubt, that when Aristotle

gathereth a worthines of everie end by the noblenes of the facultie, what kind of demonfiration this is. And we answere, that it is of the effects, or (as they commonlie call it) of that which followeth. For in berie debe fa-That the culties do draine their ercellencie and wors excellencie thines from their ends. Wherefore fince thep of ends and be made excellent by them, to trie the excelfaculties, is lencie of the ends by the worthines of the faafinell to: wards the culties, is to proceede from the effects to the causes, although this proposition is true, which our ag the wate focuer pe turnett. For as we fate that the end of the better facultie is the better; fo likelpife we may fate, that it is the nobler facultic tobich thall have the worthier end.

12 Dow fince the matter is on this wife let Sundife vs for how these things agree with the holic fcriptures. First, we will grant, that a Chaichuftiang ftian man in working hath manie ends. for formetimes he hath herebuto respect, that he map call bpon God him felfe, that he map cele brate his name, that he map gine thanks, and fuch like where he hath respect onto God with out anie meane. 13ut fometime he laboreth to reffore himselfe, and by bertues and excellent actions to recouer the image of God, wherebu to be was created. Sometimes allo, yea, and that verie often, he is occupied in the helping of other men, either by his riches, or by doctrine or by counfell. Caherfore it is manifeff. that even of a Christian life there be manie

ends, which ends nevertheles as we fair have begress and order among themselues. But inhereas Aristotle faith, that where the worke remaineth after the act, the worke it felfe is what the better than the working therof going before, works of it femes not to have place in our ends , if we Chiffians speake beinersallie. For when a man being ter than the monen with chariffe, thall cloth a poze man, working nourify, heale, and inftrud him; it is certeine thereof. that after the act, he leaueth a worke behind, namelie bealth, nourifhment, oz raiment, oz infruction in the pose man : in which kind of ipozks, the action which goeth before, name lie obedience towards God and the ble of charitie, are farre moze pleating bnto God, and moze to be estemed, than the worke remais ning after the act. Leing that is transitoric. and thall perith. But how in him that profet what order feth himfelfe a Chaiftian, the ends which be the ends of many, may have an order among themselves; Christians it may be perceived in faith, hope, and charts tie. For asthe faith is greater and God more knowen by it, the more is charitie inflamed about the end thereof : in fuch fort that the end. and as they late, the object of faith ooth prefcribe buto charitie : and fo much as the confidence is towards Bod, fo much is the love tomarns our neighbour. Wherefore the end of charitie, which is the and of our neighbour. is thus conteined bider the end of faith, and fo it rauleth that the power of faith as touching this matter, excelleth and is better than the power of charitie. And thirolie, as the faith is firme, and the charitie active; to the hove is more constant, and with a stronger patience and fortitude, we erpect the performance of Goos promites, in how much we apprehend those things with a greater faith, and haue more fruitfullie erercifed our felues by charitie. And so these three powers, namelie faith, hope, and charitie, thould be fufficient buto that which we would thew. But when the oze per of the table of the ten commandements is let befoze be, we may manifefflie in them be: clare the felfe-fame thing. For the first table hath refrect buto God without anie meane, but the other is directed buto our neighbour. And me must boderstand that there is a great ter promitte of the first table, and that the end thereof is more noble, bicause it conteineth the other, and hath them bnder it, as it were the cheefe builder, bicante the end of the latter table is ruled and governed of the first. Where bpon Luther in his Catechilme did in euerfe precept of the later table, most prubentlie repeat the end of the first table. For example: Bicaufe Bod is to be loued with all the hart. and with all the foule; therefore thou thalt not

kill. Againe, breaufe God is to be loved with all

fo elfeme of the continue of streething things 112. Withen Arithodelian fet potoire that there is actateine dentipali ente pielerthib mais men, he then exhautetheis to feared the late will leave thereof Willen in Learching with Of the faines be adonounced that be would treatent thin thinger: panielieu to recount tobat it had these furthernat ference pe facultie it bekommetha As todobing the first, let this be the number tin : Ehr imminlebelonfelle mincipall entrinte in Tought for. De bemmeride reason from profis tablenes: That twich profitetirour difets to be fought for . The knowledge of this win is of questimportance buto life Sherfore be much obtains the fame. He prodeth the Minorite and firm by a finalitabe of archers. Ariffede bath rebeth berie artificiallie 3. 1702 bicante if there mere no frich ent little inould abour to attaine therebuto : Against ifthere were fuch an end and thould be into be control but o be. the knowledge thereof would be unprofitable. Lafflic if it thould profit and vet not much live would give ever the fludie of knowing the fame. But now, finte there is luch an end, and that it profitcth, and is of great importance to the whole life, we are most eaviredlie Tiered by to fearth out the fame. The grample of arthere bath refrect with this that even as they. if they have not the marke in their cie. bo bit at all adventures; but bauing the marke fired. they do it with effect and artificiallie :: fo we likewife, having fired in our mind the princivall good thall not beale by chance, but by reafon. And certeinte he malketh not riabilie in his journie, which knoweth not the end of his

The holie fcriptures teach that the know. lege of the end is profitable.

Beither ow the holv feriptures differt from this opinion, that the knowledge of the chefe end is violitable. For why bid Chrift fo long teach in the earth . Willio bid he fend his Apofiles into the world to vreach a without he bio men to followe bim, but that they might at the length knows the principal end ? For the not knowing whereof he complained that the people did fraie like buto there without a thepheard. 1 6

As touching the science or facultie, whereto this principall end belongeth. Ariftotle fain in the civil knowledges, feeing it is that which ruleth other arts, and bath them fubica buta it, and both vie them. Let this be the proposition on: It belongeth onto the civil voiner to take order as touching the last or thefe end. Where byon the argument is framed in this forme. Elis matter belongeth onto that fcience which The meta. is most architectonicall, Such is the civill science, wherfore it belongeth therbuto to treate of the principall end. The Maior proposition

the hart, and with all the foule, thore halt not in as because the fore there it was faro, that of the better Broultil is the better enasthe Minor invious alametic dist the civil facultic is the higheftaribanit architectonicali.

thus: But oblintingner Arifforde faith) that properties of principal power or (as he calleth the antifermential p must be affigued to the power of the benete fraintimes : for therein is conteined the cheek and principall knowledge of the malbuer learnand. Ellbert fore God (ato Unto the Africation of the fame though be their chesest initename inhereby they thoula at the levotebehab in about the lor of all natio ans. Whibite fit incite theretwon when they have received onelie the lained that that town fiers ward interest inhere the heitings of the war phets & baltimer of the new testament inere about silbere to that a bout to the frience and facultie inhigh heanethirede over all others, and which both all others, bower it, how excellent foener the became the thall things under hir eno. For that which their fait of the civill know lebre, that it may decree what arts and friences the common tocate thould about, and which The holle it ought teredide, that we find is most croul ferintures fitelte bone in the hole fcriptures, Foz thofe preferibe allow magificates: thep will there thould be what arts pattors, bithous, and teachers; also that there must be aus hould be handle crafts, that pore men might labour, and by their indenour prounde necellaries, nationelie fasthem felues, but for others alfo, whom other wife it behowsth to helpe. And contraribile, they exclude forceries with thes, and fouthfacers, and alfo the art of hare lots and brothels. And as that civill facultie forbad to appoint what arts energe one thould addict them felices onto , bicause all men are not apt to all things : to the holfe feriptures Bilo they command, that we confound not bocations, arts cuties and that no one with intrude hint felle into an one found other mans talling. Let euerie man (faith the learne. apottle) abide in die vocation wherein he was 1.Co.7.10. called. For if thou that he in matrimonie let not alloe houthold affaires, the care I meane of wife, chilozen, and familie, fo as thou soulbelt vievolleroiffie take to the felfe fole life. But if, on the other five, thou livelt a fole life, and therein boself moze promote the glorie of Goo , and hall frength given the from the holie Bhoff there hold thee. Againe fince that all can not be teachers, prophets, or pattors, let enery man content bin felfe with his owne wift a let him ble the same with all biligence. Allo the holie feriptures om preferibe hom far Blio hom forth we thould proced in faculties and fun: farre wee tions. The primitive church in bed did grant hould pio. that chailtians thould ble the old ceremonies, things, but pet for a little while onelie. Also it commenbeth obedience towards magifirates, but pet

Rom.14.

Col.2.

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The Common places

Can:2.

Of the naturall

fo farre forth as Gods lainechuith perimit. Iti milleth that a prophet on inflicted the people; but yet no longer than it be remalento arrow 1.Con.14,10 ther, Which when it is done (thith Paule) let the former hold his peace. Alfait nommen beth and alloweth godie and chaiftian libertie in meats, and other outward and rimil thingsu but pet to farre fouth an the offentes of the weake be anoided. It teacheth in like maneo a moderation which we should applie to life infirmities of the fimple, but pet in farre forth as by our diffembling we confirme in abutes? Allo it preferibeth mumber, as policie and ors 1.Cor.14:27 per; for Paule would that there thould be time or their prophets which thouse frenke by course; and appointed that the gift of tongs thould gine place to more profitable giffs. Also the holie feripture bath under it most moble funce tions; for it commandeth kings, magillrates moit noble governous of houtholds, a ountous. For there is none of all thefe faculties, which hath not freciall precepts appointed unto the the bolic feriptures, and doth ble all thefe magistrates and princes, for the defence of goddines, and for the true worthipping of Bon: eloquence that it may persuade profitable and godlie things : government of houlhold, that new offprings may alwaies grome on wito Chiff: and finallie, all Arts , affivell to the glozie of

15 Anonow, as 3 thinks, it may appeare. trates and how the minufers of churches which profette minifices of these holie scriptures , thould behaue thems the Church felues towards magifrates, and magifrates towards them. They out of the balle feriptures muft be= haue them braine precepts and rules of the princes funcfelues onc tion: those precepts ought the magistrate to towards beare, which also if he other while transgrelle. another. mult luffer admonithers, and mult not be of fended, if modefflie, and with tult reverence he be corrected. And on the other fide, when minifters fall behaue them felues either negs ligentlie in their office, or against the rules of Goos lawe, they may be kept in their duetie by the magistrate: and if they will not amend their faults, they may be remoued from their place. And thus let the ministerie of the church helpe the civill power; and againe, the civill policer overlie the ministerie, that it may be pure, and profitable to the christian Common

Chaiff as to the profit of our neighbourg.

weate. And in that twe attribute the chefe volver buto that wiledome, which we have in the hos lie feriptures, it must not be thought that anie thing is plucked awaie or diminished from ci uill administration; for that authoritie remais neth ftill buto princes and magifrates : but we would onelie thew, from whence thep them felues ought to take the rules and prins

ciples of their authoritie lahat they flooring not fo effeeme of the potrines of the unitoforhers: and laines of ment as their moulo finatiofrom the most same fountaints of inffice and hone fine in hich floine in the holie scriptures. And thep fhall be able to men town them frings this anothergeventher by billigent reading of the halte freinfrumschen them febres , inhich Cab commandes kings to com : or rife they man he informated by ministers of the church. And winerens it is fain, that it belongs to the cunti nomer to have authoratio over those profet figure tobich are to be reteined in a citie, and quer those which are to be reieden front thence clet princes emagnificates biocrafano; that the regard of binine worthin belongeth into them : namelie that they preferre me

mate, and befend that which is law the such that the probibit, and and an otherlin mate out that ne atterne ibbichis bripure & at timent and and a forbioden.

not the heart of the start of The fecond Chapter.

Of the naturall knowledge of God by the things created : & whervnto this knowledge tendeth. And whether there be anie that knoweth not God . Out of the Epiftle to the Romans, Cap. 1, verfe. 19. Looke, In Sam. Cap. 6, verf. 22.

Aule in the Epittle to In Kom.r. The Works of Ame in the Spinite to In Roma, the Romans olicuting brite. 19.

of the natural! Ancho ledge of Sodo, Latth, that we ledge of Sodo, Latth, that we can alter that thich is knowned of Chapter, Sodo is manufert among them. In the Orach we reall "to Most of the Sodo is the As if we frould fair . That which may be knowen of God. Withich therefore is laib, bicaule there he many binine mysteries , buto which gementie me carmet by nature attaine: asisthis, that we cannot Boo would infiffe be frelie, formine our line underfand through Chrift crucified , and reffore thefe bei the myftes rie bodies of ours buto eternall felicitie. Thefe ries of sou. e fuch other like the nature of things teacheth psnot. Therfore (faith Paule) That which might be knowne of God is made manifelt in them. In that place he beclareth what maner of truth tt is, that they withheld in burighteonines. It was the knowledge of things pertaining bus to God, which they attained buto by a naturall infling . And Paule reduceth all thole things, The things that they knew, into two principall points : of son mee namelie, the enerlatting power of God , and naturallie his diminitie. For by the very workmanthip of knowe.

The while to affigue it buto images, figues of heaven, and sophers Di= to other creatures. And the same men, when

this world, they knew God to be most mightie. Further, they knew by the beautic, thew, a distinction of all things, that so great a power was administred by a most high promocnee and wiscome. Also the commoditie and promberein chieffic con. fit of things created taught them the Paicifie of God, which confliteth chieflie in this, that maieflie of he both god unto all things. These be the things which God bestowed boon the Ethnikes: but they abused the gifts of God. Thers fore berie well agreeth with them that fimilitube, which Chryfoltome vieth. for thus he faith : If a king should give much monie to his fernant for the furniture of his houthold. a amplifieng of his gozgious effate, to the end that his magnificence and honoz might be the more manifest : and the wicked servant should lewolic fpend the monie boon brothels and harlots, fould not this feruant (faith he) freme iporthilie & rightlie to have deferred puniths ment . Quen fo did the wife men among the Cthnikes behaue themselues. for they receis ned of @ D D a peric ercellent knowledge of things, where with when they Mould have wozthinner and abouted him, they turned it to the

abufen the gifts of worthipping of fones, and focks, and of imaacs. Wherfore not without cause did the weath of God ware hote against them. 2 And inhereas it is written : It was made

ethnikes

450b.

фю.

tude.

manifelt in them : neither is it faid, In all : the Scripture doth fener the wife and the philofothers, from the barbarous & bulkilfull multitude. For all things were not knowne to all alike: which nevertheles happened by the fault of thefe philosophers. For they ought to have preached openlie, and beaten into the cares of the common people, those things which they knew. And pet this they did not, as did the was thets and apolities, but with a proud mind kept fonherg hib thefe things among themfelues, yea and after the know. lege which a fort his them, that they flould not be underthey had of frod of all men. Wherebpon the epiffle of Ariflotle to Alexander is much (poken of: wherein mords onto he faith, that his bokes of naturall philosophie Alexander. are fo fet fouth by him, as if they were not fet forth. For the philosophers femed of fet purpole, to make their writings obscure, to the intent they fhould not be understood by others. Before this, through their arguings they polluted those excellent things which they knew to be pure. When they understood that there is but one Goo, and judged that he ought to be worthinged, they gathered afterward of them. felues: Deing the common people are not apt natoffigues to worthip the high offinitie that is tyred ouer all things . (for they cannot perceive it after this maner it shall be well own to binide it, and

was fenered from all corporall matter: that is nitic of son to faic, that he is a Spirit, and therefore to be into parts. worthipped in mind and wirit: they thinking the common people to be for uoe in comparison of themselnes, as they could not attaine buto this brought in outward rites and ceremonies benifed of their owne heads, the which men has umg performed, they fould thinke that they had fulfilled the feruice of God : and fo by their flender reasons they corrupted that, which being pure they had gathered out of the creas tures, and gave no fuch credit as they ought to have bone to the truth which they knew. Others The tobile infe they foould have submitted themselves to forhers welthe mightic power, which they acknowledged, Ded not the and would have fuffered themselves to be rus felnes to the led by the providence of God, and would have providence truffed to him in their aductities : which neuertheles they did not, nate rather they shames souther sefullie defraired. Cicero erieth out in his later fraired. time in an Cuiffle to Octanius : Dthat 3 was neuer mife! And in his bottes De natura deorum he bringeth in Corra notinithif anding hee were cheefe bilhop, to faie, that he would berie faine haue it proued inded, that there be anie gods at all . And so whilest they would not be locue those things which they knew naturallie of God, they were not onelie wicked towards him, but also injurious towards their neighbours . And oftentimes the moze famous phis The greater losothers they were, the more infamous life the philoso. they led. According as the Poet taunteth them: fowler of Curios life they faine, but followe Bacchus vaine. life. For the weath of ODD wared hot against them . And even as a scholmaister that continuallic inftructth his scholler, (who vet in the meane time is thinking a doing other things) cannot fuffer fo great negligence : fo both God behave himfelfe towards bs . For he conitnue allie holdeth oven before our cies, the boke of the things created : he is ever calling and illus

awaie, as naughtie schollers: neither will he inffer to great an injuric bureuenged. 3 And by these woods which Paule addeth: namelie: For God hath made manifest vnto them, it was gathered, that all truth commeth of God. for it frangeth not from bs : but how wow it is it is of God, there be two opinions. For fome pall truth faie, that therfore it is bicaufe God hath made God. those things, by which wee may perceive these truths. But others faie (whom I better allow) that God hath planted in our minos certaine fore-gatherings and informations, whereby we

are offuen to conceine ercellent and worthic

things of the nature of God. And their knows

minating of bs ; but we alwaies turne awaie

our mind from his doctrine, otherwise occupi-

ena our felues . Wherefore God will caft bs

Pag.11.

ledges of God being naturallie incraffed in bs

by God, are cuerie daie more and more confir-

med and made perfect by the observation of

things created. Some do fondlie, and no leffe

Feachers are infitu= ments,but not aucto;s.

Pag. 12.

wickedie faie, that they have learned those truthes of Ariftotle, 02 of Plato , fo as they will giue Goo no thanks at all for them. Inbed Plato and Ariftotle were organs and infruments, but pet not authors. 1514 thefe men fate cuen as if an Ifraelite thould late, that hee knew the truthes of the lawe, not by ODD, but by Moles, thereas he was but onlic a mebiatoz i mellenger of God, and one this made relation buto the people of those things, whereof God was the autho: . And it is to be noted, that wheras God is a nature to diffeuered from anie matter, as he cannot fensiblie be percei, ued; pet he hath beene accuffomed by fignes and certrine fentible words to beclare him: felfe. And those fignes, which from the begin-The ereaning haue occlared God bnto bs are creatures: tures are which when the naturall philosomers oid weie, mbich fet footh boo. as touching the wonderfull properties toua-

lities of nature, they are brought unto the knowledge of God. For they know the order Poolu the of caules, and the confunction of them with 40bitofo= phers knew their effects, and then they calilie bideritod, that an infinite proceding of things could not is a wood. be betermined, they concluded that they must

that there is a God. Thefethings, both Plato, Ariftotle and Galen, hane fingularlie well fet fwith. But leaft wee thould negled the holie Scriptures, they also have declared buto bs Manh.6, 26. euen the fame waie. For Chrift fendeth bs to the fowles of the aire, and to the lillies a graffe and 28. of the ficio, to the intent wee thould acknow Serintures lenge the fingular promoence of Goo, in pres b creatures ferning of those things which he had brought to learne of forth. And Salomon fetteth before vs the Ant to be followed for his wifedome . whereby hee Prou. 6, provideth in fummer those things, which shall Efaie. 1, 3. be neofull in winter . Efaie faith, that the affe knew the manger of his losd, and the ore his maiffer , but that Ifrael knew not his Lozo.

attaine to some chefe thing : and so included

Dereby it plainlie appeareth, that we may be taught manie things by the creatures. David wate a Pfalme, wherein he declared the felfe Pfalm,19,1. fame thing, The heavens fet forth the glorie of

God, &c. But among other bokes of the holie Scriptures, which abound in this matter, is the The booke dialogue of the boke of lob. For the fpeakers which he bringeth in were Cthnikes, therfore the matter is there handled onelie by naturall reasons. Danie things are spoken of there concerning the revolutions of heaven, of the ftars, of the earth, of the fea, of the light, of the winds rame, thunder, lightenings, fnowe, and ife: alfo of beafts, as of lions, goats, harts, horfe,

and Behemoth, which manie thinks to be the Clephant : and finallie of the Leuiathan the most huge beast of the lea.

4 All thefe things are fo handeled there, as thep preach but o bs the eternall power and dis uinitie of God. But among other things, which do cheefie let footh God unto us, is the nature of our offine felues. For we are made buto his ofone image and likenes. Wherefore we most the nature of all refemble him, and especiallie as touching of man both the foule, wherein thineth the prombence of most refemthings to come, iuffice, wifebome, and manie ble sob, other most noble qualities: and also the know, leage of that, which is right and honeft, leive and diffenest. And feing that man and his foule is not forwing by of himfelfe, but bepenbeth of God, it followeth that we ought not to benie unto God the verie same that we take of him, but that we pelo it onto him, as onto the chefe and principall authour: reasoning after this maner : that God foreleth all things that arcoone, and is a inflinde of our beds : bn to whom, as honeft things are pleating, fo bn. honest are displeasing. I knowe that Cicero in his third boke De natura deorum, laboureth Cicero. to quertizowe this reason, whereby we mould proue that the things which we fale are most ercellent in be, muft not be benied bnto Bob. But let him reason as he lift : it is enough for ps to be confirmed in this matter by the ferip tures. In the 94. Walme it is witten : Hee which planted the care, shall he not heare? Or Pfalme, 94 hee which fashioned the eie, shall hee not fee? Whereby we are taught, not to withdrame from the diume nature, those things which be perfect and absolute in bs. Pozeouer we fee. The feele of that our confciences bo naturallie beteft the the confcis wickcones that we have committed, and con- ence booth traciwife reivice and be glad at our well dw. tenifie that ing. Cabich thing, feeing it is naturallic graf food. fed in be, we be taught that Goos incoment is to come : the condemnation whereof is fo terrible to our mind, that fomtimes it femeth to be man : and on the other five, it rejoiceth when it hopeth to be allowed and rewarded at the tribunall feate. Tele might alfo recken bo manie other like things of this fort: howbeit they may be easilie gathered, both out of the holie Scriptures, and out of the philosophers bokes. Taberefoze I will ceafe to abbe ame Cothing fo moze : and Teount it fufficient to haue faid, vile, but atthat there can be nothing found in the world fo weth a reft = abject and contemptible, which greeth not a monte of testimonie of God. Of Iupiter (lato the Boet) 500. all things are full . For whatforner is in the morle to long as it is preferued, to long bath it the power of God histen biner it, which if by fearching, art, and naturall knowledge, it box Discouered, will reueale God unto bs.

Looke In 1. 5 With this fairing of the Apostle Ceme to Co. Chap. Dilacree other places of the ferinture, where: 1, verle.11. in is taken from the wicked, the knowledge of Bon. Mercan in the plaines : The foolish Pfalm.14,1. man faid in his hart: There is no god. And again it is written: In the earth there is none that vn-

of God is and taken awaie fro

Godby his creatures.

derstandeth, or feeketh after God. Ano to make no long recitall, it is faid in the first chapter of Efaie. 1, 3. Cfaie: Ifrael hath not knowne me. But this Di Atter what uerfitte may on this wife be reconciled . The manner the wicked, as Paule faith, being conuinced by knowledge the creatures, do confeste that there is a Bod: but afterward they aftirme fuch things of his nature and propertie, as thereby may be well inferred, that there is no Goo . For Epicurus the ungod - faid indeed that there are gods, but he remoued them from all maner of boing, care and prouis bence, fo that he afcribed to him a felicitie altogither ide. Also when they faie, that there is a God, butthat he hath no regard to mans do, ings, punisheth not, no: heareth such as call bu on him, and fuch like, it is gathered thereby. that this mas their opinion, that they granted there is a God in name onlie. And therfoze the Scripture benieth that they knew Bob. Foz the true God is not, as they fained him to be: and as touching themselues, to be holpen, or haue the fruition of Gods help, he was even as if he were no Bob, for somuch as they neither called boon him, not loked for hope or aid of hun. Further fome of them were to wicked as

they ment about to perfuade themselves that

there is no God at all . And albeit they could

not being this to palle, (their owne mind bents

eng, a their confcience ffriuing against them)

pet the Scripture pronounceth of them accor Ding to their inocuours : and faith, that they knew not Bod. Lafflie, we muft binderffand. that the knowledge of Boo is of two forts: the Two kinds one effectuall, whereby we are changed, to that

felues that

that we knowe : (and this knowledge of God. the holie Scriptures alcribe buto the goolie alone: but the other, is a cold knowledge, ther, by we are made neuer a-whit the better. Foz ine fbein not by our works, that we knowe those things, which in berie bede twe haue knowne. And of this kind of knowledge freat Rom.1, 28. heth Paule, where he faith: And as they regarded not to knowe God. &c. Ann Chail thall

of knoledge we indenour to expecte in works those things

fair buto manie, which will boaff of the gifts Mart.7, 23. and knowledge of him: I knowe yee not. But to knowe God after this maner, feing it proff. teth nothing, the holie Scripture Doth often times to reject as it bouchfafeth not once to que it the name of bunne knowlege, and faith.

Rom. 1, 20. that @ D knew not the wicked, feeing thep were fuch maner of men.

6 Prither is it in baine that Bod both in

bue the braddle with this kind of knowledge. In t. Sam. For berelie Ariftotle teacheth in his Wheter s, perfe. 7.

ricks, that it is a goodie testimonie, wherby our affaires are allowed of our enimies. Wherfore it is an excellent thing to heare in the first boke of Samuel, how the Philittines, being the most areguous enimics of the God of Afrael, confel fed and pronounced his power to be fo great, as they were not able to abide it : neither vet fought they out the naturall causes of the diseales, wher inith they were afflicted: when nevertheles the causes be naturall, both of the viles, hemerods and flures. But when they fawe that they were altogither, and at one time troubled with one kind of bileafe, they ftraightwaie bes lieued, that they were oppreffed by the hand of the B D D Ichoua: and to Bod inforced them against their wils to confesse his name. In like maner Pharao, tho after he had been diverflie plagned at the length cried out : I have finned Exod.9, 27. against the Lord, and against you: make yee intercession to God for me. Nabuchadnezar and Darius, after they had well confidered what Dan. 3, 95-Bod had don buto Daniel, bid notablic confeste and 6, 25. him to be the great God: and by their proclamations under a most greeuous penaltic, for ban that anie thould blattheme or freake enill of his name, And Iulianus the apollata, althort other wife most wicked, vet was constrained at his death to acknowledge the power of Chill. in faieng : O thou Galilean , thou hast gotten the victorie. And the berie biuels were brinen to the fame confession, when they testified and cried out, that Telus Chrift is the forme and March 8.10! the holie one of God; and acknowledged that be came to beltroie them before the time : and confessed that they well enough knew Chaift Acts.19. 15. and Paule. Bythe tame reason it is euibent. that the arke of the Lord was not taken by the Whiliftines burgofitablie : and that the Temes The fruit were carried awate captines into Babylon, that came ruen to the intent that some worthin and by taking knowledge of Goo, might at the leaft wife for a thort lealon thine among forren nations . So that manie things which feeme greenous and belverate, have oftentimes acceptable ends: but to what end those things will come, before the lequele appere, we cannot perceine. Where fore we mult not judge of the works of Bod. wow wee before the laft act or part be plated . For if me off moits thall gette by the beginning or mioff, we thall of soo. om no other twife, than if the mould induce of the thole image of Phidias by one of the fingers. Querie part of the bodie muft be tho oughlie confidered before hand, if inc be defirous to at taine buto the knowledge of the proportion and knitting togither of the whole bodie. Telhich thing, being oftentimes neglected by bs, it followeth, that we forcome, that we lament, that

Pag. 14. we dispeale and blastheme that which was knoine not. 7 By that bidozic therefore, and taking a

waic of the arke, the Philiffines came by fome knowledge of God : although not fo great as they were renewed to eternall life. Taherefore fue must consider, that God both two maner of waics offer himfelfe to be beholden of men, to the intent that on the one part, we fould lake boon his mercie and elemencie, fon the other part bpon his power and feueritie. Wherefore the greatest number of the Philistines did fæle the power and frength of lehoua. For thep were beffels of weath, made fit for beffrudion. 15ut they did not fee the elemencie and mercie that came by Chaift, and therfore they fled and octeffed the light of him in the arke, as from a tomento; and cruell judge; and for that cause they did not turne themselves. They drawe the arke from them, neither oid they receive the true worthipping of God, forfaking their dols. Thus alfo, ichen Chrift came into the world, bringing faluation buto men; the beuill, which felt his power and might, withfrod him, fais Matth 8,34. eng: Why art thou come to destroic vs? And the Gergesenites, when they had after a strange maner loft their finine, they neither received nor worthipped Chriff ; but they meeting him, befired him to bepart out of their coaffs. Some write, that the countenance of God is of two forts, to wit, the one cherefull and amiable, which he offereth to the goolie : and the other terrible and fierce, where with he is fiene of the wicked. But it is no neo to imagine that God hath towards be two faces, or two heds. De is alwaies the felfe-fame Goo , and carrieth one maner of countenance, although he be not alwaies perceived of all men alike. For the faithfull behald him one wate, and the butaith

full another maic. 8 But they that be indued with this kind of In 150m. 1, knowlege Paul affirmeth to be incrcufable the verle. 20. Crack is eig to Elv autoug avantologitous, thich fignifieth, Not able to answere for their faults. Son reuca. God bindoubtedlie did not to this end reucale leth not him these naturall knowledges, but this came to fould bee palle through our default. Howbeit that which inercufable, Paule fpeaketh here, femeth to be repugnant but that to: to those things which are oftentimes mentios loweth tho ned, when we dispute of works and grace. For if it be true that we cannot of our own Grenath owne deand free will fulfill the lawe which we knowe, 3f by our how thall thefe men be fato to be inercufable? arength we for if that which we faie be true, they might fourme the cafilic be ercused, that they in berie ded knem lawe, how this lawe by a naturall light, but that they wans are wee in ted frength to fulfill to much as they knew and recufable: therefore they ferme not to be inercufable. But what mas here Paule intreateth onlie of that ercule which

might be alledged of ignorance. For that which wer of eris now brought in as touching weakenes, this cufe wante would not the Ethnikes haue pretended . For keth of. they attributed all things buto free will : where fore they would not have faid that they were neffitute of frenoth. Dnelie this remained to ercuse themselves by tangance, which beforce fince Paule hatheut from them, it onlie remais neth that by their owne inogement, they fould be faid to be inercufable. But, and if they had faid, that although they knew what behouse them to do, vet that they were weake, this is it that Paule laboureth to conclude : namelie, that the knowlege of the lawe of nature made them not the better : bicause the lawe, although it bee knotone, pet it cannot alter bs, noz gine bs Arenoth to line oppightlie : and that therefore it is neceffarie foz bsto flie bnto Chaift. But Theethbicause he knew that the Bentiles fled not to nikes pleathat ercuse, therefore he repelleth that which he themselves faine might eafilie haue been obiected; and that the want of is ignorance. Albeit the other ercufe alfo, as armgth. concerning the weakenes of Arength, was not worthie to be admitted . For that weakenes The ercufe came by our owne fault, that is, by firme. We kenes is not fides this, they could not have beene ercufable, to bee ab. bicaufe even that little that was in their power; mitted. namelie, as touching outloard actions, they perfourmed not according to their knowledge. For we are not fo destitute of Arenath by reas fon of finne, but that we be able to perfourme manie things in outward works, in which thele men the wed themselves world of all. Wheres fore it is concluded, that they were otterlie mithout ercufe. Beither might thep plead, that they were inforced against their wils to do thole finnes that they did. Wherfore fixing they did enill, both wittinglie and willinglie, they had no ercufe. Peither is it to be thought, that God granted buto them this excellent know leage, to the end that they thould be inercufable; for that infued by their owne fault . When as foo bles otherwise the providence of God turned their their wictheir finnes, that the boarine and knowledge, mould:namelie.that he might be juffified then Demne the. he condemneth and punisheth. The doctrine feines,

Cap.2.

wickednes to the fetting forth of his glorie and his owne righteouines. Thus much they profited through glorie. which they obtained, further them to indement we must and condemnation. Wherby we learne, that we not area qualit not to be feared awaie from teaching, from teathough we fee that men become nothing the ching, thogb better: forsomuch as the selfc-same thing hap not to propeneth buto that doctrine, which God himfelte fit thereby. minifreth buto bs. This commoditie at the This profit leaft-wife will arise therby, that if men wil not comes by be connected by God, they thall be condemned true Docby the test inonic and inogment of themselves. thereby the And this formes a thing that God most of all wicken con-

God by his creatures. Part.1. that Judas the traitour received of Christ did thus much profit him, that at the length he con-Mauh.27,4. Demmed himfelfe, faiena ; Ihaue finned in be-

traieng the innocent bloud. Fortothis patte are the wicked brinen, that at the length they are condemned by their owne judgement. And they which thould have taken profit by the doctrine, are groundlie burt by the fame; as we read in the prophet Elaic the firt chapter, when.

dull their eares, and thut vp their cies, least peraduenture they should see, heare, & understand, and be converted, and I shuld heale them, @uento by the words of Moles, was the hart of Pha-

beclared in these words: Which withhold the

In Lion.

1,18.

mithhelp

captiuc.

truth is

hound.

truth in vnrightcoufnes. They attained buto fo much truth, as thereby they understood how to behaue themselves towards God and towards their neighbors, and pet withheld they the truth in burighteoulines. The verie which thing bid the Debaues, as touching the truth, which God reuealed buto them by the lawe. Socing there: foze, that both these Webrues, and those Gentils have bone fo grououflie punifhed; what ought men that be chaiffians in profession to hope for: which withhold to themselves so great a light of the Golpell without fruit ? Doubtles thev Mall become most weetched of all. And the thing it felfe teacheth, that they which boatt of Christ, and line diffioneffly, ow at the length erced all men. be they never to wicked in naughtines and difhoneffie. The truth is after a fort withheld can-In whom tine in them, which understand the same, and vet the truth is erpresse it not in work and life. And it is bound and tied with the chaines of naughtic lufts. the with what which, when they breath out from the inferiour honds the parts of our mind, they barken the understanding, and close by the knowen truth in a barke dungeon. God both lighten it in our minds, but through naughtic lufts it is iwonderfullie dars kened. The must not thinke (as Chryfoftome marneth bs) that the truth of his owne nature can fuffer aniething. For the truth of his owne nature is buchangable. But what discommodi-The truth tie focuer happeneth, the fame hurteth our mind fuffereth no thing init and foule. Paule in two words toucheth those things, which Aristotle in his Ethicks (when he Briftotle in Disputeth of the incontinent verson) bitereth at his ethicks large. For he demandeth by what meanes the incontinent person declineth buto bices, since that in his mind he hath a right opinion ? And he answereth, that this happeneth, by reason

he is to much affected to the particular god,

which is objected prefentlie to the fenfe : by the

iveight inherof the better part also is oppreffed,

fo as he grueth place buto the lufts, neither both

he his part in effectuall confidering of the truth.

which before he knew. Which also the Wort

affirmeth of Medea, I fee the best, which I allow; But yet the woorst I doo infue.

All this poth Paule teach bs, when he faith, that The wicked withhold the truth in vnrighteoufnes. The truth both alwaies as much as can be, indenour to breake forth into ad, but it is hinder red by concupifcence of luft. And this is it which is written in the first boke of the Ethicks: that the best part of the soule both alwaics exhort whe house and promoke to the belt things. For fo hath God part of the and nature framed bs, that the thing which foule cr. we knowe, we belire to expedie in act: which horteth to being not dome, we are reproued by our ofune the better indgement. And herein appeareth the wonders full force of the conscience, which in the more greenous fort of offences, can neuer be perfect lie fetlen.

10 To withhold the truth in burighteoulnes,

is properlie to refuse the calling of God , which continuallie by his truth, calleth be backe buto himfelfe. Witherefoze it thall be verie profitable for us, if, whenfoener we have attained unto anie truth, either through frudie, or observation of things, we reckon fraitwaie with our felues, where onto God calleth be through that truth. which he lateth before our minds. By this word unrighteoufnes, the Swollic understood general lie whatfocuer finne we commit, either against God og againft men. Therefore Paule fpeaketh of that truth, which is naturallie ingraffed in vs. alfo of that which we attaine buto by our owne Audie. Fozeither of thole inftrudeth bs of moft ercellentthings touching God . Peither is the purighteoulnes which we commit, able to blot it out of our minds. Which thing nevertheles the Academicall philosophers indenoured to The error teach, feing they carnefflie affirme that there of the Acas can be nothing certainlie taught by bs : and fo Demicks.

they are withholden in unrighteoulnes. 11 Derhaps thon wilt demand how it com aronger in meth to palle, that the truth which we have be it felfe, as it faith, is of moze frength to breake out into act, on by faith, than is the truth, which we naturallie perceive. or as it is This propoubteblie commette not for this caufe, ingraffed that one truth by it lelfe, and leuerallic under by nature. that one truth by treete, and tructante office wherin the from is of more force than another. For truth on difference both parts bath the felfe-fame nature; but the confideth.

would not have us to imbrace anie thing, as be-

ing fure therof that it is true, but would have bs

account all things as oncertaine and boubtfull.

ning God. And vet neither of thele were able to

bring to paste that, which they indeuoured. For

mill they mill they thefe truthes remaine thill in

Likewife the Epicures go about to will out of The error

our minos those things, which by a naturall of the spi-

former conceit are printed in our hartsconcers cures.

Difference

the minds of men, but (which is to be lamented) whicher

D. tf.

Pag. 15.

Quid of

The knowing of

Efaic.6, 10, it is fait : Make blind the hart of this people,

rao cuer more and more hardened. 9 And the cause they they are incrculable, is

The Common places

felfe thing

is taught

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thicks.

on of the

rencalco buto us be the feeip= tures,than by faith.

Out of the picface up.

may bee knomne by

difference commeth by the meane and infrus ment, whereby the fame is verceined. The frength of nature is corrupt, feeble, and ochied through finne : and therefore the truth, which it taketh hold of, it hath not effectuallie. But faith hath joined with it the inspiration of God, and the power of the hole Bhoff, and therefore it ta keth hold of the truth effectuallie: wherefore the pinerlitie is not in the truth it felfe, but in the incane and instrument, whereby we imbrace the fame. Dercofit commeth, that there we be changed, but here we remaine the felfe-same that inc merc before. D'f which thing we have a Sundite er. cleere teffimonie in the Gofpell. Chaiff fet foath apprehents onto the poing man what he thould do to obtaine faluation, the which he hearing, was not perfuaded to give place, but went awaie forow Matt. 19,22. full. the fruffed buto naturall frength, and ther fore demanded of the Lord what he might do to obtaine eternall life. But contrarmile, Mat-Matth 9, 9, thew to tome as he heard of his calling, imbas crothe fame with fo great faith, as leaving his monic and cuffomership, he straightwate followed Chaift. And Zacheus, otherwife a man

Luke.19, 6, greedie of gaine, when he had heard of the Lord. that he would turne in buto him, he not onelie received him into his house with a glad hart; but also offered immediatelie to diffribute halfe his amos to the poze, and to reffore fourefold to those whom before he had befrauded. Telherfore the inhole difference confideth in the power. whereby the truth is taken hold of: which must not so be understood, as though we afterme, that the pare not more truth renealed buto be by the feriptures, both of the old testament and new. than we do naturallic knowe. Dnelie we have we knowe made a comparison betweene the selfe-same truth when it is naturallic knowne, and when it is perceitico by faith. 12 And foralmuch as God man be knowen

of bsthammaner of wates; the first is beferred on Beneus, buto another life. Which waie when Moles Des fired it was faid buto him: No man shall fee me, and line. Df the fecond oid Paule make mention buto the Komans: For the invisible Rom. 1, 20, things of God, &c. Laft of all we perceive him by faith, whereof mention is oftentimes made. 1.Cor.1, 21. But in the first to the Counthians they are both compared togither, and the one thewed to be but finallie profitable, as it was thewed in the epiffle to the Romans. But in Benefis, ihen as Moles expecteth unto us the workmanthin of the world, he the weth things whereby we may picke out the innifible knowledge of God. But this waie leaneth altogither boon faith: fozer manfipp of cept we belieue the words of God, we thall ob the world. teine nothing. Wherefore it is written onto the Heb. 11, 1. Debiues; By faith we understand that v worlds were made. Witherefore in beholding the crea-

tures of God, let be alwaies put to the firenath of faith, if we will not loke our labour, and bus fie our felues to our ofone hurt. As for thefe inuilible things of God, which we perceive, they are innumerable; but they are all drawen to the principall points: his power his wildome. and his godnes. The greatnes of the things brought forth, the making of them of nothing. and the ludden making of them by the commandement of his onelie wood, do inferre his most mightie power. But the workmanthip, the fourme the comelines, and the fingular dif polition of them, do tollific the wiledome of the maker. The profit which we gather of them, beclareth how great his goones is. Offo great importance it is, that we thould comprehend this creation of the world by faith, as even the articles of our beliefe have their beginning herboon. For this being taken awaie, neither will the first sinne be extant ; the promises concerning Christ will fall, and all the strength of religion will be ouerthrowne. And fæing that all the articles of the faith are certeine rules and principles of our goolines among them all this is rechoned the first in order: the which, fince we must learne by the renealing of God, as we must also do all other, not by the feigned deuis les of latan, or precepts of men, we muft fielt freake of all thele things, before we come to the creation it felfe.

13 In the holie Criptures we have a know In the pres ledge of God contemplative, and that which face of the confisses in action. Among the philosophers rieg mon actual contemplation goeth formot , but in the Briffotles holie scriptures contemplative hath the first ethicks. place : infomuch as ive muft firft beleeue, and be of contem. inffified by faith ; afterward followe god platine and works, and that so much the more and more as actuall knobundantly as we be renewed dailie by the holie leage. Choff. So both Paule thew in his epiffles: for first he handleth doctrine, afterward he del connects to the inffruction of maners, and to the order of life. So like wife the children of Ifrael were first gathered together bider the faith of one God the fautour. Afterward in the befert they received lawes which ferued buto aduall knowlede. And in the table of the ten comande ments the fame order is observed. For first he faith, I am the Lord thy God: which belongeth to faith or speculative knowledge. Afterward followe the precepts, which belong into the works required by Bod. The caute of this die who theo. ference is, that mens contemplations are got logicall coten by fearthing out, and by the indeuoz of mes templation bitation, and therefore moderate affections are gorth benecessarie. But those things which we belieue. are received by the inspiration of God: so that ive need not those prevarations. And in mans reason it behoveth men first to do before they be

infliffich.

is far otherwise appointed : for first we believe, afterward we are justified then by the fritt and grace the powers of our mind are repaired, and then followe iuft and honeft beds. Dozeouer. the end of philosophie is to obteine that blessed nes or felicitie, which may here by humane frength be obtained : but the end of chaiffian godlines is, that in us thould be repaired that image, where onto we were made in righteout nes and holines of truth, that we may everie daie growe by in the knowledge of Bod, butil we be brought to fee him with open face as he is. The can not in Ariftotles Ethicks heare of the remission of somes, not of the feare and confidence of God, not of inflification by the faith of Chaiff, and of fuch like things. For thefe things are opened by the will of God, which can not be nathered by naturall knowledge through anie of the creatures. Deither bo I benie, but that it happeneth oftentimes, that the felfe-fame things are commended in Ariftotles Cthicks, which are comanded in the holie ferins tures; but then are those things the felfe-fame in matter, and not fo in forme, properties, and be ainnings: for the refrect in those things is bis uers, the properties divers, and the beginnings are not all one. Euen as the matter of raine. mater and of anie fountaine is all one ; but the power, propertie, and originals, are farre biuers : for the one commeth by the heat of heauen, and by the clouds and colones of the mid ole region of the aire; but the other is brought forth from the pallages of the earth, and from the fea, and is fo ffrained, as it becommeth fivet : of elfe (it to happeneth) by convertion of the aire into water, through the colones of the place where the fountaine arifeth. Quen fo those things, which a Chailtian both, he both them by the inwullion of the luirit of Bod. Those things which the philosophers do , according to mozall precepts, they do them by the guide of humane reason. The philosophers are firred by to no those things, bicause they so inoge it to be hone If and right : but the Chaiffians, bicaule Con bath fo pecreed. Those do thinke to profit and make perfect themselves : these bicause the maicifie of Bod muft be obcied. Those do aiue credit to themselues; but these give credit to God and to the words of the laime which he hath made. Mole feche the love of themfelues: thefe, are driven by the lone of God alone. And of this manifold difference it commeth to palle, that one and the fame thing, as touching the matter, both please Bod, and by his judgement is con-

juffified. But the order of divine fanctification

anomicone

bemneb. So now we fe that the speculative knowlede is preferred is preferred about the active. For dwing is or about other beined for contemplation, and not contrariwife.

And no man poubteth but that that which is our beined for another thing, is leffe bonorable than it . But it is obicated, that the contemplatine hind both belong onto action: therefore indeed me behold nature, that we may make much of the author thereof , and therefore we lieke to knowe Bod, to the intent we may worthin him. And our diminitie is for this cause by some calleb actuall. Howbeit thele mentealoning after this maner, are ercedinglie deceived. For no fcience is therefore called actuall, bicause the worke attaineth unto that knowledge, ercept the felfe-same thing be performed which was first knowne. Withen we behold nature and the beauen, although we obtaine thereby a worthip and love towards God : pet fuch a knowledge muff not be called aduall, bicaule that is not broughf to palle which we behold. For there is no man that can make nature, and beauen, and other morks which followe thereof: accidental In they are lato to behold them. For not all men, which behold thefe things, do love and worthin Bod : nav rather they be oftentimes most farre from him. Againe, the works which followe that knowledge, and allo our diminitie, have refpect buto this; that we may knowe God moze and moze, butill we thall behold him face to face, in the kinghome of beauen. And Christour lauioz confirmed this opinion, faieng: This is eternall John 17.4. life to knowe thee the onlie true God, and Ielus Christ whom thou hast sent.

The third Chapter.

Concerning Prophelie; out of the first of Samuel, the 19. Chapter, verse 33.



will first thew what is meant by this name or guilding of word prophelie: then what are the caules of it: this que: nert the definition : and lafflie, the properties and effects. As touching the name of prophetie: what is A prophet is in the Debrue tong called Naui : ment by which nome commeth of the Hebrue verbe Bo, prophete. that fignifieth to come. And it is in the palline Looke in confugation Niphal. Khimhi doth interpret the fourth prophetie to be a certein facultie received from part, cap. BDD. For prophets de luffer a certeine brea 1. art.8. thing on them, and inffind from Gob: and that morb both fignifie fometime an interpretor or mellenger. And a prothet is called fomtimes in

D.iu.

19ebzug

of Peter Martyr.

Debrue Roe (that is, a feer:) formetimes Chofe,

(that is a matchman:) + fometimes lich Eloim

king, although there were that thought other

totic. A product is he, which being firred up by

thet to prate unto God : wherefore Paule faith,

In Genefis, God anfivereth Abimelech concers

from him: Giue him his wife againe, for he is a

prophet, and shall praie for thee. 2nd Paule in

prothet. When ye come together (faith he,) euc-

reuelation, or hath interpretation; let all things

be done to edifieng. They may also make

homnes and thanks-gining, and erhort the peo-

ple. For Paule faith: He that prophefieth, Dea-

keth doctrine, exhortation, and confolation.

Tallich facultic pertaineth to the mind and pos

iner of binder Canding. And a viothet differeth

profits might erre, & often did erre; but the true

prophets, in that they were prophets, could not

erre. Indeed they formtimes added formwhat of

the fpirit, foretelleth things to come.

Of Prophelie.

Cap.3. their owne, but therein they were not prothets. Lafflie, the prefts were chofen onlie by fuccel tion, and had an ordinarie ministerie ; but the products were fent by an extraordinarie means according to the will of Goo. 3 The forme (of prothefieng) is the reuelas The forme

tion of God. For he that Declareth naturall caus of prophe les and arts, and friences, is not a prothet. And fieng. fo a prothet is diffinet fro a doctor or teather. For wherein a bodoes, although they be infruded in the gifts propher difof God, to teaching, perfuading, & comforting; fereth from pet they get thole things by erercife, infructi. a teacher. on, findie, and labour: but protets are taught by no other means than by the onelie reuclation of Goo. Dowbeit, fuch prophets as are thus taught of God, although perhaps there be some now a daies in the church, vet I thinke there be not manie. But at the berie beginnings, when Mozepio. the church began to fpring bp, God raifed mas phets when nie prophets. For then men were connected the church from Brechith gentilitie unto Chaift, and were began than altogether ignozant and unfkilfull of the holie feriptures, it was notul that God helped them Loke in the by fuch revelations : but now that all places abound with bokes, and teachers, there is no need of the helpe of prothets. For the Icines did onlie loke for Chrift to come, he is now come: therefore the hane no need of other prothets. Belives, they were not fo instructed in the holie ferintures. For at the beginning they had the laine, and nothing elle. Then came Samuel and other prothets, thich made all things full and thole. Dow there is Cripture enough eneries where. I mallie they were alwaics curious ferthere of things to come, and prone to idolatrie: therefore leaft they thould run buto forcerers and forthfaiers, GDD promifed that he would Deuc. 18.15. give them a prothet from among their owne brethien. This both Peter by the figure at 70% - Acts. 3, 22. uccoia trulie transfer bato Chaift. But in berie bed, God cuermore cared and prouided, that they foculo not be without some prothet of their owne number. But in our daies that groffe ide latrie is taken awaie. Chryfoltome won De Chryfonelis faith, that the linnes of men have brought frome. to palle, that no fuch rare & pure fpirit can owell among bs : which reason both not much mone me. For when the people did most greeuouslie offend, God did euer ffir bohis prochets. The end of prothefiend, as Paule faith, isto coific: The end of that is to bring be to eternall felicitie: but that propheti= is not perceived by mans inogement. Forneis eng. ther cie euer laive it, or eare heard it: imerefore it was neofull to have it thewed in a more hid ben fort by prothets. But they could not open it, unlesse they themselves understooit; neither could they ever understand it, bulette they were admonifica by the inward frittof God. For The efficia otherwise they would be as ignozant in those ent cause.

things which are done by nature, as other 4 But now that fpirit, where with they bee The fpirits firred up, is fometime god, and fomtime cuil. For as God both edific the church by his prophets: fo the binell aviiblic counterfeiting God,

that fitt bp prophets, are fome. time good, fometime sutt.

rohy God

fuffereth

the cuill

tell true

things.

men to fore.

Of Prophesie.

lubuerteth it by his prophets. There was neuer anic herefie that boatted more of propheties. than bid the Montanills. For they accounted their Prifes and Maximilla, being rich and weal this women for prophetiffes. The toolaters fore told some things that were true, the more cafilie to deceive, did mingle them with fallhods. But thou wilt faie, Wilhy did God fuffer them to fpeake true things: Augustine in his 14. boke De trinitate answereth, Bicaufe they were both finnes, and the punishments of finnes: and they han deserved to be ainen by to lies, and frong Augustine. Delutions, as Paule faith to the Theffalonians. 2.Thef2,11, And Bon faith, that If a prophet be feduced, I & Ezec. 14, have feduced him. And Augustine against Iulian faith : The binels report true things enen of Chaff, bicaufe God will by all meanes maintaine the truth, both to the comfort of the godlic. and condemnation of the wicked. But fuch kind

Brinces a= gamft wit-

prophets.

Augustine.

of witches are now forbioden by the lawes of princes, as appeareth in the Code De maleficis & mathematicis. Dowbett bicaule none thall be deceived, they are not called Wathematicks in that place, which do foretheir anie thing by the flarres, or freculation of naturall causes : but fuch as under the name of Pathematicks bitte red for gaine curious arts and inchantments: which kind of provile the Emperour Confrantine commanded to be burnt. But the and fuis rit is fent in by God, which when the heathen knew not, they called it furie, and diffrauch ting of the mind. Plato in his dialogues Phædro and love faith, that poeticall furie is one muffi-10 10phett= call, another foretelling of that which flould call furie. come, and another divine. Pow concerning the original of prophetie, it is certeine, that as tous. thing the time thereof, the same was first in A-Gen.2, 22, dam : forthus bio he fate; This is now bone of my bones. After him preached Enoch, which. Theorigi= nattof pio= was the fenenth from Adam, as it is written in the Guiffle of Iude, Then fucceded Mofes and phelie. lude. 14. Samuel But thou wilt faie: If prophetieng be. fo ancient, whic doth Perer on this wife fair in the boke of the Ads: It is written in the pro-Acts. 3, 24 phets from Samuel, and thence foorth? 3 and finere, that Peter had first made mention of Mofes: then he maketh Samuel the head or cheefe

nothing was written of anie prophet before c Chryfoftome in his fecond homilie by Chryfost. on these words of Efaic, I fawe the Lord fit-

of the prophets, bicante he had made verie fa-

mous the order of the prophets. Lafflie, bicante

ting, fetteth forth (although not berie cranlie) Elaice, t. a befinition of prophetie. Prophetie, faith he, is prophetis nothing els but a occlaration of things to come. Defined. And poon the prologue of Paule to the Komans, he faith, that the holie men did not onlie prophe: fic by writings and words, but also by deeds: as promitte Abraham bio in the facrifice of his forme: and by decos. Moles in the beaten ferpent, and all the people of Mrael in eating of the paffouer. Buta fuller Definition is this: Woohelie is a facultic ainen buto certaine men by the fpirit of God, without teaching or learning, whereby they are able certeinlie to knowe things beauenlie bigh and feeret and to open the fame buto others for edis fieng of the church. Dere this word facultic is the generall word to prophetie, which may be referred to naturall power: not that the fame power is naturall, but that it may make men apt, as naturall power ooth, whereby they may be affired of their knowledge. Talbich I there fore added, bicaufe they that utter those things which they themselves onvertiand not, be rather mad perfons, than prophets. The other parts of the definition may cafflic be underfood by those things, which we spake concers ning the causes.

6 But heauculic inspiration was not com: Degeces of municated to all the prophets alike. For forme prophets. faire more, and forme leffe. In the 12. of the boke of Dumbers Bod faith, that he did infinuate Num. 1. 6. himself to other prophets after others fathions, but that he prefented himfelfe unto Mofes Deuragno mouth to mouth, and face to face. And at the end of Deuteronomic it is written, that after Mo- B comvafes, there was never the like viorbet. Which vet rulon bemust be understood of the time befoze the come tweene ming of Christ. Hor otherwise by the testino John Bau. nie of Chaift himfelfe, John Baptift was great tift. ter than Moles. For (laith he) Among the chil- Matt. 11, 11, dren of women there arose not a greater than Iohn Baptift. For other prophets foretolo that Chaff in time would come, but he with his finger theined him to be prefent and connerfant as mong men. The may also, although somewhat rudelie, thus diffinauish the deares of prophes fice, if that we call one, an oracle, arother a breame, and an other a billion. An oracle is, then population at by the voice of God him felfe, it is told what we oracle, a thould bo. So was Abraham warned by a voice brame, from heaven, that he shuld not kill his some. As a vision. for the maner of oreaming, there is no need of examples, they are plentifull in eneric place of Cfthefe the holie feriptures. A bisson may be in this more in the forts either when true things be difcerned by negt place, an infused light, and by the meere budersfanding: ozelfe when belides that light, images al fo are deferibed, and that either in the mind: as Zach 1.18 then Zacharias fatur the homes anothe canole and a. 2. flicks, and Icremie the pot; or elfe in the cies leremit, 13.

Pag.18.

(that is a man of God:) as in the first of Sam. the Same, to. 9. chapter, and first of Paralipo. the 29. 311 the Creeks he is called weophing, of weophui, to forctell: or as force rather will of weaponer, that is to thew. Teller boon among the Latins, temples are called Phana: and as Fellus Pompeius thinketh the billious of the temples were called products. There were also intokrace, to wit, in terpectors twhich did feruice to the greater prothets. They were also called among the Greeks pointes, of paredas. Among the Latins mad men are called Fanacici: petfurther, they were called of the Grakes endusiásou of Joalen, that is, to fir up and brine forward. They were cal led in Latine Vares, as some suppose, of spear

2 Pointhat we may also speake som what of of prophety, the causes: a prothet is occupied about heatten The matter lie and hidden matters. Somtimes be leth the things that be prefent : as Peter bid of Ananias fieng. and Saphira: and Elizeus of Gehezi (faieng,) Paophefie Was not my fpirit prefent with thee? Somtime fe pleb a. bout things he feeth things that are pall : as Mofes concerpart, prefent ning the creation of the world. For as touching things to come, no man doubteth, (but he fores 2.king.5,26. feeth them.) Also they which erpound other mens profesies, are profess. For to was Aaron lato is an inter- to be the proper of Moles buto Pharao : and the piecer of the expounders of the holie feriptures are called products. Alfo it belongeth to the office of apre-

1.Cor.tt, 4. that cueric man prairing or prothelieng, tc. And Gen.20, 7, ning Abraham, ihen he had taken his wife

Aprephet mult praise the first Criffle to the Counthians the 14 chaps for others. ter, fetteth fouth more at large the office of a

1.Cor.14,27 rie one hath a plalme, or hath doctrine, or hath

Ibidem.3.

m herein prophets

from a prooff, in that a prooff thould not onelie Differ from exhort, teach, and comfort; but allo minister ho lie fernices, which thing a prothet may not do. Befides, the profis were of the tribe of Leui : the products were of other tribes. Dozeover, the Pag.20.

and outward lenfe, as was that hand, fpoken of by Daniel, which appeared on the wall: and as Daniel,5,5. that, when angels were feene to talke with men A pifference in bodilie shape of men. And in proficties there in prophetie is a difference of times. For fome were before according the lawe, as were thole of Abraham, Noah, Eto times.

Part.1.

momen

: סעל עומכד prophetie, they being forbibben

noch, and Adam : some in the lawe, as of Moses and others : fome in the gofpell, as the prophe fies of manie holie men in the primitive church. And this gift God benied not cuento women. Ho; we reade of Marie, Debora, and Olda, that were prophetifies, belives other women. And in the beginning of the primitive church, the Daughters of Philip, and other godlie women, bid prothefie, And Paule faith, that a woman 1. Cor.11, 5. prairing or prothelieng, thould couer hir head. But here, by the maie, artieth no finall boubt. for if at that time it were lawfull for a woman to praise and prometic openlie, the ooth Paule witting to the Counthians, and to Timothie, to fpeake in admonish that a woman should not speake in the church. the church. These two satengs, although they 1.Cor.14,34 may freme forme what repugnant, vet may they biners wates be reconcilco. Some thinke that Paule meaneth that a woman praieth and prothefieth, when the is prefent and heareth publike praiers and prothetiengs in the church, Dis rected by forme godlie and learned man. Others Suppose that two errors crept into the church of the Counthians, even fo fon as the fame thurch beganne; the one, that women thould prophelie openlie; and the other, that they thould om it bare-headed. Anothey thinke that Paule conflited the first error in the 11. chapter to the LCor.II. 5. Counthians, and the other in the 14. and in 1.Tim.2,11, the 2. to Timothie : and that to Paule altogither forbiodeth that either of them thould be done in the congregation. Dther some bnoerstand those words of Paule astouding the ordinarie minis ficric, which by no meanes must be permitted to a woman : but that by an extraordinarie meanes it is lawfull for women fometimes to prophetie, as it was unto Marie, Debora, Olda, and others, of whom we wake before; the which if it do happen at anie time, they faie that Paule hearneth that a moman thould have hir head couered. Dthers thinke that women are quite forbioden by Paule to prometie openlie: but that it is lawfull for them to do it privatlie, fo they couer their heads. But howfoeuer it be. it importeth not much: our purpole is onelie to teach, that God doth Cometime impart this gift 7 But aboue all things, prothets muft be:

1019phets mud not of luare that they corrupt not, nor that they abbe minish the not, or diminish anie thing. For some, other moin' uot while having received the illumination of God, abor to of their owne. do adde over and belides of their owne. In the Adscerteine holie men lightened with the fpi

rit of God, faib, that manie grauous afflictions Acts.21, 4. were prepared for Paule at Terufalem. And this and to. in herie beed they wake trulie : but they added other things of their owne. For they gave cour fell onto Paule, that he thould not go to Terulas lem; which thing they had not of the holie Choff. Bod prothets ought not to to behave themfelues. For if they will mingle their owne wife nome with the ozacles of God, they may easilie both be deceived themselves, and also cause o there to be deceived. Belides this, the prophets Prophets mult take heed, that they luffer not themselues must not be to be cogrupted either by monie, or fanour; as cogrupted for fanour ive reade that Balaam bio. Hot they which to or reward, bos (aith Ierome) are not prophets, but diviners: Numaz, 23. As when Logicke is corrupt with errors, and Fallaxis,it is no longer Logicke, but Sochiffrie. Not they which may be hired to speake in fauour for reward fake, be rather the divinors of tools, than the prophets of @DD: and if they beare anie office in the church, they will fone infect their auditozie with errors: and fo both thall be call headlong into the bitch. Forther, they must indeuour themselnes, by their life and maners, to win credit to the inmit of Coo. This is thought by lome to confift in ap life ther parell: and to they will imitate Elias and John mut win Baptiff, and be appareled in camels heare, and credit to we are giroles of leather. But this did the via the word. thets by the infinit and warning of God, to 2.Kines.1.8, draine the people onto God by wondering at a fond imithem. Contrariewife there be fome which will tation of e. abound in pleasures and excelle; and this me lias a John reade in the Eccletiatticall hillorie of Prifca Baptift in and Maximilla, for they bled painted colours. apparell. and all kind of nicenelle. Wherefore a certeine Poilla. meane waie mult be bled, for offence may be committed on both lides, affeell in ercelle, as in homelineffe.

8 But thou wilt laie, Seing there be fome now good god propets, and fome bad; by what marke prophets may the one fort be discerned from the other : are knowne from han. Forforth not by garments and apparell of the Looke after bodie. There be certeine other more fure to in the fife kens fheimed bs in the fcriptures. Bod faith in tha.art.10. Deuteronomie, that thefe be two fure aron Allo in the ments of a good prothet. The first, if he leade not chapter 4, awaie the people to toolatrie, and ftrange gods: art.7. Secondlie if it certeinlie come to palle whatlo Deur. 12. 1. euer he foretheweth. The one of thele, which and 18,21. concerneth idolatrie , is bnooubted and cer Sometimes teme; but of the fecond fome boubt map be. For the prediction fometimes the forethewings of the true pro ons of true thets have not come to patte. Efaic did prophetie happen not. that hing Ezechias thould bie of that difeale Efaic. 8.1. whereof he was fiche: and Ionas fait, that with Ionas 3, 4. in fortie bates the citie of Niniue hould be befroice, and vet neither of thefe things came to paile according to the prothetie. Here the an-

Of Prophesie.

finere man be, that those fatengs were not prothefics, fo much as they were threatnings: and that the promets of forele thole effects accorbing to the causes: and when the causes were changed, it was no absurbitie that the effects In t. Sam. changed alfo : and therefore the prothets can 2, 34, & 3n not be reproued as liars. But that place of Den 17. and in teronomie is not to be understood of threats this books, mings, but of other prometies. Such is that part 4. ch.4. which Samuel foretheinen bnto Saule, that he fhould meet two men by the wate, and take of them loanes, and that afterward with hint

which was foretold to Marie; namelie, that hie

coufin Elizabeth fould conceine. Dther to

kens hath Chryfoltome noted byon the 12. chaps

ter of the first Epiffle to the Corinthians, bpon

thefe words, When ye were Gentiles ye were

caried away to dumbe idols. There he faith, that

the promets of the tools had two certein tokens

to be knowen by. For first, when they were pol

feffed with the cuill spirit, they were vered with

undecent geffures, as men rauithed out of their

wits. Further, they understoon not themselves

whatforuer they faid. For the profe whereof he

alleageth the testimonic of Plato; namelie, that

they spake goodic things, but understood not

themfelnes. Inflinus Martyr in the end of his fers

mon againft & Wentiles, faith, that thefe words

be in a dialogue of Plato, which he intituleth

Menon, the which Chryfoltome waiteth not of,

but he addeth two things which fæme repug-

nant one to the other. For he praifeth the Si-

byls, as though they had froken by the motion

of the holie Choff, and as though their prothe

fies were certeine vienaratines to the reading

of our prophets. But he faith that their berles

were corrupted by the writers; and that when

the vehemencie of their spirit was allwaged,

and they come to themselves againe, having

forgotten what they faro, could not correct them.

But that is not like to be true, if they had beene

ffirred up by the spirit of God. First Chryso-

frome faith, that the viuels weeks were wont

to be mouce with fearle honest gestures. And

he citeth an old poet, wherein this is written:

Vnloofe ye now the king, for a mortall man can

no longer conteine God within him. Withere

Part.1.

of Peter Martyr.

fhould mat a companie of prothets. Such allo ludge, 36. was that which Gedeon received as touching the drie and dealwie flece. And fuch was that

art. 8.

Luke. I.

Chryfost. 1.Cor.12.

> The blucks prophets farch like mab men.

Inflines Martys. Plato.

The Si. bylø.

nest aestures of the prophane poet.

onto that is like which is written by Virgil: Dame Sibyll mumbling made, and strugling strong withstood the charge. If haplie to the might the gods enforting shake from brest: But he prenailing still,

with more and more hir spirit opprest: Hir hart, hir raging mouth,

he taming staid, and fixed fast.

9 Alfothediuell doth oftentimes ditte his 19pics and prothets to hang themselwes ; as he bib Prilca Barimila and Maximilla, of whom we fpake before. In felues. like maner, the prefts of Baal did bore thems felues with finall vikes. And the French Sibyls bid geld themselues . And Chrysoftome addeth as touching Pythia, that the was wont to fit by on a theeforco fole, and to let in the oinell into hir by hir oilhonest parts, a from thence to give hir antwers. And it is no maruell : for the diucil is a treant, and maketh men to behaue thems Clues thamefullie: fo that they cannot tell what to do og faie. But the holic Choft bleth his prothets after an other fort. Paie rather (will fome faie) God doth alfo compell his prophets. Foz inhether Moles, Ionas, and Ieremie, did first thun the of conveil his fice of prophetieng when it was offered them: prophets. pet were they compelled against their wils to Exod 3, 11. prochefie It is true that thefe holie men dio firft lonas 3, 11. ffrine againft it, but afterward being perfna. lerem.1, 6, ded by the holic Choff, they take upon them the function. Forther incre not to brought to the erecuting of Gods mellages, as though it had bene quite against their wils. But the biuell compelleth and haleth his prothets by biolence. De maketh their tong to runne at randon, he ivelett their cies, and toffeth their idole booic after a lothfome maner. Dit the other froc,one whether may fate, that Caiphas forctold buwares he the inforces wiff not what, bicause he was the high priest for of 600 that perc. And that Nabuchadnezar and Pharao knows not forethelised by their dreames, fuch things as what they themselves understoo not. I answere, that those lohn. 11,49. were no full prophetics, but onlie unperfect. For Daniel.2. 1. in the definition we faid, that a prothet muft be Gen. 41, 1, able both to biderifand, and erround his prothefies, for they be given for the vie of the durch. which vie is not at all, unleffe there be underffanding. Thirdly, thou wilt faic allo, that Saule whether late naked a whole date and a whole night. I they know not what answere, that the fielh of man is terrified and they boo. meakened at the prefence of the Godhead: pet 1. Sam. 19. that the holie Choft both neither corrupt na verfe. 23. ture, no yet diffigure the bodie of man. In ded Mad part t all the frength and power of man doth faile, Art, 16. and is weakened at to great a maicific, for Bansfieth fo bid Daniel: fo did Iohn in his reuelation fall is terified at

other had done. Paule addeth an other note in

profrate to the earth. And fo did Peter, John, & the prefence

James, being aften the at the transfiguration Dan. 10, 8, of Chiff, fall bowne flat. And Balaam calleth Apoc. 1.17. himfelfe, A man falling with his cies open. Marth. 17,6.

And pet were not these men enforced to bn. Num.24,16. comelie and bifhoneft geffures. Wheras Paule 1.Cor.14,32 faith, that the fpirits of the prothets are subject

to the prothets; that he added, leaft the prothets thould be at any contention among themselucs. and fould hinder one another; of leaft that a nie one thould fate : De could not wait till ans

Part.1.

the lame place : None (latth he) can faie, the 1.Cor. 12,3. Lord Iefus, but in the spirit of God. And no man-

enill men fametime prophehe

I notue true prophets.

Augustine. wher the name of Chiff is contained all the ar: ticles of the faith.

In hearing

speaking in the spirit of God, defieth Iesus. These be affured tokens both of a good prothet, and of a bad. Deuertheles it is not fufficient to confelle the Lord Jefus in words, but it must also be Done intrue faith. Augustine in his commentar ries begun bpon the Epiffle to the Romans: There be found (faith he) which profeste God in words, but denic him in their dwings. Where: fore uholocuer professeth the true faith of Goo. and the weth the fame in his oceds and maners, must be accounted for a true prothet. Det me ought not to benic, but that euill men also bo fometimes fozelhein truethings. Such be thep irne things. With thall fair in that latter daie; Haue not we Matth.7,23, cast out divels, and wrought manie miracles in thy name? And generallic we may conclude, that wholocuer confesteth Jelus Chilf, of what maners focuer he be, so he lead us not awaie from the faith, the fame is to be eftermed for a promet of God. For God can ble the works even of cuil minifers, in theiring fouth his glove, fo they kiepe themselnes within the vesserint of fauth. Forthis is it indeed to lap, Jelus is Chiff. For Augustine buon the Guiffle of John laith. that The verie fame name of Chiff is the knot, in the which all the articles of the faith are contained. Bicause whosoener granteth Chaist to be the fonne of God, mutt of necessitie confesse the father and the holic ghost, that Christ was borne that he fuffered, that he bicd, that he was buried that he was raised againe, a that he was taken op into heatten. Paule to the Theffalonis 1.Thelis,21, and latth: Producall things, & hold that which is good. Ahttle before, Paule had giuen warning that the propers thould not be defpiled , & then he added, that their faiengs thould be pondered with indgement. For there be come, which if bo thance they heare formulat fooken bnaduicolie in a fermon, bo ftrait wate contemne and refule the whole. Differ for take altogither as it coms without anie choife. But Paule warneth bs to take the meane wate, he faith: Prooue all things, and hold that which is good. In those dairs there pouls inte was a differning of writs in the church where mul be tol- as at this daic, there is either none at all, ozelle perie rare; but pet the people ought to make their hartie praiers onto Goo, that they be not carried awaie from the truth by falle teachers: but in the giving of their boices they must take hero that the beff minifter be chofen. And bis cause cuen Homer himselfe (as the prouerbe go eth may be fometime taken napping, therefore mult the ministers latengs be tried and erami ned by the word of God, and the articles of faith. And prophetic bath a propertie common with mut be den other frægifts, which is, that it muft be given frælie. So that they are occeived, who thinke

Of Prophesie. The Common places Cap.3. that the fame may be obtained by art or indufrie,o: bp 3 knowe not what maner of purgati ons. For Peter faith, that Prophesie proceeded 2. Peter.1,1. not of the will of man, but that holie men spake as they were fet on by the spirit of God. And Paul faith, that the fpirit diffributeth to all men, 1.Cor.12,11 even as it will: for it taketh hold both of the learned and unlearned, the child the heroman; as it did of Amos the prothet, then he was gathe: Amos.7, 14. ring of wild figs : pet it cannot be benied, but that falling and praier do helpe berie well. For me knowe, that Daniel bib much chaften him Daniela.8. felfe, and refrained from the kings table, being content with pulle. Trulic thefe things do fur: ther not a little, howbeit they deferue not the gift population of prothetieng. But if we take prothetieng more eng biberlargelie for the eppolition of the prophets, and and for er. inoid of God, it cannot be denied, but that that the word facultie may be attained by erercife t doctrine. of 600. And therfore to that purpose we find that schools 1. Sam. 1, to. were appointed, wherein the children of the pro. Schooles whete were instructed, and that ithin Elizeus phetes. was disquieted, he called for a mulician, to the 2 King 3,15. intent he might recouer his right mind.

10 Powlet us in a few words declare the effects of prochetie. The first effect is, the coin eng of the church. Therefore Salomon faith in the 29.0f Bouterbs; When prophelie ceafeth, Prouze, 18. the people be scattered, and with idlenes and loitering be quite marred. Forprothefie kapeth men in their dutic: therefore Paule faith ; Hee 1.Col. 14,3. that prophesicth, speaketh doctrine, exhortation, and comfort; to that if the opiniarie minifration at anietime (as it happeneth) be out of courfe. God raileth by prothets extraordinarilie to reffore things into order. But it may be dout whether ten, thether prothets on furelie knowe those prophers be things to be true, which they foretell ; pes beres fure of those lie. For otherwise how could Abraham haue things found in his hart to flate his forme, buleffe he which they had been affured of the commandement of Good had been affured of the commandement of God. Therefore in that they be prothets, they be fure of that which they fate; Jad, in that they be prothets. For as being men they may both erre, & be becefueb. In Parilip. Dauid tolo Nathan that 1. Par. 17, 2. he would build by a temple buto the Lord. Then Nathan the prophet, as if he allowed the kings mind, bad him ow that which fæmed good to his owne cies; but afterward he received from the mouth of Goo. that the fame worke pertained to Salomon: therefore Nathan as man erred: but God forthwith called him home. This much ful ficeth for the effects of prophetieng. Dne onelic thing I will ab. It is witten in Ecclefiafticus Eccl. 48, 14. that the boncs of Elizeus the prothet oid prothes fic bicaufe by the railing op of a bead man, they Biracles gaue testimonic of Elizeus bodrine ; but we whether mult not feme to call that a prothefie, forthen they be prophelies.

thall all miracles be propeties.

102ophefiken for in: terpjeting.

gratious, as he will make cuen the wicked to ferue to a goo purpofe. 12 Somitime this name of a prodet is bled in the holie scriptures for an interpretor, as in the 7.0f Crod. Aaron is appointed to be Mofes prothet, that is, his interpretor before Pharao . And

us, when we understand thereby, that he is to

ve thall find, that the wood prothetteng in the first of Samuel, is attributed buto Saule, when he being affailed with the cuil fpirit of the Lord fpake frange and bubfuall things (as the Grakes faie) by a behement concitation of the mind. But the children of the wordets were the bilcis The chile ples of great and famous prothets, which fomes ben of the time with their mulicall infiruments & longs, prophets. were to frirred by to fing the prailes of God, as they fpake forme things beyond their wonted maner and cuffome : fothat it calilic appered they were let on by the foirit of God. And that God determined to rule the people of old time by the perpetuall industric of some prophet, it Deue, 18, 18 may plainlie appere by the 18. of Deut. where The old 36= the cause is alledged, that thereas the Israelites were never might not endure the light of Gods maicflie, without a they made fute, that he would deale with them prophet. by Mofes, least they thould die. Which his petiti on God to well allowed, as he faid he would not onlie then to do, but promifed that he would also after Moses raise on a mothet among their own brethen, whom they thould be bound to heare no leffe than Mofes himfelfe. The which words, though they be theflie ment of Chafft, as Peter teacheth in the Acts of the apostles, pet are they Acts. 1.12. also to be applied unto those his prothets, by and 7, 37. those meanes Boo old gouerne his people after Moles by the teaching of his divine word, and to thele it was committed to long to infruct and teach the veople in profitable things, butill fuch time, as Thiff which is the head, and well fpring of all prothets thoulo come, opon whole comming the former fort cealed. For the lawe Matt. 11.19. and the prophets endured vntill Iohn. That place therefore is meant of the other prothets as of figures and thadowes; but of Chaiff, as principallie : after whole comming there was no more neo of their prefence. For now have we him, ichom ther tald us of before : who though he be ablent in boote, vet is he present by his wirit the comforter. And by this meanes the durch may be gouerned.

13 Det we denie not, but there were manie Wiophets protest in the primitive thurth. For S. Paule in the primitive thurth. There be appointed in the church, some church. apostles, some prophets, some euangelists. Dea Ephel.4,11. Paule himfelfe was a prothet, whole Golpell and Galat. 1, 18, glad tidings was not brought him by man, but wante and by mere renelation from Chaff. Peter allo was weter were a prophet, infomuch as he thoroughlic fame the prophets. fecrets of the hart. For he did fee what Ananias Acts. 5,3. and Saphira had bome fecrettie. So were Aga- and 21,9. bus, the baughters of Philip; and they allo, which faid, that the holie Choff fpake buto them to fcparate Paule and Barnabas. Butthis was then Ibidem 10. done, bicaule it was needfull for the world be ing otherwise rube, to be dituen to Chaiff by fignes. For by thele miracles, and theffic by

prophelie,

31. 20. 11 But we fe, that Abraham and Abimelech Did then prophetie, when & DD appered unto them, but not as they thought goo themselnes. So we may perceive that this power of propefic, is not to be counted an habit, but a preparation on, or as they terme it a difuolition, being in a kind of qualitic. And the heavenlie light, where. with a mans mind is then lightened, is rather as a fudden pattion, as that which mapealitie beremoued, than as a pamble qualitie: and is as light in the aire, but not like the light * The fun, of * the celectial bodies : not as a palenette moone, and comming of the naturall temperature of the bodie, but as that is which riscit of a sudden frighting of the mind. And now how needfull a of what thing prothetic hath beene for manking, by this necefficie it may calilie be perceined . For if men were to

prophetie be faued, it was requilite that they fould be in ts. fifico, and juffified we are by faith. Faith com meth by hearing, and hearing by the word of

God. But the word is not propounded buto bs, ercept it be reucaled to the prothets. Therefore proffesie was as fit for them, as tuffification is Diopheff. necessarie unto us. But there is not so necessarie eng e true a bond betweene prometic s inflitteng faith, as faith are that everie man, that hath attained to the gift of not of ue. prophetieng, is forthwith becom a friend of God ceffitit joi. and infified. Tile knowe that Balaam was a ned toge-Num.22,23 wicked man, and pet neuertheles a prothet. And in Matthew there is mention made of certeine wicked persons, that in the daic of judgement

thall object buto the Loro; Have we not prophefied in thy name? Witho neuertheles thall heare Matth. 7,23. (Chiff fair) I knowe you not. Butthis is no maruell, fince the fame happens in the office of the apostles and cuangelists, and other minifers of the church. Iudas was not in Gods fauoz, and pet neuertheles an apoffle, e fent to preach among therest. And Paule in the epistle to the Philix, 16 Philippians, speakethof some that they did not preach Christ with a pure mind; but onelie that

the apolite addeth, that he is glad, fo Chaiff be Ibidem. 28. parached, whether it be in truth, or by an occasi on. And the allis is no necessarie confequent. Among their reasons alledged, this also may be brought for a cause : namelie, for that this gift is granted of the Lord for the furtherance and profit of others: enen as are the gifts of healing, of twings, and of other fuch graces. And this both nothing derogate from the godnes of God: nav rather it outh more plainlie thew the fame buto

they might fir by afflictions to him, wherebuto

eng is ta=

11 25ut

ration of the Cofpell : in like maner as it was done when the lawe was given to the Debrues bpon mount Sina. Further allo, bicaule that they, which were first appointed to meach the Cofpell, and late the foundations of churches, could not by mans indeuour a induffrie learne throughlic those things, which concerne chillian infruction; it was met that they fhuld perceine thefe things by foirituall revelation. Wherefore prophets were then thought most necessarie but 10 tophets now not fo. Hor now the Cofpell is force farre now to ne. abroad : and the church may have manie, which by fludic and paines taking, may learne of the fathers of the church, what maketh for the av uancement of the Golpell. Therefore prothetie at this date is not fo berie necessarie, neither pet the gift of healing, the church hauma now view tie of phylicians : neither the gifts of tongs, fixing the church is force ouer all nations, and the fludie of languages flourisheth among all chaiftians : nog yet the power of delinering the wicked buto fatan, fince the church hath chaffit an magistrates, readie to punish malefactors with the fword. Det in mine opinion, it is not to be denied, but that there be Will prophets in the at this date. church although not to famous as in times patt. And it thould feme, that in the fred of them, in fteat of there fucceed most learned teachers of the hopjophets. lie feriptures, plentifullie at this date given bs of God. Denertheles it cannot be proued by the Teachers ferintures, that fuch be called prophets, biles pe no bio. they, by the infpiration of Goo, foretheir some fecret mufferies, without the carneff indeuor of mans cloquence. Except thou wilt weft the words of Paule in the first to the Counthians to that purpole: and pet thou canff not prome it nes Mark 16, 17 ceffarilie. And although that Chail faid, that

Cap.4.

prophelie, men might be iffered by to the admi-

Pag.24.

are not

ceffarie.

phetg.

would perpetuallie adome his church with fuch The fourth Chapter.

there flould be fuch gifts in his church; pet he did

not warrant that they thould continue fill for

euer: neither have we anie promifes, that Chrift

Of Visions; and how, and how much God may bee knowne of men. Out of the booke of Judges the 6.chapter, vers. 22.

Looke be= fore cha.3. art.6.



villinations, which I thinke to be needfull. And pittinate first it is supposed, that the knowledge of God ons fruma is offered buto the lenles or understanding : 02 to the out elle we thinke that it is granted by nature, er tion prother elfe by fome prerogative and revelation, poled. beyond the course of nature. And bestoes this, of God is the knowledge of the fubiliance, nature, and (as not know & I map fale) the berie effence or being of Bob, by the fenfe. differeth from that which confifteth of tokens, arguments, testimonics, a signes of the presence of Goo. Lafflie, we are to freake cither of that knowledge of God, which is expedient for this life ; ozelle of that onlie, which is loked for in the world to come. Wherfore I will begin with the outinard lentes: a as touching the knowledge of them, thus I affirme : that the nature, fubfrance, and effence of God cannot be reached of hob can unto by the lentes. Forlomuch as those things not be knowhich be perceivable by the lenles, baue no afti: won by the nitie with Bod, but are a maruellous diffance fenfes. from him: and to faie the perie truth, the qualities which be of a certeine kind, and are numbes red among things accidentall, ow fir by the knowledge of the lenles: wherebuto fince that God, who is most pure, is not subject, it is not pollible that he thould be knowne by the tenles. And that this is true, it is boderfrod by the certeine erperience, that everie man taketh of bis owne mind. For it is most certeinlie true, that The error no man hitherto hath by his fentes perceived of the Br. him , and pet the Anthropomorphites perfua thionomore bed themselues, that God might be knowne by phices. the fenfes: for they attributed buto God a terre firiall bodie: but their opinion is otterlie reies ted. For the Cripture beareth record, that God John. 4, 24. is a fpirit; and it maketh a manifeft difference betineene a foirit and a bodie, then our Saulour faith; Feele and fee, for a spirit hath neither Luk.24, 39. flesh nor bones. Anothere is no man but know eth, that a mans bodie, and the parts thereof cannot confift, ozbe without fleth and bones. Further, the folithnes of thele men berby appeareth, in that there is not a booie to be found that is abfolutelie pure, fimple, and bucompounded. For be it of as equal a temperature as may be pet it hath parts whereof it is copounded: a that cuerie composition is contrarie to the nature of God. the perie Ethnicke philosophers have perceiued. 2 But let be leave thele Anthropomorphites

and weake of others, whom Augustine maketh mention of, in his epiffle De videndo Deo, to Pau- Augustine. linus. Thele men as the feriptures beare record, and the true catholike faith confesseth) believe that (BDD) is altogither most pure, simple, and without bodie; but pet benie not, but that in that bleffed fate, which we hope for the faints bevartro do behold him with their eies: and therefore they fair, that the are deceived, in that the wholie measure the state of the life to come, by those

Of Visions.

things that we fee commonlie bone and exercifed here. Witherefore (fate ther) although the buil eies of our bodie cannot discerne God, northe angels, nor fpirits ; vet being once frengthened with that felicitie, they thall fee them, not by their owne proper nature or power; but they thall have the brightnes of their fight folightened, that they thall be able to reach to the verte effence of God. Thefe men perhaps are leffe des celued than the Anthropomorphites, but pet beceiucd. For howfocuer our cies are to be confirmed, when we thall be in our owne countrie in beauen, vet ther hall even there remaine eies, pea + bodilie eies fhall they be, and therfore fhall not go beyond the kind a largenes of their owne objects. Indeed they hall then eafilie indure a more perfing and greater light, than now thep The eirs of are able to abide with their eics, neither fhall the fight of those colours hurt them, which now of hall not at fend them, vet thall they not reach buto the el fence of God. Fornone of our bodies thall in

Part.t.

the hobit taine to the that bletted refurrection be fo difguifed, that they Ged, nei-Mall either become spirits, or elle surcease to be ther here. nor in the life to com.

bootes ante longer. Witherefore there is not fo much granted, no not to the bodie of Chaift, that after his refurrer tion it fould paffe into a spirit. Forthat had not beene to have the bodie rife againe, but to have it abolifhed . Therefore, they that thinks our fight thall be made to perfect, that it thall be able to perceive the lubstance of God, do nothing to the comendation therof, but do in verie ded deffron it. The Anthropomorphites offend against the nature of God, bicaule they cloth it with a bodie; but the other do inturie to the nature of man, in that they perfuace themselves, that it shall not continue in the bleffed refurrection. And fo our opinion abideth true and in force, as well concerning this present life that we line as also tous thing the life that we loke for hereafter.

mehat the fawe. Looke in 2.Bin. 2, birle. 12.

3 But thou wilt demand, what the patriarchs patriarchs and prothets old then fe, to ithom God, and his e prophets angels, (as weread in the feriptures) appered billers and fundrie times. I anfluer that as concerning the outward fentes, they did onelie per ceine certeine similitudes, forms and shapes, which were fortimes offered them by Bob, and his angels, whereby they mucht tellifie that they were prefent, and wake with those fathers, that they heard them, and warned them of things for their faluation. But as for the prefence of Bob. or of the angels, and also their speeches, othings by them fignified, the fense it felse perceined not; but the mind and reason gathered by them those things, which the capacitie of the lenles oider prefe. Ther upon the Chalde parathaff, where Exo.24, 16. it is witten in Eroous, that God came downe

vpon mount Sina, both not fimplic fet bowne, that God himfelfe came bowne : but translateth

of Peter Martyr. it, The glorie of GOD. As if he fhould late, that Certeine mightic and wonderfull tokens were there feene, by the which Goo tellified himfelfe to be prefent. Which thing, in like maner he both in the 6. of @faie there he witteth; I fawe the Lord Efaie 6.1. fitting vpon an high & loftic throne . And what maner thapes and fimilitudes thefe were, which betokened the prefence of Goo, or the angels, it is easie to gather out of the holic feriptures.

Cap.4.

To Moles there appercoa burning bulh , a In what cloud, a viller of fire, fmokes, voices, thunders, things soot flames, lightenings, the propitiatorie, the arke firmed his ofthe couenant, brim and thumin, divers forms prefent. euen of men, which either bio,oz fpake fomthing. orelle after fome maner of fort thewed them. felues, either buto the prophets, or buto others. All thele (I faic) were figures and tokens of the prefence both of God, and of the angels, and of fered themselves onto the fathers, either flo ping of waking, to be perceiued of them . But ping or watting, to be percented of their . But to popper fourtimes the phantalic or imagination that is to comtine in men, was fathioned by the holie Choft, thelp fee things of angels, at the commandement of God, with winted in fuch kind of fimilitudes and figures ; whereby their imas those things that God would thew, were no leffe gination, thole things that woo wonto the which know them, and fomes cruseffed in the minds of thole which know them, times fee than if they had beene offered to the outward them out. fenles.

4 Witherefore in erpounding the prophets, it fo falleth out , that we be manie times in great boubt, whether the thing they fpeake of were fo outwardie verformed : or elle rather whether it pid fo feeme to be done in the mind of the prophet. And in some places, by the circumstances of the matter it felle we are compelled to confelle, that it was but a villon : as lerom tellifis lerom. eth of Ieremies hole, which by Goos commandes ment he late bowne by a rocke at the river Eu- lerem.13, 1, phrates, and left them there to long, til they were rotten, which pet he was commanded to take e weare againe. And this vilion happened while . the citie of Jerufalem was tharvelie beferaed by the Chaldeans when as the prophet had not libertie to go to ano fro to Euphraces. For at the fame time, when once he would have gone to A- Icre. 47, 11. nathoth, where he was borne, he was apprehen bed as he went out of the gates, and charged with trecherie. And even to both the fame Ierom affirme, that it was onlie bon by vilion. Withich thing is written in Ezechiel, of the bread baked Ezech.4.15. in ore bong and of his lieng mame baies all opon one five. Dereunto may be above the cating of the borke, and fuch other like miracles, which Ezech. 3, 1, neither the nature of man, northe circumffan ces of the matters and times fuffered to to be Done, as it is written.

And as for preaching or ervounding buto the people, that which the prothets had in their minos, athing fiene by thantalie or imagina.

tion was all one, and of as great force, as if it had outwardlie happened. But pet we muft not flic to the visions of the mind, when the thing it feife may be don outwardie. For fince as it was in God to vie both wates, according to his owne pleasure, and as he thought it moff fit and convenient for bs , therefore he fometimes vico the one waie, and fornetimes the other. And petin all these matters, me thinks. that the tungement of Ambrole is to be followen , who intreating of thefe vitions faith, that They were fuch as the will made choice of, not fuch as nature framed : which maketh berelie against them, that thinke protheffeng to be naturall; as though such figures i thewes offer themselves to the our ward fenfes of the prophets to be fæne. or to the inward imagination or mantalie to be knowne by the power of the heavens, or by the influence of nature, melle by the temperature Ambrofe. of humois. Forthe will of God, or of an angel

Part.I.

The buttons (faith Ambrole) would those things, and made phers were thouse of them before other things; it was not not natural, the power of nature that framed them. 5 But here arifeth another boubt, not to be

were son winked at ; Wihether Goohimlelfe, under thele at anie time images and forms, hathat anie time thefued or the and himfelfe : Deelle, that onelie the angels apper red alwaics, who fometime dealt with the proappeered. phets, and wake to them in their owne name, ano Cometime in the name of Goo . There have bone fome, uhich faid ; that God himfelfe neuer apperco, but that what focuer was faid or done in those visions, was wrought by the angels in the name of God: and they do aftirme, that they have certeine tellimonies of the feriptures may king forthem, whereof one is in the Acts of the Ads.7, 30. apostles, there expectelle Steenen callett him an angel, which fpake with Moles out of the Exod 3, - buth : and pet in Groous he is named God . A gaine Paule to the Galathians faith, that The

Galat.3,15. lawe was given in the hand of a mediator, by the disposition of angels. And no man boubteth, Exong, 18. but that it is written in Groous, that the lame was given by God. Talherefore they conclude, that it muft be underftod, that CDD appered not bubimfelfe, but by angels.

But fæing the effence o: nature of God can head of the not be taken either from the holic ghoff or from fonne, and the fonne, (for both of them is by nature Gob)

how can they maintaine their opinion, freing it is expectelic read in the feripture, that the holie ghoft descended open Christ in the image of a Iohn.1, 23. Douc . If they fhall faie, that it was an angel. short them and not a boute that came bolune, they charge ed himfelte the feripture with an untruth: but if they confes in a doout. that the holic gheff appeared togither with that Bifter in the Douc, what shall the let be, that @ D himselfe 12. cha. art. was not perfent with the fathers, in other types 10, and 15. and fimilitudes allo . This reason they can in no

The Common places. wife audio, bule He they thould run into a plaine herefie, (which I thinke they will not) un denieng the holic ghost to be Goo. And loke what & have alledged concerning

the holie ghoft, the same I may chied as tow thing the forme, out of the words of Paule unto Timothe, the third chapter, where he waiteth: Without doubt the myllerie is great; GOD is 1.Tim.3,16. manifelted in the flesh, justified in the spirit,&c. Dozeover the universall thurth and true faith confesseth the word to be verie God, which appear red in the nature of man. And if to be he did this. (as without doubt, and unfernedlie he did) who may it not be faid, that he did the like in the old lawe, bnoer divers forms and manifold likenel lawe, bider divers to me and maintain the in the forms fee . Trulie, that which he bestowed byon to sin of Sod ap. this latter time was the greater thing: and that preco in behe which gave the greater, is able to grant the richumane leffe, we have no doubt at all.

6 Decaduenture they will fair, that the holic feriptures fet bowne that to be belæued , which was last delivered : but that we read no where, that we ought to to thinke of that, which you will needs have done in old time. If we marke well, the feriptures teach this alfo. For the fonne of Bon is called of the @uangeliff, The word, 02 John.t, & λόγ . which we must not thinke to be done of him in baine ; but bicaule God is onderftod to speake by him, whensocuer the scriptures beard record that he fpake. Wherfore to often as we read, that the word of the Lord came to this man or that, to often (in my indgement) it is to be attributed to Chill our Lord , the forme of Te man tha God: namelie, that God by him fpake buto the word , or patriarchs and prophets. Withich thing, least I Chill that Choulo ferme to fpeake but to finall purpole, 3 500 fpake will allegge for this opinion the witnes and to there and fimonic of a couple. The first is in the 1. of lohn; prophets. No man hach feene God at anie time: and frait John, 1,18. tugie, by the figure of Praoccupation, is anded: The fonne, which is in the bosome of the father. Ibidem. he hath reuealedhim. Fogit might haue beine affico ; If neuer anie man tawe GOD, tho was then present with the fathers, when these heavens lie things were theweothem ? D: who talked inith them; when fundue forms and images apperced into them, and realt with them in the name of Goo : It is by and by answered ; The fonne, which is in the bosome of the father, hee thewed (him vnto them.) De mas the truck in terpretor of the father amount men.

The other place is in the twelfe chapter of the fame gowell, where it is thus written word for inon: Therfore could they not beleeve, bicaufe John. 12,39, Esaie said againe, He hath blinded their eies, and and 40. hardened their hart, least they should see with their eies, and understand with their hart, and be converted, and I should heale them. This did Esaire sair, when he sawe his glorie, and spake of him.

him. Those two pronounces (His and of Him) without all boubt haue relation unto Chiff. For a little before the cuangelift had faid; When he (namelie Chaiff) had done fo manie miracles in their fight, yet they belocued not in him, that the faicing of Esaie the prophet might be fulfilled,&c. And to this opinion (which indeed is agreeable to the feriptures) Chryfoftom, Ierom, Cyril, and Augustine do consent. Porconer, the words of the prothet Ofe, which he hath in the 12. chapter are thosoughlic to be weighed. For thus the Lord (peaketh in that place; I fpake vnto the

Part.I.

of Peter Martyr.

prophets, & I multiplied visions, and was reuealed in fimilitudes by the ministerie of the prophets. Percof wegather, that from the begins ning, there were not onclie fimilitudes ginen unto the prophets, but that God himfelfe alfo oio speake onto them. 7 But now are we to confirme by most ents

dent cramples, that the apparitions of God diff mp eram= ples it is hewed that fered bitterlie from the vilions of angels. First Bad him: it is the wed us out of the bolke of Genefis, that felfe and all Iacob same a ladder which reached from the eartheuen buto heaven; by it the angels went fo angels fometime appecred.

by too wine: and at the top of the labour (to wit) in heaven, the Lord did frand, of whom Iacob Gen.28, 12. receiued great and folemne promifes. Hereby ive gather (unleffe ive will be wilfullie blinded) that the angels were thewed after one forme, and God himfelfe appered in an other . The berie fame thing also may we fee in Elaie, when he Ffaie.6, I. faire the Lord fit upon his feate of maichie, and two Seramins with him, crieng one to ano ther; Holie, Holie; Holie: which pelded to great reservence unto GDD, who was betweet them, that with their two upper wings they covered their faces, and with their two nether wings, their feet. Witho feeth not here a verie great diffe-

rence of apparition betweene God this angels. I speake nothing of Ezechiel, that same an Ezech, I. gels under the fimilitude of living creatures, as

of an ore, of an eagle, and of a lion, which turned the wheeles about : but @ D D himfelfe he faine placed highest of all in the likenes of the forme of man. Df Daniel alfo was feene the ancient of 9, and 13. baics, unto whom came the forme of man : and he addeth, that thrones were there placed, and bokes laid open, and a certeine forme of image ment appointed. After that he maketh mention of angels; of whom he faith there were ten thous fand, and ten hundred thouland prefent to miniffer unto him. So we perceine by this place, there was great difference betweene Bod and the angels, which attended byon him.

Belides thele, there is a verie manifelt place Exod 33,1. in Crodus, when ODD being angrie with his people, refused to walke anie longer with them in the wildernes, left he being proudked by their finnes, thould ofterlie have deffroice them all.

But pet he promised that he would fend his angel with them; with which promife Moles was not contented, and fait he would in no wife go forward with the people, buleffe God also hims felfe would go. And in veric bed at the length by praier and perfuation he prevailed, and accorbing to his request, had God the conductor of his tournic. Witherfore how can thele men faie that God himlelfe was purent wider those forms, but that the angels onelie were feene woer fuch fimilitures: Hurther, let vs remember, that Mofes be:

Cap.4.

lought &DD, (as we read in the same bolic of Groous) that he might fee his face ; whole Exod. 12.18. request God for the incredible fanour he had but tohim, would not otterlie gainefaic; when as be nevertheles would not arant him wholie that which he defired. Therefore he answered; Verelie thou shalt not see my face; bicause men can- Ibidem 10. not behold the fame, and live; but my hinder parts, even my back shalt thousee. Wihat plats ner teffimonic than this can there be : Surelie God ooth here bind himfelfe in plaine terms, to appeare unto Mofes in mans likenes : of which forme or image Moles fould fee, not the face, but the backe; and that he performed faithfullic. for as Bod paffed by, Moles fatue the backe of his image nere unto the rock, and he heard the great and mightie names of God, pronounced with an erceding clere voice; which when as he perceived, he call himfelfe proftrate byon the earth, and worthipped . And it is not to be doub. ted, but that he gave that worthip buto him, which is due unto God alone. For fæing he belæ neo him to be prefent, according to his promise, there can be no controuctic, but that he wor thipped him, as being there trulie piclent. And boubtles, had not God bene verelie purfeut at 2.Chr.7, 12. the acke and propitiatorie, but had onelie willed the angels to answere such as had asked count fell of him, fince he had commanded the Tracs lits to worthin a call woon him in that place, he

fould have oriuen them hedlong into idolatric. To thele cramples let bs at that hilloric, which in the boke of Bings is mentioned of Micheas I.Kin. 22,19 the prophet, which protheticd before Achab the king of Afrael, and faid, that he faine God, and an hoft of angels prefent with him; and that he heard God alke, which of them would beceive Achab, anothat one offered himfelfe readie to become lieng fririt in the mouth of the prothets of king Achab. Hop this vision it is understoo. that there was a plaine and notable difference betweene God and the angels, which appeared altogither buto the prothet. Witherfore that gift, which God gave buto the fathers, muft not he er tenuated or made leffe than it was ; and it muft be granted, that he was prefent in verie ded, then he appeared, feing we read that fo it was bone,

Œ.tf.

neither is the nature of Cod anie thing against it, but that it might be lo. And it were not lafe for vs, to attribute unto angels all those things, that we read in the feriptures of fuch kind of vilions. for fo we might calilied in into thaterroz, to believe that the world was not made immediately by God, but by the angels at his commany denient. Let bs therefore confelle, that God was fent to often trulic prefent in those things, and that he thewed as the ferip himfelfe biner bluers fimilitudes, as often as

nuich.

tic that he

appeered.

was the

fonne of

Chryfoft.

ю́ю.

8 It remaineth that we answere to the play res before allegged. As touching the place in the Galat 3,19. epiffle to the Galathians, I grant that the mini ficric of angels was vice in the giving of the lawe. For they were with God, when he spake; gaue the taure, the They brought forth barknes, thunder, flames of angelo mis fire, and lightenings; they prepared the tables of fone, and were manie waies biligent about Coo, while he was prefent, and talked with the people. Petther is it denied by the words of the apostle, that God spake, or gaue the lawe, as the words of the feripture ow teffifie. Pearather there have beene that erpounded. The hand of a mediator, not to be Moles, but the some of God himfelfe: whether trulie, or no, I am not prefent lie to discusse. And as for that, which & Sceenen The angel faith (as it is in the Acts of the apottles) that an that fpake to Moles angel appered buto Moles in a bufb, and fpale

in the bull binto him; long answere neteth not. Forifby

tures telli. we heare the feripture either telliffe or thew fo

done, and there is nothing to the contrarie, to far

as can be gathered out of the holie feriptures:

the angel, the forme of ODD be under frod, all feruple is remoued. 2 But to the intent that those things, which Thans froken of concerning this matter, map the more certeinlie and plainlie be underflod, me thinketh it is good to confirme them by the testimonic of some of the fathers. Chrylostom in the 14. Domilie boon John faith, that Wihatfoe uer the fathers of old time faire, it was of vermillion, but not of that pure and fimple fubfrance of God. And he addeth; If they had feene that fubffance, they fould have feene every part like an other; for as much as it is pure, fimple, and not to be deferibed : wherfore it neither fanbeth, lieth, no: litteth in litch wife, as was fome times the wed but o the products. Moreover, he addeth, that ODD, before the comming of his forme into fleff, crercifed the fathers in fuch kind of vilions a fimilitudes. And in that place grans teth that, which we affirmed a little before, that the fpirits created of God, fuch as be the angels and foules of men, cannot be fæne with our bo vilic cies. Witherefore it is much leffe to be belie uco, that we are able by our outward lentes to

attaine to the knowledge of God. And least anie should thinke, that it is onelie

proper to God the father to be invitable, and not to the forme, he alleogeth that fairing of Paule, that He is the image of the inuifible God. And Colofis, 15. furelie, he thould faile in the propertie of an image, brileffe he were invitable, as is he, whole image he is fain to be. Augustine also in his Augustine. third treatile boon John faith, concerning Mofes; Although it be laid, that he talked with Bod face to face, pet when he made fute to God, that he might fee his face, (that is to wit, his berie fubstance) he could not obtaine it. And in the fame place he abbeth : De fair a cloud and fires, which were figures. And a little after . If ther face that the forme was bilible, before he was incarnated, they do but dote. Manie other things befines thefe, both Augustine gather to the same purpole, in his Epiffle to Fortunatus, out of Nazianzen, Ierom, and other of the fathers, which inere queriona here to recite.

10 But pet will I here bring forth a comple of arguments, which are wont to be objected as gainst those things, that I have defined. Wie faid at the beginning, that the effence of GDD cannot therefore be comprehenced by fente, bis cause his nature is not corporall; but all the ans cient fathers feeme not to have believed this: for Tertullian againff Praxias writeth, that God Tertullian. is a bodic: and divers times he aftirmeth the fame in other places, yea and in his little boke De anima he faith that our foules are bodies; and, which feemeth more ffrange, he laboreth to prome the fame by manie reasons. And in his boke De dogmatibus ecclesiasticis, the 1 1. chapter; Cuerie kind of creature is declared to be a bodic; name lie, the berie angels. For there is nothing that filleth all things as God both, but all things are beforebed by places cortaine; as appeareth by the foule, which is thut by within his owne bodie.

Augustine in his bothe Ad quod vult deum, er Huantine cufeth Tertullian in this fort, that by this word, excuseth bodic he ment his lubitance and that which Bod Terrullian. is in periedeed. As if he had therfore taught, that God is a bodie: least he should seeme to dense his effence: lobereas the common fort thinke, that matfocuer is no bodie, is not at all. Rotwith franding in his boke De genefi ad litteram, he is confuted by this reason, that being at the length oucrome by the truth, he confelleth that everie bodie is vallible: for which caule, leaft he thould make God paffible he ought to have benico him The nature to be a bodie. Beither was there anie fuch necel of soo is litte, to applie himfelfe to to the capacitie of the without common people, that he thoulo therefore weake bodie. falflie of OD D. Christian men are not fo to be taught, that like lendelelle groffe-heads (which fort of men even Aristotle confuteth) they should thinke that there is nothing but it is a booir; but they onaht rather to have their mind lifted by, that fluding boon & D D, they betermine no-

thing beyond the rules of the feriptures. But but to that boke De dogmaribus ecclefiasticis, we muft not attribute meze than is mete. For it is aferi-A booke fallelie al. bed to Augustine, but the learned thinke that it cribed to Augustine. is none of his. 11 The other, which is forntime objected, is an

mas made.

Anthopo argument of the Anthropomorphites. For they morphites. dispute, that therefore we ought not to believe, that God is without a bodie, bicaufe the ferip Gen.1, 27. turcs do witnes, that man was made after the image of God: which could not be, unleffe he had a bodie as one of ours. Hozelfe the image thoulo have no likenes of that thing whereinto it is compared. And they thinke mozeouer, that the ferips ture is on their five ; foralmuch as it doth offentimes aferibe the members and parts of mans bodie unto God. But leron. (as Augultine in his Augustine. evillle to Fortunatianus citeth hum feograch that argument of theirs withlie and learnedic. If we allow this reason (faith hee) we may califie

conclude, that a man hath wings, bicause the

feripture hath fometime attributed them buto

Ehele men thould rather have confidered, that

God, buto whole image it is manifeft that man mberein the image of Goo confifteth in holines, righte confifteth the image of God.

me hy the

Chiff.

onlines, and truth, as Paule hath taught. Which thing if they had marked, they would not onelie Ephcf.4,24 haueremonico a bodie from him, but also haue withdrawne from their minds, all fuch groffe and carnall imaginations. The do ther not as well faic, that Covis a verie beare, a lion, or a Amos.3, 8. fire; freing that Amos, and M. fes, and the epittle and 5, 19. to the Debaues, om fo terme him. It is watten in Heb.12, 29. the 94. pfaline, He that planted the eie, shall hee Pfalm94,9. not fee? And he that made the care, shall not he heare ? There (faith lerom) it thould have brene faid: He that planted the eic, hath he not an cie? And he that made the care, hath he not an eare? But it is not fo fair, leaft while thou muleft opon him, thou fouldeff be deceived, and imagin him to have thele kind of parts. And the feripture, if fometimes it attribute parts 02 members unto feriptures God, perelic it douth it onelic to the intent it may noo attri: helpe our weaks capacitic; with the thirth albute mem. though we cannot comprehend the fubstance of bers buto God, as it is, vet it laboureth, by the helpe ofcerteine freciall figues and fhadowes, what it can, to make be have fome knowledge of it. Where: fore members are by a verie profitable metaphoe of translation attributed buto God, that inc by the due confideration of his qualities, might

have our minds godlie and faithfullic exercised. And if to be that the Anthropomorphites had for that cause afficuered God to have parts and members, as the feripture both, to helpe mans binderstanding, they might have beene ercused, and not condemned: but they were earnest, that Anthropo= it Canacth fo with the nature of & D D in verie

bed; and therefore are inflie and before blic acomorphites culed and condemned. But what thall we an are condentfwere into the words of Paule, who concerning nev. the beholding the nature of Cod in our countrie in heatten, faith; We shall see him face to face, 1.Co.13,12, and to fremeth to grant unto our face and cus the power to le God, and after a fort to beuile a face for God himfelfe. Augustine answereth that There is a face also of the mind, bicaufe Poule There is a faith, We now behold heavenlie things bare ta- face site of taith, We now benote neathering that the the the ced, not with a vaile or couring; as it came to well as of paste with the Tewes, when they spake unto the bodie.

12 But now that we have thus finished and concluded thefe things, let be bueflie fet downe certeine other wates, whereby God is knowne. In the life cucrlafting, the faints thall knowe The faints the effence of God, not by their fenfes ; but by in heaven the clience of Goo, not or their terta's one of that know their foule or mino: bicaufe loan faith, Whenhe the effence Shall appere, we shall fee him as he is. And Paul of God. tethfieth the fame thing, fateng: Now we behold 1. John. 3, 2. him, as it were through a glatle, but then wee 1.Co.13,12, Shall fee him face to face . And the same thing is gatheren ef Chaiffs ofone words ; Their angels Matt 18.10. do alwaies behold the face of the father. Fain another place he taught, that the inff in that ble (Matt. 22, 13, feo refurreation, thall be as the angels of GOD. Whereponit is concluded, that we shall fee God as well, and no other wife than the angels be. Therefore, if ther fe his face, we in like manit thall behold the fame.

There is also another testimonie of Paule to the Counthians: Then I shall knowe cuen as I 1.Co.13,12, am knowne. But no man doubteth, but that wee are knowne buto God thoseughlie, and in cue ric part of our lubstance : petam I not perluas bed, that the faints thall thoroughlie and in all The nature respects knowe the nature & substance of God, of Bod hall respects knowe the nature a morance of Coupercept so far as their nature and capacitic shall and in all ready buto. For things measurable do in no wife respects be compachend that which is infinite and brinealu knowne. rable : neither can the things created fullic and perfectlie compacheno the Creator. Wherebpon Chryfoltom in his 14. homilic won John, Am- Chryfolt, brote in his first bole boon the first of Luke, and Icrom, as Augustine reporteth in the place bes fore recited, bo bente that the angels le GDD: which cannot simplie and absolutelle be breer frod; feing Chail faith, that They feetheface of the father that is in heaven.

Wherefore the place must be buderstood of the thole and perfect knowledge of God, in his nature and lubitance. Wherebponitis fato in the firt of John ; No man hath feene God, but he John 6, 46. which is of God, he hath feene the father. A gaine; As the father knoweth me, fo I knowe the father. So that to knowe all the fubifance of God fullie and verfectlie, is granted onclie unto Chaff, icho is Bob. Dithers also thall in verie E.ių.

thing

bed fe the fame ; but pet according to their ca pacitie. 13ut if thou afte thether all thall feet equallic or no . Derebnto 3 will not answere at this time. For we shall have another place to fpeake of the divertitie or equalitie of rewards in our celeftiall countrie.

Part.1.

13 But what thall we let bowne concerning the opmind the frate and condition of this life . Thether both we knowe our mino thile we like heer attaine to the knows the effence lebar of Coos fubffance : Po berelie. Foritis of Got in written; Man shall not see me and live. No man hath feene God at anietime. And Paule faith lohn 1, 18. further, that He cannot be seene, bicause hee 1. Im. 6, 16, dwellethin the light that no man can attaine vnto. Butthisis not meant of eneric kind of knowledge. Foritis granted bs to knowe God after a fort, while we are vet in this life. We must therefore account those things to be sooken of the effectiall fubitantiall knowledge of God. as the feholementermeit. Deither is that anie Deu. 34, 10. thing against it, that Moles is said to have seene Gen.32, 30. him face to face; which also lacob faio before him: nor vet that which is spoken of the same Moses Exed 33,11 manother place, that God talked with him, as one fremo owth with another. Forthele things are not spoken absolutelie, but by waie of comvarifor made with others; bicaufe thefe things which were reucaled buto men in that age . concerning God, were knowne to those ercellent men aboue all others. Forit plealed & Dto their himfelfe buto them, after a certeine erquifite & bnaccuffomed maner, which he dio not to others. And that this is the fenfe and meaning of those words, Augustine & Chrysostom do there brigather, for that when Mofes befired to fee the

the fecond chapter, Cur know= ledge to: e obfenre.

Clemens Alexandrinus.

1.4 Comthereremaineth, that we freake of that our knowledge of God, which we can polliblic compate, while we are in this life. First the fame (as two have faid) is naturall, and that berie flencer and obscure. Which Simonides knew bewards 600 ric well, who (as Tullie wateth) in his boke De natura decrum, being afted of Hiero hing of Sici-Smonides. lia that God was he cuer deferred his answere. incause the more he did studie boon it, the darker it alwaics famed buto him. Wherfore Clemens Alexandrinus co. ftroma, alleging a reason thy our knowledge of God is to difficult, faith ; It is neither generall kind of creatures, not difference, no: accident, no: fubica fo: accidents: and therefore not for by to knowe, who comprehend fuch things onelie with our minds and reason.

face of God, it was benied him.

The effects whereby the philosophers vied to bring themselves to the knowledge of God, are far inferiour to his worthines, firength, and power : anotherefore it is but common and friuo, lous which they occlare of him. And we give him certeine epithets and properties, namelie ; god, tuff, wife, bountifull, and fuch like; bicante wee

have not more excellent things, nor more goodie titles, that can be fitter or more agreable onto him. And pet are not thefe things in him in fuch fort as we fpeake them. For, as in fimplenes of nature ; foin godnes, righteoulnes, and wife, nome, he is far other wife, than men cither can o; may be late to be.

15 But belides this naturall knowledge that The know. we have of God , that also offereth it felfe bito lege of sod bs, which confifteth of faith, and is renealed buto by faith. bs by the word of God. This faith is not of our Ephel. 2.18 felucs. (as it is faid to the Cohefians, but it is the gift of Goo. For Chaift faith; None can come Iohn.6, 44. vnto me, vnles the father drawe him. Faith ther fore gathereth plentifull knowledge of God out of the fcriptures, fo far as our faluation requireth, and the capacitic of this life admitteth. But pet (as Paule witnesseth;) This knowledge also is unperfect. For we knowe now as by a view, 1.Co.12.12. through a glaffe, and in part. And although wee profit in this knowledge more and more while we line, pet on we not reach to the understand

oing of the fubstance of God. I knowe berie well, that Augustine thought Augustines as touching Paule and Mofes, that they had fone of inton of time feene the fubffance of God with their mind, Daule and while they lived here: but I thould hardle væld Poles. to him therein; foralmuch as Timoge those plas ces of Iohn, of the lawe, and of Paule, which 3 al leaged before, to be most plaine & cuident. Telerunto may be added that which is in the 6.of lohn; None hath feene the father at anie time. He that Iohn.6, 46. is of God he hath seene the father. And note that whatforuce is faid of the father in this place, the fame is also true of the sonne, as concerning his Godhead. Fozas Thaue declared befoze, both out of Chrysoftome and Augustine, the nature both of the father and of the forme is inuitable. Deither maketh it anie matter to faie as Augufline faith, that they falue the nature & fubifance of God, not by the vic of their outward lenles. but as it were rauished, and in a traunce, quite remoued from the vie of this life. Thele things are not gathered out of the Ceriptures; napras ther on the contrarie, we have heard that it was benico buto Mofes, to have a fight of Gods Exod. 33,10 countenance. Wherefore through the knowledge

that cometh by faith, we bnderstand what God

and his louing kinones towards bs is, as much

as fufficeth for our affured and perfect faluation.

But among all these things, whereby we

knowe God out of the feriptures, nothing is more excellent than is Chaft himfelfe. Where: fore Paule habiuff caufe to faie ; Doubtles it is a 1.Tim,3,16. great mysterie, GOD is made manifest in the flesh,&c. And the Lord allo lato; Philip, he that Iohn. 14, 9. feeth me, feeth alfo the father. Alfo Paule faio. that He knoweth nothing elfe but Christ, and 1. Cor. 2, 2. him crucified. And inded God may be faid to be

son is fair made viftble in Chaiff, bicaufe he is ioined in to be made one person with man. Therefore they that sawe viable in Chaiff, might amouch that ther faine Cob : and he that acknowledgeth a beholdeth him by faith, Chrift. both fe a great deale more, than if he fhould fee Molesburning bulh. Therefore it is written but to the Colollians, that All the treasures of the Colof 3, 3. wiscdome and knowledge of God are laid up in

Of Visions.

In Indges 16 But in marking thou thalt alwaics pers 6, berfe.22. ceine, that the fathers of old time, after they had once fene Cod,ozany angels, were in creading Looke In 2. 24, perfe. 18. great feare; and were fo affonted, as they loked but for prefent beath. And no maruell: for it was The pie= not buknowne to them, what answere ODD fence of made unto Moles, when he defired to le his face; 200 ftri= in the got. Man shall not fee me & line. And Iohn the Bap till, as we read in the first of lohn, lato; No man Before pla, hath feene God at anie time. And Paule bito

Timothic hath confirmed the fame, faiena: No Ichn. 1, 18. man hath leene God, nor yet may fee; for he is 1.Tim.6,16, inuifible, bicaute he dwelleth in the light that cannot be come vnto. Which thing also both

Iudg.6, 22, Gedeon and Manoa the father of Samion, Do and 3, 22. telliffe. Iacob likewife after his nights weefts Gen. 32, 30. ling, (wherein he thought he had contended with a man) when he perceived it was an angel, marucled how he had escaped fafe and aline. I fawe the Lord (faith he) face to face, and yet my life is fafe : as though he could fearfelie belieue it

mioht be.

Morcouer, the Debrues, when the Lord came Exod.20,19 bowne voon Dount Smai, to gine the lawe. were fooilmaico with fearcano trembling, that ther faints Moles : Wee praie thee deale thou with God, leaft if he continue talking fo with vs, we die euerie one. And with these places, that also maketh much, that is witten in the same Exo.24,11. boke of Crodus, even when the covenant was Looke in I. made bettweene God and his people; and Moles Bin.19,11. habrecited the fame, and frankeled the people with the bloud of the facrifices, and had brought the cloers buto the mount, where they fathe Con fitting byon a theone in great maieffie and glo rie. But after that vilion is recited, it is added: And yet did not God stretch out his hand vnto them. Which declareth, that it was a rare fight, and a france, that men Gould fee Bod without all perill and banger of life. Wherefore eneric part of that is recorded, as done by speciall pre-

Ierom allo teffifieth, that Efaie was flaine by Efaic.6, 11. Jerom wift the Leives, binder this colour, bicaufe he faid, that teth of & he falw God fitting boon his throne, as it is write fates beath. ten in the firt chapter of his boke. They camilled with him, that it was but a lie forfornuch as God cannot be frene of anic man that liveth, and ther: fore they buildlic condemned him, as one that

taught the people his imaginations, not that

which the Lord had the wed hint. Thefe things did they beuife against that innocent prothet, when as they have no other cause to laic against him.

17 The like eranwles also are not wanting in the new testament, when the Low reucaled to his apostles a certeme thew of his gloric & maie Matt. 17. 6. thic upon mount Tabor the fone with ercading great brightnes & light, & was wholie changed before them : with thom Mofes & Elias mere frait wate prefent, a the voice of the father was heard from heaven. Thefe things, bicaufe they did mas nie wates ereced the power of mans light, the apostles cies might not endure them: wherefore they fell profrate boon the earth, as if they had beene bead. Alfo Peter, when at Chuffes becke Luke. 5. he had fithed, and caught an incredible number of fiftes (for before that commandement he had labourd long in vaine) iwondering at the france nes of the thing, and perceiting that God was in Chitit, he was to afraid, that he faid to him; I pray thee Lord depart from me: for I am a finful man, and cannot abide the presence of the Godhead inithout perill. And Paule, uhen he would make relation, how he was taken up even to the third 3. Cor. 12,3: heaven, where he learned fuch heavenlie things, as he could not by frech errette buto man. waste: Whether in the bodie, or out of the bodie, I knowe not. Affuredlie he durft not affirme, that those things happened but o him while hee pleo the bodic, and fenfes of this life. Wherefore it is cuident inough, that Gedeon was not allo nico without a caule.

18 But now I thinke it good to thew the reafon, why the fight of God, or of the angels, both from to bring prefent bell ruation buto men. Der aductiture it commeth to palle by meanes of the heavie malle of this bodie, which (as the Plato- Platonile, nifts aftirme) is unto us as a darke and fhadows consilor, where with we are to himored, that wee cannot perceive the things which are heavenile. If happilie we do fortimes fe them, by and by we thinke the contunction of our foule and bodie to be fundered and that we shall die out of hand; and that therefore the fight of heavenlie things is propounted but us, bicaule the divorce of the mind t of the bodie is at hand. Dozcouer, Arifto- Ariftotle. tle in his metadopticks both witnes, that the poiner of our binderstanding, is so little able to comviehend the things binine, which in their nature are most clere and manifest, that it mav iustlie be likened to the cies of owles and bats, which cannot abide to loke boon the brightnes of the funne, or the light of the bate. They which thus tubac do faie fornethat; but pet not fo much as fufficeth for a plaine veclaration of the matter. The boots

The bodie from our first creation, was not was not gis therefore given unto men, to be ante hinocrance uen us to to our knowledge of God; not pet to that by our from feeing foules as it were in a bart and blino pilon. For of soo.

mabe

Sinne re.

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the fight

et Gub.

Gen.3,7,

fo the godnes of God Hould become guiltie, for making the nature of man bodilic and corporall. And that it is fo, it is to be proued by the hiffone of Cenclis, which tellifieth, that God was berie familiar with our first parents, not with standing they had bodies. For he brought them into paraone, which he had planted; he thewed them the fruits therof they might eate; and concerning other forme, he made a lawe, that they fhould not touch them; and he fet all living creatures before Adam, that he might call them all by what name he would. Therfore the bodic was no let, but that our first parents might ble familiaritie with Cod . But it was finne, that removed be from the fight of God. From thence came buto be the parknes, blindnes, and ignozance in beauentie things. For this cause are we transformed into moles, bats, and owles. Dtherwife God, of his of the nature is most clore, yea a the perie light it felfe, briles the fowlenes of our finne be fet betimene us.

Derhaps thou wilt faie it bath been fufficient lie declared alreadic, that our blindnes frangeth out of finne : but it hath not beene flewed, what the cause is, that men be so afraid at the fight of Cod. Des, herebpon dependeth all this matter: for men, bicause that by reason of their owne blindnes, they are fivallowed by with that heauenlie light, being quiltie in their owne confeiences, do flic from the more, no leffe mightie than wift. For they in fuch tothe conceine of the Codhead, that they knowe, that by reason of the purenes and rightcoulnes thereof, it can abide nothing that is filthic and bucleane. Wherefore they thinke, that to have the prefence of God, is nothing elfe, but to have the woodement prepared, and punishment descrued, presentlie to be laid boon them.

For this cause our first parents his themselves immediatelic after they had transgreffed, and were to greatlie terrified at the boice of Goo, that firativales they occreed to fhow themfelues among the trees in paraoife, which boubt les proceeded of a trobled confeience, fæing God in his owne nature both there men, and remue them, as the authour of all maner of comfort. Where it is manifelt inough, that thele inconucniences a terrours have fallen out not by anie fault of his, but by our owne befault. Wherefore John, in the third chapter of his 1. epiffle, queth this wholeforme admonition that the which ho

> peth to for God as he is, thould prepare himlelfe therebuto, by purifieng himfelfe, euen as he is cleane and pure.



The fift Chapter.

Of Dreames; chieflie out of the booke of Judges, the 7. chapter, verf. 13.



1 300 Com De Jeines frem to make There forts thre forts of dreams. The of dreams. Out of sen first they account altoget ther naturall. The second meet diume, as when one is caft into a fleepe by Goo, and in the fame is in the fame is in the fame is

and hidden : as we knowe was done in the first man Adam, then Euc was framed out of his Gen.z, 18. lide. For the Lord caff him into a flumber, and (therein) instructed him of the contunction be tivene Chaff and his Church. The fame wee knoine mas come to Abraham, then as OOD call him into a fleepe, in the mioft, betivene the Gen. 15, 12. paces of fieth, and told him what thould happen buto his feed manie veries after. The third fort of ozcames is mirt of them both, and is common with the products, when naturall fleepe commeth buen them; but pet Cod is prefent with them in their fleepe, and infiruateth them of things to come; of which fort mas that of Jacob, about the Gen. 28, 11. vilion of the lapper.

And lexing the purpole to speake somethat 3n Judg 7. largelie of decames, we will first se what may be berfe. 13. laid of them by naturall reason; and secondie, Looke 311 how much must be attributed buto them by the perfe. 15. word of God. Concerning the first, Aristotle, Hippocrates, Galen, and divers other famous ethnicke philosophers have written much; and among authors. others, Arittotle in his little boke De dininatione per formium, (if that were his, and pet no bouht but it is both learneolic and clarklic insitten first faith, that this kind of divination by dreames, is not biterlie to be rejected bicaule commonlie be ric much is attributed therbuto: and thele things which be received in a maner of all men, are neuer altegither falle. And he faith mozeover, that there be manie breames, thereof there map be peloco a verie fit and connenient reason, which (as experience teacheth beceive not men, but fall out true: therefore it were not well to befule all maner of dimination by ozeames. Det we must take heed, that we be well admited in admitting of them; fæing it is a berie hard matter to their the causes of them: for that nature on this behalfe worketh most obscurctie.

And Arifforle both not thinke, that bilions arigorle are lent by GDD: laieng, that If they were did not fent by him, he would give them to fuch as are think that god and wife men ; but wee fee by experience are fent that it is otherwise. For the folish and sime by son. ple do manie times pacuaile in this facultic. 2002E02

Of Dreames. Moreover, the brute beatts have their oreames; but the will face that Goo grueth them the pow er of binination . Deither are bilions occupied about the mantalie of men in their flepes, to this end that therby they flould prognofficate things to com. And belides, if God did lend fuch biffons, he inquidrather do it in the daie time, that men might with more oiligence confider of them: net ther can we easilie imoge, why he hath chosen the might for fuch a purpole.

And to conclude, fixing God is not enuious, he inpulo not fo obscurelie warne them, whom hee would have to be infruded in the things to com; but he would thew thole things clerelic & plain lie : but oreames are fo barke and obscure, that for the interpretation of them, men must repaire to propets and fothlaicrs. Thefe things are as thered in a maner out of Ariffotle, whereby hee wholie transferreth this thing from God buto nature: as though the causes of dreames thould be drafune from thence. But of thole things 3 will intreate more, when I come to fpcake of dreames, according to Dininitie. I will now des clare what he hath of this matter. 2 Deames faith he) arc either fignes, or caw

gation of bicames. Becording to the Di= uerlitie of

The state of the state of

fes: or elfe they are chanceable, and by fortune applied to those things, therebuto they are referred. And eneric one of these thinds is thus A peripate erpounded. De faith, that breames are fointimes ticall expli- fignes of the affections of the bodie or mind. For by them is occlared berie manie times, what hu moss ow abound, beare rule, a do most of all of fend in mans booic. For thewes tikenetics of things are railed according to the qualitie of nas fure, a temperature of humors prevailing in the honie . Where choler aboundeth, there flames, are likenel= fire coles, lightening, ballings, and fuch like are fes moued. fene. If that melancholic haue the opper hand, then fmoke, great barknes, all blacke and ill fanozed things, dead cortes, and fuch like, prefent themselves. But fleame raiseth by the likenes of thomers raines flubs, waters, baile, ife, a what foener else hath plentic of moisture joined with colones. By blow are ffirred by goodic fights, clere, white, and fragrant, and fuch as refemble the common purenes, and bluall forme or face of things. Beither are thefethings neglected of the phylicians. Foreuen they themlelues (as Hippocrates and Galen report) de berie diligentlie eramine their patients touching them: bicaufe thereby they can find out the temperature of

> But the cause who men do perceive the nature of these motions by vision, when they are affeer, and not waking, is this; for that they are alwaies but small, and the lense of them vanish eth as some as we awake. For outward things which are Will in our eies, drawe bs to fironger motions another wates; but being quiet from

those humors, which lie hidden within the bodie.

out ward bulines, we furceale, and are free from the groffer things, which occupied our lenfes. Wherefore our phantalie both apprehend thole zikenelles lights and likenelles of things, thich humors al are rather waiesraise in bs, rather while we are alloepe, in fleeve, than when we are waking. And that we perceive than was fmall things far better, when toe be affere, than king. then inche ainake, it appereth hereby; in that we image currie final noise to be great thunders. And if there happen but a little fivet flegme, to remaine byon the twng or rafe of the mouth, we thinke that twe taffe either home, or fugar, or finet wine, or fome paintie meates : and fomes time that we cate and dinke berie liberallic. Wherefore, those that be but small motions of hu moss, ow appeare in the time of fleepe to be ercies bing great. For which cause the physicians may hereby knowe the beginnings and occasions of perie manie difeafes.

Dreames also are certeine fignes of the affe: Dreames ctions of the mind; as of defires, hope, tote, and be figues of mirth, and also of perfect qualities. Wherefore one of the fearfull men do fee other maner of things, than mind. men of courage : couctous men other things, than they which be in hope; also the learned are wont to have far other maner of dreames, than the countrie man or crafts-man hath. Forcuen then the fleepe, the mind is occupied about those things, which we are continuallie or commonlie Dwing. There is also another thing to be confide red, as we are well aomonified by Galen : that Galen. there be certaine kinds of meats, which being na turallie cholerike, fleamatike, oz melancholike, do by reason of their qualitie fir by about the thantalie of men in their Clepe, as it force Chapes The qualiand limilitudes of things agreeable to those hu tie of meate moss; although the temperature of the bodies both alter of fuch, do not of it felfe oftend by those humoss, the similar Withith thing also a physician must observe in more of breames: namelie to fee what maner of meate brames, the ficke man bled. Dea and wine (as teacheth Ariftotle) being immoderatelie taken, both in the time of fleepe make manie deformed hapes

When a dreame is a figure, it is referred to the cause namely to those superfluous humors which it betokeneth. And then it may also be called a figue of some event to followe; for that from the felfe-fame cause, that is, from the humous which are betokened, either health or ficknes may bee berined. Wherefore a breame, as it is a figne of the humor; fort grueth also a token of the effect that thall arife of it. For of the fame caule, to wit, of the humo, arifeth as well the discale, as the dreame. But pet have they not relation femblablic one of another. For ficknes or health be no tokens of dreames.

3 But now let bs fe how dreames may fom Dreames times be called causes : that happeneth, when one times the

The Common places

taules of is mound by a decame, either to do or to make those things triall of anic thing. As ithen one is cured of the that we bo. fplene, bicause he bled boon the back of his hand: for so he was taught to do in his decame. And forntimes it comes to paffe in learned men, that they find out those things, which they be in boubt of, in fuch bokes, where they fawe themselves in Sountimes which we brought: namelie, when dreames do happile be. ward fall out. That takes place in fuch matters,

token thofe

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their became both to find and to read them . But let us confider the third part of the diffination, happilie or by chance, betoken things which afters the cause inhereof consisteth not in our selves but which com is rather diffant far remoued. Asif we thould fie a victoric, or an overthrolve given in a campe, a great waie off from him; or else one that is abfent, to be advanced to erceding great honour. Thefe things are toined togither (as the Peripateticks faie) by chance, and cannot be compared togither, either as caules, or as fignes. Quen as then we talke of anic man, if happilie the same partic come in the meane while, we faie Lupus in fabula, The wolfe is in prefence. And pet the tal king with him was neither cause, not token of his comming. So therefore, thefe things are faio to be joined by chance, and also selbome have succelle. Forthis is the nature of things that come by chance; to happen but feldome.

4 Sporesuer, Arithode hath taught, who they

with itemas

turallie for be that before others knowe manie things afore hand by dicames, and this he afcribeth cheefie part feetene unto fuch as are idle and full of woods : nert to melancholike and phientike perfons, alienated both from their mind and fenfes. Somewhat alfo he feemeth to grant buto kinffolke and freends. For these kinds of men decame berie much in their fleve. Watters in verie ded and idle perfons be altogither in their mufes, whereby they are fraughted inwardly with thantalies and ville ons. And thole which are troubled much with me lancholie, ow, by reason of the strength a nature of that humor dreame of veric manie things, and moreover are wont to be much given to private cogitations. The theentike fort also, because their mind is void both of the knowledge of the out ward fenfes, and the of the ble of reason, theres fore they be inholic ainen by to tole imagination ons. Lafflic, freends do therfore in their dreames for manic things of their freenos, bicaufe they be full of thought and care for them. All thefe now rehearled are wont to foretell fundic things by their decames, bicaule in fuch a divers, and in a maner infinite fort of oceames and villons, it is not possible, but that some things should other: while happen true. They that exercise themselves all dair long in Spoting, offener bit the marke, than others which ow thote but now and then: and they which focus the whole saie in plaieng at

than they which feloome or little sport themselues in that kind of paffine.

Butit is to be underfloo, that thole figues, Thenecesti. which be attributed buto opeanies, as touching tie of effects the first fort alreadie declared, are not of necessis must not be tie, bicaule they may be hindered : and yet this bicames projecth not, but that they may be figures. For which be this also commeth to palle in the clouds, which fignes. bindoubtedlie be tokens of raine; then as neuer, a fimilitheles they be sometime scattered with the wind before it raine. Also wine bath tokens both of ficknes and health, when as pet the effect map be hinoxed by more behement caules. And the fame like wife happeneth in the pulles. Dear even the counfels, which we have purpoled and betermi ned of with great deliberation, are oftentimes flaicd, bicause of things that fall betwirt, by the occasion whereof we cannot proceed anie further. Therefore no maruell, if the fame thing come to natte in preames, feing they be fignes of things not fullie perfected, but rather new begun : and the meake and feeble motions of humous may calilie be flated by mame other caules.

Democritus both on this wife expound thole Demokind of dreams, which reprefent things comming critus. by chance, and are far diffant. There is fomethat (faith he) ever flowing fro the things themselves, and carried even buto the booies of them that flene, affecting them with the qualitie and fimi litude which they bring with them : and he after meth that in flow respects it is more easilie pers ceiucd rather in fleepe than waking. Firft, bie a fimilie cause the aire is most casilic mouco in the night, tube. as we lee it falleth out in the water: when it is friken with a frone, a great manie circles are made with that firoke, and briven a great comvalle about, ercept there be some contrarie motion to let. But the aire is quieter in the night than in the daie, bicaule it is not diven into divers parts by the confluence of creatures mountain themselues. Another cause is, for that everie lit tle flir a noile is berie eafilie perceived by them that be alleve. And to conclude: this authorallo ooth not refer the caules of ozennes onto God, no moze than Ariftotle both. But Galen in his Galen. boke which he wrote of outning by oreams, teas cheth thus much aboue others : when as me fee in our dreames, those things which we neither did not thought of, they are not to be referred either buto arts or habits, or cultome of fuch things as came to palle while we were waking, but onto humozs.

This rule feemeth to teno to this end, that we may biderifand, of what things dreames are to be counted fignes. And he granteth, that thefe things are better knowne by night than by daie. bicause then the soule descendeth to the lowest and deepelf things in a mans bart, where it per ceineth the more calilie what is there. Ano he tels Of Dreames.

mans

Dicame.

of a certeine man, tho being affere, imagined that his leg became a frone; which when mame thought that it pertained to his fernants, the fame leg of his within a few dates fell into a pal fie. Another thought with himfelfe that he was funke up to the theote in a cofferne full of blod. out of which he could no maner of wate cleape: but that the wed that blod verie much abounded in him, and that it was needfull for him to have it abatco. Die maketh mention allo of another, which occamed on his ficke baie, that he fame himfelfe walhed in a hothoufe ; who thouthe after fell into an erceding great fweate. Dozeoner (faith he) men when they are afficee, imagine theinselucs sometimes to have so great a burthen upon them, that they are not able to beare the weight of it: and at another time, that they are fo light and fo nimble, as if they were run ning, and after a maner, flieng. All thefe things (faith he) are tokens either of the erceile or the want of humous.

Part.1.

of Peter Martyr.

Hippo-

Hippocrates as concerning thefe things int tethin a maner the felfe-fame; namelie, that the mind in the date time doth diffribute his powers into the fenies and other faculties; but that in the night it draweth them into the inward parts, and for that cause doth knows them the better. Det he faith that there be certeine divine deams thereby are foretokened calamities untocities. peoples, and forme certeme areat men. For the expounding of which decames, some there be that professe certeine arts, to the which yet, he himselfe fæmeth to attribute verie little. And when by decames it is noted, that the humoes offend or an noic be, then (faith he) they are to be holven by goodiet, by exercise and medicines. And whether they be good beames or bad he would have be to ble praier. Then helfh is fignified, we must then prair (faith he) to the funne, to Impiter of heaven, to Iupiter poffellor, to Minerua, torich Mercurie, and to Apollo. But if they be unluckie occanics, praie then (faith he) to the goos, which turne emils from men: as to the gods of the earth, and other petie goos. Wherefore Hippocrates, either was or else moulo seme to be superstitious : but trulie for my part, as touching true religion I mil like not, (naie rather I verie well allow of it) that if we be troubled at anic time with fearefull becames, we thould repaire to Goo, mateng him to returne from us those enils, if there be anie, that do hang ouer our heads.

outward cause of

what is the . 6. There is another kind of dreames, which proconeth from an outward cause: namelie, of the poince, or (as they commonlie speake) of the influence of the beauch, which changeth the aire: and this once touching our bodies, maketh than of ancio kind of qualitic; wherepon arise diners apperances and forms of tomas to men allege. Wherfore there be manic effects that come from

beauer, wherefit bringeth forth forme in the than talic, and in the faculite or power of imaginatt The power on, and other force in the things themfelues; and of the imathis may be calific thewed by an example. The gination, raine unbottbtedlic hangeth in the aire or clouds, and before the raine fall, there is fuch a diange in a crowes imagination, that by and by he beginneth to call. Wherfore the effects that be in the thantalie of occamers, tin the thing, do boooub: teolic come both of one cause: pet have they great divertitie, by reason of the subjects, in which they fall out. And no boubt, but there is a little kind of librics betweene thefe effects : butit is verie hard to fee the maner of this proportion or analogic. And if it be agreed boon, that the cause of such of fects or affections is in the fars, tho pet can refor thefe figues to their owne proper caule, that is, unto fome fars rather than to others ? Euro lie I thinke berie felv. I will not fate none are able to do it. And yet befores, if they thould be referred to their proper flarres, what can we indue will come to paffe by them, especiallie as touthing things contingent, fixing wolciall aftrolo-

not of one cause, but of manie; we shall easilie fall

into error, if among those manie causes, we holo

be to ame one. Wherefore we are to hupend our

indoment, and not lightlie to divine of anie thing

bpon dicames feing that they may more calilie

be unaco of by the cuents, than the events can

be comedured of by them. Powthen, there re-

maineth onelie a certaine fulvicion to be han by

breames, and which also must be but berie flenv

per. Those two most famous poets (I meane

inoxie to falle meames : and (as they laie) there

patted a greater number of oxames through the

inorie date than through the home gate. Where:

fore in indaing of naturall dreames, let us not

palle the measure of suspicion; neither let be

cleave to much buto bilions. Forit is not the

part of chaftian men to leane buto perilous and

incerteine conjectures, more than is morte. For

fulle they be over-earnest about these, they or

gie was euer accounted a molf bucerteine art ? And to conclude; the forms and limilitudes, nation by which are faid to foretoken the cuents of things preames to to come are to boubtfull and uncerteine as it far hard a una

meth, that nothing can be furelie betermined by correine. them. Decebnto mozeoner is to be abbed, that fee ing breames (as it hath been declared) map conte.

Homer and Virgil) fained two funding gates of beames: the one of home, and the other of inspire, home and

the home they attribute to true oreames, but the more.

mit things of more importance: before that, the binell onth oftentimes intermeddle thefe things of surpole, either to brue bs to bo that which Lacke In is cuill, or to withdraine befrom that which is , tring. . ,

7 But now let be le what we mult determine of Dieames concerning dreames put into be either by God fent by 600

H fimili=

tables of dice, caft manic more happie chances,

Dreames.

Pag.36. or by the Diuell.

Dan.s, s.

ficab of

letters.

while in

Diesmes

or by the binell. Whenfocuer anie thing is fore fencin oceames by the belpe of God, or his anacls, two things are required. The first is, that In Diui. ning ante certaine marks of images of the things which thing by are the web, do print forme kind of forme in our bilions of thantalie or imagination. Secondly, that there breames, two things be added indgement, whereby we may be able to knowe what these things do import. Touching the first, we must understand that these tokens ttb.

Part.1.

and images are manie times cast into our senfes, by reason of those things, which God maketh outwarolle to appere : as when Baltazar, that fuccion Nabuchadnezar, fate the fingers of a hand writing boon the wall; as ine reade in Daniel. Anofontimes images and likenettes are beleribed in the berie imagination of thantalie. without anic externall fight: anothis happeneth tipo waics. For either the forms or fimilituces late by in the mine, are called for backe againe by Coo, to fuch ble as liketh him (as when to leremie was thewed a feething pot turned toward the north) or elfenew forms are thewed, which were never knowne before to the lenfes : as if the forms and likenetics of colours thould bee the wed to a man blind from his nativitic. And in Images of this kind of dimination, the images of forms are in fread of letters. Forcuen as they be ordered founes iu

and disposed, so are the oracles diversie given:

like as by the divers dianging of letters, our free

thes and fentences are mame wates baried. Trachers which infrent schollers, may by their paines and diligence in teaching, paint funbue kinds of images in the minds of their hear sod other= rers; althought be not in their power to give them inagement, and the berie right biocrifanbing of things. But God giueth both, pet not algineth not waies indeed at once. Forinto fome, he others and the un. while instilleth onelie forms of things, as he did of them to Unto Pharao, unto his butler, and to his baker. one and the and like wife to the king of Babylon; all which fame man. had neede of an interpretour to expound their breames; as lofeph and Daniel. And bereite. Gen.40,9. They which those to whom are shewed onelie the signes of onelie have things to come, are not in berie deed accounted the figure prophets; forformuch as they have onelie a cerfeine wegre and entrance, and as it were a ffev are not ab= buto productiongreuen as Caiphas the high pricit called prois not to be accounted for a prothet, fæing hee

lohn. 11,49. bnoerfoo not what he spake. 8 But why God would otherwile oven by becames buto kings and pances, things after nehv 200 ward to followe, there are (as I now remember) two realons. The one bicaule he had a regard bu to the people and nations which they governed. for if the great berth, which was approching, had not beine fignified bito Pharao, Aegypthad bt terlie perithed with famine. Secondlie, it was the counsell of the Lord, by the interpretation of thefe dreames, to make those prophets and holie

men knowne to the world, which lair bidden before: which thing the holie feriptures tellifie came to valle in lofeph. And the Ethnike billouisara phers also waite mante things of the dreames. which princes fometimes have had. Some of the thich Tertullian mentioneth in his bolie De ani- Tertullian. ma; as of Aftiages dieme, concerning his daugh ter Mandane; like wife of Philip of Macedonia, and of Iulius Octavius, whom Marcus Cicero faine in a meanne, being but a chilo, fafer wards meting with him, knew him by that meame: and biners fuch like things are recited by the fame father.

Cap.4.

The Common places

Of Dreames.

o But thefe things being omitted, let becom Biennes firme by tellimonic of the feripture (which is ear fent by fie to be don)that fome dreames are fent by God. soo. Matthew tellifieth, that Ioseph the hulband of Matth. 1,20. Marie was thate warned by the angel. Pilats wife also by a breame bubertiod, and caused hir Matt. 27,19. hufband to be tolo, that he fould not concerne innocent Chailf. And in the 16.0f the acts, a man Acts. 16, 9. of Macedonia apperred unto Paule in a breame, Acts. 18, 9. and momenthim to go into Macedonia. Ano the Logo commanded the fame Paule in a dreame. that he should not depart from Corinth, because he had an erceding great number of people in that citie. I could recite manie mo places both of the old and new tellament, but that the time will not permit. Philo Iudaus (as Ierom in his bake Philo Iu-De viris illustribus testifieth) wrote fine bokes of daus. breames, immitted by God. Cyprian allo repoz Cyprian. teth, that in his time certeine things were them coin fleenes, which made to the editiong of the congregation: and it was not a little, but rather a great beale of crebit that he gaue buto them.

But Augustine in his 12. De genefi ad litteram, Augustine. the third chapter faith, there are thee kinds of bifions. The first (hee faith) pertaineth to the out Thic tinds warp lendes, which he calleth corporall : agains, of villons. another fort he calleth frirituall, which confiffeth of the wes of images, and have place about the phantalie or power imaginative : + the laft kind he nameth intellectuall, bicause they be onelie compehenced by reason and subgement of the minn. 15ut those which he maketh imaginative; namelie, the fecond fort, he sheweth (as we also occlared a little before) that they do not make promets: and faith, that Ioleph was a far truer piothet than Pharao . And the felfe-fame thing map we fair of the louibier, that in Gedeons hear Judg. 17, 4. ring interpreted the breame of his fellowe-foulpier, to wit, that he rather was the mothet, than he that had the vilion. But in this order or bearee of prophets, Danielerceded all others. Forhe Dan. 2, 29. not onlie interpreted the kings vilions, but even tihen the king had forgotten what he had feene in his liepe, he was able to call it to his remembrance. Dozeouer he not onelie interpreted what vilions other men had, but also was infruced

Of Dreames. from God in things that he himfelfe had fene. 10 Sometimes allo dreams come of the diuell. For Augustine in his boke before alleged De genefi ad litteram, telleth of one pottetted with a divell, which by a vition told the verie houre that the prest thould come unto him, & by what places he valled. And we are not ignozant, that among the Ethnicks, there were oracles, there the Opacles men above all the night, to obteine the interpres of the eth- tation of their billions and dreamstluch was the practe of Amphiarias, Amphilocus, Trophonius, nicks made and Aefculapius. In those places, an emil spirit animere by theined them that were a flepe, medicines tres medies to heale their fiche folks; at which time allother game answere as touching other matters. And for the obteining of fuch dreams & bis fions, they which came to inquire of anie thing, were inioined to ble certeine choile of meates, to lie apart from others, and to have certeine baies of clenting. And it is faid, that the Pythagorians abstained from cating of beanes. Pythagobicaule they beed troublesome deames. But our God, to the intent he would beclare him

felfe not to be bound to fuch things, the wed Da-

niel the hings dreame, after that he and his fel-

lowes had befought God for the fame by praier.

mens dreames, there is no doubt; fince by his

helve there have beene and vetare many falle

But that the biuell can put himfelfe among

Dicames.

To bifcerne betweene the pilions of a good fpirit and

Augustine. prophets. Wherebon Augustine in his boke nom befoge recited, the 19.chapter, faith, that If an euill fpirit do pollelle men, he maketh them either demontalis, or out of their wits, or elfe falle prophets : and contrariwife , a goo fpirit maketh faithfull prophets, ottering mpfferies to the edifience of others. De allo demandeth in the i i. chapter of the same boke, how the difference betimene the revelations of god and co uill spirits may be discerned the one from the other : And he answereth, that the same cannot be done without the aift of discerning of wirits. But he addeth, that an euill fpirit doth al wates at the last, lead men to wicked opinions, and naughtinelle of maners, although that at the beginning the difference cannot be perceined without the gift of the holie Choff. In his 100. Epiffle to Euodius, when he had afked the fame queffion, he faith : I would to God I could perceive the difference betweene vilions, which are given to deceive me; and those which are given to faluation. But vet we muft be of ambehere, bicaule Bod luffereth his childzen Cometime to be tempted, but not to periff.

fivere, that for the most part the true prophets

11 But what answere thall we make Aristo-Aristotle tle, tho denieth that dreames come of God : for belo that this cause specially, bicause he would then give Bon fen-Deth not the power of dimination to the god and wife; Dicames. not to the folith and wicked men. We may are

which are lightened by God in their dreams and biffons, are both good and gootie. But pet that it map not be thought that the power of God is tied to the wiledome and maners of men, God will fometime ble the ministerie of the bigod why soo lie infuch things, to the intent the great and both somes wonderfull frength of his providence may be time vie the declared, which is able to the all kind of meanes, whets, anima) feeing he diffributed his funne and raine to the just and bujust alike, it ought to be no maruell, if he impart thefe gifts alfo (efpecis allie which are of force buto mans crubition) als well to the bad as to the god. And least we Mould be ignozant of his fathion, the holic hill o rie declares, that the berie Ethniks were often times warned and corrected by God in their flepe, So was Pharao the king of Acgypt com Gen. 12. 17. manded to reffoze Abraham his wife againe. And in the like fort was Abimelech king of Gen. 20,6, Gerar warned of the fame matter. And Tertullian addeth; that Guen as God, when he in Tertullian, firuncth the wicked in their dreams, both it to make them god; to the binell contrariwife inuabeth the godlie in their flepe, that in their became he may leduce them from the wate of righteoufneffe. Ariftotle thought that Bob, in disposing of his gifts. Should speciallie have refpect to the wife, and to the philosophers : where: as Chaift our fautour taughta quite contrarie letton, faieng ; I thanke thee, ô father, that hiding Matt. 11,25. these things from the wife & prudent, thou half renealed them vnto little ones. And Paule fait, son rather that the calling of God did theflie appertainto renealeth

the poze, to the bulearned, a to the weaker fort much An other argument was, that the verie brute fimple than beatts do dreame in their flepes: when as pet to the wife. no man will faie that their dreams are disposed I Cor. 1. 26. 02 ministred by God. That fame philosopher is beceived, in thinking, that if God fend fome dreams onto men, he must therefore be the aw thos of all oceams : which without doubt is farre soo fen. from our fenfe. For twe refer not all naturall neth fome things to & D D himfelfe, as peculiar effects Dreams, but thereby he intrudeth men immediatile (as the not all. Cholemen freake) of things to come. Af what caules dreams arile in bout bealts, we have lub ficientlie the wed before. And to weake Logike like, it is no good argument, that is taken from the particular to the universall affirmativelie. So that if God lugaeft fome dreams, we muft not there boon gather, that all ozeams as well in beatts as in men, ow come of him. for other wife boute beatls have the power of hearing; neither bother want eares: pet, bicaule Bob both not fend prophets to freake buto them. ine may not conclude, that he doth never fend any of his faints buto men, to admonith and in

Grud them.

12 HE

trould by meania oz pen things buto viin=

folutelie

phets.

tinte.

ble both niabt and Day.

waking.

12 De faid morcouer, 3f God were the authos of oscams, it femoth that he fhould worke fuch things no leffe in the baie time, than in the night. 1But I faic, that it is in Goos fre choife, to vie whether time he thinketh goo, feeing he is Lord affect of the night, as of the date, and the fendeth of fleeping, afwell as of watching. And in verie villons both truth the Criptures do tellifie, that he theived fleeping & vifions to the prophets, fometime fleeping, and fometimes waking; as he thought it most conucnient. Furber, what absurbitie is it, though he do often ble the conveniencie of rell, leina the philosophers themselues, and the moticians. boogrant, that men in that time are berie aut to differne the imalleft firring or note that is: Shall this commoditie of the time ferue the the fician, to knowe the humors of mans boov by: man it not ferue God, to the fauing of foules? In the 33, thapter of lob, there is a goodie place, lob. 33, 15. and fit buto this purpole : When fleepe is fallen vpon men, and that they are at rest in their beds. then the Lord opened, the eare, and confirmed

Lafflic it was objected, that if God would ad-

his chastisements.

monifb men he would do it ovenlie and plaine, lie, and not couertlie by barke fpeaches. * anfivere, that the true prophets, and fuch as inere infpired by God, binderttod berie well those things which God frake to them in their flere: inherefore they had no need of fothlaters. And if at anietime that happened buto Ethnicke princes (as it bib buto Pharao and Nabuchadnezar) God did it, to the intent that his pro-Gen.41, 1. thets, as were lofeph and Daniel, which were Dan. 2, 29. hidden & binknowen, might be made famous: otherwise, he gave buto his prophets inoger ment, and clere intelligence of fuch bifions as mbhy Arihe cast poon them. But Aristotle was herein beftotle was crinco, bicaufe he loked onelie to confurers. becciueb. which professing divination, belotted the veovle: as though they had beene able to erpound all forts of orcames, and to theto what they fignified. But we may not biderffand thole things which are now alledged, of all kinds of dreams, nor of all forts of prophets. For they pertaine onelie onto those, which infalliblie are sent in by God . Therefore the confedures of confurers. and fothfaiers, are not within the compatte of

this matter. Acither is there any cause why the authoris tie of fo great a thilosopher thould much moue bs. though Epicurus be of his part : who to eale his gods from troubling themselves about brames, affirmed, as he bid all other things, that they come by fortune and chance. But contraringle Plato alcribed much buto oceames that come of God ; & the Stoicks taught. that the decames which we have by night, are as it were a familiar and dometicall ozacle, wherby

mankind is provided for by God. This I will not omit, that Augustine in the place now ab Augustine. lebaed, Super genelm ad litteram, cap. 1 c. Deman mbetbers beth, whether the loule have naturallie of it felfe foule bath the power to foreknow things to come. De faith power of that in his opinion it hath not : bicaule (faith he) trienere it would then ble that power, feing all men fo things to greatlie defire to knowe things to come. Wher come. fore the vilions and dreames of prophets obtaine not their truth from nature, but from 13 Butiffo be that dreames be luggeffed by Looke In

God and his angels, let be fee for what cause we sen than are forbidden to make any account of them. 40.at the For if the matter be thus breames are not to be contemned, but diligentlie to be observed. 3 Allregard answere, that all maner of regarding of decams but o Diceis not forbidden, but that onlie which is procured mes is not by naughtie and baine arts; and that is wont forbidden. to be gotten by worthipping of divels : others wife nothing letteth, but that one may more of humors by them ; or if they be of God, and are verceiued to come from him, then to followe them. Mozeover, it is forbioden to extend natu rall ozeames beyond that, which nature will fuffer. And this do they which applie their breames to changeable events of things, about which they have no maner of confideration, either of the cause, or of the effect. And this superfittious observation of ozeames, is not onelie condemned of challtans, but also of long time fince, was distanulled by the Romane lawes. For in Romane the 9. boke of the Code De maledicis of mathe- lawes as maticis; in the lawe, Et fraccepta, it is becreed, sainft conthat fuch diminours thould be extreamlie puni tecturers of thed; foas, although they were even in some Decames. high office, vea fof Cafars retinue, they incre to be punished: which other wife was not lawfull to be done buto noble men. And by these mords they be ervielled: Aut narrandis fomnis occultam artem aliquam dininandi, &c. that is, Dranic le: cret art of binination, invented for the interpretation of ozeames, tc.

And the difference afficined for the lainfull & Anobler. bulawfull observation of decames, is notable uation of beleribed in the 23. of Ieremic. Forthere God lamfull e Deteffeth baine & folith ozeames, but commen mlamfull. beth those that are binine and true. In the 18, of Icre.23, 25. fland, that according to the true Debrue tert, there is no mention made of them. Merelic, other funerifitions and idolatries are there condemned, but neuer a word of dreames, although that elfe where the wicked observation of them is reprodued. Therefore the good a latufull obler maie to be uation of oreames is not to be forbioden; pea it admonifica is permitted buto godlie men to praie, that they by Dreams. may be admonified even in their dreames.

especialite

Of Dreames.

tines. Elatit is infrired by the infrard motion

of the holie Choft, for the faluation and reffoung

of be. Peter tellifieth in the first chapter of his latter eviffe then he faith, that Prophetie came not 2. Pet.1, 21 in old time by the will of men, but holie men of GOD spake as they were moved by the holie Ghoft, And peric great honour hath come there: buto bicante as well Chaff, as the avoffles, and the fine formo councels have bled the tellimonic of it, for proofes the confirmation of those things which were de of dinine creed: pea, we may not thinke that anie traditie take out of one benegellarie to faluation, which are not fure, the feeto.

lie and fronalie arounded therebyon. And we that alwaics beare in mind, how we could fent are fent awaie by Chiff, the belt teacher of the us to the church , to learth out the feripture, when he faith reading of in the fift of Iohns golpell : Search ye the fcrip- tures. tures. Moreover, eneric facultie and learning lohn 5,39 horrometh his worthines from the matter about which it is occupied. For according as that both ercell fo is anic frience accounted of more or leffe effimation. Therefore fering this letence of ours The four intreateth of nothing elle but of Chail, it is to of all that much the more to be accounted the head of all is done in other, as Chaft is the most ercellent aboue all the lerip: other things. And as I fuppole no man boubteth, Chila. but that the new testament speaketh chieflic of Chaff. But bicause some man verhaus doubteth, whether the old testament do so like wife, let him heare even Paule wating to the Romans the 10. thanter: Christisthe end of the lawe. And in the Rom. 10. fift of John, when the Low had faid (that which cuen noto Trecited) Search the feriptures; be ad John, 19. pen incontinent. For they beare witnes of me. And in the lame chapter it is late of Moles; He hath written of me. And manie other places may John. 5,46, be brought, to confirme this felfe-fame thing; but let be content our felues with these for this

2 The holie feriptures also are highlie come whenotas mended, through those excellent properties where ble propers with Goo hath abouned them. For they are fo alo ties of the rious, that they ferme buto be, which walke as it ture. were in parknes, to be like a canolic lighted of They thing God : thereof Perer hath abmonifled be in the as a canfirft chapter of the fecono epiffle, And Re haue a ble in the fure speech of prophesie, wherevnto if you give Darknes, heed, as vnto a light shining in a darke place, ye 1.Pet.1,19. do well, till the daie appeare, and the daie star arise in your harts. In which words thou thalt The holie note this allo, that they be berie fure. For godie feriptures men are fo affured of the truth of them, that for be fire and them they feare not to fuffer anie cruell beath : certeine, which thing bath feloome or neuer happened as mong naturall pilolopers, or mathematicians, To the god that they confirmed the opinions of their know lie they be leage with their blood, and with the loffe of their cleare and lines. And onto faithfull and goolie harts, there is perforcu-

in the Criptures no want of clerenes, which the ous.

F.y.

especiallie of those things, which they thinke to be met, and which they cannot bilculic of them: Monica the felues. Monica the mother of Augustine being mother of belirous that hir forme thould marrie, for the Bugudine. auoibing of fornication, befireb Gob, that cuen in flepe he would remeale onto hir some thing as touching that matter: and the tellified that the obtained of Boo fome tafte, whereby the difcers

ned the thing, which in fleepe the fawe of hirfelfe, from those things, which were the wed by infora-Augustine. tion from Goo: which thing Augustine wateth in his firt boke of Confessions, the 13. chapter. And ine knowe affireolie, that Daniel praice for the

Dan. 2, 18. understanding of Nabuchadnezars dicame; and this is without controversic to be holden, that it is the part of goodie men to prace to @ D D, that euen in our flepe ive may be preferued pure, and thatte, both in boote and fririt. For those night be fions, by the which either the mind is troubled, or the bodie befiled, are certaine punifyments of finne : especiallic of that which hath beene oratione from our first creation. For foit should not have beene in parabile, if Adam had abidden in that truth, wherein he was made: as Augustine wrote in his fift boke, and eight chapter against Iulian. Loke In Ben.chapter 20, verle 3.

The fixt Chapter.

Of the holie scriptures; out of the Preface yoon the first epistle to the Corinthians.



holic fcrip= 2 Definiti=

bolie ferip= tures. The holie fcripture inspired by the fpirit of soon.

on of the

and fair what is the lenfe or meaning of them: and lafflie, if we thall oven the wate and means of the dig- how to challenge them but our felues. This dime nitie and v. from I mind to foloive, as being most concenient tilitie of the for the biderifanding of those things, which thall he funken. And first of all bicause the are to speake of the worthines and profit of the holie feriptures, I will give this plaine and homelie definition of

teine marks tokens we may be able to moge,

them. Foritisa hard matter foramie man, perfeatie and cractic to befine those things which are of God. Wherefore let be befine the holie ferip tures, to be a certeine occlaration of the wilcome of God, inspired by the holic Chost into godlie men, and then fet bolune in monuments & wai

Epicurus.

Plato. The Sto:

Græks

moly the

truth.

Pag.40.

cuitie. For whatfoeuer the founder Dimines dispute, they alwaies finish their conclusion ac cording to the testimonies of the scriptures; as rules commonlic knowne among chaffians, ithereof it is not lawfull for any man to boubt. So that this ought to be effrence as the chefe They are principle, by the which all matters of true divis the checfe principles nitie are to be refolued and eramined : to wit. of Diminitie. The Lord hath faid.

Part.1.

Graks call (aplusa, and the Latines perfet

But vet this perspicuitie is not to be sought at The cleares the light of mans lenle ercalon; but at the light nes of them of faith, whereby we ought to be moft certains is different lie perfuaded of whatforuer is contained in the by the light holic feriptures. For as we read in the latt thap ter of Luke, when That was about to lend out Lukc.24,45. his disciples to preach throughout the world, that they might increse the number of his visciples. he opened unto them the meaning of the ferin tures : which occlareth, that other wife they were not able by their owne mouttrie to binderstand 1. Tim.3, 15. them. And in the first of Timothic, the third thanter, the church is for no other cause lato to be the piller and ground of truth, but bicaule it hath church in the wood of God, and bleth the lame perpetual called the lie in hir opinions and definitions: which when piller and it both not, it dealeth not as the church of Chuft Mould do.

Augustine Contra epistolam Fundamenti; faith, Augustine. that things befined in f fcriptures muft be preferred about all other. Belides this, the truth of them hath an everlatting continuance. Which of the ferip. thing Chaift taught us, when he faid in the 24. ture is e. urrianting, chapter of Matthew; Heaven and earth shall Matt.24,35. paffe, but my word shall not paffe. And it is commonlie spoken enerie where ; The word of

God endureth for euer.

3 And although there be in a maner infinite things, which map aronglie prome the worthis neffe of the fcriptures; pet in this place I will measure my felfe, thinking it sufficient, that I hauc after a fort the wed the forings or heads: the rest maie casilie be found out by anie that will take paines to learch diligentlie. I will now like wife becfelte beclare the commodities modifies of which insecceine therby. Weread in the 3. chap the holic ter of the 2.to Timothie, that All feripture infpi-2,Tim.3, 16, red by God, is profitable both to teach, and to feriptures. improue, (to ivit as touching pourine) and to correct and inftruct in righteoufneffe (which be longeth onto manners.) And least thou thoul belf thinke that any thing both want, he addeth Ibidem, 17, ffreight waie: That the man of God may be perfect and readie to cuerie good worke. And Roman, 15. in the 15 thapter to the Komans we reade ; For whatfocuer things are now written, they be written before hand for our learning, that by patience & confolation of the scriptures, we may

haue hope. Which things feing they are fpo

ken of the old testament, (for while this was mitten, the new testament was not published) what thall the now thinke, having the monuments both of the Apostles and of the Euange lifts added therebuto?

Trulte ine have now even thefe berie things more plentifullic in the holie feriptures. And the whe police holie Choff feareth not to attribute the power of fauing of fauing buta thein. for in the firtt Cpiffle to attributen Timothic, the fourth chapter it is written: Take to the fcrip. heed to thy felfe, and to thy doctrine; continue tures. therein, for in fo doing thou shalt saue both thy felfe, and those that heare thee. And in the par Matt.13,19. rable of the coloclithere it is described that the feede fell, forme in the toaie, forme among fromes and thomes, and fome in god ground: the gol we are pell or word of God, by the interpretation of home anem Chailt, is underftoo by the leebe; bicaule there, by the by we are borne anew. Wherefore Paule wrote 1.Cor.4, 15. bololie onto tome; I have begotten you by the gofpel. And Augultine bid then first arise out of Augustine his errors , where with he had beene captinated, connerce when he began to reade the feriptures. And by reading at the reading of Paule (as the may perceine of the ftrip. in his confessions) the barkenesse was chaled tures. fro his eies. And buto fuch reding he was dris uen by an oracle of God. For he heard boices, as if children had forng, and fait; Take and read, Take and read : thich boice then he had obciet, a had lighted byon that place in the bolic fcrips tures ; Put on the Lord Ielus Christ, &c. he Romas,14 mas connerted implie buto God, who had to perres of long before friven (against the truth.) These be faith must notable tokens of the word of Goo . Abde heres be confir= withall, that the vecrees of the christian faith can the form be confirmed by no other meanes, than by aw tures. thoritie of the holie Erriptures. Therefore as Constanthe ecclesiasticall historie beclareth : Conftan- tine bab tine the great, in the councell of Nice, erhouted that controthe fathers of the church, that by the oxacles of mould be the holie ferintures, they mould appeale the convincion by trouerlies fromg by in religion.

4 But he that will known moze at large the The pro= properties of the holp feripture, let him read the perties of 19 plalme ; there they be beleribed, both with the frips maruelous breuitie, and great elegancie. First the 19 the lawe of the Lord is called Temina; that is, plaine. immaculate s perfect. Secondly it is affirmed, Pial. 19,8. that it both reflore the foule; and that is not to be loked for in promane learning. Thirdlie it is called a fure testimonie of the Lord; whereas mans councels are evermore variable and in constant. It teachest the simple and somozant; thereas other knowledges ow inftruct only the prudent and tharpe witted hearers. Moreover, the lame of the Lord is right, and hath nothing croked, awie, or briuft; as in everie part of mans lawe is espied. Also it resoiceth the hart. even with fuch a gladnes as is chaft and bolie.

The Lords commandement is pure, but mans beuiles are neuer fincerelie made; fæing they be fracted with many crafts and beceits. It lighteneth the eies; but contrariwise the traditions of men barken them. The lawe of Bod is cleane, and is offered bridefiled brito be. being without any falthod or wong ; whereas mans ordinances are most fowlie infected with both the euils. The fratutes of God indure for cuer; but those things, which be ordained by men, are alwaies thifting, oftentimes changed, and are never of long continuance. To cons clude, those things which the Lord hath preferibed, are both true and full, which cannot be af firmed of mans lawes. Dozeoucr, they are to be defired about gold and pretious fromes; there as the best natures do verie much milike the precepts of mans laive. Finallie, those things which Don bath taught be in the feriptures, be more finet than the home and the home combe; where contraribule, men are not accultomed to teach any other than hard, difficult, and often times cruell things. Befides thele properties

of the holic ferintures. I purpole not to an anie

more. for they that be fluorous, may calille of

themselves find out the other fruits and com-

5 Powning Joeclare another point, which

I promifed; to wit, by what indgements and

abitrers, we must affure our felues for bider

flanding of the feriptures. Two tokens I have

uine feripture map be percetued; namelie, the

holic about, and the word of Bod it felfe. Con-

cerning the spirit, John writeth in the 8. chapter

of his golvell, that Chiff thus late: If ye have

God to your father, why doo you not acknow-

To mhat fubgement me muft ftand for the fente of alivaies observed, by which the truth of the di the fer:p= tures.

Scriptures.

The truth is knowne bp the fpimord. John 8,47.

rit and the ledge my word? And feeing it is certaine, that we be not adopted to be the children of God, but by the comming of the holie ghoff; Chiff tellis fieth in this place, that when we have once obteined the same spirit, we may so discerne bes twirt his word and a frange word, as the fame will appeare berie enident and plaine unto bs. According to which fense, he also said in another place; My sheepe knowe my voice, and followe not altranger. And there is no doubt, but that we, by the frength of the holie fririt are made the there of Thuis, which followe not fallhoo. errors and herefies (which be voices of firangers) but do imitate onlie the boice of Chaift: that is to wit, ow followe the true and naturall fense of the scriptures. Againe, we have in the

fecond thap, of the repiffic to the Cozinthians; 1.Cor.2,24. A naturall man doth not perceive those things that be of God neither is he able to do it; bicaule they be but foolishnesse vnto him. But the spirituall man judgeth all things. And againe in the

Ibidem to. fame place, The fpirit fearcheth out the deepe

myfteries of God. And Christ hunfelfe faic: The spirit of comfort shall declare all things that I John. 14,26. haue faid vnto you. Alfo Iohn in his cpille faith, The spiritual voction shall shew you of 1.Joh.2, 27. all things.

But fome will faie ; Thefe things be true in Bebe,but we be deftitute of the fpirit. Eo thom whether all I answere fateng ; If you have not the spirit, men have how dare you call your felues chaffrans, feing the fpirit of Paul to the Kont theweth be, that They be none Chail. of Christs, which have not y spirit of Christ. And pet I weake not this, as though I were ignorant, that there must be begrees of this spirit geuen, feing it is eurbent, that all men cannot have a like understanding of the feriptures. Euerle one But yet this I affirme, that there is no true may gather chaiftian man to whom to fmall a postion of this out of the fpirit is given, but that he may gather ; indge feripintes out of the holie leriptures, fuch things as be fo much as necessarie to saluation, so as he reglect not to be to saluation convertant in the reading of them both date and tien night. Which thing Chryfoltome bpon the pic Chryfolt face to the epittle buto the Romans hath plain. lie declared, when he faith ; This thing coms meth not by ignorance, but bicaufe they will not have this holie mans writings continual lie in their hands. Arither do thole things, which we knowe (if we knowe any thing) come buto be by the goonelle and pregnancie of out wit; but bicause we being alwaics throughlie affected to that man, we never ceale reading of him. Forther which love, do knowe more than a fimile all other, the doings of them whom they loue, was. as beeing carefull of thent. Therefore faith he a litle after) if ye also will applie your minds, and trauell in the diligent reading herof, it shall not be needefull to require anie other thing of you, True is that fateng of Thiff: Seeke, and you Matth. 7. 7. shall find; knocke, and it shalbe opened vnto you. And there is no doubt but that Chryfoftom frake thefe mozos to all men: for he frake them in a fermon to the veople. And marke well what he affirmeth; namelie, that if they would but biligentlie reade faint Paules epiffles, they fhould not need of anie other teacher. .

6 The fecond note, and fure token, by which is a fire to. we may throughlie fearth out the truth of the ken to find holie feriptures, is the verie feriptures them, the truth solve actipaties, is the bette actipative them of the scrip; sclaes. For it is requisite, that we should beter tures. mine that piece of leripture which is hard and we must barke, by another part which is more plaine and indge of an caffe. Chaift hath given buto his durch, the old obfeure teffament ; the authoritie whereof (let the Ma- place by a nichies, the Martionits, and fuchother peffilent more clere heretikes fret thereat neuer fo much) is most place, Stable and fure: informed as by it, the old this The old frians also have sudged of the new testament proueth the It is written in the 17 of the Acts, that the Thel new falonians having heard Paule, repaired to the Acts. 17, 11.

ferro F.iy.

The Common places Cap.6. Of the bolie

feriptures, to lie whether things were as Paule had beclared, or otherwife. And Augustine De doetrina chriftiana, teaching what manner of man a pecacher fould be, willeth him to con ferre the places of the feripture together, and both not fend him to fearth out the opinions of the fathers, og to læke out the beterminations of the thurth, or the canons, or the traditions 7 To these two arbitrers, which I have decla-

21 third arbitter, but red to be the faithfull interpretous of the holie no high cen. ferriptures, we willing he toine the firme confert and authoritie of the catholike church : pet not in for is the confent of fud) fort, that (as our adverfaries indeuour to the church. prone) all the mogement of the feriptures thould bepend thereon. Forit is not lawfull, rither for a councell, or for the church, to interpret the ferry tures, as fermeth good buto them. Forthat were to have common over the faith of godle men. Therefore when they interpret the wood of God, it is their part to prome, that they have erpome bed fuch things, according to the confent and proportio of other places of the feripture. Ther: ge is not the fore the most dangerous error of the antichrists must be another with great circumspection, which prefume to fair, that it is the church, thoritte to which hath wome authoritie to the boks of Gob, the mord. where it is far other wife. For what soever effi matton or authoritic bath happened buto the thurth, all that hath come from the word of God. It is detestable to heare, that the holie oracles e words of God, Chould purchase their credit of men, which other wife are but liers . Det neuer

when they be found to becree a conflitute in manic places of the facraments, and other points of doctrine, far other wife than Gods word both permit, they will maintaine, that it is lawfull Looke part for them foto do: bicause the church (faie thep) which hath brought credit and authoritie to the 4, chap.4, att.12,and word of God, may change salter therein, that chap.s, focuer shall forme goo buto hir. Therefore, that art. 11. which they ground boon, must by all maner of

theles fuch things they imagine and beuile, that

meanes be refifted. Let us not be brought to thinke, that the holp feriptures have gotten their credit and authoris tie by the church. And pet I bige not this much, as though I defpiled or contemned the dignitie Three func of the church. For Jattribute onto it three god tions of the lie functions about the word of God: The first is that I grant the both as it were a witnesse. preferue the holic bokes; but it cannot be gathered thereby, that it is lawfull for the church, either to alter or perucet ame thing in the holie ferip tures. Experience teacheth us, that both private The church and publike enidences are committed to regis as a mitnes fers + notaries, to be fafelie kept and preferued: preferueth and vet no man in his right mind will faie, that the holie it is lawfull for them to change any thing in

hout the

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dou.

them. Deither map we thinke that the power of those registers can be greater, than their wils which appointed them to be put in record. And here it thall not be unprofitable, if we confider of the difference betweene the word of God, as The word it was renealed but the prophets at the first, a of son first that which was preached afterward, or public them write then in institutes believed to the land. thed in writing; wherein we thall only fee a dif ten. ference in the time, and not in the firength and authoritie. For we grant that the word briwrits ten was of more antiquitie, than that which was afterward put in lociting; and that afwell both the one as the other was bestowed upon the thurch: but pet (as ive faid before) it was not lawfull for the church by any meanes to well of alter the fame. Secondlic, the boubt not, but The buty of that the churches part is, to preach and let forth is to preach the word of God committed duto it: wherein a public it is likened to a crier, who not with fanding he the word. proclame the flatutes of a prince or magificate, a fimilipet is he not either of more or of equal authoris tube. tie with them. But all his labour is faithfullie to proclame all things, even as he received them from the princes and magistrates. For if he thould to do, he might be counted a traitour. Wherefore, it behoueth the ministers of the thurch, that they proute and indeuour nothing more than to be found faithfull.

8 Thirdie, we also acknowledge it to be the function of the church, that fæing it is inour The church ed with the holie ghoff, it should describe a distance the true and proper boks of the heavenlie frigures word, from them that be not canonicall. Which from nor office boubtleffe is not to beare a higher author canonicall. ritie than the feriptures, as many do folishlie Dreame. For thus they faie. Forlomuch as the church hath accepted and allowed fome ferin tures, and hath refuled other fome to be no lerip ture; therefore it bath authoritie to octermine of them as it lifteth. But this is a berie weake kind of argument. Wie will grant, in berie bede, that the ancient church had fuch an abunpance of the foirit, as thereby they eafilie knew. which of those that were presented buto them, were the true s proper words of God: and thefe as canons and rules of Goos word, they diffenes red by a fricitual binderstanding from the other boks, called Apocrypha, which being once done it was not lawfull for the church to make what interpretation it would: but both the fpirit of Chail mult be harkened buto, and allo the corv fent of all the places of feripture, must be bili gentlie confldered. The verie which thing we Lie dailie to be done.

When a kings letters are brought to a citic a amile or province, the lieutenants and governours of tube. those places, by berie ble and mozall skill. knowe well inough whether the letters, which be delinered in the name of the king, be true or counters

counterfeit : but when they thall verceive them that they be neither fained, not deplaced, it is not lawfull to alter, transforme, and wreff them at ter their owne will. Guen fo must we thinke of the church. For it is not onlie a faithfull witneffe but alfo a fure hever of Boos boks : and pet it is not lawfull for the church, to appoint as nie thing in them, other wife than God himfelfe hath preferibed. There be a great many that can tunge, which be the right works of Aristotle, and of Piato, and which be not; who neverthe leffe are not fraight way to be thought comparable to either of them in learning. And as mongft bechaffians, enericone can eafflie efpie the difference betweene God and the deuill, and pet mult we not be compared with God, and much leffe be thought to ercell him . Quen to the church must not for this cause preferre hir credit or authoritic about the ferritures. Augustine. 9 But they allebge, that Augustine faith; 3

Caith is

the munt

ritie of the church thould move me. But that place of Augustine bath this latine word Commoueret; that is to faic, To move with the help of another thing, and not fimplie To moue of it felfe. For undoubtedlie it is the holie ghoft which powerth in faith to the heavers of Gods no boxwood in more. And the ministers of the church, being he the holy ghott,and his infruments, are rather to be fait to mone togither by him, than absolutelie by themselues. fters werk The fame Augustine againft Fauftus, in the 28. toutiber be boke and fecond chapter writeth, that the heres tikes called Manichei, thould afwell belæue that the first chapter of Matthew was written by him, as he believed that the epiffle called the foundation of their religion was written by Manicheus; bicaufe it was to preferned among the cloers of their religion; and to came from hand to hand at that time. And therefore it mult on this fort be understoo, that the church mo-

would not believe the golpell, whielle the author

The fame father, in his firt boke of confestion ons. the fourth a fift chapters, doth plainlie witnes, that God himfelfe doubtles giveth authoris tic to the holie feriptures. Tertullian & Irenæus Canding in disputation with the heretikes, did therefore fend them unto the apolfolike churthes; bicause they allowed not full and wholse of the feriptures: wherefore they would that they thould understand the fense and meaning of them, by fuch churches as were certeinelie knowne to be apostolike. For mete it was, that fuch churches thould be continuall witness fes and preferuers of the bokes of God. And pet biothey not by this meanes affirme, that the authoratic of the church is to be preferred about the feriptures.

ueth bo to belieue the golpell, bicaule it faithful

lie keveth the holie feriptures, preacheth them,

and differneth them from other wittings.

10 Butour aduerlaries faie that they are led by a common rule baunted by the Logicians; namelie, That thing is to be judged the more fo, # rule in for the which another thing is to . Where bon Logicha. they gather this reason , If the scripture have authoritie, by judgement of the church, then it followeth, that there is a more authoritie in the thurch than in the feripture. Butthep confider not, how that fentence of the Logicians taketh place onelie in fuch caules, as are called finall; but that in efficient caules it is not firme . Hoz although this inferiour world of ours, be war: med by meanes of the funne and planets: it followeth not, that the funne and planets be there: Simili. fore more hot (than the things which they have tudes. warned.) Likewife furfetters , and intemper rate men are dronke by reason of wine; but we cannot conclude thereby, that wine is more intemperate than they. Dea the Logicians teach, that the forelaid rule is then firme and true in efficient causes, when they be brought whole and perfect, not when they be mangled and bre perfect. Thich point doubtles is finallie oblers ned by our adversaries in this argument. For the durch is no efficient cause of that authoritie and credit, which the fcriptures have with the faithfull. For if it were fo, it might eafilie per fuade the Turks & Infidels to belowe the ferip

Cap.6.

ocd, What thurth it is , to whom they appoint fo great a judgement and authoritie over the ferips tures ? If they will answere that they attribute the fame unto bulhops thefe be verie oftentimes but thadowes or visards neither do they binder frand what the holie feriptures do containe: and commonlie their life is fuch, as it is not lawfull to eate and drinke with them. And feing they are perceived to be fuch fenfuall men, who will allow them to be the chefe tubges of spirituall things : But if our adverlaries had rather flie of the fafrom them, to the godlie fathers of everie age, to thers. learne the truth of the Ceriptures ; I denig not, but that true tudgment hath manie times beene found among them; and vet not alwaies. For they bilagree manie times among themselues: they diange, they make retradations, and diuers times fome one contendeth and disputeth against another. I knowe, they will saic at the laft, that we must have recourse to the generall of the councels, as though they never erred.

The generall councell of Ariminum, made al Looke part togither for the Arrians. The fecono councell of 4, place 4, Ephefus, fauoured the herefie of Euryches. The art. 10. councell of Chalcedon to erred, as it intituled Leo bishop of Rome, to be the universall bishop of This his church. But the holic man, which

tures; and the Jewes to imbrace the new tellar ment. And how true this is, the thing it felfe tes

frifieth. 11 Furthermoze, thefe men thould be beman

there and counce!s

may erre.

tures.

was not melent there, hearing of it, ow otterlie renounce such preeminence. And in a councell, which Cyprian held, a great errour was committed, when it was there decreed, that heretikes bape tifed out of the faith of the catholike thurth, if they returned onto it, ihould be bantiled againe. Also the fpnod of Conftance did wickedly condescend. that the halfe communion flould be ministred to the late people: and manic other errors commit ted by generall councels might be alledged. For fince they be but men, which betermine matters propounded in generall councels, they intermine ale much carnall and humane lenfe: and therfore we must not subscribe to the opinion of them, but leffe it shall appeare, that the same both berte well agree with the feriptures. Han not Peter Galat.2, 14. erred, bules that Paule had openlic relitted him? Wherefore, if to great an apostle was not free from falling into erroz, what thall we thinke of more the fa. other milerable and fraile men, whom we fee beric often to be turned to a fro into manie minds and affections?

Part.1.

Let all things therefore, without anie further belaic, be reduced and brought home to a fuff era mination of the fcriptures: and fo shall we imoge precettine matters by certeine, and boubtfull by those things which be out of all boubt. For even as the word of God is fure, and continueth for cuer : fo mans ordinances are cuer boubtfull, wavering, and inconstant. These things must not be to conficued, as though five would that godic bethen thould have no audience in god lie allemblics: or as though twee fought altogiv ther to take awaie the authoritie from fathers and councels: we speake not these things to anie fuch purpole; we couct to attribute to cucric one his will commendation, to that there be not attributed unto men, that which is meete for God ones lie . And let that faieng of Paule to the Galathi ans be alimaics founded in our cares, that If an Galata, 8, angel from heaven shall shew vs of anie other Gospel, than is contained in the holie scriptures,

on this behalfe, to be clare by what notes & marks the truth of the holie feriptures may be perceiued. 1 2 Powlet be reason , by what meanes eues Boots one rieman may obtaine to himfelfe that power of may ob= binderstanding the wood of God, which we spake taine the meanes to of before. As touching the first interpretor, which underitand ine faid to be the holic Choff; the meanes to have the ferip: accelle unto him is by praier . And therefore Dauid praice on this wife; Open thou mine eies, ô 12. and 18. Lord, that I may see the woonderfull things of thy lawe. And againe; Teach me thy iustifications, Give me vnderstanding, & Ishall diligentlie fearch thy commandements. And well neere innumerable of thefe faiengs there be in the 119. pfalme. Further, Paule prateth in his epiffles,

Phil. 1, 6, that wifedome spirituall broceffanding, and the

lethim be accurled. And thus much thall fuffice

cies of discretion to knowe the wil of God might be given to those holic men, to whom he wrote. What as touching the other meanes, whereby twee map discerne of the holie scriptures (the word of williames Dod I meane) we must ble no small industrie, must be b. thereby we may be able to confer places with fed in copa. places, and by those which be most plaine to image ture with of them which be most obscure. And herofit came, scripture, that Paule warned his Scholer Timothie, that he I. Tim. 12. thould be biligent in reading. And he himfelfe, when he laie bound at Rome, belired that Troas 2. Tim. 4.13. might be fent unto him, with his boke quarde ments, which he had left behind.

Cap.6.

The Common places

We these things we may gather, that they which in the interpreting of the holie scriptures Do fall into erroz, mav impute it to themfelnes: for that they have not beine carnell inough in maier, noz pet bled lufticient fludie about them. Peither ought anie to be difcouraged from this so man ercellent erercile, bicause of the plaines homes mus bevis lie phrase of the holie Criptures. For cuen as mith the within a fimple thell, is found a pretious frome; bomelie and out of forie chaffe, is thaken out moff profit file of the table come; to out of the plaine and buvolithed fcriptures. fuerth of the holie Criptures, is brought to light tube. the most fincere and manifest knowledge of the truth. But aboue all things take beed, that thou approch not to the reading of the feriptures if the muro be hardened with a preindicate opinion. Late afine all affectations, let the comming bee wholie to learne, and not (as is the ble of here tikes) violentlie to brawe them to thine ontmon.

An exhortation to the reading of the scriptures.

1 2 Wherefore the fureft relecte that is brought out of the buto bs by God, and thich is ever ready at hand, spille to is the holie feriptures : which we must have al maister waies reavie about bs, as our herbe of comfort. before the for, if ignorance and blinones be our difeate, entitle to there light is, by which it may be thaken off. If the Rom. ive be disquicted with manie troubles and bera, Confolatia tions of the mind ; or elle, if our confcience bee on by the frequences. overcharged with the heavie burden of our line. there the fliall meete with mild and freede remedics. If the lacke and care of thele temporall things molelt vs., and do not otterlie ouerpreffe bs. there we may find found and fure confolation on. If we fand formtimes in doubt and perpleritie not knowing wither to turne our felues we thall no where better than there, find and and faithfull counfell. If we be tempted, and put in panger of faluation, as oftentimes it happeneth; ine have there a most strong and invincible but morke. And affurcolie, out of that poake, and no there elle, ow our latter David take mott fine tude. and fromth frones; therewith he frote the head Marth 4.4 of Goliah, and ouertheto Satan which tempted 7, and 10.

Part.1. Scriptures.

Pfal. 119.18 bim in the befart. Witherefore David the hing. 11, & 15. not without cause, lang, that he considered the maruellous things of the lawe, that is, of the holie feriptures, and laid by the wood of God in his hart, that he might not offeno him. De confesseo that to be his comfort in time of trouble, in that the word of God did quicken him.

of Peter Martyr.

Withat will you more ? From hence flowe the fountaines of our fautour, where everie one is willed to draine franke and free, whereby our intollerable thirff may be flaked, a the ercooing befire of obtaining felicities fatilities. Herethe Noze-house of God most throughlie fraughted with abundance of all good things, is opened and laid abjoad; where it is free for all forts to promine for their want in neceditie. Dere the bord is furnished with all kind of deinties; where the wifedome of Bod hath mired for be moft fivet wine, where with cuerie one may most liberal lie refresh himselfe. Here is offered unto all conv mers a more pleafant garben and paraoife, than ener han Alcinous and Salomon : wherefore, let be gather therein profitable things; and not vernicious. Let us rather followe the bees than the fpioces, fucking thereout most fluet inice, and not deadlic poilon. We are accustomed with incredible defire, to implote our scale and diligence to perule bokes let fouth by the indeuour of mov tall men, wherein we learne nothing ele, but ele ther the meanes to maintaine booilie health. or the wate to augment our fubstance, or precepts to gonerne the common-weale, ozelle rules of hulbandite, and other occupations, or elle fome intilement of pleatures: how much more requifit were it for vs, to applie all our hart and mind to the frude of dinine doctrine . For therein we heare not the wiscome of man, but have God him felfe for aking before be, to whom if we give care : we thall conceine a fingular ioie, we thall chale amaie ventiue cogitations, and be lighter ned with most sweet comfort; we shall be strengthence beyond the condition of man, nothing thall be thought hard and painefull buto bs ; we thall thinke the voke of the Low and his croffe to be calle things, and we thall offer our felues to be most readie to suffer any thing for his name. Dea and being thus influded with hear uenlie cloquence, we shall talke with men, not like fenfuall ment but as if our freach proceded from Godhimfelfe.

14 I knowe verelie, that there be manie, which will not give credit to thele latences; vea. and fome which will fcome them, and suppose be to be mad. But I would befire thefe nien, that it thould not grane them fometime to read and make profe. If they would be contented to to bo. let me lufter thame (for lo bare I faic in fo great a matter) if they themselves be not caught at the length, and that they will at the length perceive

how much the words of God differ from the words of men. Dea (I faie) ther thall by earneft and faithfull reading fale, that the fcourge of feare and thame, is fometime by the mercie of BDD redoubled unto them in their hart: they thall feele themselves effectuallic persuaved, to die to death, and live to life: at the length they thall feele themselves thaken with the horror of their finnes, and boluptuous life which they led: whereas before time they thought themselves happie therein : they thall thinke they fee heaped before their cies, the whole wetcheonette of their fleffly life through the bitter luft wher of they be ing in heavic languith of mind, there thall arile a great florme, and plentifull thowers of teares. For while as the words of the feripture are care nefflie read, and bevelle confidered, they do not lightly pull the mino; but with tharpe pricks they depelie pierle the bottome of the hart, pas ring as it incre a puning from thence the loth formelle of finne and wickconelle ; planting in the fread thereof peace of confeience, and spiritu all gladnette. Lattic they thall feele themselves to be kindled with the most pleasant and work perfull love of Bods favour and godnelle. There fore they being clerelie changes, and become new men, thall be confirmined to faie : How platting, to fweet are thy words become vnto my lawes! they were like honie vnto my mouth.

But those men, which either will not read Boos bookes at all or elle read them with contempt, difoaine, or lothformette, whereby they are nothing the better for the word of Boo. but are fill led afine with deviles of their owne bed. are wholie persined of this comfort : than the inhich nothing can be found more goolie.or more profitable to faluation. Df which wickeoneffe and impletie. Bod by his prothet Ofe the eight chapter both tharpelie accuse Israel, fairing; I have written ynto them the mightie things of my law, but they have counted them as a strange thing. Eruliethole children are greatlie begenerate, which account that voice, wherewith their father gentlic calleft them to goones and happie fate to be but a frange boice: and sone trariivile imbrace that which is meere firange, in Steede of their fathers naturall speach. Wherein they their the propertie of the beetle, which wil refule the adoxiferous ointment, to creeve byon the lothforme and porfavourie fruell. Witherefore it is no marnell, if they mare rotten in the puople of mouldie pleatures, if they be inwardie burnt with oilhonest and thancfull thoughts, if they befraire in advertities : a finallie, if they perily on cucrie fibe in their finnes and contaminated life. To conclude, we may fate of the feriptures (though not to properlie) as Demofthenes once fait of monie : Without that , nothing can be done as it should be.

15 Thep

Pag.46. Out of the preface op: on the firft eniftle to the Coginthians. Their to

helpe the

nifficult

places of

the ferip.

15 They which are more butte against us, than they ought to be, are wont alwaies to faie, that There be manie barke places in the feriptures; and that Peter gaue testimonic of Pauls epistles, that they were hard to be understoo; and by this 2. Pet.3, 16. reason they labor to drawe the simpler fort from the reading of leriptures. The therfore to answer fuch, om faic, that Those hard places, which Peter mentioneth, may become easie inough by fiu Die and continuall fearth : especiallie, if we confor those places with others, in which the verie same matters, although after a much plainer fort, are intreated of. And if perhaps forme places be fo hard, as they cannot be reached onto; wee must thinke, that such are not much necessarie buto our faluation. For the holic Shoft is not fo without care of our faluation, as of fet purpole he would that to be his from vis, which we ought to knowe : nate rather, the difficultie of bider flanding of the fcriptures, is oftentimes verie profitable buto the faithfull. For by that meanes. a more honest inocuour is stirred by in them, the befire of understanding is increast, and they become more feruent in praier, wherein they labour ernefflie with God, that he will give them grace to knowe that, which as pet is hidden from them. Porcouct, by fuch meanes they are become wil ling to afke the adule of others, better learned than themselves: whereby the hautines of mind, thich perhaps might arife, is suppressed ; humilitie and mutuall loue among the members of

Part. I.

preface In 10000 Looke In 150111.4,13.

Chaff is reffored.

Chryfost,

which fortimes happeneth, harme onto anie, ercept fuch as be peruerle men . Chryfoftome (as the touched before) in his preface to the epiffle to the Romans taught, that This barknes is mollified by often a biligent reading; and fo mollified, as he pare freakeit, that we of our felues, with out anic mailler, may bnoerstand whatsoever is taught in them, fo that we meditate our felues therein both baic and night. For Imp felfe (faith he) did not attaine to this faill, by the Charpenes of mine owne wit; but by earnest indeuour. For cuen the dulleft wits, by diligent labor, do compalle hard and obleure things. And he bringeth a berie apt fimilitude. The thoughts & meanings of a man are most fecret; pet oftentimes are the thoughts and meanings of our freend, whom we carnefflic love, and with whom we are alwaies conversant, perceiuco of bs by a becke ornoo. without a ligne of words or freedes, which he bt tereth. Quen fo (faith he) it commeth to palle in the epittles of Paule, fo that a man love them, and be baille occupied in them . He that asketh, shall receive; he that seeketh shall find; and he that knocketh, it shall be opened vnto him. This he spalie to the common people, erhorting them to the studie of the scriptures.

Deither ooth the difficultie of the feriptures,

The Common places 16 But there bee some others wont also to 3n 1. Co. langle, that the holie scriptures, for their doubt 13,911,12. fulnes and obscuritte, map be called glasses, and as it were riddles; and therefore would conclude. that they are in no wife fufficient for our faluation on, but that we must refer our selves to the subas ment of fathers and councels. For the minciples or rules (they faie) whereby our life is orrected, mult be most plaine and embent onto bs. But these men are alreadie answered; that in such 3nthings things as are incident to faluation, the fcriptures recolate to faluation want no plainnelle not perforcultie: and those the fcrip= things, which in one place are somewhat barklie tures are intreated of, are plainlie taught in another. And not ambithe binerifandeth not, that the apostle in that guous. place (peaketh not absolutelie, but by a compart fon : What a groffe kind of realoning is this : 21 aroffe Those things, which be taught in the holie ferips kind of reatures, and in the facraments, be glattes and rio foning. ples of minine things; if they be compared to the knowlede that we shall have in the life to come: therefore simplie, and of themselnes they be so obscure, as they are not sufficient for our saluation. But those things, which we now believe, are not fo eucoent unto mans reason as that they can be thewed by causes : though in the life to come all things thall be to perfectle knowne bre to be, that we shall be able to reduce all things to their owne causes, and from cause to cause, till we come to the highest. And what can the fathers themselves, or the councels teach be more, than

Cap.6.

17 Those words, which we have in the latter entitle to the Counthians, the third chapter, do fitlie ferue to the expounding of this matter; But we behold, as in a mirror, the glorie of the Lord verse. 18. with open face, and are changed into the fame image from glorie to glorie, as by the spirit of the Lord. For the apolite in thele woods, laieth togither two kinos of knowleges, which we have of heavenlie things; and compareth the one with Two mann that, which was wider the lawe; and the other with that, which we expect in the life to come. And knowledge. in the first comparison be laith, that The know. leage under the laive was fecret and hidden, and mas fignified by the vaile, which Moles call ouer his face, when he spake to the people. And against this obscure knowledge, he opposeth the knowleage, which we have after Chaifts comming, inherivith we behold heavenlie things with oven face, the vaile being put awaie. But leaft thou thoulvest thinke, that our knowledge is vet perfeat, he pieth this participle, xce ton Tiloulion that is. Beholding through a glaffe. For the fruition of the things themselves is referred, til we come unto the eternali reft; whereby we be changed,

a transformed cucrie date into the image of God,

they themselves learned in the holie scriptures ?

For whatfoeuer they adde over and above thele.

must be rejected as mans deuisc.

The riffina of berefies must not binder the

reading of

the ferip.

tures.

enen from leffer to greater glorie, Augustine handleth this place berie properly in his 15. both De trinicare, the third chapter. Wie muft not take offenie (faith he) that Gob bath fo inffructed be in the knowledge of him, as it were through a glatte, and in barke faiengs ; bicaute fo our na ture hath required it. For the be framed in fuch fort, as we are led unto the knowledge of caus fes by their effects, and are trained by fimile tudes buto certeine truths.

In 1.Coj. 2,petf.7. mon the holie fcrip= tures fould be read of all men.

Scriptures.

Of the holie

18 Pomore are they to be heard, which would perfuane, that the holie feriptures thould be tas ken from laie men; bicaule the multeries which are in them,ought not to be committed to al verfons. For that is as much (fair they) as to caft holic things buto dogs. But the people of Chaift must not be counted as bogs. For they that have belieuco, be baptifeo; ano be partakers of the facraments. They have the fritt of @ DD. and therefore must not be defrauded of his word. And although within the whole flocke of chaffians. there may be found fome, which be contemners, and perhaps fome blafthemers and mockers; thall therefore the greatest number of the faithfull be deprived of the commoditie of the ferivtures for their fakes. Po berelie. Which thing is enidentlic promed by the example of the avofiles, which were not ignorant, that among fuch a number, as came to the hearing of their fernice, there were many prefent oftentimes, which like buto bogs or fivine, contemmed and from binder their feete the doctrine that was let forth buto them. And yet did they not for thefe mens fakes, withoraive their fermons from the people. Dea, & Chill verte often preached to the people, when the Scribes & Pharifics floo by, whom he knew verie well to have committed fin against the holie Choft; vet did he notfor their cause ceale from dwing his office. Quen lo at this day, bicaule fome blafthemers and befulers cannot be let from the ble of the holie scriptures, but that in a manner the whole flocke of duffinans muft receive bamage thereby, therefore it is better to licence them but all men one with another.

Butther fair, that many herefies be from a by in these daies, which should be an occasion to forbid this thing. Usut they that to fair, Mould confider, that before Augustines time, there were both Arrians, and Manichies; vea and that while he himfelfe lines, the herefie of the Pelagians and Donatifts, and manie other velliferous fects were force abroad; and yet nevertheles he gave counfell to read the feriptures, as appear reth by his epiffle Ad Volufianum, and in his fers mon of falling: where he vrougth, that among the faithfull fort, the reading of Gods word, even in the time of feafts & bankets, ought to be as an evercife, in fleed of places agames. And all the fathers, in a maner belides, do manie times er-

host the people of Chait buto this ftudie. And it is a perie dender reason, that and things should bequite taken awaic, bicaule they be abused of fome. Forthen the Cuchariff it felfe fhould be taken ainaie, bicaule (as Paule tellifieth) manie abuse the same to their owne destruction. To conclude, what discommodities socuer they obicat, Bod knoweth them better than they; who not onlie permitted the laine, but also the viothete to be common among the veorle : vca. + that the fame thould be belivered buto frange nations to be read. The Cunuch of the Queenc of Candace read the prophet in his chariot, when Acts. 8, 18, Philip from by him. What I befeeth you, wil they be wifer than Goo : For whatfocuer is neceffa: rie to faluation, as we have often faio, is plaine and eaffe in the feriptures. Wherefore, in that the feriptures were prevellinate to our aloric. and that from the beginning, we must give infinite thanks buto Cob which to timelic thought

boon our faluation.

19 Pozeouer, some diulde the holie scrip outofthe tures into foure parts; and fome bokes, affeell picface up:

in the old testament, as in the new, they ascribe on the 3ud: bnto laives, fome bnto biffozies, fome bnto prothefies, and fome onto wifedome. But it is not of the viul. lainfull to to divide the holie bokes one from a fion of the nother; feing that in Brodus, Leuiticus, Buin: holie ferip: bers, and Deuteronomium, wherein they ap tures. point laines to be contained, are found almost as manie histories as laives. Poreouer, in the boks which they have affigued to the prothets. are oftentimes taught and plainelie erpounded lawes of bright living : neither can we proper lie separate the bokes of Salomon, and others like (which they would have proper unto wifes bome) from lawes or producties. Forin them are manie lentences, which perteine to the infruction of a good life, and without boubt hauc the nature of lawes. Againe, leing that in thele bery many fecret mufferies are opened buto the thurth by instruction of the spirit, doubtlesse the attentive readers of them map marke therein o racles of things to come; but pet fo neuerther leffe, as well nære in cuerie boke, then be let fourth unto us dispersedic; and pet the holie boks are not fenered one from another by fuch

bounds of limits. I would rather thinke, as hath femet got bnto the learned fort, that whatfocuer is contais ned in the holie fcriptures, thould be referred allthings onto two cheefe points ; I meane the lawe, and in the ferip. the golpell. Foretierie-libere,either Gooscom tures refer. mandements to live well are let fourth buto bs; red buto ozelle when we are found to swarue from them two princtcither of weakenette, or of fome certeine malicis pall points. onlines, the golpell is thewed, whereby through Chaff we are parboned of our trefpalles, and are promifed the power and frength of the holie fpirit.

A fimili.

fpirit, to reftore be againe to the image of Chait. which we had loft. Thele two things may be feene in all the bokes of Moles, in the hillowies, in the propers, and boks of wifebome, and throughout the whole testament, old and new. Surelie they be not separated one from another by bokes and leaues; but by that waie, which we have now be clared. And thus much is faid of the matter of the holie ferinture in generall.

Part.1.

In Ditthe reading of the holie scripture, loke the three of the first fermons, which are added at the end of this boke.

Of Historie.

Ibidem. Looke the face upon booke of Sam. 21 Defini= tion of hi= ftoric. The diffe. rence betweene chronicles

and hifto=

20 Let us now declare somuhat of the histor ricall feriptures. An hifforie (as Quintilian beti on the booke northit, in the fecond boke, and fourth chapter of of Sam and his inffitutions) is a declaration of a thing that παραλέ- hath beene done. From whom Augustine both γολία, not much varie; faieng, that Hilforie is the bes and the pre- claration of anie thing done either by God or by man ; comprehending within the compatte of this definition, as well mothane hilfories, as those of the Bible. Dowbert, all narrations of things done, are not of one fort. For some are called Chronicles, or Annales, thewing the fuc celle of things from pere to pere, and time to time ; but others are propertie called histories. Dowbeit we cannot well do this, brieffe we di fringuish these two one from the other. Cicero in his fecond bake De oratore, when he touched thefe matters, wateth on this wife: The Greeks thenv fclues wate foin the beginning, as our Cato, Pictor, and Pilo did. Horhiftone was nothing elle, but a gathering togither of things don from pere to pere : and for the prefernation of fuch things in publike memorie, the chefe prelate bio put eueric peere in writing, what loeuer was don wouth the registring within that pere; and fo continued from the originall of the Romane frate, euen unto Publius Mutius, the bare the fame office. Which being done he not onelie did publiff it abroad, but also did fet it forth in a tar ble at home, that the people might have the pers fent knowledge thereof. Dea, and manic of them (faith he)which are counted the chefe hillouisorra phers at this date, followe much of their trade: tho without anic curioufnes or eloquence leave the monuments of times, persons, places and things, even fimplic as they were done. Where: forc as Pherecydes, Hellanicus, Acufilaus, and manie other among the Greekes, fuch were our Cato, Pictor, and Pifo among be, who have fmall regard to let fouth their matter with god lie words: and foit may be understoo what they fair, they account becuitie a speciall praise of fpeaking.

And a little after, it followeth thus; The name

of things done, requireth order of time to be obferued a will also have the description of countries. Fozin matters which be great and wor thie of memorie; we first loke what counsell was taken; lecondite the acts that livere dome; and lattlie, what end and fucceffe came thereof. And in councels is fignified what the writer alloweth; and in the acts is declared, not onelie what was done and faid, but also in what maner they were erecuted ac. By thefe things we may per ceive what is the nature of Annales, or of hillo rie. And it femeth we may affirme that the nar, The narras rations of the holie feriptures be rather like his tions of the fories, than Annales. Fornot onche acts are fceiptures flories, than Annaies. For not one at all the be rather there let footh, as they were dome, but also the bistories. berie caules, countels, and meanes are thetoco. than chio. Alfo the orations, admonitions, and reprehentis nicks. ons are otherwise set fouth with for omaments. All which rather belong but histories, than but to bare Chronicles.

Cap.6.

21 But fince we have heard the ovinion of Ciccro, let us fee alfo, that Aulus Gellius faith, Aulus sels the in his fift boke, and fift chapter legiteth on of chienis this fort. Some bothinke that a billorie differeth cles and from a Chronicle in this, that whereas both of hinories. them are a declaration of things that be done, vet that a historie is properlie of fuch things, as the writer himselfe is present at the execution of those things, which he intreateth of . ac. This di Aincion be himselfe both not followe, and that for fome certeine caule. Which diffinction neuers theles Servius the Grammarian bleb; and after him Ifidorus, in his first bothe of Erymologies: which is a maruell bicaule be is not only against Tullie, who faid; that An hillorie is a gathering of things done from vere to vere ; but also conv trarie to Virgil, whose berse is in the first of Acneidos: And if it please you to heare the Chronicles of our labours. Wherein he beclareth, that Amonicles also belong to fuch things as the wit ter was prefent at.

But Tivill fpeake againe of Gellius. De reporteth that there were others, which thought histories to be either the exposition or ocmon-Aration of things that have beine bon : and thev be Annales or Chronicles , when the acts of mame peres are afterward compiled, an ower of every pere being kept. According to which tungs ment, the historie of the scriptures cannot be na med among Chronicles: feeing in the Declaration ons of things done in them. the course of veres manie times is not observed. Afterward the fame Gellius, according to the minto of Sempronius Afellio appenthis much; But the difference betipeene those which would leave Chronicles behind them, and others which indendured to dil course of the worthe ads of the Romans was this: In their Chronicles they onlie theired what dieds were done werie piere, but the hillowes not

onelic

onelic thewed what was done, but also how, bu that order, denile, and counfell the fame was at theurb. And a little after, the fame Afellio in the fame boke : Chronicles can neither mone the more couragious fort to befond the Common weale, not pet the more cowardie to bo amiffe. Wherefore, fince by the knowledge of the ferin ture, men be admonished and stirred by to the right worthinging of God, to reventance of their life, to put their whole confidence in Bod: and fi nallie, to take in hand all offices which anvertaine to god life and convertation, they rather containe historie than chronicle. I have bled manie words touching this matter, but I truft

Part.1.

sob is the authour of

not without fome fruit. 22 But it muft not be thought, that historie mas beuiled by man, feing God himfelfeis the author thereof; tho would, that the forefathers thould occlare unto their children and polteritie, the maruellous things that he bibin Aegypt, in the red lea, and in the wilbernette: vea, and he bab (as we read in Grodus) that the warre as gainst Abimelech, the victorie which the Tiracs Exod.17,14

lites had of him, thould be recorded in writing: but this kind of writing began before Mofes. brioge 300. Forenen he maketh mention, alwell of a boke of the wars of the Lord, as also of an other boke ics time. Num.21,15 of tuft men. The vanthets also oftentimes ming lof 10, 13. led hiftories with their protheties. Fomit David tho manie times garnifico his plalmes , which he fong, with histories of the feriptures. I valle ouer our enangelists in the new testament, and the Ads written by Luke, wherein are large and most profitable historics. Of these bokes if God be authour, as we mud belœue he is, euen God himselfe shalbe counted the authour of historic. And this is not unbesæming for him, sæing hilforie is an ercellent thing: for as Cicero wil teth in his botte De oratore, it is a teffimonie of

the maiter oflife, and the mellenger of antiqui

The praise times, a light of the truth, the life of memorie, of biftogie.

Merie fingular are thefe commendations, and not fit for eneric hilloric ; but for fuch onelie. therein those rules are observed, which this authour bath in the fame place let bowne that is to The rules init, that there be no falle thing tolo, that there of a true be no bathfulnes in telling the truth a that there biftorie. be given no infricion of favour or hatred. Wherin although the Latine Viftonographers were The Latine better than the Greekes; which (as Quintillian bistories of faith) were in these matters almost as leive as more credit the poets pet Augustine in his 13 1 epiffle to one Memoriusa bilbop, aluma no finall waife to Breeke, historie, among other liberall disciplines, and witing of the truth faith; that he could not per ceiur hoin those frozies, which are compiled by

men, can be toell able to heepe the truth: feing

that writers are confirmined to dine credit binto

men, and oftentimes to gather rumous and reposts of the multitude : who neverthelelle are to be excused, if they keepe the course that is required in a hifforie, and write nothing of affection og fet purpole to beguite men. But there is no chelino thing more true than the histories renealed and ries of the watten by the infpiration of God, as thele hifte, feriprures riesofours be.

23 Belides the commoditie of the truth, the The com. knowledge whereof is without doubt most cre modities cellent, we obtain other commodities also, and comming those not small, by the reading of histories. By by histo. them we may gather great and abundant floze ries. and matter of most mostable arguments. For (as Quintillian faith) hiftories and cramples be indocements and tellimonies. And the vic ofer amples is of two forts at the leaft; one is that Two mance we thould imitate and vie them: also that we of vies of thould allow and commend those things which cramples. we perceive have beene done by ercellent men. Tele know out of the divine hillorie, that Abra- Gen. 18, 2. ham was a holie man, and in the fauour of Ged; and that he was a keeper of holpitalitie : whereof ine man gather, that hospitalitie is a veric good perfue, and is acceptable to Bob : and fo we may conclude of the contrarie; that fuch things as godly men have elthewed we allo are to take hed of. Hoz then we confider of Dauid, that hed of. For then we confider or Dand, that 1.Sam.24,7. might two times have killed Saule his chefest 1.Sam.26,7. entinie, and yet would not; we may gather ther: by that private persons (although they may) pet muft not reuenge their owne proper inturies. Out of the The other ble of examples is this, that out of mas preface ups nie things feuerallie tolo, we underfranding on the 1. them to be alike, may gather thereby some pro- Samuel, fitable rule, to applie them to things generallic. vac. 1. As by the frozie of the Sodomites, we note that Gen. 19. intollerable lufts were granoullic puniffico; ine knowe that for the fame cause the whole tribe of Beniamin was almost ertinquisted: we ludg. 19, 20, read, that for incest, Ruben the clocif forme of Iacob was put belides the inheritance: that fo: co. mitting of abulterie Dauid fuffered the india nation of the Lozo: that for fornication, Ammon 2.52.72. 29. and Absolom were destroied: that Troie (as the 2.5am.19,9. Ethniks report) was subuerted for adulterie. Thus by the marking of thefe things feuerallic done, we fate it is manifelt, that all bulawfull and wanton lufts of men, are furclie punished by the hand of God. To which propolition, if we appe the next to wit that now allo in thele bates, throughout all thuffendome, there reigneth the like incest, abhomination, and wanton life, we may make a certeine conclusion, that most bit ter punishments hang ouer our age for these hogrible finnes.

24 But pet in this kind of argument we mut take very great heed of a fault which might entitie arile : and this commeth two wates. Firt. Ø.f.

biffogic.

Pag.50. what faults First, that we take not in hand to imitate such mare of, when we reason by

The falles of faints mult not be fmitateb.

we mult be doings of holie men, as they formetimes enters villed naughtilie. For as they were men, to thep Did mante times amille; yea and that thameful tramples. lie. Therefore the things which they bid, must be first eramined with great indgement, befoze we Augustine. make them our eramples to followe. Augustine in his fecond bake against the second epittle of Gaudentius witeth in this maner : The must not (faith he) alwaie imitate ; allow what foeuer thing honeft men have bone : but it is necestarie to compare the inogement of the Scriptures ther with, and to marke whether they allow of thole acts of no. This goolie father gives be a goo warning, that as godic men, although they view fed God many waies, and hanc great creditgi uen them, through the testimonie of the series tures ; pet that all their owings mull not be ind aed found and blamelelle : for cuerie man is a lier, and finneth manie times. For who will followe the abhominable abulterie of David, and the propolic betraiena of his faithfull fouloier ? De tho will imitate the fortwearing of Peter. 02 his fainco diffimulation. Done I hope, that hath anic fparke of goolineffe in him.

Pozeouer it happeneth divers times, that the worke which forme have done well and tufflie, is sometimes neuertheles fozbidden in others. Foz God, which made the lawe for man, is not fo tied thereby, as baue fome it thould not be lawfull for him, when he thinketh things re goo, to crempt fome from the generall bond. It pugnant to is not lawfull for anie man to ffeale; and yet it the generall was permitted, pea commanded buto the Hebrues, to carrie awaie the goos, which they had bosowed of the Aegyptians, buknowne to them and against their wils. What is best therefore for us to do in fuch cales . Trulie this : when me The boings for anic thing fet fouthin the feriptures, to weigh of godlie it well and diligentlie with the generall rules of be weighed Gods commandements : inherebuto if we ver by the gene come that they be conforant, let be then boldle vie them; but if they dilagree with them, let be alfure our felues that they were certaine milbeds, of the lawe of sob. o: elfe freciall verogatives permitted to fome: let us refraine from following of fuch examples.

the erpolition of the epille to Philemon, he witheth, that all those things had beene committed to insiting, which were either laid or done by the

avoilles, when they late, when they old cate. when they wrote, and fuch like. And the fame father in his 57. homilie byon Benefis writeth. that histories were given of the holie ghost to be Augustine. followed. Augustine also in his second boke De dollring christiana, the 28. chapter theweth, that Manie barke and hard places may be refolued

Ehele cautions being bled, there is great profit

to be reaped of hillogies; especiallie those hillo

ries which be in the leriptures. And this ow Chry-

fostome so well perceive, as in his preface boon

by the knowledge of hillories. Dozeover, who former thall exercise themselves much in very fing of the feriptures, may the more frutfullie confider the examples and boings of our times. There happened once a man to be formethat de Apleafant formed, who neverthelette was bettrous of god bifforie. lie dilbren, but pet he marico a foule wife : and a fimilia therefore everie man laughed him to fcome. But tube. he went into the citie, and bought himfelfe berie faire & curious pictures, brought them home, and placed them in his chamber: and crave his wife commandement, that everie baie for a certaine frace of time, the thould fire hir fight byon thole piaures : which commandement the observed, & therefore bare but o him goodie children. Euen to thall it happen to be, which although for our finnes naturallie ingraffed in bs. ine are most foule and valie to behold, and are led afwell by the nomer of the biuell, as by ill convertation of men, onto lebob and licentious life: vet not with flanding, if we will earnessie and diligentlie make a choice of eramples of the gooke, ocicri bed and plainelie fet fouth to be in the holie ferips tures, a will well conflort of them in our minos; berelie ine thall veelo fouth ercellent two ks. and fuch as be acceptable unto the Low.

to men to be fo bupure and foule, as they do why terthinke them intomorthie to be read in the holie taine bifties feriptures . But biderfrano thou, that the fum are reberfed of those things which be had in the bolie scripture, in scripture. are fo biffributed, as fome perteine onelie to be knotone, others to be imitated : interclose fuch things as be let fouth after this maner. but thou among that fort which belong buto know ledge onelie, not that thou do expresse them by imitation. A grant that they have mufferies in them, yet are they not for that cause to be follow ed. For the mysterie and excellent signification. which was peculiar to the doings of the fathers. cauleth not, but that thole things are otherwise to be counteo finnes . The Manicheis thich res fule the old testament, have speciallie this folishnelle, to thinke that in receiving of the Cripture, inhatforuer things are taught, if they be not bilas lowed or condemned in that place, they ought to be allowed and commended of bs. Wherefore (fair they) feeing thefe things be not condemned. if the old testament be received, it shalbe lawfull to imitate them. These things both Augustine antinere in his 22. bothe against Faultus, the 62. thanter. We read of the fact of Herod, which is bandled in the golpell, when he killed an infinit fort of children at Bethleem ; neither both the @ uangelift there ab an execuation of fo great a crus eltie : thall me therefore late, that we ought to

They make a great ffir that Iuda was in the number of the patriarchs; as thought be of ne-

erprette to horrible an act by imitation ?

25 But those things that be written ferme but In om. 28.

high calling, should streight than be counted and Mart.10, 4. men. Ellas not Judas licariot among the nunt ber of the tivelue apostles ? Perhaps they will faie, he continued not. I grant ; but Peter, which Matt. 26,69. committed the crime of benieng (Chaiff) was ab waies reckoned the first of that order. Why then (faic they) was it requifite that Iuda fhould be fo

Scriptures.

Gen.49, 8, commended in the last prothesic of his father? To the end (answereth Augustine) that whileft thouthinkell this Iuda, by reason of his facts, to be brimete for fo great a praile and commenda tion, thou moulorit feeke for another of his flock, to whom to great a renowine may infflie be applied : and this Mall be Chaift . Wherefore thole things that be taught in the holic feripture onelie; that some thing may be discerned or percei ued of vs, it fkilleth but a little how those be as touching maners, whether honeft or diffioneft: euen as in a historie, it maketh no matter, the ther fome letters be blacke; fo thou reade them. and differne what they fignific unto the. But those things which so teach, as that we our selves thould worke, and do that which is there beclared, then undoubtedlic it forceth veric much how they be. God would that in them we should thet. lichaueregard unto his cunning; to wit, that he is able to ble cuil things well. Taho will benie, but that abulterie is an enill

thing? And vet thereby God would, that a chilo

thould be begotten, who may be planted in his

church and among his people. Againe, whereas Caiphas, being an ill man, faid with an ill hart; John 11,49. It is expedient that one should die for the people : God would most effectuallie erpresse unto be an holic prophetic, touching the redemption e faluation of the people of Goo . The felfe-fame thing may be fait of ludas the traitour, whole act without all doubt was to be beteffed: and vet ne uerfheles, God thereby procuren our faluation. Affuredic it was not the mino of Iudas Iscariot to bring anie goothing to paffe. peither ment the fame Inda to fignific anie thing by his fact, but by the promocrice and cumning of God it was brought to palle, that goo things fhould be periued from thence: from the one, therebenv ption through Chailt; and from the other, the fleft of Chaff, and an excellent fignification of our faluation. But in bericoco, the Manicheis bo therefore cheefic among other things take hold of that fact of Iuda, to defante the genealouie of Chaiff according to the fleth; and exclame that he was unworthile bome of fuch ancestoms. Howbeit, as Chaift hathborne buon him our finnes, a hath refused no humane kind, although it were wicked, so that they will believe him: so bath he not refused to derive his stocke from an ceffours which have finned.

26 But we muft note well, that in the Breke

translation, the fewentie interpretours do differ In Gen.s. from our numbers, or from the numbers that at the beare had in the Bebrue veritie : which thing faith ginning. Augustine in his 15. bolte De cinitate Der) wee fould not sugge to be don bicaule the Debutes beliers, or that they corrupted their bokes: for ing he thinkethit may not be granted, that all the Teines, fo manie as wrote, could confpire in fuch fort togither, as all their copies were fallified. Which reason let them note, which so greatlie blame the Debrue bokes of fallhob, licing, and corruption. But Augustine aftirmeth, that this mas not done by the fault of the interpretours, as if they had ment to heepe the truth fecret from the nations, but that it came by the overlight of the waters of their translation, which map some be deceined in describing of numbers, as we see by ballie experience. For lince that numbers appeere to be a thing of no great importance, they are not carefullie; naic rather they are nealis gentlie lokt bnto. 1But in other things, where the feuentie interpretours either feme to translate otherwise, than is in the Debrue, or bo adde anic thing for exposition sake; that he thinketh was done by the power of prothetie, which directed them. Wheroffe what I erom faith; But to come to our computation of yerres, thou maiest perceine, that hereofit coms to valle, that there is a difference betweene the Debuces account and purs, as touching the væres fince the beginning of the world : bicause they of old time followed also the description of the scuentie interpretours. And the Debines followed the whole historic, as There to to they themselves haveit, with whom we may as firmers by gree in all those things, which are not pacindici proofe, that all at all buto Chaft, and the true worthipping either it is ofhim. But that the Greeke translation, which now not that offim. But that the Greeke translation, which now translation, taketh place, is not that which the feuentie interpretours made; it is noted upon the epistle to the Ro- it is in mas mans, the II. chapter, and 26, verfe, in thefe words: nie places There shall come out of Sion. Further, there be manie ercellent wittings gut wing.

loft; but pet as Goo would, there be manie allo 4, 22. preferred: and especiallie those which bring great Looke In tell profit, and are most available for the instru sen. 5,21. dion of men. Deither muft weimagine that it why mante came by chance, that fo mante t fo great works of bookes peritheo. For There is not a sparowe that ligh- peritheo. perifice. For There is not a iparowe that ngn-teth you the ground by chance; as the forme of Matt. 10,29, Boo teffifieth. And it is curdent, that All the haires of our head are certeinlie numbered of God . But where fore (faith fome man) were they written, feeing they thould afterward perith? There is no boubt, but thep ferued for that age : e cueric thing is not alike convenient for all plas ces, times, a perfons. Therfore we answere, that fo it femed god bnto God; and thereby wee gar ther, that those bokes had not beene profitable for bs. Powbeit they are infile and greatic bla-C.u.

Pag. 52.

A kings o.

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ments.

med, which make much ado about the loffe of manic bokes, when as they in the meane time have not peruled over those thich be now extant of the holie feriptures. And I am certeinlie pers fuanco, that it tempeth to the profit of the elect, that there have so manie miscarried. Also there be certeine monuments extant of ecclefiafficall witters, not berie whole, but as it were frage ments of them; by the tafte whereof wee may knowe, that the reft which be loft were not of fuch value, as the lotte of them thould be much las menteb.

Plato in his bialogue Phadrus teposteth, that a Damon, tiho (as I take it) was a wife man cam to Thamus king of Aegypt, & offered him foure of his ocufics, namelie, number, geometrie, lots, and letters: and when he came to the commenpation of letters, he beclared that they were a great helpe to memorie, and a fingular further rance to wifedome. The king cramining his latengs, some part he allowed, and some he did not. And when he had confidered of letters, hie viononnced the contrarie of them: For letters (faith he)helpe not the memorie, as thou beareff mee in hand; but they rather confound the fame. Hoz when men have once put in writing those things which they have heard, or found out, they are no longer carefull to ponder them in their mind, and to repeate them often to themselves : and if letters were not, they would often meditate those things which are found out and knowne. and would be baile more and more ripe in them. Burther, as touching the increase of wilcoome. men will herafter (faith he) defpile their teachers, by turning themselnes onto written boks; which being often red ow tell but one tale. This was the opinion of a king of Acgypt; which in berie beed, Jallow not. For Jaffirme, that boks are of finqular great profit, for elle God would not haue bestoived the scriptures opon men; vet that king fremed to face fomethat. For if there benot a mean and in reding of boks, they may do burt.

Ttis Pid of Socrates and Pythagoras, that they wote nothing themselves; but that their schol porthago lers after them let fouth some bokes in their names. Do noz our Samour Chaff bid not leave behind him ante twiting of his owne doings; but his apostles bid register his fermons, acts, and miracles. Dea and it is not faid in the historie, that Salomon wrote thefe things, but that he fpoke and offputed . Wherefore it thould forme, that those things which be extant, and witten in his name, were received from his mouth: which may well be perceiued by the boke of the Wionerbs. The cause why so manie of his fairings have been omitted, perdiance is ; for that thep which take the words from his mouth, did not thosoughlic marke all things. Before this, fo manie were the eriles of the

Debrues as it is a maruell that thefe feriptures. which we have, were preferred; and thefe by Eldras were reffored and amended. Wherefore me must mell and thankfullie bse them. as a hear uentic and divine gift. And I am out of boubt, that the anoffles gave more eviffles buto the churches than we have in thele daics. And I am thoroughlie persuanco, that those which are lost, be loft by the appointment of God. Df Paule, and his epiffles and file, loke the preface byon the epiffle to the Romans.

The seuenth Chapter.

Whether yong and incontinent men, and finallie anie other fort are to be excluded from hearing of the word of God.

I thould fierme that Ariftode may fo; inft cause
be blamed, then be tools
erclude a young man fro
bearing of mocall phile
forphie: for thus be faith;
the full beare in baine,
a touthout fruit, bicause he hath not erverience: and that although he have his right reason, pet is he ouercome with lufts and affections, and to ouercome, as he cannot do those things that he would: and therfore (he faith) that as his reason is onercome, foisthis lears ning understood of him overcome, & that fince he is not able to produce the fame into act, his labor in hearing will be fruftrate. Howbeit hereofis gathered an argument of the contrarie, to wit: that they by this facultie are berie greatic holpen, thich do fuffer their affections to be ruled by reason. Againe, it belongeth to those that be perfeat men, to luboue the affections of their mino to reason: and young and incontinent men, which have most need of amendement, are not intoged met for thele things. Thele being plucked awaie from hearing, there will be no kind of men left, buto whom thele things will bring ame commonitie. Wither from Ariftotle finall harolie auoid it. but that this will become superfluous. Euftratius answereth, that there be some men, and those not a few, which are lead onlie by custome to become and; but they cannot proceed therein by an order and mare prefcribed, leving they are delittute of infallible rules, which when they have afterward procured to themselnes by this doarine they are most of all established in instand honest actions, not being now ante more led by cultoms, but throughlie perfuaded by a full affurance of their mind. And there be fome, which of a certeine nas turall inclination ow flie from wickednes, and befire amones; but how those things om differ one from another, or by what meanes they may,

einent men may receiue fruit by hearing of good doc=

trine.

bearing the word.

of the good things, which without doubt are manifold, followe the better, they are ionoxant by themfelues: neither is there anie boubt, but that they which be so framed, may thereby obteine what incon- great helpes. And therefore we are not to thinke that the incontinent, and they which be subject to their affections, thall (as we have heard of Ariftotle) be altogither buppofitable hearers: for unleffe they be wholie without lenfe, they, when thefe things are fet before them, will at the least wife knowe, whither they are brought by their lufts, and wil perceive how far off they are now biffant from the right course : & it cannot polliblie be, but that fonce maner of wate they will be Airred by buto better things ; wherebyon they may by little and little both be healed and reave commoditie; as we read that it happened at A-

Part.1.

That young thens to the most desperate young man Polemen may be mon, tuhen he had heard Xenocrates dispute profitable manie things of temperance.

Wherfore thefe things which are here fpoken, must not be understood without exception. For fometime there be pong men fo framed by nas ture, and fo amended onlie by discipline and e ducation, that even by this kind of learning thep are able to profit much, as touching out ward fuffice and civill convertation, which I thinke both most take place in them, which being instructed from their youth in the chaistian faith, do imbrace godlines from their hart.

B praife of Anothis, by a molt manifelt erample oid Edcoward the ward the firt hing of England, tellifie, who will firt,king of out noubt being a vong man, was enen in his first age most prompt to the exercise of all bers tue. The verie which thing also will happen to pout five folowe the potrine of the golpell with that indeuour which you have begun. Therefore Aristotle ment not to exclude all your men univerfallie; but this did he most regard, to put awaie the objections which might hurt the wow thines or effimation of this facultie. And this he dio, least if thou shalt fee young men trained by in learning to becom at anie time nothing the bet ter, thou thoulvest ascribe that buto the fault of this facultie, as though it were of no estimation, and ferued to no ble wherefore he lateth the fault in the want of age, bicaule it is deflitute of erperience, and is trobled with perturbations of the mino. Thefe, he faith, be the impediments, for which the proceedings of boatrine and approved fruits of the fame have no good fucceffe. And net ther was Aristotle alone of this mino, but Pindarus allo, tho faith; κοφότοροι γαρ απείρ απω φείωες, that is, Forlight wits or young heads want experience: and Homer, des page veor spor άφραλεκς, that is to late, For young folke are alwaies raih & vnitaid. Mozeoner Horace, pronounceth thus of a poing man, that,

Youth unto vice, like waxe is foone applide,

And fierce to those that warning them doo chide. And how wanton they commonlie arc. & kindled in their affections, the Comedie giucth a most enident testimonic. Also the historics do beclare how Cicero was occeived in Octavius; and how little. Ariftotle himfelfe could bring to valle towards the reformation of maners in his Itholer Alexander of Macedonia, this being al waies inflamed with erceding great ambition, bid moft infolentlie beare himfelf in profperous fortune, most folithlie befired to be a god, and fo wave himfelfe to wine, as being dewith he fluc his most louing friend, and at the befire of an harlot burned the most noble, populous, +large citie Perfepolis, which mas the head citie of the kingoome, in fuch fort as it was biterlie crting. The like things both Plato in his dialog Gorgias weake, when he law, that There be two valfaces, whereby goo fludies on flowe out of our minos; namelie Dblinion, and Increonlitic: for by Dblimon is taken awaie the fkill, and erperience which are gathered in the memorie; and by the other, to wit Incredulitie, it coms to paffe, that we give no credit to those that aomonith bs. But pong men do fone forget those things that they have once or twile feene and had experience of: wherefore they hardle get to themselves generall sentences and rules. For we cannot obtaine those, but by long and continuall observation, which poing men cannot gar ther by a thost time of their life, neither ow they willinglie give credit to those that admonth them, bicause they are carried awaie by the blind finate of their affections.

2 And fale not buto me that young men do took voons motelf, and have in their mouth, and do keepe mer behaus in memorie speciall and honelt lentences of phis thomseluca lofothic : for although they fpeake manie things in hearing trulie, petow they not thinke as they speake; of voctrine, and fometime they perceive fare mourd with those things that be ottered, not much better than Jaics do binder fand mens wordes, which they are wont to prattle ; yea a brunken and intemperate men do oftentimes iangle and tell a faire tale, where nevertheleffe either they judge the contrarie, orelie they cannot tell what they freake : and brefelle, their freach is not accor bing to their mino, but they have one thing in their mind, and another in their hart : which is then moft of all perceived, when they get liber tie, + haue a full freedome of their choile. Then albeit they were first modest & chast, they bewrate their mind that lurked, and their nature that late hidden. The was a more commendable prince than Nero himselfe, in the first piece (of his reione) while he was pet gonerned by the direction of Seneca ? Df tho was there greater hope than of Comodus, who as he was of an ercellent wit from his youth, to afterward he became a

G.itt.

ras wiete themfelues. be no caufe

them from

to heeve

hearing

halfame

Part.1.

monffrous beaft : And do we not remember Ioas in the holic historic, which governed himselfe rightlie in the beginning of his bominion, fo long as he concrued by the countels of Iohiada the faithfull high preed; whole authoritie when he alterward velpifed, be became fraitivaie corrupt, and by the libertie which he claimed to himselfe made manifelt the thameful defires of his mind? yong mens But pet for all thefe reasons were never our fores faults muft fathers lead, nozat this baie are wife men lead; but that they bring their children, when they be come to wong mens state, buto thilosophers to b? instructed by their learning and wifedome. They feno them alfo buto lawiers , that they may but perstand those things which be just and honest. And all this we learne out of Platos Arioms, and out of the philosophers lines, and we also observe the cultonic of our times. Withich was therefore fo pone in olo time, and is also bone at this daie: for those words which Aristotle here writeth of. have not that lenle, as though vong men by this philosophic thall receive no profit; but bicause they are not able to proceed to well forward as they can intoge in their mino what is here, a fourthwith to oired their actions according to bertue. and to procure onto themselves goo and honest havits of the mino : fince thefe things require a mind fullie perfuaded and trulie affenting there unto. But in perceiuing of other faculties, it is enough if the wit be applied, which who locuer thall have it but oull and blockiff, thall not become fkilfull.

be perfourmed; one, that the precepts thould be understoo; the other, that they be put in madile. Astouching that first, there is no let, but that rong and intemperate men, which live diffolute lie may attaine onto. Forif they be anie thing prompt and wittie, they will eafilie binderifand those things which be taught; but to expresse the precepts of this facultie in this life, they will not be brought, partlie bicause they want experience. as Arifforle faith; and partie for that they are car rico awaie with euill affections. Werhaps thou wilt demand what maner of experience it is, that increature of them which thould be fit hearers ? T will thew it by examples; namelie, by ability nence to ouercome lufts. By baliant and tempes rate actions, if they be often practice, men at the length become valiant and temperate; to as without anic greefe, pea rather with fingular pleasure they exercise themselves in the buties belonging to these vertues. And to conclude, we of them that must binder stand, that there are two kinds of be hearers embs of this art; one that we understand what is of good doc. froken; the other and that the cheefe appincipall, that what we have learned, we thould performe: of which latter one, fince Aristotle faire, that as

fuell young as incontinent do faile, therefore he

But in this our philosophic two things are to

pronounced this kind of hearers to be built, if they be compared with others, thich have now Subduen their affections a motions of their mind to the rule of reason. For these man not onlie but berffand what is faid, but are able also to indue rightlie thereof: which as it is manifelf, this phi lolother oid most respect, since all his whole reafon leaneth to this principle, that young and inv continent men cannot rightlie inoge of these things. Also let be diffinguish mankind that form The kinds be found, and fome be altogither incurable, and of men bithat there be others in a meane betweene both: ainquither. and they that he found, we thinke have no need of theleboarines, fince they be faultleffe and line perfectlie. The incurable and intemperate, and they which have otterlie given themselves to filthis pleasures, thall not be holpen, butilither have law awate this mind: but they which be in the meane, thall take great fruit hereby. Trulic this diffinction is well to be liked; to nevertheles, as there be abbed therebuto, as touching them inhole recouerie is delipaired of that they must nes uer be to defpaired of, but that good countels and hollome somonishments may at one time or other do them god. For as the power of phylicke is not onlie to maintaine the health which is not ten, and to finish that which is begun; but also to heale those that be destitute thereof: so admonitions and good boarines, which be the medicines of the mino, have power not onelie to retaine awo habits, and to make perfect the bertues begun ; but also to reduce to the health of mind those men which have quite loft the fame, efreciallie if we valle not the bounds of civill inflice and outward convertation.

4 Pow remaineth, that we patte not ouer a why Aritto. berie necessarie disputation, the same is, how it the mitten commeth to palle, that fince Aristotle fait, that by nature Bong and incontinent men are no fit hearers; arebnapt he did not also reckon them which be indued with to receive fuch a conflitution, temperature, or nature, as bertues. they cannot be made better, and are altogither mant to receive bertues. And that fuch there be, Balens opi. Galen themethin fundrie places, and especiallie nion of that in the boke therein be treateth of the mutuall matter. consequence of the maners of the mind and temperature of the bodie, where he faith, that Thep ishich thinke that all men have a mind aut buto pertues : or on the other line, that there be none at all; do measure manking but by the one balte, neither have they knowne and perceived the thole nature of man. Hozall men (laith he) are not by the complexion of their bodie bome emimics of bertue, neither do all men lone and des fire the fame by the power of their owne nature. An objecti= Afterward he remoueth this lentence or definition that veron of his by a certaine objection; for that we lie ces are not forme to well allowed and praifed for their ercel in men by lent pertues, and contraribile others to be con nature.

bemmeb

hearing the word.

athat men

nanne by

Stoiks

of Peter Martyr. Part.I. benmed and dispatiled, bicaule they be corrup, ted and infected with bices. Beither is it met, that for those things which be naturallie within bs, we thould either be commended or bilprais feo. Dea, and the one fort, where a Common weale is well gouerned, are punnifhed; and the other fort haue rewards giuen them. Beres bnto he faith, that This is the naturall judge. in punishing ment of men, to allow, fuccour, helpe, & praife and rewar those things which be good, profitable and come ping, respect lie; howsocuer they come, whether of nature, not whether or of induratie; and those things which be euill, pammable, a full of thame, they difpraile, hope nature or by broce, and take away (fo much as in them lieth) inductie. not regadring the cause from which they procoo : which he invenoureth to veclare plainelie

by eramples. Wie kill fpibers, afpes, and abs bers : neither do we first beliberate with our Clues whether benim be naturallie planted in those things, or whether they got the same bo their owne indeuour and will. Also we do love e worthip God, not weighing with our felues whether he hath attained to his owne gwones by indevour and his owne proper will; or wher ther the fame have beine graffed in him by nature from everlationa. Tile might also abbe, that beautifull bodies are had in admiration of all men, & are celebras

ted with fingular vzaile, although that beautie hath come by nature : and gifts freelie gitten (as the Dinines fpeake) ought to be praifed. And brefelie, this he femeth to affirme, that Guill men are condemned and dispailed; and contrariwife goo men are allowed and praised; although it be not known for a certeintie, whether that naughtinelle or godnelle came to them by induffrie, oz by nature; oz by anie other meanes. Against the And in this respect he blamed the Stoiks, for that they inoged that all men were by nature which faie that men by made apt bitto bertue ; wherebitto though nature are by nature and frength they be inclined, yet by the ill crample of other men, by perucife opinio made bnto pertue,but ons, and by the talke and convertation of cov ted by other rupt men, they are revoked from the fame. But mens eram. If it thould be granted them, what I beliech you could they alledge concerning those first men: fuch as they cannot benie, but that now & then pea oftentimes there have beene in the world? Then as at fundic and certeine times appoint ten they deme that the world hath verified, et ther by the overflowing of waters, or by the confurning of all things with fice; and that againe it bath bene renewed . Whom I fair will thep affirme to have corrupted either with ill crame ples, or ill poctrine, or with pleasures found out, o: with corrupt inventions, thele first men brought forth againe into light. Certeinlie this reason is of force against the Scoiks. But as

gainst the Peripatetiks and others, which thinke

that the world neuer began, they ble in berie bed another kind of argument : & that is : Wut the case there be certeine brethen which are begotten of the felfe-fame parents, which vie the felfe-fame meats, line all onder one schole maifter, and have no convertation with frangers : who (I befeech you) thall be aftigued the authour, that some be of corrupt and lewo mas ners, and that others do continuallic thew an honest a chaft oilposition . And if we will arant that, which for the most part hawcneth, we will affirme, that there be perie few children, vea in a maner none at all, that of nature have a bifpolition inclined to vertue; as those with must continuallie be firred by therebuto by threats chaftifements, and admonifiments of familes maiffers. For immediatelie, euen in their fielt age, either they be to fearefull, or elle more bold than is met, infatiable, fluggiff, wanton fonc angrie, and enuious. Witherefore it is a maruell how the Stoiks can befond their opinion, namelie, that All men are by nature apt to res ceine bertuc.

Cap.7.

4 Anono lelle likelie things to be true, bo they thinke they fpeake, which have affirmed, that Mankind is to diatone awaie, that it cannot proceed in the fluift course to vertue by reas for of the pleature that rifeth op buto it. For thep which to fait, outh Possidonius notablieres prehend, tho affirmeth, that we from our first Against conception have certeine sparks, which kindle those which bs by into vices; wherefore it coms to palle, men by nate that we cannot beware of our felices, but that ture were we be inward te bicious; then as notwithfant made buto bing we map prouide that fuch ill feed and bicis vertue, but ous fparks that not breake forth into open wice that they kedness, and increase so far as they can be no were wise mozercifrainco. And finallic, by the judgment by pleafure. of these men, the entli is far greater and more grauous, that we in our felnes ow beare about vs, than that which by outward contagion is procured. Indeed they grant, that a wicked cuf. what nas tome, when it happens, maketh vs wicked; and come is that a great deale woule than we were before able to doo by nature. But as touching the power where: about vers by me unvertiand, this they teach: first that it mes and may be, that by fcholmaitters, or by wife men, vices. or by bulearned men, we may perceive true or falle opinions: but the tharpenes of wit, folith neffe, blockiffmeffe, and fuchlike, which belong to the understanding, we obtaine according to the qualitie of the temperature, which we in our mothers wombe do take, even of the fubitance whereof we are begotten; whereonto afterward Do come manie and maruellous increases, als well by meanes of the meats, which bo biced good or emil tuice; as of the qualities of the aire. and fundite chances that ow hamen. And there he citeth Aristotle, who treating of the parts of

that kind of erperi= ence is reautren of them that fhould be meet bea= rerg.

Part.1. living creatures, faith that men do also followe the complexion of their mother. And in the first boke of the historie that he writeth of living creatures, he affirmeth, that the proportion of the infrumental parts are made correspondent to the maners of the mino, and that therefore thole parts being well confidered, manie things as touching the maners and inward affections may be the wed by them that are skilfull in the art of phyliognomic. These be the arguments for the which Aristotle in his first book of @thicks map feme not to have fooken circumfredie : that those which in nature are procreated Aboup gros; that is, with an ill temperature of the bo Dic, he faid would not become fit hearers of this boatrine. Howbeit we will after this maner defend him, that although the greater part of men. rea in a maner all of be come into the world in fected with the sparks of vices and lusts, prone buto filthines and wickednes; pet that thefe things are not fo frong and firme, but that ci ther they may be otterlie ouercome, or at the leaffwife qualified and mitigated ; whereby eis ther men, as touching morall bertues and out ward conversation, may become ercellent : 02 at the least inite be lette moletted with these enil. affections. And bicaule while they lacke experience of things of the mind, as in pong menit happeneth; and that with the violence of a bis ffurbed mind, fome are plucked aware, and are fubicat to incontinencie; it is bupoffible they fould be adozned with vertues, and performe in deed those things which in this facultie thep haucheard : therefore & faie bid Ariftotle pronounce, that young and incontinent men would

But forformuch as men(of ripe age)may profit much, although by the violence of ill humors and by nature they be ffirred by buto bices; therefore ooth not the philosopher remoue them from the number of those that should be hear rers : for that which is wanting to nature, we may supplie by our diligence and studie, so as promocations and ill motions may be reffrained and kept boder. Peither to the obtaining of vertices is it required, that we thould altonither put off those ingraffed emis; onelie it is renuired of bs , that (as much as in bs lieth) wee thould indepour our felues to the weakening of them: which if by diligence and exercise we thall performe, the postession of vertues shall not be hindered : which bicaule ive are never able to challenge, buleffe there come an experience of things which is necessarie, and buleffe there be a beloe of the meaknes of reason, where with incontinent men are troubled; therefore both Ariftorle in a maner reien those hearers, and thought that of these there should be no mention mane. And he himfelfe buto that which Galen

not become meete heavers.

objected, foodle have answered somethat other, why berwife, as touching praise and dispraise. For he turn are to mould have said, that the lovers of vertues are and vices therefore prailed, not bicaule they are led there to be his onto by the force of nature; but bicante they praised. have friven against the ill inclination thereof, and in that fight have had an ercellent bidozie: and on the other libe, that the wicked are dil praised, bicause they being overcome and made weake by the power of naturall violence, are thereby drawne to fuffer thamefull things.

s Reither inas Galen againft this opinion. though at the first sight be may seme to millibe the fame. Foz in his little boke which treateth of the knowing a curing the affects of the mind. he testifieth, that fo man ought to be offcoura ged from the indevour of making bimfelfe bet ter: vea, although he were thee score veres of age. And mozeouer he faith, that If anic man we must incerteinlie knowe, that he could never obtaine Dellos to bewifedome; yet should be at the leastwife inde although uour this, to wit, that he have not a mino otter the cannot lie beformed, as the bodie of Therfites was to be attaine to cured, although otherwise it were most ill fauo: perfection. red . But and if it happen, that we be not able with ercellent and most wife men to occupie the first places; vet this nevertheles must be inocuour, that we may be received into the fecond, third, or fourth places. And he admireth be by what meanes and by what reason this may be dome: faience, that by reason, and by earnest er ercife tholocuer will, may obtaine it. And to incourage mens minos, he faith; Thou laboureft berie much to become a Grammarian, and res fuleft no paines to become an ercellent Bulici. an : they then doof thou not fuffer the felle to be made a god man . Then in the fame boke he compareth this biligence of obtaining a god life, with the impultrie which hulbanomen ble about plants. A grant indeed (faith he)that a bub banoman cannot by his labour and induffrie change a beamble, and take awaie his nature, or to make it beare fruit : but pet bines within their olone nature are ozdained to beare fruits: if they be neglected, if they be left onelie to the government and fertilitie of the foile, they will beare either toosle fruit, or in a maner none at all: even to goo wits, though they be other wife capable of good maners, if they thall want their tilth, do Cone become either wicked og Clothfull. But although that in pong men this exercise of moderating their affections from their tender age, may feeme a difficult thing; vet in processe of time the paines will be lellened. For by thele launable erercifes, reason will be more confirmed, which being made ffrong, it will be better to lutarche obeten of the inferiour powers of the mind.

opinion of And from thele things both not Plutarch Diffs this mate agree, who writing of the increase of god mar tir.

minos a certeine infinite & bulpcakable nauch tines, which nevertheles by accesse therebuto may be increased and by some forfaking of it be diminished. And the same Plutarch treating of the concation of children faith; There are thee things required to the making of a man perfect. nature, discipline, and erercife. What thou maile binderstand by nature, it bath beene alreadie the wed; a temperature (I faic) of the bodic, and a naturall inclination. Anothere neos no labour to erpound what is exercise; the doubt onlie fæmes to be as touching discipline. Therefore ine fair, that the fame is a certeine facultie, which awlieth the actions and choiles of men buto reas fon, and this it worketh by boatrine, corrections, admonitions, and (when need thall require) by puniforments. And idiatioeuer of these thinas ante man wanteth, he cannot be made perfect as touching civill maners and bertues. Unto this his doctrine he compareth hulbandrie, buto the and fuccelle abercofia required a fertile foileile condie, a painefull and concenient bulbanding of the ground; lafflie, god and profitable feb: and if anic of these there things be wanting, we faile of the fruits that we loke for. Unto nature answereth the soile, but o discipline the tilth and the feed unto exercise. And if the drove of water by a continual fall do make fromes hollowe: if iron thatte, be they never to hard, be wome with pie : fo are bodies by floth and fluggiffines made fæble, and fæble bodies by holfome diet a inflerercife brought to an increbible ffrength. A barren land well husbanded is not utterlie inthout fruit, and a fertile foile neglected war: eth wild, and bringeth forth thornes and weds both hurtfull and unprofitable. Also the most fierce wild beafts, by mans labor and induffrie are made tame : pea and those beatls, which in their chine nature would be milo and tradable. if they be fo let alone, ble to become wild as we

Part.1.

ners doth also confeste, that there is letted in our

But what thall I fair moze . Dio not the two inclus comming both of one bam and fire, which Lycurgus brought forth into the open affemblie of the Lacedamonians declare by their running buto things most contrarie, what the divertitie of education is able to do ! But what thall we fap en of polato buto Plato in his Protagoras, who feemeth there to affirme that pertues cannot be taught ? For tues cannot Pericles (faith he) and other excellent men, al be taught. though they caused their children to be instructed in learning mulicke, and luch like god arts, wherein their children did greatlie profit, pet did they not make them to be about with bertues. which belowed the must belowe, that they would have befored most, if they could have obtained the fame by learning tinbuffrie. Where byon it fiemes to be proued, that there be fome

for it comes to paffe in horfes and buls.

of nature to effranced from pertues, as they are not able to attaine buto them; and that others thall labour in bame, when they incenour to traine them by to bertue. Dowbeit, this also both nothing at all wealten those things which we betermin bicaule either their parents laboured not fo much as they thould in bringing of them by, ozelle if they did vie fufficient diltgence, and that the nature of the children by reas fon of the temperature of their bodie) was not ginen to pertues, vet oid they by their labor and industrie bring formichat to palle. For although, if they fhould be compared with the chefelf, perfea, a most absolute citizens, they might fæme to be otterlie destitute of vertue a vet neverthe les being compared with rude and lauage men, which are altogether trained by without diferpline, they might be counted civill, gentle, and adorned with some thew of vertues. Wherefore we conclude, that indenour, discipline, and flubie are not altogither in baine, euen as touching them which by naturall inclination be enimes bnto bertues.

6 Powlet us fie how those things, which wou these Aristotle hath late, do agree of diagree with the things a holds scriptures. Doing and incontinent men in the bolic the holie ferintures are not ercepted; neither be feriptures. anic remoued from hearing the word of God. in this respect, that they be as vet disquieted and ouercome with troubles of the mind; neither for this cause, that they want experience, and the ble of things. Thou mail fee that Dublicans, Matt 9. 11. and harlots, and also theues were admitted by and 19, 11, Chaiff onto his discipline ; and that not onlie Manify,14. poing men, but poing children were called. And we might alleage manie out of histories , which before time bauma lined thamefullie and most wickedle were fraight-waie fo reformed and amended by the bodrine of Chair, as afterward they not onlie attained to a fingular innocencie of life; but also with an incredible fortitude did fuffer themselues to be put to death with areat torments, leaft they thould violate the occres of our faith, and the goolines which they had at fained buto, when as there was both beliues rance and great rewards offered them, if they would have forfaken their betermination. And me fee, that not onlie men have fallen into this kind of conflict; but we are not ignorant that women bring other wife but weake, pea boics a girls have with great courage indured thele things.

Reither let ante man late, that thole which whither Peither let ante man tale, that those which anners a, finne against the holie Chost take no profit at gains the all by the word of God, and that it may therefore holic whoft feeme that they thould be dritten from hearing mun be ev: of the fame. The grant indeed, that they which clubed from fo fin, do heare the word of Cob in baine ; how bearing the beit, fince those can by no bluall meanes be 600.

knowne

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knowne from others, they are not excluded. God verie well knoweth who they be which are wapped in this kind of finne; but men fæing they knowe not, who are by nature fallen into fo great a wickednes, may not remoue them from the holie doctrine. It is requilit (no doubt) that those which are sinners against the holie Choff, be not fuch as fall by ignozance, or infirmitic, but that they be fuch as are led therebuto by a hatred of the truth to ffriue against the fame, fo that willinglie and wittinglie they oppose themselves against the truth, relist it, and to the ottermost of their power hinder the course thereof; which nevertheles they will knowe to be the truth. How are menable to understand this thing, freing they cannot attaine to the les cretnes of anie mans mind and will ? Wherfore those which be thus ill affected, do heare the word of God without fruit; although they be noter cluded from the hearing thereof; even for this rause, that they cannot be perceived : howbeit, that which they heare, both increase their greas ter condemnation. For of fuch force is the word Iam. 1, 21. of Cod, as either it faueth the hearers, or become 1. Cor. 1, 18, meth a destruction buto them. And so great heed both the church take, that it driucth not awaie anie from the wood of Goo; tit abmitteth ther fons are not butto even those which be excommunicate, and them which do not yet believe, whom other wife it drineth both from the facraments and from publike plaiers. Perhaps thou wilt demand: thow cometh this difference betweene the word of Goo, and the bodrine of the philosothers. Her of affureblicit commeth, that mens faiengs, al though they be famous and commendable; pet are they not induced with that Arength and police forhers dos er, as they be able to change or correct unprofe table and corrupt minds. But the power and frength of the word of God, to call men buto God, is incredible. Dot as though euen those things which the philosophers also taught or put in writing be without their Arength. For we des nie not that most ancient common faieng, where in it is faid, that Whatforner is true, of what aw tho: focucrit was spoken, procedeth from the holic Choff . But those things, which be spoken by the motion of the holie Bhoft, cannot be altogither both of some effect, although it be of much leffe effect than the behemencie, where with the holic feriptures are furnished. Who will denie that the common fort of frones are adorned with

ous Concs ? But I returne to the matter. I find onlie one ionto who kind of men, buto whom the holie boarine must the bolie not be imparted; and they be fuch as derive and ferintures openlic flander the doctrine of Chrift. For he imparteb.

their owne Arength and proper power, and the

fame not unprofitable to our life, although they

map not be compared with the Arength of preti-

commanded his apostles, that they should not commit the heavenlie doctrine to dogs & hogs: which in verie oced must be understood of conterrut and outward derifion; that is then with Marth. 7.6. flanners and contumelies they raile boon true godlines. Which if they do lecretlie to them-Clues, to that they will heare quietlie, and will fuffer themselves to be admonished and taught, they must not be put backe from hearing the fame. Acither must publike preaching be left off for their fakes, which are open fcoffers, railers. & reprochfull verious when fuch cannot be driven amaie, bicause perhaps they be ouer mightie; left for one or tivo mens causes the whole people Moulo be defrauded of the food of their foule. De for therefore that onlie thele are to be remouch from the holie boatrine, from whence other men. of what condition focuer they be, must not be for bippen ; naie rather they must be exhorted to come veric often there onto. Ahole thinas which I have fooken, belong to the bluall and received ordinance of the church, fince I know that the fpirit hath sometime forbidden the apostles, and may now reffraine fome, that they preach not in forme places to those to whom other wife they had determined to preach which bicaule it is a worke of God, not of men; therefore it ferueth not to this purpole.

The eight Chapter.

Of Lots, whereby Gods counsell was afked ; and first of Vrim and Thumim; which were fo called, of charitie and perfection.



the feripture by questions and oracles. He faith, Looke In that It was the maner among the Debutes, to Judg. 1, alke questions of God : and he that would be verte. 1. mand anie thing, touching cither publike 02 weightie matters, he came to the preeft, who being apparelled with his Ethod garment, flood before the arke of the Lord. And opon his Choo were let twelve pretious fromes, wherein the names of the tivelne tribes were ingraven, to gither with the names of Abraham, Haac, and Iacob; and also all the letters of the Debrue alphabet. It behoused him that alked a queffion to turne his face towards the preff; and his freech thould neither be to lowd, as he might plainlie

Of Lots. be heard; not pet to lowe, as if he had onlie utals ed with his inward cogitations; but even in fuch wife as Anna praied in the first boke of Samuel, 1,Sam. 1,13 there it is fait, that She onelie moved hir lips.

Part. 1.

& faid nothing that might be heard. After this, the oracle was thewed to the pixel in this may ner . By the power of the holie Thoft, certeine letters appeared fouth, or thined boon the breatt, wherin the preft bid read the gracle or wil of God. And this was that Vrim and Thumim, which is fpoken of. Thefe be the words of Kimhi. But what credit thould be given buto him. I knowe not. Forit might be,that the fpirit of God gatte out his pleasure by the mouth of the prest, with

m 1.Sam.

cholen by

lots.

out those letters. 2 Touching lots, we have an erample in the first of Samuel, the 10. berfe ; for there Samuel inilleth that all the veovle foould frand by tribes. Dehimfelfe would pronounce nothing, leaft the thing should seeme to be done by his owne appointment : therefore God pronounced Saule to be king, poubtleffe not through his owne merit, but for the people fake, leaff they flouid frine Saule mas among themselves for the choling of him. The matter was permitted unto lots, to the intent that diffention might be audided. For if Samuel The cause had cholen the king boon his owne liking, they of letting. might have thought him to be led by fauour ; af fection. Againe, if the poices of the people thould bane taken place ino boubt but cueric one would

hane fanoured his ofone tribe: and being fo ma-

nie tribes as there were, they would harolie haue

agreed all opon one man. And theras Saule mas

of the least tribe, of lowe begree, & of bale parens

Sundrie maies were the lots in old time. Kim-

hi thinketh, that all the people from before the

arke. Rab. Shelomo thinketh, that fuch was the

tage; if he thould have beene cholen by anic other means, the matter might have been greatlic for Num. 16, 2. mached of all forts. Core, Dathan, Abiram, and o there of their felowes: firred by ledition against Moles and Aaron; bicaule they supposed them to have plurved the principalitie and preffhod by fraud and collufion.

Lord : for in beliberation and counfell of great matters, it behoused the magistrate or prince to stand before the high press. So we fee in the book Num. 27, 22 of Qumbers, that when Iofua was appointed to be captaine of the people, he ftoo before Eleazar, and the prest bled to make answere through Vrim and Thumim . So both Kimhi thinke that Samuel flood before the high preeft, and received the practe of Vrim and Thumimsthat is to fale, by those letters which were ingraven in the weti ous fromes of the @mon. De faith mozeover that the arke perhaps was brought thither: howbeit thefethings be bucertaine. Forthere is here no mention made, either of the preft, or pet of the

tribes were witten in feuerall ferols : which being theolone into a pot, were afterward bratone by the chefe preft. It maketh for Kimhi, that there is no mention made of lots. Shelomo followeth the common opinion, which is, that Saules election was done by lots : til ich thing was not frange from the vie & cuftome of the Jeines. Foroftivo he goats, it was choien Looke in by lots, which of them thould scape. By lots the Auch we land of Canaan was divided among the tribes; of lots as by lots the preffhod was appointed; by lots Io- mong the nas a Ionathas were found out; and by lots Mat- Tewes. thias was taken into the apostlethip; as we read Leuicie, 8. in the first of the Acs. Wherfore feeing lots were 1.Par.24,31 in fuch fort bled, commonlie among the Jelves, 15am.14.4t it thould appeare that Shelomo bid not thinke Ionas.1, 7, amille,in faieng that Saule was chofen by lots. Acts. 1, 26,

And whereas Kimhi faith that the high picelf. the arke of the Lord, and the Cphoo were prefent : me thinketh it is not agreeable to truth ; Forthearke at that time was in Kiriathiarim. And if fo be that the @phod were there, vet it fol loweth not of necellitie, that therefore the arke was also there ; for we may see how often those things were a funder. for when Dauid fled and 1. Sam.30. came to Ceila, he had Abiathar the preft to put on the Cohod, and pet the arke was not carrico with him in that flight. The fame thing was af terward done in Siceleg, when as pet the arke was prefent with him. But thou wilt faie that in the tert, lots are not named : I grant; but vet there is another word there of the lance liquificat tion. For Lachad firmifieth, To get, to laie hold on, and to attaine by confecture.

3 But what lots thole were I knowe not for (as I faid) there were manie hinds of lots. Cicero in his boke De disinatione faith, that Tohen kinns of one Numerius Suffecius hab cut in funder a flint lois. Cone, the lots made in an oke leaved out : & that at the fame time an Dlive tree bid fweat honic ; and that therefore a little cheft was made of the fame tree, into which the lots were call : thele mere callen Preneftine lots wind were verie famous in times paff. In Plautus we read of lots made of firre and poplar trees, which were cast into a veffell of water; and according as therie lot arole first or last from the bottom so the mate ter was becreed. Paufanias faith, that lots were fromt to be bone out of a pot made of clate; and that one Crefphon, in the bimilion that was made of Peloponnelus, to handle the matter that the field of Miffena might fall out to his there, he corrupted the prett Temenus; for he oxien others lots by the fun, but Crefphons by the fier : and therefore Crefphons lote being longer, before they were made wet, he obtained the feelb of Miffena, Darius the king of Perfia, in fread of lots, bled the neighing of a boille. And fome have observed the first arising of the fun.

erclubed from hea= ring the word of

con. wherein. the word of Bob, and the phile. errine bif=

maner of lots, as that the names of energy of the

losts. For either we doubt to whom a thing

Mould be adjudged, as in the division that is

The Common places

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what is to To vic lots is nothing elfe, but to do something, through which we may come by the knowledge of a thing that we knowe not. But all kinds of lots may be reduced to thee

Thice kinds of

made of feelds and pollettions; (thefe lots are called lots of dividion:) either we doubt what is to be done; and fuch be called confulting lots: or else the would faine knowe, what thould come to passe; and this is called dinination by lots. But it behoueth verte much to knowe, vpon tonon inhat what principle lots do depend. Foz to fair that principle they be ordered by fortune; that were a vaine lots bt: penb.

Lots ato:

thing : by divels, that is superstitious: by hear uen , and the flars ; that is plaine riviculous: wherefore they are ruled by God. For (as faith Pro.16, 33. Salomon) Lots are put into the bosome, but they are tempered by the Lord. And Augustine boon the 30. plaine theweth, that lots are nothing cife but a fignificing of Gods will, when man frandethin doubt. And digretting from hence, he faith, that predeffination and grace may be called lots; bicause they depend not byon our will of God merits, but opon the mercies of Goo. For with God, predeffination is eternall and certaine, though it fæme to come to paffe by lots. Ano to Honoratus he faith, that In a great perfecution, all miniffers ought not to flie awaie ; noz pet all abandon themselves unto perill; but those must be retained, which thall be fufficient for the prefent vie; and the reft to be fent awaie, that thep mapbereferued till a better feafon. But here hipat maner of dwing thall be had . Those must be retained (faith he) whom we thall thinke to be the more profitable, and better for the people which remaine. But if all thall be alike, and all thall face, that they would tarie and die; then faith he the matter must be committed onto lots. And in his bothe De doetrina christiana, he faith; If there happen to meet with the two pore men, whole need prefentlie is alike, and thou half not then therewith to helpe them both; but one thou canft helpe, there is no better wate than to peale by lots.

miren lots muft be b.

But we mult beware, that we come not to the triall of lots to braduifedly. For we must first vie other meanes and gifts of God; name lie, the spirit, the word, reason, and discretion; and not to deale by lots, except then necessitie Mall require. And it is to be counted necellitie, injenseener any thing happeneth, that may tend to the glorie of God, and to the edificing of his thurth, which thou can tenot reach but o by mans wiscome: or if thou canst, yet not without in curring of enuie and fuspicion: and so do bies then divide betweene them the inheritances. And the Romans, in times palt, bled to decide controllerties by calling of lots. Secondlie,

we mult beware, that nothing be bone rathlie: for the must come buto lots with great reues rence and religion. Thirdlie, we must auoid funerfition. Fourthlie, there must be no fraud nor deceit. Fiftlie, about lots we muft not ble the gowell, or word of God. But bicante we cannot easilie beware of all these things, Ierom upon the prothet Ionas, denieth that it is lawfull inanie wife to vie lots. Howbeit, there be fome which confer his meaning to be onlie of superfittious lots : but he plainelie condemnethall. and faith, that Whatforner is read in the holie ferintures as touching lots, must not be maine to an example: and pet the opinion of Auguffine was otherwife, (as I faic before.) Anothere is no banger why we fould feme to tempt God : for it ishe that ordereth the lots. But thou wilt faie; The Ifraelites had an oracle and Ephon, therefore what need had they of lots. In decether had to; and to had they Samuel for their prothet, who willed them in the name of Con to cast lots. Beda poon the Acts faith, that The election of Beda.

Matthias into the apostlethip by lots, must not Acts.1, 26. be lato hold on for an example. For he faith, that "he cram= as yet they had not received the holie ghost; in Marthiwhich when they had received, they bled no more as much not lots in the choling of beacons. Acuerthelette, be followed. 3 boubt not, but that both forts of election were appropried, and holicalike. And although they had not as pet received the gifts of the holie Chall, pet in their harts they had him. Deither toke they lots in hand, till they had first tried all other ordinarie meanes; for they faive that there were two men of equall goolines, judges ment, and worthines, wherby no danger might infine boon the choife of anie of them. But in appointing of deacons, there was no need of lots; feuen were brought forth, and they did chole them all. But if to be that fome part onlie of that number fould haue bene cholen, I boubt not but they might have cholen them by lots. But this in the erample of Samuel muft be followed: 3nbfing they, while lots were caffing, praied the Lord. lots they And Samuel faith, that the people from before the to son. Lord; that is, they reverentlie expected what the Lord would appoint. And we must note, that in the tert it is watten ; They ftill asked the Lord, when as yet they had not found Saule. De fait, (fill:) for they had first asked the Lord by way oflots, but were rebutted of Samuel, both to the intent they might revent, and that they might frand denoutlie before the Lord : which to do accordinglie, they asked the Lord by praier. But then they fought whether Saule was come, they tried not that by lots: for how could they have found him out by lots, who was hidden among the carrages. But at the praier of Samuel, Gob

the wed where he was. And here is to be noted

the wonderfull faith of Samuel, who knowing affiredlie, that Bod had appointed Saule to be king pet doubted not to commit the matter on to lots. Another perhaps would have faid : It thall not be to, perhaps the lots will fall out otherwise, and so will exclude this man.

Of forespeaking or foretel-ling; called Omen.

14, 9. Sometime prescribe bnto him= feife a figne.

Of Lots.

5 Ionathas,in the firtt bothe of Samuel the 14. chapter, verlethe 19, befred to have a figne 02 token to be thewed him of the Lozo; the Debrues interpret this figure or token to be on this fort. If they had laid; Let vs come vnto you that mould have beene a figure of mind, both balts ant and readie to fight : but contraviluile, if they had faid; Come ye vnto vs, that would have beene a figue, that they were alreadic discouraged and faint harted. And Ben Gerson saith, that Ele beginning of perfecutions coms from conquerours. Dowbeit this is onlie a contecture : for formetime it happenety otherwise. But this is no new kind of understanding the will of God. For fo in the boke of Benefis, Eleazar the feruant of Abraham made this to be his finne : The maid

Gen,24,14. which shall faie to me; Drinke thou, and afterward I will give thy camels to drinke: the fame is she, whom the Lord hath assigned to be the wife of my masters sonne. The Philistines also

becreed with themselves, that If the arke should be carried by wild and vntamed cattle, directlie 1.Sam.6, 9, to the lewes, they would take that as a figne of euill fent by God : but if it happened otherwise.

they would impute it but to fortune and chance. And this is to afke a figne, even that a mans ner of faith faith man be confirmed. But what faith bo I 18 to be con- meaner Bot the faith of Moles lawe, or the truth firmed by of the momets : for that bath beene fufficientlie fignes. confirmed befoze : butthere is fometime a certrine particular faith of fome thing not expelled in the wood of God; and therein confirmation by figures is often requilite. This we lie happened inthe hillone of Gedeon ; for he boubted not.

but that & D D would beliver his people from their enimies; but he know not that he himfelfe Mould be the deliverer : wherefore he was to bee

To tennot dod what it is.

confirmed by miracle. That Meffias would com, all men were sufficientlie persuaded ; but that Marie the birgin thould be his mother, that Boo had not speciallie promised : herebpon a sione man reputifite to be han : Behold Elizabeth thy Luke. 1, 36, cofin hath in hir old age conceived . Wherefore miracles are otherwile of force to confirme the faith, be it general or particular. And none ought to thinke, that Ionathas Did tempt God, in appointing fuch a figue buto himfelf. Forto tempt God, is to make a triall of his power, wifebome,

and will; and that, when there is no necellitie of the cale. Wherein the offente is bouble; first, bir after than, cause faith is wanting : secondie, for that it is 8, art. 117,

bone curioullie; when as neither necessitic, 1102 and part. 2, anic wofit both require. Augustine in his boke of confessions, the 16.

thapter, hath thele woods; When fromcs (faith he) are crauco, not for faluation fake; but to make a profe or triall. Dod is tempted. And in his both De vera religione, the 38, chapter, he faith, that There was no cause film This thould cast him felfe pointe heblong from the vinacle of the temple ercent for triall lake, which has been to tempt 65on, What it faren not thus with Ionathas : for first, he manted not faith; secondlie, he was led through necellitie, and great profit namelie that he might understand the will of Goo : he belee uco that all those things were ruled by his midh tie power, and that the tongs cuert of bigodie men were firred by to fpeake by him. And ther, fore it followeth, that The Philiftines voice was wow it hap. heard, as an oracle of God. For the government pened that of Bod is not reftrained to the elect onelie; but the solide the affections, fairings, and owings even of wic fines word ked men, are directed by him, to ferue his glozie, for an ora-Doubtles the Aegyptians were naughtle peo cle. ple; yet DDD wan their godivill towards the Exod. 11,36 Helves, at their departure out of Acgypt; loas they were content to lend them both garments, plate, and teinels, as well gold as filter. God tur: 1.52,17, 14 ned the hart of Absolom, that he thould not har ken buto the most craftie counsell of Achitophel. Bod ffirred by Roboam, that he fould not 1. Kin. 12.15 hearken onto the counfell of the wife and face men. For (as Salomon faith) The harts of kings Prou. 21, 1. are in the hand of God. To conclude, all our affeations, thoughts, and freedes are directed by his power: wherein, if Ionathas had not perfua: bed himfelfe, how could be have fought of taken a figure at the mouthes of wicked men . Certeinlie others knows not to what ond God will direct the fatengs and doings of men : Ionathas did

understand it by the inspiration of Gob. 6 This is not that kind of divination, which This kind the lexipture forbiodeth, iden it is commanded; of oluma= Letthere be no sochsaiers among you. Ierom forbidden. faith, that the wood (dimination) in the holic ferip: Deuc.18.10 ture, is alwaies taken in the worfer part. For thereas men be ouer oreote to knowethings to come, therefore manie quiles and illutions are ministred onto them. But feeing that things to co vivine come do depend bom certeine and necellarie things comcaules; therefore they appertaine not but o that ming of nes kind of distination which is forbidden. For the cellary cauecliple of the mone and lunne; and the traiection forbiden. on, oppolition; and meeting togither of flars is knowne to learned men, how they thall be mas

nie peeres to come, by reason of the certainte of

causes going before. Also things that common

Pag.63.

fuch beutes bio the biuell teach the heathen peo-

ple; as to observe matters, by the entrails of

beafts, by the finging, loking, & feeding of birds.

Wherefore they were charmers, fothlaiers, and

observers of such things. Pozeover, they had

entrails, and fothlaiengs, and fuch like: but that

naturall be those, which happen as unto sothias

ers, furious persons, and dreamers. All these

things are naught, bicaufe that part which below

gethonlie bnto Boo, is alcribed onlie bnto men.

But to come againe to the matter. This part of

were Oremen . Fort is a certeine foretelling.

which dippethout of a mans mouth with fome

furic. So the Komans, then they were minded

toffie, and leaue theircitie; and that the fan-

pern-bearer had fired their banner in the mar-

het place, and had faid; Here will it be best for

vs, that fpied was taken for a figne of good luck,

and a forespeaking of that, which should be in-

bood. So did Ionathas by the Philiftines words.

third they fpake bnaduifedlie, gather ; that God

would give him the bidoxic, and beliver them

into his hands. And certeinlie the Ethnikes in

bling this meanes were to be condemned; but

Ionathas not fo: for he was frired thereunto by

Goo, but so were not they. So Gedeon follow

dianites. But we muft followe neither Iona-

thas, no; Gedeon; tinleffe ine knowe for a cers

teintic, that we be moused with the fame fpirit

and arts of men, foretell things contingent, or

that may happen afterward ; wee fhall fufflie

and pulie be blamed. If eramples be agreeable

we must rather wonder at them.

than followe them. This caus

amples.

tion muff be vied in ers

with the common lawe, they thould pronoke

bs to followe them; but if they be not.

The Common places

Cap.9. The ninth Chapter.

Of Miracles; and what power they be of to establish faith and doctrine.

2000 9 3 p miracles two things 3n Judges. are frectallie to be confi chap.6, at Dered ; first, what miras the end. are; and becondic, how much, and in what

fort it is lainfull to alke them. As touching the first, the Debrue word is Pala, or Nipbla : from thence are beriued the nounes Nipblaoth , or Mipbleoth . By which the etymowords are noted Things fecret from others, by logie of reason of their woothines and ercellencie : Se- works. parated (3 meant) and woonderfull. The Greets ans call it Danua, of this berbe Danualent; ithich is, To maruell. The Latins call them Miracula, that is Miracles, bicause they are wouthis of admiration. They call them also Prodigia, Monttra of Portenta; that is Things prodigious, monftrous, or that are feldome feene: to let be understand, that by these thmas God ment to their, that formeribat thould come to valle, or be done about hope or expectation contrarie to the common order of things. Wherefore lieing that soirectes miracles are done bevond the nature of things, greatle they cause admiration. And certeinlie there are extolled. berie manie miracles, which are made famous by witters : as the temple of Diana in Ephefus; the tombe of Artemifia Duene of Caria; the huge image of the funneat Rhodes; the wals of Babylon, & agreat manie other fuch things. Wherefore Augustine in his 16. chapter against Augustine the epittle to the Manicheis, whote veric wifelie; I call a miracle whatfocuer appeare th to be hard t bubluall, about the hope or reach of the work berer. Dut of which words may be gathered a generall certeine large description of miracles. And befeription fince it is faid, that a miracle apperetty; thep of miracles. may inflie be charged, which feigne transabe grantibe transation, a will have it to be a miracle, which flantiation cannot be confirmed by the holic feriptures: a frigner and feeing it appeareth not, or is feene, it ought

2 After this generall and large description, let be appe, that of miracles fome be true, and fome be falle : and falle miracles are laid to be falle mirathose, which either be not that, which they appeare cles which to be; or if they be, yet are they not dome by anie they be. Supernaturall power, but by the power of nature, although it be ferret. And this may the and gels cither god or bad, do the maner of wates. there was For Comtime they applie the powers of nature, ner of walk which are throughlie knotone, buto fome mat boone.

not to be called a miracle.

Of Miracles.

1.184 applie ter of substance : by which is ining togither of eng of mat = matter with causes efficient, effects do followe; ter with the and that in a maner bpon the fudden, thereat cause efficis the beholders cannot but wonder. The divels knowe, that of things putrified, are ingenozed frogs, worms, and forme fort of ferpents; fo that beate in certeine begrees be aboed therebuto. Therefore feeing it is not hard for them to conple thefe things togither, they ow to fometimes, to the intent they may beceive men. And by this means Augustine thought (as he hath waits ten in his third boke De trinitate) that The force

Augustine.

humojs.

rers of Pharao bid the fame thing which Mofes did. Poseouer, the Airring by of fpirits, of hu-2. 23p ftir= more, & bloud in men, do berie much annote the ring pp of bodies of men; thereby the hourible figures. bloud and images, elikenelles of things, which be kept in thele, are moned before the phantie imagina tion, and in fuch ower, as the troubler of the fpi rit both knit them; wherofarile fundic & manifold figues or visions: which thing we fee other, tibile in placentike folke. And the matter may be brought to fuch a palle, as the thapes and images, which are kept within, may be renoked to the outward fenies, whereby he that fuffereth fuch things, both thinke that he leeth and fee leth those things, which are conversant in his imagination or phantic; when as in verte bed there is no fuch thing outwardle bone.

fathioning of airie bodies.

Dowbeit, their kind of miracles may be rather counted among the number of illufions, than of miracles. Also it commeth to palle, that thele fritts by their power, ow fathion certaine bodies; fomtimes of the aire or other elements, fo as they may ferme altogither like buto mens bodies, and under them they appeare to whom foener it liketh them. So came they fometimes buto Abraham, Lot, and other of the fathers. Thefe things (if we fpeake propertie and plaines lie) are not perie miracles, but in our reason ano indocement there is no let but they may be fo called ; pea and commonlie juglers are fait to do miracles, when as nevertheles they place on lie by the numblemelle of the hands ; oz elfe when by a certaine power of naturall things, they present wonders to the beholders eics. 3 But oftrue miracles this is the Definition:

A miracle is a worke hard and not bluall, done

by the power of Bod, abone the power of anie

creature; and wought, to the end it may cause

the beholders to wonder, and to confirme faith

towards the word of Bod. Wherefore the mat

nelle and univentednes; the efficient caule is

the power of God which patieth nature created;

and the end of them is both admiration, and al

to confirmation of faith. And that we might not

boubt of the cause efficient, I thinke it best to

ande, that that power of God, which goeth who

28 Definiti= on of true miracles.

The mat= The forme. ter of miracles, is works; the forme, is hard The effici. zut caufc. The end.

of Peter Martyr. lie beyond the power and Arcnoth of nature. mult fometime be pnderstod of Gods owne working; and fornetime of that which he both by angels, 02 by men; and that in fuch maner, as thall be afterward beclared. Werewithall I will toine the fateng of Augustine in the place Augustine. before allenged against the epistle of Manichaus, the 26. chapter; Piracles would not mone, buleffe they were wonderfull, and wonderfull they mould not be, if they were things accusto: med. Witherefore, as they fate, that of admiration frang philosophie, which Plato thought to faith combe the rainebowe, and therefore the daughter of meth not of wonder: even so we may believe, that faith, but is conthich cometh of the word of God, although it do firmed by not otterlie fpring of miracles, pet map we be them. leue that it is confirmed by them. And there fore Augustine in his 12. boke of confessions, the 21. chapter faith; Ignorance is the mother of inondering at figues, which admiration is an entrance of faith unto the children of Adam, inhich had forgotten the , D Lozo. By this fentence he teacheth, that men hauing forgotten God, had an entrance and wate bnto faith bo

the wondering at miracles. And trulie foit is. For we know not the will of God : but he (as he is god) hath ovened the fame to his prophets and apostles; and that they

might moze profitablie veclare it unto vs. he gave them the gift of his wood. But bicaule he knew that mortall men are ftrangers + aouer. fartes to his word, he granted the power to do miracles; to the intent that those things, which he would have his mellengers to speke profitablic, might be the calilier belieuco . That the confirming of faith cometh by miracles, Marke wit nelleth, which laith in the end of his golpell; And Mar. 16, 20, they went out preaching euerie-where the gofpell: and the Lord wrought with them, and confirmed the word with fignes that followed. And hereby it appereth, how mete a confirmation this is, in that the promiles of God depend of no other thing, than of his will and power. And the fignes of miracles which we now weake of . do give a sufficient testimonie of his power, bicause they do so far erceed the order of flature: and they make us affured of his will, for they are the weo, through the invocation of his name. and by his grace and spirit. Wherefore Augu- Augustine, fline in the place abone alleoged, against the epi ffle of Manichaus, witeth, that miracles win authoritie to the more of God; for he, when he bid thefe , feemeth to have given as it were an earnest-penie of his promifes. Peither must me natte ouer thele woods which Augustine hath in the 24 treatife opon Iohn; that Wiracles con Biracles fill not in the greatnes of works. For otherwise thanh not of it is a greater worke, to gouerne this univerfall the great. composition of the world, than to restore unto a works.

19. u.

blino

Indgo, 36. co a forcipect, when he fought againff the Maudhen it map be lamfull to imirate 30= that they were. Hog if we will by the reasons nathas.

Pag.62. lic change, may be forefæne by probable fignes:

as a bilcale or death map be perceived by a phys fician. But things contingent, thich are called Things contingent vnokeorvalw, and which fivale equally as wel one wate as another, are not forefæne but of Goo on are fore: feene onlie lie. For he alone knoweth to what end and purof Bod. pole cuerie thing tendeth : wherefore they that profeffe fuch fkill bo commit facrilebge. Panie

among them from the fame scholmaster, but ning upon bicaines, lots, prothelies, and oracles. Cwe prin-Cicero in his bolic of biumation, reducethall cinall forts of imperitie thefe to two forts, For fome he faith are natw rall, and some artificiall : and that those be artitions dinis ficiall, when as knowledge is gathered by the nation. marking and obseruing ofcerteine things, as in

Looke in t. Dinination which Ionathas followed, is called in But. 20,31. Latine Omen, which (as Festus thinketh) is as it

lies.

Of Miracles.

Bn other

Part.1.

blind man the fight which he wanteth. 4 Ehele things being berlared, it relieth, that we divide miracles into their parts by fit diffributions. Some of them are wonderfull, biffmerion cuen for the thing it felfe that is done; for that of miracles. they appeare to be fo great & frange things, as the like cannot be found in the nature of things. Such was the flatena of the funne in the time of Iofu. 10, 13. Iofuah; and the turning of the chanowe therofin Efaic. 38, 7. the time of Ezechias; the conception and thill Exod. 16, 13 birth of a Virgin; the foo of Danna in the wil berneffe; and fuch like. But fome are miracles, not in respect of the nature and areatnesse of the thing which is done, but by reason of the waie and means that is vied in the working of them: 1. Xin. 18,45 as was the clouds traine of Helias; the budding Num. 17, 8, of the flowers and fruit in the rod of Aaron; the Iohn.2, 9. thunder of Samuel; the connecting of water into wine; and other like. For fuch may be done naturallie, but pet they were then miracles, bicause of the maner whereby they were done: that is, not by naturall causes, but by the will and commandement of the right cous.

Zigaine mi: There is an other divition of miracles: bis cause some of them on onlie mone admiratibiffingut. on; as did the lightenings and thunders boon Exod. 19,18, mount Sinai; the turning of the funs shadowe in History 8, 8. the time of Ezechias; the transfiguration of the Matt.17, 2. Lord open the mount. And some (besides the wonder of them) do bring a prefent commoditic buto men; as when by Aarons rod, brinke Exodit, 6 mas ainen out of the rocke; then Manna reig: Exo.16, 13. ned downe from heaven; & then the ficke were healed by the Lord and his apostles. Somes Mar. 16, 18, times miracles bring punifoment and harme to those that offeno, as when Ananias and Za-Acts.5. 5. phyra vict at the words of Peter; when Elymas the confurer was firthen blind by Paule; and tiben by him others were delinered buto fathan Acis.13,11. tobe tomented. Percinallo miracles are die moco, that fome of them are obtained by mate Miracles ers. Forfo did Elias and Elizeus; namelie by are againe praier they reffored their dead to life; Mofes, by Diftingut. making intercellion for Pharao, beliuered him 1.kin.17,22 from frogs and divers other plagues. And other Ex.8,12,30. miracles are wought by commandement and authoritic: Iolia commanded the funne to ffaie lofua.10,13. his coince; the Lord Jelus commanded the Matth.8,26. winds; and Peter faid buto the lame man, In Acts.3, 6. the name of Ielus Christ rife vp and walke. And there be some other miracles done, and vet neither by praier nor by commandement; but come of their owne accord, the righteous themfelies being otherwife occupied : cuen as then the shadowe of Peter, as he walked, did heale the ficke; and when the handkerthers that came Acts:19,12. from Paule cured fiche folke.

5 Lafflie, Augustine in his 83. boke of que: Augustine. Stions divideth miracles; to wit, that some are

The Common places done by publike fuffice : that is, by the fable Another and firme will of God, which is counted in the partition of mould as a publike laive. By it God would that mirades. his ministers; that is, prothets and apostles, in meaching thuld worke miracles. But other mis racles be done by the fignes of this inflice: as then the wicked, in the name of Goo. and of To: fus Chrift, ow worke anie miracle; which is not ginen, but in refrect of the honoz and renerence of the name of God which they ble : not that God, or nature, or anie things created, are delirous to pleasure them. Euen like as then one A fimile hath privile conneces awaie a publike leale or tube. writing, and by meanes thereof extorteth manie things, either from countrie men, og from citizens; which things are not given, but to the feale, which they acknowledge to be the minces ormagistrats : cuen so he, which followed not Marko, 38. Chiff, pet did he in his name caff out divels. Ehirolie, those are accounted miracles, which are done by a certaine minate contract, there by forcerers on bino themselues to the binell; and the dinell to them: but thefe are done neis ther by publike inflice, not pet by the figures thereof: but onelie of a certaine private compact. Dowbeit, we must note, that the miracles of the third fort, are not firme, nor pet do certeinliccome to palle. For we read in the 19. of Ads,19,13. the Acts, that the children of Seeus would have caft forth owels in the name of Jefus, whom Paule preached: but the binell faid to them: leius indeed I knowe, & Paule I knowe, but what ye be I cannot tell: which having spoken, he set ypon them. And as touching the third kind, the act of Cyprian, which he did before his connerti Cyprian. on confirmeth my faieng. For he attempted to bewitch a godie maio to incline to unlawfull luft; which at the length the divell told him that he could not being to paffe for him.

Cap.9.

6 But we muft note, that thele miracles, which are done through a private contract, are not veric miracles; but do belong buto that kind which 3 mentioned before the definition. For although fometimes they be verelie that, They be not which they feeme to be, pet are they not mira beriemira. cles inded. For who doubteth, but that it was cies which verie fire which confumed the cattell of lob; noth. and a berie frome of wind, which by theowing lob.1.16. boime his houses defroied his children . Dea and 19. and Augustine affirmeth, that those screents, Augustine which the forcerers of Aegypt brought forth, were not illusions, but berie serpents. For the historic reporteth, that when they came to the third miracle, the wife men faid; This is the finger of God : & further, that now their cunning failed them. that they could no longer do thole things, which Moles bid by the power of God. This doubtles is a token, that they wrought

till that time contended with Moses in verie things, and not in illusions. But some will faic; If it be fo, that things wrought by the binel a the forcerer, be fometimes even as they fæme to be: 3. Thefis, 9. wherefore is it written to the Theffalonians, of antichitt; that Bo him berie manie hould be fignes bene deceited through his falle fignes and wonders? by antichia Perconto ive must answere, that there may be alic; in facing that a thing bone is a miracle, whereas it is not, and not in the thing done, when it is as it appeareth. And August. answes reth; Signes and iwonders are called lies, either bicause they will appeare to be, and pet be not ; ozelle bicaule they lead men buto lies : foz antichnit, by fuch fignes, will feeke nothing elfe but to occeive, and dive men to believe falle things. And this is no new or Arange thing. that a cause thould take either his name or propertie of his effect. But that things feme to be, and are not, may two maner of wates be taken: either when among true things some counterfait are mingled, oxclie bicaule they be let forth

for miracles, when they are no miracles.

7 Another boubt there is to be refolued; name Looke in lic, that the power of Bod, which palleth nature, Sen.6.14. bleth either angels or men, as well god as enill, and 33, @ to do miracles. Wherebuto Lantwere, that it chap.30, bleth them as certeine infruments, & fomtime perfe 32. both miracles at their defire, waicrs, and fute. Bob vieth men as in= without anie outward labour of theirs: & formes to doo miracics.

fruments time he will have them to put to their worke or ministeric. For Moses out strike the lea, and the rocke with his rod; That touched the leavers, Exod.7, 6. and announted the cies of the blind. But it muft Exod. 16,13. be understoo, that there be two kinds of instrus Marth. 8, 3 ments. Some are fopzepared, as although they lohn. 9, 6 ments. Some are fopzepared, as although they be not the chiefe efficient caufes ; pet are they a great meanes and furtherance to bring the thing to effect : as iron to cut hard things, and medicines to heale a difeafe; ithen as neuerthes les they are but infirmments of the workemen. But God vieth other kind of instruments in the doing of miracles, which in their owne na-

ture, have no firength to bring to effect. For what force had the rod of Moles, to binibe the fea ? What force had the shadowe of Peter, to heale the ficke ? Merelie nothing, if thou have respect to the nature of them. Therefore the infruments, which God bleth in thefe miracles, ow of their owne nature, either bring no belve at all unto them ; or fometimes rather thev let Num.21, 9. them : as the beholding of the brasen servent;

2.King.2,21. the falt of Elizeus; the water of Elias, which he 1. Kin. 18,34. poward on the burnt offering; & the claie which Iohn. 9, 6. Chaiff put to the cies of the blind.

Wherefore, ithen miracles are don by inffru ments of this kind, which do nothing helpe, pea rather bolet; the power and might of God is much more let forth. Dea and Chaft allo, to the

intent he might teach bs , that naturall power both nothing further berein, faid buto his mother at the marriage; Woman, what haue I to Iohn.2, 4 do with thee? Pot that he ment thereby to be; presse the authoritie of his mother, but that it might appeere, that the nature, which he had ta ken of hir, was not of it felfe able to make him worke miracles. Wherefore fixing God bleth both men and angels, god and bab, for to do mis racles ; and that those things are sometime be nefits, and fomtime punifhments, whereby men are either punithed of holpen; we need not make ante doubt, whether God do punith by his god angels,orno. For it is eutoent enough, that by angels, Sodom was beffroich; by an angel the Gen. to. 1. hoft of Senacherib was flatne; and that David 2,Kin.19,35. faire the angel with was minifer of the plague 2. Sam. 24,

8 But Augustine byon the 78.pfalme, Bouls mberber teth, whether Goo hath be cuill angels bon mir Gen bleet.

against Ifract.

read it in the holie feriptures. Do more trulie ill angels. have I : bnleffe we might laie, that it mofited Paule, to be tomented by the angel of fathan: 1. Cor. 12,7. and that he therfore belivered fonce buto fathan, I,Cor.s. 1. to the intent their foules might be faucd in the Date of indgement. Bowbett Augustines quefti Augustine. on bath not refrect buto this; but to knowe whe ther plaine and embent good turns, fuch as be the gifts of healing, prothetieng, tongs, giving of foo, fetting at libertie, and fuch like, are miracu loullie bellowed upon men from God, by the ou uell or his angels. Therein I thinke (as Augufline both) that the Criptures no there tellifie anie luch thing. And pet is it cuident, that as well the godlic men as the ongodlie be tempted, punithed, and moleffed by cuill angels; howers it after a fundite fallion. For, as Augultine laith in the fame place; there be after a fort two flocks

racles, whereby men haue immediatelie receis the between

ned some benefit: and he saith, that he hath not meads the

him leauc; as we may perceine by lob. Diher: lob.1, 12. while God luffereth the goolie to be græncullic afflicted by the divell, to the end his grace Chould be the more famoullic extended towards them. But then Augustine erpoundeth the words

of men; to wit, the wicked and the goo : the god

are the flocke of God cuen as the wicked are the

flecke of the divell . Therefore against the wice

ked, as against his owne, he dealeth more at li-

bertie : he disquicteth them, he belubeth and in

treateth themill, as in his owne right : sno pet

can be not beale beyond the preferret measure

appointed him by God . But againft the flocke

of Chill, he dare do nothing, more than GDD

himfelfe fomtime for diuces purpoles dooth gine

of the plaime, he boubteth whether the plagues Plal. 78.49. of the Acgyptians were brought in by a good anv gel, or by the binell : and at length he the weth. that the plague and destruction of the first borne,

not before by illusions, and that the forcerers

against himselfe. For forcerers, by the binels

helpe, Did withfland Mofes, when as they did the

fame things that be bid. But if fo be the plagues

were lent against the Aegyptians by cuill and

acls, and vet the forcerers withfloo the fame:

then fathan femed to refift fathan: neither could

the forcerers have trulie faid, that their power

failed them, and have tellified that it was the fin-

god around: bicaule the things done by the los

cerers, were done by the power of the divell.

plagues buto Coo, where he faith : While all

things were in quiet filence, & the night was in

the midft of hir course, &c. And in the 17. thapter

it is watten, that the Acgyptians, being among

those plagues, especiallic when they were opposed

fed with barknes, were to difquicted with horry

ble berations of mind, and berie terrible fights,

as if most ouglic and discomfortable ghosts had

bene continuallie converlant before their eies.

and about their phantalic; which budoubtedlie

might be done by the lending of cuill angels, as

the plaine both mention. Also their hart was

hardened, and their mind was obstinatelie bent

cueric date more and more against the Afrachits:

and that fremeth to have pertained to the fen-

ding downe of cuill angels. Therefore thefe two

places might be calille made to agree, by aferi-

But in my indgement, thefe things have no

aer of Goo which wrought.

Of Miracles.

m hether by ill an= gels,o; by

thich buto him is naturall. Forthereby be is able to applie the fixes of things, and the wee hing causes to the matter prepared; and, as touthing the fight of men, to worke marucilous The vinet things, But those things, where will God afflice by natural ted the Aegyptians, were don by his clone most mightic power, though the infirument of the moorke binell: therefore it is no marnell, if the forcerers firanae failed and verceized the most executent power of the finger of Coo. Butthe boke of Wilcoome, the 18. chapter, fameth wholte to afembe thefe

things. verfe. 15.

verfe. 14.

The Common places Cap.9. may be aferthed to the ministerie of the binell. bing the places, which are fooken of in Gro. The places ous, to good angels; and the terrible fights and of evolus hardening of the hart, to the lending of the cull are agreed. and that all the other plagues must be attributed to good angels: whereby as well the lawing of the boke of Croons; as of the plalme, map frano as anacls byon them; whereof the pfalme now ab ther be. But as touching that plague of the first leoged maketh mention. 9 But læing that God (as it hath bene ficher The nomer bome it is written in Groous bnder the name of ed) bleth for the working of intracles, both suill of booing Exod.12,12 Con; In that night I will paffe through Acgypt, and good angels, and men ; godlie men ought mirades and will finite, &c. 1Bv thefe words, that deftru not therefore to be agracued, bicaufe this power maket not ction fermes to be attributed either to God, or to is not oftentimes given buto them. Foz they better or the plagues a good angel, and not buto the dinell. Holubeit are not for this cause of anie worke condition woods. that ooth not much moueme : for although it were done by the ministerie of the diucil, vet the than others, to whom the working of miracles punifyment muft be aferibed onto Cod. Foz is granted. For the Lord faid buto his difcilob, when he was bereft of all his gods and chilvies, when they returned from their amballage: been, pet he fato; The Lord hath given, and the Lord hath taken awaie. And that which was ere cuted by the direct he faid mas don by God. But forme obicat, that if we thall aftiome thefe things but o the binel, then may be fame to have fought

Reioice not in this, that spirits are subjected vn- Luk to to to you; but rather reioice, bicaufe your names be written in heaven. Some there be to defirous of an abial. thefe things, as to worke fignes, they feare not ming of to vie the helpe cuen of the dinell; and ercuse agnes the themselues moer this pretence, that God him bour muft felfe, about the working of fignes, bleth fathan; not be pled. in following of whom they face that they om well: fo far are they from confelling themselves quiltie of offense. Further, they face that Paule belivered certeine to be vered of the biwell; and that therefore they also may ble his ministerie. But what maner of men (I belech vou) bee

thele, which would have it lawfull for them to do as much as is lainfull for God : God is the authoz of allereatures, wherefore it is no maruell if he ble them all: but it is preferibed buto by be the lawe of Goo, that we thould not do it . And to imitate God, is commended buto bs. fo long as we be not contrarilie commanded by his lawe; otherwise be himselfe will revenue his owne inturies. But wo will fair that it is law It is not full for private men to do that which God both ! lawfull in God bled for his owne factifice the beaft prepa: all things red buto Baal, and the wood dedicated buto the foot. fame (poll: thall cuerie one of be therefore eate Inde.6.25. things bedicated buto idols. The rule of our life is the word of Ocd : wherefore to imitate him we must not be led, ercept so much as the laive both permit. We hath made the fame lawe, not for himselfe, but for men, to the intent that they Mould make their life agreable onto it. Therefore it was lawfull for him to require of Abra- Gen. 12, 1, ham the facrificing of his forme, which is not lawfull for anie of be to require of our friend. Paule and other aposites had cuill spirits subject 1.Cor. 5. 5. bnto them, and by them it was sometime lawfull buto them to punish the quiltie for the furtherance of their faluation: inherefore they to whom fuch a gift is not granted, ought to ab-Came from exerciling the fame.

10 Pow then the vie of the power of enill fpt: rits is of two forts : The one is with authoritic, and that belongeth charlie bnto Con : alfo it belonged onto the aroffles and holic men of the

primitive church: but the other confideth of compact and obedience, which is beterlie forbit 1.Cor.6,14. Den buto men. For what fellowship can there be betweene light & darknes, betweene God and Belial? For which caulothe forcerers, and who focuer ginetheredit buto them, cannot be erculed : nais rather they are by the laws condemned to be guiltie of inperfition a ibolatrie. Deis 10 hy God ther is it to be thought, that God hath forbidden

forbad us to bie the Diuels help in obtai= ning of fignes.

fould not by fuch water run headlong into des frenction : for thereto at the length tendeth felow, fijips with fathan. For the divell is a lier, and the Iohn,8, 44. father of lies; & he is also a murtherer, euen from the beginning, as Chaff hathtaught. Where: fore let this be a fure faicing ; which also the Scholmen, in the fecond bothe of fentences. Dis flination the eight, and among them speciallie Thomas, vea a the ancient fathers, confirmed, that If to be weathe anic thing which goeth become the power of man, we mult alke it of God onlie: which thing they that bo not, bo fall awaic as runnagates from the faith, worthip The incon- pingereatures in fread of God. I would to God both the clo fathers and the Scholemen had re-Rancie of mained confrant in it; who afterward forgets certeine of the fathers ting themselves, I knowe not how, have conand fehools fented note to the invocation of faints, and have men. instituted a fort of exorcists or confurers to the

carcales and relichs of bead men.

thefethings, but for verie infleaufes, and those

not unprofitable unto us: for boubtles he urous

beth that we frould not be deceived, and that we

These being indued with no peculiar gift of miracles , do with most granous commination ons, as much as in them lieth, impericultie ab ture diucls: beliring of the faints, which are alreadic dead, to brine out cull fririts from fuch as be possessed. But these spirits, if they bepart at ante time according as they be commanded; petiher do it not against their will, but do diffemble obedience to effabliff idolatrie; it is no leffe liking buto them to poffeffe foules, than to Augustine. toment bodies. Augustine in his tenth boke De cinitate Dei, the 11. chapter theweth, that Purphyrius mote puto Anebuntes, that certeine forcerers were to accustomed to terrific divels

with threatenings, as they faid, that if they

wends not an those things which they were

commanded, they would firthe beauen tearth

togither, and all to rattle them. Who feeth not

here the fubtilities of the binell, that faineth him-

felfe to be afraid of folith and riviculous contu-

rations : But about thefe things we have beine

. hoonerie

ouer long. 11 It is good for us note to returne to the cramination of the last part of our definition; where much areg. in it was faid that intracles are don for the conthen faut. firmation of faith. And it may fame not a little to make against this clause. That we ought not

lightlie to gitte credit unto miracles, bicanfe they may give an occasion of erring. And there: hence is derined no fure kind of argument, but verievangerous; and this is protted by mame places. First, the Lord faith in the 2.4. of Matthew.that Falle prophets in the latter daies thall verfe. tal fo deceine men by working of tignes and miracles, that if it were possible, the very elect should be deceined : which fentence Paule to the The a.Thelize 4. falonians handled more at large. Alfo we lerne out of the boke of Eroous, that we Moulo not give eredit buto figues. For the forcerers of Pharao did for a space the same things that Mofes bib. In Deuteronomic allo it is commant Deut.11, 1. bed, that we must not believe a project, though he worke fignes, if he drawe the people to toolar tric. Therfore fæing miracles may be wrought as well for the defending of falle boarine, as for the true; they must not be indged mete to confirme our faith. Dea, and Augustine firthe 16. chapter De cinitate Dei worte ; Trangels require facrifices to be done unto them, and do inothe fignes; and contraribile, if others thali teftific that we must facrifice unto Cod onlie, and vet those worke no miracles, we must believe these, and not the other. The fame Augustine against Fautlus , as touching the Manicheis faith; Die worke no figures, whereby we found believe you; pea and if ye did, yet thould we not beliene you. Wherefore we must binderstand that intractes Wiracles in berie ded are not lufticient to confirme faith, alone are For it behourth about all things, to make triall to confirme of that bottrine, which is brought; and that by faith. the testimonie of the holic scriptures : inhercon Doctrine toif it agree, we muft belæne it enen without agreeing figures. But if miracles be aboed, the belietters with the are Will confirmed the moze: and they which frequences have not as pet believed, are at the least-wife found with made the more attentive, and the waie to be out figure. lieue is prepared for them.

12 Diracles alfo are after a fort like bnto fa: Diracles craments; for both of them are abord as certaine refemblice feales buto promifes. And even as miracles pro of facrafit not, bileffe there be first a respect had bito ments. the doctrine; to likewife the factaments bring no commoditie, but much hurt, onlesse ther be received with a pure faith. Both of them ferne to confirme faith, but none of both is fufficient by themselues. They doubtles are blessed, and to be praised in died, which belieue without the helpe of miracles : for Bleffed are they (faith our Lord) Iohn. 20,19. which have not seene, and yet doo beleeue. And pet for all that, the confirmation by fignes mult not be despised. But thou will sapperhaps, wee ing they are to profitable to confirme faith, who bio the Lord in Matthew the ninth and 11. thap: Matth 9, 200 ters, and in manie other places, charge that thep Mould not be publiffed ? Wante causes there

were. He would first hauchis doctrine to bee:

Pag.68. mhe the Lojo foj= bab his miracles to be pub: lifteb.

picached, afterward miracles to followe. But if he had permitted buto fome, whom he healed. Araitwaie to publish abroad that which hee had bone; then thould not bottrine have beene totned with that spreading abroad of the miracle. freing they were not as pet instruced in godli nes. De did this allo, leaff he might feme to be held with a baine defire of world ie glozie: thereforche mould by his owne erample drawe bs awate from the fame. Morconer, none knew better than himselfe, what they were whom hee healed; and he would not lufter eueric one to publish and preach his miracles : wherefore hee for had diners, that they flould not do it.

further, he lawe that it would come to palle, that the wancring and inconfrant multitude movelo not be leady a bare and flender fame of his miracles, to belieue the true f fincere faith: but would rather occree unto him worldie honours + aquancement, which he himfelfe fought not for. And this is berified in the firt of Iohn. inhere it is insitten that The people bicaufe thep had received of him the loanes, would have made him a king. Lafflie, he would not ffir bp against himselfe the rage and enuie of the high pacifis, of the feribes and pharifies, more than the frate of the time would luffer. Therefore in the ninth of Luke, when in the transfiguration, he had thewed to his apostles a demonstration of his glozie, his commanded them not at that time to publish abroad that which they had feene. Quen he alfo (when by alking what men thought concerning him, he had wrong fro Peter the true confession, wherein he affirmed him Mai. 16, 20. to be the forme of God) charged that they flouid not tell anie other, that Jelus was Mellias. Foz they were not then to well cliablifhed, as if they flould have force abroad fuch things, they had being able by ant testimonies to confirme the fame in differing : and to be thought meete, that they flouid tarie, till they were more fullie instructed. We would not that the truth should be tholic put to filence, but vet he chofe a fit time for ovening of the fame. Wherefore it is not there by rightlic gathered, that miracles are of no force to confirme faith, bicaule Chaft fometime forbad, that they thould be published: fæing that commandement of the Lord had respect onlie to the choling of better occasions and not buto verpetuall filence.

12 Laftlie, there is another thing, which fee meth to hinger that part of the definition. Forit femeth, that faith cannot be confirmed by miras m: frether cles, fring they require faith, will have it to co fore or followemira. befoge them. Fogin Matthew the 1 3. chapter it is mutten, that Chaff bicaule of the incredulitie cles. of his owne citizens, wrought in a maner no mis verfe. 58. racles: 4 Marke andeth, that he could not. Where forc it should fame, that it must rather be faid,

that miracles are appointed and established by faith; feeing if faith be not prefent, as the cuar geliffs do faie, miracles cannot be done. 3 an fivere, that they which by praiers will obtaine miracles, muft after an accultomed and iuft maner be indued with faith: for those praters are counted baine, which leane not byon faith. But if a miracle be given, nothing letteth, but that faith which is begun, may be firred by and confirmed. Moreover, this must we be aftired of, that there roote in 2 is no let with Goo, but that he map give mira bing chap. cles onto the onbeleuers; vea, he hath often: 4,001630. times given them, Undoubtedlie Pharao and the Goodfien. Acgyptians were unbelæuers; and into know times giethnot, that there were verie manie miracles uchmiras dome onto them by Moses? Chaif likewise did bubles= then thew the miracle of his referrection, when ucrs. all men in a maner despaired of his boarine and truth: wherefore nothing letteth, but that faith may be confirmed by miracles.

And for that cause, as we have late, they which by prefers labour to obtaine fignes, do labour in paine : unleffe they have believed. for praices without faith, are of no balue with God : and this That hath manifefflie taught in the 17. mapter of Matthew. For then his disciples verle. 21. coulo not heale the lunatike thild; the cause ther of being bemanded, hee laid that it happened by reason of their incredulitie : ichose answere mas Against nifettlie beclareth, what we must inoge of these exoscilines erogeifts or commers, which indemour to drive conditions awate binels at the fepulchers of the faints, and of bit men, at their rellicks. All things be there done fained Lookepart tie. The bear are called boon without faith; and 4.63.8.9. the divell maketh dalliance with idolators; far arr.8. ming to have faith, to the end that damnable woy pallieth Chippings may be fill continued: which is theres with too. fore manifest, bicause those croseits being most laters. buyure, no all things there without faith. Origin bponthe 17. chapter of Matthew waiteth ve Origins rie well against this abuse; If at anie time laith opinion of he) it behougth be to helpe these men, let be not talke with the spirit, by adjuring or commanbing, as though he heard bs ; but let bs onelie perfeuere in giving our felues to praiers and faflings. These words spake he even then then the innocation of the bead, and worthipping of rellicks were not pled in the court. What would be at this time faie, if he should fee the madnes of our age . But to returne to the chafe voint of the boubt. Timore that faith goeth before miracles; as touching those which obtains them by praiers. but not as concerning them which frano by, and have not vet believed the preaching which they baue beard.

14 But let vs fe by what meanes miracles map formetimes be done by wicked men. For there be some, which thall fate in the latter time; Haue wee not cast foorth diuels in thy name? Mitt.7,22.

Part.1. Of Miracles. Haue we not prophefied, &c? Into thom thall be answered ; Verelie Itaie vnto you, I knowe you not Ehrie unboubtedlie in working of miras cles (as it fæmeth credible) bled praiers, but pet being bestitute of faith iwere neither instiffed, no; belonged to the kingdome of God. Wherefore it fremeth to be no fure argument, that praires poweed out without faith are not heard. But we must note that ill men, which by pracers have obtained miracles, were not ofterlie without faith. This kinds for me find, that there be thise kinds of faith;

The first is a faith that consisteth of the opinion of faith. and perfuation of man, whereby those things that Looke in be watten in the holic feriptures are belieued to 11,berl.9.

be no leffe true, than are the histories of Livie, Sucronius, and those things which are now with ten of the new ilanos : and this kind of faith, in respect of manie things, is common both onto Aurks and Tewes. There is another faith, ither by we being infpired from heaven, bolinelie and effectuallic cleane to the promife of Gods mercie; and boon this faith doth our infification confift. Finallie, the third faith is called the with what faith of miracles, whereby we are neither than faith thoir be indued ged, nor made one haire the better. For it is a by whom mouning of the fpirit of God, whereby men are firred by to defire miracles, altogither belie Con booth uing, that it is the will of God that those should be done, a that the thing required Chould have fucceste. Therefore while they cleave buto this faith, fometime they obtaine their request. Which I therefore fpeake, bicaufe they bo not

water boon alwaies to, neither are they alwaies lightened at the peat with that infpiration. But if thou wilt ocmand, how this kind of ers of enill

Miracles

faith can be proued let Chryfoltome answere, Chryfoft. the boon the 17 thanter of Matthew maketh mention thereof. There Chaift faid : If ye have faith as the graine of multard feed, ye shall faie verfe. 20. vnto this mountaine; Throwe thy felfe into the fea, and it shall do fo. In expounding of these words this father faith; Whereas thele things be not done in the church at this daie, shall we therefore faie that christians be without faithe God forbid that we should image so ill of the people of God. Faith infliffeng is now, but that which is called the faith of miracles, hath alreadic ceased. Alfothis kind of faith is the wed by the words of the apostle, in the first epi ffle to the Cozinthians, where he faith, Though

r.Cor.13, 2. Ihad all faith, fo that I could remove mountaines, if I have no charitie, I am nothing. Act ther let it trouble be, bicause he faith, (all) for that diffribution is to be drawne buto the faith of miracles. This doubtleffe is plainelie perceiued, in the 12. chapter of the fame eviffle, there the apostle maketh relation of the free accepta

ble gifts laieng; To one is given the spirit of the 8, and 9. word of wifedome, to another the gift of know-

of Peter Martyr. ledge by the fame spirit, to another the power of healing by the fame fpirit, to another the gift of faith by the same spirit, &c. Faith in this place cannot be binderifted the faine, whereby we be infified. For that is not rekoned among the gifts which are prinatelic diffributed buto fome, but is common onto all true chaffians. Pow(as I thinke) it appeareth by what means they which be not as pet infifico, might fomes times by their praiers obtaine miracles; name: lie, bicaufe they are not delitute of cueric kind of faith.

Cap.9.

full for godlie men to befire miracles of God. be lawfull Thefe are wont to be alleadged, for the reasons men to after which may feme to be against it. First that miracles, God, in that matter fhall be tempted ; and that Looke 3n both the lawe of God otterlie forbid. Dea, and Gen. 24 at our fautour with this answere reprodued the Di Looke ware uell; Thou shalt not tempt the Lord thy God. 2. Watt. 4. And the Debrucs are expredie blamed, bicaule ar 142,31 they tempted God in the defart. The forme of 1. Col. 1, 21. God alfo, when the Tharifics faid; Maifter we Matth. 4, 7. will see a figne of thee, saio: This froward and Pial.95, 5. adulterous generation requireth a figne, but Matt.16, 4, there shall be no signe given them, &c. And A- Efaic 7, 13. chas otherwife a wicked king , pretended a thew of righteoulnette, faieng, that he would not tempt God; and therefore deferred the alking of a figne. Unto the queffion I anfwere, that after a fort it is lawful to belire a figue, and after a fort it is not lawfull. The first part of the fentence is thus proucd; when godlie men befire as touching anie bnaccuffomed bocatis on , to be made more affired of the will of God, and are afraid least veraduenture they thould be deceined, (for as concerning it, they have nothing for a certeintie in the holic ferips tures; for neither men nor angels muft in thole things be berie some belæued, sæing enill angels do manie times transforme themselues into angels of light;) I faie then men are in

this perpleritie, the will being readic bent, pea

veric descrous to obele the commandement of

God, godlie men cannot be accused cither of

tempting of God, oz of raffines, if lo be the des

fire to be confirmed by fome figne. Hoz whole

cuer in those cases defireth fuch things, as God

hath beene accustomed to offer he both not a

mille. . Po man is ignorant, but that to Achaz was offered a figne, to the intent he might be affw red of the promites offered him by Etaie; there, Elaie,7, 15, fore to befire those things, which God himselfe fometime queth and freelie offereth, ought not to be forbioden as bulawfull: wherof there is no want of examples. Moles being in the Exod. 16,13 wildernelle, thensoeuer he had nad of the and 17,86. helpe of God, he oftentimes obtained miracles

15 Dowrettethittole, whether it be law mhither it

Haue

Pag.70.

for the people of God. And to confirme the docs 1.Kin.7, 22. trine oftruth, both Helias and Helizcus befired 2.Kin.4, 34 of God that life might be reftozed buto the chil been of their hofts. And to the fame end Chaft faid; But that yee may knowe that the sonne of

Matth.9, 6. man hath power to forgiue finnes, he turned

to the man ficke of the palfie, and faid; Rife, take up thy bed and walke. Therefore of sol what cause god godie men miracles are befired, and that infilie men des ly, to the intent that either they may be brought firemira. out of boubt, as touching their bocation: 02 that a great and bigent neceditie may be fuctles. cozed; oz elfe that a teffimonie may be given of found doarine. And whenfoeuer they defire Cautions miracles onto these ends, they belire them not in the al. of anic creatures, but of God onlie; and in al king of = miracies. hing they ble a measure. Forthey declare, that they will or defire nothing, but that which is a

mhen it afke mira= cies.

greable to the will of Goo. 16 Cow on the other five let be confider the thall not be meanes, thereby fignes are bulwouthilie and bniufflie defired. Firft there are fome, which defire miracles, bicaufe they are not well perfuaded of the poiner, amonette, and pronts bence of God : noz fæke any thing elfe but to have an experiment of those things neither do they rest upon the oourine of the holie series tures, which manifefflie and amplie teach bs all those things. Wherefore they are tullie to be reprehended, fæing they be more readie to give credit buto miracles, than buto the Luk.16, 26. word of God. Wherefore Abraham antwered buto that rich man, which was termented in the flames of fier, fuhen he defired that Lazarus might be fent unto his beetheen, leaft thep allo thould be thoust footh buto the same punish ment) They have Mofes and the prophets. 1Bp which words is manifefflie declared, that we must rather belowe the holic feriptures, than miracles. There be others also, which befire miracles, to the intent they might haucto ferue the fleth more delicatelie, and to latiffe their Num. 11 ,10 naughtic lufts. Df which fault the Debines are accused, for that in the defart, when berie great abundance of Manna was ministred unto themether delired fleth, bleaule they might line more belicatelie in that wildernelle. Finallie, fome befire miracles, to the intent they may

Plinic. fulfill bainc currolitic, for as Plinie faith; The nature of man is most greedie of new things: and therefore it feemes, that they would bis miracles, as it were plaies and pallimes to wort themselves withall. After this maner did Luke.23, 8. Heroderpea miracles of Chaiff. For then he was brought buto him, he defired to feed and delight that curiofitie of his, with frange fignes. Pow I fuppole it is manifelt, after that fort a requiring of fignes is forbioden, and

that fornetimes it is lawfull to bemand them.

17 Pow must we confute those things An answere which feemed to make against us. They which ons. crave miracles after that maner and forme which we have described, brooubtedlie do not what it is tempt God; for as much as to tempt God is to remut nothing elfe, but of an bibeleuing heart and son. rathnetie to leke for experiments of his will Before In the 7-chap, and power: which vice certainelie, is in the ho. lie feriptures iufflie and worthilie reprehen part scha. Ded. Wherefoze, the Lord Jelus Chrift did not 4. Art. 54. without full cause revell the biuell, when he March-4, 7. would have perfuaded him to throwe himfelfe bowne headlong from the temple, whereby he might be made the more affured of the favour of God toward him: whereas the reason of man might manifefflie perceive another waie of comming bowne. And againe, the same sonne of God did not butworthilie reprehend the Temes, as a fromaro and abulterous generati Mach. 16.4. on; buto whom he therefore benico a figne, bicaule they had alredie feene berie manie, and pet they froffed at them all, and in fuch fort mocked Chaift, and bicaufe they befired not a nie miracle, but one from heanen; as though they would not also have derided signes from heaven. Affuredie their purpose tended to no other end, but to alternate the people from the Lord, although he had wrought wonderfull miracles. But as touching Achaz the wicken Efaic, 11. king .(and his refuling of the figne offered) 3 neo not much to tranell. For he being called by the prothet, feined himfelfe most faith fullie to belieue, as though he niebed no mis racle at all, when as neucrtheles be was altogither incredulous. Which thing is plainlie the: wed in the fecond boke of Lings ; for he fent unto Tiglathphalazar the king of the Affyrians 2.King.16,7 to ocliner him from the fiege: lo far off was he from putting confidence in the Lord. And when as God, being not ignozant of his dif eafe, offered him the remedic of a miracle, and put it buto his choise; pet he through invocrti fie refuled, If Achaz had trulie belieued God, he would not have refuled to obeie, feing obes bience is reckoned among the chafelt fruits of

Let be/T befech vou compare with this but Obedience godlie king the most godlie prince Ezechias his is the cheefe fonne, the dealt not in this fort. For he, to be fruit of the more affured of recovering his health, berie 2. King. 20.8 modefflic required a figne; buto whole choile, when Efaic had put, whether he would have the thanging of the furme to be let formaro, or to be turned backward; he toke his choile as he thought goo; neither bid he frowardie, like his miracles father, refuse the miracle offered him by Bod. offered But wicked Achaz to his infidelitie ioined hp. not to be pocritie. For he confidering that miracles are relected. for two causes refused; either for that a man o

Of Miracles.

pentic believeth in God, and hath no need of the helpe of miracles : 02 elle for that he otterlie contemueth God, and patteth nothing at all for this helpe, he minded to him the latter vileale, thereofhe was lick; namelie the contempt of Bod: and made asthough he had the bertue, that is to faie, a principall faith, whereof in bed he was altogither bestitute; as though he Pfal.7, 10. Durff not tempt Gob. But feing Gob mot

A fimili-

throughlie knoweth the harts and reines, he by the prothet punished him, according to his defarts. What other thing is it to refule a mis racle offered by God, but to reien that which thould helpe our fpirituall infirmitie. And even as he that being well-neere farmed with humger, would forfake his fuftenance, is worthie to be accused; so was he to be reproued, which refer ted a medicine offered him by God, feing God knoweth far better than our felues, what everie one of vs needeth. This is now lufficient concerning those things, which in the beginning of this question seemed altogither to forbid the afking of miracles. 18 3 knowe indeed there be some, which

Le confenfis

thinke that miracles ought not in anic wife to be alked, but onlie that they foould not be refuled, tihen Bod offereth them. And thep fup, Augustine pole that Augustine maketh with them, who in the fourth boke of the concordance or confent of the cuangeliffs; and in his 63, queffion by on Benefis, may feme to affirme this thing. But if a man obien, that verie manie godlie & righteous men haue fo bone, t especiallie our Godeon : they antwere that they were moued by the fririt of God to befire miracles, there, forc it was all one, as if God had freile offered miracles unto them, and they with obedi ence had received those which were offered. But thefe things ought nothing to trouble be: bicaufe Augustine in the places alledged, both not flatlie and absolutelie forbid the befiring of miracles; buteffe they be demanded either in refrect of teninting Bod, oz elfe foz fome other naughtie caufe. Dea, and in the 63. queftion bp on Genefis, be faith, that When this is not rightlie done, it belongeth to the tempting of Con. Let be rather heare what he faith in the tenth book of confessions, the 35 chapter. Anxes ligion alfo it is a tempting of God, when fignes and miracles are befired for making of a tru all: which thing I also a little befoze have that? ged to be anothed. For I will eaflie grant, that holie men required miracles, not by the inffuntof the deth, oz of mans reafon; foz then had their maiers beene baine and to no pur-Rom8, 26, pole, læing (as Paule, tellifieth) it is medefull that the fourit thould wate for us with univeas hable gronings. But now I thinke there hath bone fufficientlie fpolice of the quellions pro-

pounded.

19 But what the difference is betweene In kom. 15. fignes and womders it cannot eafilie be becla, berfe 18. ugnes and wonvers, it cannot eather to be the che rene be. called fignes, which though they be wonder tweene full of themselues, pet they thew some other fignes and thing to come. But wonders are those which woonders, Do onlie plucke men into admiration, bicaufe Looke and they be done after an bucuftomed maner, and epigle buto against the power and order of nature. But he Landoute her also confesseth, that this distinction is not ale ginning ferued in the holic feriptures. And trulie all the Tuarlineras. miracles whatforuer they were that Paule 3nt Conta thewen, were figues, whereby the truth of his verle it. preaching was appromed. The werie which Looke 311 preaming was approused. But werte units Jun.2. thing we must affirme, as touching the wons verses, and berfull works of Chaift, and of the prothets. 3n . wing. But the feript ures of the new telfament, where 2, verfe. 1. in oftentimes there is mention made of the fignes and wonders which Chaift and his as postles bid, have imitated the phrase of the old teffament. For there aman thall often find Orboth and Mopherim toined togither. Acither bo I thinke, that there is anie bifference bes timene the words; ercept it be in begree and quantitie:pet am I not ignozant, but that there may be fignes og Orborb, which have in them no admiration at all. Such be accents, letters. points, speaches, and other like; the which we boubt not but are fignes, and yet they proced either from art or from nature. But the ble uine oracles (to the intent they might fianifie. that certeine works of the promets, of Chrift, and his apostles did not onlie thew fome thing belives that which was incought, but also that they firred by a kind of attonithment & wone bring) have oftentimes tomed their words to gither. This becoubtedly is my opinion, which for anie thing that I for, I map ftill holo, bules an other man will thew me a better. 20 But leing it is witten, that The fpirit

distributeth to euerie one as he will; toe learne thereby, that no time mult be preferibed buto it: for he desposeth these things when he will, and how he will. Thereby their argument is billolued, which faie, that in Marke it is write tent These signes shall followe them that bes Mark 16.17 leeue; they shall cast out divels, they shall speake with new toongs, they shall take awaie feril pents,&c. Wiherefoze, feing thefe fignes be not pome in bs. it followeth that faith is not in officacles the church of these bates. But they be beceived. in the pas For these things are not absolutelic and with, mittue, outerception, but in some respect the tokens church were of faith, belonging to that primative church, faith, butill the golpell were made more manifell, For mitacles were as trumpets and openeris ers whereby the golpell was commended. For a fimilieven as the lawe of Moles procured to it felle moc.

nari.

land of promile : to in like maner, miracles are now also taken awaie, freing the gospell is fpeed throughout the world. And therefore the vzomile which Chaift would have to be waitten in the golpell of Marke, belongen not to all times; wherof it is not our part either to com plaine, 02 find anie fault; bicaule that we heare tenderb not that the holie wholf diffributeth to everie one, to all times. as he will; who neverthelette for great confiocrations him moung, both not impart to all

ces to all are leffe the more erercifed.

if all men had beene moned with like gifts. The tenth Chapter.

men gifts and graces alike. For if they thould

of effimation, whereas God hath betermined

to make flore of them. Woreouer, he would

other; which thing would not have taken place.

Of appearings of divels; of their anfwers, and fundrie illusions.

TO CONTROL THE THE MAY not palle 3n 1.Sam.

ouer certeine obscure
a places, which we find in
the historie of Samuel.
What that they may ho 1.00ke Ju .. Cop. 12, 2. But that they may bee Athe better binderftod, To twee will in the erpoun-West soing of them followe this order. First to inquire who it was that apperco at the call of the witch; feconolie, if it Mall manifefflie fall out, that it was the bivell, thether he can fo appeare, and knows things to come; lattie, if he can do this, whether it be lawfull to afke counfell of him.

Who was that which appeared at the call of the witch? As concerning this first question, it is of necellitie, that either the fame was Samuela or the binell : but if the affirme that it inas Samuel, then full it be boubtfull thether he came wholie both in booic and foule, or in his booic alone, oz elfe in his foule alone. The came wholie in bodie and foule, then must it needs be, that he role from the dead. But this being an ercellent great miracle, cannot be attributed either to the witch, or to the divell; pea and there be forme, which do not attribute that no not to God. But those pelfilent opinis ons are calilie confuted by the berie billogie of the holie feriptures. For we reade of thee in the old testament, which were restored from 2.km 4,34. Death to life; one by Elias, another by Elizeus

being pet aline, and the third by the bones of 2.Kin. 13,21 Elizeus, then he was brab. In the new tella: Manh.9,16 ment me read of the cheefe ruler of the fonagog his baughter, of the totootres forme, of Luke.7, 14 gog his daughter, or the unabure totale, or lohn.11,43 Lazarus, Eutyches, and Dorcas. Wherefore if Acts 9, 46, we benie that Samuel returned buto life, we Acts 20,10 Do not therefore Denie, that 6 10 10 could not baing it to palle. For Chailt proned the refurrection : and laid, that God is not the God of Lukro. 18. the dead, but of the living : and Paule in the 15. of the first epistle to the Cozinthians, by manie reasons of vurvole confirmeth the resurrection on of the bead; and in the eviffle to the Debrues he reckoneth it among the grounds of Heb.6, 1. our religion. It is an article of our faith. And bindoubtedlie, neither the Turks not Icives benie, that the bead thall rife againe. But the Montanifts, Originifts, and fuch other furies, The Monwhich benie the refurrection, are plainlie constanias and futeo out of lob,out of the plalms, out of Efaie, nits. out of Daniel, and cuerte-where out of the new telfament. Tale do not (I faie) benie that it was none, bicaule it could not be none: but bicaule luch miracles, whereas they ought to be testimonies of the truth, would here be testimonies of lies, and magicall wickednes; and bicanle it is not likelie, that God would vermit it. For fo notable a thing may not be attributed onto the potper of the binell; bicante to be able to raile the bead belongeth onlie by to God. But Apollonius Tyancus railed a maid. Indeed to it is written in his life : boinbeit the fame in perie bed was but a manta. fie, and not a thing bone; and that is also to be affirmed as touching Simon Magus. And now that it was the carcale of Samuel it is not 3t was not likelie. Beither Do anie of the interpretours, the Dead carrate of fauing onelie Birgeniis, faie that it was fo. And Samuel. undoubtedlie a bead carcale is of it felfe lentes leffe, and boid of life: neither could it have an Iwered anie thing, buleffe the divell had but on the lame. But the biuell could be thefe things even without a bead carcale; for her might have taken boon him the forme and fi ours thereof.

2 Toberefore let be fee, whether it mere the whether it foule of Samuel, or the bittell. For the interpres was the tours leme to write biverfie of that matter. fouls of Some lay that it could not be his foule bicante Samuel. they thinke that the foules of men remaine not after death. But thele be wicked mad and bo ting opinions. For out of all boubt, the foules condoub. of the goodie are ertant, and om live before troly foules Bob. For to God himfelfe faith; I am the God ter the beth of Abraham, the God of Iface, and the God of of the bobig lacob. And Chaift abbeth therebnto, He is not Exoda, 6. the GOD of the dead, but of the living . And Matt. 22, 32. Chaift lato to the there; To daie thou shalt be Luke. 23,43 with me in paradife. Certeinlie, To daie, hat

of Peter Martyr. Part.1. bienc a berie long time, if he had commanded

him to wait till the generall refurrection. But Pfal 90, 4. Athousand yeeres (fair thep) with the Lord are 1.Pet.3, 8. but as one daie. I grant; howbeit that aduerbe Hodie (To daie) is not alwaies to be binberfind after that fort. Dea, and Augustine in his epi file to Dardanus, understanding that aduerbe properlie, faith; that The bodie of Christ was that daic in the cepulchie, and his foule in hell : and that therefore of necessitie the thefe was present with the Godhead of Christ in parabife. For he granteth not, that either the foule or the boote of the Lord could be in fundrie plas ces at one time. And Paule faith to the Libilippi

ans : I defire to be lofed from hence : he faith Phil.1, 23 not, And to fleepe, and to be extinguished; but To be with Chrift. And it had beine better to have continued living, than to have departed into flape; for here we acknowledge and

praife the Lord.

of Dinels.

Mozeoner, we read that Lazarus was caried Luke.16,22. into felicitie, and the rich glutton was caff into hell. And to that other rich man, which beereed with himselfe to inlarge his barnes, (and to laie by for manie percs to come) it is faid;

Luke.12,20. Thou foole, this night shall they take thy foule from thee. Also Chryfottome in his fecond hos milie of Lazarus, The foules of men(faith he) are not taken awaie al in one maner of effate: for fome depart hence buto paine, and others being garbed with angels, are taken be into heaven. In the Apocalople, the foules of the Apoc.7,14. bleffed receive long garments, they frand bes and 14,4.

fore the throne, and followe the lambe where: Acts.7, 59. foener he goeth. Ellhen Steenen was bieng, he faid, Lord Icfus receine my fpirit, If the feule mould have died otterlie, why did he rather commend that than his bodie ? boubtleffe it cannot be found in anic place, that the godlic

commended their bodies unto the Loid. And in the fecond to the Counthians the s. chap. For we knowe, that if the earthlic manfion of this our tabernacle be dissolued, we have a building giuen of God; euen an house not made with hands, but eternall in the heavens. Thele words are not to be understoo of our state after the refurrection (for there we thall be clothed with our booles allo;) and therefore they are ment of the fate betweene our departure hence and the refurrection. Therefore foules do remaine after this life. And in the fame cuiffle

2.Cor.12,3. Paule faith; Whether in the bodie, or out of the bodie, I knowe not, &c . Which wanueth, that the foule man be feuered from the bodie. Fo2 he putteth a polibilitie both of the one waic ? the other. In this place therefore the question is not, as touching the bodie, but as touching

the foule of Samuel. 3 But the controvertie is, whether this were

Samuel or the binell . About which matter not onlie the Rabbins, but also the chustian fathers have pilagreed among themselues . Dea and The owing among the latter waters Burgenis thinketh one of the one wate, and Lyra another . Juftinus Martyr fathers and against Triphon faith, that It was Samuel. In first of 34. thich place he hath certeine things which may dians, not well be granted. For he faith, that all fouls before Chitt, euen of the godlie, were after a fort under the volver of the divell; fo that he might bring them backe when he would. But Chuft faith, that Lazarus was in the bosome of Luke.16,22. Abraham, and not in the power of the binell. But that (thou wilt faie) is a parable. I grant it; pet is it drawne from things likelie to be true, and which might be. Dea and Tertullian fo accounted that narration to be done inded. as he thinketh that Lazarus was Iohn Bartill, and the rich glutton was Herod; and that Chriff would forbeare their names. In the 46. verfe,13. of Occlesialticus is let forth the praise of Samuel; where among other things it is faid, that

Cap.10.

he prophetico after that he was bead, and fores the wed to the king the date of his death. Contrartivile Terrullian in his bolic De a- Tertullian.

nima, hath manie things most worthic to be marked. For he calleth the arts of magiche, a fecond idolatrie. for cuen as in the former the divell faineth himfelfe to be God; fo in the latter be faineth himfelfe to be an angel, oz a bead man, & feeketh both water to be worthive ped. And it is no maruell, if he dasell the cuts ward cies of men, when as he before occuvied the cies of the mind. For fo (faith he) did the rods of Pharaos forcerers fem to be ferpents, Exod 7,18, but pet afterward fallhood was benoured by of The ros of the truth. And wheras the Symonians fay that they can with their inchantments call by the bead buto life, that was onlie a mere imagination and a mocke. And cuen fo the dinell in this place mocked both the witch and Saule. and beceived both the cies of the one, and the cares of the other. In Lybia (faith he)there be Nafomons, which lie at the tombs of their pas rents, and in Europe French men, which lie watching at the fewildhers of mightiemen. to the intent they may receive oracles fro them after they are bead; but he faith that in those things there is no certeintic or foundnes; and that they be onlie vaine lies and phantalies. Origin waitefhirothing purpolelie of this mate Origin, ter ; and pet in the hifforte of Balaam he faith, that god fpirits do not obeie magicall incantations. Contrariwife Ambrofe buon Luke, Ambiofe in the first boke and first chapter faith, that Sa- helb that it muel prothesied even when he was bead. But muel. without boubt he allworth onto that place of the 46, chapter of Occlefiafticus, As touching Chryfoftome and Ierom I will fpeake after:

3. j.

Pag.72.

The pio. mile of mi= Marke er

25p not ai= uing of gra. happen to all alike, they would come grow out alike, thep contemned, that charitie thould grow and increase, which and charitie is then exercised, when one man doth helpe an

It was not muel in fonte and bobie.

The Common places

Pag.74.

aniflunuR muclognot.

Iob.1, 6. 1.Kings.22.

nie things goblie. lob.1. 12,

muel being to good a man , did come bnto an

4 Augustine bib not alwaies write of this was boubt thing after one maner . In the fecond boke to ful whether Simplicianus the third question, he faith, that both may be defended, pet as touching the first opinion he femeth to boubt, how Saule being a man now referted by God, could talke with Samuel being a prophet and holie man. But he answereth, that this is no new thing; for in lob, the euill fpirits talked with God himfelfe. And in the historic of Achab, the lieng spirit offered his feruice buto the Lozo: yea and that vinces do foretimes talke with theues (vet to the intent they may punish them) whereas can doo ma. in the meane time they freake not with honest nich, whom they love and meane to defend. against the Wat what power (saith he) had the divell over Samuel, that he was able to bring him? We ans

finereth, that he had power to torment lob, Luk.22, 31. and that he coueted to lift his disciples, that he Matth.4, 5. fet Chaff boon the pinacle; and furber, that if Chill without anic diminithing of his honour might be hanged byon the croffe, and afflicted with torments; it is likelie that Samuel alfo might be raifed againe without ante impairing of his felicitie : boubtleffe not by ame fremain or power of the binell, but by the permillion of God . that he might terrifie Saule. So do fome understand that which was done Num. 22.12 in Balaam: for he was a forthfater, and toke his journie, to the intent that by magicall charms he might curfe the Jelves : but God prenented the cuming of the divell. Howbeit of this

But Augustine demandeth further how Sa-

matter Taffirme nothing.

cuill man? Anohe answereth, that in this life allo god men do come unto cuill men. But this is a weake argument ; for men boit in this life, either of dutie, or elle of freenothip, 02 familiaritic. Dow Samuel was out of this life, and was called by a witch, whom he ought not to have obcied. But Augustine thinketh, that it may be more calilie answered, if we faie that it was not Samuel, but onelie a baine imagination and phantalie: how beit he cannot but grant, that two things are against this opini on; oncis, that the feriptures do alwaies fo fpeake, as if it had beene berie Samuel. But he answereth, that it is the bluall maner of the ferintures, to call fimilitudes by the names of those things which they represent. For so the 1.Kin.6, 23. Wooden images were called cherubims; and r.Kin.7, 25. Salomon made baaten oren, and the Philiftines 1.Sam.6,11. gaue filuer mice. Deither do the holie lerip tures he when they fpeake after that fort. For

men are wont commonlie to to freake, and it

pleased God to applie himselfe to the sense and

capacitie of man. Another thing is, that he tru-

lie fore-thewed what would come to valle: namelie, that Saule with his formes thould be 1.51.28, 19. flaine, and that the hoft of Irael thould be o. The divide uertholiume. But he answereth, that this also is speaketh no new or wonderfull thing ; for the divels true things. confessed Chaift to be the some of God. And in Mark. 1. 24 the Acts of the apostles, they gave a berie godlie teffimonie of Paules Doctrine. Cuen fo in Acts. 16, 17. this place. God bleth the leruice of the diucil, to the intent he might terrific Saule: that he which had taken counfell of eutil fpirits, might be affliced with an cuill answere. But he addeth; how might Saule be with Samuel ; a wicker man with an holie prothet. Such he faith is the gareat di. Subtiltie of the biuell, alwaies to mingle some Gance of truth with falthoo . For affuredie (faith he) places bethere is great distance of place between the tween bles bleffed foules and the reprobate. And this he and lot prometh out of the hillorie of the rich man and fonles.

This I make mention of, forfomuch as I fee, that they which affirme the bodie of Thatt to be in cuerie place, have no reason so to saie. For if that were true, then the foules of the godlie fould be in everie place alfo. For Chrift faith: Wherefoeuer I am, there also my minister John 12,26. Thall be . And by this meanes there thould be of whi= no differences betweene foulcs ; for all thould quite. be in all places. But they faie, that Ierom wais gerom a. teththus against Vigilantins . For Vigilantius gainst we benied, that we fould call boon bead men : for gilantius. they are in the bosome of Abraham, and do not wander about their fepulchies and athes. Then are they not (faith Ierom) in ante flinking pais fon, but in a pleafant and large cuffodie, like certeine fathers of the order of lenatours. But (faith he) They followe the Lambe where foeuer Apoc. 14.4. he goeth: now the Lambe is cuerie-where, Further (faith he) thall the grant this buto bis uels, that they can inander by and downe tho, roughout the whole world; I thall we denie the fame into the bleffed foules of goolie men? Dere Ierom (by his goo leave may it be fpo: Irrom mic. ken) is formulat out of the waic, and pet he hath ning the be not froken of that, whereof thefe men bid biquitie of meane . De erreth, in faieng that the foules of foules . bead men are conversant about their sepuldues, and that they are to be innocated; pet both he not fair, that thep be enerie-where. We compareth them with spirits, which (he faith) do manner everie where ; that is, they be formes times here and fometimes there. But if they mere enery-where they could not wander her and there, and change places: and therefore Icrom faith, that neither the lambe, noz the foules departed, no; divels be in everie place; but that they in fuch fort wander at large, as they may be therefocuer they lift. Thefe things I have touched by the wate, But Augustine answer

Luk.16,26.

flood of the generall flate of death , and not of the equalitie of happines. In the latter embe abouth; that whereas there be but these two maies onlie, the formet map not be admitted, bules it be proued to be possible, that foules be parted, may by magicall charms be called as daine, and beare the proportion of mens bodies. And therefoze of necestitie the other wate remaineth; namelie, that it was done by the counfell and will of Bod. But by the power of Incantation that could not be done; and pet by the purpose and commandement of God . it might be brought to patte. And to this opinion I willinglie agree. Forif Bod will, I feenot that thould hinter it. 5 In the firt quettion to Dulcitius, he hath in

a maner the fame that he hath to Simplicianus.

Augustins booke of gueftions of the nem and old teftament.

But in the questions of the olo and new telfas ment, (if that be Augustines boke) which 3 fpeake, bicaule of the centure and indocement of Eraimus, who hath leparated that boke from the works of Augustine) he accountes it des testable for anie man to thinke, that it was Samuel whom the witch railed up: for it was onlie a belufion and an imagination . For the bis uell did this to bring himfelfe buto honour, and to perfuace men, that the foules of the dead be in his power, and that they thall not escave from his hands after death. But if the hillionie be well discussed, we shall not find anic thing at all to prome, that it was Samuel; but that Saule inoco, when he had heard the description of his apparell, and the fathion of his bodie, thought that it has beine fo : that the feriptime applied it felfe to his mind and opinion : that Saule fell bowne and worthipped, and thereby the divell had that which he fought for: that Samuel would never have fuffered it, but that he faid Saule Hould be with him the nert baie, bis cause he was wicked and thoulo perith everlafinglie. But what thall we antwere as tou-1.Sa.18, 19. thing Ionathas, tho was well knowne to be a full man ? Wherefore this answere of Auguffine fæmeth to be fæble. In his fecond boke De dottrina christiana, the 26. chapter, he faith, It

Augustins booke De scripeura.

The bead

knomenot

what is

Doone in

this life.

Looke In 2

Bings. 22.

that it was Samuel indeed. Alfo in his little boke De cura pro mortuis agenda, he hath manie excellent things; but in the end he concludeth, that it fæmeth onto him, the foules of those with are departed, be ignorant what is done in this life. For wheras they oftentimes appeare, and prefent themselves to

was an image raifed by by facriledge. In ano ther bothe De mirabilibus facra feriptura, (if the fame be Augustines bothe) he likewise benieth lining men fointimes waking, and fomtimes fleping: that may be done by angels, either god og bad. And he faith that we our felnes do

oftentimes prefent our felues to our frends in our fleepe, when as we our felues thinke no thing thereof. Anothat he himfelfe being at A place in Millan, expounded a hard place of Cicero to Cicero er: his scholler Eulogius being alleve in Aphrica. pounded by And boots the Acts of the apostics, he faith, that finhis fleve. Saule being come nere bito Damafcus, God Acts.), 12, foreflicimed buto Ananias, that Saule in a breme had feen him put his hands boon him, and cure his etes; and pet Anamias himfelfe bio not per: A renetario ceine the faine. In like maner be faith, that at by a Dieme. Millan, when a certeine ciffien was brab. there came a creditor , to whom he had fome time beine inbebted, and demanded his mo: nie: and when the forme knew the creditor to be fatified by his father while he lined , but pet haning no quittance or bilcharge to thew, his father afterward thewed him in his fleepe, in that place the acquittance was late. This thing Augustine thinketh, not to be done by his father being dead, but by forne angel. For if fo be that the bead might be prefent in our als faires, they would not (faith he) forfake be in this fort; especiallie (faith he) mp mother Monica, who in hir life time could never be with out me, would not now being dead thus leave me. Wherfoze he concludeth at the length, that they knowe nothing of our dwings, more than it thall please God himselfe to reucale buto them; or elfe that angels or foules beparting hence that thew onto them: which not withfranbing (faith he) thew not buto them all things. but onlie fuch things as God thal vermit them.

But pet he faith, it may be that God fome times ertraozdinarilie fendeth fome man as gaine into this life. For he faith, that in the Anenhis fiere of the citie of Nola, Felix the bithop of No- mon annes la being beab, was by manie men fæne befent red aliue. bing the citie : and that as Paule bring taken by into the third heaven, might be among the angels ; fo map foules like wife ertraozomaris lie returne againe buto men : and that even fo Moses and Elias were some upon the mount Matt. 17,3, with Chaift But if thou wilt fan that Elias then lived, pet it is manifelt that Mofes was dead, This is therein the opinion of Augustine. In which place he by the wate toucheth in a maner the fame things as concerning Samuel, which he bid buto Simplicianus; namelie, that it mav be, that Godeither by an ertraozoinarie wate fendeth againe the foules of the dead buto their fepulchzes; oz elfe that it pleafeth him to haue thefe things done by angels. But he never faid that foules are in manie places at one time,

6 Chryfoltome (fo far as 3 knowe) hath wait Chryfolt ten nothing erpzellie of Samuel; but pet in his 29. homilie boon Manhew, he faith, that It must in no wife be believed, that the foules of beat men be connerfant bpon the carth. The

3. tf.

Pag.76. Luk. 16,31. rich man (laith be) Delired that Lazarus might

be fent backe ; but he obtained it not. Berebnto 3 an; by what meanes then could the witch obtaine this concerning Samuel? For the confiberation was alike on both fibes . The foules (faith Chryfoftome) be in a certeine place waiting for the inogement, neither can thep remoue themselnes from thence . And in his fes cond homilie of Lazarus; If the biuell (faith he) have no power over them that be alive . bow can be have anie power over the foules of them that be dead. And in the fourth homilie he faith, If it thould be fo, there would be a great gap onen for the binell to bequile and deceine. For under that their, he would returne, and teach errois. Dowbeit that fameth not to be of ante force ; for fo God alfo, when he railed bu the beat, and called backe Elias and Mofes, might fame to have opened a wate buto errozs. Foz binder that thew also the diucil might infinu ate himfelfe, and deceine men. But it femeth, that Chryfoltome reffraineth this buto fecret things, and buto the fate of dead men. Certeinlie, they whom Chaiff and his apostles railed, neuer taught what was done in the

of Dreame run into Dreeit. Icrom.

They (faith Chryfoltome) that laie hold of take holde dicames, run into deceit. The fame thing (faith he) would come to patte, if bnoer this colour of the dead, it thould be lawfull to afke counsell of vivels. Ierom hath nothing of this matter; but that boon the feuenth chapter of Efaic he faith, that Manie thought Saule to have had received a figne out of the earth, and from the depth of hell, when it feined that Samuel oid rife bp. This he faith, is the opinion of others not his. Further he laith that it fee med to be Samuel; but pet that it was not be. And boon the 12, of Ieremic he waiteth thus; Goo heareth them not in the time of necellitie a diffreste, bicause they also would not heare the voice of the Load. And this did Saule alfo fuffer ; for when as he being fore afraid of the Philittines armie, was not worthie to recette the word of the Lord, he turned himfelfe to the nitch to the intent he might learne that of tools, which by carnell praier and teares be Mould have obtained of the Lozd. By which words we learne, that although the Lord will not favourablic heare bs ; pet we mult not leane prairing, neither muft we run to biuels, who cannot helpe the worthippers of them. but must craue the helpe of the Lozd. But by thefe words he defineth not, whether the divell by himfelfe, or by the foule of Samuel brought againe, answered to the questions of inchants ment. Lyra thinketh that it was berie Samuel; thich he gathered partlie by the text it felfe, and partlic by that place of Eccleffafficus. And

as other Balaam mould have raifed the binell. Cod intermedico his owne felfe: even to when this with called buto hir an euill fpirit, God fent Samuel. And by this meanes (faith he)ine do not confirme, but we do quite overthedwe magicall arts.

Dowbeit all these arguments be weake. First, bicause Ecclesiasticus is not of the canonicall feriptures: feconoly, it might be called Samuel : bicaufe it femen to be Samuel. Boto by this meanes art magike might have got ten authoritie. Foz albeit thou wilt late, that Samuel obeied not the charmes , vet be miabt fæme to have obeien them:but injurie(be faith) had beene bone buto Samuel, if the biuell had fuborned himfelfe under his verson. But this maketh no matter; for the biuell both oftens times put on the person of God : and the prothets of the binell behand themselves as if they were the apostles and prophets of God. Paulus Burgenfis thinketh, by reason of that place in Burgenfis. Ecclefiafficus, that the fpirit of Samuel was not brought; but his carcale onlie, and vet that in anie wife it was Samuel : for thus it is written in Ceclefiafficus, And when he was fallen afleepe : but the biuell he faith both not fleve. And he faith also that he complained. bicaufe the moman had troubled bim , feing his bodie was now at rest: but neither is this indeed of ante great importance. For first it semeth not credible, that a mange led and rotten carcale could be brought into that place. Secondie, if it had beene fo, Saule himfelfe might haue fene the fame. Galati- Galatinus, nus thinketh that it was the berie fpirit of Samuel. But in that he suffered himselfe to be worthipped, he faith, that either it was a ciuill kind of toogthip onlie : oz elfe that Saule worthippen God himfelfe. Bowbeit, thefe alfo are but meake and baine arguments. For if Saule would have worthipped God, who both he it then at the laft, when he heard that Samuel was come : And as touching the civil worthipping, Saule was a king, and forfortuch as he bad no fimeriour magistrate, he could ciuilic worthin no man. But he aboeth, that fuch a like thing was done bnber Ocholias the king. For when he had fent a mellenger, to afke counfell of Belsebub, the goo of Acaron; Boo withfron it by Elias his prothet, a gane antwere (and one of the captains of Ochofias fell dotone and worthipped Elias.) Bowbeit this fimilia tune is altorither bulike; for Elias was then lis uing, and was leene of the mellengers.

7 But to thew at the laft, what mine opis Warren nion is, 3 am mouce by thele realons to think, concludeth that it was but an imagination. firft, feing but an ima-God would not give answere buto Saule, net gination. ther by promets nor by preests nor by dreams; Deu.18, 11. it is not credible, that he would answere him by the bead, and especiallie fæing he had erpreffelie forbioden that by the lawe. Further,it must needs be done either by the will of God. 02 by the power of art. By the will of Boo it could not be done, bicaufe he forbad it : neither

by the power of art; for witches have no pomer ouer the goolie. Dozeouer, Samuel muft haue come, either willinglie, oz confrained : ivillinglie he could not, for then he thould have confented buto withcraft : and to fair that he came against his will, that were not fit. I knowe, these reasons are not so firong , that they can perfuade an obiffinate man. Butpet tf me confider what belongeth bnto God, and what thould renoke us from cuill arts, they be effectuall mough. In the decretals, the 26. question, in the chapter, Nec mirum, it is waits ten; that It was onlie a thew and a phantalie.

Whether the diuell can appeare, and knowe things to come, and give answers.

8 Pow we must fee, whether the divell can

that is, skilfull; therebpon excellent men haue

beene called Damonij. And we read, that this

Difference was put betweenc Plato and Arifto-

tle, that the one was say, that is, Dinine and

the other dainon G, that is, Skilfull. The word

is to be taken on both parts; for it fignifieth

fpirits both cuill and god. Dea, and God him-

felfe is fometime by the Ethnikes called De-

by the continuall and ordinarie motion of the

which do gouerne them; and that there is a

providence. Howbeit the maruellous things

which are reported of Damons or furits, can-

not procure us a knowledge of them. For that

which both not happen commonlie & publikelie;

but is the wed formetime by this man, and form

time by that, cannot be knowne but by fup;

polition; if those things be true which are re-

ported. But fering it should be an impudent

Augustine is abbeb.

Thele words be out of Indorus, but in the end

wirits good appeare, and give answeres. There bath beene alwais a great question astouching Damons not onlie among the Ethniks; but also among the chaiffians. They take their name of know

Demons be

and illusions.

wherefor lenge, as though they were named danquoies,

mon, There have beene fome, which thought that there were no fuch fpirits at all. For the Peripatetiks thought, that betweene the Intel The Weri= ligencies (which beine about the fpheres) & our patetiks foules, there is put no substance indued with Denie that reason; and that whatsoever may be knowne of there be Demons. thele things, we knowe it onlie by effects. Foz

mhether there be des fiberes, we understand that there be spirits,

part to benie those things, which by so manie hillogiographers and creoible authours are put in writing, thep have found an other thift. 1702 they late, that there may be other caules; and in bed they innent manie, whereby common nature map feme to be ouercome, & that wonperfull a incredible things may be brought to paffe: & that the power and firength of things is fecret and buknowne to the common fort, and is understoo of fitch onlie as be learned and industrious. For (faiethey) the rube and The notice ignozant man will maruell at the Loadfone, of the Load that fo fenfeles and bead a thing thould drawe tione. fron boto it and will crie out that it is done by art maniche.

Further they faie, that man is the chefelt

among worldlie things; and that he, by a certeine power and individible propertie, bringeth maruellous things to palle. Such as that of perpagan Vefpafian, who with his fpittle healed a blind by a fecces man; and by touching of a lame man with his power heafote, restored his lims. They adde further, that for both a blind man such is the power of mans phantalie, that it of and a lame tentimes thaketh and maketh to tremble the The power inhole booie, and changeth it either buto cold of the phane or buto heate; as it commeth to palle common tale. lie in feare and anger. And Auicenna faith, if a man walke aloft boon a beame, he both calilie fall-bicaufe his thantafie is greatly moued and bicause he perelic thinketh with hunselfe that he fhall fall , and therefore releth and falleth bowne. Beither do fuch thantalies moue only our owne bodies, but the bodies of others allo. Hoz to do women forcerers infect thole, whom they feofattlie behold with fired cies. Where: fore (faith he) feeing thefe things may be bonc by naturall reasons, there is no niebe of fut rits. But they adde, that all the things which The poince we do le hamen frange and wonderfull, may of the celefbereferred to the celeffiall bodies. For they tiall bodies faie, that God the Intelligencies may bring these things to palle ; yet not without some meane, but by the heavenlie fiberes and flars : e therfore no neco of Damons or fpirits. How, beit they grant, that there be some things which cannot be done by naturall reason; as to raise the bead to life, and many mo fuch like things. polato held But pet if you bige those things also, they will that for lay that they be falle wonders deutled by men. publike coa Plato in his bothe Derepublica faith, that it is fake, it is lawfull formen to make a lie for publike com lawfull to

There be others do referre thefe things on The power to the humozs of mans bobie, and especiallic of melanonto melancholie. For Ariftotle in his 1020: cholie, blems the 30 fertion faith, that the Sibyls, and the ercellent Emperours and famous philolothere were melancholike; and that there were fome, which being affected with that humour, fpakc

modities fake.

3.ig.

Lyra.

fpirits by

the fcrip=

Leuit 17. 7.

Luk.13, 16.

Matth.8, 21

Iude. 9.

Of good

fpfrite.

tites.

Part.I.

men, which fittle can applie things that worke.

unto things that fuffer ; fuch as are philoso.

phers and phylicians. The Platonifts bo not al-

wates take the name of magicians in entil

part; but fuch as have familiaritie with spirits.

And chillians, and the true profellors, under

frant them onelie to be magicians, which have

made anie leadue with divels , and confrire

with them against Gob. For there be some spis

rits god, and fome bad ; for fome fell at the ber

ginning, flome remained as they were; which

thing Homer femeth to fignifie in Ate, and

others in Ophionaus. And it map be, that thele

things came onto them by tradition from the

fathers, although barkened with thatowes and

feriptures, that there be fpirits : and a few pla-

ces of the feriptures I will rehearle. Fozit

would be infinite and troublefome to recite all,

and beffroice his cattell and fernants. In the

mouths of the prothets. Satan put into Davids

felfe in the pfalme faith , that Goo plagued the

Aegyptians by enill fpirits. In the prothet Za-

the people might not returne out of captiuitie.

Bod forbiobeth facrifices to be bone bnto bis

uels: which he would not forbio, if there were

peres. The binell praice Chaiff that he might

go into the hero of fluine. Chaift at the latter

paie thall fair buto the bugoblie; Go ye curled

into euerlasting fire, prepared for the dinelland

his angels : by which words the binels are most

plainlie diffinguifhed from men. Inde the apo-

fle faith, that Michael stroue against the divell

for the bodic of Moles. And lames faith, that

Df god fpirits alfo I will onclie fpcake a

ivozo. Thep be the minifters of Goo. For as it

is written to the Balathians ; The lawe was

given by the ministration of angels. And as it is

in the epittle to the Thettalonians; In the found

Iam. 2, 19. The diuels beleeue and tremble . Chaift faith,

Luke.10,18 that He fawe fathan falling downe from hea-

uen, and that he frod not fait in the truth.

A proofe of fables. Wherefore we affirme out of the holie

lob.1, &2. The vinell vered lob, overtheew his houses.

1.kin.22,22. historie of Achab, a lieng spirit was in the

1.Para.21, 1 hart to number the people. And Dauid him

Zachar.3, 1. charie, fathan fron to let lefus the preft, that

Marth.4, 1. no biucls at all. Sathan tempted Chaift; he

Pag.78. in manie toones bp: on the fud= ben.

MOVES.

MOLEG.

that De=

onelle in

this life.

Part.I. Some fpake fpake fubbenlie manie languages, ichich thep had neuer learned; and that they afterward being healed by phylicians, left off fpeaking in that manner. Thus much for their part. But for somuch as they lee, that by the most learned men, there is mention made of fpirits; and that they cannot benie it without bluthing : while they would confeste somewhat, they are dist somthinke och into two lundre leas. For they which that foules thinke that mans foule is immortall, bo fate become be= that those which ofe after they have lived well and honefilie, are made xoxodalmoves: but es ναλοδαίuill and wicked liners become xoxodxinovec, and fo perpetuallie remaine. For feing they κακοδαίcannot noto worke contrarie actions, it must nceds be, that those habits which they carried Som would with them, thould indure for euer. But they which would have the foule to be mortall, bo allow of fricits, but onelie in this life. So that mons arc they which applie all their fences, as much as in them lieth, to bnoerstanding, be xalodainores, and and fpirits: but they which turne underfrancing into fenfualitie, be xexodeiuorec, and tiffurbe all things. So the former opinion both affirme, that one kind paffeth into ano

ther ; which feemes no more possible to bee

brought to passe, than that a man should be

changed into a wolfe. But if there be anie cers

tome nature of fpirits, no boubt the fame mult

be firme and freofaft. But if the latter opinion

were true : then man , bicaule he is mutable,

might be fometimes a spirit, and sometimes

an angel. But thefe men would have angels

and fpirits to be nothing elfe, but mens affec

Mercurius Trifinegiftus (as Augustine laith

The opini= megiftus.

Aphredy-

tions.

on of Trif- in his eight boke De ciuitate Dei, the 23. chaps ter) benieth that there be inded anie fpirits at all . Fozhe laith, that God made gods & Intelligences leparated from all matter; by which the theres of the mould are moned : further, that men also did make to themselves gods. Afclepius anflwereth; 3 thinke thou freakelt of images. Indeed to I do (faith Mercurius) but I meane fud images as be fo applied to certeine afpects of the flars, that they can fpeake, and heale men, and afflic with ficknes, and worke miracles; and which be induce with mine fente. and spirit. Alexander Aphrodysæus saith, that there is a certaine binine power fpaco through the whole world, which can worke all things; but that it is requilite the fame fould be wife. lie draime to particular effects. For euenas we fee it commeth to patte in the funne, that although the heate thereof be the generall life of all things ; yet out of it being divertie applicd. there are brought fouth divers and fundate things; (for out of the vine it bringeth forth

grapes, and out of the tree, apples:) foff that

power, which is to were butwerfallic, be fittie brawn by wife men through herbs and frones, there do followe maruellous effects. And thus much hitherto, as touching thole, which otter liebenie, that there is anie certaine nature of

Damons oz ipirits. 9 The Platonifts grant, that fpirits becer the opiniteine lubstances betweene gods and men; and onof the that of them some be earthie, som waterie, som polatonias. airie, some fierie, and some starrie: and to eue. rie one of the Cheres Cenerallie, there be attributed fenerall fpirits ; as fome be of Saturne, fome of Iupiter, and fome of the Sunne . And they mere led thus to faie, chedie by this reas fon : That betweene two ertreames, there muft of neceditie be placed a meane : for that heauentie bootes are eternali and incorruptible; but ours are mortali and fraile : and therefore betweene both must be the bodies of spirits, as certeine meane things, which map fome what communicate with both the extreames. For they, notivithitanding that, in time, they be cternall, pet are firred with affects and motions. And further, that as there be birds in the aire, and filhes in the water; cuen to in the highest region of the aire, and in the fire, there be foirits. And least the thould thinke them als togither tole, partite thep are tutous of men. and partite rulers of proninces: that they both bring mens praiers buto God, and allo carrie the benefits of God buto men: that of fom they be called Meane-goos, of Come Patinitie-fpls rits, and of other fome House-goos. Apuleius Apulcius. not the least among the Platonists befineth for rits on this wife . We faith that by nature, they are living creatures ; by wit, reasonable; by bodie, airie ; by time, eternall ; and by mind. natine : for that they be affected even as men be. Dowbeit, all ther do not feme to aure in this, that the bodies of fpirits are cternall. For Plutarch insiting of osacles, faith it mas repose teb, that Pan the great god once bied so But the The opis dinines a fathers of found religion do affirme nion of the that there be spirits; and not onelie those by bining. thom the celeffiall fiberes are driven about? but others also. And some of them face, that they have no bodies, proper I meane, and of their owne, wher but o they be to toined, as they can quicken them : and pet they may foine but to themselnes booies, which be none of their

10 So all thele men do confelle, that wone the fumme derfull things are bone by fpirits. The Peripa of all thele teticks, by celeffiall bodies; the Platonifts, by opinions. bootes proper buto fpirits ; and our dinines be fpirits, fometime taking bodies to them. and fometimes without bodies . Thefe thee opinio ons confesse that there be magicians . But the first moerstand by magicians, god and wife

of a trumpet, and voice of an archangel, the dead bodies shall arise. And Christ faith, that God wil Matt.24,31. fend his angels, to gather togither his elect, from the foure quarters of the earth . And therefore we rightlie and trulic affirme that there be B confuta= fpirits.

tion of con- Ir But now we must consute those reasons. traricopt ithich are wont to be alledged by others. Thele mions of the things (fate thep) map be done by naturall cats les. I grant inbéb that naturall caufes are of

tentimes great and fecret; and do bling manie wonderfull things to paste. But these et feds which the fpeake of ; as images to fpeake and give antivers, and to otter the diffind bots ces of men; also to foretell things to come, and those not common, but hioven and fecret mate ters; an ignozant man to have fuoventic lears ned arts & fciences ; and he to fpeake Crecke, Debrue and the Sprian tong, and to recite the Centences of philosophers and poets, which nes uer learned those tonas, not euer handled pos ets or philosophers; a man to walke inuitiblic; to Mir things that area farre off ; to put out a touch far diffant from bs ; an ore or an alle to freake like a man : thefe things I faic ow far erced all force of nature. The magicians alfo. which worke thele things, do ioine therewith. all praices, indiantments, confurings & commandements: wherein certeinlie, there is no naturall power of working at all . Dereunto they ad allo their lines, characters, and circles; which things be within the compas of quanti tie . But quantities be neuer reckoned of the philosophers among things that worke. The temperature of mans bobie (3 grant) hath great force, but pet not fo great; and befides it must needs worke by touching . Imaginatio on can bo much. True it is ; but cuerie one in his olune bodie. Bowbeit no man, no not in his owne proper bodie, how ftronglie foeuer he imagine, can worke all things. For if a man have a withered arme, and to front, as the plucketh the good feed out of mens harts, & had bound the daughter of Abraham for manie

> uell; for in old women the humors are corrup, ted, and being drawne into the eies, do calilie infed, efpeciallie chilozen and infants, whofe bodies be as it were of ware. But there be other things, which go beyond all power of bewitchings ; as that was, when Chaift fed fine Matt. 14. 15 thousand men with fine loanes; when Iofua commanded the funne to frand fill, (whereas lofia.10,13 Ariftotle in his eight boke of phylicks, and in his treatile De calo or mundo laith, that Thole intelligencies which move the liberes, cannot cease at anie time from their worke ; and that they fould mone the liberes more flowelie, if but one far more fould be added therebuto;) when Efaie called backe the funne; when at Efaie.38, 8. the beath of Chaift, the Sunne luffered an & Luk.23, 44 cliple, the mone being then in oppolition. Df which thing Dionyfius twiteth in an epille biv to Apollophanes, and faith, that he had confide ratelic behelo the same, while he was in Acgypt; and that it is extant in the historie of Phlegon & Aphricanus . Berinto aode, that the thanome of Peter healed the fiche; that Elias Ads.s, 15

pozes cannot have their pallage; let him ble

as great imagination as he will . he shall not

As for bewitching, it is not fo great a mar-

cure the fame.

 $_{1. Kin, 17, 1}$. thut by the heavens, so that it did not raine for the frace of thee peeres and an halfe.

Part. 1.

12 But humors in mans bodie can do much. 3 grant. But pet Chaift faith; The works which Iohn.15,24. I doo, no man can doo : and he must somer be bes laued than all the fort of Peripatetikes. Dthers faie that thefe things are onlie terrifiengs, bes infed by prubent men to containe the people in their butte. But we do knowe, that nothing in the feriptures is feigned or beniled for They

1.Tim 3,15. be the pillers and fure foundation of the truth. And thereas they faie, that the foules of men Do palle and be changed into fpirits; that was fufficientlie confuted before, when the fame

was objected . Trifmegiftus faith, that Wen do make onto themselues gods; namelie, images made and applied buto certeine afrects of the beauen, that they can fpeake, and give out ozacles. But a folish thing it is to thinke, that men can make themfelues gods ; and pet if they can, why do they fubrit & humble them. felues buto them; while do they worthin them. whom they themselues made . For it is a ribiculous thing, to imagine that the cause of ante thing is inferiour to the effect thereof. Efaic.44.12. This both Efaic berte well beride and taunt:

Aman (faith he) taketh a peece of wood, & with the one part he warmeth himfelfe, and baketh him bread; and with the other part, he frameth himfelfe a god. But they can fpeake and gine outoracles, Daie rather Dauid faith much Phil.115, 5. more trulie; They have eies, and fee not; they

haue cares, and heare not; they have mouthes, and yet speake not. And if they be able to make goos why do they not rather make themselves to be goose for boubtles, they thulo be much better admited, if they would make gods of their of the felues, than to make them of fones and focks. further, if they be gods, whie do they not defend themselues? For those tools were a god while a go throwen downe, and abolithed. And although other tools are brought in by the naughtie practife of the vapiffs; pet thall those also by the helpe of God be one date taken quite awate: but if they were goos inoco, they would furelie befend them: Aphrodifa- felues. Aphrodifæus faith, that There is a

certaine generall power, which by the propers tics of things (fuch as be herbes, fones, and metals) mult be drainne onto enerie particular thing. Jaomit it be fo ; pet no fuch thing can be brought to palle bpon the funden : for the works of nature have their time & courle. Iohn.2, 8. But Chafft buon the funden turned water in-Marth. 11,5, to wine 34 byon the sudden restored the blind

of the plas 13 Indeed the Platonifts grant, that there be fpirits; but they faic that they have bodies cither waterie, or aierie, or fierie. Thele things

noubtleffe they fyrake; imiobeit they fyrake fuch things as will not agree one with another. For if the bodies of foirits be elementarie, whether how commeth it to palle, that they be eternalle the bodies For the elements have both cold and heate, of spirits qualities both adine and paffine, and fome tarie. time they frine one with another, and fome time they perith. Others reason after this fort; forformuch as there be ertremities, me must also grant that there is a meane: but heauen is cternal, and mens bodies are fraile and moztall; wherefore of necessitie, something mult be put betweene thefe two, that map be partaker of both. This is no necessarie argument. For first we grant, that certeine minds there be both of bodies ; fuch as are the angels, and those intelligencies, which oring the celetis all (theres: * further, that the foules of our bobies are the other ertreame. Dfother meanc things there is no need. But they faic, that as fiftes be in the fea, and foules in the aire: fo there mult be fpirits couerfant in the fier. This is of no neceditie. For living creatures are not made for the elements : but the elements for living creatures : and living creatures incre made for mans fake. Dow what vic can there come buto man by thole liming creaturs, which abide in the fier ?

Monubeit, if thefe men will bige further, concerning the opper region of the aire, we will not benie, but that there be fpirits there. For fo Paule to the Cheffans faith . After the Ephe 2, 2.& prince that ruleth in the aire : and afterward in 6, 12. the same epistle; We wrestle not against flesh and bloud, but against principalities & powers of this aire. Alfo Chryfoftom in his I I homilie Chryfoft. boon the first epittle to the The Calonians faith; that the whole aire is full of fririts. But let bs confider of the bodies of thefe fpirits; for thep can be no aierie booics, fæing the aire is a bo. nie of one kind. Hoz enerie part of the airc is aire; and there can be no reason given, whice one part thereof thould be a fririt more than another : and by that meanes the wole but nerfall aire thould be one continued bodie of fritts. Moreoner, the boote of a living creature must be instrumentall, and have bones, finelves, parts, and fenerall members : but thefe things cannot be made of the aire. Fur thermoze, a bodie mult have falhions & forms, which things cannot to much as be imagined in the aire. But there be (you will face) fathions, and diffina formes in the clouds . I grant it; but they confift not of aire onelie, oz alone. And pet this argument is not firme; for spirits may take buto them the bonies of other things. Wherefore fome ow rather arque on this fort; Spirits haue bobies, cither celetitali, oz ele:

of Spirits. be round or circle-wife, as the mounta of the heavens is : if elementarie, they muft of nes cellitie followe the motion of that element, thereof they had their bodies.

Dentons be fpirits.

14 But to let thele things palle.The fcripe tures do not make Demons to bane boties, but to be fpirits onlie. Pow fpirits & bodies, by an Antichefis are putas contraries. For euen as a spirit is no bodie, so likewise a bodie is no furit And Chaift faith; A fpirit had no flesh nor bones. And that Demons be fpirite, is proued by infinit tellimonies of the leriptures. In the historic of Achab, thus the biuell speaketh; I wil

1 Kin.22,21 be a lieng spirit in the mouth of all the prophets of Achab. And Chaiff caft out an bucleane fpis Matt. 12,43. rit; the bucleane fpirit wandered through date and befert places; afterward be toke to himfelfe feuen other fpirite, twozfe than himfelfe. Paie perilie (will you faie) thefe fpirits are but onlie certeine impullions of the minos, fuch as be the fpirits of wifedome, and the fpirits of knowledge : yes in berte beet they be limitan. Man 18, 10, ces. For Chaift faith, that They behold the face of his father : and he thall pronounce at the lats

Mattas, 41, ter date; Go ye curfed into everlasting fire, prepared for the divell and his angels . Wherefore, fixing the holic feriptures ow call Damons, by the name of spirits; I see no cause why anie thould attribute bodies buto them. But I weake not here of bodies, which are allumed and are come unto them; but of fuch as be proper to them, and of their owne. 7 knowe there be other men, fomethat

tharpe witted indeed, which fair, that Damons be fritte in compartion of us; cuen as on the other fide, angels in comparison of God, may be faid to have bodies : and after this maner they fair, that Augustine affirmeth Damons to have bodies. And they faie alfo, that Barnard mas of the fame ovinion, both in his treatife to Eugenius, and also byon the Canticles ; how, beit, there be fome, fibid interpret Barnard to freake of bodies affumed. But feing the holie fcriptures (as 3 faid) do call Damons, fpirits ; I fee no cause why we thould imagine them to have bodies. For in the feriptures we fee, that there are foure kinds of fpirits. First in berie Det, BD bimfelfe is a fpirit; foz he hath no nico of a bodie, either for his being, or for his bos

foute kinna of

ing of anie maner of thing. The nert beangels, as well and as bad; neither boubtles have they need of bodies, as touching their owne proper actions : but to communicate in actions with bs, they have need of bodies : for as we read in the epiffle to the Debines , They be admi-Heb.1,14. niftring fpirits. The third fort are the fairits of

men, which doubtles that they might have their being , have no não of bodies ; for they have their being, and dw line, enen then they are le

parated from their bodies : pet about their owne proper actions, as to have fente, or to growe, they cannot be without booics. The last be the fuirits of brute beafts, which neither can have their being not on anie thing without bodies. By this binfion we fee, that there is no nero at all for Damons to have bobies: for euen without them, both they may have their being, and also may exercise their owne actions . For they loue, they befire, they understand even without bootes.

15 Pow we muft fe that they can bo. Their Two forts power is of two losts, one in binerflanding; of power of another in working. But we will fe what is to the fpirits. be attributed onto them in both kinds. That of the knos (pirits do knowe manie things, we have no leage which boubt : for after the opinion of Lactantius, Ter-they have. tullian, Capella, and Plato in his bothe intituled Looke In t. Cratylus, thep be called Damones, quafi Sunuorec, à Cot. 12, 2, Criendo, that is, of knowing. But peraduenture whither you will bemand, whether they also knows they know things to come; for the which things cheffie of things their counfell is bemanded 3 answere, that to come. things to come are not alwaies knowneafter one maner. First things to come, are not knowne as things prefent, but of God onelie: for he within his compatte comprehendeth all the Differences of times. For (as Paule faith) All Heb.4. 14. things are naked, & laid before his eies. Dthers Do not presentlie se the effects of things, but by reasons they gather of things to come; and that manie waies. For first they lee the causes of things, and by them gather of the effects, which thall afterward followe . But of causes forme are necellarie, and fome not necellarie: of nes collarie are fuch as be contained in the mathe matikes, and in the opposition or confunction of the heavenlie wheres, So ow men, which be failfull in the frars, foretell manie vores before hand, what time ecliples thall happen after, inard. Diber causes sometime are not necessas ricoz certeine : for their effects may be hindes red, and fuch are those, which are called things feldome happening, or things that may happen this wate of that wate. So the mariner pronounceth of the tempest, and the physician of the vulle.

16 Then if there be fuch knowledge granted mow the buto man, much rather mult the fame be gran fpirits teo buto fpirits. For they are not let by thehea knowe of uines and lumpe of the fleth, as men be: befides thingsto this, continuance and experience is a further rance buto them. For if that old men do fa mai The old ags nic more things than gong men bo, then is of fpirits. it credible that spirits, which live foreuer, bo knowe berte mante things: and if they have bos bies proper and of their owne (as force thinke) The nine they have fuch as are nimble and readie, to that blenes of in a berie thost space they can flic to and fro them,

oner all places of the world, and make relation what is bone enerie-where. And for that cante Tertullian. Tertullian calleth them. Flieng fpirits. When they om their things, they may ferme to be pro-

phets : bicaufe they forethem (ach things as are afterward declared unto his in writing. And Augustine. Augustine De cinicate Dei faith, that They fores thew thefe things, that they might be account ted for properts. And in his bolte De genefi ad litteram, he reciteth an historie of a certaine man. who (as he faith) would take meate at no mans hanos, but at the hanos of a certeine preeft; and that whereas the prest owelled far off, about the space of five mile from him, he was wount to tell before hand: Pow is he comming out of his house now is he onward in the wate now is he in the tauerne, now is he come to the field. now is be at the bore. But Augustine benieth that this kind of foretelling is prophetic : for if a trope of foldiers thoulo come from fome place, a the watchman from the top of a tower wiena them comming, thould beclare that within thort frace they mould be there; he faith that he ne nertheleffe cannot fæme to be a prothet. 20020: ouer foirits may foretell those things which Goo commandeth thent to bo : as oftentinies it hap peneth : for Got both oftentimes command them to walk and deffroie countries. And (as

spirits of

the aire, and from that region, as out of a watch tower, they percetue the influences and events of things much more calille than They feethe me can, Beffdes this allo, they fee the feriptures of the prothets, and what locuer is done in the thurth : and although otherwise they knows manie things, pet are they much better learned, both by meanes of the Criptures, and also R2 bicause they see what is done in the thurch. Taherefoze Paule onto the Erheffans Ephe. 3, 10. faith; that The hidden mysterie of Christ is made manifest vnto principalities and powers in the heavenlie places. And whereas Hermes Trifinegiftus foretheinco bnto Afclepius, that there would be a fall and defolation of tools,

and lamented the fame; Augustine faith in his

boke De cinitate Dei, that he might underffand

that by the peroidions of the holic prothets.

Manie times also do they knowe for that they

be present at the counsels of God, and are cal

led to execute his commandements. For fo. then ODD was taking counfell to beceive

Achab the biuell fron forth and promiled that he would be A lieng spirit in the mouth of all 1 Kin.22,22 the prophets of Achabiant a certeine other ipi rit obtained of Cab. to forment e trouble lob. And it is no maruell; for the divell is the ini lob.2,6. tuffer of God to do execution. Holubert then they be thus called to the counfels of God, they fe what he hath appointed to do. Aftentimes They ga= allo, by effects, they gather the caules of thinas: ther the as if they fe a man live well and godlie, they taules by fulped that he is a cholen of God: for and beeds be the fruits and effects of election : in like maner, if they fee a man to frame himfelfe well buto religion, and to kneele benoutlie. they thinke he praieth, although they cannot Defcend into his mind.

17 But although they can by fo manie why the wates and meanes knowe things to come pet fuirits are are they oftentimes beceived; and that for ma oftentimes beceived. nie caules : first bicaule Boo can let the caules of things, though they be never focerteine of the causes. necessarie. When the children were cast into how cer. the burning fornace, it was certeine that they trine forute thould be burned; but God bid miraculouflie they be. put himfelfe bettoene them and their beffruct on, and bid hinder the cause; but this could not the diuell fozele. For God fometime preferucth those that be ing, and sometime be leaveth them . To that they die: and to both it oftentimes come to palle in things that may happen, either this waie, or that waie, for although the erperience of fpirits be berie great, pet is it not fo areat, but that they maie be beceived. Undoubtedlie the nimblenes of fririts is beric great, so that they can easilie perceipe and report what is done in regions berie farre difant one from another : but pet oftentimes sob reno. God renoketh his purposed decrees. And if beth decred perhaps God command the divell to walt and beffrois fome region, and the people in the meane time ow revent; if the bivell foretell that the defiruation thall come boon them. It must nceos be that he makethalie: for oftentimes when men begin to revent from their bart. Bod forgetteth all his threatenings. There for rits boubtleffe do fee and knowe the predicts one of the viomets : but vet those purposes. which God doth reweale by his prothets, may fometimes be mitigated or changed. Efaie prothefied that Ezechias thould bie ; but pet then Elai. 18.1. he humbled hunfelfe, and earnefthe repented, and f. his life was prolonged for 15. veres; but that this should come to palle, the dinell conto ne uer have lulvected. Therefore they may be deceined: partie bicaule they knows not the hulf of God, and partie also bicause they cannot throughlie loke into our minds. But the goo angels are not deceined, bicaufe they referre all things to the will of Goo.

power of Spirits. Before this alfo, the binell is oftentimes The Diucit beceived by occeived through ambition : for he will feme to be ignozant of nothing : a therefore he boub ambitiou. teth not to forethew those things which are far bevond his reach. For which cause he mingleth therewith colorable occuts a wiles, that what focuer thould happen, he might fæme to have Spoken the truth. For he is a craftic and double ocaling fellowe, as appeareth by these two the ninels nancles of his; I faie that thou Aeacides the Romans conquer may. Againe, Crasus being past nouble

meaning. ouer Halis floud, shall bring great riches vnto naught. Rightlie therefore fait Efaic in the 41. thapter ; Let them tell vs what shall happen, & we will faie that they be gods : not as though

they are oftentimes beceived: Wherefore this both Efaic fate : Let them answere vs certeinelie, and truelie, and alwaies, and without error. what shall come to passe; and we will account them for gods. But how fowlie the vinell may be deceined, it chafelie ameareth in Chaift our faufour, Augustine in the ninth boke De civitate The know : Dei, the 21 chapter faith, that The biuell knew and faine manie things to be wondered at in lebge that Chaift, but he knew not with that hollome and the biuell quickening light, wherewith reasonable svirits are clenfed; but onlie, by certeine erpert ments and temporall figues: pet did he know him far better than men bio. For he faine bet ter and more neerelie, than any light of man can discerne, how much the acts of Thrift did furpalle the power of nature. And vet that know

ledge in the dinell did God represse and barken,

then it pleased him. And therefore the binell

bombted not to tempt Chaff, which certeinlie he

they tell not the truth fornetimes, but bicaufe

Marth 4, 3 would not have done, if he had knowne Christ inoco. For that knowledge depended upon cer-

had of

teme temporall figues, which oftentimes may trouble a man. Therefore Paule fato, If they had knowne the Lord of glorie, they would neuer haue crucified him.

15 mt thefe wozds (von will fafe) were spoken of Pilate, and of the chefe prefts. But that ma keth no matter ; for they were the organs and infirmments of the divell, And John faith, that The diuell put into Iudas hart to betraie Christ. Luke,22, 3. But what did let him (you wil fay) that he miaht not perceive the Godhead of Chailt . I will tell vou. Enen manie things, which in Chaff fee med to be but pore, abica and vile. For he fulpected, that he, which luffered fuch infamous things, could not be God:and fo it was but a fulpicion, and not a knowledge. But wherefore then did he perfecute Chaift buto death ? Bis cause he did not think, that his kingdome thould by that meanes have a fall:pet on the other fice, when he fain that his trannie began to decline, e that his overthrowe was at hand, he thought

to prement it in time; and for that cause he fent Mat. 27, 19 those preames onto Pilars wife, bicaufe he now The Breams infreced that it was Chaff. I might thew by of pollats other examples, how the binell is wont to be be: wife. ceitied : but I thought this one to be fufficient for our purpole at this time. In both he knoweth naturall things redilic inough, buteffe perhaps God will fometimes blind him, and turne him awaie. For though he be flubbome and rebellious, pet is he in the hand and power of Gob. Moreover, he is manie times let, through has whe hinell treb, enuic, malice, and price. And we have er occeined perfence in our owne felices, how much reason through his is wont to be obscured by such troublesom affec, owne mas tions, Herebute also may be added the great price, mes of topments, and the tharpenes of punish ments wher with he is vered: lidherefore the annels are leffe deceined bicaute they fee althings with a quiet mind. 18 13ut pou will bemand, inhether they for the whether the

thoughts and cogitations of men ? Here they fpirits fee that answere, are wont to make a double diffin the cogitas ation. If the binderstand the mind to be, as it men. theweth it felfe by fignes, and by fome mounta a gesture of the bodie; so divels can for the minds ofmen. Forthey which be in an anger, are hot; they which are afraid, are cold and pale. And Auguffine faith, that All the cogitations of the mino have fome impressions in the bodie : by them the binell can make his coiceure, what we caff in our mind. Powour eies are not fo frare fighted that they can fix these things : pet the fame Augustine in his boke of retractations. both after a fort moderate this fentence; and benieth that anic impreffrons arife in the booke by quiet conitations. But if we understand the verie mind as it is of it felfe, the divel cannot reads fo far, as that he can understand what we defire or thinke. But you will faic; Seing mans bu berffanbing dependeth of phantalies and forms.

fivere most plainelie, that the binell cannot knowe mans cogitations. Forther call God, The knower of harts; and faie, that He alone is pfal, 11. the fearther of the harts & reines. And they abbe that None knoweth the fecrets of man, but the 1.Cor.2,11, fpirit of man that is within him ; and that The spirit searcheth out even the deepe mysteries of God, Seing onlie God and man can le mans hart, the divell must nieds be excluded.

cannot the binell perceine them . Des berelie;

but whether our binderstanding be occupied in

them, that he cannot fie, much leffe can he fie

what the will both betermine of them. For the

will both not followe those forms & figures, but

it followeth the understanding. Down if we will

afke counfell of the bolie ferintures, they are

And Salomon in the fecond booke of Chaonis cles, the firt thap, in those folemne praires, which verte. 30 be made after the finithing of the temple, ipra-

Belides

David faith) He destroied Egypt by euill angels. Pfal.73, 49. So in Samuel, the binell fozefold that Saule the 1.5am.28, nert daie after thould die : for he was then in the bondage and polledion of the divell. Further.

when they fee that they have a bound preferibed them, they promife (so they may have some little gift given them) that they will rage no lon-

An other reason is for that they be placed in the aire.

verfe. 19.

Spirite

things com. them by god.

phetg.

keth thus buto God; Thou onlie ô Lord knoweft the thoughts of mans heart. As if he had faid. Co man, no angels, nor any other thing created. Ierem. 17,9. And Ieremie ; Perueric (faith be) and very deepe is the hart of man: who is able to fearch the bottome thereof? And of the person of God he adbeth, I am God, which fearcheth the heart and reines. Further, God will not worke togither with the vinell, to that the vinell also should be a ble to fee the cogitations and minos of men. Ano this is thought of some to be done through the mercie of God. For if he could loke into the les cret countels of our harts, he would tempt be much more behementlie. The author of the book Augustine De dogmatibus ecclesiasticis affirmeth for certein De dogmatitic, that the viuell cannot know the thoughts of men. And I erom boon the ninth chapter of Macthew erpounding these words; And Iesus perceining their thoughts; by this (faith he) it is eui dent mough, that Chaift is God ; feing he can reach even unto the harts of men. By fignes therefore, and outward tokens the diucil mate acife what we caff in our minos ; but to what end and purpole, and what we thinke, he cannot

for certeintic uncerstand. And out of doubt if he

were fure of the faith & confrancie of holie men.

he would never tempt them, least he should be

gine anfweis.

bus ecclesi-

ailicis.

verfe.4.

Mame fullic relected, as it fell out in lob. 19 Touching the knowledge which the divell hath, we have spoken sufficientlie. Pow we mult fee by what meanes he is able to declare those things, which he forefreth will com to palle; a there be ditters wates therof. For he hath oras clessfore-freakings breams fuverfittions wor king by circles and pricks in the earth, diumatis ons on the water, necromancie, lots, fothfair engs by birds a beaffs, and a number fuch like. And thefe things he theweth buto men for no o. ther end, but to obtains of them some offering & feruice. Which thing Seneca not bnoceffanding, in the fourth boke of his naturall questions ie freth at certeine things, which freme to ferue for our purpole. For he faith, that Among the Cleons there was a cultome, that when they which were the observers of the comming of haile, had received by forme cloud, that halle was reas die to fall byon their vines, they thould diligent lie warne the people of the fame : now they fled neither to cloke noz coner, but to facrifice. Foz they which were of fome welth, hilled either a cocke, ora white lambe : 4 thole of the pover fort which had neither cock nor lambe, bled biolence on themselnes, with a very tharp pointed knife let themselves bloo out of the thumb as though forfoth (faith Seneca) that fillie little bloud could rech onto the clouds. Ahele are his words; but (as I fair) he understoo not the ambition of euill wirits.

20 Dow we must consider of the power of

fpirits, as touding those works, which feeme to of the pobe aboue nature. Some teft at all this matter, wer and and thinke that nothing at all can be done et frieits. ther by magicians or by fpirits. And of this mind is Plinie in the thirtie bok of his naturall bifrozie, and the first chapter: for he faith, that It manise is is found by most embent reasons, that all art paint and magike is baine, and hath neither any certeins uncerteins. tie nor foundnes. For he theweth that Nero being a prince, as he gave himfelfe to the fludie of finging and ruling of chariots; to he was belirous of art magike, and that he wanted neither wit noz nower noz inftructoz. Forthat Tyridatis the king of Armenia, received his kingdome from him, and by his commandement brought berie learned magicians out of the call that Nero allo as he was been diligent fuffered himfelfe to be infiruced, but that at the length all came to nothing. And this also may be faid of Iulian the apostata; for after that he had beoun to give himfelfe buto magicians, all things began to fall to rume. If thele lo great princes, and (as it were) rulers of the world, could bring nothing to valle : what may we gelle of other men . And pet the binels muft needs have obeied thele two men molt of all : for they were the most malicious enimies of chistian religion. Wouthomfocuer it be, there is no boubt but the bivels can be manie things; howbeit whie they would do nothing for Nero and Iulians lake, God onlie knoweth. For he will not have the binell to do more, than he himselfe permitteth and willeth him to do: for the Arength of fre rits, and their nomer of inorking, devendeth no leffe poon God, than doth their knowledge.

21 Mout that magnicians can be much it may what masts be promed out of Gods laive. Fozin the 42 chap cians can ter of Crodus, the 20. of Leuiticus, 4 in the 18, boo manie of Deuteronomie, it is commanded that The proceed by magicians, sothlaiers, and without thould be the scrip= punithed with crtrcamitic. The fame thing ale ture. fo is decreed by mans laive. For there is a ca. Exo.22, 18. neat in the tivelue tables, that none thould Gen.20,6. charme other mens truits. Thereof Plinie like, Deur 18,10, wife maketh mention; and to doth Seneca in his boke of natural questions. But lawes are not made but of things that be, and do bluallie come to palle. In the code De maleficis & mathematicis, there be many lawes ertait concerning this thing: and especiallie the laive of Constantius : the inithout boubt was fellowe in the empire with Iulianus & peraduenture his naughtines(for it is certeine that Iulian attributed much to fuch follies was touched in those lawes, where init is thus decreed; If anie magician thall repaire to another mans house, let hun be burned; he that brought him thither, let him be banis theo into the vlanos; let them be firiken with the finord: let them be call but the wild beatle:

their power. they being fuch as will diffurbe mankind. In the occrees, cauf. 26.queff. 5. beginning Nibil aliadagirar, among the Ertranagants, there is a freciall title offorcerers : fo mante laines thoulo neuer haue beene mabe, unleffe it has beene knos iven for certeintie, that magicians and witches

are able to bolomethat. And David in the 58. plalme laith, that The poilon of them is like the verfe,5. poison of a serpent, and as the venom of a deafe adder Ropping hir earc, which refuseth to heare the voice of the inchanter or charmer, charme he neuer fo wiselie. David by thele lounds come menbeth not inchantment; but pet binboubtet tie he theweth, that there is a certeine power of inchanting. Inthe 13. of Deuteronomium ; Ifanie pro-

phet shall doo fignes and woonders, and would Deutig, T. lead thee awaie to strange gods: thou shalt not fpare him, thy hand shall be vpon him. Attoin the 24 thapter of Matthew ; There shall come verfe,24. false prophets, and false christs, and shall give outfignes, to turne, if it were possible, the verie electinto error. And Paule faith in the fecondes pille to the Thellalonians, that The comming 2.Thel.2, 9 of antichrift shall be in power, in fignes, and in lieng wonders. Also the histories, as well holie

as promane, do teach be this thing. In the hillo, lob.r and 2. rie of lob, the binell brought bowne fire from beanen, and bellroied the heards of cattell. De railed by the winds, and thoke the foure cor ners of the house, and crushed lobs dilloren in Mart. 8, 28. peeces. In the golpell we read, that manie

31. and 32. Were taken with divels, theowne bowne on the ground, tommenteb, and call into the fire. Difer

dinels, when they were manie, and pet pollelled but one man, fain that They were a legion, and Mari7, 15. obteined leauc to be fent into a heard of fwine, which they droue headlong into the fea. In the biffories of the Ethniks we read, that the image of fortune wake at two fenerall times : first that it was well or rightlie fet op; and fecondie that it was well worthinged: that Tuccia the bestall birgin to clere bir felle from fulpicion of whoes bome, carieb water in a fine : that Claudia, for the same cause, when the thip (wherein the god Delle called Bona dea was carried) frache fo fall in the fands, that by any firength of man it could not be moned, the with hir girole onlie remoned and brewit to the thore: that a fervent follomen Aefculapius euen into Rome. Ano Plini faith, that the oline garben of Vectius Marcellus farted ouer the high waie : & that growing come bid oftentimes by art magik fit from one place to another. Actius Nauius bib cut a whet frome in fumber with a barbours rafoz. What nee beth manie words. It were an infinit thing to thew all that might be faid of this matter. And to faie that all thefe things are but fables, (efve

ciallie feing forme fuch things appeare buto bs

out of the holie (criptures) it thould be to impu beinta part.

22 But to the intent me may keepe forme The power method, we will thus billinguish this power. billinguis Those things Schich feine to be bone, be either fico. Dome indeed; or elfe they are but feigned by illus fion. In those things which be bon in berie bor. as they freme to be; there are their things attributed buto fpirits. First, that they can gather togither the principles a beginnings of things, out of which they know formithing may be made: and then can commonito one with an other, and tome togither things that worke, with things that fuffer : further, that they can move & brine fome things: lattice, that they can put on bobies, e in them be familiarlie convertant with men. First, that they do gather togither the princi They ans ples of things, and applie them onto a matter; ther the Augustine teffifieth, both in his bothe De ciuitate principles Dei, and also in his third bake De trinicate, the fc of things, nenth and eight chapters. By this meanes they them to a worke things of great wonder and admiration; matter, and pet ine fee onlie the effects: for the inay and meanes thereby they are bone, we cannot perceine. But those miracles, which be bone by Bod, 02 by godlie men, in the name of Chriff, baue no need of anie fuch labour. Do berelie. not yet those things which be done by enill men, in the name and power of Chill, need ante luch They can means: onlie the binell leketh thole wates. And noo no pet, enen in thole things he can do nothing, mojethan more than Bob giueth him leaue : for he cannot Son giuch

to all things at his owne libertie. Tomake this matter plaine, Augustine (me thinketh) both ble an apt fimilitude ; Wie fee tube. that cuill and wiched men, and fuch as are condemned to worke in the mines, have the vie of fire and hammers; and yet not to the end they should mar them, but that they might applie them to some ble : even fo, the bivell cannot om to much as be would, but to much as God grueth bim libertie to bo. The felfe-fame muft we thinke concerning that power itherby the binell Driveth and moweth anie thing. For if he might be luffered to have his owne will, he would di frurbe the whole earth & the heavens. Anotheres fore thole magicians of Pharao, when they had Exod.8, 7. brought fouth frogs, and had turned the water and 19. into bloud; pet afterward they failed in bains ging forthlice. Potthatit was fo hard a thing to make lice, but bicaufe Bod oid hinder them : and therefore they were confirmined to crie out: This is the finger of God. Those men were cal led magicians, and therefore they bled fuch kind of meanes. But Moles néebeb no luch meanes, although he brought to palle much greater and polinie an more marmellous things; for he was no magi abuerfarie cian: although that Plinie the perpetuall aduers of chile farie of religion thought him foto be. For in religion.

Disti sex

his 30. boke the fecond chapter, when he had faid Moles for a that there be Divers waies & kinds of magike, he faith that there was one kind proper buto the Teines, sthat the fame was first begun by Mofes, lambes, Flatopas. 3n which place 3 thinke that Plinic not onelie erren in the thing, but allo in the name; and that he called him latonast 2.Tim.3, 8. mom Paule to Timothie named Jambres. Exod.7, 12.

How the robs of the magicians were chang ged into ferpents, it is not throughlie acreed by on among the fathers. Strabus and Terrullian inhis boke De anima, thinke that it was not thing but a deceiuing of the fight; the roos bes manicians robs were ing printic conneced awate, and ferpents put in turned into their places. Quen as the poets faine that lobis ferpents.

genia being readie to be facrificed, was taken fro the fight of men, and a hind out in hir place: but in perp ded it is credible that they were ferpents; bicause the binels were not ignozant of what beginnings a principles fervents might be made: that they could prefently bring to pas those things, which other wise would have required a long time. For although we (faith Auguthine) cannot fee that firength and power, which remaineth in the originall of everie thing; pet the diucis do feit. For he faith that in Epyrus there is a well, wherein touches lighted are put fouth, and bulight torches are lighted : the vine ciples and beginnings of that effect are in that The Diuell well, although we cannot fee them. And vet we fair not here, that the binell both either create or minifter of make fuch things; but onlie that he is a mini fier feruing buto nature. Quen to the bufband man, when he tilleth and foweth the ground; and the garbener, when he pruneth and belueth a bine, bo not create the come or wine, but onlie om helve nature. So Augustine faith, that Iacob Gcn.30,37 pio not bring forth the colour upon the there: but did onlie rightlic applie the forms & fhaves. And to take an exaple even of spiritual things. the ministers of the church do not instiffe anie man, or forgine anie man his finnes; but are one lie miniffers, by thole indeuour God bringeth thefe things to palle; I planted (faith Paule) and

23 Butit femeth wonderfull, how they can fo fperbilie bring thefe things to palle. For the ther they have fruit bodies, or no bodies at all; pet to bring forth anie natural thing, it would firme to require a time. Dowbeit, we muft confiber.that thele (tens of beginnings of naturall things, be as it were instruments ; and they haur fome power of their owne nature. But it makethagreat matter into whole hands they bo haven; for a fkilfull artificer will worke as nie thing both hanosomlie and specilie : but give the same instruments buto an ignorant

and buffillfull man, and he will do it neither re-

1.Cor.3, 6. Apollo watered, but God it is that gaue the

bilie noz vet berie hanolomelie : etien lo anie: writ, as a fkilfull artificer, will being more to pas in one minut, than by the accultomed order. of nature can be inconcit in a long time. For thole cheefe originals are not to be ineighed in their owne nature; although that cuen by nature the le Comethings to be made in a manner boon the funders. As in the fummer time, of a thomer of raine, little from an lubbenlie arile: but yet therein indeed, there is admitted forme frace of time though it be but thoat. So thefe have gabono inglers ferme to benoure bread and inv mediatlie to fuit out meale: and when they have bronke wine, they frome prefentlie to pointe the fame againe out of the mitteeff of their forebed. And if there can be fuch a readines, and berteris tie of boing in man, thy thall it not much rather be attributed buto foirits . For in a foirit there is much more numblenes than in a man. Wherefore the foirits am not bring forth thefe things of themselves: for so should they beget a kind like onto themselves: as of a man is brought forth a man; of a boste, is brought forth a boste. But a foirit douth not bring fouth a foirit : but as 4 laid, both take the principal originals of things, and amlieth them buto a matter, and to bringeth inonperfull things to palle. 25ut how far the nature of things map 120.

ceo, it is haro to inoge. Wilherefore the binell The binett is bribled tino maies: the first is, by the bounds maner of of nature ; the fecond is, by the will of God. So wates. the bivell map bring in plague, famine, and forcs: for he knoweth of what causes and bearing nings thele things be made. For he afflicted lob, lob.t. & 2. and brought plagues and puniffments by cuil Pal.7, 49. angels. And Christ faith, that the direll bound the Daughter of Abraham by the space of fortie Luk.13. 164 peres. And this also the god angels do some times : for the angel of the Lord in one night of uerthieto the hoft of Senacherib, and brought 2.kin.19,35. in a plaque in the time of king David : & David z. Sam. 25. himselfe same the angel of Goo striking the verse. 17. people in the thrething flower of Areuna. But those things, which go altogither beyond nature. as to raile the dead, to change men into beatts. are onelie delutions, of which we are to fpeake aftermard.

24 Bow as touching the other parts; names the blueff lie that the biuell can moue and brive foreward can brine fome things, there is no doubt thereof. For fee forward ing the foule, which is tied much more unto the bodie, than a spirit is, can move a governe the bodie: affureblie the bivell can much rather bo it. This ameareth fufficientlic by fiers and tempells lo often railed by the divell : and by that thip of Claudia, and by the fitting of the oline garben and feeld of come; of which things we Spake before. It is laid, that then Afcanius had carico atvate the bouthold gods from Lauinium

their power. buto Alba, they returned backe agains of thems felues into their owne chamell at Lauinium. Before this, fricits do famtimes hurle frones. And thefe magicians, which feeme to ribe on a cane in the aire, are kept or held aloft by a fecret power of binels; and by the fame power Simon Magus bid flie in the aire.

Spirits put 25 Lafflie, they also put bodies on themselues. bonies on Deither is it to be doubted, but that the binell bes themlelues, ing a fpirit, can perfe through the foundeft and Looke after mattell bodies. By this meanes he douth oftens in the 12.th. times conneigh himfelfe into images ; he fpake in the ferpent, he losed the tong of the affe. De Num.22, 28 also taketh boon hun even the bodies of men, et ther lining or dead; he bereth and tormenteth them, and hindereth their naturall works. De Bow they observeth oftentimes the course of the mone, to joine to the felucs bo= the intent (as Ierom faith) that he may flander that planet, or rather to watch for the aboun-

mhat fs

finitelie.

quicken, as the foule both our bodie : neither both he make it to valle into one substance with himfelfe, as did the word of @ D D with an hu mane bodie: for diucls can put off those bodies when they will, for they be in them (as the Scholmen (peake) definitelie; that is, they be in them, to that they be not anie where elfe. God in to be anie where De= berie deed in the eld testament, presented him felfe formtime to be forme in forme forme; but hoe mas not definitelie in the fame: for he was fo parfent there, as he notwithstanding in the meane time was eneric-ithere elfe. But the ob uell (as faith Augustine) fitteth buto himselfe fome bodie as it were a garment. And Chryloflome writing of the patience of lob, faith, that De which brought tioings of the fall of the house, and defiruction of his familie and cattell, was nota man,but a fpirit. Fozifthou wert a man (faith he) how diddeft thou knowe that the wind came from the wildernelle . D: if thou wert

ding of humors, whereby he may the more gree

uoullie disquiet the bodie. Somtimes he putteth

on an airie bodie; but that he both not forme or

They take to them.

there, how happeneth it, that thou wert not be Arough with the rell ? A good part of the writers thinke, that the low rits do frame themselves bodies of the mire: for felues airie that there muft be a certeine Sympathia, D2 mu tuall agreement betweene the place and the inhabitants thereof, and that the divols (ast vie have fain before) have their habitation in the aire: itherfore it is creaible, that they applie bro to themselues fit booics of the aire. Further they adde, that it behough that the bodies of

them thould be light and nimble; for fpirits (as

Tertullian faith) be as it were folules, and bo

most finistlie fire over all places. Before this

they appe, that erverience teacheth, that those

bodies be airie; for that there had beine forme

men, which inocuoured femetime to cut and

mound them, but pet they could not prenaile: for they gave place to the blowes, and fraitway came together againe. Wherefore the poet Virgil trimlie pronounced of Anchyles, which mil fing his wife in the flight of Troic, ferming to bim that he falue hir fpirit, faid;

Three times about hir necke I fought mine armes to fet, and thrife In vame bir likenes fast I beld : for through my hands (he flies, Like wancring wind; or like to dreames, that men full I wift esties.

Mozeover, these bodies bo lone banish from the fight; but and if they were earthic, there would remaine some mastic substance; if they mere waterie they would run ab; oad; if they were offire, they would burne, and might not be handeled. But the spirits do thicken and engrotte thele bodies, by frait trulling of the parts togither; for other wife they might not be feene og touched. Abraham fatte angels, and Gen. 18, 1, wathed their fete, let meate befoze them, and

they also did cate.

26 Bowbeit, some thinke that those are no whether bodies, but are onlie certeine imaginations in they be the minds of men. But others answer, that that but in age cannot generallie be true ; for that they, which nations. be mocked by fuch biffons, are deprined of their fenfes. Butneither is this certeine ; for they that have the phrentie, are to beceived manie times, and pet they can tile their fentes. For they fcare, they run awate, they be troubled in fpirit, and they crie out. Others faie, that they be no mantalies, bicaule they be leen of a great multitude of men togither; now it is hard to peccine a great manie togither. For angels were freme of the whole houtholds of Lot and A- Gen. 19.1. braham. But the holie Criptures proue, with That the out all boudt, that thele were not baine imagis were true nations onlie: for the divell did in verie bed en bodies. ter into the ferpent, to the intent he might ens Gen.3,1. tice Eue to be deceived. Which thing the curle, Ibid. 14inhere with the ferpent was curled, both fuffici entlie perlare; Vpon thy bellie shalt thou crall, and the feed of the woman shall tread downe thy head. For that is true, not onlie as touching Chaift and the binell; but also as touching men and the lerpent. And further (as I faid before) the angels offered themfelues to be feene of Abraham and of Lot.

Preither were these anie phantalies, for the angels were handled with the hands and when Loringbe force belate of beparting out of So- Gen. 13, 21, dom, they in a manner orein him out of the citie by force. The lewes in the date-time lawe a fmolie, and in the night-time a flame. So of tert as they were to take their townie, there en tred in a spirit which moned those things. For as the light of the lumne both pearle the water, the

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clouds, and the aire: to a foirif pearleth through Exo. 19, 16. all things. When the lawe was ginen boon Sina, there were fene both lightenings, fmokes, bapours and fires : alfo the land was thaken with earthquakes. When Chrift afcended into heauen, the angels accompanied him: for they both offered themselues to be seene, and spake also Acts. 1, 10. bnto the bilciples; Yee men of Galile, why fland

yee gazing vp vnto heauen? Wherefore it were an impudent part to fate, that all thele things were onlie imaginations, and deceivings of the mind. Dea, and the Peripateriks bid neuer lo faic, that their are onlie baine images, and fained thewes in mans imagination. They rather innented other reasons: namelie. I that they be I humous, feeret powers of nature, and celethall An obiec. bodies. Why then (thou wilt allebare) both Paule face to the Ehellalonians, that Antichrift fhall 2.Thcff.2,9. come in power, in wonders, and fignes of lieng? Ibidem.10.

For it they be true things, how commeth it to palle then, that they be fignes of liena ? I ans finers, that they may be called lies, either of the cause (for the binell being authour of them, is a lier:) or elfe of the end for he thall make them to the end he may beceive men. And affiredie, the The wicken wicked are wouthic fo to be deceiued and mocare worthic hen. Foreuen as Paule faith, Bicaufe they receiued not the love of the truth, God shall send them firong delufions. Etten fo in the apostles 1.Cor.5, 5. time, men were belittered to fathan. But fome times thefe things be done, to thew the mightie power of Bob, for freing the power of the binell is fo great; it is requilit that the power of Goo. thereby he is brideled and ruled, thould be much greater. Witt it is our part to gine God continus all thanks, by whose onlie benefit we are before ded from the divell. Therefore thefe bodies, which the fririts do applie buto themselves, be airie. For even as water is congrated into ple, and fometime haroneth till it become chaiffall: euen to the aire, wher with foirits ow cloth the mielues. is thickned, to that it becommeth a vitible bodie: but if it may feeme, that the aire alone is not fufficient, they can also mingle some bapour or toater initiall intercofcolours may be had. For this twe fee to be done in the rainbolue, as faith Virgil;

The rainebowe downe did come with filuer wings of dropping showers, . Whose face a thousand sunarie howes

against the funne denoures. 27 There is no need at all to attribute boto of ucis and angels those bitall parts; namelie, the lungs, hart, and liver : for they on not therefore put on bodies to the end they may quicken them, but onlie that they may be fiene, and therefore they ple them as inframents. But thou wilt faie that they do cate anothat Civil when he was re fen from beath, oid cate with his disciples. Augu-

Luke. 14,43. fline in his 94 cpiffle Ad Deo gratias, quast. 1.

faith, that In Chall that cating mas of no netel litie, but of volver, and he pleth this limilitude. For in one fort (faith he) both the earth fucke by a limit. waters, and in another fort the funne-beames; tube. the earth of neceditie, but the funne by a certaine Arength and power : even to (faith he) the bodies railed by from death, if they could not take meate, they thould not be perfectle happie. A gaine allo, if they thould have need of it, they Chould be unperfect: inherefore in that Christ oid eate it was not of necessitie, but of polver ; and he did cate with his disciples, least they should have thought that their cies were beceived : and to we fate that the angels also and wirits bo eate.

Bea but (thou wilt faie) even this is a deceipt. then as they will feeme to be men, being no men. Tanimere: Bod wirits do not beceive, for they come not to proue themselves to be men. but to declare the commandements of God. * Row a lie is alwaies toined with a mind to "Rote. beceive: but in the end, they fufficientlie theto A lie is althemselues by some token, to be angels; for they waits into mit a barrilly atwaie, and fundentie twithdratue them mind to De= felues out of fight. Wherefore, they infirma men come. two manner of wates; first, in that they thew the commandements of Google condie, bicaule they beclare their owne nature. And this we knowe was done by those angels which were frene of Gedeon and Manoah. But entil fritts Ind. 6. first do teach false things, and do leade be from Con: feconolie, they will also seme to be terrible, and of far greater power, than they be inoced, and promise that they will either give or do manie things : neither box they onelie change themselues into men, but also into angels of 2. Cor. 12,14 light. And thus have the fooken sufficientlic of thele thee parts cocerning the power of spirits.

28 Row fourthlie there remaineth to weake

of the illusion of the lenses. And the fenses map Spirits bebe occeived many waies; first by a certeine nine gile the out. blenes and derteritie, which we fee to be dome of ward fentes them, whom we commonlie call ingglers. For they find the meanes that one thing feemes to be an other thing, and that without anic helpe of fpirits. Secondlie, they beceive also by bling of certeine natural things; as metals or perfumes, wherby it is brought to palle, that a parlour map feeme to be fromed oner with fervents, or that mon freme to have boos beads, or affes heads. Df these maies or means of illustons we bo not freake now in this place. But the binell, to be: guile the fentes, fometime bleth things con: The divell filling in nature; namelie, to mingle colours of quite be forms, and to alter the quantities of things: for things confo things do feeme far otherwise than they be, buing in Dtherwhile he putteth forme booie boon him. nature. and to letteth himlelfe befoze mens eies. Dthere while he barkeneth the meane, to that a thing may fæme greater than it is :02 elle be putteth a

of the Diuell. Part.I. cloud og milt befluene, that it may not be feene at all. And fuch a like thing that femeth to be, which Plato mentioneth of Gyges; and Virgil of Aeneas . Sometime he altereth the infrument of the lenkes, calling over the eies bloubie bus mois, that all things may ferme bloude. Soin fich men, when choler abounceth in the tong, all things feme bitter. Sometime he baseleth the ciclight, and friketh men with luch blinones.

that they cannot fee one whit; as once he bid by Gen.19, 11. the Sodomits, when they would have broken perforce into the house of Lot. So Elizeus blin bed the adversaries holt, when he led the same 2.king.6,18. into Samaria.

Also he can beguile the fenses after another

we laieth fore the fenfe oz phantafie.

A Amilia

tubt.

know that of those things, which by fense are conceined, there arise certeine images, and do come images bes onto the lenles, afterward are received onto the common lenfe; then after that, unto the phantalie; last of all buto the memorie; and there are preferued : and that they be imprinted and aras uen in cuerie ofthele parts, asit were in ware. Witherefore when these images are called backe from the memorie buto the phantalic, or buto the fenies; they beare backe with them the verie fame feales, and do fo ffronglie ffrike & mone affection, that those things ferme even now to be fentiblie perceiued, and to be prefent. For fo great may the power of the phantalie be, (as Ariftorle teacheth in his botte De fomno & vigilia) that those things which be far off, a man map thinke that he doth most certeinlie fee and touch By the po: mer of the them. Thefethings do fometime happen buto phantafie a men that be awake; as for crample, buto men manmay polletted, and buto the frantike; and fortimes

also buto menthat be allieve. Catherefore that

inhich is bone by naturall meanes, the fame al-

fo may be done by the binell. For he can call

backe the images of things from the memorie

that they bid ingrave in the phantalies of the

prophets, those things which Bod would reucale.

But betto dene the good angels and the bad there

is much difference. For when as anie thing is

imprinted by good angels, the light of nature is

troubled and confounded. The difference is part

For as touching the end, a good angel wil right

lie infiruat nien, and propoundeth things that be

pure and uncorruptibut enil angels be not teach

but beceive, and do laie before by counterfeit,

bupure, and corrupt things. Thefe things we fee

happened in the historie of Saule. For the buell

ceine the cies of men.

fort : which that we may understand, we must

ferth that mbich be feeth not. The vinetl and angels buto the phantaffe, or buto the fenfe, and fo des

thinke be

can call things back . And this thing not onlie can the cuill fpirits memorie to am, but also the good angels. For it is likelie. he fenfe.

The niffe: rence in this matter confirmed : but if it be bone by cuil fpirits, it is the good angels and lie in the end, a partie in the things themfelues. the bab.

13 and 14. by his art called backe the humbes from the me

morie to the thantalie and lenle; lo that the lielie witch thought the law Samuel himfelfe; & Saule thought that he had heard him fpeake. How that action was not naturall, neither was it virened either by temert ie or by chance. For there was no reason at all whie Samuel rather than ame o ther man, thould fall into the imaginatio of that witch. De muft needs be his crafts-mailler, ou berie cunning that framed these things in hir phantalic and lenics.

And unboubtedie, there is no need whie we Chould thinke, that there be brought in by the bis nell or by an angell fresh and new forms, for They bring they ble fuch as be prefent. While we liepe, we in no new fall into breames : which formetime the good and forms. gels, formetime the bad ow forme and couple one with another, that fomething map be fignifico bothem. They cannot bring to paile by any vos wer, that he which is borne blind thould breame of colours, or he which is borne deafe fhould breame of formos: for there be no fuch images in their minos. But it may be ocubted, that when the spirits do late these images before bs. whether we be confrained of necellitic to thinke bpon them or no. Those that be awake, are not whether we confirming therebuto; for the exercise of the leave think mind devendeth on the will, and that cannot be of the forms compelled. Wherefore the lafelt wate is, contis brought in. nuallie to exercise our selves either in the holie feriptures, or in praiers; neither is there aftie thing better, than to remoke the mind builte

(as lerom faith) find be al waies occupied. 29 With illulions, old women specialicean bo berie much. Such as are Canidia in Horace, and Gratidia in Iuuenal . Dfthe Grecians thep were called Empufæ, Lamiæ, Mormolyciæ, Striges. Df the Lamie touteth Duris, in his fccond Empufe booke of the matters of Lybia; he faith that La- and fuch mia was an ercebing faire woman, and the like. concubine of Iupiter; which thing Iuno taking beric granoullie, the both killed the fonne, which Iupiter had by hir, and also diffigured hir in most thamefull quite : now the being not able to abide og beare fo great an inturie, firit began to be furious; and feconolie to kill other mens chilozen alfo. Further he faith, that there be of those kinde of women in the gulfe of the sandle feath Lybia, and that those which have suffered thipwacke, fricking fall in the quick-lands, are

from humane affaires onto binine things; that

idenforcer the direl approcheth buto be, he may

fourthwith taken, and becoured by them. leremie in the fourth chapter of his lamentations faith, that the Lamia discoucred their breafts, for they have verte faire breafts. Albeit in the Debine it is witten Lilich, about which two the Kabbins do verie much trifle. Of the Empulæ, Lamia, and Monnolycia, Philostratus writethin the life of Apollonius Tyanzus; for he

B.it.

Bow the anacls and fptrite Doo

An obicc.

and 11.

Pag.89.

Pag. 38. clouds, and the aire: to a foirif vearleth through Exo. 19, 16. all things. When the laive was given byon Sina, there were fene both lightenings, fmokes, ba vours, and fires: also, the land was shaken with earthquakes. When Christ ascended into heauen, the angels accompanied him: for they both offered themselves to be seene, and spake also Acts. 1, 10. bnto the disciples; Yee men of Galile, why fland

yee gazing vp vnto heauen? Wherefore it were an impropent part to fate, that all thefe things were onlie imaginations, and deceiuings of the mino. Dea, and the Peripatetiks Dib neuer to faic, that thefe are onlie baine images, and fained thewes in mans imagination. They rather invented other reasons: namelie . That they be ? humous, fecret powers of nature, and celeffiall bodies. Why then (thou wilt alledge) both Paule face to the Theffalonians, that Antichrift fhall 2.Theff.2,9. come in power, in woonders, and fignes of lieng?

For if they be true things, how commeth it to palle then, that they be fignes of lieng ? 3 ans fivere, that they may be called lies, either of the cause (for the binell being authour of them, is a Ibidem.10, lier:) or elfe of the end for he fhall make them to the cup he may occeive men. And affuredic, the The wicked wicked are wouthis to to be deceived and mosare worthic ken. Forenen as Paule faith, Bicaufe they receiued not the love of the truth, God shall send

them firong delufions. Eurn fo in the apostles time, men were belinered to fathan. But fome times thefe things be done, to thew the mightie power of God, for freing the power of the binell is fo great; it is requilit that the power of Goo. thereby he is briceled and ruled, thould be much greater. But it is our part to gine God continu. all thanks, by whose onlie benefit we are before ded from the divell. Wherefore these bodies, which the fririts do applie buto themselves, be airie. For even as water is congealed into ple, and fornetime haroneth till it become chaiffall: euen fo the aire, wher with spirits om cloth the mielues. is thickned, to that it becommeth a vilible bodie; but if it may feeme, that the aire alone is not fufficient they can also mungle some barour or inater initiall thereofcolours may be had. For this twe fee to be done in the rainbolve , as faith Virgil;

The rainebowe downe did come with filner wings of dropping showers, Whose face athousand sundrie he wes against the funne denoures.

27 There is no need at all to attribute buto bl ucls and angels those vitall parts; namelie, the lungs, hart, and liver : for they do not therefore put on bodies, to the end they may quicken them. but onlie that they may be feene, and therefore they ble them as inftruments. But thou wilt face that they do cate, anothat Guilt, when he was ri fen from beath, no cate with his disciples. Augu-Luke. 14.43. ftine in his 94 epiffle Ad Deo gratias, quaff. 1. faith, that In Chill that cating was of no netel litie, but of power, and he bleth this limilitude. For in one fort (faith he) both the earth fucke by a limit. waters, and in another fort the funne-beames; tube. the earth of necellitie, but the funne by a certaine Arenoth and power: even to (faith he) the bodies raised by from beath, if they could not take meate, they thould not be perfeate happie. A gaine also, if they thould have need of it, they thould be boverfed: wherefore in that Chill bid eate it was not of necessitie, but of volver : and he did cate with his disciples, least they thould have thought that their cies were beceived : and fo we fate, that the angels also and spirits do eate. Dea but (thou wilt faie) euen this is a deceipt.

then as they will fieme to be men, being no men. I answere : Bod wirite do not beceive, for they come not to proue themselves to be men. but to beclare the commandements of God. * Dow a lie is alwaies toined with a mind to *sote. beceive: but in the end, they sufficientlie theto Blie is althemselues by some token, to be angels; for they waits into much a banish awaie, and suppensie withoutive them mind to as felues out of fight. Wherefore, they infirud men ceine, tipo manner of inaies, first, in that they their the commandements of Codificondie, bicanfe they beclare their owne nature. And this we knowe was done by those angels which were freme of Gedeon and Manoah. But evill fritts Ind. 6. first do teach falle things, and do leade to from Con; feconolie, they will also seme to be terrible, and of far greater power, than they be inoced, and promife that they will either aime or ow manie things : neither bo they onelie change themselues into men, but also into angels of 2. Cor. 12,14 light. And thus have the spoken sufficientlie of thele the parts cocerning the power of spirits.

28 Rom fourthlie there remaineth to weake of the illusion of the lenses . Ano the fenses map Spirits bebe acceived many maies: first by a certeine nime gilt the outblenes and derteritie, which we let to be done of ward leales them, whom we commonlie call ingglers. For they find the meanes that one thing feemes to be an other thing, and that without anic belve of fpirits. Secondle, they beceive also by bling of certeine natural things; as metals or perfumes, iderire it is brought to paffe, that a parlour may Come to be fromed over with fervents, or that men feme to have bogs heads, or affes heads. Df thele maies or means of illustons we ow not speake now in this place. But the binell, to be: guile the lenles, fometime vieth things come the binell billing in nature, namelie, to mingle colours of guile by forms, and to alter the quantities of things: for things con-To things do feeme far otherwise than they be, Guing in Dtherwhile he putteth forme booie boon him. nature. and to letteth himfelfe before mens eies. Diher while he barkeneth the meane, to that a thing map fæme greater than it is :02 elle be putteth a

of the Diuell. cloud or milf betweene, that it may not be feene at all. And fuch a like thing that femeth to be. which Plato mentioneth of Gyges; and Virgil of Aeneas . Sometime he altereth the infrument of the lenkes, calling over the eies blouble bus mors, that all things may ferme bloude. Som fick men, when choler aboundeth in the tong, all things feme bitter. Sometime he dazeleth the riclight, and friketh men with luch blinones. that they cannot fee one whit; as once he bid by

Gen.19, 11. the Sodomits, when they would have broken perforce into the house of Lot. So Elizeus blim bed the adversaries host, when he led the same

2.king.6,18. into Samaria.

fore the fenfe oz phantalle.

B fimilia

tubt.

Also be can beguite the fenses after another fort : which that we may broceftand, we must know that of those things, which by lense are conceined, there arise certeine images, and do come tmages bes botto the fenfes, afterward are received buto the common fense; then after that, unto the phantalie; last of all buto the memoric; and there are preferued : and that they be imprinted and grauen in cuerie of thefe parts, as it were in ware. Witherefoze when thefe images are called backe from the memorie buto the mantalic, or buto the fenics ; they beare backe with them the verie fame feales, and do fo ffronglie ffrike & mone affection, that those things forme even now to be fentiblie perceined, and to be prefent. For fo great may the power of the phantalie be, (as Ariftoric teacheth in his botte De fomno & vigilia) that those things which be far off, a man may thinke that he both most certeinlie see and touch 29 the po= mer of the them. Thefethings do fometime hamen buto phantalie a men that be awake; as for crample, buto men poffeffed, and buto the frantike; and forntimes also buto men that be affeepe. Calherefore that lobich is bome by naturall meanes, the fame alfo may be done by the binell. For he can call backe the images of things from the memorie The bineil

that they no ingrave in the phantalies of the

promets, those things which Boo would remeale.

happened in the hillorie of Saule. For the buell

and angels buto the phantalie, or buto the fenle, and fo be ceine the cies of men. can call things back. And this thing not onlie can the cuil fpirits inemozie to don, but also the good angels. For it is likelie, .be fenfe.

maninay

thinke be

ferth that

mhich he

feeth not.

But betinene the amb angels and the bad there Che diffe= rence im hetmeene

is much difference. For when as anie thing is imminted by and angels, the light of nature is this matter confirmed : but if it be done by cull fpirits, it is troubled and confounded. The difference is part angels and lie in the end, a partite in the things themfelues. for as touching the end, a good angel wil right the bab. lie infirud nien, and propoundeth things that be pure and bircogruptibut enil angels dio not teach but beceive, and do laid before his counterfeit, bupure, and corrupt things. Thefe things we fee

13 and 14. by his art called backe the humous from the me

more to the thantalic and lenle; lo that the lielie witch thought the fair Samuel himfeite; & Saule thought that he had beard him fpeake. Hor that action was not naturall, neither was it eirened either by temert ic or by chance. For there was no reason at all whie Samuel, rather than anie o ther man, found fall into the imaginatio of that witch. De muft needs be his crafts-maiffer, or berie cunning that framed these things in hir phantalic and lenics.

And produbtedie, there is no need whie we Chould thinke, that there be brought in by the dinell or by an ancell fresh and new forms, for They bring they ble fuch as be prefent. While ive liepe, we in no new fall into breames : which fometime the god ans forms. gels, fometime the bad ow force and couple one with another, that comething may be fignified by them. They cannot bring to palle by any pas wer, that he which is borne blind thould became of colours, or he which is borne beafe thould breame of founds : for there be no fuch images in their minos. But it may be ocubted, that when the fpirits do late thefe images before bs. whether we be constrained of necessitic to thinke upon them or no . Those that be awake, are not whether we confirmined therefore ; for the exercise of the becompetmind bevenbeth on the will, and that cannot be of the forms compelled. Wherefore the lafelf wate is, conti brought in. nuallie to exercise our selves either in the holic feriptures, or in praiers; neither is there arise thing better, than to reache the mind bailie from humane affaires onto dinine things, that idenfocuer the binel amodeth buto vs, he may (as lerom faith) find be al water occupied.

29 Waith illufions, old women ipccialife can bo berie much. Such as are Canidia in Horace, and Gratidia in Iuuenal . Dfthe Grecians thep were called Empufæ, Lamiæ, Mormolyciæ, Striges. Dfthe Lamie matteth Duris, in his fccond Empufe books of the matters of Lybia; he faith that La- and fuch mia was an erceding faire woman, and the like. concubine of Iupiter; which thing Iuno taking beric granoullie, the both killed the forme, which lupiter had by hir, and also diffigured hir in most thamefull guile : now this being not able to abide or beare to great an injurie, firft began to be furious; and feconolie to hill other mens chiloren also. Further he saith, that there be of those kinde of women in the gulfe of the landie feath Lybia, and that those which have suffered thiningache, flicking fall in the quick-lands, are forthwith taken, and becoured by them.

leremie in the fourth chapter of his lamentations faith, that the Lamix biscoucred their breafts, for they have verte faire breafts. Albeit in the Debute it is witten Lilich, about which two: the Rabbins do berie much trifle. Of the Empulæ, Lamiæ, and Monnolyciæ, Philofratus witethinthelife of Apollonius Tyanzus; for he

fpirits boo

Of counselling

Pag.90.

mberof Sa their name, bers. And Incubi and Succubi, and Ephialtes of **E**phiates

of the Incubi and sourcubi.

a bifcafe.

ued mante

Bagus.

faith, that whereas a certeine wong man was allured to marriage by a woman (as the fermed) both berie faire and rith, and tho alreadie to burnco in the love of hir, that he would in anie wife take hir to his wife; Apollonius being inuited to the wedding supper, did forthwith understand the deceipt, and faid: This is one of those Empufa, ithich manie men take to be the Lamiz and Mormolycia, and to confircinco hir to confelle what the was, and forthwith all that gorgeout nes of gold and filuer banifico into coles. Dow all fuch, as well men as women, do ercedinglie follow flethlie lufts. Witherefore the Saryri are fo called of Sati, that is to faic, of the mittle memo Infiliendo. Although with the phylicians Ephialtes is a difcale, proceeding of the cruditie of the fromach, and the troubling of the head, ithereby men thinke themselves to be pressed with an intollerable burthen, and to be in a mas ner choked , and therefore the Grecians call it υπγμονα, και υπραλίωνα, that is, A choking spirit and we, the mare but of the disease we do not now speake.

Df the Incubi and Succubi, Augustine into teth manie things in his 80. botte De cinitate Dei. There were certaine nations which fetcheb their originali from them. Also the poets write of their goos, that they were wanton, and fuch as fornetime bled the companie of men. But momen and women witches, and men lowerers, to the inmen force tent they might alline thefe spirits buto them, ters in their were wont to annoint themselves all over with fome ointment, which has the propertie to bring pleasures of in a bead flape : afterward , they would laic the buscle. themselves botone opon their bed , where they flept to foundlie, that they could not be awaked, neither with the pucking of pinnes, not per with fires. In the meane time, while they thus flept, the binels let before them manie pleasant banhets, banics, and all kind of voluntuous pleas fures. And feing the power of fpirits is fo great. as I have before beferibed; there is no let, but that they may fornetimes take by men, and cas rie them into groues, and there let fuch lights beforethein. For Simon Magus could fite in the aire, but at the maier of Peter, he fundenlie fell

> Chapter Epifcopi faith, that both may be bone. And if happed once, that a certaine man, which delighted very much in the frudie of fuch things. being fuodenlie taken from his house, was fet in a perie delenable place, where after he had ail the night behelo pleasant danses, and had his fill of paintie fare, the next morning, when all thele things were vanished awaie, he sawe himselfe to flicke faff in the thomes among most thicke bulbes and buers : and although it fæmed onto

bowne from aloft . And the Caroinall De Turre

Cremata, in the decrees, 26. question 5, in the

him before, that he had caten, vet the milerable wetch died then for hunger. And thele fpirits are moued not onlie buto flethlie luft, but also buto crueltie; for they come into houses in the likenes of cate and dogs, and do either kill, or elie de fpoile children, and therefore Horace faith; Or else he plucketh a live child out of the bellie of the Lamia, when the hath dined. The binell there fore can thus bequile men either when they be in a found fleepe, or elle he can put forme bodie boon him, and to bring thele things to valle : howbeit him, and to bring these things to patte: however the riach but the cannot, but onlie so much as God person can but no mitteth, who sometimes permitteth children to surface than be flaine for fome orienous fin of the parents. Bod per-Some are brought onto that crueltie, that they mitteh. kill chilozen, bicause they thinke that their soules thall patte into fpirits, and that they thall be fub: tea buto them. So we reade in the Commentarics of Clement, that Simon Magus killed men. and bled their foules as his feruants. Sometime divels them themselves like giants, or as some mightie warrioss; and it is no maruell, for they can fathion themselues bootes of the aire, and so bequile mens lentes. They can raile by tempetts The bluels and deffrois all things : and this do we read to raile up be done in the historie of Iob. And in the Apocas tempetes. lyple, power is given buto the write, to deftroie lob. 1. come and trees; but aftermard, they be refirm. Apoc. 8, 7. neo, that they thould not burt.

It is reported that certains people called La- A people pones in Norwaie, hane great familiaritic with called Lafpirits, and that thereas they have thee knots pours. tied upon their beards, if they butole one, there mill follow a great tempelt opon the lea; if ano ther, the waves will arise pet more behementlin; if they bnow the third, it will fare as beauen and carth thould go together, and an bndoubted thipwacke both followe. Augustine in his 18. bolte De cinitate Dei, the ninth chapter, then he had rehearled that fable, how there had bin once a controucriic betweene Pallas and Neptune, which of them thould give name onto the citic of Athens, and that when the men twere on Neptunes fine; and the inomen with their Pallas, and that the women had ourcome the men by one boice, Neptune being angrie, caused the water a narr of to arife, and decimic a great part of the territorie Arbens terof Athens. This (Tiate) when Augustine hab rece ritorie ted, he added, that the direll might double laine; dictionen. and that fornetime he can raise by the floudes. and fometime repelle them. If I would reco kon by all that might be fpoken hercof it thould the be infinite, let it be lufficient that I have thus Chostlic touched the generall things themselves.

VV hether it be lawfull to aske counsett
of the Divell, and to vse

30 Powmult we confider of that, thich we

Part.I. fet polume in the third place; namelie, whether it be lawfull to afke counfell of ill furits, or to ble their helpe. First inoced it ferneth to be lawfull ; for God bleth the labour of divels : who then

fould it not be lawfull for bs ? And Paule Deliuered men buto lathan ; and therefore it is law full for be also to vie the ministerie of spirits. Pere we must make a distinction. For we vie fpirits either by authoritic & commandement. as then we command them anic thing in the name of God : og elfe by acquaintance, felow thip, couenant, obedience, or praiers. God beas Matt. 17,18, rethrule ouer the diucis, and Chaiff and the avo-Acts. 16, 18. Ales commanded that they fould go out of the bodies pollelled; but to require of erpect anie not lawfull thing of them bon anie conenant of bargaine,

belpe of

Goo, to the worthiming of him. Bereinto alfo tendeth cultoms, ceremonics, and facrifices: bu this meanes men fall from God buto the direll. Further, they which do thefe things, dofinne against themselves; for we never read that the end of these arts was and : whereof weethed Sam. 28, 19. Saule may be an example and infiruction buto bs. The binell indeed feigneth himfelfe to be compelled, and to be bound by little fones or rings: howbeit the fame compultion is onelic a voluntarie and descrifull compulfion : he feias neth, as though he would call out another fpis rit, but it is nothing . For the ill wirits doubut vallie one with another to deceive men. Pone of be would commit our dwings to a man, whom the knowe to be full offrend and trederic, pow the vivell is not onelie a lier, but even the father

in b church. Locke part. 4, thap.9, att. 7.

oflics.

Salomons

oscilmes or adjurations in the durch wherof Ires næus, Tertullian, Augustine, and Eusebius matte mention: but these were speciall gifts for that age, 4 dured but for a time: now they be taken a maie. But thou wilt fate : The Debucs had coninters, & Salomon wrote crossilmes. Throwe experiences. that losephus in his right boke of antiquities writtin, that Salomon bid fo, to brine awaic ill fpirits, and to maintaine the health of man. De describeth also the meanes whereby those things might be bone ; namelie, that bnoer the bidat part of a ring, there was a little rot, and that the fame being applice to the noffrils of a man pol feffed, the ill fpirit was fouthwith expelled. But herewith he writeth, that Salomon vict alfocers teine praiers and holic names; and that one Eleazar being a man fkilfull in thefe things, made demonstration of his cunning before Vespasian, anohis formes Titus and Domitian; and at the commandement of Verpatian wought to, that a spirit at his comming fouth of a man, ouerthicin a basen full of water, which was there

let for the purpole: and he latth, that he laive all thefe things . In verie deed I dare not benie the hillogie, but pet 3 thinke gooto answere one of thefe two waies : either that Bod would for a time bestowe such a benefit boon the Maclites. (which notivith Canding we have not read) or els that Salomon bio thefe things when he was now departed from the true Goo, and had begun to ivalling the goos of the Gentils. That luch eros ciffs indeed were butill the apostles time, it aps percit by that hillogic of the children of Scena, Acts, 19, 11. which is written in the Ads.

Dowbeit erouifines must not be bled but on: lie by them which are five, that they be indued with that grace. But pet there be certeme, which have the name without the grace : thele do ble inuocations by names, merits, and reliks of that is not lawfull; for it is ivolatrie. And the bis faints. For this both the binell fæke, even to inuell feeketh nothing more, than to lead be from tangle the people with superstitions. Inded the The vineto binels freme as though they were delited with freme to be outward things, as herbs, little fromes, and pers belighed funces: but they are not fo belighted withall, as with outliuing creatures are with the before of meate; things. but as it were with certeine feals ; facraments. Wherefore they come quicklic when they be cal led, leaft they fould not feme to frand to their cournants. They will altogither imitate God: for little frones grotes have no power at all to allure divels. Therefore even as Bod forgiveth not finnes onto be by anie power of the factas ments, but onclie for his covenant and promife faite: fo the pinell will feeme to beale with thefe that be his, to the intent he may thew himfelfe to be present with them; not for the worthines of the things offered by them, but onclie in res frect of his promife and conenant. And berieph the morketh tifullie both he mocke fimple and foliff men; amplemen, Truth inded it is, that there were certeine er, for they which boats that they have spirits which

> not by them be delivered from the extremitie of erecution. Somtimes indeed they are readle to obeie them, that are their owne : but that is in foule and diffenett things; namelie, in abultes ries, thefts, a murthers: they never thir them bu bnto goo. Horthep be fathans, that is tofate, the aduerlaries of God. They will have cours nants and promifes to be made, which cannot otherivile be than against God. 31 But the Scholinen fano in doubt, whether whether it be lawfull to vie inchantment to take awaie we may vie milchels; and in generall, they answere, that it inchants is not lawfull. But pet they faie, that if we can take awale perceive that those covenants confift in fethers, michiefs. or rots, or little flones; and we can find those things, it is lawfull to take them awate a breake them: for other wife they fate that one inchants ment mult not be taken awate with another,

poloue them, when they are afterward called

into judgment, and condemned buto death, cans

For We mult not do cuill, that good may come Rom. 3, 8.

thereof.

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The Common places

Cap.11. Of a good intent.

clared before . Allo Elaie in the eight chap, faith; that We must not aske questions of the dead, but must rather returne vnto the lawe and testi-Matt.6, 24. monie. And Chift faith: that No man can ferue two maisters. And Paule faith : There is no a-2.Cor.6, 14. greement betweenelight & darknes, betweene

God and Belial. Elias faith; that We must not 2.Kings.1,3. feeke Belzebub the god of Acaron, feeing there is a God in Ifrael. Befores this, the civill lames, the canons and councels, have with most scuere and tharpe words forbioden thefe things. And Apuleius, when he was fummoned to aweare,

benied him. bicause he was reported to be a soccerer , so pleaded his cause, as he betterlie denied that he foscerer. ivas a forcerer: for otherwise he might not have befended himfelfe. Augustine in his boke De diunatione demonum, the eight chapter laith, that The cuill spirits never durft denie the God of 36 rael to be the true God, or Theill to be the forme of God : but contraritude Chaff, the prothets and apolities beme them to be goos, and that we must by all meanes beware of them. Therefore (faith he) whether part thall we hearken buto;

> from them ? Wherfore feeing both the holie ferry tures, and goodic laives, & also the cuents them felues de btterlie forbio and condemne all kind of inchantments; we must inoge that it is not lawfull for a christian man.

to those which cannot benie God to be the true

God, or rather to God which warneth bs to flie

at the be=

32 Laft of all ive will note, that the true God is wont to chale awate falle goes. Wherfore immediatlie boon the birth of Chaff, all the oracles Be the birth of the gods were put to filence, which before were of Chinall of great fame and renotune. Fozithen the light heathen a. it felfe thichis Chaff was come into the world, ractes cea- parlanes Mould needs banish atvaie. And Plutard, being otherwise a verie learned writer, in ficking a cause who the oracles ceased in his time, having benifed manie things; pet fpcaketh nothing to the purpole. First he faith, that fome thought that the Damons or spirits, which caue out oracles, were unboubtedie of long life; pet mortall notivith fanding: and that men reponed (as he faith) that the great god Pan was bead. Wherefore he faith, that feeing the Dxmons be now dead by reason of age, there are none to giue or otter out oracles anie more. De addeth moreover, that there were others, which thought that those prests and onlines, by thom answeres were given, were inspired with certeine erhalations, which came fouth of the caucs and pits; and that feeing those erhalations could not be perpetuall, they ceased at the last; and that propelies finished together with them. De adocth mozeouer, that by others, these things were attributed to the lituation of flars, which

being palled from thence, had also drawne as

thereof. And this it is not lawfull we have des way these ozacles with them. We theweth also certeine other things like onto these but he veel beth no reason, whie all the oracles ceased at one beric time, and to cealed, as that no one of them

If the exhalations be not perpetuall in one place, whichou they not breake out in another place . And the lituations of flars being palled away even the fame do ble to returne againe to their place: which if they do returne, whic do not the fame oracles returne also . If so be that the Damons, as they affirme, ow die at the length. while do not one fucción another . There is then another cause of this event, which Plutarch could not perceive; namelie, that all contrarie powers are builed by Chaiff, and therefore they all ceafed at his comming. And thus were Iupiter, Macc. 6. 12. Apollo, Diana, and Aciculapius put to filence. Which thing the prothets foretheined long be fore; and which we fee also at this paie to come to palle in those countries, which imbrace the golvell; where not onlie colatries, but also or minations & feigned imracles do ffraight-waie ccale.

The eleuenth Chapter.

Of a good intent, zeale, prescription, and custome; all which the superstitious fort are woont to alledge against the word.



So touching the lignificae of a good tion of the word intent, it intent. In figurificth a motion of the 300.7;17. figuificity a motion of the 300-31-7, mind, whereby the inter-schee In mind, whereby the inter-schee In mind, whereby the inter-schee In manner, as if a minar the books in meaner, as if a minar the books pention by flatterite to as taking the motion of the scheet inter-scheet i

things, that manie of them are to knit togither betinene themselves, that by one there is a flep buto an other. For by medicines and potions we come to health; by fludies, reading, and mailters, buto wifebome. Wherefore intent is an act of the will : for the propertie thereof is to midie and flure by the mind. And fæing the will perceive th not the thing that it defireth, beforcit haue a knowledge therof; it both neither mone not force the mind before knowledge. ishich reigneth in the power of intelligence oz understanding. The same percesueth both the end and thole things which further ther buto and presenteth them to the will. Therfore, intent. fire reth by buto an end, as buto a marke, by thole things which are directed buto it. Let this be the definition thereof. It is a will tending buto an a pefinitiend by fome meanes; and will, which is the genes on of intent.

leth. The difference is taken of the obied that is, of the end, and of those things which are ordeined Judg. 3, 24. untoit. As in the hilloric of Judges, Gedeons intent was a motion of his will, to kepe in remembrance, by an ethod which he had made, the victoric which he obtained. Therefore in his will he comprehended both togither, as well the end

Intent is binibed, into a good intent, and an

as the meane. M good in. Looke In

tent and an ill intent : and to a god intentthis is cheffle res ruit intent. quired, that the end it felfe thould be a iuft and goo thing: vet is not this fufficient. For if one thould it cale to the intent he would give almes, he doubtles fould purpole a goothing: but bi cause the meanes is naught, therefore the intent cannot be accounted goo: but ifthe end be both bulawfull and cuil, then thall also the intent be cuill. Wherefore that the intent map be good, it behough both the cito and the meanes to be ho neft and inft. Dowbeit, certeine things are of their owne nature to cuill, as we can never ble them rightlie. Such are theft, periurie, adultes ric, and other like; to that the apostles rule must alimaies be firme; that We must never do euill, to the intent that good may come thereof. Where fore an intent is smill two maner of waies; to wit, either by the naughtines of the end, orelie incourse of the meanes. But the intentean neuer be good, quireo, that unles both the end, and the means be god. Thus far the philosopers & schole-dinines agree with bs. Powlet be fe how they biffer from bs. meants be 2 The philosothers thinke, that the rightnes

of the end and meanes, dependeth of mans reas

fon, or naturall understanding; as though that

frould fuffice to knowe the difference betweene things inft and bring. But this we benie, and in ame wife require faith, and the wood of Bob, as fire rules: which Augustine in manie places te frificth, and especiallie in his treatile byon the 31. pfalme, where he faith ; Account not the works god before faith, which (me thinketh) are nothing elfe, but great frength and haffie fped out of the wate: and he which maketh fuch hatte, runneth headlong into destruction. Wherefore a god intent maketh a god action, but faith direcs teth that intent; fo that when we purpose anie worke, we must take heo that our hart have regard buto faith, thereby it may direct his indes faith rules uois. The fchole-dimines will eafilie grant, that faith gonerneth the intent, and maketh it god. But we differ from them in the reweits; first bicaule we affirme that faith devendeth on-Faith cans lie of the wood of Goo : but thep will haue it be: pend both opon the fathers and councels, which may in no wife be granted them; forformuch as faith must be constant, a altogether bois of error: which two things are not found in the fathers

and councels, for they freake one contrarie but

to another. Fathers do berie oftentimes differ from fathers, and councels from councels. And few are the fathers, yea almost none, which have not fometimes erred, and that in most weightie matters. And berie manie of the councels have need of correction. Both not the holie fcripture in erpreffe words tellifie, that All men Rom. ; 4 are liers . The fecond thing, wherein we cannot aftent unto the Scholemen is, bicaufe they af firme, that by a god intent our works dre made Our works meritorious, yea and that of eternall life . But by a good meritonous, yea and mat of eternal tie. But intent cans merit may teach; of the which I mino not at this ettorious. prefent to intreate. Thirdie, we dilagree from the Scholemen, in that they affirme, that the worke is made good (as they fpeake) by an habi: The worke tuall good intent; that is to fale, bome without cannot be ante good motion of the bart. They feigne that by an babiour actions, fuch as be maters , reading of mail intenpfalnies, and giuing of almes, do plcafe God, tion. although indeed we thinke nothing boon God at all: and they suppose that this habituall intent. which they place in him is fufficient enough So that if thou halt afte of him that worketh, why he ooth to he may be readie to answere, that he both them to the glorie of Goo: efpeciallie, when in the boing, he hath not a contraric mind, or will repugnant. But this boubtles we may not grant them, feeing that in this carelelnes, where by we in working thinke not of God, nor of his glorie, the commandement of God is broken , Deut. 6, 5.

Cap.ti.

morke. 3 Butbicaule they perceived, that their lab enge are not without abfurditte they added: So that in the beginning of the worke it felfe, there be some thinking of Boo, and of his glovie, in fuch fort, that the thing purpoled be directed binto him. But no man boubteth that it is needfull to have a goo beginning of those things, which we Do. What after ward, if faith accompanie not thole things, which we have well begun; and we, while ine are working do not refred God and his alo rie, we thall run headlong into finne; which quant not to have beene billembled. Further, if ive thould worke, as the ought to out, and as the lame requireth , pet fould We fill (as Chuff Luk.tr. to. faith) be vaprofitable feruants : fo far off is it. that ine thould attribute buto our felies mie merits. Wherefore, while the give over to thinke buon the honour and glorie of God, we fall, neis ther are fuch fals to be differribled ; but we must rather crane parbon for them. fæing in their owne nature they be finnes, although intante of Chill thep are not imputed as beable binto the belœuers. And to let a good intent be folited brito

which commandeth visto loue God with all our Matt 22,37.

hart, with all our mino, & with all our frenoth.

Therefore we counfell rather, that this bee ac

knowledged a finne than to be accounted a goo

Of a good intent.

Part. 1.

of Peter Martyr.

rall word thereof, is an act of the power that will

Mom.1,21. and 3, 8,

Rom.3, 8. Antit in. tent is of two forts. To a good both the end and

good.

21 fimilla tube.

the intent,

not be tieb to the fa= there and councels.

The Common places Part.1.

Cap.11.

Of a good intent.

of Peter Martyr.

Capiti.

Pag.95.

A good in- our works, but pet fuch as is adorned with faith. tent mult be and let be performe the fame, not in habit, but in toined with act. faith and

Wherefore the Lord in the golpell of Matthew Matth. 6,22. the firt thapter, faith; The light of thy bodie is thine eie, and if thine eie be lingle, all thy bodie shall be light : but if the light that is in thee become darkenes, how great shall the darkenes then be? Dicle things both Augustine in his le cond bake of questions open the gospels, quest. 15. and against Iulian in the fourth boke, the 20. chapter, moge to be understood of a good intent. And in like manner writeth he in his tenth Come, the fecond fermon, where he treateth upon this place; Let vs not do right cousines be-Matth. 6. fore men, to the intent we may be seene of them. The intent (faith he) must alwaies be had buto the glosic of God , but the defire to have it knowne onto men, must be law apart, sauing so far as it may appere to appertaine to Goos ho noz. And thither tendeth that which was faid of

Gigiff; that A good tree cannot bring foorth euill fruit, nor an cuill tree good fruit, for the tree be tokeneth the intent. So as those things being true, which we have fait, the act of Gedeon bone of a good intent, fixing faith did not gouerne the fame can not be excused.

of seale

In Bom.

Goon R

an cuilt

zeale.

4 But noiv, to declare what is scale, let bs firft confider the etymologie therof. The word ?hA@ that is scale, is a Greike word, beriued and Tou 10,00000. (HAST, which fignifieth) To loue, but yet vehemetmbliat scale both fignific lie, fo that after love, followeth admiration; tal ter admiration, imitation, and a græfe; if wee may not entote the thing we love, or elfe if others be admitted into our companie: and this is the proper fignification of the word. Witherefore we may thus befine it. Z calc is an affection which a bibeth in that part of the mino, which luffeth or beon of scale. fireth, after which, by reason of the behemencie. there followeth forrowe, as well bicause of the concurrence of other things, as for want of the thing that it defireth. But the nature of seale is not of one fort. For there is one scale that is and. and another that is bad. Df the good Paule frake. scale,and ithen he fait; I am zealous ouer you with a godly zealoufie, for I have betrothed you to one man, Looke In to present you a chast virgin to Christ. And in 1. Cor. 11,2. the first to the Countles; Defire youthen the best 1. Cor. 14,1. gifts, Dea, and Doo humlelfe, as the fcripture of ten teacheth, hath a most perfect seale towards vs, although affections cannot properlie be at tributed buto him. But of nanahite seale, Paule Gal. 4. 17. unto the Galathans thus fpeaketh. The falle apostles are zealous ouer them, that they may glorie in their flesh, and to leade them from Christ you the bondage of the lawe: and in mas

nic otherplaces there is mention made of it. But the cause why this reale either and or bad both come, may thus be alligned: the maimer is

alike in this affection, as it is in others. Where The cause fore, enen as bolones, luft, and anger be either of a good god of bad, according as they keepe of exceed the suili scale. bounds preferibed by wifedome, to both it come to palle in seale. But it mult be bnderfind, that according to morall bodrine, prudence commeth by naturall ble or biscipline. But the same in berie bed, as it hath respect in this place, can not be gathered but out of the holie fcriptures. through the inspiration of the holy Choff. Where fore it thall then be good seale, when through faith it is bincled by a full and goolie knowledge; and it is enill, if it be not reffrained by fuch a knowledge: even as a thip, then the mailler is & fimiliprefent, is preferred; but he being ablent. it finketh. Therfoze Paule buto the Romans spake to: Rom. 10.1. rie wilelie for when as he concemned the scale of the Jewes, he occlared the same to be boid of knowledge, and by one word noted that to be a bice, pea berelie and a bangerous bice, which o therwise might have bin an excellent bertue.

And as there is a great difference betweene The effects and and cuilizeale, so the effects which proceed of a good from the one and the other, are of erceding and of an great dinerlitie. With a god seale was Gigift entil seale. kindled, when he purged the temple of biers and lohn.2, 17. fellers, by querthowing their tables and chaires. With the fame scale Phinces being led he thatt them both through the booies, which committed Num. 25,7. most thamefull whosebome. On the other part, what effects proceed of a naughtie seale, we map perceine by Paule, tho for seales fake perfecuted Philip. 1,6. the church of Christ. And in John it is written; John, 16, 2, The time will come, when they shall thinke they do God good feruice, which afflict the faithfull people of Christ, Alfo, Peter hindled with an im moderate seale drue out his fivoro to firthe thele John. 18, 10 thich laid hands boon Guiff. There is vet and ther difference betweene the seales, for enill scale breneth hatred : but own scale both most of all toine with charitie, For although Samuel wors thimed Bod with beriegreat zeale, pet he moz- 1,Sam.16,1. ned to long a time for Saule. And there is no. thing more an enimie buto naughtie scale, than is charitie; euen as felfe-lone is chiefelie repuce nant buto a goo seale. They also are contrariwife affected, which either be to blockith, as thep be not firred by with anie indeuour of god things, or elle to corrupt, as they feare not to boatt of their finnes and mickednes.

Therefore the Nicodemits of our time In Mom. 10. are to be wombed at, which object the hillonie of verle i. Elizeus and of Naaman the Syrian to proue The gitothat it is lawfull for them, to that they thinke our time. inell in their heart, to be prefent at bugoblic fit The fact of nerfitions. For Naaman the Syrian, although Quaman be were newly converted, yet he brocellood that the Systan to be finne; and for that he had not as pet profit to. ted fo well as to bepart from his commodities,

4King 5, 18 he destred of the prothet that he would prate for him : which beclareth that he lubred fuch a finne

> the fame matter.

to have need of pardon. Wherefore the conclude. that that seale of the Jemes, whereof the apolite cinetha tellimonie, was in verie bed fin. And although it have a thew of vertue, pet is it far from it. For as it is plaine by morall philolothie, that bertues & bices are one and the fame. pertues are as touching the things whereabout they be ococcupied a= cupied, but in forme do much differ : as fortitude boutones and feare, temperance and intemperance, its flice and iniuffice. For one and the felfe-fame affects, when they are by right reason baioled to a mediocritie, and when through vice they either want or erceo, biffer not in matter, although the habits or qualities which are occupied about them, are much differing. And that which the philosopers speake of vertues, and of opplant reason, we ought also to transfer buto the holle Those, and faith given buto the feriptures. And although in a good and euill seale the af

feet be one the fame ; pet is the difference most great, when it is governed by true knowledge and faith, and when it is governed of it felle, and wantethtrue knowledge. As the water of the fea, and raine water, although they agree togither in matter of moillure; pet are they funded by perp manie properties and differences. Thele things have I therefore alleadged, to confute thole, which oftentimes befend wicked acts ; for fufficient to that they are done of a good mind and purpole. 02 (as they fate) intent : as though eneric scale mojd good. were fufficient to make the worke goo. Those opinion (if it were true) might calific ercule the Telues, in that they killed Chaift, affliced his apolites. For they believed, that by thele meanes they defended the lawes of God, and ceremonies of their fathers. But the apolitic faith other wife. then he attributeth buto them a seale, but pet a seale foince with erroz.

But when erroz lighteth in matters of faith,

tt is beablie finne. Witherefore let them well ab errors in wife themselves what to late, which to foutlie bematters of faith is . deably fin. Mgainft morks pre= paratopie.

fend works preparatorie. Doubtleffe their meaning is nothing elfe, but that men, although bes fore inflification they absolutely worke not goo morks : pet by reason of a certeine busiabt pur pole and seale of congruitie, they before grace. South works , forformuch as they want true knowledge, which is faith, it followeth, that they be fuch a scale as the apostle speaketh of. Wedenie not, but that God fometimes bleth fuch our wicked mocks, to being be at length by them to infiffication : but that we our felues through them am deferue tultification, it is far from the truth. Paie rather, it oftentimes commeth to patte, that fuch works are a great let to latuation. For the philosophers and Wharileis being bronken and glutted with those gwolie

works, were overmuch putteb bp; and for that thep were marueloullie belifed in themselucs. they letted themselves in those works, neither indenozed they to afcend buto the true degrees of righteonfres. Witherfore the are admonified by the bottime of Paule, that we thould not me mut Arattwale giue place onto scale. Tele mult firit not areight trie and villgentlie cramine it : for oftentimes waie gine bider the godlie thew thereof, lieth hidder place unto verte great implette; as it is manifelt in the reale. Zewes, which flue Chaiff, and verlecuted the apostics. 6 The Apottle queth a rule, whereby we map A rule to

be able to trie and cramine our scale, and that trie scale, rule is this to fee whether we will be fubica onto God, whether we can abide that all things thould be attributed buto God, and claime nothing but to our felues, as the true knowledge of God res quireth. Abere be a great mante in our bates. which as it were by a certaine reale, labour to bes fend wouthipping of images, pilgrimages, and other fuch imperifitious acts; buto thome, if a man manifelilie declare, that those things are repugnant to the wood of God, they will not be fubicat butoit, but Atraitivate flie to the cultome of their elvers, and to the helps of humane trave tions. There be fome alfo, which are moned with a scale to defend fole life of the ministers of the durch: buto whom if a man boo wew, that the bedofmatrimonie ought to be bnoefiled in all men, as it is faid buto the Debaues (and it is Hebr. 14, 4 mutten to the Counthians, It is better to marrie 1.Cor.7. than to burne; They which cannot liue continent, let them marrie; Let cuerie man haue his owne wife, and euerie wife hir owne husband. to avoid fornication) they will not be subject to this knowledge of the lawes of God, but do bring forth the fathers, councels, and humane inventions. Thereby is plaine, what we are to tunge of this zeale of theirs. Doubtleffe, it is a verte euili seale, and onlie leaneth unto felfeloue. and giucth it lelfe buto his owne things, and no thing regardeth the things that vertaine unto Bod, Such are the Bonks, which preferre their institutions, rules, and works before all other things which are commonlie done of challans, and much belight in contemning all others, in refrect of themselves.

Mith this blind seale are the milerable peo nle cucrie-inhere infected, whom the pastors and preadiers ought to fuccour and helpe, in discoues ring their want of knowledge, & letting before them the true knowledge of the fcriptures, and that of a fingular affection, a true dinitian mercie, where with they ought throughlie to be tow thed in fo great diffination of thurches, which of no man can be fufficientlie lamenteo. It ivere næbfull to have Ieremie to bewaile the calami ties of the church. And from this mercie ine

Chould

action.

fimilia tube. A good in= tent is not

make the

Scoolie morks are a let unto faluation. Pag.96.

we must . Grould go fortward buto praiers as Paule faith be uen of mer = bio : and in imploying the aid of God, the ought to record before & DD, that thich Paule hath written; They have zeale, but not according to to praiers. Rom.to, 2. knowledge. The berte which thing our Saus Luk.23, 34 our did boon the croffe, when he majed; Faan example ther forgive them, for they knowe not what they do. Further, leing we belight in the god mas rall works of men not vet regenerate, and are force that they are not done as they ought to be born we may thus gather: If their men difpleafe God, and are condemned, which pet of a god intent (as they freake) bothele to honell things, when pet not with francing they be void of true knowledge; what thall at the length become of bs, which being indued with knowledge, live Chamefullie : pea euen against our owne conscience. Eliep can pretend a reale but we wretches, that ercufe thall we make, fring we profette the grospell?

Howbeit this must not be overpassed, that the

Teines, of whom the apolite weaketh, had not, if

we thall freake propertie, the reale of Goo. Hor

there bath not beene at anie time, not ever thall

be anie true God, which will have the lawe of

hab not the scale of God.

Mofes to be befended against Chaist and his gol pell. Wherefore they abuled the name of God, when as they befended not him, but rather their. The Turks ofone opinions. As the Turks allo, although worthip not they boatt that they worthip and call boon the true God; pet they lie. Forthere is no where fuch the true son, and a God, which hath not one Lord Jelus Chail, why: and the holie Choff , of one and the fame fub france with him: which, forformuch as they take awaie from the Goo, whom they woulhip, they wealigh their ofone invention for God, and do

fight, and are realous for it, and not for the true Goo. But Paule fpake according to the accustos tures often med mance of the feriptures , which oftentimes times name name things, not as they are, but as they feeme things, not to be. Seeing therefore that thole thought that as they are, they were moued with the reale of the true God, but as they

freme to be, and that they did not for anie other cause enter into thefe zeales, but for that they thought them to be acceptable unto Coo ; therfore Paule laith, that they had the scale of @ D D, when vet thev were deceined. Forif they had beene himbeled with the zeale of the true Boo, they would never have refilted Chail. Witherfore in John the Lord faid excellentile well buto those, which boatted that they would believe Moses, and not him; If ye beleeued Moses, ye would beleeue me also, for he wrote of me . Witherefore Chrysostome

hath wischie noted, that Paule gratified the Beines, but pet in words onelie. Of Prescription and Cultome.

7 We gather out of the historie of the Ind-

ges, that the right of prescription is no new In 3nd 11, thing, but hath beene planted in the harts of men verfe. 12. by ODD himselfe: and for that cause it was soly the found out, I will declare in few words. It may law of prebe, that a man univittinglie pollelleth the good (cription of another man : as for example. There is an was broght heire, which fuccedeth him that is bead, a among in. his gods hee findeth some things, that were imongfullie belo of him, or kept in patone, while he lines; which he not knowing of, polletteth all thole things with a lafe confcience: and thus ignorantlie & beholdtinglie he holdeth other mens amos in fread of his owne. What then ; Shall the heire never leeke the inst postession thereof . If the right owner never make claime to his own. ought the ignozant to befraud the heire for ever. that he should never postesse it, againe as his oione . Doubtles, if the oioner de neuer bemand againe that thing, it must be ascribed to his owne flouth, fluggiffines, and negligence. Wherefore in beteftation of fuch flouthfulnes, in the favour of good bealing, and lattice for publike quietnes lake, the laive of prefeription bath been beniled. This laive bid lephtha ble against the Ammonites; We have poffeffed this land (faith Iudg.11,12, be) three hundred yeeres; wherefore dooft thou then disquier and trouble vs? Winles there thoula be some certeine time prescribed , within which fpace, and not beyond, things may be claimen againe, the titles of all things mould be braceteine : which is ercebinglie repugnant to the affaires of men ; therefore this incommenience is prevented by the right of preferintion. And it a refinite is defined in the bigelts, De vfu capionibus, lative on of pe the third; that it is a claime of common through fription. the continuance of possession, buring the time appointed by the laive. The definition is plaine and manifelt. But at this date they make a difference betweene welcription, and that which thep call VIncapio; when as nevertheles in the binefis. among the old lawices, there was put no diffe-

But in the billogie of the Judges it is to be noted, that lephtha bid wilclie place his arguments : for he bled not melcription in the first place, but before all things be objected the laine of armes; afterward the gift of the true God: anothe cause being thus confirmed, at the last be bled the right of prescription, bicause a continued pollettion douth not by it felfe and alone pres what is re-Eribe, but it hath need of a good title, and of a good quired bate confcience. A good title is, that the thing be ap the lawe of berlie and lainfullie come by . For he that hath preferiptis. gotten anie thing by theft or robberie, although be have long entoich the lame ; pet be map not

rence. Thele (fo far as I remember) began firth

much by the wate.

to be leparated in the time of Antoninus Pius : fo The diffes

as Vacapio takes place in things moueable and rence be=

prescription in things immoreable. But thus frequency

claime it by prescription : but if the title be god, the bealing plaine, and a continuance of time had withall, the prescription is firme and god. If we have gotten anie thing , either by bars gaine, or by free gift, or by inheritance, or by o ther like meanes, the title is good. But belides, there must be good dealing, whereby we man ter fifie in our confciences, that no mans right is infured, and that we knowe there is nothing that by full meanes thould let bs. Therefore Lephtha had a good title, to wit, the law of armes, and the gift of God. He postested it also by god bealing, for he was not quiltie either of fraud 02 of robberie, and therefore he berie well bled the lawe of prefeription.

The time required for preferip.

The most

firme cu-

fome for

preferip=

can pie=

tion.

But the time of prefeription in things mone able, is by our civill laives, the space of thee peares; but in things brimoueable, ten or twentie yeares, if ignorance be not the cause thereof. For if the owner thall know the thing to be his. which another man postesseth, and pet so long holdeth his peace, he can not afterward demand it againe, and the lawe feemeth infflie to punith fuch negligence. But if the owner thall not knows of his interest, the time is deferred, namelie to thirtie or fortie peares; and this is done, when there is no ignorance in the cafe, and that one polletteth for himfelfe, and not for another, otherwise it is no prescription. Howbeit. this we must consider by the wate, that the eccles fiafficall rules touching puelcription, do differ from the civill latves. For they (as we have faid) appoint thirtie yeares, although the possessor baue not bealt well; for they becree, that fraud thall be no let onto prescription. But as we reade in the firt De regulis iuris, in the chapter Possessor; A possessor which holdeth by ill dear ling, preferibeth not by length of time. For wee mult have respect to the wood of God, and confi ber with what confcience a man pollelleth anie thing. 8 Pow I thinke it fit to weake fom what of cu-

frome, pet breeflie, bicaufe the fame bath forme af finitie with prescription. And bicause our adverfaries make much about that, and would bt terlie oppelle us with cultoms, the fame ought to be agreeable unto reason, and be lawfullie pies fcribed, as we have it in the Ertrauagants De confuet. the last chapter. The civil lawes affigne buto cultome the space of ten or twentie yeares, and the canons thirtie or fortie yeares : but most firme is that custome, whose beginning is time out of mind. And it ought to be taken for a fure rule, that what societ is repugnant to the twoid of God, doth by no meanes pieleribe. And 20 custome therefore, ithereas the Papills do pleade, that the Communion bath bin ginen to the laitie on ber one kind, by the space of four hundled of fine law of Sod. hundred yeares , feing that is manifefflie as

rainst the word of God, they cannot prome that it is preferibed by cultome: for fuch a thing is not as (I map faic)preferintible. For the verie which caufe, they cannot alleoge a cultome preferibed, as touching the fole life of ministers. For even at the first it was enforced by violence, and it is against the word of God. And pet Hoftienfis Hestienfis. faith, that The power of cultome is fo great, as it confiremeth prieffs to fole life: In the diffinat. 23.in the chapter Placuit. Poinbeit, as the civili lawes becree, Ehat cuffome which contendeth er Eneughtic ther with nature or publike right, is a naughtic concone custome. But that which Thank affirmed, hath becken h foundation in the word of God. For then Chaill would fait to the Wharifies; Yee hypocrites, why doo ye consuca breake the commandements of God for your right. traditions fake? for God faith, Honor thy father Matth. 15,3, andthy mother: but yee faie; Whofo shall faie to his father or mother; By the gift that is offered

by me, &c. They might have preferibed unto him cuftome, but that was not lawfull in a thing quite contrarie to the word of Bob.

o There was a custome in the region of Taurus, to kill fuch as were ffrangers and gheffs. Among the Perfians, the cultome was never to beliberate boon grave and weightie matters in counfell but in feaffs and donthennes. The Sauromates had acustome among their cups, that while they were dunking, they fold their daughters. Thele preferibe not, fæing it appeareth mas nifefflie, that they are naught and bicious : but that cuffome preferibeth, which is neither as gainst the word of God, northe lawe of nature, nor pet the common lawe. For the right of cufrome commeth of the approbation, and fill confent of the people. For otherwise, why are wee bound butolaines, but because they were made, the people confenting and allowing of them? And this is onlie the difference betweene cue what is the frome and laive, that there is a fecret confent in betweene the one and an oven confent in the other: where custome fore fuch cuffoms cannot be renoked without and lawe. banger. Ariftotle in his Politiks admonifico, Ariftorle. that Men which have learned to do things with the left hand, thould not be confireined to ble the right; to that in things indifferent, and of no great importance, cuftom mult be reteined fill.

There is an old prouerbe, who was x do a, that is, Lawe and countrie. Foreuerie countrie hath certaine cuffoms of his owne, which cannot cafe lie be changed: but pet (as I faid) when they inv pugne the word of God, or nature, or common lawe, they ow not preferibe, for then they be not cuffomes, but beafflie cruelties. It is well fet forth in the digeffs, De legibus & fenatus confultis, In the lawe De quibus : Cuttome without reason is of no force. And in the decrees, diffind, the eight , in the chapter Veritate , Augustine Augustine, faith ; Cehen truth is tried out, let cuftonic giue

1.j.

Of Custome.

Of Custome.

of Peter Martyr. Part.i.

Cap.12.

place : let no man be so bold as to prefer cufrome before reason and truth. And in the nert canon Chiff fait; I am the waie, the truth, and the life : he faid not, 3 am cuffome. Cyprian in Cyprian. his epiffle againff the Aquarians faith ; Let all cuffome, though never to ancient, give place bus to truth. For otherwise Peter, when he was Gala.2, 14. reprehended by Paule in the epiffle to the Gala thians, might have pleaded cultom; but he rather affented, that custome thould give place buto the truth. Cyprian in the same epittle against the Aquarians faith, that Cuffome without truth is but olones of erroz; and the more it is reteined,

the more granousitis. Witherfore let the Par

pills ccale to brag of their cultomes, which be full

both of error and bingoblines. mhat Deth ellabliff) suftome.

10 Poicouer, for effabliffing of a cuffome, it is not function that fome thing be some of fom men, o; that it be often done; bules it be fo done, that it be received into a ble and an ordinance to be observed. For there be manie things done either bnabuiledlie, or of necellitie; and pet we moule not have them to be examine into a cufrome . In the bigeffs De itinere & allu priusto, lawes the first and last: Admit I gothicugh the ticle once, twife, or thate; bicaufe the high wate perhaps is feule : in that I fometimes patte to and fro through thy grounds, do I therefore get aright of lorothip or fernice therein . Do beres lie : neither was it my purpole to palle through the field to ante fuch end, but I was compelled thereto of necessitie. In the decrees, distinction the first, in the chapter Confuetudo, cufforne is faid mhat is cuto be a certeine right instituted by manners ; which is taken for a laive, where laive it felfe fats leth. It is requalite, that this should be a lawe. and made for manners : especiallie in the first times of the durch, then typants perfecuted theb frian religion; that goolie men, through feare, were detuen from house to house, & constrained to affemble togither in houses and fecret places Secretmes by night. Butif ive would now in thefe baies worthip God after that maner, the durch being fetled; both we should some verie riviculous and intellerable. For they bid not fo, to the intent they Right braine it buto a cuffome, or that it

are wont to bring out of the historic of Eufebius,

thould be an opinance for others to followe. Ambroic, when he was a nouice pet in the faith, was chosen biffion of Milan ; to was Ne-Ambrole ctarius of Constantinople ; and perhaps other: being Capet is it not lawfull for us now to followe the techume= fame cuffome, and to thole a biffion, who neither nus was hath beine conversant in the holie motheries, noz chofen bi= pet hath beene baptilee; howbeit they or lo:they Comas bid it in ded, but pet compelled of neceditie, bis cause they had not other men both of learning an animer and eredit, when they might emele against the Arrians, So is that calilic confuted, which they

for communicating under one kind : namelie, that Serapion fent his bote, and bad him mout the bread in wine. I moed I might expound that place otherwife ; but it thall fuffice for this time to fair, that it was not fo done then, to the intent a cultome thould be drawne thereof for others to folloine. Wherefore cuffome is not made by er Cuffome is amples, but by the aftent, approbation, and order not made nance of the people:otherwife there are in manic by cram= places diminkennes, and riots by night; but fee ples, but ing thefethings are not allowed of the people, tion of the as oppinances to be kept, they have not the force people. of cuffome.

11 Anothat the matter may the better be Another bedertion, I will bring a definition of cultome, befinition which I found in Holtienfis, in the title De confu- of cultome. etudine; Itisan vie (faith he) agrecable to rea: Hoftienfis. fon, and allowed by a generall ordinance of them that ble it, whole beginning is time out of mind; or elfe, which is by a full time prefcribed and confirmed, fothat it be by no contrarie act inter, rupted, but allowed by a x contradictorie judges ment . And this both Hollienfis thinke to be what is, a perfect definition. But whereas he laith, that when one that vic ought to be agraing with reason; that part alledthat ble ought to be agreeing with teaton; that getheunes is not inough; but this ought first to be picters from, and red that it mult be agreable to the word of Ged. the other For that is to be accounted for the chefeft rea benieth it, fon ; and afterwardlet it be allowed by the infti if fentence tution of the people: for it is not fufficient, if the behalfe fomething be bone cither rathly,o; of necellitic, of cuttome, or for fome other cause; but it must also be allos the same wed by the affent and inflitution of the people, cultome is and that the beginning thereof be time out of confirmed. mind, and that it be preferibed by a full and determinate time in the lawe, being not interrupteo by anie contrarie act.

* For if a inoge of prince thall gine indgment Note. against custome, then custome is broken. As it also commeth to palle in prescription, when a maniscall out of his policition, or when a mat ter is called into fute of lawe , & the iffue ioinco, prescription is broken. Also the allowing of contradictorie indgement mult be had, (that is, that when one part alleogeth the custome, and the o ther part deniethit) if lentence be given on the bchalfe of cultome, cultome is confirmed. But all thefe things (as I faio before) must be reduced to the rule of Gods word. Dnlie this fænieth now met to be aboed, which is in the Ertraua now meet to be added, which is in the Extrantage gants De confuerudine, thapter 1. that A cultome a connot be luftered, if it be burdenfome which the unto the thurch. Allo Augustine complained that in his church time, there were fuch a number of new rites and must be ccremonies forong up, that the church was gree relected uoullic burdened, and that the fate of chaffians at that time was nothing at all more tollerable, than in old time the flate of the Lewes. The fame erception do we also take against our ad-

ucriarics,

nerfacies, that the church should not be ouerburbened. This is their owne laive; they do they not acknowledge their owne words?

Armnes

mooned

polpell.

In Mom. 3. 12 Paule disputing in the third chapter of the perfe. 21. epiffle to the Romanes of the righteoufnes of Rom. 1, 2. faith abbed, that the fame bath testimonie both of the laims and of the prophets: which he theres fore faith, bicause that the boatrine, which he set forth, might fæme to be new and latelie forma bp. But in the Golpell, neimes mult fpeciallie be fhunned, and therefore he teffifieth in euerie muft br re= place, that the Golpell is ancient, and was other ned of God from the beginning. And at the beginning of the epittle, he intote, that God promiled the fame by his prothets in the holie ferip: tures. And at this date, the controvertie between bs t our aductaries is, as touching bodrine; tibile they affirme, that we bying in new things, and that themselves do cleave fast to the ancient doarine. But we learne of the Apolile, how this cotrouerlie may be octermined. * Affured, mhat boc. he, that boarine is old and ancient, which hath trine is old. and what is tellimonic from the lawe and the promets, that is, of the holie feriptures: but that thall be ind

new. The popilly is new, for that it bath no teftuno: nic of the

geonew, whereof there is no mention in them. They ered the Dalle, where onlie one man both communicate for others that do frand by. This hath no testimonic in all the whole scriptures. Tale affirme, that the Supper of the Lord ought to be common unto the faithfull; which is most fermures.

manifefflie thewed by the inffitution thereof, as we haue it in the Golpels , and in Paule. Mant.24, 26. Elicle men beliner unto the lattie the facra-1. Cor. 11, ment of Chiffes bodie, halfe maimed and bit perfect. This boubtles, they not onlie have not out of the holie feriptures, but plainelie against the feriptures. They mainteine innocations of the dead, which they are not able to confirme by the feriptures ; They drive the cleargie from matrimonie ; They defend purgatorie ; They reteine images ; They ble ftrange tongs in the divine fervice, choile of meates and garments, Mauings, annountings, and an infinite number of fuch like things they obtrude boon bs, as necessarie to the worthip of God, and that altogither without tellimonic of the ferips tures. Let them learne out of Paule, which min ding to teach the righteoutnes that commeth by Christ, faith, that It hath testimonic of the law and the prothets, and not that it was deuiled by himfelfe. But the boatine of thefe men aduan ceth impletie: for they bring in the inventions of men, in fread of necessarie worthipping of God; which having no testimonie out of the

The reason feriptures must of necessitie be new. why new=

And the reason thy it behoueth in religion to beware of newnes, is; for that God commans be anoibed. beth in Deuteronomie, that none fould either Deuc.12,32. adde to, of take alwais anie thing from his cu-

fomes and commandements. Dea and Plato himfelfe in his lawes and common-weale for bad that nothing fould be made new in things ichich belonged onto religion. Do boubt, but the Bens laws lawes of men may be altered , bicaufe the may bee fourme of a common-weale is fometimes al changed. tered. Petther do those lawes which ferue for a hingoome, ferue alfo for the government of a Signiozie & a Common-weale of the bulgar people. Dogeouer, fæing lawe-makers are but men, they cannot perceive all things that thould be done. And manie chances do happen cuer as mong, for the which it behoueth both to amend and change lawes. And as in arts, fomething hapneth in everie age for the more perfeating of them : fo lawes like wife now and then, by fue: ceffe of times are amended, and reduced to a better fourme. But none of thefe things takes place in the lawes of God. Hor as touching the Church , the altereth not hir fourme. It is al Theours waics one manner of common-weale, and no ward go: water one manner of common-weate, and to accument of thing is hidden from the understanding of God the church the author of the lawes ; he foreleth all things, altereth not neither is his knowledge augmented by the the fourme. fuccesse of time. Wherefore there is no cause thy men flould attempt to alter anic thing in his morb.

The twelfe Chapter.

Of fundrie things attributed vnto God, and the holie Trinitie; where his godhead is prooued to be in the Sonne and in the holie Ghost.



De nature of God is 3n 1. Sam. infinite, fo asit cannot 17,00:16.45. infinite, to as it cannot be comprehended bider one title to knowe him by; wherefore his name is beer large : pet ne: By effects ucritheleffe, by effects a mount works are gathered his ofthe naz

fingular properties, whereby we may under ture of sod, frand all the binine nature and power, that fee ing we cannot compreheno the whole, we may at the leastwife come unto the knowledge of him by parts. If there were ante forube and but This fimi. (Rilfull as he knew not the balue of a bouble fuf litude was ferant, we would faie that the fame conteineth of thrange ferant, we wonto tale mat the time contented and foren in it, vence, grotes, teffers, hillings, crownes, coines, and nobles, rotals, and lafflie, the fum of twentic could not fhillings. By thefe parts and fmall portions, beenghunlesse he were ercebing blockish, he might thed prounderstand how much a double sufferant is perhe. worth. Euen fo men, after a fort, do perceiue the nature and infinite substance of God by thele pasts and titles to knowe him by, not that

L.u.

there

antite of

Cufebius.

not that holie name Tetragrammaton, but in

the place thereof they put Adonai, 02 Elohim; and to thinke that they worthin the name of Con moze purclie and reuerentlie : but Con requireth no fuch kind of worthin. And hereby it commeth to palle, that in translating of the holie feriptures , the Grecians for Iehoua haue made Lord : as, in fread of Ichoua liveth, they have fato; The Lord liveth . And thereas in the new tellament Chailt is fo oftentimes

called Lord, his Godhcad is nothing atall er cluded by that word, as some buvure men do babble, but is rather effablifhed. Unboubted lie Thomas initied both togither; My Lord (faith John, 20, 28,

he) and my God.

finallie, Goo, to the intent that the knows In Juda.2. ledge of him might not be forgotten, hathat, berle i. cultomed to put men in mind of thole benefits. which he hath befrowed boon them : and would that those should be as certeine words expres fing buto be his nature and godnes. And bee beginneth alwaies the reherfall at his latter benefits; and of them he claimeth to himfelfe titles or names attributed buto him, buder which he may both be called byon, and acknow leoged. For euen at the beginning, God was called upon, as he which had made heaven and earth; afterward, ashe that was the God of Abraham, Ifaac, and Iacob; after that as the beliverer out of Aegypt ; then a beliverer out of the captinitie of Babylon: but lafflie, as the far ther of our Lord Irlus Chiff. TOf the omnipotencie of God, looke Peter Martyr in his Treatife,

Of both natures in Christ, fet foorth at Tyoure.

3 The words which be in the fecond boke of In 2. Sam. Samuel, the feuenth chapter, berfe the 23, names 7,berfe. 23. lie, The gods came that he might redeme Looke's onto himselfe a people, are a sharpe codie buto the beginthe Debrues, which will not acknowledge three ning. perfons in the divine nature. Som, bicaufe it is And In 2. faid, Gods, refer it to the opinion of men. Such Sam. 23. is that fairing of Paule; There be manie gods, and manie lords . For neither can they abmit 1.Cor.8,5. oz alom of a multitude of gods. But forfomuch as the intreating here is of a fingular or particular fact, this place must in anie wife be but perfrod of the true Goo. Kimhi thinketh, that Dauid fato, Gods, for hono; fate; cuen as men alfo, to fpeake the more pleafinglie and civilie, Do oftentimes ble the plurall number, in fread of the fingular. But if it be fo, what new religion entered fraitwate into David ? Why bio he fraitivate above; Thou Lord, in the fingular number : for the mult heape boon God all the honours that we can . Dthers had rather refer this faieng unto Moles and Aaron, the were

fent to beliver the people out of Acgypt : but

this cannot be ; for in the boke of Chronicles,

The Common places Names attributed Cap.12. Part. L.

there be anie parts in God , but bicaule that we onlie by fuch effects ; parts may gather of his power a infinit greatnes. Diners and manifold are the titles, whereby he is knowne: as when he is called Wittfull, Mercifull, Conffant, Juft, Cood, The Goo of Sabaoth, and fuch like. 2 And that this may be the better biberftmo; he is called Ichoua of Haia, that is, To be: and that name agreth properlie bnto God. Bobis cal. for Bob is fo an ellence or being, as the fame ted Jehoua. floweth from him onto all other things. Whatfocuer things are, do beyond of him, neither can they be without his power & helpe. Lafflie, ther have also promiles of him, both to be, and to be performed. Wherefore that name of Iehoua is properlie attributed buto God : of the fimilitude of which word, Iupiter being belis

Pag.100.

rous to be reputed for a God , commanded himfelfe to be called loue. The Rabbins faie, that those letters, wherof that word consideth. are fpirituall. And bnooubteolie, God is a ipiwerd fpirit rit; and a fpirit firft fignifieth things that be without bodies, or that have light bodies, as vapors and erhalations, the which in thew are light and thin, but yet they are of erceding great Grength. For by them, earthquakes are firred by , the huge feas are troubled, the

frozins of wind are blowne abroad. Therefore that word began afterward to be applied to the foule of man, to angels, and to God himfelfe: for these things, which other wise sæme but slen ber, do bring great things to paffe. Dihers faic, that those letters, whereof the wood lehoua is written, be reffing letters : and that is co wale to berie agrecable unto God. for leing we bo find quict= all fette for reft and felicitie, there is no wate nes, bat in to find the fame, but in God onelie; thus much ded onlie. hitherto of the wood. Ichoua fignificth the cheefe

being ; therebyon Plato had that his to or,

bicaufe he cannot faile not forfake himfelfe.

ing led of a certeine superstition, pronounce

or effence . And that this may be the more manifeft : fome of the names of Goo are beriued rineb from from his fubftance, and other from fome pro: pertie. Subffantiall names be Ichoua & Ehi: cobe fub= that inord fignificth, I will be . For there is no creature that map faic ; I will be. #02 if God prawa backe his power , all things ow frait waie perify. God doubtleffe may trulie faie fo.

Other names are referred to fome propers ferred unto tic of God ; as El unto might, Cadofeh unto bis proper= holines, Schaddai unto fufficiencie : howbeit thefe things in God be no accidents, but onlie as we comprehend them in our cogitations. for thereas God is infinite, and we cannot wholie comprehend him; pet by certeine to kens and effects we do in some part biders ffano of him: thereof are those names, which fignific fome propertie of God. The Jewes be

Part.1. to God.

The Tri=

nitie.

all thefe things are spotten of God himfelfe by 1.Chro.17, name. Foz fo Dauid fpeaketh; Thou cameit to redeeme thy people. Therefore we thall much more rightlie and trulic binderstand the three persons in one binine nature ; namelie, the Father, the Sounc, and the holie Choff : which bes ing the persons, vet are they that up under one lubstance. This opinion is true, found, and ca-

of Peter Martyr.

tholike, whether the Debrues will or no. But those words, which be added; And might do great things for you: some would by Apoftrophe or connection of fread, refer them to the Jewes, which me thinke is not probable. For David talked not of thefe things with the people, but fecretlic with God. Wherefore & had rather thus to biderffand them of God himfelfe, and to afcribe thefe maruellous things to one God in their perfons. But Bod came to beliuer his people, when he fent Moles & Aaron unto them: for when he awounted Moles to that mellage, he abbed withall; And I will be with thee. Goo Exod.3, 12. doubtleffe is in cuerie place at all times; but

thom soot is faid to

then he is faid to come, when he both fome great or new thing. And fo he was faid to be among the Jewes, when he finote the Acgyptians and their firft bome. Againe, ithen Pharao followed Exo.12, 12 the Jewes going fouth of Aegypt, and that thep began to murmur, thinking that they thould co uen then have periffed, Moles on this wife recomforted them; God shall fight for you, and Exo.14, 14. ve fhall be ftill : peathe Acgyptians themselues alfodid perceine the fame. For they faid ; Let Ibidem.25. vs flie awaie, for God himselfe dooth fight for them. Dea and afterward, when the people had

worthipped the golden calfe, and that God was angrie, he would not go fouth with them, yet Foxd.33, 3. Moles intreated him to go on with them. Ther: fore to deliner the people, there came both the

Father, and the Sonne, & the holic Choff. And although those works were common onto the thee persons, pet are they severallic and partis cularlie afcribed to the Sonne. And therefore 1.Cor. 10.4. Paule faith buto the Counthians, that that rocke, from whence the water dividoine, was Christ; Andlet vs not tempt Christ (faith he) as forme tempted him in the defart. Bo which works of Paule, we manifefflie gather ; that the Jewes murmured against Chait. Which being to, the Arrians may be veric well confuted by that place. For ifit were Chriff, as doubtleffe it was, (which came to redeeme the people) how can Dauidfaic; There is no other God as thou art, if the Sonne be either a creature, or inferiour to the father . For although this argument bind

Mgainft the

not the Lewes, who receive not Paule; vet both it bind the Arrians, which cannot refuse Paule. 4 But the testimonies, whereby we prome Chiffs bl. the diminitie of Chiff, are taken as well out umitic is of the old, as out of the new testament. Matplooneg.

thew faith; that We must baptife in the name of Looks part the Father, of the Sonne, and of the holie Ghoff: 2.11 ac. 7. In which words he theweth, that there be three Mannes perfons coequal one with an other. And we read in John; This is life cuerlatting, to knowe thee, John Jr. 2. the onlie true God, and Iefus Christ whom thou lohning, o. haft fent. Prither might Chaift be called the first and principall god, or elfe eternall life, bit leffe he were God. Withen the high prest had bemanded of Chriff with admiration, whether Matthe Matthe he were the forme of the living Ged . The Laid answered him; Thou half faid. Else which he hear ring, rent his garments, and buderfrod that he affirmed himfelfe to be God. Furthermoje, bery firme is that faieng; And G ad was the word: Iohn.t, t especiallie feing it is abbeba little after; And the word was made flesh. Where thousest, that the subtile argument of the Arrians taketh no place, wherby they affirme, that Chair no boubt was called Goo, but pet that he was not fo inbed : whereas John faith most plainelie; that The word was God, and was made fleth. Fur John.1, 14 ther weread in the same John; that No man hath feen God at anic time, but the fonne which John.z, 18, is in the bosome of the father, he hath declared him. In which place thou hearest, that the fon of God is crempted from the common condition ofmen. It is fait by the fame lohn ; All things are made by him. Gron thich place Augustine Iohn.1.3. both verie well infer, that the forme of God was Augusting, not made : for if he had beene made, then all things that were made, had not beine created by him; at the least wife he had beine created by

Thomas, when he had feine the gathes where the nailes entred, the open wound of Chaft his fibr he fpake forth alowd: My Lord & my God. John 20,28. Allo Chaiff paico to his father faieng; Glorifie me, o Father, with the glorie, which I had with Iohna7, 5. thee, before the world was made: which faien a might not fand, bnleffe that Chuft had the Diuine nature; for his humane nature was not before the world was made. Also the Lord faid; All John. 16, 15. things that my father hath, are mine : and that the father hath the oftime nature, it is by none called in question; and to of necessitie the forme is not without the fame. Befaces, Chaft tellis fieth & faith; All things that my father doth, I al- John. s. 19. fo do: but the action of them both being all one. the natures of them must needs be one and the fame, We fain to the Jewes ; Before that Abra- Iohn.8, 58, ham was, I am: which cannot other wife be refer: red but to his binine nature: and no leffe bo thefe faiengs proue; I am the refurrection and the life. Iohn. 11,25. Againe; As the father hath life in himfelfe, fo he hath granted to the sonne to have life in himself. John, 5, 26, Hereby it is prouce, that the forme is equall to the father. And the fame Iohn wote in his firff epittle, the tift thapter; And we are in him that 1.Ioh.5, 20. L.iti.

God, and eternall life. Dur faufour fait to Ni-

from my father, and I go vnto my father.

Apoc. 1, 8. cth, that he is a and a. The first and the laft. And

Apoc. 19,16. and upon his garments, King of kings, and

of name. 10 Cod, there is mention made in the leauen-

Apoc.17,14 the victorie, bicause he was the King of kings,

1.Tim 4,15, pearing of our Lord Iclus, which he shall shew in

Rom. 9, 5. mais he faith; Of them came the fathers, of

Deut. 6, 13. it is commanded : Thou shalt woorship the

Phil. 2, 10. It is faith by Paule unto the Philippians; In the

Hebr. 1, & vnder the carth. Anoto the Debaues; When he bringeth his sonne into the world, he saith, Let

Hebr. 1, 10. fame place, out of the fentence of the pfalme, the

Pfalm. 101, power of creating is attributed into him; And

Hebr. 1, 9, annoined thee with oile of gladnes about thy

Hebra. 7, 3. cut father, without mother, and without genear

Coloff 2,9. fo far fwith as he is God. Unto the Coloffinas

Colo. 1, 16. of the godhead bodilie. Againe; All things are

Titus.2, 13. inuitible, or thrones, or dominions. Winto Ti-

all these things must be referred buto the

Lord of lords. And least thou Choulds imagine,

that that title, was the * Epitheton afcribed but

frenth chapter of the lambe himfelfe that He had

and Lord of lords. Which propertie, that it be:

longs onlie onto God, it is manifelt by the firth

cutific of Paule unto Timothie, there, towards

the end of the epiffle, it is waitten; Vntill the ap-

due time, that is bleffed, and Prince onlie, the

King of kings, and Lord of lords. To the Ro

whome, as touching the flesh, Christ came, who

is God ouer all, bleffed for euer. Befides, ithen

Lord thy God, and him onlie thou shalt serue.

name of Ielus, let eueric knee bow, both of

things in heaven, of things in earth, and things

all the angels of God worship him. And in the

thou Lord in the beginning, didft laie the foun-

dation of the earth. Elere is also another plalme

allengen; Therefore hath God, euen thy God

And there is a comparison of Chill with Mel-

difedecke, namelie, that they were both withs

logic; thich thing accordeth not with Quiff, but

we reade; that In Christ dwelleth all the fulnes

made by him, whether they be things visible or

tus; We expecting the bleffed hope, and com-

ming of the glorie of the great God. Biete Chaift is most plainelie called The great God. And in the second to the Cozinthians; When he 2.Cor. 8, 9.

Iohn. 2, 13. chodemus; No man ascendeth into heaven, but was rich, he was made poore for all men. It can he that came downe from heaven, even the fon not be meant that he was rich, but in refpect of of man, which is in heauen. And Chill was not his divine nature. And in the first epistle to the 1. Cor. 2, 8. in heaven, while he talked with the Tewes, but Counthians : If they had knowne him , they leffe it were as touching his divine nature : neis would never have crucified the Lord of glorie. ther did he descend out of heaven, but in respect And in the eight chapter ; To vs neuertheles 1. Cor. 8, 6, that he was God. Of which comming downe, he there is one God, which is the father, of whom are John, 6, 38, againe tellifieth, when he faith; I came downe from heaven, not to doo mine owne will, but the

allthings, and we in him; and one Lord Iefus Christ, by whome are all things, and we by him. John. 16, 28, will of him that fent me. Againe. I came out But if that all things are by him, berelie there is no boubt, but that he is God. And buto the Balathians, as touching the time of infibelitic. binine nature. In the Apocalpple also be tellifis it is witten; When as yee ferued those which in Gala. 4, 8, nature be no gods, &c. 13p thich words, the in the faure boke, the 19 chapter, it is written of contrarie is gathered; that fixing they were Christ, that there was written boon his thich. converted onto Built, and ferued him, ther fer.

ued him that in nature is God.

But to followe the fure and more bindoubted tellimonics of the old Tellament, out of Dauid Pfal. 110, 1. ine haue; The Lord faid vnto my Lord, Sit on my right hand, vntill I make thine enimies thy forteltole, Efaic calleth him Emanuel. And a: Efaic.7, 14. gaine he faith; His name shall be called Woni- Efaic. 9, 6. derfull, a Counsellour, God, &c. Ieremie in the 21. thapter, faith, that he mult be called God our righteousnes, & he bleth the name Tetragrammaton. The verie which thing thou mailt feeto be cone by the same Doophet, in the 3 1. chapter, Icre. 31, 22. therein, though he focate of the citie. I meane of the people of God, or of the courch; pet nes uertheles, all that both apportaine onto Chiff, which is the head of the fame: pea rather by hine is fuch a name attributed to the church & people of God. Alfo wereade in Efaic ; Who shall be Efaic. 53, 8, able to reckon his generation ? And in the 1020; thet Micheas; And thou Bethleem of Iewrie art Miche. 5, 2, not the least among the thousands of Juda: for out of thee shall come foorth vnto me, one that fhall rule my people Ifrael , whose out-going hath bin from the beginning, and from cuerlafling: by which words, both the natures of Chaile are thewed. Adde againe out of the Prophet E- Elaie.11, to. faie, that which is cited by Paule in the 15. chap ter to the Komanes; There shall be a roote of Romans, 12, Iesse, which shall arise to rule ouer the Gentiles, and in him shall the Gentiles trust. And certaine 200ke 3n it is, that he is to be accurated, which putteth ante 30m. 1, and hope in a creature. Therefore, leing we muft 4. 821. 88. put our truft in Chaiff, and that he is to be cal. berle 14, @ led boon, it plainelie appereth that he is Bod. 9, 8, 5, \$ 33.

> be enough, and enough againe. to confute the bolones of these men.

of this matter, but thele I thinke to

There might be heapt by other tellimonies 6 10, 17,8

VV betber

11,7,627.

1. Col. 11,

berle. 3.

of Peter Martyr. Part. I.

Whether the holie Ghost

In 1. Co. 12. 6 Rowit thall not be from the purpole, to confirme by manie reasons, that the holy Ghost The word is God. This word fpirit fometime fignificth a wirt biner certeine motion, ora nature moucable; fome fie taken. times it is taken forlife, or mind, or the force of the mind, whereby we are moused to do anie thing ; it is also transferred to the fignificing of wohe out

the holie Ghoft.

things, which be fevarate from matter, as be the angels, which the philosophers call Intelligens foules,and angels, and cies: yea, and it is fo far dialone, as it reprefens teth our foules. Which metathor formeth to have respect therebuto bicause we somtimes samifie called fpi= by this name, the thin erhalations, which breath either from the earth, from the water, from the bloud, or from the humors of living creatures : thich erhalations, although they be not cafilie perceived by the fenfe, pet are they effectuall, and of erceding great force ; as it awereth by minds carthquakes, and fuch like things. And fo it commeth to patte hereby, that the name of thele most subtill bodies, whole force is ercivoing

areat, bath beine translated to the erpicifing of fubstances without bodies. Therefore it is ta-Spirit is ken for a word generall both buto Bod, buto ans a generall gels, and buto our foules. And that it is attribu mozo. fed unto Coo. Chaif theweth, then he faith;

God is a spirit, and there boon concludeth, that he must be worthinged in spirit and truth. When it is fo taken, this name comprehendeth bider tt,the Father, the Soune, and the holie Choff. But fomtime it is taken particularlie; for the erhat the holleshoft third person of the Armitic, which is diffinat is a perfon from the Father and the Sonne. And of this

perfor we freake at this time, wherein two Diftiner fra the father things mult be theired: first, that he is a person and the diffind as well from the Father as the Sonne: Sonne. econolie, we will thew that the holie Shoft is by this meane described to be Boo. 7 As touching the first, the apostles are com-

The firft manded in the Golpell, that they thould baptife reafon. Matt. 28,19. in the name of the Father, of the Sonne, and of the holie Choft. Third place both most plainlie erpreffe the diffination of the three perfons, and both fignific nothing elfe, but that we be beline

red from our finnes, by the name, power, and authoritie of the Father, of the Sonne, and of the The fecond holie Choft. Anoin the baptiline of Chaff, as Luke rehearleth, the voice of the Father was Matt.3, 16. heard thich fait : This is my beloued fonne, &c. Luke.3, 21. Further, the holic Choff appeared onder the forme of a done. Here, as thou left, the fonne is baptiled, the father speaketh, and the holie Choff

John, 14,16. The weth hunfelfe in forme of a doue. In John it is fait; I will aske my Father, and he shall give you another Comforter. Here allo the Sonne realon.

Pag.103. Cap.12. praieth, the Father heareth. and the Comforter is lent. And againe : He shall receive of mine : The fourth thereby is fignified, that the holie Choff both fo reason. biffer from the Father and the Sonne, as be is lohn.16,14. periuco from both. And lead that anie man fould thinke, that

when Chaff promifed that the bolie Choff fhuld come byon the belieners (as in the baic of Went tecoft it came to paffe) onlic a binine inspiration and motion of the mind was fignified, the words of Chaiff are againft it inherein be fait; He fhall The fife teach you all things, and bring all things to your seafon. remembrance, which I have told you. Butin: John. 14,26. fpiration and motion of the mind, do not teach not prompt anie thing; but are onelie infirm ments, whereby fornething is taught and promi pted. And the action of teaching and prompting, cannot be attributed but buto one that is a perfor inded . Which is proued by other words of Chill, when he fait of the holie Choff : He fhall The fire fpcake whatfocuer he shall heare. And that this reason. third person proceedeth from the Father and the Sonne,it is euident enough in the fame Cofvell of John, there it is witten; When the Comfor- John, 14,26 ter shall come, whom I will fend vnto you euen The 7. the Spirit of truth, which proceedeth from the reason, Father. Seing the fonne faith, that he will fend the Spirit, and (as we faid before) affirmeth him to receive of his : no man boubteth, but that hee proceedeth from the fenne. And he now expresses lie abbeth : Who proceedeth from the Father.

8 Dowhaue we firft beclared out of the holic whether feriptures, that the perfon of the holie Choft is the holie diffinguiffed, as well from the Father as the Short be Sonne; and that he proceedeth fcom them both. Downwife ine fee whether he be Goo. This doth Paule thew two moner of wates: first, then it is fait ; There be divertitie of gifts, but one Spirit; Thefira diuerstie of operations, but one and the same reason. God. But to giue gifts and spirituali faculties, 1.Cor.11,4 is no whit leffe, than to diffribute operations: therefore, feeing the holle Choff is fato to diffri bute afts, & God to impart actions unto men, It is manifelt that the holic Choft is Cod. If the foirit be the author of graces , the Father of o perations; it is meet that the holie Thoff thoulo be equall to God the Father. Further it is adbed; that The fame foirit dooth worke albthele The fecond things, distributing to eueric one euen as he reason. will. Seing then the fourreigne choile is in him, to impart heauenlie gifts, he is God . And it is witten; Ye are the temple of God, and the Spi- 1. Cor. 3, 16, rit of God dwelleth in you : if anie man doo vio- The third late the temple of God, him shall God destroic. reason. But it is not mete for anie creature to have a temple, feing the fame is proper unto the diuine nature. Therefore, feing we be called The temples of the holie Ghoft, it is now mas

nifest, that he is Goo.

And

Augustine temples bnto martyas, let be heare Augustine, faith that who benieth that we build temples buto mars temples are tyes ; we build them (faith he) unto God, al unto mar= though they be called The memories of martyrs: and out of Augustine himselfe is this forme of reasoning gathered. Reither did the apostle but onlie ence faic; that We are the temples of the holie Ghoft, but he hath the verie same thing in the firt chapter of the fame epittle, where it is written; And do yee not knowe that your bodies are the temples of the holie Ghott ? fur thermore the power of creating, which is pro-The fourth per bnto God, is aferibed bnto the holie Choft: Pfal. 33. 6. freing Dauid hath written; By the word of the Lord were the heavens made, & all the powers

And least we should thinke it lawfull to build

of him by the spirit of his mouth. And againe; Pfa.104,30. Send foorth thy spirit, and they shall be created, and thou shalt renew the face of the earth. And in Matthew it is fait of the booic of Guill, which Marth. 1,20. Chould be beought fouth in the birgins wombe; That which is borne in hir, is of the holie Ghoft, Luke, 1, 45. Againe; The holy Ghoft shall come vpon thee.

and the power of the most high shall ouerfhadowe thee. Seing then the holie Choff hath the power of creating, (as it hath beine beclared) undoubteolie he is Bad.

In the same epistle to the Connthians it is 1 Cor 3. laid, that he feartheth the bottome of Goos fecrets: 4 it fameth that the apostle maketh this The file reas him of argument. The things which be of man, no man knoweth, but the spirit of man which is in him: even so the things that be of God, none knoweth but the spirit of God. And so he will haue it, that even as the fpirit of man is onto man; fo the foirit of God is towards God. And no man is igno; ant, but that the foirit of man belongeth unto the nature of man; whereby it is certeine, that the spirit of God is of his dinine nature . Bafil againft Eunomius bieth another Bafil. reason, which commeth in a manner to the felfe-The firt fame the faith, that the holie Choff is the fpirit tealon. both of the father and of the fonne, and therefore of the verie fame nature that they be. For it is witten in the epiffle to the Romans; And if the Rom.8, 11. fpirit of him, which railed vp lefus fro death, do abide in you, he that railed up Christ shall also raife pyour mortall bodies. This place beelas reth, that the helie Choff owth belong buto the father, who in the fame cuille is thewed to belong also unto the some, when as a little before it is faid; He that hath not the spirit of Christ,

the fame is not his. But in the epiffle to the Ca

wo; os; And bicause vee be children, therefore

hath God fent the spirit of his sonne into your

harts, whereby ye cric Abba father. Therefore,

facing the holic Shoft is the fuirit, afwell of the

father as of the founc, he is wholie partaker of

Galaces, 6- lathians, both togither is expressed in these

tcafon.

9 Dozeover in the Acts of the apostles, the fift Acts. 5.3. thapter, Peter fato to Ananias; How dareft thou lie vnto the holie Ghoft ? Thou diddeft not lie The eight vnto men, but vnto God. Dow in this place, reason. he most manifestlie calleth the holy Chost God. Augustine in his boke Detrinitate, & elle there: and Ambrosc also De spiritu santo do both cite the apostle to the Philipians, the third chapter, Philipians, there he waiteth; Beware of dogs, beware of euill workers, beware of concision: for we be the circumcifion which fetue God in the spirit. Where you lee, that the worthining of God with the Grecians call de Jeise, is own buto the holic of over-Those, which he calleth God. Albeit in some walt Ta place it is read in the genitive cale, To Des: as Dealaif thou thouloft fate, Serving the spirit of God. I Buortes. fee the place is not berie firme; for fome intermetit Seruing God in fpirit : but pet 3 thought it goo to thew that the fathers have vico this argument. Batil in his treatife De fpiritu fantto, the Bafil. 22. chap. and alio Didymus De fpiritu fancto De Didymus, clare that to be God, which can be in diners The ninth places at one time : which thing is not agreeable to anie creature. But that the holic Choff was present with the apostles and prophets in funduic parts of the world, at one time, no man profes fing the faith of Chaiff boubteth: wherfore it foliometh that he is God.

Alfo Bafil against Eunomius alleadged the Also Basil against Eunomius alleauged the chiftle of Iohn, the fourth chapter; And in this reason, we know that Christ dwelleth in vs, and we in Iohn 4,13, him, bicause we have received of his spirit: third) thould not be true if we thould account the holie Choft to be of another nature than Chaift is: for then might the holie Ghoft be communicated buto the faithfull without Chiff. He addeth al to another reason; By the holie Ghoft we are a- The eledopted to be the children of God : inherefore he wenth reahimselfe is God. For the scriptures ow everie fon. where call him The spirit of adoption. But none John. 8, 15. that is not Goo, can about anic to be the children of Goo. In the Ads of the apollies we read. The The twelfe holie Ghoft faid, Separate me Paule and Bar- region. nabas vnto the worke of the ministerie, where- Acts. 13, 2. vnto I have chosen them. And there is no boubt. but that it is the part of God onclie to call bus to the ministerie . Wilhich reason Athanasius Athanasius bleth in bisputing against Arrius. There is ale The 13.reato brought the twentie chapter of the Acts, where fon. Acts. 20, 28, Paule thus abmonifieth; Take heed vnto the whole flocke, wherin the holie Ghost hath made you ouerfeers, to gouerne the church. What it is the office of none but of God onlie, to chole mi niffers and bifhops of the churches.

Ambrofe thoroughlie weigth of thele words: Ambrole thoroughte meters of their mores.

All things are made by him, and he faith, that The tartes. the holie Shoft fpake in the Guangeliff : and fon. that therefore if it had beene a creature, he flould

Part.ì.

the holie Ghoft.

or he is.

reason.

The 16.

reafon.

Iohn. 1, 3. haue faid; All we things are made by him: by that meanes he had not excluded himfelfe from the number of creatures. Againe, he citeth that

Iohn. 16,14. faicing of Iohn ; He shall receive of mine : we cannot (faith he) understand this to be spoken of the bodie, no not pet of the foule; and then it mult be understood of the dimine nature. De alfo taheth the testimonie of Blaic, which is written in Luke; The Spirit of the Lord hath annointed me, and fent me to preach glad tidings to the pore. But there is none that hath power to fend

Luke 4,18. Efai,16, I. Theift, no not as touching his humane nature. unles it be Gob . We read in the plalme : I will The 17. heare what the Lord God will ipeake in me: but when David fpake thefe words, there was Pfal.85,9. none fpake in him but the holie Choft , wherfore he is God. In the tenth chapter to the Debrucs;

Heb. 10, 15. The hole Ghoft hath testified, This is my testament that I will make vnto them : he callethit The 18. his testament, which onelie God made with his reafon. people; wherefore it is manifest that the holis

Choff, which bid fpeake, is Gob. 10 And in the first epistle of Iohn, the fift 1.John 5.7. chapter; There be three, which beare witnes in The 19. heauen, the Father, the Word, and the Spirit; and reafon. thefe three be one . Manie wite, that this teffi monic is not found in the Breche; against whom is Ierom in his preface of the canonicall epittles, Icrom. tho faith that thele words are in the Grane, but have beene left out by the Latine translatours. Det Cyrillus herem agreeth not with Ierom : for Cyril. he reciteth in the 14, bolic of his Thefaurus, all this whole place, and omitteth this particle. Among the Latins Augustine and Beda read Augustine. not there words. But Erafinus in his notes boon this place fleturth, that there was found a Crick Erafmus. bolic in Britan, which had thefe words : also the Abecke Spanish coition hath them. But abmit that found in thefe words be not had in the Brette copies, the England. frength of the argument thall not be anic thing The Spadiminished for that cause : for that which we afnift cotti. firme is promed by the other particle of the fertence, which is found ertant as well among the Oreks, as among the Latins, namelie; There 2.John. 5, 8, be direc things, which beare witnes on the earth;

Augustine. bloud, water, and the spirit . Augustine against Maximus the Arrian biffon, in his third boke, the 14. chapter vieth this place; and he would, The Spirit that the fpirit thould fignifte the Father, bicaule God the fa= God is a fpirit ; and the Father himfelfe is the fountaine and beginning of the whole viulnitte. Further, bloud (as he faut) betokens the Sonne; Bloud, the bicause he toke buon him the nature of man, Sonne. and thed his bloud for bs. Finallic water, in his

mater,the bolie ohoft, indgement, both manifestlie declare the holie

Wherebuto the Cospell both veric well as gree. For thereas Tefus fait ; Rivers of livelie John 7,38. water shall flowe out of his bellie, it is erpour

pen that he spake this as touching the Spirit, which they should receive that believed in him. Therefore infomuch as the thic perfons are reprefented in thefe the names, and that it is adbed withall, that thefe thee be one; it is manifellly declared, that the three divine persons have one and the felfe-fame lubstance. And Augufline treating upon this place, both speciallie tige that particle; And they three be one. And he would have it to be a ftedfaff and firme thing in the feriptures, that iden ante things are faid to be one, they offer not in fubftance. Guen as when we read in the Golpell, that Chaift laid; I and the Father be one, there was mont to be one lohn. 10,30, nature, both of the Father, and of the Sonne: fo (faith he) we must now biderstand as touching

these thice, that they be one.

II Cyrillus thus argueth onto this matter: The 10. Iohn faith; It is the Spirit which beareth record; reason; and the Spirit is beritte, bicaufe there be thise which beare record boon the earth; The Father, the Word, and the Spirit, and thefe three be one: but and if ye receive the testimonie of men, the testimonie of God is greater. In this place thou fielt (faith he) that the testimonic of the holie Shoft, is called the testimonie of Boo ; thereby ttis prouce, that the holie Choft is God. And The fpirit, that those there (I meane the spirit, blond, and materies water) borrepelent the the perfons, it is thew perfent the en by the reasons. The first is taken from there perthe Analogie or convenience of the fignes: fons. which Augustine recited. Secondie thou perceis ucif, that those the are laid to be one; which is not mete for them, onles thou thalt refpect thole things which be represented : for otherwise, fois rit, bloud, and water do barie in nature of kind one from another. Thirdlie, those thee nounes in the Breke Unag, weilua, alua, that is was ter, fpirit, and bloud be of the neuter gender: bn to which afterward is put the malculine article, in the plurall number ; namelte, or Jeg, that is, Thefethree be vnto one, or be one. But the malculine article, as touthing fignes, which be of the neuter genber, might take no place, onles it thould be applied onto thole which are ligniff. co ; that is, buto the father, the Sonne, and the holic Choft. Deither letit trouble bs, that it is read fonte-there; Thefe three be vnto one, as though it fould make for the Arrians, which laid, that thele there perfores be buto one, bicaufe they confented togither in one tellimonie; as though the speech concerneth not one maner of nature, but one maner of will . And the pheale The thes commeth neere buto the Bebue : foas To be bine phiale. vnto one, and To be one, is the felfe-fame thing. As when we read in the plalme ; I will be voto him a Father, and he shall be vnto me a Sonne :

it is as if it were fait ; I will be his Father, and

he shall be my Sonne. And in another place;

The 25.

The Common places

Cap.12.

The Godhead of

1.Cor.6, 18. They shall be vnto me a people, and I will be vnto them a God, is all one, as to faie: I will be their God, and they shall be my people. And when it is faid; They be one, there is fignified both a diffination of persons, and an unitic of fubiliance. For unleffe there were fome diffine tion, it thould have bin faid; It is one.

12 Alfo, they alledge the fong of the thee thil den, wherein, when all creatures are ffirred bp reafon. bnto the praifes of God, the Sonne & the holie Spoff are not mentioned: whereby it is plaine, that they be not reckoned among creatures. Arither mailt thou faie, that this long is a part of the Aporrytha, bicaute this part of Daniel is wanting in the Chalocan cottion : for thou thalt for the berie fame to be done cuerie-where in the Walnes of David therein is the fame firring by of creatures onto binine praifes. John in his 1. John 5, 6. first cuiffle faith ; The spirit is truth : and this cannot be written of a creature, feing truth is The 22. thick and principall, and dependeth not of anreafon. other. They are wont to alleage the beginning The 23. of the bolic of Genelis, where it is laid; The ipireafon.

Genefit, z. rit of the Lord moued vpon the face of the waters. In which place they affirme, that there is mention made of the epersons, namelie, of the Father, which created ; of the Sonne, by whome all things were made (as when it is faid, In the beginning, it is all one, as to faie, By the beginning;) and of the holie Choff. I knowe that the Debine erpolitors interpret far otherwise of thefe words; but I have onlie taken boon me to the withole places, by which the fathers gathered the Coobead of the holie Choff. Wherebuto abor, that Paule in his epiffles feloome maketh mention of the father and the fonne, but he alfo speaketh of the holie ghost, either expedie. 02 by adding of somewhat pertaining to him. And Bafil theweth, that it was a cuftome received in the whole church, to adde in the end of the Dalmes, that which we now bie; Glorie be to the Father, to the Sonne, and to the holic Ghoft, wherein the three persons are made equal the one to the other.

13 The Synon of Nice let fouth a creo, in The 16. which we fate ; Ibeleeue in the holie Ghoft. Bat reafon. it is Berie manifelt, that we must not repole our confidence in anie thing that is created. And bicaule in those daies the contention was not much fpromg op of the holie Choft, there inas nothing elfe aboco : but afterwards, when divers and fundate herefies grew by as tow The Couns ching him, then in the Councell of Conftanticell of con= nople, which was the fecond among the foure Cantinople. principall, manie things were added to make this article plaine. For the grant, that Webeleeue in the holie Ghoft, both the Lord & giuer

of life. By the particle (Lord) they make himes

quall buto Chill, who in the feriptures is com-

monlie called Lord, which epitheton or addition they would therefore to be expressed, bicause the Against the Arrians affirmet, that Chrift was altogether a Arrians. creature, but pet the noblest (they laid) which nert unto Bod was the chefe. And thep laid, that the holie about was pet leffe than the forme, and even his minister. Wherefore the Soynod in place of Minister, put the title of Lord. The felle fame thing did they in the particle; The giver of life : for they faw that it is written in Iohn, that not onlie the father both give life, but that the fonne also can quicken whom-focuer be will; and fo, least the holie ghost might seme to be ercluded from this propertie, they added that particle. And that his Coohead might be the moze manifest, it was abord, that He together with The 17 the father and the fonne is worshipped and reason. elorified.

14 further, Athanafius hath in his crett; God The 28. the Father, God the Sonne, and God the holie reason. Ghoft. And to prome this thing no leffe is the for quing of fins taken for an argument which thep grant as proper to the holie Choft. Foz when Chrift had breathed bpon his bilciples, he faid; Receiue yee the hole Ghoft, and whole finnes Iohn 20,22, ye remit, they be remitted vnto them; and whose finnes ye reteine, they be reteined. Whereby it appeareth, that this volver is veloco to the holic Choff, and is proper buto Gob. And this, & uen the Scribes themselues tellified, tho hear the 19. ring Chaill faie to the man lick of the pallie : Thy realon. finnes be forgiuen thee, cried out that he fpake Marth. 9, 1 blasthemie, in that he burft take boon him the office of God. Furthermore the holie feriptures The 30. Do call this felf-fame foirit, both A fanctifier and reason. giver of light, with faculties are mete to be at tributed buto God onlie. In Groous, the fourth thanter, it is fait but Mofes (uten be betracte) the time of doing his mellage, bicaule he had an impediment in his fpech;) Who hath given a Exod. 4, 11. mouth vnto man? Or who maketh the dumbe or deafe, the blind & feeing? Haue not I the Lord? Wherfore I will be in thy mouth. 139 thich place it is themed, that it is the worke of almight tie Goo, to fpcake in his minifters, to open their mouths, a to make them readie of fpeeds. But Thuit , when he fpeaketh of this matter, faith: It is not you that fpeake, but the spirit of Mat. 10, 20, your father: thereby it feemes to be proued. that the holie Choft is God, feeing be bath one and the felfe-fame action with him.

Augustine in his epistle to Pascentius latth, Augustine. that he noth monner how it can be, that Chailf, thofe members we are is belœued to be Goo: and that the holie Choff, whose temple we be, thould be denied to be God; fæing the ercellen cie of the Bobhead is more promed in the latter condition, than in the first. The reasons which toe have brought, do in part prove of necelitie,

the holie Ghoft. mbatma= and do plainelie their, that the holie Choff is nerofrea Bob. Dithers inded be not altogether of fuch efficacie, but being toined with other things, fons haue bo confirme the minds of the faithfull in this bin alleged. truth; neither is there anie of them, which the fathers have not fome-where vico. There might alfo be above other arguments of this fort, but with these we will hold our selues contented.

Part.1.

what may poctrint.

thom the holie Shoft praieth for 2.00kc 311 34nm. S. perfe 26. The holic Thou bath not taken fon.

son is fall phrase frange from the feriptures , but it is verie often vico. Hoz Goo faio unto Abraham, to doo thole things which be have I knowne that thou fearest God. That uns caufeth bø to boo. Gen. 22, 12 mateffie, and was commanded. For the harts

Galath 4.6. feeing vee be children, therefore God hath fent the spirit of his son into your harts, crieng Abba facher. In which woods he fermeth to affirme, that the holic Shoft himfelfe both erie unto God. But to the Romanes, the fame Apostle both make it berie plaine; For ye haue norre-

Rom. 8, 15. ceiued the spirit of bondage, to feare anie more, but yee have received the spirit of adoption of dildren, whereby we crie Abba father : in which place it ameareth most plainelie, that it is we which crie, the holte Choft firring and driving vs forward therevato.

16 Further they bemand, that If the fpirit why the bo- proceed from the father , and also from the the whon is forme, what is the cause why he is not called a fonne, freing he hath not beginning of himfelf? We answere; Bicause that in binine and fecret things , we followe both the boatrine and

then that the feripture bath in no place faib, that the holie Choff either is begotten,oz is the 15 Pow remaineth to confloer, what is wont

to be obicated against this boarine. Some fale ; against this The holic Ghost praieth for vs, and that with fighings vnfpeakeable . Dow can he then bee Rom. 8, 26. Bod, freing it is not meete for God, to humble himfelfe after the maner of fuppliants - Some answere and faic; That the forme both make intercellion for us, who nevertheleffe is God, and that therefore to praie, is not frrange from the nature of Goo; holobeit, this is frinolous. Rom. 8, 34. For Chiff, in that he was man, was inferiour to the father, and therefore might be a futer bus to him. But the holic Shoft hath not taken bp: pon him the nature of anic creature, into buts tie of person. Therefore the respect that must be had towards him, and towards Chriff, is far buon him a. Differing and bulike: and therefore we will ans fwere, that the spirit praictly, and maketh reniticof per- quell for bs, as it is written in the epiffle to the Romanes, bicaufe it brineth be forward to bo thefe things: and it is therefore faid to figh, bis cause it maketh be to figh. Deither is this

then he would have facrificed his fonne; Now

boubtedlic was knowne before onto the dinine 17 Albeit that bettwene proceding and ge a vifference neration it is hard to put a difference, and that betweene and conitations of men are not hidden from Augustine in the place now alledged, granteth, generating him. But, I have knowne, in that place, is as that he perceived not the difference : pet he and process mudito faie, as, I have caufed to knowe. Ehat faid, that this he linew; namelie, that what foc; bing. this theale is to be bnoerfrod, the Apostle teuer thing groweth, both also proceed : but he fiffeth to the Balathians, when he faith; And faith not on the other five, that what focur things proceed, are also sprong forth. Howbeit, we cannot properlie expresse the difference. Wher: cannot propertie express the ofference. She holle fore the hole Shoft is not laid, either to be be: Shoft nets gotten, 02 bubegotten, leaft by fairing buyeget ther begots ten, we might feme to affirme him to be the ten no; bus father : 02 by affirming him to be begotten, we begotten, may feeme to call him the fonne. This we have out of Augustine in his third tome, at the beginning of the final queffions gathered out of the boke De trinitate. ADDC withall, that if the holie Choff thoulo be fait to be begotten, then in the trinitie we fould amoint two fonnes. *

and the forme.

postles, he said; Receive yee the holie Ghost. John, 16,14.

Againe he faid; He shall receiue of mine. And

fonne, the thould we attempt thus to fair-2110 boubtles unto godic men this answere thoula fuffice. It muff be abbed mozeouer, that this if fuing out of the holie Choff, is called a proces bing, therefore we mult call it fo. And albeit Alfong conthat betweene the Orelic and Lain durdies, tention bethere was a long contention, whether the holie imenetic Choff proceeded from the forme, pet was it not Greeke and of anic areat importance, buleffe it had but ag Churches. granated with the fpirit of ambition. Ho; after 200kc 3n the time that the Grecians began to contend moin. 3. in the Courch for primacie, they callie toke in verle 30, ill part the opinions of the Latins. But the oil fention was taken up in the Councell of Flo- The Spnca rence, there it was manifest, that the Latins of florence, meant no other thing, but that the holie Chest had his proceeding or illuing out, as well from the father as from the forme. The thich feeing it may be found, as we have fait, that in the has lie feriptures it is called a proceding, we are not to be blamed. The forme is faid to fend the lohn.20,22. holie Choff, for when he breathed bpon the A-

manie of the fathers , befoze the Councell of Florence, wrote, that the holie Choff is beriuch as well from the father as the forme. Augustine against the heretike Maximinus , and elic Augustine, where, theweth it veric plainelic. Also Epiphamore, the wetth it verie plantener, and Epipha-nius in Ancorato confesses, that the holic Choff nius, precedeth from both, that is, from the father

two fathers. Foz, fæing the holie Choff is as well of the father, as of the forme, he Hould have them both to be his fathers, if it might be faid that he is begotten of them : pea , and if the

matter be well confidered, he might (3 faic) be

Coune fa

that the ho=

Chiff ag

toutistug

Hilarie.

called both the sonne and sonnes sonne of one and the felfe-fame Father. Foz in affir: ming him to be begotten of the father, he thoulo be called his Sonne; but in almuch as it Mould be faid, that he is borne of the Sonne, he flould be nether butothe father : which things be ablurd, and wholie frange from the ferintures. Dea and further, to fair that the hos Eince the lie Choft is begotten, the words of the ferius onlie begot ture are against it, which berie often bo call ten,it may the Sonne, The onlie begotten : whereof it fol not be faid loweth, that the holie Choff is not begotten.

In the first chapter of John, it is said; We

He shoft is fawe the glorie thereof, as the glorie of the onlohn.t, 14, lie begotten of the father. And in the third John. 3, 16. chapter of the same gospell; So God loued the 1.10hn 4, 9. world, as he gaue his onlie begotten fonne. And the fame Iohn in his epittle; In this the loue of Godtowards vs appeared, that he gaue his onlie begotten fonne. And Chiff as touching his humane nature, hath bene accultomed in the feripture to be called, not The onlie begotten natione is called the or God, but The first borne among manie brefirth begots thren: as it appeareth in the epiffle to the 1800 mans. Dowbeit doubtles as touching his bi-Kom.8, 29 uine nature he hath no brethren. There be fonte iditche will, that in the Sonod of Nice, the ho. lie Choft was not in erpreffe words called God: but that onlie the Godhead of the forme meservielled. Cinto which obication Epiphant by Epinius answereth, that in the Sprood of Nice the the struct controverse was as touthing the some onlie. of Nice, and Jos Arrius at the first contenoco onlie against this point. And Councels for the most part de: other fa= there elfe fine not anie other things, but luch as are called in queffion : pet neuertheles, if a man bilis not erpreffy named the gentlie cramine the matter, he thall fee that holic wholt those things be there befined, which do plaines lie inough declare the divine nature of the holie Choff. for it is there fait; We beleeue in the holie Gholt: and it is not lawfull for one to put his confidence in a creature. Pozeouer, that which was don in the Sprod of Nice, was vers formed in the sprice of Constantinople.

18 Alfo they object that among the fathers there were fome, and especially of the more ans cient of them . Which were lacke in their wais tings, to expecte in plaine words the holic Thoff to be Coo. Among whom Eralmus rec koneth Hilaric, who was thought to be the first among the Latins that wrote against the Arrians. This father, in his boke De trinitate, nes ner by expecte words called the holie Shott Gen. Unto this objection we answere that the most ancient fathers in teaching divine things pled a lingular modellie, and did imitate the holic feriptures to much as they could : and although they faid not in cryselle woods, that the holic Choft is Goo; pet in the meane time thep

wate those things, which manifelfly passe his Conhead. And further it aweareth, that they of let purpole disputed against them, which de nied the Codhead of the holie Choff, and equalitie of the three divine persons: as we see by the frife that was about the word *Homoution; a limite from which manie of the Catholiks at the be tude. from which manie or the Cambuns at the ver the animing did restraine themselves, bicanse it subtance, fremed to be but new, and that it was not had in the holie ferintures : a pet they nevertheles bid imbale and most willingly admit the thing fignified . Howbeit we frine notabourthefe things, but grant first and cheefelie what locuer is in the holie ferritures: and then whatfocuer is necessarilie and manifestic berined out of them. Dert buto those ancienter fort of fathers bio Baiil, and divers others fucced; which by all meanes both tellifie and defend the holy Shoft to be Gob.

10 Dthers cavill bicaule it is written; that None knoweth the Father but the Sonne , and Mat. 11. 27. on the other fine; None the Sonne, but the Father : in which places they fair, that there is no mention of the holie Choff, and therefore it fee meth into them, that he knoweth neither the father noz pet the Sonne, a that for the fame whether cause he is not God. To these also we answer, the bolis that when the knowing of the father, and of whole know the Sonne is attributed to two persons, the ho, weth the the Sound is attributed to two periods, the you frather and lie Shoft must not be excluded; feeing he is the Sound. fain to be the fririt afwell of the Father as of the Sonne: icherfore that which is belonging to both, is also common onto him. And if they demand a plaine testimonie hereof out of the fcriptures, we will bring forth one out of the first epiffle to the Cozinth, where it is written; 1.Cor.1,11. The things of man none knoweth, but the spirit of man, which is within him : and even fo those things which be of God, none knoweth but the Matt. 16,17. spirit of God. Also it is written in the gesvell: Bleffed art thou Simon the some of Iona: for the balic shouthout field and bloud hath not reuealed these things knowth ynto thee, but the spirit of my father, which is in the father heaven. By thele tellimonies it is manifelt, and the that the holy Shoft owth not only knows Son, and but doth also reueale a make him to be known lesh thum. bnto others.

But this erroz, whereby fome indeuoz, to re Oligins buke the holie Choff with an ignozance of hear errez. uenlie things, toke beginning fro Origin, who affirmed a certeine degree to be among the natures of Intelligencis, to as he thought that the Father knoweth himfelfe onelie : the fait that the Sonne Did not knowe the Father; and that the holie Thort knew not the Sonne: and he Epiphawould moreover, that the angels perceive not nius. the holie Choft, and lafflie that men fee not the angels. And that this order is let downe by him, Epiphanius theweth out of the boke, as he

the holie Ghost. whe books teffifieth, noll apx an; in which boke neverther Tolimp- les, fo far as hitherto I remember, I haue not read the matter plainlie in fuch fort beferibeb. Which is no marnell; for that bone which Ruffinus translated, hath manie things onperfect. Ruffinus. For he plucked out those things , which hee thought tended most onto erroz, least the reas pers thould be to much offended, whereby afteriward there arose a great discord betweene him and Ierom.

Icrom.

χων.

20 There were some which affirmed, that leeing the holie Bhoft is fait to be fent, in like manner as the Sonne is fait to be fent ; he thould have taken byon him, even as Chrift nia fome visible nature into the unitic of perfon : which reason of theirs is not necessarie. The grant, that fometimes he toke boon him either a doue, or firie tongs, by which he occlas red his prefence; howbeit, these he toke but for a time : neither was he made one person with these two natures, as we grant it to have come to palle in Chaift, Albeit there haue bin most impudent heretikes, as Manes, of whom the Manicheis were named ; as were Montanus, Bafilides, and fuch other petfilent men, which published themselves to be the holie Choft , ichome Chiff had promifed . But in baine were thefe things beuifed by them; for the Aas of the Avoilles dw lufficientlie des clare that the promife of Christ was performed within a few daies after his afcention.

In Gen.8, berfe 1.

of knows

befound out, to one which then beholveth, it is called a certaine beholding: and this knowledge is the rote of all the other, and more furer than the reft. further, if it have refrect buto things that be past, it is called memorie. If buto things to come, it is forelight which third (for the most part) (pringeth from the fecond. For they which have experience of manie things, and remem-

is faid in the feriptures, that either he remem

with கண all things are prefent.

21 But it muft be confidered, that the ferip

time (peaketh of God after the manner of men,

for the affect of remembrance veclareth the awones of God : for they which be minofull of their freends in danger, do (for the most part)res læue them. Dowbeit, to remember, accordeth not properlie with God, feing it noteth a cer, taine forgetfulnes that went before; which to afcribe onto Goo, were an uniuff thing. But of Three kinds knowings we fee there be thee kinds, the which are diffinguished one from another, according to the difference of time. For if a thing prefent ber much, are wont by a certeine willoome at thicued, to have great indgement of things to come. Of these kinds of knowledge, none is trulie attributed unto God, but the firft, freing all things are prefent with him; and even as his nature, to his actions are by no meanes comprehended within the course of time. But vet it

bred, or that he forelame; bicause oftentimes those effects are attributed unto him, which thep are wont to on that forelie or remember anie thing. But memozie requireth a know ledge that is paff. The thall find that the fcrip ture hath fait, that Noah was just and perfect in Gen.6,8, his generations. Even when he was minded to faue him, and had made him fafe in the arke, he feemed to attend for him: and then he had tart Gen.8.1. ed to long that up in the arke, and was not beliucred from thence (if I thall speake after the maner of men) God fæmed in a maner to for get him. And againe, when he belivereth him,

he is faid to remember.

22 So, when it is faid, that God wared angrie, an tub. 2. it is not fo to be underftod, as though God verte is, were troubled with affeas; for that belongeth and 18. unto men : but according to the common and received erpolition of thele places, we boder from we fant it, that God behaued himfelfe like bitto mud biters men that be angrie. After the felfe-fame man fand God men that be anotte. After the tell-talle many nerit is sometimes written, that he repented to be another him: wherefore God, either to repent, or to be pent. anarie, is nothing elfe, but that he both those things, which men repenting, oz being angrie, are wont to bo. For the one fort ow either alter or bnow all that ever they hav done before; and the other revenge themselves of such wrongs as have bin done onto them. Ambrofe in his Ambrofe. boke of Noah and the arke, the fourth chapter, fpeaketh otherwise of the anger of God. For neither (faith he) ooth Boo thinke as menow, as though he thould be of ante new mind; neither is he angrie, as though he were mutable. But thefe things are therefore belieued, to the intent that the bitternes of our fins may be er preffed, thich hath beferued the wrath of God. that fo much, and fo far forth bath the fault in creafed, as even God (which naturalize is not moned, either with anger, hatred, or anie other paffion) may feeme to be prouded buto wrath. And rightlie is there mention made of anger. before that puniffment is rehearled; for men ble first to be angrie, before they revenge. And anger (if we may believe Aristotle in his Khe, thoricks) is nothing elfe, but a befire of re-

injurie or contumelie that is bone. 23 But pet peraduenture fome man will son both boubt , whether God , when he repented him, norio res were in ante refpect changed. All the godlie pent, as he in a maner with one mouth confelle, that God is any water cannot be changed one tote, bicause that would there in the be a certaine figne, both of imperfection, and 15. charter. alfo of inconfrancie : but they faie, that this var act. i.

uengement, bicaufe of contempt. For thep that

perceive themselves to be befoiled and contem?

ned, do Araightivaie thinke boon revenge, and

Do continuallie meditate how they may, ty

meanes of fome punishment, requite either the

teffifi.

99. f.

rietie

Part.1.

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The Common places

rictie, which hameneth herein, muff not be alcribed to God himfelfe, but bnto bs. foz ers ample fake. If one will faic, that God out of all borobt cealed to fauour the Chananits, againft the diliber of Itrackidom he before to feemed to arengthen, as he would have them to ops prefle the Jewes : a againe, that he afterward crafted the Debaues , whom befoge it feemed that he would have to be kept binder by the Chananits; certeinlie no man can benie, but that thefe things be true. How thall we there fore defend, that the will of God is without als lere.18, 7. teration. 3 answere out of leremie the 18. chap ter, that propoubtedic there ameareth a plaine divertitie to be in the citeas, wheras God not

withstanding both alwaies reteine one mannot in 1500, ner of will. Forthus it is there written in his name; So foone as I shall speake against a kingdome or nation, to deliroie it, roote it out, and ouerthroweit, if they shall repent, I also will repent. And contrariwise, when I shall speake god of a kingdome or people, to fet them vp and plant them; and that nation or kingdome shall do cuillin my fight, I also will repent of the good which I ment to do vnto them. There words thew, that God is not variable in thefe kind of promiles and threatnings; for he fpear beth not absolutelic and fimplie, but boon condition. But the fulfilling, or making boid of the conditions, is loked for in bs : wherefore the change muit not be attributed buto him, but unto be.

But if thou wilt afte me, whether God hath knowen and becreed before what thall come to paffe, as touching thefe conditions; I will grant be hath, for cuen at the firt beginning, he not onlie knew that the cuents of things would be, but also decreed what should be. But fixing the fecretnes of his will, touching thefe things, is not opened unto be in the holic lerip tures; therefore we must followe that rule, Ionas.;, 4. thichts ginen by leremie, euen as we haue re-Haie, 8, 1. hearfed betoge. This cule, the Niniuits, and al to Ezechias the hing had refped onto, even before the fame was publifhed. For although that destruction was denounced to them in the name of God, vet they escaped from it; by rea fon of the reventance and maiers, it ich they in the meane time bleb. Beither is there anie cause whie we should suspect that God both lie not when in anie thing, when he threatneth or promifeth he threat. neth things those things which do not afterward come to notto paffe. Hog as touching Ezechias, peath was one boubtedlie to haue taken hold of him, by reafon of natural causes, commonlie called the fecond caules : wherefore the fentence being pronoun-

ced according to those causes, he might not be

accufed of a lie. Allo the Ninjuits (if God hab

bone by them as their finnes beforued) there

had beene no other was with them but beffrus cion. And God commanded Ionas to preach buto them, according to their deferts. Furthermoze a lic, which in talke bath a fumolition or condition formed therewith, cannot be blas med in such fort, as it may be in arguments which be absolute and without erception : fee ing the cuent dependeth of the performing or piolating of the condition.

The xiij.Chapter.

Of the creation of all things; wherein is intreated of angels, of men, of the effence of the foule, of the image of God, and of diverse other things.

ber the name of heaven what is tigand catth, Moles the mine what is tigand catth, Moles the mine water
ince that the fournation the name of
or groumbof all things, brauen
affined of the brauens, and earth,
as of the elements was
made, and that this matewater fifted by the angular of this mateterms of the start angular of the start and the start and the start angular of this mateterms of the start angular of this mateter is lignificd by the names of things alreadie finithed. For leing it cannot be knowen others wife, but by the forme and perfection, it is meet that that also thould be named and specified. Wherefore this whole beape is fignified by the name of heaven and earth; wherein allo come the other the elements fire, aire, a water. De thewed us of the ottermost things, by which he will also have us to knowe the things that are betweene both. But how far thele things at the first were out of fquare and order it is the web. when of the earth it is lato; It was without form, Gen. 1. & walt. Wherfore this rude heape was brought forth, being as pet fuffe or matter boil of or ber, the which belonged aswell to the upper things, as to the lower. And fo perhaps, as the more noble had the oppermost place; to to the lefte noble was alligned the nethermolt's for this caule, the name of creation is berie fit for this caule, the name of creation is bette the che diffee for the first and unorderlie beape. For those rence bethings fæme onlie to be made of nothing, and tweene mas other things are faid to be made and falhioned, king and And pet this difference is not observed in all creating. things: for forme things are called created, which are fain to be berined from forme former mat ter. Two things doubtles men haue beene accultomed to attribute onto creation, both that it thould be of a funder and that it require no matter to be before hand.

2 Thus the world was not rathlie made, tophers er neither is it coeternall with the maker or creas top tou. toy. Panie of the ancient philosophers affigued thing f bes the workemanthip of things but orathers and the work.

Of Angels.

chance; fæing divers of them in the itead of beginnings, named bilcoad and bebate, oz elfe fuch little fmall bobies, as fmaller cannot be. Ariftorle attributed eternitie unto that, wheres by he maketh God, not to be the working caufe of the world; but onche attributed onto him

Part.1.

of Peter Martyr.

curious tmagineb erroj.

the cause of the end: or if he dow, he taketh from him the power of working according to his will; and thinketh that the world followeth him, as a thatowe both the bodie, or as the light both the funne. Which the Peripatetikes will fæme to do for diume honour fake, leaft thep thould be britten to afcribe ante lacke of power oz alteration in God. But thefe things hurt not us at all ; for we affirme not , that Coo is boane, og apt to fuffer anie thing : but we attribute unto him the cheefeft power to bo. And although God in his cternitie, minded to make the world, it followeth not therefore, that when he did make it, there was in him anie alteratis on of his purpose of will. Againe, let be beware of the error of them in old time, which thought that there was an eternall and bucreat Chaos. og confused heape, ertant befoge : and that Bob bid onelie picke out those things, which were there mingled togither . But we faie, that the fame heape alfo was made the first daie. Some there be which bemand , that feing God could have brought forth the world long before, who he bid it fo late. This is an arrogant and male pert quellion, wherein mans curiolitie cannot be fatiffied; but by beating bowne the follie thereof. For if I should grant thee, that the mould was made before, at anie certeine infant of time, that thou couldeff imagine; pet thou mighteft fill complaine, that the fame was but latelie made, if thou refer the cogitation to the eternitie of God: fo as we must her: in deale after a godie maner, and not with this

Of Angels and their creation.

malepert and rally curiolitic.

3 But verelie it fames to be a maruell, inho the creation of Angels is fo kept in filence, as there is no mention thereof in all the old teffa, ment ; in the old telfament (I faie) bicaule in the new testament it is spoken of . In the first Cololi, 16. chapter to the Colollians, there is plaine men tion of their creation. There be fome , which bring two places of the old testament, name: Pfal.104,4 lie; Who maketh his Angels spirits. And in an Pfal. 33, 9. other place, ithen he fato, And they be made.

Dowbeit thele places ow not firmelie perfuade it. It should be rather fait, that they are com-The bea= prehended bider the name of heaven, fæing it neng are turned a= is generallie received, that the heavens are bout by turned about by them. The first reason is, bi-Angels.

cause if their creation had beene first described, it fright haue feineb, that Bob bled their labour in the bringing forth of other things. But to the intent we thould attribute buto Boo the whole power of creation, therefore bib Moles keepe it in filence; leaff perhaps wie might suspect our selucs to be their workmans thip. And euen as our redemption is onelie attributed unto Chaift the forme of God, and not to the Angels, to was it meet to be as touching our creation. The fecono reason; bicause of the pronelle of men onto toolatrie: for if they have worthimed heaven, ffars, foure-forted beaffs, ferpents, and birds; what would they have bone, if Moses has bescribed that spirituall creature in his colours; and had faid, that they were made to do to fernice, to be prefidents ouer countries, and to be at hand with euerie man ? What would not men haue done ? Elicy would have run a madding to the worthing of them. The first mention of them was at paradice with the floord of the therubinis. Also in Gen. 3, 14. Abrahams time, when there was present an Gen.18.1. erceding frong belinerer. For euen then are dangers permitted by God when moff frong remedies are also bled by him. And as touthing this superstitious worthipping of Anrels, Paule fpeaketh in the fecond to the Colol Col. 2.11. tians.

4 Rabbi Sclomoh faith that the names of An In Judg. gels are fecret; fo as they even themselves om 13,000.17. not knowe their owne names : pea, and he ab not knowe metrowne names of their owne, Angels oeth, that they have not names of their owne, take their but that onlie furnames are appointed them of names of those things, buto which they are fent to take those things charge of. Whereonto the epiffle to the De which they baues affenteth , when it calleth them Admini- Doo. ftring spirits. Rabbi Selomoh bringeth eram: Heb.7,14, ples out of the holic fcriptures. An Angel was fent onto Efaie, and bicaule he put onto his Efaic.6, 6. line a burning cole, he was called Scraphim, Scraphim, of the Debine verbe Saraph, which fignifieth To burne. So of Raphael we may faic, that he which cured Tobias was to called; as who thuld faie : He was the medicine of God . And Ga- Tob, 12, 15. briel, by the fame reason is called The thength Luke. 1, 26, of God. Allo the word Peli, which the Angel at: tributed to himselfe in the 13. of Judges, fignifieth Wonderfull : for he came, to the intent he Iudg. 13, 18, might do a miracle. And furclie it was berie wonderfull, to bring out a flame out of a rock, which consumed the facrifice . And it may be, that the Angel would not open his name; bicause men in those baies were prone onto ibo latrie: and perhaps, when they had heard the name of the Angel, they would fone have beene induced to worthip it, more than right religion Tu Ben. 1. requireth. But Cherubims be Angels, whose at the end.

name is beriued of a figure . Aben-ezra faith, Cherubim. ø.ij.

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that Keruf lignifieth A forme or figure, be it eis ther of man, or of brute beaffs , it maketh no matter which, feeing either of both is lo called. Angels have these names, bicause they appeare buto men, in figure or forme of a living creas ture, as it appeareth in the tenth of Ezechiel. Do thers thinke, that the name is compounded of the bedine letter which is a marke of fimili tude; and of Rani, which in the Chaldean freech figurateth Boies, 02 Young men, bicaute Angels appeared in the fourme of men, and that of pong men. And to that similitude those in the taber: nacle were made, banning wings put to them. Chich peraduenture Dionyfius, and other fol lowed; when they fair, that they are lignified by the fulnes of knowledge, fring a man, whole fi nine they beare bifferethin biocriffanding and knowledge from bute beaffs.

Wherefore Cherub is a certaine figure gi-22,000 fe 11. neil and betokeneth unto us The meffengers of God, which with great celeritic do all those things with Coo commandeth. We bleth them, Pal. 13, 10. and rideth as it were boon the winds, which are generated by these Angels , bicause by those things, that which God would , is brought to palle. Alfo, the Cibnicks made Mercurie with minegate wings, and attributed wings buto the winds. The Angels likewife are often-times put with Exod. 37,9. wings. In Crodus, the Cherubins are made Place, 6, 2 with wings, Efaic faith, that Scraphim came Lzech.10,5. ficua unto him. Ezediel & Daniel fame Angels Dan. 9, 21. ficing buto them. Ehele things beclare, that the miniferic of Angels is erceding fwift. In the 10.4. Dalme ; Who maketh his Angels ipirits. Tele must not here imagine with the Saduces, as though the Angels were but a bare feruice of no fubffance, feuerco from matter. They are not onlie moued with the mouning that baute creatures have, but they understand. they freake, and they infruit bs. An Angel Luke. 1, 26. came buto the birgin Marie, and buto Zachar.e. Their Angels (as it is in the Golpell) do al-Mart. 18,10. waies behold the face of their heauenlie father. Unto the Bebrues they are called Adminifiring fpirits. Finallie, they gouerne kingdoms Dan. 10, 13. and paumces.

and 12,1. 3 It followeth, that I fpeake formithat of the bilions of Angels. For an Angel awcared bn. chap.13. to Manoah; and oftentimes in other places, as Locke be: the feriptures beclare, Angels haue bin fen of men. But it may be demanded, how they bid ameare, whether with anic booie, or onlie in mantalic : and if with a bodie, whether with their owne bodie, or with a frange bodie : and thether the boote were taken for a time, or for ener: Of these things, there be divers opinions of men. The Platonitts faic, that The minds, that is, the Intelligencis are foframed, that cerplatonifis, teine of them have celeffiall bodies, and some

have firie bodies fome airie, fome watrie, and fome earthie bodies, and fome they affirme to be barke fpirits, which do continuallie dwell in parkenes and miff. Df thefe things Marfilius Ficinus hath gathered mante things in his tenth boke De legibus, and in his Argument of Epmomis. The Peripatetikes affirme, that there The Peris be certaine Intelligencies, which quide and patetikes. turne about the celetiall circles, neither make they mention of anic other. Also the schoole Die whe schoole uines have decreed, that those minds and In divines. telligencies are altogither spirituall, and that they have no bodies. And they were led thus to thinke, by reason that these Intelligencies mult needs ercell the foules of men, whole pers fedelt facultie confifteth in binderstanding. Wherefore (as they thinke) it is mete, that in this worke, the Intelligencies hould much erced them: and that this commeth to palle, bis cause those heavenlie minos have no neo of is mages or of fenfes, the which being fo, it thould be superfluous for them to have bodies.

6 But amon the fathers fome have affirmed The fathers far otherwise. Origin in his bokes Toll apxav Origin. (as Ierom hath noted in his epiffle Ad Pammachium de erroribus Iohannis Hierofolymitani) faith. that Thole fpirituall minds, fooften as they of fend, do fall, and are thruff into booies, but vet not immediatelie into the vileft bodies; but firft into farric bodies, then into firte and airie, af terward into watrie, and last of all into humane and earthic bodies: and if then also they behave not themselves well, they become divels. And further, that if they will get then repent, they may come againe by the felfe-fame degrees on to their former fate. And this he laith we thould bunderstand by that ladder, bpon which Iacob Gen.28.12. fain the Angels afcending and defeending. But Ierom, to make the matter more plaine, gineth Ierom. a fimilitude. If a tribunc (faith he) bo not right. licerccute his office, he is put from that begree, and is made a principall fecretarie, afterward a fenatoz, a captaine ouer tino himozeth, a ruler ouer fewer, a constable of a watch, afterward a man at armes, and after that, a foulbier of the meanest begree. And although a tribune were once a common fouldier, pet of a tribune be is not made a poing fouldier, but a principall fecre taric. Dowbeit, thefe things be abfurd, and wow thie to be laughed at. And certeinlie herein Origin speaketh more like a Platonist, than a Initian. Elat which he first affirmeth; name: Magint O. lie, that foules are thrust into bodies, as buto rigins opis puniffments, is manifefflie falle; forfornuch as nio of thus Con hath toined the botte to the foule , for a fling foules helpe, not for a punishment. Deither both lie into bodies well, to put the divell into anie hope of faluation as but o put in time to come, feing Griff hath taught the intime to come, feing Ciriff hath taught the contraric, faieng; Go yee curfed into cternall Matt.25, 41-

fire, prepared for the divell and his angels. Ret ther can we in that place underffant Erernall, to be onlie a long fpace of time. For Chill molt plainlic erpoimoeth his meaning, when he faith; Their woorme shall not die, and their fire shall Elice6,24. not be quenched. Pritther dio he trulp affirme. that the loules first finned before they came in Rome, 11. to bodies; feeing Paule writeth of Iacob and Efau, that before they were boute, and had don't

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neither god no: cuill, it was faid; Iacob haue I loued, and Efau haue I hated : the greater fhall ferue the leffer. Apon fuff caufe therefore is this opinion of Origin refeded by all ment. 7 Augustine in mame places formeth to at. Augustine. tribute bodies buto Angels and namelie in his

fecono boke De trinitate, the feuenth thápter: \$

in the third boke, the first chapter. Thich the

fcholemen perceiuing, ercufed him, faieng, that he fpake not there after his owne inogement, but according to the inogment of others. Which thing Jalfo might allow, for fo much as I fee, that that father in his eight boke and 16, thap, ter De cinitate Dei, (after the opinion of Apuleius Madaurenfis and Porphyrius) befineth, that Angels be in kind, fenfible creatures ; in foule, palline; in mino, reasonable; in bobie, airie; in time cternall. Doubtleffe herein he followeth the potrine of the Platonists; but in the places before alleanged, he femeth to fpeake altogio ther of himfelfe. Dea and Barnard alfo, opon the fong of the thie children (as it ameareth) Barnard. is of the fame opinion. Witherefore the fcholes men be compelled to beuile an other thift, and they fair, that Angels, if they be compared with men are fpirits : but if with Boo they have bos bies , bicaufe they are bestitute of the fingle Terrullian, and pure nature of Bob. Terrullian De carne Chriftiaffirmeth,that Angels hane booles: but that is the leffe maruell in him ; for he attribus teth a bodie cuen to Bod himfelfe. But he cal leth a booie, what focuer is, for he belt with onlearned and rube men, which thinke, that what foener is not a booie, is nothing. But the Icholemen faie, that Angels in berie beb are fpirits ; but that when they come binto men, they take byon them afrie booics, which they thicken and make berie groffe, whereby they can both be feene, touched, and percefued, be-

to be thought of the holie Angels. whether it 8 Were will fome man faie, that it is an ab ent to An a face thing to charge the celetial Arigels with

pond the nature of aire. There be some also.

thich faie, that fome earthie or wateriff thing

is mired with them ; but in no wife will grant

the fame to be anie perfect mirture, leaft thep

Coulo be compelled there to amoint a genera;

tion. There have beene allo which thought, that

Angels toke boon them dead carcales: but this

to the moze part femeth an bnwozthie thing,

feigning and lieng ; as they to feigne them: gels to take felues to be men, and pet are none indeed. Dea bouthem and this femeth to weaken the argument of rule of Chiff, which be vied after his refurreation, to men. beclare that he had a berte boote inbeb; Feele (faith he) and fee : for a fpirit hath no fleth and Luk 24, 18 bones , as ye fee mee haue. For the apoliles. being vilmaid, thought that they had feene a fririt:and therefore to bring them out of boubt, Chrift bab them to handle and fele his bobic. But the apostles might have fato ; That which we feele is a phantalic, it feemeth indeed to be Chrift, but perhaps it is not: For Angels alfo Come to haue bobies, and to be touched ; felt, tohereas pet they have no booles inoxo. Alfo this opinion may weaken the argument of the fathers against Marcion, as touding the field of Chaiff. Horhe bio eate (faie thep) he branke, he was hungrie, he flept, he bid fweate, and fuch like; and therefore had a true and humane bodie. Unto thefe things might be aufwered, that the felfe-fame things have hawenco onto Angels, whereas not with franding they had no bodies. I answere; that which they first faic, that it is abourd to charge the Angels with lics; ther thould understand that everie thing, how: foener it be feigneb, is not fraightivaie a lie. Euerle Chille aweared buto his disciples as a frant is frience ger, and pet helied not; euen he was fone bir is not a lie. to Marie in likenes of a gardener, pet he lied Luk,24, 15. not : fo the Angels, although they appeared to be men, when they were no men, yet were they no lohnas, to. lices. For they came not of purpole to proue The Zins themselves men, but onelie that they might they fremen

converte and have communication with men. to be men To the argument of Chaiff, as touching his lied not,

owne bobie, thus I answere : first, the apostics thought that it had beene a ghoff, which appear red: and therefore Chain, to refell that, faith; Handle and see, for a spirit hath neither fleih nor bones. By the handling it felfe it might be perceived, that the fame, which was pictent, was a berie true and perfect bodie, not a bainc thantalie. But thou wilt late, It was a true bohie indeed, but pet taken for a time, and fuch a bodie as Angels fometime are wont to fut on. But how could it be promed, that it was the fame bobie which late before in the fevulchie? Derein the authoritie of Christ, and of the ferip tures must be of force : for the feriptures teach plainelle though, that Chaift thould ble, and afterward rife agame the third baie; but nothing can rife againe, ercept that which fell before, as Tertullian both berie learnedlic write. And this bio the Scholmen perceine; ther bon Thomas Terrullian. Aquinas faith, that bnleffe fomething elfc can Thomas be abord, this is no good argument. The fame

there against Marcion. Inder manic of the

29. itt.

may be answered unto the reasons of the fa-

actions

fire,

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tr:butra

buto Ilu:

and 11.

3n 3ub.

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The Common places actions befoge alleoged, may be fit for Angels, og bodies affumed : but pet not all . For , to be bome and nourifhed, to die and to feele, happen neither bute Angels, noz pet buto booies allumed. But the feripture doth most plainlie testific, that Chaff was bome, that he forrowed, that he was hungrie, that he fuffered death, and that

he was berie true man. But of thele things more at large hereafter.

9 There be manie other things in the lindle mbat ma. Dinines, as touching thefe matters : but bi ner of bos bies the cause they are not so profitable, I will omit Angelø them, and will bemand this; Whether Angels take upon map take berie bodies boon them, and those them. naturall, which were bodies befoze, and may 41 ble them at their libertie , as the bittell bib put Gen. 3, 1. on the ferpent, and thereby deceined Eue? An Num,22,28 Angel also spake in Balaamsaste, wherefore then cannot an Angel after the fame maner polleffe a humane bobie, and fpeake therein? Doubtles it is written in the prothet Zacharie;

The Angel of the Lord, which spake in mec. Zach.1, 19. Wherfore it ameereth, that Angels may ble the Augustine, bodies of men and bealts. Augustine in his litrobolte De trinitate, the firft chapter faith. that This is a berie baro queffion, ibether Anacis may adjoine bodies to their owne proper bodies, and change them into divers formes; as we ble to do garments , or allo to change

them into berie nature, as we read that Chaft lobne, 2, did, inhen he turned water into wine: this he faith is not unpollible to be done. For thus be writeth; I confeste it pasteth the firength of mp capacitic, whether that Angels, retrining the fpirifuali qualitic of their owne bobie, may in working more feeretlie by it, take to them form thing of the moze groffe inferiour elements, which being framed fit to themselues, may alter and turne the fame, as it were a garment, into all bobilie forms or fhapes ; pra, cuen into the true things themselues, as true water was turned into true wine by the Lord: or elle, whe ther they can transforme their owne proper bobies into what they will, being amlico to that thing which they go about to om. But whether of the be true, it belongeth not to the prefent queffion . But I faie, thatif there were berie bodies of Angels, then was Chaiffs argument firme . And I will more willinglie grant buto this , than to fate as fome do , that Angels des criued the lenfes of men. For after this maner they will frine against bs, when we face that in the Cuchariff remaineth bread, which is both

which are verceined by the fente. For fome a diffinition things are common buto manie fenfes, and on of fmilothers are proper unto fome one fenfe alone, ble things. for figure quantitie, and number, are percei-For figure, quantitie, and number, are perces wherin the ued of manie fentes: 4 boubtles in fuch things fentes may

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the fentes may be beceived. As Carneades was be beceived mont to dispute of bending an oze in the was and wheres ter, and of the bignes of the boote of the funne. in not. But in things which properlie be fentible, the fenle is neuer beceived, bulette it be long of fome impediment of the bodie, or overmuch

piffance. 02 fome fuch like let. Wherefoze leeing that in the Queharist our sense both thew us that bread remaineth, there is no need to feigne

that the fense is therein deceived.

10 But to appoint a certeine compendious Three mas wate of this disputation , thee wates come to ner of apmind, by which it may frome that the Angels Angels. amered. Foz either they were lene in manta: fie, to as they were thought to have books, when they had not (which waie cannot be approuce, for they old not beguile the lenles, and they were not feene onlie of one perfon, but of manie, and at manie and fundrie times, and were in fuch fort feine, as Abraham wathen Gen.18, 4 fome of their feet, and lacob inteffled a whole Gen. 3 1, 24. night with an Angel:) or elle they verelte ap 2 perco with a true bodie, which notwithifans oing was not fuch a booie, as it was thought to be : ozelle they had the berie lelfe-lame bo. die,trulie and in verie bed, which they femed to haue, Tertullian Decarne Christi, bath weit Tertullian. ten moff learncolie of this third fort ; Mouhaft fomtimes (faith he)both read and belieur o, that the Angels of the Creator were turned into Mote that the hape of a man, and that they carried fuch a they were truth of a hope and hold Al ... truth of a booie, as both Abraham wathen their feet, and Lot by their hands was plucked from the Sodomites. An Angel alfo welfled with a man, and defired to be lofed from the weight of the bodie of him.by whom he was belo. That therfoze, which was lawfull onto Angels, which be inferiour bnto God (namelie, that they being turned into the coppulencie of men, and vet nevertheles remained Angels) this doll thou take afnaie from Gob, fubich is more mightie: as though Chaiff, taking true manhod boon him were not able to remaine Goo. Thus Terhim, were not able to remaine God. Thus I cr-tullian diffuteth against the Marcionites; for ofthe Har they affirmed, that Chailt did firme to have, but stonites. pet indeed had not, the bodie of a man. Tertullian objecteth against them; And if pe grant this (faith he) unto the Angels, that they have had bodies ; why do pe not much rather perlothe fame buto the forme of God . And he addeth; De did these Angels also awere in phantalie of fleth : but thou bareff not faic to. For if thou account to of the Angels of the Creaton, as thou

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france that Angels be of , and the Angels thall be fuch as Chaff is If thou haddell not of fet pur pole rejected the feriptures, which are contrarie to the opinion, and corrupted others, the Golpell of John would herein have abathed the, which Declareth, that The fpirit comming bowne in the John 1,32 boote of a bone, lighted byon the Lord, which, being the spirit, was as trulie a done, as he was the fpirit: neither bid the contrarie fubifance taken,

Deffroic his owne proper fubfrance.

mhat be.

ptereb.

of the Boue 11 3 knowe there have bin fome scholemen, wherein the which thought, that it was not a verie boue, which holic whor descended boon the head of Christ but that it was onlie an airie and thickned bodic, awering to be a noue, But Augustine De agone Christiano ingis teth otherwife; namelie, that the fame was a ver rie boute. Fo; a thing (faith he) is more effectuall to expresse the propertie of the holie Shoft, than is a figne. Quen as Applians alfo are better er preffed in there and lambes, than in the likenes of thepe and lambs. Againe, if Chaift had a true bodie, and beceived not; then the holie Choft had the perietrue boote of a Doue, Tertullian abbeth; Thou will bemand where the booic of the bone became, then the fpirit was taken againe into came of the boue where heaven, and in like manner of the Angels bos in the holie dies ? It was taken awaie, euen after the felfes fame manner that it came. If thou haodeft feene then it was brought forth of nothing, thou mighteft also have knowen when it was taken awaie to nothing. If the beginning of it was not bilible, no moze was the end; then he remitteth the reader unto lohn: Was he alfo (faith he) a thantalie after his refurredion, when he offered his hands and feet to be feene of his bifciples, fais eng; Behold, it is I; for a spirit hath not flesh and Luke 34,39: bones as yee fee me haue ? Eperefore Chattis brought in as a tugler or confurer. And in his third bolie against Marcion ; Therefore his Thiff, that he fould not be nozocceive, and by that meanes perhaps might be effemed for the Creator, was not inoced that which he feemed to be, and that which he was, he was feigned to be: fleth and vet no fleth; man, and vet no man, and therefore Chaiff; God, and not God. For who

fenfes.

the lunge. affirme that, which is agrecable onto Bod name? ment of the lie, the truth of that thing which he objecteth to three lendes, to fight, to touching, and to hearing. Agame,in his bothe De carne Christi, Dis bertues the gophean (faith he) promed that he had the fritt of God: e manhood and his pattions, that he had the fieth of man. If pertues be not without fricit, neither Mall pal fions be without fleth. If fleth together with the

bid he not also beare the thape of God . Shall I

belieue him as touching this inward lubifance,

that is overthrowne about the outward sub-

ffance . Dow mar he be thought to morke

foundlie in fecret, that is perceived to be falle of

penlie : And afterward; Itis mough for me to

vallions be leigned; the spirit also with his vertues is falle. The booth thou make dimfion of anif by an untruth . We is all wholic truth.

12 Apelles the heretike, being in a manner The opinion banquithen with thele reasons, agreed indeed of Apelles that White was induct with berie flell, but pet the herente. penied the fame to be borne, but faio, that it was brought footh from heaven. And he objecteth, that The bonies which were taken by Angels, were true bodies, but were not bome : fuch a bo: bie (faith he) Chaiff had. Wherbuto Tertullian and fwereth, They (faith be) which publish the fielly of Chaff to be after the crample of the Angels. faieng, that it was not bome, namelic a fleffie Substance, I would have them also to compare Chill rooke the caules, as well the Thiff, as the the Art fresh woon gels did come in the fleth. For there was neuer him in one anie Angel that tame boluneto be erucifico, to telpect, anluffer beath, and to rife againe. If then there gele in anos was neuer ante luch caule for Angels to incorpo rate themselves, then half thou a cause who thep take fleth, and pet were not borne. They came not to bie, therefore they came not to be borne; but Chail being fent to bie, it was necellarie that he should be borne; for no man is wont to

die, but he which is borne. De abbeth mozeouer; And even then also the Lozo himselfe, among thole Angels awered unto Abraham, with fleth inoco, without nativitie, by realon of the fame biuerfitie of caufe. After this he addeth, that Ans nels have their bodies rather from the earth than from heatien. Fozlet them prouc (faith he) that thole Angels received of the fars lubfrance officily, if they prome it not, bicaule it is not write ten, then was not the fleth of Chaift from thence, thereinto they applie their example. And in his third boke againft Marcion; Do Got (faith he) which having taken it out of the flime of the earth, formed it a new unto this qualitie, not as pet by the feeds of matrimonie , and pet fielh notwithstanding, might as well of anie matter have frameofich into Angels, which also of no.

into lo manie and fuch bodies. Againe in his boke De carne Christi; it is ma nifeft, that Angele bare not fleth proper of their owne, as in the nature of fpiritual lubifance: and of they were of anie bobie, pet was it of their owne kind; and for a time thep were diangeas ble into humane fleth, to the intent they might be frene and converte with men. Further, in the third bolke against Marcion; Einderstand thou (faith he) that neither it must be aranted the. that the fleth in Angels was an imaginco thing, but of a true and perfect humane lubitance. For if it were not hard for him to give both true fenfes and ace buto that imagined fielh, muchcas fier was it for him, that he gaue a true fubffance of fleth to true fenies and actions ; infomuch as

thing framed the world, and that with a word,

affirme, that there be two kinds of thole things

fane and touched; as they may answere, that as Angels famed to be men, when as pet they times the fenfes may be deceived ; but pet 3

bott of Chrift, Chrift fall be of the fame fube

٠.

pins fubrile inderd it femeth bread, but pet it is none : euen fubitantia : were no men. Trulie I denie not, but that form of Tertullis he thinketh that Angels have bodies for a time,

but vet frange , and not their owne : for their

owne bodies (as he thinketh) belongeth onto the

fortuall kind, Secondie, he faith that those

france bodies, which they take buto them are

rither created of nothing; or elle of fome fuch

matter, as formeth beft to the wifebome of Bob.

Ehirolie he teacheth, that those bookes were true

and fubfrantiall and humane bodies : not baine

or frined, but of berie fleth : and not of that. which

onlie appeared to be fleth; in fuch wife as of men.

they might both be touched and handled: to the

intent that both he might remove diffimulation

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But Origin thould have incighed inhat Paule fain aftermart : for he aboeth ; Neither fhall corruption possesse incorruption. Where 1.Co.15,50 fore, his meaning is , that a corruptible boois cannot poffeffe the kingdome of @DD. But Origin, to keene himfelfe within that meane. inhich he appointed, confelled that bodies indeed thall rife againe, pet not groffe and bonte, but frittuall : according as Paule fato: It fhall rife 1. Co.15,44 a spirituall bodie. But Origin in these mound marken not that Paule calleth it A foirituall bodie : not bicaule it iball be mbolie converted in to a foirit but bicaple it thall have forrituall our lities : namelie, incorruption, and most clare brightnes. But bicaule be perceived, that the bodie of Chailt, which he after his refurrection offered to his disciples to be handled and fealt. inas against his bottine, therefore he faith : Let not the bodie of Chill beceive you, for it had manie fingular properties, which are not grave ten unto other bodies. Further he mould have a true bodie after his refurrection, to the intent be might prome by this diffentation, that he was trolie rifen from the bead : not to fignific that other bodies (bould be femblable buto it at the refurrection. But he thewed the nature of a low rituall bodie at Emaus, then he banified from Luk.24, 11. the fight of his disciples; and at another time. then he went in to his disciples, the dones being lohn. 20,19.

faft fbut. 14 Against these things lerom revugnethe Isrom. Af Chaift (faith he) after his refurrection, bib herelie eate with his disciples, he had also a berie true bodie: if he did not cate hold bid be by a falle thing prome the truth of his bodie ? In Luk.24, 11. that he vamilied from the light of his difciples, this was not through the nature of his bodie, but by his owne power: for fo in Na- Luke 4, 19 zareth, inhert the people mould have affailed him with frones, he without himfelfe out of their light. And thall we not thinke, that the forme of ODD was able to do that. inhicia magician could bo . Hoz Apollonius Apollonius Tvangus, when he was brought into the count Tyangus. cell before Domitian, he forthbutth baniflied as wate. That this was in Chaiff, not in refpect of the nature of his bodie, but of his bigine pos wer, it is the web by that which went before in the historie. For while he was in the maie with his disciples, their eies were held, fo Luke, 4,16 as they could not knowne him. And inheress Origin affirmeth, that the booic of Chaiff was Spirituall, bicause it came in twhere the Dozes John.10,19

babble (T cannot tell what) of the mafter both ungrablie, and unlearneblie. Another of those thich think that perfect and true bobies thall rife againe with flefb, finewes, and bones : which thing (he faith) is not vollible : for Fleih & bloud

of. For it is harper for God to make a lie than to frame a bodie. Laft of all, he thus concludeth; Therefore are they perie humane bodies, bicaufe of the truth of God. who is far from liena and occeit: and bicause they cannot be bealt withall cannot inherit the kingdome of God. by men after the maner of men, otherwise than in the fubitance of men. I might allebge manie other things out of Tertullian , but thefe may The famme freme to fuffice for this prefent purpole. Breeflie.

from God, a allo confirme the truth of humane fieth in Chaiff. Whereby it is promed that mens fenfes bequiled the not as touching thefe things; as the Daniffs confirme, that men are beceived about the bread and forme of the @ucharift.

12 Hout Origin in his booke mol way all as Jerom citeth him against John bishop of Jerutalem was of a far other mino. for whereas we fair, that the vilions of Angels may be conceituco the maner of wates ; to wit either in mans talie, or in boote, but not humane: or elle in the berie true boote of a man ; he taketh a certeine means, and faith : that The bodies of Angels, wherein they prefent themselves to the cies of men are neither perfect bodies, nor humane bobies, not vet phantalticall bodies, and vet bodies ncuertheles: and that he applieth to them that rife againe. For the thall (faith he) have bodies in the refurrection, but pet onlie bodies, not bones, not linewes, not fleth. And indeed there is some Enerie fleft Difference betweene a bodie and fleft : fozenerie flefh is a bodie, but eucrie bodie is not flefh. Such a difference Paule touchethin the first chapter of his criffle to the Coloffians, when he laid; Ye are reconciled in the bodie of his flesh . Anoin the fecond chapter; By putting off the finfull bodie of the fleth. Dea, and in the Creen alfo toe faie; that We beleeve in therefurection of the fleih, and faic not; Of the bodie . Origin faith. that he faine ting ercedingerross the one was. of them which fain, that there was no refurredi on. Such mere the Valentinians and Marcio-2.Tun.2.18, nites; of thirth fort also were Hymenaus and Phia

letus, who (as Paule witneffeth) taught that the

refurrection was alreadic path; and fuch are the

Libertines at this Date reported to be. Forther

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mere that : Ierom antwereth, that the creature gaue place to the creator, ac. Cetherefore the in what for the bos bodie of Chaiff perfed not through the middeff of the planks and bords, fo as two bodies had bene togither in one and the felfe-fame place ; entred in, but herem was the miracle, in that the verie the hapies being flut. timber of the dozes gave wate unto the bodis

Lukc.24, 2. whe bodie of Christ came not put of the fruntchie. the fame be ing fout.

mherein

true bu.

of Chaff. Further, whereas fome do obica, that the bodic of Guiff came forth of the fevuldize bes ing close thut; that also is not of necessitie to be belieued : but it may be thought that the fone was rolled away before he came out. And leaft any thould thinke that I denife this of my felf. let him read the 83 cuttle of Leo unto the bis flions of Paleitine; The fleth (faith the) of Chuift which came out of the fepulder, the from being rolled awate, te. Row to returne to the purpole. Bicaule I faid that the bodies of Angels. which they take unto them, mare be thought Angels ap. cither to have beene thantafficall or fpirituall. peared were or elie fubftantiall and berie humane bodies ; and that the time first opinions are rejected : it now refleth, that the bodies of Angels, where marcbo= in they thein themselues to be men, are berie true and humane bodies : and this onelie T affirme to be true, feing Angels were in

The billons offered their feet to be walhed. And I indge it of the pro= not lawfull to fav, that mens fenfes were there femetime imagu.a. tiuc.

becomed, feeing the things were outwardlie Done, I benie not indeed, but that foritimes there happened to the products billions imaginatine, when they faid that they faine God or the cherubins, or fuch other like things . For in afmud as that hawened often in their mind or power imaginative, it might be done by forms, images, and vilions.

fuch fort fiene, as they wreffled with men, and

Andels aus pering in mens bo.

15 Powremainethtwo things to be eramined; one whether the Angels, hauing in this wife put on humane bodies, may be called men. I thinke not : for if we underifand humane fleth, which is formed and borne a foule reasonable, surclie it cannot be faid that An gels in this fort have humane fleth. What then (will fome faic) were the fentes begutled when men fawe them . Do verelie : for the fenfes do onlie indge of outward things, and of (uch things as be awarant : but what both inwardle force or moue those things, which they fee, they judge not; this is the part of reafon to feeke and fearthout. It must also be at bed, that Angels bid not alwaies kiepe thole bodies with them; bicause they were not iois nco buto them in one and the felfe-fame fubfrance, fo as the Angel and the bodie fhould become one perfon. The holie Choft alfo, al-Math.3, 16 though it was a veric douc wherein he befeen bed, yet was not be togither of one fubstance

mithit; wherefore the dome was not the holic Shoft, not vet the holie Choft the doue: other: Che doone wife Angels, as we taught before, may enter was not the forcettie into a bodie which was made before, neather bos and which before had his being as it is read the choit of the Angel which fpake in the affe of Balaam, the boour. and of the bluell which fpale buto Eue by the Num. 2,18 ferpent. But of this kind we difpute not now, Geneggt. but onlie faie, that Angels abiding after this maner in fentible creatures, are not ioined to them in one the felfe-fame fubifance. Where, fore the affe could not be called an Angel, no: the Angel, an affe : no more than the fer, pent was in verie deed the divell, or the divell a fervent. But the Some of God, for formuch as The Conne he toke boon him the nature of man, was of Goo was man, and man was God, by reason of one and man, and the felfe-fame fubfrance, wherin were two na man was tures. Wefoze which time, when he ameared see. buto Abraham, and unto the fathers although he had true fieth; vet breaufe the fame was not toined in one fubifance with him neither miaht he be called fielh, neither was the firth Cob. But afterward, when he toke boon him both flefly and foule, fo as there was onlie one fub-Stance or perfon, then might it be truite faio that man was God, and God was man. 130 which meanes it came to palle, that he thould peritie be borne, that he found fuffer beath, and rebeme manlind : wherefore he trulie called Man.8, so. himfelfe The fonne of man. And in John be zulace 17. faith; Yee feeke to kill me, a man that hath told art. 6. you the truth. And in the feriptures it is faid ; lohn 2, 40. Made of the feed of Dauid. And Peter in the Romant, 3. Atts ; Yee have killed (faith lie) a man ordeined Acts.2, 22. vinto you of God. And Etaic; Behold a virgin Efaic.7, 14

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shall conceive, and shall bring foorth a sonne. Thefe woods have great force : for buleffe Chuft had beine berie man, a birgin could not haue conceined him, neither haue brought him forth, ner pet haue called him hir fonne. Dis Terrulliane both Tertullian confideratelienete ; If he had beine a ffranger (faith he) a virgin could not either haue conceined hint, oz bogne him. Alfo the Angel faluted Marie on this maner; Feare Mart. 13. not (faith he) for thou shalt conceine a form?, &c. Luke. 1, 43: And Elizabeth faid ; How hapneth this to me, that the mother of my Lord commeth vnto me? If the had had Chiff onlic as a gheff, the might not be called his mother. Also the faid woman plizaboth. fain; Bleffed be the fruit of thy wombe. 13tf Luke.t, 42. how could it have beene called the fruit of hir wombe, if he had brought a botic with him fro heauen ? And in Efaie it is witten ; A rod fhail Efaie. 17, 1, come foorth of the stocke of lesse, & a blossome shal flourish out of hir roote. Iefle was the feets. Marie was the rote, and Thiff was the blot fome which toke his bodie of hir. Matthew al to thus beginneth his golpell; The booke of the Matth.t, 1.

genera-

ric bodie ficfb.

Origin.

Col.2, 11.

Gen. 22,18. wife; In thy feed shall all the nations of the

Galar 3, 8. not (faith he)in feeds, as though in manie ; but in

Gen. 9. 5. the Komans, we read ; Of whom Christ came

that Mall read them.

generation of Iclus Christ, the sonne of Dauid,

the fonne of Abraham. If Chaiff brought a bo:

Die from heauen, how was he the sonne of A-

braham, or of David ? Dozeouer, the promite

made to Abraham concerning Chill is on this

earth bee bleffed. Paule intreating of thele

words in the epiffle to the Galathians; He faid

thy feed, which is Chrift. And in the epiffle to

according to the flesh. All thele laiengs prouc

moff euidentlie, that Chaift was berieman;

fome denic it. Scotus thinketh, that to eate,is

nothing elfe but to chaine meate, and to con-

urie it points into the bellie : but this did the

Angels; wherefore he gathereth that they bid

verelie eate. Others thinke, that to cate, is not

onclie to chawe the meate, or to conucie it

powne into the bellie; but further, to convert

it into the Substance of his owne booie, by com-

coaton, through the quickening power :

be gathered of thefe words, me thinketh that

the interpretation of Augustine in his 13. bok

De trinitate, the 22. chapter is to be receiued,

where he wrote on this wife ; The Angels did

trulie eate, pet not for need, but to procure con-

uerfation and familiaritie with men . Where-

The Common places

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fore when as in another tert it is faid, that Raphael pio not cate it must not so be understod. as though he did not eate at all, but that he did not eate after the maner of men. But this is fucciallie to be noted there , that when the Air what ma= del answereth, that he both feed boon inuitible ner of meat meate and brinke; that fpirituall food was no was that of thing elfe, but a perfect and manifest know, Angels. ledge of the true God, and an crecution of his

binne will. As Christ also said, that His meate John.4, 31. was to doo the will of his father. The ucrie which also is our meate, although not after the same maner : for they fee God manifelflie but we by

a claffe and in a darke frech.

Rom. 9, 5. and that in him was one fubffance of God and man. Thefe things cannot be fait of the An-17 The map call Angels (both according to 3n sin. 12. the Greike and Debaue name) mellengers oz at the be. acls, not pet of the fonne of God, before he legats, berelie not as though they flould teach ginning. was borne of the birgin : although when he ap-God as concerning the affaires of men,e2 and perco, he had berie fielh, as we laid befoze, but other busines: naie rather, to the intent that not formed to him in one and the felfe-fame they themselves may be instructed, what they fubflance. Deither pet could it be faid of the ho: ought to minister, and thew tidings of. If to Tob. 12. 11. lie Choff, that he was a berie boue inoco ; al be thou read in the feriptures, that they offer whether though the fame, wherein he once appered, by our praiers, this is not done of them to in Angels bo Matth. 3, 16 was a verie done. And according to this fense firut og teach God : in like maner , as twee, offerour mote Tertullian those things that we cited bewhen we prate feruentlie, do not therfore late to god. fore, inhich being not rightlie binberifod, might bred either error or offente unto thole before God, our calamities, as though he were ignozant of them : fixing the Lord tellifieth of 16 Dowremaineth the other queffion ; to need, euen before we aske. But by discouering wit, Thether Angels clothed with bodies taand lateng them open, we our felues be the ken, bid cate and brinke inoco. Df the Scholmen fome thinke that they did cate inded, and

that matter; that He knoweth wherof we have Matth.6,33 more earnefflie bent to craue the helpe of God. And what discommoditie thouse arise, if wee affirme this felfe-fame thing to come to valle in Angels-Thele things bid Augustine write in his I c. boke De trinicate, the 13. chapter . And in Enchiridio ad Laurentium, the 58, thapter, he faith the fame thing, when he intreateth of the names of Angels, which are recited in the first thapter of the epiffle to the Coloffians ; Let Colofi,16. them face what they can what be thrones bomi.

nions, mincipalities, and powers; fo ther be able to proue that they faie.

And against the Prifcillianists, and Originists, the It. chapter; Archangels (laith be) perhaps are powers, and we benie not, but that there is forme difference betimene thefe; but to be igno. To be igno. rant of fuch a thing, will bring no great danger rant of the unto us. For there certeinlie are we in dany angels is ger, where we despile the commandements of no harm Goo, or neglect the obedience of him. But if to us. thou wilt aske me, why the scriptures make mention of these things, if the knowing, og not knowing of them be of fo final importance. De addeth a fit anfivere ; namelie , that If thefe things have beene renealed to fome excellent men, they may then knowe that there is no thing proued for a certeintie, which is not found written in the feriptures. To which answere, 3 aone also this other : Bicante we may be the

of Peter Martyr. more humble, and not to puffe by our felues, as though we were able to found buto the deapth of all that we reade in the canonical feriptures. Gen. 32, 1. 18 The Ictives hatte noted in the historie of

lacob, that the feripture faith not that he went, whither and met with the Angels : but contrariwife, godlie men be better than Anatis.

Of Angels.

that the Angels met with him, and that they faie was bone for honor fake. And thereof ther ar: gue further, that lacob, and eneric goolie man is more worthis than Angels, forfornuch as the Pfal.91, 11 perfon that is met, is more honorable than he that gorth fouth to mete. Alfo, he is better which is boute of anie man, than he which beareth him. But the Cripture faith , that the Angels doo beare [the godlie] in their hands , least they should hart their feet against the stones. Withou focuer is amounted to have the cultodie of another, femeth to be inferiour to him which is hept. By which reasons they make Angels inferiour unto polic men, tho are called The freends of God. But all men dweatilie ferhowthele reas fons of theirs do proue. For the father and the mother do beare in their armes their pona dil been, bother theriose beare more worthie than themselucs ? It is said, that Christ doch beare

Hebr. 1, 3. all things by the word of his power ; but wife is fo far belier himfelfe, or beceined, as to indee that things created, be more ercellent than the Sonne of Goo . The thepheard when he findeth his thepe, beareth it boon his foulbers ; both he beare a better than himfelfe . A father . a maiffer, and a freend, no forth upon the wate to mete with their fanne, fcholer, og frænd, returs ning from perill out of a frange countrie; bo they this therefore as buto their better ? Wen be enerie-there fet ouer flocks of flieve to keine them; pet are thepsnuch better than the thene. In berie beb the Angels ow all thefe things. not that they are bound to be, but to the intent they may be thankefull unto God. Wherefore the arguments of the Rabbins are baine and frinolous.

19 But buto this felfe fame purpole, there be reasons nathered out of the new Achament. For the Apostle faith in the first chapter to the Cibelians; Christbeing raifed vp by hisfather Epheli, 21. from death, is lifted vp on high, far aboue all principalitie, and power, and dominion, and abotte euerle name that is named not onlie in this \$77 world, but also in the world to come. further. Ephof. 1, 6. in the ferond chapter he toffifieth, that God hailt taken vs vp togither with him and hath alreadie

made vs to fit on the right hand with him ! whether we thereby it commeth, that wee are accounted hall bein- greater than the Angels. For if we fit hard be dueb with . Chifft and he no botht hath afcended aboue all greater glos creatures, the highest begrie gineth also place rfe flian the buto bs. Howbeit, this is yet a blunt argument, for it may be, that we thall fit with Chiff in

glozie, taking the fairing generallic. It is fufficis ent that we be partakers of that glone. And it followeth not necellarilie thereof, that we that be functiones onto the Angels; volette that thou wilt invertiano, that the trate of men thall then be to absolute & perfect, as they shall have no more new of the beloe of Angels. When they thall have God and Chaff prefent, and faluatio on atteined, to that purpole thall there be need of the ministerie of holic spirits, whereof winers frant this reason , If to be that when Chaft came, and policed out his fririt plentifullie as mong the faithfull, that fame infruction of Air gels was not bled, or neoftill bito dinine things, as commonlie it has bin in the olo Eco frament: euen fo in the euerlaffing kingcome, there we thall have Christ reucalco, and the father embentlie knowne buto bs , certeinlie we thall enfoie the fellowthip of Angels, but not ble the ministeric of them. But as touching the fubffance and nature of Angels, and of men, we cannot certeinelie knows in what beare me and they thall be placed in the beamenlie habitas tion : but pet, if we refped nature, we boubt not but that thep are more ercellent than we be. Yout mbo can bololie either affirme or benic, luhether the grace and friest of God Shall more abound in

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fome certeine menthan in them ? Acuerthelesse, as concerning the place of

6. Paule in the fecono chapter to the Cheffans, Epheli 2, 6. it fufficeth, that his words be true ; name lie, that we, as we be ano are conteined in our head, map be faid to fit at the right hand of the father, a bone all creatures . But afterwards , if one would infer thereby that we final do the fame? as touching our owne proper nature or perfon. that cannot be prouce by anic firme argument. And Paule wieth things paft for things to come. to wit, that we are alreadic taken by, and fit in heavenite places (and that not without reason) that he might make the same more certeine, euen as those things be which are past alreadic. De elle, if two have respect to the will and occree of God thefe things be alreadie done. But in the epiffle to Timothic , the felfe-fame things are affigued buto the time to come, when the A postle fatth; If we be dead together with Christ, 1.Tim.2,11, we shall live together with him: If we suffer with him, we fhall also reigne with him : Det neuertheletic, ive must not accuse him of a lic, in that he pleth those times that be past, in fread of the times to come. For whatfocuer is come to palle in our head, we confeste it to be bone in be, in fo much berelie; as we are growne by together with him. Wherefore let none fate; If Chaift be rifen from beath, if he be carried by into hear uen, if he lit at the right hand of Goo, what be-

longeth this buto mee : Wes boubtles , verte

much for inhatformer bath hapmed buto him, thou

maiff

when they

If Anacle

did trulie

eat @ brink

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which thing , feeing the Angels Dio not , thep The booke Did not trulic eate. The boke of Tobias is of Tobias. not in the canon of the Debrues ; but pet we

might amlie the fame to our purpole, fauina that there is a dilagreement in the copies. Foz in that boke which Muniter fet fouth in Des

bane in the twelfe chapter, the Angel Raphael Tobi.1:,19. fait; I feemed to you to eate and to drinke, but

I did not eate, nor yet drinke. The common

translation bath ; I feemed to you to eate and to drinke, but I vie inuifible meate and drinke. Reither tert benieth, but that the Angel Did cate after fome maner. But whatfoeuer may

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verie.t i.

Chryfost.

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matest of god right esteme that it bath have ned to thy felfe. Those thall not greatite trouble bs, which by thrones, principalities, powers and dominions, will have to be binder, flod fuch princes , monarcis, ; magifrates. Hoz Paule, when he maketh mention of thele, fpeaketh manifestile of Angels, tof spirits that be aboue : whom in the fecond to the Ephefi-Ephe.2,2. ans, he calleth rulers or guivers of the world: Colo.1, 15. and to the Coloffians he faith; Christ hath spoi-

led principalities and powers,& hath led them as it were in open triumph. In which place tho feeth not, that these words do signific buto bs the fpirits which be adnerfaries onto God : 15,000fc 14. 20 But whereas it is faid in the first to the I.Cor.15,

Cozinthians the 15 chapter; When he hath put downe all principalitie, and rule, and power : thele things, afmell Chryfoftome, as divers o ther interpretors, refer onto the divell, a other wicked spirits, being souldiers of his band; which I millike not. Albeit if ante will bober. Stand them as concerning magistrates and principalities of this world, I will not be a gainst it. For kings and princes have the fword, to the intent that finne may be kept in Subjection; and that innocent Subjects may be defended from biolence and iniuries : which things thall take no place, when things thall be fet at peace and quietnes by Chaft. We might also buter these names comprehend the god Angels, which be afficined as ministers and helv pers buto bs, while we be here in this milcrable life; as me read in the epiffle to the Debrues, Heb.t, 14. and as Daniel teffifieth, they be fet ouer kings

Dan.10, 13 Doms, and they be the gardians of men: feeing Chaift fain as touching the pong dilbren; Their Angels be gourmours Angels do alwaie behold the face of the Father. But when the kingdome of Chail thall be ful of king= doms, and lie appealed, then thele ministeries thall be fu garbians perfluous; and therfore it is faid, that they thall of men. Mat. 18, 10. be taken awaie. Dea, and the labours of the The cause funne, mone, fars, and celefiall booics thall not be needfull: for therefore are they moued, on of the and here their circuite in the world, that they planets. may brine awaie barkenes and cold ; and bis caule that fruits also map be brought forth for

the befense of our infirmitie : which being perfective healed, these helps and supportation ons thall be at reft. Witherefore we read in the Revelation of John, that an Angel Sware by him that liueth for euer, that hereafter there flould be no time anie moze : which cannot be taken aware, onles the motions of the beauens be at reft. And therefore it is faid that all thefe things shall be abolished : if not as teaching fperis per their fubitance, pet as touching their gifts and leftiall bo offices, which they exercise towards men. The

dignities and functions, which now indeed fors

ther but o edification : but oben all things that be perfect a absolute in the elect they shall cease and baue an end.

mamie things bath Dionyfius concerning the fignification of the words Principalitie, power, and dominion; but yet fuch as are spoken onlie of him: for among the reft of the fathers, there is berie little extant as touching thele things; and that for good cause: for the holie feriptures teach not these things, bicause they further not to our faluation. Therefore they, Mindament which be of the greatest indgment in accribing of books of bokes to the true authours of them, do not afcribed to thinke that Dionylius, which togote of thele Dionylius. things, is that Arcopagita the Icholer of Paule. but fome later Dionyfius. Reither is it likelie to be true, that that worke was in estimation long ago, feeing that (Gregoric ercept, tho mas Gregoric. a Latin man) none of the ancient fathers cited thole instrings. I have heard lometimes diners late, that thele furnames of Angels were commonlie translated by a metapho; taken of the powers of this world and therfore they would that Paule, when he havened to make mention of Angels, remembred thete names : as if he thould faie; Whether they be principalities or dominions. And they alleader the place into the Cohelians, where it is lato; that Christ is Ephe.t. 11. fet aboue euerie name that is named, whether ithe in this life, or in the life to come. Wut 3 bo not much allow this imprement, bicause not onlie the Rabbins, but also the holie scripture owners of bath the name of Archangel, or Sperachim, and Angels. of Gerubim; which things beclare, that among Among the the celefical spirits there be certaine orders spirits and divers offices. there be ou

21 Berhans therefoze the fcripture, bp the bers and name of principalitie broorfrants the blober offices. fpirits, but o whom is committed nothing but In month the the charge of proninces, empires, a kingbones. end. This ment Daniel, then he wrote of the prince of the Grecians and of the Berlians, throught Dan. 10, 11. in Michael the prince of Gous people. Power, Danits, 1. called in Breke dinauc, is taken of Paule for that poiner, which is given of God to worke miracles, inhereby the twicked may be retrait toomer and ned: inherebute an Iwereth on the other libered the gift of iacca, which lignifieth The gift of healing. For bealing are euen as by that power wicked men were that againg the frince to be this the beree mere made twhole . other. Bothis nomer Peter fem Ananias Zaphira, Actes, f. Paule made blino Elimas the forcerer. and des Acts. 13,11. livered divers, which has tinned into the hands of lathan. And thole Angels in the cight that mante test ter to the Romans, are called by this manne, to punit inhich be lent by God to purith the toleken. finne. South were they that defiroted Sodom and Go- Gene, 18, 1. morrha; and fuch was that Angel, tehich isent Exo.14, 13 betweene the holt of the Acgyptians, and the

Of mans estate.

2.Sam. 24, people of God, and which drowned Pharao with verfe. 16. all his in the fea ; and thom David faine opon the thetholo of Areuna, deftroising the people of 2.Kin.19,35 Cob; and which confumed the holf of Senacherib with fire. Albeit Boo both fomtime the felfe

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fame things by cuill Angels. Hog fo David water Pfal.78,49. teth in the pfalme; that God fent plages among the Ægyptians, by the hands of euill Angels. Paule [in that place to the Komans] nameth the orders of the Angels by their ministeries and of fices. And it is a thing worthic to be noted, that in the holie feriptures there be verie few things mentioned of Angels: for lubtilic and earnefflie to fearth after them, beclareth rather our curios fitie, than furthereth our faluation. But those things which ferue to ediffena, are most viliacutlie fet fouth in the feriptures : which thing I mould to God that the Scholinen had obferned, for then they had not left behind them fo manie intricate and unprofitable things, which at this bate are to no purpole, and with great offenle bil puted of . It is profitable for bs to understand, that there be certeine Angels appointed about our affaires; for by that meanes we perceive the godnes of God towards bs. And on the other fide alfoit is profitable to knowe, that there be fome cuil fpirits, by whom we be continuallie affalted; both that we may beware of them, and that we may implose the helpe of Gob againft them . Anothele things inded , bicaule they be profitable to be knowne, the holie fcripture hath not kept them in filence.

Of the estate of man; In Gen.2, verse 7.

In Sen. 2,7 22 Wilhen thou hearest that God bid Shape In the cre- main, thinke not onlie boon thefe outward parts ation what or lineaments, but confider the inward parts; is to be con namelie, the oppermott fain, the veines and fi neives, the powers and pallages, the bones, mas roive, and thefe infiruments of our life, which lie bidden within. But I confider theé principall things in the creation of man. firff, confultatis on ; Let vs make man Secondite ; God formed him of the duit. Thirdie; that He breathed in his face the breath of life . Thou thalt not read that it was to done in other living creatures. offorming. And vet theu mail find the berbe of making on forming in other places attributed buto the heavens, and to other things ; namelie, in the Pfal.95, 5. 95. pfalme ; His hands have formed the drie

Efaie 45, 7. land. Inthe 45.0f Efaie; It is I that formed the Amos.7, 1. light. In the feuenth of Amos; He formed grafhoppers. But it is not the laft or leaft bigni tie of mans booic, that the fame is of an upright flature. Thereof Ouid;

VV here flooping unto earth, each beatt doth downeward bend: A face upright to man be game, to beauen for to tend.

of Peter Martyr.

And he formed him out of the earth. Tahere fore the name of Adam, was of earth; as if thou thoul belt faic , fprong of the earth . Albeit fome faie, that it was of Adom, that is Red; bicaufe that earth was red. First therefore is formed the infrument, that is to wit, the bodie: nert was ad beothe mouer, that is the foule, which thoulo vie the fame. He breathed in his face or noffrils. f 02 Appaym first fignifieth the noffrils , then, by the figure Synecdoche, by a part, the whole istaken for the countenance and face. Dere it may light fic both: firit, the noffrils; bicaufe thole, by brawing of breath, bortheflie fhewlife: feconolie, if thou understand it for the face, therin awere er cellent tokens of the foule and of the life. Some would the metaphor to be taken from the for ming of gladles. For by blowing thorough cer: & amiliteine inftruments thep thape cups, boules, and tube. Diners forts of vellels. Wombeit, confider thou that here there is a metathor feeing God neither bath mouth nor vet both breath: euen as he alfo bath no hands, by which he might frame mens bodies. But in these things it behoueth that thou binderfrand the mightic power of Bod, his com mandement, and most prefent firength Aston thing the words Nefchama , and Nephefch, they both of them fortime fignific a blatt of wind, of a breath : and other while they be taken for lub. flance, and for the foule, bicaufe the life is thee? lie reteined and the wed by drawing of breath. Bea, the Latine wow Anima, that is the foule, whereof is fo called of wind and blaff. In Orech it is are- the foute μ. It is alfo called of the Grecians Juxi, of in called refrigeration or coling . So as all thefe proper fpeches may fame to have confpired toguther about the naming of the foule; that it should be

Dereupon by reason of a bouble signification of the forelaid word, bicaule it fignificth both the foule and a blatt, there arifeth a bouble ervolition. The first faith; By the commandement of what is Bod was the noticils or face of mans bodic ment by the breathed into, and to he received life and foule: of 600, not that that blatt was the foule, but a certeine figne that the fame thould be planted in man by an outward beginning, and that the works of nature fould not be expected, as the reft of the lines are has of other liming creatures. And fo we reade in the Golpell, that Christ breathed bu on the Apolles, and fait; Receive yee the ho- John. 20,22, lie Ghoft. And pet was not that blaff the nature of the holie Choff, but a figne thereof, that he would from without come into their foules, and that by the worke of Christ. Againe, in taking of that word fora blaft, we might faie, that Dob

to called of breathing out.

breathed; that is, he made man himfelfe to breath; that is, after the boote was made, he B.f.

pies halbe fame thing also may be said of ecclesiafficall

people

Pag. 122. caue him the power of breathing : to as he being aline, and induce with a foule, might be farne and beheld. The fecond interpretation is, that that blaff is taken for the foule, which is given buto be by God. And they faie, that Nifchmath. both chefelie fignifie that which is binine and reasonable; that both Goo give buto bs. And idjere it is abord : Man was made a living foule: Nephefeb fignifieth a fenfible life, whereof other living creatures be partakers. Which thing plainelie declareth buto bs, that a foule reale

fto whence nable is given onto be from aboue by God, and commeth a hally with it all power that other inferiour creareasonable tures haue.

Concerning the fonle.

Dence is excluded a double erroz. For we must not thinke, that the foule is of the fubstance of Coo, for that is bnuariable, and immutable: but the foule may become miferable, and it ameas reth to be moft inconffant. Furthermoze, it is no blast of the nature and substance of the viena man ; neither must it on the other side be accounted of the fame qualitic and nature, that the lines be of other lining creatures, bicaufe it is most certaine, that in them is no binderstanding, firing in the 32. plalme, it is laid of the horfle and of the mule, that in them there is no binder, franding. And other beafts might thinke them: felnes intongftillie subdued bato men, if they had bin induce with the fame kind of foule. 15ut this opinion needeth not to be confuted by manie reasons, swing the best philosophers were displeased thereinith : 4 Looke the propositions out of the second chapter of Genesis, in the end of this

23 But here they boubt, whether all the foules of men were created by God at the beginning, created at or elfe be made by him, and planted in bobies, according as the course of nature semeth to reouire. There be fome have thought, that they mere all created at the beginning; among whome also there were manie of the Tewes. And among to Origin hath bin reckoned of that opi nion. And it færnes that they were boon this cause mourd herebuto; for that a reasonable foule being incorruptible, is not procreated of a nic matter. And therefore they faic, that the fame being by God made of nothing, it might not be trulic faid of him, that he refted the feauenth paic from all his worke as touching creation. But this opinion hath no likelihoo of truth. For fring the foule is the linelie part and four me of the booie, it fameth that the bringing fouth of them fould be both foince togither. Bozeouer. T would demand whether they be idle, or om Comething, all the while that they have their being before the bovie . If then fair that thep be tole it feemeth abfurd, that things thould be fo long time defittate of their working. But if to be they ow fornething, that must of necessitie be ev

ther good or cuill. But the feripture in the ninth to the Romanes, pronounceth plainche of lacob Rom. 9, 11, and Elau, that before they had done either good

15ut that which moueth more, is the historic of the creation, which the weth onto be, that the foule mas made even when the bodie was wrought out of the earth. For fixing there is no mention made thereof before, and that the production of fo notable a thing thoulo not have bin kept in filence, it remaineth to be understoo, that it was made by God even then, when we reade, that it was inwired or blowne in by him. But that reas fon, which concerneth the ceating from all his labour, ine may easilic answere, if we saie, that noin also God both morke, either through the continuall government of things; or elfe btcaule, what focuer things he maketh, are referred to the former, and be of the fame hino that thole be which were made in the first fire baies. But the the bodic was first made before the foule. this reason is the wed by the fathers : bicaule, if the foule flould have bin brought in before the bodie, it might have bin tole, being without the organe and inffrument of his actions. But this organe and intertition this actions. But this cheorder order hath God observed, that alwaies should be of gods crefirst vzepared those things, wherein the more er ation. cellent things thould abide; and then to bring in the things themselves, that they might worke fo fone as ever they be made. First the earth mas biscoucred from the waters, then the Sun and the Done were made, which thould erereife their power and frength boon the earth and plants thereof. All beafts were first made, and all the forings and plants of the earth; and laft of all, man, which should be fet ouer all these things, that immediatelie after he was created, he might have fomewhat to bo. In like manner now, the boote is first, and then followeth the foule, least it thould be ible. 130 which purpose of God ine are taught, that amon be this also may become, that the more ante men ow erceil, the more readic matter of working is ministred

made a living foule, he ftraitivate moued himfelfe: the first man was not created to be weake as vona children be, which cannot quide them? felues and walke; but after the manner of other living creatures, which walke inv mediatelic after they be brought forth:) or elfe he thewed the tokens of the prefence of the foule; mouting(I meane) and fenfe. For thefe of mooning timo (as Ariftorle affirmeth) femed to all the ans and fente. cient philosophers to be the chafe effects of the foule. Df this blatt of God bpon the duft 02 clate, whereof the booic of man was compact (we perceiving the fame to be fo mightie, as it quickned forthwith, a gave thrength to all mem-

24 Morcouer, man (faith Aben-ezra) bring

buto them least they should live whie.

Of mans soule.

Of mans soule.

bers) there is gathered a good argument for the ment of the ealines of our refurrection. For if his spirit thall blome againe upon the afties of the beab, they rafines of Mall moft eafflic put on againe their foules, as the refur= it is described in the 37. chapter of Ezechiel, rection. where he theweth, that by the breath of the wirit Ezec.37,5. of Bon those bones were quickenen; which last renewing of bodies, shall so far excell this, as Paule calleth this first man Of the earth, carthie; and the latter he calleth both forrituall and heauculie.

Part.I.

3n Ben.9, perfe 4. 1.Cor.15,

25 But let vs fe how it is true that is anow ched fin the ninth of Genefis | that the bloud is the foule. This the Manicheis cannot abibe in bloud is the the old testament , and reprome it as a lie : for they otterlie renounce the old bokes. And that Leni.17,14. Which is waitten in Genesis, Leuiticus, and Deu.12,23. Deuteron. they taunt with these arguments. In the first to the Counthians the 15. chapter it is faid; Flesh and bloud shall not inherit the kingdome of God, therefore bloud is not the foule : otherwife Paule had ercluded foules out of the hingbome of heaven. Further, Chailt in Matt. 10,28. the gofpell faith ; Feare not those which kill the bodie, and haue not to do with the foule : if fo be that the blow be the foule, then without con-

troversie, the typants have to do with it, they thed it, they bettroic it, to: thile they kill the hos lie marty s of Goo. Thefe arguments are two Augustine. maner of wates bistolued by Augustine against Adimantus. In the old testament the fpeaking is of the lines of brute beaffs, but the arguments, which these men bring out of the new tes frament, conclude as touching a reasonable and humane foule: wherefore their owne argumenthathreproued them buwares. But the more throughly to confute their first argument, note, that when Paule in that place fpeaketh of the refurrection to come , he by fleth and bloud meaneth, that the conditions of a mostall bodie Hall be taken awaic from the faints at the refurrection. Which thing, the words alleanged there by him do beclare; It is fowne in corruption and mortalitie, butit Wall rife againe in con-

trarie conditions. But thou imaginett, that aswell the life of brute beafts, as the foules of men are called bloud. That must be a figurative speech, to be interpreted by the figure Metonymia, as it were the figne put for the thing flanified. In like maner as Augustine testifieth against Adiman-

Man. 26, 26, tus; the Lord boubted not to faie, This is my bodie, when he gave the frame of his bodie. Se ing therefore the blond is a frame of the prefence of the foule, therefore it may be called the foule it felfe. Againe as by the fame figure, the thing conteining is taken for the thing conteined. For who is ignorant, that the foule of man is after a fort conteined in the bloud, which being

of Peter Martyr. fuilt and confumed, it cannot abibe any longer fir the bodie : pea, and it is fo wined to the fame. as it followeth in a maner the affections, and perturbations thereoffo long as we live in this life. Dea, a forme have thought that it was there fore decreed, that men thould refraine from cas ting of bloud, leaft they thould become of beatts lie maners; which they fair are calille carried into our mind, if we thould eate the bloud of wild beaffs : which thing I have alleadged, not as though I allow this to be the caule into God gaue that commandement, but to beclave the confunction euch of mans foule with the bos

> 26 But how man is the image of God, it is an 1. Co. beclared at the beginning of Benefis, where it 11.7. is witten , that Con faid ; Let vs make man Gene. 1,26, after our image and likenes, that hee may haue dominion ouer the foules of the aire, the fishes of the ica, and the bealts of the earth. fifteth in the Where it appeareth, that herein fandeth; the to rule oute mage of Goo, that he fould be ruler ouer all creatures. creatures, even as God is the ruler ouer all things. Augustine both offentimes refer this Augustine, to the memorie, mino and will, which being faculties of one and the felfe-fame foule, do revies fent (as he faith) the thice perfons in one litts ftance. Bowbeit this codrine of Augustine, both rather thew the cause of the image. For man is not let aboue other creatures, to haue dominion over them, for anie other cause, but in respect that he is indued with reason, which plainelie Cheweth it felfe by thefe three faculties. But pet this is not all that the image of Goo is bound buto. Foritis not mough to gouerne and rule well the creatures of God, with mes more, mino, and will; ercept we both binvers frand, remember, and will those things, which be pleating onto Goo. For if our mind remaine infected, as it is, with finne; it will not lawfullie have bominion of things, but will rather erercife tyzannie against them. Witherefore the i The true mage of Bod is the new man, which understan image of mage of God is the new man, which brotest are both the truth of God, and is delirous of the right new man. tequines thereof as Paule hath taught be, tihen he writeth to the Coloffians; Put vpon wouthe Col. 1. 10, new man, which is shaped againe in the knowledge of God, according to the image of him which created him. Where we lee that the know lenge of Con is true a effectuall to lead buto the image of perfection. And this is more ervicate fet forthin the epiffle to the Cphelians; Put you Ephelia.14 on the new man, which is created according to God, inrighteousnes and true holines. Wihen our utino is both indued with the knowledge of Bod, and adomed with right coulnes, then doth tt trulie ermelle Bob. Forrighteoulics, and the knowledge of divine things are nothing

elfe, but a certeine flowing in of the binine nature

D. U.

The Common places

Cap.13.

Of the image

nature into our minds. But perhaps thou wilt bage, that after this maner a woman alfo is the image of Goo. The fair, that if thou compare hir with the rest of the creatures, the is the image of Goo; for the hath bonninion outer them, and hath the ble of them. But in this place thou must compare hir buto man, and then is the not faid to be the image of Cod , breaufe the both not beare rule ouer the man, but rather obeieth him. Wherefore Augutime in the 13. chapter of his boke De trinitate faid; If it be binderfrod of man and woman, in respect that they be indued with mind and reas for it is meet that they flould be according onto the image of God : but the woman being compared buto man, as touching the actions and affaires of this life, the is not the image of God; bicaule the mas created to be a belier of man. Augustines And in the fame place he bath another exposition allegoricall on but the fame allegoricall. De faith that we be erpolition. called men, leing ive contemplate God; and

Pag.124.

that we are of goo right bare headed, bicaufe ive must there repose our felices with incessant indenour : for bufearchable is the end of dimine things. But we are called women (faith he) when me defeend with our cogitations onto the care of carthlic things. There it is meet to have the heard couered, bicanfe a meafure muft be bled, and we must take herd, that we be not to much plunged in incololic things . Howbeit we muft not leane onto allegoricall interpretations. The erposition which we alleaged before is plaine. Of the image of God, look e more in the propositions out of the first & fecond chapters of Gen in the end of this booke. 27 The image of anic man is the forme, where

perfe, 26.

mon man of sob. 200ke part 2.place.r, art. 14.

Col.1,15.

Dow much me be the image of god.

by it representeth him. A firmlitude of anie man is aqualitic, therein it refembleth bim . What this image then is, let be most absolutelie be clare. A man not onlie bath the power & frenath is bimage of binocriffanding, whereby he is not far from Coo; but he is also created with moft ercellent and heavenlie qualities . He is indued with inflice, wilbome, mercie, temperance, and charis tic. But the perie full image of Coo, is Thill, as 3.Cor.3,18, touthing his binine nature; and further, as concerning his humane nature, to much as there can be of the fimilitude of God in it: as appereth in the first to the Webrues, the first to the Colos frans, and in the eight chapter to the Komans. Againe; This is my welbeloued fonne in whom I am well pleafed. Tele were made, to the end we should be such : for we have binderstanding, and are capable of binine perfections. In them we were made, but we cannot be reffored buto them, buleffe it be by the helpe and example of Chaift, who is the principall and true image. Dow much we be the image of Goo, it aweereth by our felicitic, which we have one and the fame

with our God : 3 means, in louding and know ing. But if thou bemand, by what police men rule ouer things ? Doubtleffe not by bouilie frength: for as touching that, the most part of lining creatures errord bs. Wherefore this is By what bone by reason, countell, and art : by which man meanes we not onelic mattereth and taketh thefe titing our beats, creatures, but he also moveth and changeth erceding great a weightic things. This power is theflie reftoreb by faith; Thou failt walke vp- Pfal. 91, 13. on the adder and dragon: Pfal. 91. Daniel was Dan.6. 12. call buto the lions : Christ liuco among bulo Mark.1, 13. beatls in the inilocrnes; Paule tokeno harme Ads. 28, 1. Iudg. 14, 6. by the tiper : Samfon and David diteredine the 1.52.17;34.

As touching this dominion over beafts, there artifeth a difficultie; wherefore were thefe wild wild beans beaffs made, that they fould be a trouble unto were made men. I answer, to the intent that wickedchil flicting of ben might be chaffened. After finne, a kourge man. was mote for him; finne armed our owne fer uants against bs : for which cause the irruption and invalion of bealts was lent, as tellifieth the ferinture in the fift of Ezechiel: I will fend hun- Ezec. 5, 17. ger and wicked beafts among you. Tinto the righteous man all appered to be meke and out et. And now, albeit that they have rebelled, vet it happeneth that berie fe to perith thereby. And if anie man be beffroich by them, there come meth profit buto be two maner of wates by it. First, it is an example of the feneratie of God. as in the Samaritans, which were flaine by the its ons: the fecond boke of Lings, the 17. chapter: 2.Kin.17,25 in the children which were killed by the beares, 2.Kin.2, 24. bicause they morked Elizeus: the second boke of taings, the fecond chapter : in the disobedient prophet, which the hon killed; the first of latnes, 1. Kin. 17, 14 the 12 chapter, furthermoze, it is thewed how great the maicitie of Coois, that euen the wild beafts do reuenge the inturic done onto him. Lafflie behold here with me the godnes of God towards bs, which hath bounded this hurtfull cattle within the precincts of the befort and folitaric places, and in a maner permitted them to manner but onclie in the night. Dere also map man fe bis calamitic after finne, that he being fuch and so notable a creature, should perith with the ffing of one little fillie scorpion, or by the biting of a mad dog . But vet neuertheles. the wild beafts have not beene able, in respect of finne htterlie to thake off the poke of men; they feare and tremble at the fight of him, yea, and thou maift fee a chilo to rule, beate, and thecaten the greatest bealts. In him they do reuerence

the image of Goo. 28 This image is not properlic ment as tou- man as touthing the boote, fixing God is not of bootlie fub- honie he Stance; pet is it not far from the fimilitude of the image Cod, fæing as an inftrument it erpreffeth of sod.

Part.1.

of God.

The true

notice of

man.

manic fimilitudes of God, which lie hidden in the foule. But there were fome among the De buces, which affirmed that this was also froken as concerning the bodie , if thou thalt respect those images and fimilitudes , wherein God themed hunfelfe to be frene unto the Patriarks and Prophets. For he awared as the forme of

man, the first dapter of Ezechiel, the seauenth thapter of Daniel, the firt of Elaie. Which reas fon of theirs, if it were to be allowed, we face that this was the rather true, by reason of the incarnation of Chiff; to wit, that fuch a bodic was giuen bito man, as Goo did before hand betermine, that his word should take byon him. But (as I have faid) this is understood of the inward man; namelie, of the foule, whereof the boote is the instrument, and therefore not altogither frange from that fimilitude. Wherefore thou half here the true knowledge of man. Han is a creature of God, formed according to the image of his maker. By which declaration, not onelic

his nature indued with reason is knowne, but alfohis properties, and his end; namelie felicitie, that according to this his conflitution, he fhould live in fuch actions, as may expresse the

image of Cod.

Dereupon depend the lawes, both of nature and of man, even that this image may be reffored and preferued, that man may herpe fre do minion. Deercof it commeth, that of this ercel lent fate, and condition of mans nature, vio cooch all vertues; as to be just, valiant, and indued with charitie. From this condition of mans nature we may gather, that bertues are ingraffed in man by nature; and that the arguments therby Arittotle in his fecond bolk of @ thicks prometh the contrarie, taketh place in this our corrupted nature. Thou maiff allo confiber the gwones of God, for that the felicitie of man (ouer and belides the excellent actions of bertue) requireth abundance of outward things, foring those be instruments ; for by riches , as by infruments, we do manie things: and therefore God would at the beginning adorne the first man, with fuch areat riches and empire. Alfo man by this place is admonified of his dutie, maner and fournte of all his actions. How offen focuer he is about to bo anie thing, let him face with himself: Is this to thew my father. Is this to live according to the image . By this also we learne how convenient is our beliverance by Chaift. For firing our perfection confifteth in this, that we thould reteine the image of Con. which was obscured by the fault of our first varents, it was berie meet, that the fame fould be againe imprinted in men by Chaff, that is, by his fpirit, which is the veric linelie image of Gob. And hereby we may learne, what dignitie the Church of Coo is of , what maner of citizens it

hath and requireth; namelie, fuch as be like bu to God: finallie, when thou heareft that God eres ated man, thou must call to mind as fouthing the bodie, the whole workemanthip of all the infrumentall parts, and the commodities and or naments of the fenerall members and as touthing the foule, all the powers qualities, and ac: tions which are found therein.

Of Paradise.

29 Itis faib, that Goo planted Parable in 3n Benes Heden. Butthis word Paradife, although it be fis 2, 8. common as well to the Breekes as to the De: Lookepart. bines, pet in berie beed it is an Hebine moid, 3.pl.16,art, fince Salomon vied the fame in Ceclefiaftes the Ecclefiafecond chapter : and it fignificth a garben. So fes, 1, 5, great a care hab God of man, whom he had creas ted, as he would have him fet in a place of the greateft pleafure & belight. Heden in the fecond The recton chapter of Genelis lignificth aregion, localled of weben. by reason of the pleasant and delectable soile. And that the fame was a region, we gather by divers places. In the fourth chapter of Genefis Gen.4, 16. it is faid of Caine, that he lined like arunna gate in the land of Nod eaffward from Heden. And in the 27. chapter of Ezechiel there is men Ezec.27, 11 tion made of the children of Heden, which are ioined with Channe & Charam. And we knowe that Charam is a region of Melopotamia, bito which Abraham went, when he came fouth of his countrie. So likewife we reade of the chilbeen of Heden, in the 27 dayter of Efaic: theres fore it is not onlie knowne to be a region but by thereading of these prothets, we concerne the coaff fite iderein it is. Further, of the garben of Heden, there is offentimes mention made in the holie fcriptures; but that is by a maner of comparison , when the pleasantnes of anic or comparison, when the pleasanties of lock, lock to je place is to be expressed, as in the second of lock, Effect 11, 1 in the 51. of Efaie, and in the 28. of Ezechiel. Ezec. 1,13. Wherefore (in mine opinion) they are berie much becciued, which will witherfrand all things here by allegorie : for it was a garden indeb, planted by the commandement of God.

Beither are they to be heard, which feele for fud a parabile boon the highest mountaines, so as they would have the fame to be neere the mone, or bover the equinocial line, by realon of the temperature of the aire. Which opinion is diffrances by thefe things, which we have fait. It was planted by Godin a certeine region, wich is not far from Melopotamia. The hiftoite alfo The place is beclared by Moles; wherefore we must not where pamake a miere allegogie thereof. It is faib, that it was planted in the Drientall part: which nes uerthelette fome underfrand; From the beginning : living border that word, both may well be fignified. The Debrue interpretours (for the most

part)

p.m.

Oneplace

man of all

bis dutie.

to marne

part) understand it of the east situation . Whom the feuentic interpretours by their erpolition bo allow. Albeit they thinke (and it fermeth not abfurd) that this garden was planted by the power of God the third baie, when the reft of the The time of granc trees, plants, and herbs were brought faith; but vet placed in the fecond chapter when the hilloric of mans creation is let forth. Inbeed that garden was appointed for the habitation of man. Dowbeit this is but a fmall controverfie : whether the fame were planted the third dais, or on the firt, it maketh no great matter. & Looke the propositions out of the fourth chapter of Gen.

at the end of this booke.

Gen. 2, 10. 30 Dut of the region, wherein parabile was let, there illuco fouth a river or fountaine, which went into the garden, and watered the fame: of parabile, and from thence it was bivided into foure man ches. Whereabout this divilion is made, whether at the departing out of paradile, or at the berie breaking forth from Heden it both but little an piere by the words : but the greater part bo indge, that it is to be thought, that it illusth forth from the entrance of parabile. Two of the names of the rivers be certeine, and two be boubtfull. Astouching Euphrates and Tygris, ithich compatte about Melopotamia, there is no boubt. As concerning Physon and Ghihon what they are, the interpretours do varie. But by our waters Phylonis taken for Ganges : but it is Nilus, those originall is to oncerteine, as thereof hath rifen a pronerbe (touching them which inquire after things that be berie doubtfull) that They feeke the head of Nilus. If there be ante things reported of the beginning thereof, they are berie bucerteine; and(as manie do affirme) it may arife in fome other place, than it fremeth to do, and afterward breake out through holome places and parts bover the earth, botto that place which feemeth now to be the fountaine and head thereof: that no boubt is Nilus. The fourth river Ghihon is thought of manie to be Nilus; which thing I thinke not to be true. For in the first of 1.Kin.1, 33. Lings, the first chapter, David commandeth that his forme Salomon thould be conucied to Ghihor, which river the Chaldwan interpretour

Efaic. 8, 6, translateth Sylva, thereof there is mention in lohn, 11. the Gefpell, and in Efaie, Andit is faib, that it watereth the whole land of Aethiopia; not that Acthiopia which is in Acgypt, but perhaps the Madianites and Aethiopians, thich were neigh bours to the Ifraclites ; from whence was Ziphora an Acthiop woman, the wife of Mofes, inho neuertheles is fait to be a Madianite. There fore by thefe knowne names of the rivers it is manifelt, that paradife was in a certeine region

And we must not forget, that the more para-Warabife. fignificth oile is translated, to fignific the flate of eternall

felicitie : as when Chaiff fait to the thefe ; This the flate of daie shalt thou be with me in paradile. And tternall Paule in the first to the Continthians, the 12 than Luka3, 43, ter faith, that he was rapted by into parabile. 1.Cor.124. The metaphoz is plaine, and berie comfortable; as the would fate, that is a pleafant and belette. ble garden, where it thall be lawfull for he to enioie God. Wher opon the Gentiles account their fields Elyfij as gardens, I there they imaginen the foules of god men to dwell.] But let be returne to our terreficiall Heden. That is become what is hethereof at this date. There be fome which thinke, come of pas that it is pet ertant, and that the place cannot be rabile at come onto. Others thinke, that it is no moze to this Dair. be found ; buto which opinion I might eafilie lubleribe. Forfering that place was alligned buto man, when he was innocent; he cealing to be fuch a one, buto what ble thould the garnen ferue ? Wherefore this place either mas taken awaie, when the floud diowned the world ; oz elfe immediatelie after the curfe giuen to the man, the woman, and the ferpent, then as the earth alfo was curfed, and then all those pleas fures and deliabts perified. Against which opinio on that neuertheles may feeme to be, twhich is fpoken of the Therubim, that was for with a two edged floord for keeping of the fame. But it man be answered, that this was then done for the terrifieng of Adam; ozelle that him of cultobie re mained butill Noahs floud. Thefe things may we beclare onto you, out of the fairing of owerfe interpretours : when as pet there is no certaine betermination made of this thing out of the bolic feriptures. That Adam viedthe Hebrue feeb what A. it is noted upon Gen.the first, verfe the eight. And Dam vied of the confusion of toongs, looke the eleventh chapter the mebius of Genelis. Alfo if anie be defirous to knowe the toong. originall of diverse nations and countries, let him read in Genefis, the tenth chapter, and Judg, 12, verse 6.

Of the long life of the Fathers.

31 But lome men might mule in their minb, 3n 2. Sam. how it hamened that the old Fathers before the 19,000fe 15. floud, and a thile after liucd folong ; and that this age afterward was thortened by little and little, butill it was brought by a common course buto fourescore perce ? Manie were the causes of that long life in the old time. [And it hath Anaboia bæne the generall opinion, as well a tion. mong the philosophers as Dinines, causes of that those ancients lined al that while the long by nature, and not miraculouflie. Ind fathers the first reason that moved them ther= buto, was; that our first parents Adam and Eue were created immediate. lie by the hand of God, without anie meanes

Of Paradife.

Of Paradise. meaned of man, or of anie other corruptible thing: wherefore it is prefuppoled, that he made them of anercellent complexion, of a perfect agræment, and proportion of humors: by which meanes the children proceeding from them, relembled their parents in found and and complexion, butill the third generation. Secondlie, in those daies they had no such cause to himed difeates and infirmities, as did afterward followe to their fuccession. Thirdie, their temperance in eating and drinking, as well in quantitie as in qualitie, did much further them; bicause they were not acquainted with the eating of fleth, noz pet with the confection of so manie deintie di thes, as we are in these daics. Furthermoze, in those dates, fruits, plants and heards were of more bertue than now they be, bicause they sprang from a new made ground, & as pet became not barren with the inundation of waters. Also Adam out of all doubt knew the propertie of all hearbs and plants, for the preservation of health, moze than we at this daie dw, and brought the same knowledge to his fuccession after him. ADozeoner, the course of the heavens, and the influence of the stars & planets were then more fauourable buto them, than they be now buto bs, when as they have paffed to manie ecliples, aspects and confunctions; whereof proceedeth fo areat alterations and changes byon the earth. Belides this, many dillozen were then to be procreated, and the world to be repleniffich, which was done by the meanes of long life. Arts were to be found out, wherefore long life mas requilite; for they are learned by experience. And that which was the cheefelt cause it behoused that the worthing of the onlic true God thould be reteined among men ; which thing in lo great a varietie of people might

hardlic haue beine bone. Afterward, when to great a procreation was not needfull, when artes were found out, and the holie feriptures (buto which the feruice of God was faffened)

were given buto be long life would have beene Gen. 5, 32, tedious. The patriarch Iacob faid; Few and e-Gen. 47.9. uill are the daies of thy fernant, if they flould be compared vnto the age of our forefathers, not to our age. So this fhortening of mans age, was done of a certeine mercie of God towards be.

But whie bid thole first menabifcine folong why it was from procreation of children . Forit is written, to long be: that they begat children at the age of fine hun: fore the fas bied yeres, at a hundred and thirtie, and not be, there bid fore. Augultine in the 15. boke De cinitate Del, Gen.5. the 15. chapter lath, that It may be answered

two maner of wales; the first is, that in these men it was long before they came to the acc of procreation, a that they infoice not the power of feed to force as the bon. Which answer may thus be confirmed ; our age is binibed into infancie, dilbhod, youth, and mans fate. Witherein if fo be the number of veres be proportioned to the rate of our whole age, fo was it then. And there, fore, if their life oid to greatlie ercero burs, it be housed also that the time of their infancie & dillo hood thould be mote at length extended and inlarged. The fecond antiver is that in that gene alogic, the offcent is not reckoned from one first begotten to another. Forit may be, that there were others beautien even before them; which thing is after this maner declared. The purpole of the feripture is to councigh the course of the narration buto Abraham, from them the peos ple of Tirael had their beginning : wherefore in the genealogie those children are chosen to be described, by whom they descend unto him. 1But it is of no necessitic, that those had beine of the first begotten. Quen as in the gospell of Mat- Matt.t, t. thew, where the meaning of the Quangelift, in

beforibing of the flocke of Chill, is to before by David onto Chaift himfelfe, therefoze he both not alwaies take the first begotten : for Ifmacl was borne before Itaac, Efau tvent before lacob: and in the order of the procreation. Inda among the children of lacob was not the first begotten. And by Inda himfelfe other children were be gotten,befoge Phares Zeram of Thamar. Act ther was David the elect fon of his father, but the vongest among the rest of his bretheen. But by others, the frocke would not have befrended unto Chaiff. But whic speciallie it was fo long before that Noah begat chilozen, was (as faith Rabbi Selomoh) bicaute that the chilozen, which thould have beene begotten before of him, might calific have beene infected with the vices of other men. And God would that thep, at the time of the floud, flould be ponger, wherby they might not be infected with fuch hourible vices as others were.

Finallie.it is thus arqued; Thefe, if they had beene borne long before the floud, would either have beene fuff or micked; if they had beene with hed, they must therefore have perished with a thera, and by that meanes forrowe had borne aboed buto a righteous father, which thing God toould not; if they had beene goo, and they allo had begotten others, and perhaps Noah him Celfe others also; all which, if God would have

The Common places faued for Noahs fake, the arke foould have been made much bigger. Whereby Noah had beene more wearied, in the building of it, than reason would. This fameth to be a pleafant benife, 15ut (as T have faid before) it thall ameare fufficient: lic to a chaffian man, that either thefe were not the first among his children, or else that children were benied him, fo long as it pleafed the Lord. Acither is it met to cleave onto fables, fo curi oullic invented. But what thall we fair as concerning the great number of pieres, wherein they are faid to have lived . Shall me be fo hardic to affirme, that those were not so long as thefe peres of ours, but that they were of tino orther moneths long ? And Plinic feemeth to report in the 7. boke of his natural historie. that diners countries made their computation of preres other wife than the ow ; and that there by it came to paffe, that fome may ferme to have lived longer than the common course. This can not possiblie be proued by this argument; be caule in the description of the arke, and of the floud, there is mention made of the fecond and Gen. 7, 12. touth moneth : therefore the fame maner of perce was then that are now. Thea and ho An abuti the whole course of the historie ve may plainelie perceine, that the full number of dates and moneths, which we ble in our age (or at the least mile within berie few moze ox lesse) were compleated at that time. For in the 17. date of the second moneth, at what time as the fountaines of the areat deve did breake bp, Noah entered into the arke. The 17. daie of the fecond moneth, the arke refted byon the tops of Armenia. In the first date of the tenth moneth, the tops of the mountaines were fæne; then followed fortie dates before Noah opened the windowe of the arke; wherebuto adde 14. dates moze, which were spent in fending forth of the done. Which being in all 54. daies, or two moneths. make by the ful number of twelve moneths, the very fame reckoning which we at this daie obserue. So we have it sufficientlie promed, that freing as

> tures declare.] Looke the propositions out of the jourth chapter of Gen, at the end of this booke. Of Giants.

3n 3ud.r.

berle 10.

well the peres as moneths of old time

were the berte fame that ours be, oz

little differing, the time of their life in

those dates was notes, than the scrip-

32 Pow, fixing that in the holie ferintures.

there is mention made oftentimes of giants, it Looke in thall not be unprofitable if we weake formentat somethat of them. First we must understand, that they my bom be called by divers names in the feriptures, as manie Rephaim, Nephilim, Emim, and Hanakim. The names the Debaue berbe Hanak, is to inuiron or compaffe stants are about, and from thence is derived the notione the hole Hanak : and in the plurall number it is both the feripuire. malculine and feminine gender, and fignificth what figur a chaine; and it is transferred buto notable a far fieth mas mous men; as if thou fhouldeft fale Knight and nak. diainemen. But they were called Emim, by rea fon of a terroz which they brought boon others with their loke. They were called Zamzumim, of wickeones ; for they having confidence in their owne power and ffrength, contemned both lawes, tuffice, and honeffie ; and thep alwates wrought wickednette. For doubtles the hebaue word Zimma, fignifieth wickennes, or milcheie. Allo they were named Rephaim by caule men meeting with them, became in a maner affonished : for that word other while fignifieth dead men. Finallie thep be called Nephilim. as one may lay oppressors, of the berbe Naphal, which is To fall or to rush vpon; bicaule they bid biolentlie run bpon all men. Som thought that they were fometime called Gibborim; but bis cause we ble to refer that word buto power, and Gibborim are propertie called frong menther fore I would not put it among thefe. Further, what time if thou wilt bemand when giants began to be(to giants be. follow the opinion of Augustine in the 16. bothe gan to be. De civitare Dei , the 23. chapter) we may face that Augustine. ther were before the floud. Witherein we beleue him, bicause be proueth it by the testimo nic of the holie fcriptures: for the haue it in the firt of Tenelis, that in those daies there were Gen.6,4. giants bpon the earth, whole frocke although if were preferued after the floud, pet he thinketh that it was not in anie great number.

33 Belides this, there is a doubt as touching whether alprocreation and parents. For fome thinke that ants were they were not begotten of men, but that angels begotten by or fritts were their parents : and this they faie, is speciallie confirmed by that which is imitten in the boke of Benefis; The fonnes of Godfee- Gene,s. ing the daughters of men, that they were faire, tooke them to wines, and of them were borne most mightie men or giants. Dfthis fall of are gels, bicaule they were conversant with was men, manie of the ancient fathers are of one mind and among the rest Lactantius in the fee Lactanius. cond boke the 15. chapter. Foz(as we read there) he thought, that God feared leaft that fathan to thom he had granted dominion of the world. would otterlie have deffroied mankind : and therefore he gave buto mankind angels for tutors, by whole industrie and care they might be befended. But they being as well promoked by

the craft of fathan, as allured by the brantic of

Men of the flocke

of Seth the fonnes of God. In mhat

Aquila.

Symma-

faire women, comitteb bneleannes with them; wherefore he faith, that both they were call front their bignitie, and were made fouldiers of the biuell . This inbed dio Lactantius thinke; pet he faid not, that through those meetings of the anacls with women were borne grants; but earth; lie Damons or fpirite, which walke about the rarth to our great harme. Eufebius Cafarienfis, in his fift bolte De praparatione enangelica, is in a maner of the fame opinion. For lie faith alfo. that the angels which fell, begat of women (whom they letudic loued) those Damons or fpis rits, which afterward in fundrie wife brought great troubles to the world. And to the verie fante fort he referreth all those, which the poets and hifforiograthers taught to be gobs: & tibole battels, contentions, lufts, funone and great tumults, they have mentioned either in berle or in profe.

But Augustine De cinitate Dei,the 1 5. boke,

men, and came of the generation of Seth, the

third forme of Adam. Hor feeing they reteined

Augustine. and 23, chapter, thinketh not that the opinion of thele ancient fathers can be authored out of that place of Genelis. Forhe faith, that luch as be there called The fonnes of God, were berie

of Giants.

Fulchius

Cxlari-

enfis.

were called the true and fincere religion of God, and the pure innocation of his name, and were abouted inith the favour and grace of Bob ; they are called by the feriptures The children of God. Bes forthethil nertheles, when they afterward burned in the Dienof Bod luffing after those women, which bescended of the focke of Cain, and therefore belonged to the focietie of the wicked, and had taken to themfelues wines of them, they themselves also inclined to fuverifitions and bigodie worthing vinas; and they of the formes of God not onlic became men, but allo fleft. And (to thew this by the maje) Aquila translating those words out of the lebute ; Dot (faith be) the formes of Cod. but the formes of gods, in this refrect (as 3 thinke) bicause they had godsie progenitours. which to miferablie fell from Goo, through the mad love of momen. But Symmachus tranlla tethit: The fonnes of the mightic. But to returne to Augustine, he constantlic affirmeth, that out of that place of Genefis, there can be nothing gathered, as touching the copulation of angels with women : but rather thinketh, that far otherinise may be gathered of the words of Boothere written, for when the fcripture had there laid, that giants were boo the earth, & that the formes of God (asit is faid) had transcreffed and brought forth giants, it is added; And God Gen.6, 3. faid My foirit shal not alwaies strine withman, bicaufehe is flesh . By this faieng Augustine will have it manifest, that they which fo offens

Ded, are called men; not onelie as they were in

their pinne nature, but also as they are called fiell), but the which they inclined with their framefuli lufts.

But they which invertiand it otherwise, thinke that they bring a great tellimonic of Enoch the feuenth from Adam, of whom Jude Jude, 14. weakoth in his canonicall epiffle. For in the The booke boke which is intituled to him, the giants are of enoth. faib to have hab, not men, but anacle to be the authours of their generation. But onto this and forreth Augustine w that the boke is alcoutther Augustine Apocryphus, first cariomeall : 7 and therefore that eredit nuit not be given to the fables, which borreiter therein. De faith, that it mult not be boubted, but that Enoch wrote manie dinine things: feeing lude the apostle bib plainlie testific the fame : but vet that it is not necessarie to believe all the wittings in the boke of Apocryphus, which are theired to have come from him: forformuch as they lacke sufficient authoritie. Arither should it be thought, that if Jude bite: red forme certeine fentence out of it, that therfore by his tellimonic be appound the inhole boke: bnles thou wilt fate, that Paule also allowed of all things that were witten by Epimenides, Aratus and Menander; bicaufe he allebaco one oz ting berfes out of them. Thich thing I erom in I erom. ervounding of the first chapter of the cuille to Titus, tellifieth to be a perie abluro and riview lous thing. And as concerning Enoch, it would freme a verie great maruell, if he were the feuenth from Adam, how be could wate that Michael wrestled with the binch for the boote of Moles: fering if these things were (as in verie bed the must believe they were) they of necessis tie hawened well-neere a thouland, fine bunbred peres after; bnles we fhall grant that this was rencaled buto him at that time . by a certeine ercellent power of prochefte.

34 Deither muft it be forgotten, that thole, The reafon which thinke that giants had not men, but an that moo. gels for their parents, were therefore brought ueb fome thus to thinke; bicaule they thought it might not to thinke possible be, that huge giants can be boute of camenot men, which be of an ordinaric fature and big of men, nes. Teberefore there were forme, ididiorocaroco fo farre in the matter, as they aftirmed, that the first man inas a giant : and also Noah and his chilozen. For they believed not, that that kind of men, either before or after the floud (if fo be they might be thought to have (prong of men) could be, poles they had furb progenitours. Wut Auguiltine proueth that opinion to be falle, and Augustine, faith: that A little before the bestruction which the Gothes made, there was in Rome a woman a moman of a grants frature, whom to behold, they came giant in by beaus out of biverle parts of the world; which some. moman nevertheles had parents, that ercorded not the common and bluall fature of men. 36

of giants.

toe that fear of twhat the cause is , that nature hath brought fouth grants of fuch bace bodies: A naturall ine can allebore no other, but an abundance of caule of the naturall heate, and a moiffure, which abundant tall flature lie and largelie ministreth matter. For the heate, not onelie extendeth a man to tallenes and heigth, but also spreadeth and inlargeth bine to breadth and thicknes. Wherefore grants began to be before the flown, and they were also be fore the reloct which the formes of Bob had with the baughters of men, and mere buch after that allo. Further, men bid beact them, and there was a naturali cause as I have theweb. Also for a truth, there were of them bome after the finn. For there is mention made of theur in the bakes of Cumbers, Deuteronomie Tolkus. Judges, Samuel, and Warshipomenon, and in

of what ftature gi. ants baue

1.Sam.17.9 Deut. 3, 11. ture of Og the king of Bafan, by bis bed, tibich Num.13,34 Afraelits being compared with Anachis, feemed

of b Brecks

cerning at: Thefe teffi= monics of ing in the put a little afrer, bre more cen= uenientlie e of Noah this lons, that they were all ciants. fet in this fæing it is without feripture, it may be refecplace.

Plinie.

Philostra-

others of the holiebokes. 25 Df the greatnes and stature of them, we may partle contecture, and partie we have the fame ervzellelie beferibed. The confedures be. that Goliah had a coate of male, which weighed fiftic thouland fickles of braffe. The haft of his furare was like a weavers beame; and the fron freare had weighed fire hundred lickles of iron. Tale also confedure of the ercebing great ffabeing of iron, was of ten cubits long. Also, the to be but graffiopers: these things map be a token onto be , of what greatnes these men were. But the greatnes of Goliah is properlie nes of so: and biffinatie let fouth in the boke of Samuel: for it is fait there, that he mas of fire cubits and 1.Sam.17,4 a hand-breadth high: and a cubit, if we followe the measure of the Greekes is two fote : but ac cozonia to the account of the Latins, one forte and Lating, and a halfe. Some alleage this to be the cause of the difference: that the measure may be some times extended from the elbowe to the band, fametime closed together, and fometime open & Aretched fouth. This is as much as I could gay ther of the frature of criants out of the holie ferryture. But among the Ethnicks toe reade of monic con- much more inonderfull things, luch as men can harone be perfuaded to give credit onto. For Plinic writeth in his featenth boke , that in Candie there fell botone a hill, and that there Polinic and logs formed a mans bodie of fire and fortie cubits Berofus be. long, which fome thought to be the booie of Orion, some of Otho, Also it is watten, that the bodie of Oreftis, being digged by, by the commany bement of an ozacle, was of 7. cubits. That which Berofus affirmeth of Adam, and of Seth his fort,

ted. Philoftratus faith in his Derofkes, that he

faine a certeine bead carcale of a giant of thir

tic cubits long, another of time and timentie, and

another of thelue. But the common flature of The commen in these bases is little about fine forte. Anh mon flatur men in their onies is title none the weet at of men of berein the meature of a fore agreeth as local at our time mong the Greeks as Latins, that into everte The mesforte are amounted four hands breating, and one fore of a rie hand breatth conteiteth the breatth of foure foote. fingers, that is, the length of the little finner. But if to be that the time autimatemoth fingers. I meane the thumbe and the little finner bee ffretched out, everie fote conteineth onelie tino foans or hand-breading. White this place I thought doot transfer those things, which Au- Augustine guftine hath in his 1 c. boke De cinatate Der, the minthrehienter, where he remometh those, which as firme floutlie, that men were never of fuch tall frature: and focioeth, that he himfelfe faine to on the coaft of Vtica, a cheeke-toth of a man fo erceeding great, as the fame being bivided into the fourme, and quantitie of bluall teeth in our age, it might calilie be judged a hundred times greater. And that there were manie fuch perfonaces in old time, he declareth out of the beries of Virgil in the 12, bothe of Aneidos, where he brought in Turnus to have liften on from the earth, and to have thaken at Aneas to great a

ffone, as tipelue choile men coulo fcarfelie rule. He faid no more, but ftraight a mightie stone be there beheld. A mightie ancient stone, that then

by chance within the feeld There for a bownd did lie, all strife twixt lands for to appeale,

Scarfe could twelve chofen menthat on their shoulders lift with ease.

Such men (I meane) as now adaies the earth to light doo bring, This up in band be caught, and tum-

bling at bis foe did fime.

Wilhich thing be declared out of the firt Aliab of Homer. Alfo Virgil in the first bake of Georgicks faith, that men would wonder in time to come, when they thould haven to till be the feelos of Amatia, to fee the greatnes of bones which thould be digged out of the graves. Fur ther, he allegeth Plinic the fecond, who in the cundus. featenth boke affirmeth, that nature, the fire ther forward that it goeth, the letter bodies it baille bringeth forth. De calleth to mind, that Homer once in his peries bemailed the felice fame thing, therebute I might abbe the tellimonte of Cyprian against Demerrianus, Went if Cyprian. I fhould be demanded, thether I thinke that whether mens bodies, third, came after the floud, were bumaneto. lefte than those which were brought forth before pies have the floo perhaps I would grant they mere but Decreated that they have continuallie becrefed, even from eutr fince the flood to this bale, that I would not callile goes flood grant (especiallie confidering the twoods thich Aulus Gel-Aulus Gellius tozote in his thiro boke, tibere he lius.

Virgil

Of Giants.

faith; that The Cature whereinto mans bodie groweth, is of feuen fote, which feineth alfo at this date to be the measure of the taller fatures. But pet we read in the Apocryphus of Eldras in the fourth boke, at the end of the fift chapter, that noin alfo our bodies are leffe, and bailie fhall be leffened ; bicaufe nature alivaics becommeth moze barren. The felfe-fame thing alfo (as 3 fait a little before) Cyprian femeth to aftirme. But I alleangen the cause whie I cannot califie grant therebuto ; namelie, for that I fee little himinished at this date of the measure which Aulus Gellius beieribed. 36 Now it fameth goo to their the cause.

thic God would, that fome men otherwhile

nes of Cature, norvet the Grength of the fielh

things, feing those are fornetimes common as

well to the wicked as to the godlic. Certeinelie,

they which bend their mind unto godlines, will

judge that spirituall and things must be piefer

red far about wartlie bicaule they further bs buy

to faluation, and partite bicause they in berie

bed make be better than other men. But that

giants were nothing at all furthered unto falua.

knowledge: therefore were they destroied, bi-

cause they had no wisedome. But if a man will

mould be bome of fuch huge fature. Augustine in the 24. chapter of the botte before alleangen mhic Goo mould fom thinketh, this was done, to the intent that it fingulo be left for a tellimonic buto bs, that neitime raife ther the beautifulnes of the bodie, nor the large pp fuch huge gi. ants. fhould be accounted among the principall god Corme and flature boo nothing further unto fal= uation,

4.Efdr.5,54

tion, through the greatnes of their fature, he prouch by that which the prothet Baruch wit teth in the third chapter; What is becom of those famous giants, that were to great of bodies, and fo worthic men of war? Those hath not the Lord chofen, neither hath he given them the waie of

perule the historic of the Bible, he shall scarfelic øfants. find, that they at anie time toke a good or geolie tooke not caufe in hand, naie rather he thall perceive, that the nefenic through their price and frowardness they were goop ja perpetuall enimies unto God. Forfo was Og caules. Deut.3, 4. the king of Bafan; to was Goliah and his bies 1.Sam.17, then, they were most inturious to the people, whom God had imbraced, & cholen from others

Alfothere is another matter, which may veric Blants o= much confirme our faith. Forthe holie hilfories urcome by alwaies make mention . that fuch buce ciants weakemen. were foulie vanquifhed in battels ; and that el

to be peculiar onto himfelfe.

peciallie by weake men, and by men berie but erpert in warfare : namelie, by Dauid, being as pet a theopheard; t by the people of Afrael, when as yet they were young fouldiers and igno;ant in wars. Therefore the fpirit of God warneth bs to be of a confrant and fredfalt mino, when for goodines take we are to fight with fuch monfrous men. Wie muft not then be difmaid for

lacke of Arength, fixing the holie oracles in cue ric place pronounce, that it is God which belo nereth fuch huge bodies into the hands of thole, thom he will befend. Withich things being fo. then this propositionlie is brought to patte, that we are not in anie wife to frant in fcare of to rants, (which alwaies for the most part are as gainft God, and haue a confidence in their own great ffrength) when they defend a wicked caufe, and affure themselves of abilitie to overthrowe the weathe and feeble flocke of Chaift, at their owne pleasure. For against them the frenath of Goos word and the power of the fpi rit, although we be weake and feeble of nature, Mali make be mightie and inuincible. Indeo in mans reason we being compared with them, map calific appeare to be but wound or grafhowers ; but we being fortifico and walled in by the power of God, fall not onlie ouercome them; but (as Paule to the Romans faith) We Romg, 37. fhall conquer them. Hoz Chatt himielle fhalbe melent with us, who bindeth that fireing armed man, a plucketh from him by force thole most

rich (poiles, which he had heaped togither. Damilie did he weeftle with the dinell and his members; and through him thall the alfo

fight prosperous battels, and shall obteine a far more noble bidorie, than the poets feigned their gods to carrie with them against the Cyclops, Titans, and other the giants, which at aplace called Phlagra (as they fable) were quite ertinquithed by Iupiters thunder-claps. It is profe inough, whie in old time the giants, and who als now at this date the mighticit princes, and wife ants, migh. men of the world refift Bod : berelie euen bis tic, and caule they truft ; leane ouermuch to their owne wife men frenath, wherein they having more affiance out. than is met,there is no mildrefe, but thep barc attempt, there is nothing that they thinke not lawfull for them. But God boudlafeth not bo fuch men to bring to perfection these things, which he hath determined to bo; but is wantras ther by Davids, and fuch other abicas, to per: white mon fourme the things that he hath purpoled to bo; booth cres to the intent that his firength and power map cure by meake men

far and largelie ameare. ar and largette appeare.

37 I would thinke that inough hath beene and not by mightic. fpoken of this matter, but that pet there remais neth a certeine place to be ervounced : to wit, how it is written in Deuteronomie, that Og the Deut. 1. 11. king of Bafan was onlie left of the giants. That whether Rabbi Sclomoh fableth I am not ignozant, but og was his expolition is to chilbiff and ribiculous, as 3 the tall of am afhamed to rehearfe it. Wherefore 3 indge the gianis.

that it was not fpoken absolutelie, and without erception, that he was left; as though there had beene no giants left in the world befides hims felfe; but it is the wed, that he onlie did remaine in those places; namelie on the other fide of lor-

bites and 3fraclites Draue ai. ants out of

dan. Further, it must be knowne, that not the The Moa. Thraclites onelie did rid the giants out of thole regions: for the Moabites also (as we reade in the fecono chapt, of Deuteronomie) braue them out of their coaffs. Which thing also we must thinke did hawen buto them by the fanour of Coo: for it is there beclared that Coo gave thole Deut.2, 20. regions to the Moabites to bwell in.

The xiiij.Chapter.

Of Felicitie in generall, and of the cheefest good; out of the commentaries vpon Aristotles Ethikes.

Hand Cast Duching the name of Felicitie, all men in a maner agree; which is mance agree; which is manifed by the Latins, Trickes, and Produces for found of them do control them about the name; about about the thing it

felfe, and especiallie wherein the subject of mat ter is to be placed, they are at great diffention. For the bulgar fort differ from the wife men: yea ; if thou wilt fomewhat narrowlie confider the matter, all the common fort acree not with themselues; and wife men do not a little differ from wife men. From this felicitie did Ariftos tle erclude all creatures boid of reafon, and this he did by bertue of the definition of felicitie: which he affirmed to be the chafe action of mans mind, arifing of the most excellent bertue. If this be fo, then brute creatures fball not be partakers thereof feeing they be not capable of fuch an action. Indeed it would not be benied, but that they have in their owne nature or kind form god, proper to themselves, which to them is print civall and cheefe ; but vet the must not thinke that the fame is bleffednes, feeing it is of fuch a nature, as it cannot be without reason.

But befoze we come to the thing it felfe. 3 thinke it thall be and to know e how this definis tion of Arittotle both either agree or difagree with the holic feriptures. And first where he are pointed mans worke in act to be felicitie, he begreeth with creed no otherwise than do the holie scriptures, where it is fait; Bleffed are those which walke in the lawe of the Lord. Bleffed is the man that feareth the Lord, and which dooth meditate in Pfal.111, 1. the lawe of the Lord daie and night. All thefe be and 127, 1. moff godlie acs and ererciles for this life . But Pfal. 32, 1, it is obicated; Bleffed are they whose iniquities are forgiuen, and whose sinnes be couered. Bleffed is the man to whom the Lord imputeth no finne: thich things belong not to the worke of men, but flowe from the mere liberalitie of

Dob. Derebuto ine faie, that Arifforle buners flood not, not believed this juffification through Christ, which the bolie scriptures have renealed buto bs ; neither be the in the meane time focake of this felicitie : but me freake melie of that which followeth this first blessenes, and franceth in the right doing while we live here: and in the other world, in the contemplation. and fruition of the fight of Bobs majeffie. Ann pet neverthelette, if we will also regard the bleb feomes of infification, and late that before our eies, thereby it is awlied buto ha: then come meth the worke of faith. For we be wiftiffed by belowing, although the arenot inflified by the merit of that action, not pet for the bignitic thereof are received into crace: but of this felicitie we bo not now treate.

And that which we do freake of although it be the toozke of man; pet both it not breake out from his Arenath, but is produced by the namer of the lotrit of God, and from the heavenlie mateffie. In the world to come this felicitie thall be verfed, which thall never be interrupted, but thall be one, and a continuall act. Whereas this bleffeones of Ariftotle, as his definition their eth, may manie times betingene tibiles breake off. We would that this action, whereby a man is bleffed, thould flowe from a most excellent pertue. The fame also do me thinke, who them that the actions of faithfull men are not right and acceptable buto Goo, buleffe they be the branches of faith, hope, and charitie, the which we efferme for the chefeft bertues. We agree with him also as touching the continuance; for we require a perfeuerance while me live here. and in the world to come we believe to have co uerlafting bleffednes. Onlic in this, there is a Difacréement betineene Ariffode ann ha, that he requireth the good things of the world, but we afterme that they are not of necessitie here in this would buto a Chaiffian to make him blecten.

2 The opinions of the philosophers concerning sundites felicitie, may thus be diffinguished; so as me pinions of map fare, that some of them were notable, has the philosophers as using farmous patrons; but others tile and obsciouching fcure , bicaufe they came from men of no acs felicitit, count, and be not confirmed by firong and ent bent reasons. And of this kind are found health. riches, and fuch like, whole befenders were no notable men. To the other kind belongeth pleas fure homestic bertue, to line acreable with the first gifts of nature, knowledge, sc. These in simple beed are the ends, which are accounted without ends and mixture. And there be some that have other conjoints ends. things joined with them : for fame men with bertue do joine pleature; others unto honeffie toine a freedome from fearoboe; other fome with bertue do toine the accomplishment of a perfect

life. Augustine against Iulianus Scyllæus bla meth that good, which is compounded with pleas fore; for in that honellie is placed therein, it representeth a thew of mart, the vicaline which is mingled, is a brutifh thing. But he that will more fullie buberfrand of this matter, let him reade Cicero as well in his fecond boke De finibus, as in his Tufculans quell: and thou mailt alto fee, that fometimes fome of them bilagree with themselnes; and that which they first june ged to be the chefelt god, Araightwale thev refule it : for they which being whole, made fmall reckoning of health, afterward being bellitute thereof, placed it in the chefelt god, which allo hapneth to them that be preffed with ponertie: to: fuch, not onlie make great account of riches. but aboue all things feeke for the fame. And thele, whom we have woken of, do appoint forme thing that thould be cuident and manifelt. For thefethings; namelie, pleafure, riches, and honote be fo plaine and enibent, that thep are apparant, euen to the fenfes. Bea and Epicurus faib, that he therefore thought pleasure to be the chefelt goo, bicante it was the most knowen. and most enibent god thing. And he late, that pleasure was no lesse knowne to be the cheefest god, than incive to be white, or fire hot. Varro theweth , that the number of opinions concerning this matter, was berie areat. as Augustine beclareth in his bothe De cinitate Dei: for he faith, that there might be reckoned two

Let be then like the cause they there arose so manie and fo variable opinions thereof: which therefore we fair came to patte, bicaule men bio not beliberate of this matter with the better part of their mind, but rather counfelled with their owne affections, which as they be divers. and do divertie fir by the affections, they inclined mens minds buto to manifold and fundie ends. A man may le pong men, wichdi. ners wates being hot in lone, thinke them felues bleffed; others make their bellie their Bod ; fome have aften themfelnes like bond flanes to the feeking of honoz. There be fome fuchallo, which thinke that nothing is to be preferred about riches: and the libertic of the Cp. nicke philosophers verie well pleased Diogenes and his like. But if that reason it felfe had bin confulted inithall in this matter, about the fer les and affections, without boubt we thould not hane had to manie and to contrarte opinions.

bundeed fourescore and eight opinions touching

felicitie.

Pow fince there be, or may be to manie in number, to rechonall, much lette to examine them, thould be oner-great labour. Wherefore. that we take not a funerfluous matter in hand, we will in this treatile chole thole things which might ealilie peceive bs. feeing a great likeli-

hod of truth is discerned in them; thich Euftra- Eutratius, tius themen by a berie learned fimilitude; If m fimilie one (faith he) fer a flock-boue, he will fore thinke tube. he feeth a piction, which will not happen but to him when he feeth an eagle feeing the fame is far but like boto a pigion. So we may inoge, that there be some opinions of blesteones, so far from the truth, as herie fem de none can be becciued by them ; and againe, others in a maner fo neere toined buto the truth, as it is not in all men to differne or knowe them one from another: wherefore those that be of this fort, ought not to be patten ouer, but to viligentlie be eramined.

Aristotle beclareth, that men, as touching the cheefest goo things, bent their opinions unto thole hinds of life, which they had betermined to followe, which indeed are reckoned to be thice; namelie, belightfull, ciuill, and contemplatiue. But if thou thalt bemand the caules the one will incline to this kino of life, another to that, non feeler manie caules may be thewed: for manie in the biners erecution of their affaires, and ordering of their kinds of actions, do followe the constitution of their bo- life. Die therein, if they be given to furfeting . to baunkennes, to the fielb, to ercellent and and arts, to revenging of infuries, then they fpeciallie thinke themselves hapie, when they have obtained those things, wherebuto they are moned by a certeine naturall pronocation. Others are greatlie belirous to atteine this or that thing, being brought therebuto by coucation; and it both not felbome hamen, that they become like unto those men, with whom they be connerfant, and be foined in frendfhip. Againe, buto others, and thole without boubt not a few, nor alwaies euill men , it is argument and caule inough for them to profecute anie thing ; bicaule they regard their authoritie, which go uerne either the common wealth, or church, or scholes, or marfare. For loke that princes, grave and wife men, whole authoritie is berie great, bo dole buto themfelues as an end and thing most to be belired, that both a great part of men take in hand and with, according to that mouthie fentence of Plato, and of other wife men; Such as the kings and princes be, Sach are such pilles their people. When England had king Edward ces, lith tho was a godlie prince, and given to god lear. people. tho was a godice prince, and gruen to goo lear solice king ning, all the youth indenduced to imitate his la solution the bours. Caules inded thele be, but pet no tuft firt. caules. Whe ought not to be moneo by authors, not by examples, not pet by the force of boots lie conflitution, but by the luggestion of reason, and of the mind, and by the weight of the things themselues. But to follow Aristotles fimilitude. berein the common people are like unto bond flanes, and brute beaffs. For this fæmes to be the maner of theepe, that if the ramme, or that there which goeth formost in the flocke, ocpart

Che mat= ter og fub= fect of fe= licirie. tion of feli.

fiotles befi: nition a= the holie feriptures. Pfal.r18.

Cap. 14. How pleasure agre-

Sardanapalus.

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unto anie five, they do all followe: also bond, flanes without anie inogement of anie choice do followe their maifters. I would weake font that of Sardanapalus, fauing that those things which luttine bath of him, are common onto all men : onlie that I will thew, which they fate he had alivaies in his mouth; Cate, brinke, and place. But Horace in his epifiles reproueth those speeches : Thou half plato enough, thou half bumk enough, and thou half eaten enough, it is time for the to be gone.

In the fift boke of Tufculans queffions Cicero faith, that Sardanapalus willco to be wit

ten boon his tombe: Hæchabeo,quæedi, quæque exaturata libido

Haufir, at illa iacent multa & præclara relicta; that is, Thefe things I onelie have that I did eate,

Delighting most to cram my panch with meate: W bereas those things that were of better kind, As I them found, I left them all behind.

Cicero appeth that Ariftotle fain : What elfe wouldest thou wate boon the tombe of an ore, not of a king : Wout what complaine we onelie of Sardanapalus, as though that Tyberius prince of the Romans were not to greatlic given to thefe belights and wantonnes, as he ereded to himfelf cuen an office of pleafures. Fozeuen as unto hings and magilirates, there are some which be maiffers of requells, lecretaries, and maiffers of the horles; so would be have a maitter of the plcafures. Alfo Heliogabalus, whom I cannot Heliogatell thether I fould call an emperour, or a monfier, amounted releares to them which could beuife france kind of fauces, that he might the more propose his awetite to eating and bring king. And not onelie did the Roman monarchs finne in this point, but also the great king of the Perfians: cuen Xerxes, who amointed great rewards to the inventors of new pleasures.

Of Pleasure, and wherein it may con-cur with the cheefest good, and wherein it may not.

3 Sow the place lerueth to speake somuhat of pleature; and that we may not thinke that all kind of pleasure is secluded from the chefest amo, or from felicitie. For in berie beb, felicitie, whether we understand it for naturall or theolog aicall, is either pleafure, or elfe is joined there with; to as they cannot be plucked one from any other. First I will thew those things, which I have gathered thereof out of Platos bottine; affertvaro I will bræffie comprehend what Ariftotle hath of the fame. Plato of moco our foule at the leaft into two parts; to wit, the mino, and the fenfe : of thefe parts, as the one is high and most ercellent, and whereby we approch berie

nere buto God : fo the other is groffe, and in a maner brutilb, and by it the communicate with beaffs. This diffination of the mind being put and confirmed, he attributed buto the mind alabnes and tote : but buto the fenfe, pleafure. Yout what the difference is betweene ine and glaones (as me thinks I find by his opinion) 3 wil beclare. De will have it, that gladnes is form times and and commendable; but fornetimes. if it thall patte the limits, he aftirmeth it to be a bice, and that it is to be despited. Thich will ap a hefiniti. pere the moze plaine, if it be befined : for it is on of glad. a certaine hautines of the mino, bicaufe of the nes. prefentnes of some and thing: but energe man both fe that gladnes is right, if we be lifted bp by reason of some present goo, that is neither leffe nor more than the thing it felfe beferueth. Therefore they be folith, which puffe by them? felues for false and things, or be to much elcusted for the obtainment of tile and fimple goos. But those men are to be octeffed , which reioife at wickeones committed, which thosough the corruption of mogment feemes and onto their minos. But on the other five, gladnes is then praised and commended, when the mind is no more merier nor puffed by, than agreeth with the amb that is gotten. And Cicero in his fecond bothe De finibus, as he hap learned of the Stoikes, compachenoco naughtie glaones bnoer thele words, lateng that the fame is an eralting of the mind, which without reason thinks it en ioicth a great gob.

But I returne to Plato, who allo alcribeth ioie buto the mind : but pet fo, as there can no role deficuill cleave therebuto, bicause he befineth the neb. fame to be a pleafantnes, which floweth either from the contemplation of a luile man, or elle from the actions of vertue. This pleafantnes can luffer no enill accelle: for those things which be full, right, and as bell becommeth, cannot please ante man to much. And he so comment. bed tote as in his boke De pulcbro, when he freas keth of heavenlie a true bleffed life he affirmeth that thereby the minds of the faithfull are now rithed. And he will have it, that the poets bid cunninglie call that kind of meate Ambrofia a Nectar. But the pleasure, inhereby the senses alone (as he thinketh) are replenithed, is a fweet motion, which tickleth the lenles. From which opinion Cicero nothing bilagreeth, who in the Lecond boke De finibus latth, that All men think this to be pleasure, which the sense receiving is moued, and is replenified with a certeine pleas lantnes : and after a few words betweene, he milliked not to repeate the fame. That pleafant motion, therewith the lendes is made merie, all men call in Breeke notorla; in Latine Voluptatem; that is pleasure. By these things which I now thew, ve must observe this, that as well

Plato,

eth with Felicitie. Part.1.

Plato, as the Stoikes, and other ancient was ters indged pleasure to be a motion of action t for afterward we thall the what truth this may

hanein it.

mbhence

piealure

Plato thinketh, that this pleasure of the fem fes rifeth of the infirmitie of nature: for the fame both lying. if it be frent, beginneth to befire those things there with it imgeth that it may be reftozed and renewed; + while we fatifie the want of nature, the lenfes are tickled and tempered with pleas fantnes, And contratiwife, while nature cannot obteine those things that it bath need of, both it languitheth, and thosough want is marveloutlie orieued. Whereboon the fame authour in Phi-Icto fato, that pleafures are the audiding of for rowes, and thereof concludeth, that the pleas force of them that be licke are greater and more behement than of them that be in good health: for when they be greatlie tomented with greefs, they do ercedingly burne with the betire of me Dicins. I meane with the befire of all pleafures ; therefore when they obteine them, they are be lighted about measure. As we may perceive in them which are ficke of most sharpe feuers. and be in a maner confumed with intollerable thirff, to whom when the phylician giveth leave to latillie themselves with colo, or some other hind of minke; it cannot be faid what erceding pleasure they take. Berevntoin that place be fures of the abouth, that thele groffer fort of pleafures, which belong buto the fenfes, are not fingle but mirt : for they have alwaies fome for rowe toined with them: for (as we have faid) the needines of nature bedeth grafs. Peither are the pleasures of this kind brought forth anie longer, when the natur rall want is fatified: for meate liketh not them that he fatiffied and have their fill; neither is banke welcome to them which have bronke abimoantlie . But and if it happen to be other,

Daturali neceffirie being fatif. fore feafeth. Ill disposition, or elfe some other thing, which is

mirt.

Bow the name of underflood by Brifto=

4 Dowbeit Ariftotle put not thefe bifferen resof words; but those delecations which as inell belong buto the mind or reason, as those which be of the fenfes he called pleafures, that is, Holorac. Dea, and in the feuenth boke the eles wenth chapter, he will that maxage . that is, bappie, is focalled of sougen, which is to reloife; and he freaketh of pleature, which he inmeth with bleffennes. Certeinlie he weaketh not of this pleasure, inherewith the sense and groffer part of the mind is polletted : for that is only iois ned with the felicitie inhich thall be of the mino. inhich as Thane faid, of a mingled word, is nas med pleasure. And perhaps Aristotle would not

trife, as other while we fee it both to them which

be dronkards a gluttons, there is another cause

of that pleafure than naturall want ; namelie an

not now fit time to declare. feing we treat of

naturall pleasures.

thange the name, bicaute he thought to freake as most men bib, although be agreed with Plas to as touching the difference of the thing. But wherein #= pet herein they differ one from another, that A. riflotte and riftorie thinketh not (as Plato and the old thilo tolato biffee fomeratio) that pleafure is a motion or action; pleafure, but rather an affect cleaning onto the motion or operation. Witherefore thefe differ after a fort. although in the fubied they agree. And if at any time Aristotle himselfe, ozany Peripatetike, cab led pleasure a motion : that propolition, which commonlie in the Scholes they call Identica, mult be afcribed buto them : for as it hath beene fain, both the affect, and motion or action; are in lubied all one. Witherefore the generall The nene word therof is the Wiedicament of qualitie, and rail mord of pleafure belongeth to the third kind thereof, and pleafure. the fame is called a pallion; or pallible qualitie. Itis called in Greeke modG ; whereby we are fractlie affected with the prefence of forme and thing agreeing with our nature. And as beautie is a qualitie which rifeth of a tuft and right temperature of the bobie, of wel-fauoureones, and of a combie colour; to pleature artleth of a contient ent motion and action. Wherfore thus it thall be

out impediment. For the actions both of eating.

and brinking, and procreating, fæing they arife

of nature, om alinaics to him that is in health

bring pleature with them; for they be not hindred

by ficknes, not weakenes, not pet by faturitie

anofulnes. Quen to contemplations, and the

actions of pertues, fince they fpring from an hav

bit of the mind, they be readic and eafie, and are

appelent good thing, which agreeth with the na-

action be momentanie, as is a billion, hearing

and understanding, then is all the pleasure had

at once : even as the whole bifion is at once; if the

pertue and power of feing be perfed, if the thing

that is feene be fet before the efelight all at once, if

the light going betweene be not obscurco, and a

convenient biffance come betweene. A motion

is not perfect in his parts, but pleafure is whole

all at once; therefore it is no motion. Potion

cannot be at one moment or inflant, but please

fure map. The properties of motion be fwiftnes.

and flownelle; and thefe things are not anfine

lawfull to befine the fame.

Poleature is an affect, wher with we are fluct

Pagitis.

lie moned, by reason of an action which proces tion of pleas beth from a nature that is of godeonfitution, fure. oz elfe from an habit according to nature with

ture of man : a therefore have pleature alwaies tomed with them. Aristotle in the tenth bolte of Ethiks proueth, that pleasure is not a moti fure is no

on, bicaule it is all whole togither, as is a bilion: motion.

and pleasure hath no succession, except it be accidentallie. For if it followe actions, which have forceffe, the fame in like maner is prolonged, as it hawenesh in eating and bunking; but if the Cap. 14. How pleasure agre-

rable to pleasure. How while a man reloiseth he neither reinifeth the fwifter, not the flower ; for if pleature enoure for an houre, it is all whole at once, while the houre laffeth.

wom tone Lleafure

things fo

arcatlie

belight.

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Since we understand by the definition now brought, that the power mult be perfea, and the habit firme; and that the action mult be without improment, and the object principall and excellent : it is gathered how long pleature can endure. It follong absorth, as the object and ablence, or power of boing both remaine whole: for if the object fall from the excellencie thereof, or that the facultie be not behement and earnellie bent, beledation both not followe. Here: of it commeth, that then in working men be tired pleafurs are oftentimes diminithed. Which thing also happeneth, when anie thing is taken awate from the ercellencie of the obied. It ap perethalfo, why new things do fo greatlie de light; bicaufe the mind, fo fone as anie noble and excellent thing offerethit felfe to be beheld, porth behold the fame carnefilie and attentines lic; which, after it is knowne, the mind rebateth his carneffnes, and to the pleature ceaffeth: but if anic other new thing be put in place of the former obied, then the binberffanbing enforceth his ftuote againe in beholding of the fame. and the pleasure returneth and by this meanes we ever belight our felues in new things. Befides this, it is thewed hereby, that the actions which are pome before we attaine to an habit. bien not pleasure; bicause they be not casilie and readilie done but with fome difficultie and labour. These things are opened by that definition.

That plea=

Dow must we their what pleasure is by hir fure biffe forms and hinos . Deither is it anie boubt, but rech in kind, that pleafures are binibed among themselves in lind, feing actions do biffer. But pleafure (as inc knowe) is the perfection of an action and the thing which thould be done, being changed, the perfection also thereof is changed. For thefe be of those fort of things which be compared one with another. Acither is anie man ignozant, that there is one prefection of a cheft, another of an holic, another of a plant, and another of a man. Therefore fince that actions be biuibed one from another, to thall the pleatures, theres by they are performed, differ. Furthermore, they firme one against another . 4 one ertinaut. fucth or letteth another; wherof it commeth that they are diffinguished. That pleasure, which thall come of muliche, will take awaic that which arts feth of freeches: and those, which be the groffer fort, do withfland and let the belights of the bri berffanding and reason. Again of actions some be cuill, forme and, and fome betweene both; thereby it is brought to palle, that the pleafures which followe them have varietic and differ

rence. The which also by this meanes commeth to palle, bicaule the befires of actions are fune bite: for if the belires be barico, much more be the pleasures, which are more foince with the actions, than be the believes: for believes are oftentimes nlinked amaie from the worke, whereas pleafures cannot be leparated from their acts ons. Do boubt but fome pleafures there be of bartes forme of lions, forme of beares, and therefore also there be some of men : and not one lie have they them diverte from other living creatures, but even men themfelues alfo hane them not alike among them. For those pleas fures, which be naughtie, om pleafe naughtie men; and thole which be honeff, do delight god men.

6 Wiherefore now (as I thinke) it is lufficie The firm entlie confirmed, that pleatures must be diffine biutfion of guithed. Let this then be the firft diffination. De picalures. pleatures fome be pure, and fome bupure. And this diulion is taken from works and actions; fo as of them fome be about the objects more les uered from matter, or more formed with the fame . Which how true it is, Galen hath berie well beclared in his fecond bake De caufis fymptomatum ; There are found (faith he) greefes and pleatures in all the lentes : greefes (as he faith) come hereboon, that the lenles are remos ned from their ofone conflitution and naturall frate ; but pleafures come, then they returne to the same. And that this may the more plainlie amore, he thus runneth thorough all the fenfes. Seling is remoued from his owne elfate. if there hamen to much heate, or to much colo : ozelle if it incur those things which do frike oz gnatue, or breake, ac. hercof bo artie greefes but to it. Laffing is graued with the felfe-fame things, which it both communicate with feeling: but as it is talte, it is offended with talts, which be to tart, lower, tharpe, and bitter; for by thele the naturall conflitution thereof is disturbed, and the continuance broken off. Smelling is di furbed by the diffolution of ouer behement bas poss; for by them the continuance is broken off. Againe, hearing is put from his flate, by a boice twhigh, or tw lowe, or tw great, or tw fwift and also by enerie biolent noise. Finallie, the fight is offended, when it happeneth buon most bright lights and colours; for thefe things hm fratter and difuerle the pertue therof. With all thefe fame things the fenfes are growed, bicanfe through them they bepart from their owne mealurable anoquiet frate. Againe, they are belighted and take pleasure, when they are reduced to their proper a naturali fate. Where. of the fight hath triall, when it turneth it felfe to a browne colour, whereby the power thereof is more gathered and knit togither into one ; 02 elfe tuben it beholdeth pleafant colours, as

aréme.

eth with Felicitie. Part.I. griene, golben, blue, or fice colours. The hear

ring belighteth in a milb and treatable voice. The finelling, when those vapours be diffoliced, which with a certeine sweetnes do frengthen and confirme the infiruments of finelling. Anto talfing are fat and fweet reliffes pleafant. And though we be ficke, pet are wefor a little while belighted with fomewhat tharpe and foiner talls. Feling is belighted with qualities which be temperate, foft, and fomcuhat warme. Thus are the fenfes belighted, and do take pleafure. then they be reduced to their naturall and pro-

per constitution.

But it is to be binderfrod, that those also man take pleasure, though they have not bin first of fended or remoued from their naturall frate. For if there happen to come a pleafant colour, or belightfull found, the fight and hearing is belighted, though it have not bin firft remoued from the conflictation thereof. Galen proceedeth in those things which he said, and the weth, that there is a degree of greater or leffe purenes in thefe actions of the fenfes, and in pleafures; and beclareth that the fame flamoeth in the meanes that the fenfes vie. The fight worketh by light; bearing, by the aire; fmelling, by fauour; thefe things be pure, and have little of the groffer and thicker kind of matter. Those things, wherin fee ling is occupied , hold the lowest place ; those be groffe and terrestriall things. From thence two come to talling; that allo is erereiled about waterie humoss, which bee somewhat thicke. Smelling is elevated unto bapours, far more pure than water. Unto hearing is the aire, and that a pure aire more nere. Laftlie, we come but o the light, which among those things that be perceived is most fine, and hath a great beale of purenes. Howbeit, we are not there to reft, but after thefe things the come to imagination, co gitation, memorie, and understanding, which are occupied about the fimilitudes and images of things far more pure. Wherefore by thefe things appeareth, that first distinction of pleafuces, that one is purer , and another groffer, and out of Galen tode have erpounded the around of the binifion.

7 After this divition there followeth another, that forme pleafures are bodilie, others not book binfion of lic. Of the bouilie, thus we affirme in generall, pleasures. that neither they be good, not yet bad; as also are not the actions about meate Drinke and carnall pleasure. But as touching the kinds and parts, ine must fate, that if they erced measure, they be cuill, but if they conteine themselves within iuft and due limits, they are indifferent, fince that men map ble them both rightlie, that is, accor bing to bertue, and also onto and and laudable ends. They bo also abute them fornetimes, mamelic, byon an ill betermination & corruptie,

as Catiline, when he tempered himfelfe from belights and pleasures, to the intent he might befrom his countrie but pet, if they hall be weicoin their owne nature, they be rather goo, according to civill godnes, than evill. We come The third noin to a three diffinction of pleafures. There be billinetion fome, wherein there is errelle; but there be o of pleasurs. thers, wherein it cannot be, as it also hapneth in actions. For who bid cuer rightlic or inflic more than is requilite . And lo in contemplations of the truth, be it of things naturall, or mathemati call. 02 biuine ; no man can reioice, oz take pleas fire of them more than is requilite; neither can he in like manner, as touching things rightlic bone, and of the works of inflice. But in being angrie, in ambitious befire of promotion, in av uing, in hearing, we may ercoo measure, no leffe than in eating binhing, and procreation.

Finallie, the fourth diffination is, that of plca the fourth fures, fome be fingle, and by themselues; bis diffinction cause they have no forrowes mingled with ofpleasurs. them, norvet be fret, in refred they fill and reffore nature, being wafted and confumed. Act ther be they at one time pleafant, and at another time unplealant, but are euer in their owne nas ture to be wither and befired : and thele pleas furce are chefelie thole, which are perceitted in the mind; but others be mired, namelie with forowes, and for that cause are pleasant, bicause they refresh and renew nature occasing, and therefore are not to be befired alwaies and at

all times.

8 Thefe things being thus betermined, let bs nobat ofes. go in band with the pleafures which be bupure, fares muit booilie, and which have erceffe, and thich be be austen mirco; and let this be the first proposition of and why, them: If they erced measure, they must be altogither audided; for fuch do either arile of a cor rupt nature (for fome men are cuen by a propries tic of nature, fierce, wild, and cruell; and others be beafflie, and altogither intemperate) ozelle thefe enill actions and pleafures bocome from a vitious habit , brought in by a naughtie cus fome, as we fæit in Dunhards, gluttons, and lasciulous men : wherefore from such thamefull and wicked causes, nothing can hawen which (as we have faid) muft not be auoided. Furthermore, fince that pleafures of this kind, as it hath bin alreadie faid, haue bin muented to be as it were medicins buto bs , when we luffer them to erced mealure ; fo far is it off that thep thow great, be medicing, as they are even hurtfull buto fervicalurs bs, and that in all kind of god things, and cipe hurr be, ciallic thoic things which come of fortune. 3 02 boto manie riotous men be there, which hautita fpent their great and ample patrimonics, are confremed miferablie to liue in want. 3 fpeake nothing of the gobs of the bodie, faring gluttonie and ficthlie pleasure killeth far moze than the fwo:0,

D.iu.

derate pleafures.

Cap. 14. Horo pleasure agre-

themselucs would not do. Howbeit to this we finord, or anie ordinarie licknes, or defect of nature. Dea, and Calen in his fecono boke De feanfinere, that it come not alwaics to valle, that a man periffeth for righteoufnes; nor vet that mine wrote, that Idleafure is formtime by it felfe contemplation both alwaics harme. But thele the cause of diffoluing the force and strength groffer and mirt pleafures, to oft as they erced which giurth life. And there have bene manie, idich have pelved by the ghost thorough to the meane, it cannot be but they do burt ; and to the burt is not to be accounted of both alike. much plcafure. But a if that all abuse of things o But this of lome is counted a hard matter, whether mult be another, fuch kind of immoderate pleas fures as thefe muft be otterlie fhunned, fæing by this meanes they cure not the boote, but on ercicoinglie ochrowit. I let valle the goods of

that these pleasures must be thunned, feeing thepleapleafure by it felfe is goo, & to be befired. Where fures which fore to audio this, they are wont to lay, that They mut be are not pleasures indeb, but onlie seme so to be; quineb be and although they feeme to yet that of wife men fures. they quant not to be accounted pleasures. Quen as those things are not faio to be white, which so

Cicero hia mordsas touching

the enils

of plea:

fures.

which rafe

thefe groffe and immoderate pleafures, all the kinds of good things belonging to man be be freied, is witten by Cicero in his boke called Hortenfius, which booke is loft; pet will 3 reberle his words as they be recited of Augustine in his fourth boke against Iulian the 14. chapter; But are those pleasures of the boose to be befired, inhich trulie and grauche are of Plato called the allurements and baits of cuils ? For what be firoicing (faith he) of helth, what octoming of the colour anothe booie, what foule loffe, what oil honour is there, that is not called and beought forthby pleasure : Cueric motion thereof, the greater it is, the more is it enimie buto philolo plice. For the pleafures of the booic cannot acree with anie great cogitation of the mind. For tho is he, that when he wieth the greatest pleasure he can, is able to awlie his mind to make an account, or to thinke of anie manner of thing ? But trio is fo bufattable a perfort that day and night. inithout anic intermillion of time will have his fenfes fo to be moned, as they be mourd in the chefest cleasures ? What man indued with a goo mind, had not rather that no pleaturs at all thuld be given be of nature. Thus much laid he. Cinder which fentence of his are copsehended the hurts, which are wont to be brought in through thefe pleafures of the bodie, which erced meafure. But thou wilt faie, that If this reason wereafforce, it will concerne pleafures which figure of contemplation, and also that which arifeth of tuft actions; bicaufe both the boote is hurt templation by to much flubic and contemplation; and that print acti = Socrates and also Arithdes perithed for their hoons boburt. neffic fake. Janfwere, that this was accident taily;bicaufe Socrates lighted among euili men. Agains, that the powers of the head, which do ferue buto cogitation, are fortunes ouermuch confumed. But fome wittie fellowe will replie. that this also is accidentall, as touching the pleafures of the bodie; which in berie bed bo as rife of those actions, which beffrote the boote, and our good things, which the berie pleafures by

the mind, fince nothing both more harme buto

wifoome, not anic thing more weaken the right

judgement of doing things, than these immo-

The reason which I have brought, that by

appeare buto bleare eies ; neither front or bitter. which those that are sicke do so affirme. But me thinks it thoulo not to be antivered; bicaute both Plato and Ariftotle pocall them pleatures. where bon the befinition before alledged both trulic agree buto them. Therefore would 3 rather face to the argument, that pleasure inbed is of his owne nature god, and to be belired, but not to be taken of all things: euen as we defire to fatifie hunger, yet not by euerie kind of meate. Just men also would become rich but pet not by enerie kind of gaine; we also befire health, but pet not by everie kind of medicine; and to the would have pleasures, but pet not those which arise of actions that be dishonest and filthie, and which do hurt the bodie, and all the god things which we have. But fixing this kind kind of of pleatures is both hurtfull, and to be thunned, pleatures how hameneth it that it is defired of to manie ? which burt Bicaufe pleafure in his owne nature hath fome and are to certeine diuine thing in it, and is befired of all be funned men. Howbeit it coms to palle, that fæing na ofmanie. ture in manie is not pet full perfect and confirs med, as in children, or elle ichen men be induco with naughtie and lewe habits of mine, as be drunkards and fletblie perfons, they be decciued, and feeke for pleafures where they ought not. Wherefore I maruell at Epicurus, which taketh his argument from chilozen, whole nature is not vet become full perfect, neither are they indued with any bertue, & therfore may eas filic be deceiued. Againe,it muft be confibered, that men do perpetuallie labour, and are wearicd with fundite erercifes; and therefore to be recreated and refreshed, they turne themselves to divers pleasures; and when they cannot have honest, pure, and simple pleasures, they will be fatilfied with those groffer and hurtfull pleafurcs. And men have a compounded nature, not fimplie one and bnmired; and thereof it coms, that they imbrace fundrie kinds of plea-

furcs. Somtimes they take those which belong

buto the mind, and sometime those which be of

the bodie : fince that they confift as well of the

eth with Felicitie. mind as of the bodie. Dea, and the bodie it felfe,

of Peter Martyr.

noho bt most incli= nen to the pleafures of the bo.

mbr thefe pleafures

bicaule it bath manie humous, and is indued with mante fenfes, therefore are we fomtimes moued to these pleasures, and sometimes to those, according as the humors fir them bu, or as the fundrie objects do fall into the fentes. But God, fince he is one and moft pure, he ens toteth one and the felfe-fame pure and eternall pleasure. But to those pleasures of the bobie they that

be pond, and melancholike men are most inclined. In them, while their flature is increaled, the humozs are diffurbed, and nature is ivearien and baled; and therefore do they flie buto pleafures, as buto a certeine medicine and recreation. Likewife both the melancholike hus moz difquiet and bere melancholike perfons. and fuffereth them not to reft ; fo as they being mearie, returne to pleasures, whereby they fomewhat reffore and erhiterate themselves. Therebpon it appereth, that nature, yea God himfelfe, Dio not onprofitablie giue onto manwere given kind thefe pleafures, that the immoberate ble by soo on of them might be anothed. For by them we lead the more commodious life, and we take more willinglic in hand the necestarie labours of life, and the prefernation of mankind, and are the more readilie healed of our bailte infirmities. Pozeouer, vong men, by certeine ho neff and moderate pleafures, are firred by buy to honest buties, and ercellent vertues; and by grafes they are terrified from finnes and wic-

keones. And Augustine addeth, that these bale Augustine. pleasures are certeine freps of god, and as it were a little thadowe of the nature of felicitie, and of the cheefe god, whereby we may be frirred by to an earnest befire thereof: therefore they be of force to awaken bs, wherein never, theles we are not to ffaie, but muffrather rife by buto better things. And that we thould not dwell in these things, God is so god, that he with these kinds of pleasures bath mingled manie bitter things.

mhat plea= fures are not to be auoibeb,

As touching those pure, binnirt, and no bo oilie pleatures, and which have no erceffe, let this be the propolition. They ought not to be refused, but fince they are of the better fort, they and why. drawe not a little niere buto the nature of the thefelt god : for they be befired; not for them felues, but for another thing. I faid that they draine neere to the nature of the chefeft god; bicaufe in perie beed, the cheefeft good is not in pleasure, no not of this kind: for that consisteth in the most perfect action, and unto it is pleas fure foined, as a perpetuall companion: where, fore it cannot be plucked from the chefelt god, to as it thould not be comprehended in the nas ture thereof. We verelie grant, that the fame is wither for of all men, tince there is none, but

befreeth both to live, and to line well. And as to line, is to worke; fo to line well, is to be occur pied in a berie goo action: therebuto then ercellent pleafure is joined, all men with for the fame . when they with for that whereof it is a perpetuall companion. But an ercellent action it cannot be, unleffe it be converfant about the most noble object a thereof as of a fountaine our perfection dependeth. Wilhich that it may enibentlie be perceined, we muft biterftand, that we are made perfect by a most ercellent object, as by the efficient cause, thereby our mindand will is carried, or is allured buto it. Againe, we are made perfect through pleature, which is an affect and qualitic, that is inffilled into our mind . But it is called into boubt by Ebether fome, thether pleasure must be wither for the pleasure life fake, p: life for pleafure fake. Anoto omit life for those things which may be said on the other pleasure part, that which to me fameth god . I thus fet is to bee bowne ; Plealute is belired for the life fake, not wifeb. the life for pleasures lake; bicause pleasure heres of arifeth, that the action acreeth with nature. and this we both fiele and knowe. Wherefore that about all is to be will co, to the intent that the action may be counted most perfect. Det ther is anie man ignorant, that perfection is infittited for that thing lake, which both make it perfect, especialite ithen in his owne nature it hath no fabilitie. And all men fee, that meate it felfe is better than the fauce thereof.

Cap.14.

10 Mut how those things, which Aristorle bein thow arts geth, do agree with the holie feriptures, we may notice optically easilie perceive. First he faith, that this optinion, eth with as tourning the groffer fort of pleasures, is the the feripopinion of manie, and that of the bulgar fort of tures. men. Tuhich also Chill taught, aftirming that the wate of perdition is large, and manie do go Matt,, 13, that wate. De abouth mozecuer, that they which tudge this, are poelnotates, that is, most but: bentome. And in Elaie we knowe, that it was fait to wicket Ahaz ; Is it a finall matter vnto Efaic.7, 14, you to be greeuous vnto men? Aristotle calleth them bond flaues. And the Lord faid; He that John.8, 14. doth finne, is the feruant of finne. Alfo Peter fait ; Eueric man is his feruant, of whom he is 2. Pet.2, 19. ouercome. Aristotle faith, that they chose a beatflie life. And we hauett in the Dfalmes; Man, when he should be in honour, is compa- Pfal 48. 18. red vnto the brute beafts, and is made like vnto them. Alfo Icremie; Eueric man neigheth at his Icrem. 5, 8, neighbours wife. And againe in the plalme ; Be ye not like horsse and mule, in whom there is no Pfal. 32, 10, understanding. They which so thinks (saith the philosopher) do defend themselves by the authoritie of princes, which line after the maner of Sardanapalus. Reither both this bifagre with

the holie feriptures, wherein we read, that fuch

in a maner were the people, as were the kings

the plea= fures that

Part.I. Pag.140.

The Common places Ofea. 4,9. whom they had. And in Ofea me reade; Such people, fuch prieft. In the Prouerbs, the 29. thapter; When the wicked shall beare rule, transgression shall be multiplied. And in the Matt. 2,3. Cofpels as touching Herod, ithen the wife men came to Ierufalem, we find that not onlie hee himscife was troubled, but also the whole citie with him. Lafflie, it is concluded, that in thefe groffer fost of pleafures cannot be repoled the the feft good. Which also the Apostle confirmeth 1.Cor.6, 13, to the Counthians, Meate for the bellie, and the

bellie for meate, God shall destroie both the one and the other. And Chaift himfelfe fpeaking of Matt. 22,30. the pleasure of procreation; In the regeneration they neither marrie wives, nor are married, but

they shall be like vnto the angels.

11 Ariffotle disputing pet further of pleasure That pleas faith, that the fame mult not be counted france fure is not from felicitie, and fo prometh it, bicaule it is of strangefrom those kind of good things, which belong buto the mind, buleffe we will fair, that fromes, frocks, a mettalles rejoice and be glad. Let be firtt de clare his generall fentence; That is pleafant to cueric man, wherebotto be is faid to be and there of is named beffrous. Dereby Arifforle meant, that pleasure seemeth to be of those kind of things, which have relation one to another. Ano it is no maruell, for those things which be fluet, must of necessitie be sweet to some booie. But what he is, to whome pleasure is referred, is declared by affection, while he faith; A houffe, a thew, full things, and bertues do belight those men, which have ben befrous of hordes, the wes, a wift thing, and of vertues. The maner of all Spillogifmes is , that first thould be brought forth the cause in generall, anothen it is wont to be awlice but o that thing therof it is spoken. Soin this matter, the generall cause is let fouth for ithich anie thing is pleafant and fweet buto anic man; namelie, for bicaufe he loueth it. This generall cause is here restreined buto him that is happie, bicaufe he is a louer of honet and good actions, therebyon of necellitie it followeth, that he is berie much belighted with

> 1 b2 the confirmation of that generall cause. he bleth bivers and manifold eramples; and first, he alleageth the pleasure that men have in riging of horffes, therewith, how fondie and carnefflic fome men are otherwhile belighten. the pong man Strepfiades in Ariftophanes both tellifie. De bringeth forth them allo, which are defirous to behold theires, buto thome we may abor those, which give their mind to philosophie, wine, and monie ; all which men (we fee) are inonderfullie belighted, when at anie time they enioic their octives. By thefe examples the fourme of the argument, which the Logicians call Induction , being the maioz propolition,

which comprehendeth the generall cause, is plainelie confirmed and theineb, which is fraitmaje applied to the matter in hand, whereas he faith, that The like reason is to be had of those causes that are of a full thing, and of good activ one, and are referred to god and happie men, to init, that those things be loued of them, and that they rejoice not a little in them. Thereof it plainelie commeth, that bletted and good men, if they either fee or heare ante to live well and honefflie, they take great pleasure therein : but mithout boubt much moze, while they themfelues erercife themselves in full, goo, and bonest actions. By these things we now underfand, that the life of hamie men is not fewered from pleasure; and we fee, that they did not bt terlie frais from the right wate, which toined themselves unto this felicitie.

Cap.14.

How pleasure agre-

12 But the queftion is, ichether all pleafures whether all have fellowthip with felicitie, and if that all have pleasures not, as it thould feme the mult affirme, then, have felow what vleature thall we toine therewith. To this licitic. we answere by distinction. Some things are pleafant in their ofone nature, and by themfetues; but forme haue it not of their owne propertie to belight, but taketh belight by a cer, teine corruption or bicioulnes of him that is caught therewith. Willebome, bertues, honest actions, remembrance of god beds, prubent government of things, finding out of profitable counsels boarine contemplation and such like, are pelightfull even of their owne goones, which if other whiles they be not like of fome, that hap neth through their owne bulkilfulnes and rude nes. But on the other fide, immoderate wine. gozgeous lights, furfetings and lufts, are not in their owne nature pleasant and sweete, but do onche belight them which of themselves bee caught by fuch things. It is the common fort, which hunt after things not pleasant in their nime nature, which things are divers and in fundate foat, & those repugnant one to another. Do man boubteth , but that there is a great number of pleasures of the common fort; for there be manie minos, and euerie one hath his owne belight, which certeinlie is then not law full, when it palleth his bounds, and when it do trineth men to much therein, or both ffir op and disquet their minds. These, and other pleafures of the lenfes, if they hold themselves with in their bounds and limits, and do not valle them, are both naturall, and by right cannot be

conbemmeb. And what contrarietie there is of pleasures whe conbetweene the bulgar fort, Euftratius thus thew trariette of cth: Dne is belighted with falt meate, another pleafures with fweet, one with brinke fomethat bitter, betweent another with lower, which talks be one contrarie the vulget to another, and cannot be han tooffber in one to another, and cannot be had togither in one

eth with Felicitie. Part.1: and the lame thing. But here a man map late,

that this allo may be force among the pleafures thich ye call naturall; fome are delighted in the mathematicall friences, others in the knows ledge of naturall things, fome in logicke, others onlie in prubent actions.

Enherefore lince there is a varietie as well here as there, this difference of contrarietie after that manner interpreted, feemes notto put a diffination betweene pleafures, feing it is found slike on both parts. Unleffe thou wilt fair, there is a great varietie & multitube of bulgar pleatures, which are contraries ; as finet and fower . harth and milo are one repugnant to another; which contrarietic is not in the honet pleatures that we have now recited . For the mathematical friences are not against the knowledge of naturall things ; noz logicke & gainst privence. But the difference is more trulic beclared, if the marke the repugnancie in the ametite of one & the felfe-fame man : for enen he that velighted in a thing, fraightwate hateth the fame; and he that defired meate, ooth by and by loath it. Therbyon Terence laid : In love are all these faults, inturies, suspicions of enimitie, fruce, war, and peace againe. Bere we fix a contrartette of things among themfelues, and against the mind. But those things are pleasant indeed, ithere with the lowers of honeffic are delighted : for they which give credit to reason, and not to the lenfes, take counsell of the better judge. Thou thalt mozeouer perceine those to be constant, and of one mind; and that the right things which once liked them, will nener millike them : neither ow they fuffer the true opinion to be wong from them. Againe, they face all one thing with men of their owne profession: for lo manie as be louers of honestie, allow the felfe-same vertues, and the same

mow thele things con bolic feriptures to concurre with Aristotle, that

verfear.

curre with Paule erhoated the goodie, as being hamie men, to true and perfect gladnes, when he wrote; Reioile in the Lord alwaics, and againe I faie re-Phili. 4, 4. ioife. Allo in the 21 chapter of the Pouerbs; The just man delighteth to do judgement. And David both manic times ffir by the iuft and godie to gladnes, and retoiling. And fo true is this opinion, that even those god actions, which by the fende of nature, and inderment of the common fort ferme to be repelled, do belight hapie men. And therefore we read that the Apolites went awaie merie and reloiling from the light of the councell, bicause they were Ads. 5, 41, counted inouthie of rebules for the name of Chaiff. And we knowe, that not onlie mante chillians luffered beath with a toifull mind for

the testimonie of their faith, but that manie

13 Finallie, this have we learned out of the

Ethnites allo, with great toic and therefulnes, gave their life for the libertie of their countrie.

Of Honour, that it is not the cheefest good; but wherein it concur-reth with it, and wherein not.

14 Powthat we have difunted of pleasures, it followeth that we weake of honours ; and for good caufe are thefe toined togither, feeing both of them do accompanie actions, though after a bitters maner. Ho: feing that action agreeth with nature, and that we marke it, t are made glad with pleafure; cuen to thole actions, when they thall be good, and fuft, and honeft, honour is joined. And that it may be made the plainer, which we treat of ; I will speake somewhat of the nature of honour, and of those things which belong buto the fame. And first of all we will fet fouth the definition thereof. Ariftotle in his The befinis firft bothe of Khetoniks, will have it to be a fig: tion of hos nifieng of the opinion, which is had of a mans nour. honeffic, and that confifteth of outloard fignes. To make this definition perfea, I thinke god to appetherebuto the cause of the end, which fince I cannot praire from the philosophers, I will boroive of our divinitie . Whe therefore tes fifie by manifelt fignes, that we intoge well of honelf men', to the intent that God, the authour of all fuffice and goones, may be honoured in them : feconolie, that the authoritie and eram ple of them may profit others. Dow bo we comprehend all the causes of honour. The forme is the fignification, beclaration, and teffino of honour. nie of our opinion touching goo men. The effi cient cause is touched, when we added thereto, the mans honeffie: for by it are men firred bp to judge well. But the matter hall be in all thole fignes, whereby we give a testimonic to god and fuff men. And thefe things, fince thep be manifold, are mentioned in the boke of lahe tonks now alleoged ; namelie , monuments, images, gouernement, berles, lepulchies, a lining of the publike treasurie, gifts; and we map an thereto, the bicourring of our head, the giving of place, and riling by to our betters, tc.

And as all thefe things are manie in num ber, fo must we appoint as manie parts, forms, or kinds of honour. And the difference of them is in refpect of the matter of them. And we have alfo added the ends that this tellimonic of ours may redound buto God, and that by our hos nours we map make the goo cramples of full men to be the moze famous; or elle that on to them which behave themselves well, there may be given an authoritie, and that thereby manie others may be holpen. From the lente

ucn?

of glopie.

of glozie.

of this definition bid Augustine not much bas Augustins rie, the faith, that Glorie is a lungement of men, which have a good opinion of other men. Herebuto ine have appea certeine outward testimonies of this judgement, and have expres led unto what men thole teffimonies must be quen: that is to init, buto boneft men, and to those which owner themselves aright. But this is wanting as well in Ariftode, as in Augustine, who thould be those, that thould signific their opinion. Certeinlie, those ought to be (as we as ther out of the first boke of Ethiks) wife men, and furh as do knowe be well. Quintilian pet more breffie, and in a certeine compendious Quintilians maner hath thus erpounded the matter; Blone (faith he) is the praise of god men consenting in one: where that word of and men may be iois ned both to them that are praised, and to them that ow praise : for it behougth them both to be goo. Which to make more plaine, we will thus biutochonours ; fo that fome of them we make to be offmall importance, and but overthadow co, which all, onelic are railed by a brute of the people : and thele, fince they proceed not of a found indgement, are neither firme, not pet paloed buto them, to whom they ought to be giuen. Butothers (as lato Quincilian) proceed of the concent of and men; wherefore they be found, and goo men onelie are honoured with them. But we have experience, that those for mer are folight and inconfrant, as thou maift fe that well-nere in one baie, some are both iw fifico, and condemned of the people : wherefore

It bether honour be nour, or of him that is bonoured.

he that likened this kind of god to a glaffe, bicause it is perie buttle and fraile, fraied not much from the truth. 15 But now there rifeth a question, Whether honour (to weake of the same which is sincere his that at and constant) be the god of him that both give ueth the ho= the honour, or of him to whom the honour is gi tion ? This bid Seneca bandle in his 102 epiffle to Lucillus. Taffirme it to be the and of them both. TClithout boubt it is his that is the prailer, ficing that his action is tuft and right. Deither thinke I it doubtfull, that eneric god action is his ond, whole action it is. Furthermore, fince he, toho is honoured, hath in himfelfe honeffie, fuffice, and godnes, whereby both god and wife men are allured and proposed to commend him; therefore is his goo also called honour: for he hath the beginning and cause thereof in himfelfe. Dozcover, he himfelfe reapeth fruit of that honour, when his authoritie increaseth, and be is made the abler to perfuade others, what thall bell become them, and the better to reteine them in their dutie. Thirdlie, also it is his god for this cause, that while be perceiveth and, honeff, and thankfull indges, to indge rightlie of those things which he hath perie well done, he

greatlie reinifeth. Witherefore I have theinen the reason into I more, that honour is the amb. as well of him that is praised, as of him that praileth. And vet for this cause am I not contrarie to Ariftorle, which faith, that the fameis in him which both the honour, not in him which reresueth the honour : bicaule he (as it is now brought in the definition) faith, that honour is a figurifience of a mans opinion and mind : and therefore he inducth rightlie, feeing as well the opinion as fignification thereof proceed from him that honoureth and reft on him as on a certeine foundation and matter Inbied therebuto. But pet I have respect to the original, there boon this opinion was raised, and this judge ment is firred by in the minds of the wife; and mozeoner. I note the fruits of this opinion, and I fee all these things to be in the man that is praised, that is to fate, a greater authoritie & gladnes. Deither bath this my definition onlie place in honours . but it must be no other inite effect med of the lawfull judgement of a judge, and of a just fentence, when he pronounceth the laine. For these are the proper and things of him. which ther with all turne to his good, on whole lide the matter is judged. And no otherwise should we face of infrice; the fame without boubt is his good that is just, but it is also good buto him, to thom, by the fame inflice, that which is pue is rendered and paid. Row by thele eramples it plainlie appereth, how honour is a certeine god thing, perteining as well buto bim which is had in elfimation, as but o bim which did give the fame.

They doubt in like maner, whether the tell's whether monic of one honest and wife man be sufficient one good onto true and perfect honour; or rather that a many tentimonie bt fignification from manic is not required. I fufficient thinke it may be faid, that according to the nat unto perture of true and fincere honour, the tellimonie feet bo= of one wife and good man, and who knoweth be nour. well is fufficient : bicaufe in one which is of this fort, we have all others like buto him : for there is one mouth and one judgement of all inite and god men . Dowbeit, to this end, that the erams ple may be made manifest, and that the authoris tie may growe and be confirmed to him that is vailed, the tellimonie of one man is not of force: bicaule a berie great furtherance hereto is fame and god name, jobich things bor require the tes filmonies of manie . Row must this be feene, whether whether at anie time honour be feuered from honour be bertues and inft beds. Some lay it is, and fome alwaits lay it is not. Certeinlie the moze common opi influenti nion among the learned is, that honour folloing eth bertue, as a Chapolive followeth the bodie. which fimilitude in my inogement, erpoundeth the auction. The Chaooine accompanieth the bodie, but pet not alivaies after one maner ; fome

time it goeth before, fometime it is boon one fide, and goeth together, but sometime it follo. weth after : fo the vertue of fome men is had in honour, fraitivate after the beginning; of o thers it is not regarded, till it be increaft and made perfect. Finallie, thou maift lie fome, which are not honoured, till they be quite gone: for then are men wont other while to perceine, though ouer-late, how great a goo they have forgon. Which we knowe happened in old time to the products and aposities, and also in our times to manie molt inft pances, good paffors, and godie preathers. While there were plentie of them, they were contemned ; but when they were now taken awate, then bid they fir by an incredible defire of them. Therefore hos nour both accompanie vertue, but not alwaies in the fame fen : fomtime befoze, other while togither, and oftentimes after. And befibes this, the testimonie and fignification of wife men is never wanting buto true bertue, and full actions, except there be a want of the wife, and fuch as have frene and knowne thefe

16 Powat the length let us come nerer

me, whether the defire of honour thould be ac-

things. Shall we not commend honour læina

ing God promifeth it buto them that be his.

a that not felome; They that glorific mc(faith

to the matter, and confider ve togither with whether there thould of honour in counted among god things, or among entil good or it is planted in bs by God and by nature ; fee euill men.

things.

1.King.2,30 bc) I will glorific them? And The elders are by Paule pronounced worthie of double honour. And therefore it fæmes, that God planted this 1.Tim.5,17 pefire in mens minos, that we might be more and more firred by to live well and infflie. Acither is that common proverbe rathlie to be rejected ; Honour nourisheth arts. Againe Vertue comended increaseth. Dozeouer, there is none which bath but a fparke of goodlines can benie, but that all our works muft be fo order red, as they may be allowed both of God and of men; namelie that men, by the fæing of them. thould (as mete it is) glouffie Boo. Wherefore fixing honour, for the things that be well done fraieth not in bs, but redoundeth bnto Bod himfelfe, how manie focuer be defirous of his glorie, as we ought all to be, we may, at the leaff-wife for this caufe, befire honour. Duer sons come this, who ought not to with, but that all the betheen thould not faile of dwing their dutie manbe. mentg. and office: Herclie this hath God commanded when we all men, that they thould honour their parents, bonos anie man toon and by the fame reason the magistrats. And by thiethertof, Paule he commandeth ; In giving honour go

Timothic the fift mapter; Honour widowes,

which be widowes indeed. In the first of Pe-

Rom. 12,10. one before an other. Alfo in the first epittle to verfe.i7.

ter, the fecono thapter; Honour all men, loue brotherlie fellowship. And of Epaphroditus he fait in the epiffle to the Philipians ; And fuch Philipary, as he is haue ye in honour. South places as thefe be I may bring mante; but fæing thefe be fufficient, it aweareth that when anie man hath honour given him, that is worthie of it, the commandements of God are obeieb. Which thing that it may be done, ought not they which be honest, and behave themselves well, comment it and be glad of it, and also with that it may be bone ? Whic do we prate ; Letthy will be doone in earth, as it is in hea-

Dereunto abor, that in giving honour buto an honou. god men, we fhall obteine rewards and bene ring of the fits; That thou maift (faith God) live long vp- good, we on the earth. And on the other five, in contempositions, and ning of them, they procure defirmation to them by contemfelues, as the dillozen which berived the prothet ning, pu-Elizaus were rent in funder of beares. Which niffments. freing it is thus, he loueth not his neighbour, Exo.20, 12, which defireth not that he may audio thefe pus nishments, and obteine these commodities and remards. Wherefore even as with the god favour of God ive may with for one honours; to are we beinen to the very fame thing by that that itie wher with we ought to love our neighbour. And this both David berte well confirme in the 15. Plalme, when he frake of him which thoulo owell in the house of Boo, and in the cucrlafting habitation, among other his bertues this he reckoneth; He that is lowlie in his owne cics, & glorifieth them that feare God. Therefore fince without controvertie, eternall life is to be withen buto our neighbours; this is to be wiffed for with moft arbent maiers: that the godlie, and those which feare God may be had in honour: which is this kind of honour, namelie to have them in estimation, to be bes lighted with their companie, to maintaine their god name, and cherfullie to relieue their necedities; all which things, fince they be fo coldie done in thefe dates, they which be god, lie cannot chose but earnessie forrowe, and with that at the length it may be bone euch as Goo hath commanded. Augustine in his Soliloquis the first boke, and eleventh chapter jungeth, that lines of honours authoritie both increase, and that authoritie buth much further to mouce men onto honeffie and to brine men as well buto true opinions, as buto holines of life, therefore honours are to be defired. Dea. T for their fakes, thom we ought by our minifes rie to helpe ; if we le our authoritie to be belpis feb, we ought for just a honest causes to befeno the fame, leaft in berie beb it become buppoff table. To this belongeth that which Paul wrote

unto Timothie; Let no man despise thy youth. 1.Tim.t,ta. And

them that Doo mell.

wherein bo. And when we do well it both not a little further to the confirming of be, if we have the commendation of god men. Hoz even as twe are in a maner all troubled with the difeate of felfe-lone, ive are eafilie beceived in affaires & actions; and those things which we do least commendablie, we make most account of them. And bicause this both not selbome happen, it causes the more ignorant fort to become moze boubtfull and ambiguous in their boing, buto the which men, honor, praile, and approbation would be much god, if by outward fignes the same were perioed : for by these things their mind and indocement is establithen. But those which be not poubtfull, nav rather be affured, that those things which they do, beright, when they are abouned by wife and god men with a tulk kind of bonoz, they cannot chose but ercéedinglie rejoise and be glad in themselves, that they have gotten so god and tuft indices wherfore honors on also profit these men. Beither bothele things, which we have Caid, differ from the opinion of Aristotle. For al beit he benie honoz to be the cheefest god, pet both he not crclude it from the number of god things. Touching those things, which I have fooken of firme and verted honoz, there is no thing to agreeable, as that that thall be the chee felf, which the faithfull in the laft daie of indees the Daic of ment thall have of Chaift, when he thall face bro fungement thall haue to them; Come yee bleffed of my father, &c. #02 the cheefeft that praise thall proceed from the most wife more, to whome all inflice is bell knowne, neither can our doings anie waie be hidden from

17 Wilherefoze I thinke it is now fufficient lie concluded, and made awarant, that the moberate befire of honozs is not to be blamed : vet bicaule manie do lone ouer-reach themselues berrin, and that the place is litwerie, therefore mult we occlare some things, which we ought to take her of, least in feeking for bertue, we Chamefullic fall into vices. To this must we haue a speciall regard, that even Aristotle bes ing an Ethnike falve, that we befire not honoz Athat honor for italelie: for this were of a meane goo . to make the principall goo, and to entote thole things which we ought but to ble. Let the fame befire therefore tend both to the glorie of God, and to the coifieng of our brethren. Bert of all let be beware, that we take not to much care for honor: for to would the mind be fone disquimult not be eteb, which when manie, who were accounted too carefull civill, bib not avoid , they with the belire of praise became in a manner mad. We knowe

with that a furte Alexander of Macedonia was

carried in a manner through the world feeking

glorie without measure and reason, who at

Length was brought to that valle, as he thought

that there were other worlds to be conquered belides this; Dne woold fufficeth not for your Pellaus. With the berie which difeate, Iulius Cafar being infected, fet opon his countrie. and raffile violated the lawes and libertie thereof. So then let this delire be moderate. and let it be bounded within certains and just limits. And in receiving of honous, let be follow Augustines counsell: Beither receive thou (faith he) all that is offered, not pet refule thou all: for he that rejecteth all the honor, which is verlies buto bim, for the things that he bath rightlie and perie mell done feemes as it were to suppelle the gifts of God, and that he would not have them acknowledged, which in verie beed is against true godlines. And on the other fine, he that imbraceth whatfoeuer is offered him, both manie times valle the limits of mos

And herewithall must heed be taken, that the kind of honoz, which is brought, be not greater That the than the dignitie of men can fulfaine; which arratte than when it hameneth , must not be abidden : for the worth thereat is Bod angrie, and both feuearelie nes of the take bengeance for his bonors blurged by perion. men. Herod was most or enoughe punished, then the people cried but bim with boices Acts. 12, 13. not fit for a man, but fuch as were met for Bob. And for the fame fault is Domitian Nero. and manie other most insolent Emperours infilie condemmed, which would not be wore thimen as minces, but as Gon. Tholethings which belong to God, let them be renozed buto God; and let god men receive humane honozs rightlie and moderatelie when they be offered. Alfo, let there be kept a full and right meafure in obtaining of honozs. There is onlie one wate The right and meane commended, and that is by well maie to bringing of things to effect, which the Grecians come by be call * xorrebaucera, which things hppocrits do nots. counterfet, and while by outward fignes they * That is the indenour to declare themselues godie and ho fair, bertulie, they be had in estimation of the people. But ous actions. of them Chiff fait ; They have received their Matth.6.1, reward. And there be others, which are carried to far forth, as they brie honors, which vice inithout boubt is condemned by all suft laines. and of the Latins it is called Ambitus, that is, Ambition. Ambition: for it is a most vile thing to crave the peoples boices by great gifts. Decrof in the digefts Adlegem Iuliam, de ambitu, are mante things ertant. Those which were connicted. inere condemned of infamie, and also in a vaiment of monie. And the punishments of this fault mere manie times in the commonweale of Rome increased; for the fault bib arowe on without measure. Dea, and the ecclesiasticall Canons bid imitate the Momane laives. And bicanfe this tice grew mightilie in the church.

Part.I. Of Honour. and at this date reigneth eneric-there, manie

not grant their owne places, or places of the church, for a perclie rent. They that fell cecles fiafticall digmities, followe Gehezi the fernant of Helizaus, and they which bute them, are like unto Simon Magus. Brither is only monie but mords, a cueric kind offiatterie, if they be done onlie buto that end, to obteine ecclefiafficall bonous , to be effermed as a price. And the fathers oid to perfecute this vice, as against those that commit Simonie, they admitted anie fort of accusers, even those that were infamous, dil honest persons, a harlots, and suth other fort of men, which is not luffered in the complaint of other crimes. Lafflie, muft be regarded that we vie honors well when they be gotten, which I

mois gotten therefore speake, bicause we may see some euerie-inhere, which abuse them, to obteine power p(co. to compatieriches, and follow pleatures, buto

18 Thefe things we thought goo to be recited, as touching them which receive honous; of them that now must we speake a few words of them, boo gincho whole part is to veel honor onto others: for thefe alfo mult be admonished, bicaufe herein men may fin dinerflic and manifoldlic. I fin: pose there is none that boubteth, but they bo greatic erve, which denic tult and meet honors to them, that well and rightlie behaue them: felues, and pet we fee that there be manie fuch as denie this. And those men are a creat deale worlde than these, which in the fread of giving honoz, do hate them, do diminify their deferts, be disquieted and graucd, if they thall fe anic thing go well with them : thefe men without boubt are to be accounted briuft, and most but gratefull. Some indeed there be, which franke lie inough do honour god men, but this ther do to reave in like maner fome benefit, fauour, or helpe of them: and thele valle not much of the well doings of honest men, but onlie sæke their oinne god; itherefore they rather fell their honoz, than make it a reward of vertues. Againe twe have knowne others, which are readie inough to give honors but o honelf men, but in dwing thereof, ble a pernerle indgement; for those goo things which they ought to regard, they negled , and ow greatlie effeme those things which be of leffe value. If a man bo well ouer-lechis church, bring found boarine, line godlie, and theweth cuerie-where god eramples, in this respect they make small account of him ; but if the fame man give craftie

and expert counfell to increase wealth, or thew fome unknowne thing in hutbandate, or in phys fiche, then they have him in admiration, and with praifes ertoll him to heaven. There be also those which do flatter, and which abome even foule vices with the names of vertues. Allo, there be forme, which in giving of homoes keepe no meane, but either they give them fraring lic, or elfe more than they flould. 19 Allthelethings, which I hauerchearled, mom thele

muft be biligentlie taken heeb of ; which fince I thinks a= haue largelie enough occlared , now remaineth gree with that we thew how the boarine of Aristotle as the holie greeth with the holic feriptures, or elle differeth feriptures, from them. Indied when he faith, that honour is not the chefell god he bifagreth not anie thing from the holie fcriptures : for the chefelt god cannot be defired more than is mete; but in withing for honours we must tenmer our befire. I would not have you (faith the Lord to his apo ffles)be called Rabbi, or mailters, or fathers; but Matth. 23,8, rather regard this, that we ferue one another, and that with a lowelie and moderate mind. 150 fives this, our fautour would not fuffer his to be defrauded of the chefelf god, feing he came purposclic to make be happie. But he setteth be puen in a maner bito rebukes, and he forethem Mar. 6, & ro ed that his children thould have contumelies John. 16. Done buto them, whom he comforteth by his Mark.13. owne erample; Who abased himselfe, and ta- Phil. 2,7. king vpon him the forme of a feruant, was made obedient euen to the death of the crosse. And whereas it is affirmed, that our chefest good thould be firme, proper, and not cafe to be remoued, it maketh with that which Paule faith; that therefore our faluation and inflification both confilt of grace and faith, but not of Rom4, 16. works, that the promife map be firme. That ho nours may lone be taken awate, the holie ferinturcs botefifie : for Chrift fait ; that No pro- Matt. 13.67. phet is without honour, faue in his owne coun- Marke, 6, 4. trie. And ine fee that the faints, hauing honour manie-times bone bnto them, are within a thile after accused & caught buto punishment. And finallie, the holie fcriptures teach, that ho nour is of the kind of those goo things, which are referred to fome other thing : bicaufe the Lord fait ; Let others fee your good works, and glori- Matth. 5,16. fie your father. Where we lee, that glosie and honour ought not to reft onelie in be; but muft be referred buto biuine honours and prailes.

Of certeine good things attending vp-on Felicitie; namelie, riches, beautie, nobilitie, and fuch like: and how far men may vse them vvithout hinderance pnto Felicitie.

20 In the octinition of Felicitic, action of the

That the faithfull in

for it felfe. fake muft not be beli= ern.

lawes were becreed, which are in the first cause. queff. 1. throughout the whole question; and in the fift bake of the vecretals, in the title De Simonia, & in another title, that the prelats flould Simonie. 4.King-4,12

all which things they make the waie calle to themselnes by dignities and honors, as well civill as eccletiatticall.

Pag.146. A diffinctia mind was the generall word buter which it was contained; which verie well agreeth with the

The noods

old writers, who divided and things into thee parts, and among those things gave the princiof the mind, pall and cheefe place buto the goos of the mind. Coherefore, feing felicitie is the chefeft goo, it is well afficient to belong onto the actions of the mind. That fame diffinction of good things, plocoded from the Academikes, and before them from Socrates, as it may appere in Platos fift boke De legibus: albeit afterward followed the Stoikes, which onclie made one kind of god things; though Arifforde made no mention of them, bicaufe they flourished after his time. The gods of the mind are diffinguished; for either tion of the they are referred to that which is to be bingers frod, or to that which is to be defired: buto the former part are referred tharpenes of toit,

quicknes of fpirit, fpedinelle of perceining, fall

holding in the memorie, probence, infedome.

and also knowledges and right opinions : but

as for the will and befire, all the morall pertues

do acome. The goos of the booic are diffinguis

The goat thuggof the bobie Diffingui. fijed.

A diffine=

goods of

the mind.

fired; for fome of them are dispersed outer all the bodic, as health, fireigth, and beautie: for thefe fettle not in one part of the bodie, but generallie in the whole. But there be other things which are proper buto fome of the members : name lie, fluift running, buto the feete: to the hands Arength in holding faft, in beiting in, in beate ing to ano in calling from : polubilitie or readines bnto the tong, and to all the lenfes. Dut ward god things are diffributed into freends. good things nobilitie, honours, riches, and fuch like. But Diffingut. whic the goos of the mind have the first place, manicreatons may be brought; but nom if finall be fufficient to faie, that in and right those are the better properties, which are of a better matter that is fubied. But the arous ment of Ariftotle may thus be gathered; Those be the chefest good things, which belong to felt

Arefolution citic; But the good of the mind be the chefeft : Justile therefore are they comprehended in the befinition of bleffednes. Wiherefore, fince the actions of the mind obtains the first place as mong the and things thereof, they are rightlie let delone to be the generall word, bnoer which

felicitic is conteined.

Danie there were and those not of the bulgar fort, which held riches in estimation, as the chee felt and; and therefore Ariftotle for two causes from felici= remoued those things from felicitie, the first is, for that they belong onto violence; for that which is violent, hath no refree of felicitie. But that the policilion and obtaining of riches is a violent thing, ble and experience both teach bs ; for there is none that can get great and abundant ridies, or can long hepe them, buleffe

there be a violence, and that no fmall biolence

bled. Another reason is , bicause they tend to profit, and are referred to another thing; wherefore the fate of them is fermic. Hor we have them to this end, that they may helpe us to o ther things which we befire : neither mould a nie man esteme them the value of an heare. unlesse he knew them to be presidable unto those things that he would have. And how frange this is from the nature of the chefe goo, all they are not ignozant, which knows that the fame thould be befired for it felfe fake. Merie much therefore are they deceived, which have riches in the greatest honoz, bicause they be profitable onto all things. This if Midas had fet before his cies, he would not have so apiden himselfe to the fluore of heaping by riches, that he was infilie called xevoquaris, that is, even xevoquamad for the defire of gold. Acither is he alone vac. among princes and kings to be reprouce, for ing now the greatest part of them is infected buth this bice, this nevertheles might have bin aomonished, not onlie by these two reasons of Ariftorle, but by manie other reafons, to fet bolone some moderation of their defire. For it measons is without reason, so greatlie to efficine that why riches kind of god, which is externall, and in a man, be not the ner perteineth nothing to the mind but is one lie reckoned among the infiruments, whereby men are holven to do those things which they have purpoled. Allo, this kind of good both be fot men, if it happen boon them that be builde: they be berie carefull to atteine buto riches, but have no care of their children, to whome they thall leave them; noz pet of themselves. who thould ble them. They are like buto him. which would have manie thoes, and in the meane time went barefote . Before this, the nature of riches is boubtfull, in to much as they ferue no leffe to the accomplishing of lewo befires and wickeones, than of honest and inst

Dozeouer, if vertue be therefoze not the chees fest god, bicause it may be with them which be allepe, and which be in miferie, whom no man tubging prubentlie would call hamie how thall felicitic be attributed buto riches, fixing they be oftentimes volletted of most miserable men; yea rather, of them which be monffers and monderments of the morlo, who hate all honeff arts and all bertues . Unto bonour it is denied, and that iufflie, that it foould not be accounted bleffednes; bicause it is not in their power which be had in honour. Tahich if we thall affirme, no boubt but we may tudge the fame of riches ; feing the polleffion of them is lubled to infinit perils ; they are gotten and loft well-nere in an houre. Dne man boaffed of erceding great rides, which his thips had brought onto him : another bea-

ring him, answered, that he made no account of gods which hong on gables and winds. And that they be not the chefe goo inded, it feems they perie well knew, which termed riches a gilted felicitie. Indeed I benie not, but that riches be goo; but that they be the cheefelf goo,

that we denie . That they be biolent, are refer ne mater ches be vio. red to another thing, the holic feriptures in one moro tellifie; Make ye freends of vnrighteous Luke. 16, 9. Mammon. That they do hurt the unwife, it is 1.Tim. 6,20. fait : The root of all cuils is couctoufnes; They which will become rich fall into fnares & tentation,&c. And as for the inconffancie of them. [Paule faith to Timothies] Command that they Lukit, 30.

from thee. Finallie, they are a hinderance buto

fait This night will they fetch awaie thy foule

things.

men, as in the golpell; And the young man be-Matt.19,21. ing rich, went his waies : fo as they be goo

things, but yet in their owne begree. Certainlie this word (UMTAPGAGHEANSOI, that is , do comprehend, must be diligentlie confidered of; for we calille understand there helong not by that the elder fathers thought not that the to the na-

ture offeli. abundance of outward gods belonged to the nature of felicitie : but onlie called the fame a thing added for a helpe. Kithes make not the nature of felicitie, they are not placed in the de finition therof, they are not counted among the goos of the mind; wherein it is faid, that felicitie thefelie franceth. To what end are they thene First they are therfore added, to the intent they may further manic actions of an hapic man; for neither a liberall man, noza man of valiant

felfe to contemplation; bicaufe with his trauell he must proute for his bailte suffenance. 21 But fome ow not allow of it, that fo erlicitic haue cellent a thing as felicitic is, thould have need inferioue

need of the of gods far inferiour buto it:howbeit this knot is budone by our diffination. In it felfe and of his olune nature it hath no need of them : for if in it felfe it thould have need of thefe things, nothing might be happie, unleffe it abounded with these things; which must not be granted, fixing God and the angels are bleffed without the fmall helpe of thefe goos. This pore lacke, which is of a corruptible and mortall man, is tomed to this felicitie. Guen as our power of understanding is not able, by consideration, to dw anie thing at all, without the fenfes and fi militudes which we contemplate: which in be-

courage, not be that is bonourable can do anie

thing of their owne bertue; if they want monie,

if they lacke flore of things, and finallic if they

be needic and pope. And moreover, without ri-

thes, a happie man not onlie cannot helpe ano

ther man, but can be at no leifure to give him

mife, neither God nor angels thould under frand ance thing without fenfes and imaginatis on. So then, the mind and understanding require those things, notby themselves, or their owne nature; but in refpect they belong buto men. It is to be noted moreouer, that the mat ter which is fubied, may be underfloo two maies : for either it representeth that matter, about which our actions are occupied; or elle it is the matter wherein our mind is, namelie the bodie, to the nourithing, fulfaining and feeding thereof thele outward good are in anie wife requiren: inherefore in these two respects selicitie hath need of the out ward good things.

Before, we lie in arts that manie things are

done, not onlie by the art, which is placed in the

mind of the artificers, and in the members of

their bodie; but by the helpe also of outward inframents. The fauth pleth fire, tongs, a hammer, and an anule : the carpenter a rule, a faire, an are, and fuch other things, and that bis cause of the matter which is subject : and so oftens times it fufficeth not artificers to have art, and the members of the bodie. In like maner doth it come to passe touching felicitie, although the mind be induced with excellent vertues, and that it will and can thew forth ercellent actions, and is not destitute of bodilie polver, yet hath it need of freends, riches, and civill power. By civil volver I binderifand honours, god will, fas uours, protection, and fuchlike. As for riches, they are divided fome into naturall, and fome siches nainto artificiall: naturall are counted that focuer artificiall, things do growe out of the earth, and which the beed of cattell produceth: but artificial confi fieth on monie, which in veric ded was inuented, that it thould be indifferent to both parties in the erchange of things. And both thele kinds being called faculties, we gather by the etymos of riches logie of the word, that they are a great furthe Looke more rance buto doing.

pholnomie, but that a man be not altogither de

Eustratius thinketh) may be , bicause mens

minos are prone to loue & cifeme them, whom

they perceive to excel other mortall men in font

godlie fourme : of which inclination mozcouer

artieth, that they willinglie obete and followe

them, which are thus beautifull. And a man has

ulng the minos of the people thus affected to:

wards him, doth undoubtedlie helpe very much

forward to the execution of excellent things: for

part.3.chap Ariftotle, to the furtherance of a mans felici 11. Art. 15. tie, required a beautifulnes of the booie, nobilis tie, flore of children, and oftrue freends. Deither Beautie re-

(as I fumole) both he here meane a pleafant felicitic.

formed: and this is the meaning of maioxxgic, maioiasitisin Breche. The reason of this faienglas year,

the people bring manie things to palle, when thep be mound of their owne accord, and when

ric der haweneth unto it, not in refued it is a mind or binderstanding : for if it were on this

19,800.

1.5am.10. verfe. 21. verfe. 12.

they fulfill the mind of one man with an car: neif love and boluntarie god will. And theres fore that king, whom God first fet ouer the Thraclites : namelie. Saule . was of fo tall a flature, as he was higher than other of the De brues by the Moulder boward. And of Dauid. whom he also commanded to be annointed king, it is witten; that He was ruddie, and of an excellent beautic. Another thing mozeoucr there is, whereby men are moued to love them that be beautifull: bicause the beautie of the bodie is a certeine image of the mind : which mind, fince about all things we muft feke to have it honest and awd, and that it cannot be differned by the cie, it remaineth that the common fort followe the forme of the booie : after which maner if they were led, which are the louers of our booies, they thoulo not be blas med. But at this baie there is in a maner no thing bone with moderation, but all things are wrought with bucleannes and luft. Alfo buto bleffcones, he requireth nobilitie:

Ochilftia required to feitcitie.

Store of

citie.

bicause the people obeie and reuerence noble perforages: for nobilitie is in that kind, out of which have proceded manie famous and ercels lent men : and vertues, which thined in the ancoffors, are wont to be loked for in their poffes ritic. I knowe inded that some do thinke that nobilitie is but riches preferued of long time in forme familie: but the former opinion liketh me much better . Euftratius moreouer aboeth, that the noblenes of a foche is therefore quallable bito civill felicitie: for the people are wont to efferme of new men, when they fart by not onclie according to their prefent bertues or ercellent acts; but according to that which they were a little before. Wherefore the former balenes . while it is confidered of, both fome what obscure the present glorie; which commeth fo much the more to valle, as men be er cedinalic given buto backbiting. Suremia is a boubtfull word, bicaule it fignificth not fo much a flore of children, as it both their awones. And indeed as touding floze of children, they good chil= which abound in them, are both gratefull buto Dienrequie the citie, and are feared of others : gratefull ren to feli= truliether be, bicaule they increale the Common-weale. Therefore among the Komans there was a printlege for those that had fine or feven children. And a vong man of the Lacedamonians would not rife by buto an ans cient, inho other wife had beforued well of the Common-weale; Bicaule (faith he) he leaueth not behind him, one that may rife and buconer his head onto me, when I fhall be old. But then onlie chilosen ow further onto felicitie, if they thati be well infructed: for other wife they thall be rotten impostoms and cankers; as Octauius Augustus spake of his baughter and nece,

when they were buchafte. Also Tyberius forro inco that he ord nouriff in his house for the people of Rome Caligula a most crucil snake.

22 Furthermore, hom freindfhin doth for mont beine tiffe men with excellent helps to the leading of true friends a god life, may be gathered fufficientlie by god bing to tes writers, and by humane cuffome. But he is far moze to be reproued, which hath ill frands, than he which hath corrupt children. For fome times it may to hamen, that through an ill nature, inhat biligence lo euer be bled in educatio on the cannot have fuch children as the mould: but there is no ercule, if we have ill frænds; bicaule we make a choise of them, and they may be forfaken . Boreouer, the loffe of thefe (I meane of honest chilozen and freends) Ari-Hotel tellifieth, may be a great hinderance buto bleffennes : bicause their beath cannot be inithout great forroise and mourning. And although we fuffer those calamities with an indifferent mind, if we be indued with the bertue of fortitude: pet are we subject therebuto not without petriment, which petriment no nouht both not a little blemilb our felicitie.

Reither both the holie feripture bilacre what the touching the commendation of outloard and bolie crips things: for as concerning children, they be promifen of ⅅ Thy children fhall be like purpara the olive branches. And among other blef good things fings, this is reckoned by, that there thould not Pial. 127, 4 be ontimelie births in Ifraci. And in manie Genefis. 22, places there is promifed abundance of chil verf. 17, &c. been to them that feare him. Which felfe-fame & s.Kim.2, 4 thing we may calilie knows as touching rithes. God inriched Abraham, Ifaac, Iacob, and the reft of their freenos. We granted of his nime accord riches buto Salomon, which bell 1.Kin.3, 13. red infedome. And he would that his people, if they behaved themselves well, thould so abound in riches, that they might lend buto other nations : but not borroine of them . Cobilitie was in fuch estimation with the people of God, as cuerie familie would have his owne genealos gies, wherin they reckoned by their ancelloss among the beads of the tribes of the children of Ifrael. And the preefts which in the time of Efdras could not bo this, were remoued from their place and office. Dea, and the Euanges lifts Luke and Matthew rehearled the genea Matth. Luke. 3. logie of Chiff, leaff he thoulo feme to be of an buknowne focke according to the fleth. A gaine, the apolite in the ninth chapter to the Romans described what nobilitie the Ifrae lites were of; To whom perteineth the adop- Rome, 4. tion, and the glorie, and the lawe that was giuen, and the couenant, and the service of God; of whom are the fathers, of whom as concerning the flesh Christ came, which is about all things,&c.

A heautic of the bodie I thelved before, was graunted buto those two kings Saule and Dauid. I thewen also that the same was so requifit in the prefits, as none that was lame, blind, croke-backed, or blemifhed with anie notable Leui.21,18 peformitie, might erecute the rome of high niceft . Dozcouer , that frenothin might increase among the Debrucs. God prombed fpeciallie by his lawes; all which, if they be narrowlie confidered, do ferue beric much for the joining of men together. Wherefore thefe things, which Ariftotle hath rehearled, muft not be reieded: pet as touching felicitie, there must be no more aferibed to them than is met. It is faib indeb in the boke of Ecclefiaffes, the tenth chapter,

that Vnto monie all things are obedient. But that fentence is rehearled as a common faicing of the people, not as a true faicna . but that thereby mans erroz might be revioued. Rate rather , the feriptures elfe-there bo feach, namelie, in the 17. chapter of the Douerbs:

Prou.17,16. What do riches profit a foole, feeing he cannot buie wisedome for himselfe? These things then being some-what narrowlie and biligentlie confidered, we fair that thefe mifts of God are not to be contemned, fixing they further berie much to the god and right execution of manie civill duties belonging to bleffebnes ; but tode must not relie altogither boon them: pea ras ther, if at anic time we want thele good things, the true and perfect felicitie, which we fiche fez. is not for this cause taken awate. And if we. for the name of Chrift, and confession of his faith, be depained of thefe things; fo far is it off, that true bleffednes is blemifhed, as it is rather made a great deale the more excellent.

First that pourtie is no let onto be, it aweas reth, fring not the least part of the fainds was collected of pose men. And Chail commanded Man,19,21, the pong man, that he should fell that which he had, and give it to the pore; whome neverther leffe he would without all boubt have made hawie, which in verie bed could not have bin done lif pouertic had bin a hinderance buto felicitie. Dea, and Antifthenes and Crates the Theban, that they might in their philosophie be made the moze happie, call from them their monic and treature. And the Lord promifed a Man, 19,29, hundreth fold, and cternall life to them, which for his take thould tole all things which are of

this kind. What thall we fair as touching no 1.Cor. 1, 26. bilitie : Looke to your calling (faith Paule) not manie wife, not manie mightie, not manie noble are called, &c. Alfo, the lacke of children to no let, for in the 46. dianter of Efaic, the @u numes are faid to have the better place in the boule of God, not in respect they be Cunuches,

Efaic. 16,4 02 leade a fingle life; but in as much as they thall more diligentlie keepe the commande

ments of God than other men. In like maner. if fremothing faile, they exclude not men from true felicitie: feing it commeth to palle fomes time, that for the name of Thriff, the goolie are become hated of all men, which nenertheleffe is not against Arithotle, fixing he writeth but of a politike or civil bleffcones.

Of contemplation, and what Felicitie is therein. 22 Enfrarius in expounding of Aristotle,

(who in the tenth boke of his Ethiks aftirmeth contemplation to be the chefest verseason of our felicitie) faith, that There be fome which are not men exercised in civill and politike admis nuffration, but altogether given to contemplation, and thefe fevarate themselues from bo mefficall and civill cares, and do fite from come panie and focietie; pea, and they fludie all that they can to be feuered even from their owne fleth, whereof it come to palle, that to the obter ning of felicitie, there needeth not (as Aristotle would) the gods of the mind, for the teaching, counfelling, and ruling of others; not the goos of the bodie, for befending of their countrie: not pet the gods of fortune, for releating, fuccouring, and helping of the pore: and that onlie it is inough to applie the mind to bnoer. flanding and contemplation. And he faith that thefe men have a hard felicitie, bicaufe they be as it were at war with nature, not fiching in need to beffroic the bodie or fiely; but provide this, that those things may be no impediment to their contemplation. And therefore, fince this is a moze private life, it needth not manie things. But he faith that Ariftorle frake not of these men, which he testified when he saith that By nature a man iscivill : and they which are of this fort, buleffe they miniffer to their elbers and parents those things which be necessarie. amo also buto their posteritie, wife, frends, and citizens, they have a maimed and unvertea fes licitie, although they be furnifhed with manie good things. And the diminishing of their Clicitie is either more or leffe, according as they thall more or lette want thole goo things which we have recited. It belongeth therefore unto a hapic man, to have a care of all those things, which I have recited; which if he may commobioullie do, he hath inough, and may be content; otherwise he thall not be counted happie.

Thefe things I thought goo to rehearle out of the bottime of Euftratius; to thole opinion 3 fublcribe not. Foz in that he will have anie man fo to live alone, that he thould give himfelfe on lie to contemplation, and be hidden from the companie of other men, forfaking the outies of

10. itj. daritie.

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The Common places

Cap. 14. Of vertue agreeing

charitic, and other vertues toward them is both against philosophie and diminitie. For the philosothers crie out generallie, that men are not bome to themselnes; and beclare that it is mans nature to beloe others, and in like manner to be holnen ofothers. Mozeover, there wants no tefirmonies of the holie feriptures, whereby fuch a t Cor.to. hind of life is condemned. Paule faid that None ought to feeke their owne, but that all should be done to the edification of our neighbours. And God commanded in the laive, that the varents Mould be honozed ; which precept in verie ded Exo. 10, 11, commandeth the maintenance of them. And

the parents are commanded, that they Mould biligentlie and earneallie infrud their children. Prither are there lawes wanting of wedlocke. o, actending and pecterning of freends, and of the pore. Dea and Paule onto Timothie faid; He that hath call awaie the care of his owne. and especiallie of his owne houshold, hath denied his faith, & is worfe than an infidel. Wher: forcit is not lawfull for anic man to chole to himfelfe to folitarie a life, as he will fet apart the care of other men. E rue indeed it is that Avillethe treateth fenerallic of civil life and function. allo of life contemplative; but pet not for this purpofe, that any man flould wholic addict him felfe to one of these lives : but to the intent, that thologuer afpireth to felicitie, may knowe, that he is not able to obteine the fame, ercept in an ercellent fort he be partaker of both thele effates

Two vic: pertiegof of life.

Pag.150.

Two properties combtleffe there be of our nature ; for nature it felfe hath made bs both our nature, men of binderiffanding and civill. Witherefore in our actions we must answere to both conditions: namelie, that when they hawen unto be in our actions, we may execute them as we ought, and according to bertue. Againe, that when a nic leffure ferueth bs, or that by anie chance we are let from owing of things, then we to be occupied with great pleasure in the contemplation on of bining and humane things; that to thele actions, which in kind feeme to be divers, map belie one another. For if a man be exercised in morall and civill vertues, in governing of a familie & common-weale, to the intent he may have the more readic and quiet mind in the helping and fuccozing of his frænds, it fo coms to paffe, that he returneth the more apt to contemplation. And on the other fide, when anie man, by reason of his leisure, thall be in earnest contemplation of dimine and humane things, he is afterward thought to be much the readier to bm other affairs. This we knowe did Tullie, Cato, Pompeius, Lucullus, and fuch like fingular men among the Othniks. And we read in the holic feriptures , that Chaiff our fautour ore femtimes withoraive himfelfe onto the mount

faines, and himbs, that he might maic and meditate of Divine things; but within abbile he returned to the people, and was all manner of inaies a helpe buto manking. The berie fame thing did John Baptiff, Elias, and other the promets. Dea and the lame Telus our Lord firft taught his apolities in the wildernes: afterward he fent them out into Iudxa, to preach a to heale them that mere ficke. So then let there be ting kinds of life, but vet not in fuch fort, that anie man thould recreetuallie be appliced to anic one

That vertue is not the cheefest good; and wherein the same agre-eth with it.

24 Among some of the thilosothers vertue was taken to be the chefeff amb, which Ariftorle That bers refelled on this wife; It behoueth that the cheefe tue is not god be perfea, But bertue is not perfea, Ehere, the cheefe foze it mult not be counted the chefest and. The major propolition améreth: for if it be not a pers fed thefe and our delire refteth not therein but will before mozeouer some other theefe god. The minoz propolition : namelie, that perfue is not perfect, is promed bicaule it is an habit, that is, a power not in act : a it may oftentimes be in the Subject without the action therof, as a thing that manie wates may be floped; as by fleepe, & by taking awaie of the occation, if matter be wanting, and when afflictions, ficknes, and milfor tunes do disouct bs. This opinion, which plas ceth the chefelt and in vertueit felfe, is of all other that we have hertofoze recited most neere bnto truth, and therefore it hath had great and graue patrones. But how it draweth nere buto the truth, hereby we easilie gather; that there is none more certaine nor furer preparation buto felicitie than bertue: for from the habit of bertue vzocædeth that action, which is aftirmed by Arittorle to be berie felicitie: bertue therefore is who bertue the nevert power or facultie onto felicitie. But is not the while the fame cannot be the chefeft goo, & felis cherfed citie it felfe, it is cause inough, that it is referred good. buto a further end. For to that purpose do we procure buto our felues the habits of pertues. but that we may the more calilic and rebilie ou well - Wherefore, fince that bertue is bireded onto action, action thall be better and more to be

I am not tomozant, that they which are wont an objection to hold with the Stoiks, have beene accultomed on of the to object against the Peripatetikes, saieng that Swiks. they, while they amoint bertue to be the cheefelt god, do not binderfrand it, as it is in the power, and lieth without act; but do take the fame as it is totned with hir action : & fo laugh Arifforle to scorne, which objected not against them, but

delired than it.

be more narrowlie confidered, and that we shall more diligentlie loke into the fame, it is rather a thift, than a true diffoling of the argument; bicaufe whether then will or no, action, and ber tue, from ichence it proceedeth , are diffinguis food fone from another: \ foo they be conteined in fundic Diedicaments, and are manie times feuered one from another. for bertue, when it is an habit, belongeth unto qualitie; but the act which it worketh, is comprehended under the Derdicament of action. But how they be feue red one from another, I thinke no man that bis ligentlie confidereth the matter, is ignorant: for he twhich is induced with knowledge or wife, Dome. Doth neither contemplate alivaies . 1102 pet is alwaies occupied about those things which he knoweth. Where won it commett to paffe, that they which comprehend two for one. and diffinguish them not, do easilie swarue from the marke . wherebuto they flould have an aime; and in fread of an absolute and verfet destrine do followe that which is confused and not plaine. This Ariftotle perceiuing diffinguis thed and fevered one of them from another, and when he fieth that one of them is referred to the other, he denieth that that which tendeth to ano ther end can be the chefe : which reason of his opinion is fo embent, as I thinke nothing can be more manifest than the same. But they which cannot conflite the reason, bor returne the argument byon Ariftotle himfelfe, who benieth that felicitie is therefore placed in bertue, bicaufe bertue may calilie a manie wates be hindered. If this argument (faic they) like the fo well,

This answer at the first fight femics unto some

to be full and likelie to be true : but if the thing

neither canff thou indeed defend the most perfectacion to be the chefest goo; bicause the fame alfo is as manic wates fubica to impedi ments, as thou didit obient against vertue. Foz he which lieveth with not contemplate neither can be do the fame, which is vered with gree nous tozments: and he cannot endure anie ve rils, which liveth in quiet a peaceable commonweales. Wherefore thou that faieft that vertue, for these causes, is not the chefest god; thou thalt also faic, that the most perfect action mult not be accounted for felicitie. A thew inbed of truth this hath, which is obicated, but it maketh no matter at all; bicause the Peripatetikes will eafilie grant, that the fame most perfed action, which they fair is felicitic, is not continued fo as it cannot be broken off but fo long as it is , they would not grant it to be no felicitie, and much leffe will they pelo that the fame is referred to a better end. Both which things cannot be faid of the babit which is bertue. For the fame, as it is in a man that fleepeth, oz is

vered with most painfull greefes, can neither be called felicitie, noz vet can make him bleffed in whose mind it is: for the habit may remaine, then the action is taken awate ; but an action being let from breaking forth, neither is it, 1102 pet remainethit. And befiors this, an habit, while it pet remaineth hindered, who feeth not that it is fill referred unto action, when as it inclineth the mind and defire therebuto. 2002er ouer, that thould be accounted our felicitie, which approdicth most noire buto the vinine felicitie : but God, fæing be is not onelie perfed, but even perfection it felfe, hath felicitie in act. not in power; in verie bed, not in habit; ther: fore our felicitie also thall be an action : which notivithstanoing is requisite to be less than the bleffeones of Soo, which therefore happeneth; bicaufe his act cannot faile him , but ours is be-

ric oftentimes broken off.

laugh at the argument, brought as touching the of verue involuments, whereby the action of vertue is is onlie in repreffed that it cannot be effectuall. De feigne themino, (faic they) that the worke of vertues verteineth to the bodic; but it is not fo; bicaufe the whole action of vertue is in the foule, and therein it franceth full and thole : the goos of the bodie. or infruments of fortune belong nothing ther; bnto. And without boubt, a poge man may be liberall, by withing to give onto them to whom be thinketh mete to be ginen. Againe, in the middelf of torments , and in the veric flames themselues, feare doth thine the moze, and becommeth more alorious. According to which opinion Seneca onto Lucillus, the feuentic cui file writeth manie things , and among others faith ; Tertue hath also place in the bed ; ouer come thou the ficknes with a valiant courage, bicaufe, if others that be prefent, thall perceive the to be couragious , great , and bunght in torments, they will immore at the brightnes of the bertue : and thou, whilefi thou art fo bers ed, Halt rightlie infruct them, and thosough vertue thalt not onelie helpe the felfe berie much, but them also. What maner of things thefe be, now will we more narrowlic confiber. They beclare, that the action of vertue is whole, full, and verted in the mind : that we benie. For if we thall beclare the nature of an habit, the fame is nothing elfe, than a qualitie brought in by long exercise, by the benefite whereof the powers of the mind and boole are made more readie and fit to occupie them?

felues. Acither both vertue in the mind alone

expelle hir action. They which fair that bertue

both beare rule in eating bunking flethlie be-

fire, and fuch like; those also will fair, that the

25 After thole things , which we have now Another obfpoken, must their cauill also be confuted, which icction, that

action of that pertue is expressed in the becie als

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to, not in the foule onlie. So it may be lawfull to faie as touching fortitude liberalitie and manic other pertues; to them that the boote and gods of fortune were not given by God unto manking. Dowbeit, these men perhaps perfuade themselves, that the nature of man is fulfilled, and made nerfect in the foule onelie: which how far it is from the truth, your felues

without me map perceive. A poze man fav they may be liberall, while he Defireth to give buto them, to whom he thinketh it most to be given. 13ut I mould faine learne of these Stoiks, whether they that be inqued with bertue, and being hindered, ambelire to marke by it; for what cause they befire this ? Do they it not for bleffednes take - This if they thall denie, they will declare themselves to be brinise in defiring of those things thich they refer not buto the cheefelf and. But if they will grant. that they with those morks for felicitie sake, it shall be lawfull to faie that felicitie is perfectle getten,not in bertue, but in action. 3 will calilie grant, that bertue thineth, and is more alorious in the midft of flames, and in most crue ell torments; and him that with a baliant courage fuffereth thefe things, I will ertoil with praifes among goo and wife men; but vet fo.as I will bente him, in the meane time, to minie whole and perfect felicitie. De Mall berie well by his crample infruit and teach others, pet thall be not perfectly and all maner of maies be bleffed. Thefe things be fo perie true, as even they, which professe the Stoicall discipline. mult whether they will or no veeld unto this o. pinion. For Cicere in his fift boke of Tufculane questions, at the beginning faith; If pertue be not of fuch frength, that it can be fend it felfe, 3 feare me least we are not so much to leane to the hope of a bloffed life, byon confidence of pertue. as it may feeme that we have more need to prate for it. Merclie I my felfe, when I confider those chances, wherein fortune bath ereconnolie ere ercifed me. I begin to miltruft this ovinion and otherwhiles also frant in great feare of mans weakenes and frailtie. For I frare leaff that when nature game buto be weake bodies, and with them toined bneurable difeales, and intollerable greefs; it also gave minos agreeable to the areels of the bodies, and leverallie intana led with the perations and troubles therof. What herein I reforme my felfe, that I indee of the fireigh of bertue according to other mens nicenes, and peraduenture according to mine owne, not according to bertue it felfe. tc. Hoin he doubted, and in a manner became of this one mon, he plainelie expedied in thefe woods : and it maketh no matter, that he faith he reformed himfelfe, dicaufe that is uncerteine : and, he ad deth this word Peraduenture, which is a token of

doubting.

Mozeouer what is to certeine as that Cicero himfelfe in his fourth boke De fmibus bifnue ten against Cato, who had before in the third boke ertolled the opinion of Zeno and the Stoiks to the heavens. Dea and the Stoiks as in periks to the heavens. Yea and the stoiks as it were the the alone they boalted, that they were bleded, Stoiks te vet did they not repole themselus in that alone; polit not but called the powers of the bodie, the purenes of themeline the lenfes, dignities, riches and fuch like weavy- in verture ulia; that is, Things comming naturallie mith lone. out anie other beginning : which Cicero calleth Elings produced, promoted, principall, aduant ced abone other . Whith the fence of which words if we would bage the Stoiks, we shall fav. that they attribute more onto this kind of things, than the Peripatetiks; as they which bo name those things principall, and about others; whereas the Peripatetiks call them indeed and things, but vet of the lowelf dearee, and which are not of much account, being compared with iuft and honest things; and therefore, as the time fernes, to be contemned, and not much to be defired. I knowe indeed that the Stoiks bo call thele things principall and thefe, while they be compared with their contraries ; not when they be compared with bertnes; but pet by thefe their new and made words they attribute berie much to this order of things, when they call thefe things, Commodities, things to be preferred, & of theefe regard: and their contraries anoneous ulia : as the thoule faie Difcommodities, and thinasrelected. Therefore though the Stoiks would contend with the Periparetiks in talke. vet in reason and in the thing it selfe they agree with them. The Stoiks belight in a magnificall kind of freath, and onlie in words bring in an bulentiblenes of pattion, which when they come afterward to the matter, all men feele by erre rience, that it is quite differing from our fenfes. and from our tried customs, and also berie far from the frenoth of our humane nature.

26 And I do not thinke, that I thould light lie paffe oner those things, which I cited a little before, out of the fift bothe of Tufculane queffis ons; If (faith Cicero) bertue had not beloe for nough in it felfe, that then we must make our maters for the fame. That is this we heare ? As though if bertue were fufficient in it felfe is there nothing then to be withed for, or to be befired of Bob : as if the had all things confidence in our oton felues: Shall Tullie on this wife, in making more of bertue than is requilit, take a wate goodines, which is the there bertue of all of there, by abolithing the innocatio of God. True lie euen thus bio the Stoiks thinke. For Sene That the ca imiteth, that Iupiter can bono moze than a Stoiks opt god man. Watherefoze the Stoiks vied no lette from religimagnificall kind of freath, than their bottrine on.

of hat the etoiks are more to be epicurts.

was altogither differing from religion. Which Townot therefore faie, as though I chocuou red to pronounce Arifforles opinion to be god lie and religious; but to give warning that the Stoiks are not fo to be effemed, as though in praising of their vertues, they drew veric neere (as some thinke) buto the chaffian boarine. all, than the Bet will I beare moze in this behalfe with the Stoikes, than with the Epicures; bicause they weake in a maner alwaies that which is agreeable to their owne opinion, whereas the Epicures manie times affirme things not agreable to their owne rules. Bicaufe Epicurus accounteth greefe for the cheefeff cuill, he al forlaceth pleature of the bodie . 02 voidnes of forrome to be the chefelf and. If he be tomenteb, 02 befcent into Phalaris bull, and fell me how freete this is as he boafteth that this wife man will faic, without boubt he thall fpeake most inconstantlie, and such things as no ma-

ner of wate accord in themselves. Let these words so glorious and worthis of memorie be left unto the Stoiks, which fo boalf of their vertues, as they thinke that a wife man indued with them, thall never bee without hawines . Deither can they perfuade their mind, that feing felicitie both euermoze accompanie vertues, it will then forfake them, and that it will fraic boon the thiefhold, where: in they enter into the pallon; as though it may not be lawfull for it to enter into a forrowfull place, 1102 (as faid Theophraftus) to afcend buon the rocke of whicle of toment. Theophraftus, no boubt, was far wifer than Epicurus. For he which faire, that by the Periparetiks boarine, was required unto civill felicitic, whereof we now intreate, both the goos of the booie, and the gods externall; the veric fame man bus derffod, how proffible it was, that even the wifelf man flould be bleffed in forments & mis feric. But Epicurus, who was belighted with fuch a chiefe good, as two have now beclared, will speake things neither mixte nor agreeable to his purpole, while he fpeaketh fo magnificallie, and vieth fuch glorious fentences. But pet this is no maruell; for he contemned Logike, which is the right meanes of disputing : but of this thing we have fooken enough.

mhat the Pfal 49,6.

26 Let us now lee what the bolie ferintures holiclirip. faie herebuto: trulic they make no mention tures teach of pertues, when they them the felicitie of man. In the plainte, wherin is rehearled the opinion of the common fort, which thought him to be happie that hath abundance, and who is reples nithed with infinite flore of the gods of this world; we are otherwise persuaded by the voice

Pfal.32, 12, of Coo. Fortt is abbed ; Bleffed is the people whose God is the Lord. Here an act is the web, Pfal,112, 1. not a poiner; Bleffed is the man that feareth the

Lord: bleffed is the man that walkern in the Palate. I. lawe of the Lord. Further, that euen the amb habits of the mind may be fomtime tole and what good buppofitable, herebritiscuident; that Paule habits may inprofitable, percepti is entertied; that a the be unprofigrace of God in vaine. And Paule admitch Ti- 2. Cor. 6. 1. mothic, To stir vp the gifts of God, which I. I'm. 4. 14 were in him, by laieng on of hands by authoritie of the eldership. Sæing then the cifts of the fpirit, which are more ercellent than morall bertues, are referred buto action, that others may be holven and instructed, (otherwise we fould not become the better for them) this must be indaed much truer, and more certeine as touching humane vertues. There it is faid of Ariftotle, that Calamities and miferies bo let, that men cannot be counted hamte; if this thould be confidered by it felfe as it is faid with whether out anie diffination, it agreeth not with the hos calamities lie feriptures. For they which lufter for Christ, mentron are in great penurie, and are troubled with happines. grauous vunifiments; pet do they enioic that bleffednes, which in this life is possible to be at teined buto: bicaufe their finnes are not impte pfal. 22, 1. ted unto them, and their foule and bodie are then ercodinglie renewed toward the attains ment of eternall life. Dowbeit, feeing the felicis tie of this life is not vet full, but begun; there, fore we will grant it, that the faints, which be fo affliced, are not in perfect and absolute bles feduce : feeing they loke Mottlie to have the

neuertheles vilagreth not with that felicitie. which we have here beaun. And Paule faire the displeasures of this life to be fo repugnant buto perfect bleffednes, and that they could not abide together, as he faid bits to the Counthians ; If the dead rife not againe, 1. Cor. 15, we are more vnhappie than all men. And if that ver. 13, & 19 Chaiff vaonounced them bloffed, which mourne, and which luffer perfecution for his name; that Matthe, 4. must not so be understood, as though we should versa, & 10. be bleffed, bicaule we weeve, and figh, and fulfer perfecution; but bicaufe ine wait for better things hereafter, and are faued by hope . Det ther do I benie, but that in the middeft of the troubles of the fieth, God will after maruellous comforts to them that be his: which 3 per fuade my felfe patiethall the belights of civil happis nes. Petcommethit not to palle thereby, that

perfect felicitie is ioined with thefe calamities.

After this maner did Paule comfort the foldiers

fame, wherein they thall feele none of thefe mis

neither shall there be mourning nor lamentati-

on anie more : for these former things are par-

ted awaie. Wherfore we fate with Arifforde that

betweene perfect and full felicitie, and mileries

and calamities there is no agreement, which

feries. Forthe pracles of God faie; God fhall Efaicar, 8.

wipe awaie all teares from the eies of his faints, Apocar, 4.

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The differ

rence be:

erereife.

tweene en-

Rom. 8, 18. of Chiff; The things (latth he) which we fuffer in this life, are not equall and of like value with those things, which at length shall be reuealed in vs, when we reigne together with Christ. But Ariftotle was conffreined to judge as he faid, bicaufe he mas ignorant of the bleffeones to come, and faine that the civil happines, which he treated of, was obscured and diminished by advertities and afflictions. And buto him incre inknowne those heavenlie comforts . which Con about the power of nature, by ingeth to the confessors of the truth, even in the herie top ments. Wherefore, if as touching this matter, the Stocks forme formerbat to bilagree from bs. this they big bnadmfedlic; fieing they also kuch nothing of the life to come, neither had they cuer triall of the confolations of Bon in the mioff of mileries and beath.

Of the causes of Felicitie.

27 Pow that we have largelic inough diffus ted as touching the nature of felicitie, we will inquire of the cause therof. Arithode reckoneth by fine causes, which may be gathered into two; for either they be inward, or outward. Eliev are reckoned inward, bicaule discipline. cufforme, and exercise do proceed from bs. But the outward causes are thought to be God and fortune. Bettiene cuffome and erercife this is the difference, that cultome is referred buto bertues, which are beed by often and continu all actions. Esut ercreifes and labours are to be applied to a fure obteining and keeping of rithes honour, and health; in which things mame (as it hath bin faid) have placed felicitie. And first as touching discipline, it belongeth buto them, which have thought that bertues are learned by awlieng of bodrines. Whereforc if there be need of discipline, it must be learned ; if of cultome , we must not belist from honeff actions; if it be afcribed to erer cife, there muft of necestitie be no labour fpared; if it be expected of God, he muft be maied buto: but if of fortune, fince we are able to do nothing concerning it, all must inholie bee committed buto the fame. The Stoiks, and els peciallic Epicteus, diffinguifhall things which are found either to be in bs, og not to be within bs. 15p those things that are in bs, they biders frand the things which we can rule by our counfell, and obteine by our frength : and those things that are faid to be not within be, are the fame that we have not in our power; as no: bilitic health and riches.

Chether God be the cause of felicitie, Ariwhetherfes forte in his first boke of his @thiks weaketh perie ambiquouflie. a bringeth a conditionall propolition, but absolues not the argument. If

The causes anie gift (faith be) be of Gon, felicitie thall be given of him. And he theweth a reason of the conclution . bicause the same bath the charfest place among all humane things. But to the making by of the argument, there may be adbed a double minor propolition : that the felicitie of the goolie, and ours is all one: 15nt manie things are given buto men by God. therefore must felicitie be expected from him. And that manie things are given buto men by God me doubt nothing at all tho do also ertell his providence in everie thing; and fince from him, as from the chefe and, and fountaine of godnes, is derived what foeuer is god, we do not once imagine, that this both flowe without his oleafure. will, and election. But there bee The opinion fome, and those indeed Peripatetiks, which do of the toris norme far other mile of the proutocuce of 6500 : patritis as for they thinke that his promoence, as touching touching particular things, Aretcheth not lower than providence, the mone; bicaule to far, all things are bone confrantlie, and in fingular order. But as touthing the things which are beneath the mone. they make promoence to be onlie of generall things, not of particular. Therfore they flould take this for the minor propositie; But no gifts are diffributed by God buto men, neither there fore is felicitie quen. And they fate, that wifts are not given by God buto men, not bicaule they acknowledge him not to be the first efficient caule, from whence all good things do as rife: but they take the mozo of giving or befige wing from election, will, and free choile. The good things, which we have, and felicitie, they will grant do depend of Cod, and of the motion of the heaven, and that they cannot other: wife be had; but they thinke that those be not given by him, by a certaine diffribution which he confidereth of, or which he queth by a free disposition. For they thinke that God dealeth necessarilie and by a natural impulsion.

Wherefore me must note, that Aristotle in the place about mentioned, neither affirmeth noz benieththat felicitie is given of God. De affirmeth it not , bicaule he laith , that this worke belongeth to another treatife; namelie, to the metarbylicks.or treatile of luvernaturall things, wherein is treated of the prouidence of Con, without which postrine, this question can not be befined. Deither vet both he bente felicis tie to be given of God, leaft he should fall into an abfurbitie. For it femes to be contrarie to reason, that the rest of the gifts should be given by God, and felicitie not to be given by him. Waherefore he teacheth it buter a condition. namelie. If other things be had from Bon felis citie likewise both proceed from him : but he asfirmeth nothing at all. But I fee not how fitlie he putteth over this treatife to another place;

of Felicitie.

for if this definition be bevent of providence. might be not in the meane time have bosofued formuch of his metapholicall treatile, as thould have beene fufficient for the explaning of his mind? This he did as touthing the foule, and toke from his treatile of natural things fo much as ferned buto morall bodrine, and faith, that The foule as we thall thouthe fee, bath biners parts. So likewife might he bere haue wutten of this, although he had not here purpolelie was ned it, but taken it from fome other treatile: that Sob by his providence both give manic gifts buto men ; than the which aifts feina felicitie is far more ercellent, it is meet that the fame also Chould belong unto it. Howbeit, diffembling this, he palled it ouer, and faith it belonged to an other treatile. But I beliech pou, what more convenient place had there beene, feing in that boke he was to treate of maners and vertues. the understanding thereof dependeth altogither of the knowledge of felicitie ? Pow was it time to affirme thereof fimplie, that he might no leffe have expected the fame of God, than other gifts. Dow then, when he speaketh on this wife, he lie meth to thunne the hatred of bugodines, but be ferued no waite for a plaine and fincere confesti on. If he had ment well and honefflie, he thould not have bled these ambiguities. But what though he have done . De could not by philolothis know any thing of the will of God fowards men; for ubatfocuer we knowe thereof, we are all wholie beholding for it unto the holie ferip tures, and especiallie to the golvell.

that felicitie commeth from Goo, in that be would not confesse it; this nevertheles he gran teth, that it is a thing moft dinine, that is, moft perfect, which also God intoteth, Forhe, although not as men be, pet affer a certeine maner of his owne, is bleffed. here Euftratius added of his owne that Goo both aine felicitie, but not with out the meanes which we have rehearled, I meane learning, cultome and exercise. And but booth gine boubteblie, there be certeine things ginen bito Comethings be by God, without anie labour or indeuour of bs. For then did ever ante man labour that he might be borne wittie, noble, or of a found bo die orof a perfect complexion ? Affaredie no man. As for other things . God fo giueth them. as we thould atteine onto them by certeine means. Dowbeit this must be billigentlie confidered, that if we will thinke well and godlie of the matter, even the veric meanes are giv uen bnto bs by GDD himfelfe : for no man thall be moused to receive found boatrine, noz to take in hand a good cufforme noz a profitable excreife, bnleffe he be firred op by Gob. Iffelt citie have those things, for causes and certeine principles, it may fone be common buto

28 Telhen Ariftotle hab after a fort benieb.

manie; except those which have not their lenses perfect, which be feeble, and borne lame, and for that cause cannot atteine buto felicitie. For there be forme, which be borne foles, and of an ill temperature of the bodie; and therefore they which be peafe, bumbe, or which be ourroune with areat grates & weattenes, cannot learne god arts and litterature, neither are they fit for erercifes : not pet to procure buto themfelues god manners. And doctrine is not admitted for morall pertues fake; but bicante of the faculties a friences which be contemplative, in which things for the most part selicitie doth confist. And bicaule it is faid, that felicitie is common bito maniethearers a readers be incouraged to thinks, that if they fall from it, it must be imply ten to their own befault which would not learne and accustome themselves to good actions, and painfull erercifes.

dildien; bicaule they, in respect of their age, from telest which in them is verie young and tender, cannot tie by Aris execute that action to all intents and purpoles. Gotte. But the reason which he maketh, they they cannot be bleffed, let us eramine it as it is produced by Ariftotle; There is ned (faith he) onto fe: licitie, both pertue, and a perfect life. Touching life, there is no controucrife ; bicaule as one fivalowe maketh not the fixing time, to one day maketh not a man hamic. Witherefoze, if one thould become hamie, it is requilite that his age be lengthened, and his time produced. There is allo required a perfect vertue; for buleffe it thail take depermte, it will fone flip awaie, as has uing finall faffening. Bzefelie, Ariftotle will that a hawte man Mould be in luch a flate, as he cannot calific be remoued therefrom dieronto all menter, that a full age and perfect bertue is requilite. This opinion pleafed the Pelagians, which placed rightcoulnes, and the kingdome of heaven in the power of men. Also it pleased the leholmen: for as the Pelagians Denied grace. e faid that nature both fuffice: fo thefe men like wife affirming grace in bare name, have in berie Der quite faken it awaie, as they which hauc made the fame common and open to all men, as though it were in cuerie man. either to receiuc

Wherefore, if either thou afte of Ariftotle, or of them ; Since felicitie is thus common, as pe lap, how coms it to paffe, that lo few obteine the fame : Bicaule few (faie they) will icarne, few will labour few will accustome themselves to houelt and god exercises. But we will here

it, or to put it from him. And when they be alked

tho doth give grace to them, which accept it, in

fuch fort as they both defire it, and receive it,

mienit is offered to them ; they flie buto free

will: and of all thefe is Pighius the francero-

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The Common places

The causes

of Felicitie.

note a generall and a certeine propolition ; To cuerie nature of kind there is a purpoled end. the which all that be comprehended in it may atteine. And furelie, that which Aristotle answe red, as touching them that have not their perfed fenles, be lame, and feble, why they cannot be partakers of felicitie; namelie, bicaule of their naturall pefect: that proposition may be binderstood, when the powers thall be verted: to do we answer, that men cannot now by themselves be perfect, bicaule nature was coz rupted cuen from the beginning, and that we have not the powers as well of the mind, as of the bodie perfect. So that now, when we heare thefe things, let be thinke that we heare Ariftotle, not Paule, or Chrift, Dere haue we thice things that are fpoken of felicitie ; It is a diuine thing, it may be obtained by the three print cipall things, which he have alreadie rehearled. and it is common in a maner to all men.

29 There remaineth fortune, which Ariftotle removeth from the causes of felicitie; bicause it is thought by humathie that it thouse be admitted to oven fo excellent a gift buto men. But before I thew the reason brought by Ari-Hotle, I will indeuour to beclare what fortune is. As it is written in the fecond boke of naturall philosophie : It is an accidentall cause, and then it commeth in place, when anie thing is iois ned to anie man, which is author of the effect following; but the producing of which effect, that which is inined therebuto, worketh nothing, but onlie giveth fometimes an occasion; and the effect may well come to paffe without it. This is made plaine by a fimilitude; If a man, by rea fon of an aque, become temperate, we will faie that this fell out by fortune : for temperance commeth of the will as of hir own proper caute, which will brioleth the affection of luft. The ague might have bin the occasion whereby this came to paffe, but the cause it could not be. And bis cause these things, to wit, the will of temperate government, and the ague, meete by for tune in one and the fame man : therefore both temperance foring by fortune from the ague. But it ameareth plainclie inough, that the feas uer is not by it felfe the cause of the tempes rance: otherwise, all that be or evened with a feauer, would become temperate. According to this maner of speaking must the sentence of 1.Cor. 8, 1. Paule be crammed and understoo. Knowledge pufferh vp. 132ide, thich immediatelie prefer reth our owne things about other mens, proces both from the will; hereby we become baine and puffed by. And bicaule knowledge giucth an occasion onto some that this is done, therefore knowledge is faid to puffe bp, but pet bp

fortune; bicaule in one felfeman, are tomeo

together by chance thefe two things, to wit the

define of valling and excelling others . and also forme knowledge of things. And as these things be tomed together at all abnertures : To both vaine puffing by proceed by fortune from knowledge. Alfo it harmeth, that other boto that effect, thich we believe by it felie, and by our owne abuile, another effect by chance is inmen therewith: then the fame commetts of fortune. not purpofelic, whereas me in berie bee fought for another thing. As otherwhile it harmeth me to them that be biggers, that they in labouring bofinde treature, when as they onlie intended the trimming of their bines and tres: this T fate happeneth by fortune, when as the bigger fought for another matter : neither is the bigs aing the viouer and true cause of finding out the treasure; for if a man thould afterme this. be must of necessitie amough, that all piggers on finde treatures. Adde mozeover, that all the effects of fortune bor berie felborne come to naffe. and that contraribile than falleth out in the true and proper caules, which berie feloome are hindsed from beinging footh their effects. Withich things being to, it appeareth, and that manifeltlie, that fortune is revugnant to reafon and counfeil. Wherefore it is not mete to That for attribute botto it, that it bringeth forth felicitie. tune is not And to Aristotle concludeth, that seeing selicitie of selicitie is better periuen from the capies before mentioned, than from fortune, it is mete that me thould betermine it to to be: bicause it ourbt to

Dne realon, whereby Aristotle pronett for tune to be no cause of felicitie is this : The chee fest god ought not to be referred onto a vile and abied cause: Felicitie is the cheefest omb. & fortune is but vile among the caules : Where fore bleffednes ought not to be reduced onto fortune, being a cause lesse inouthie than of thers. And hereof dependeth the force of this argument : for although a noble cause on other while bring forth a bile effect (as the known that the funne both not onelie breed a man , but alfo frogs, fleas, and flies) vet ercellent effects cannot proceed but of noble causes. Here we lee, that by evident and most manifest words Aristotle excludeth fortune, as he that would not number the fame among the causes of felicitie. and taketh propolitions as well out of his bolte of naturall philolophie, as also out of his metathylicks: the verie which certeinlie he might have bone, in affirming Goo to be the cause of mans bleffcones. So that he excludeth from this number both God and fortune: @ D D.as ouer-ivozible and to bigh; but fortune, as an bnworthie and a more bile cause. For it is a most inconstant thing, and bath no substantiall ground-worke: which nevertheles is fo erclu-

be in the best maner that it can.

indifance of felicitie; and pet bindoubtedlie it can bo fonicubat about those good things which helpe buto felicitie a be the infirmments therof. But if it be of volver, concerning riches, and honours, and fuch like, which (as it hath beene faid do not a little further buto felicitie; they bo they denie them to be the cause thereof . Tile grant indeed , that thefe things do accomulifb. and do fernice buto felicitie, and do fuch fer: nice, as it may not be without them; but we bes nie that it doth vioverlie cause the same. For it fo fareth not, that as the lacke of thele things may hinder bleffednes; fo if they be prefent, they can performe and bring the fame to valle. For thou fhalt fe mante men that be noble, rich. frong, and in honours, who nevertheles being wicked, thou wilt not call hamie . Which affureplie thould not come to patte, if thefe things were by themselues causes of hamines. But if thele kinds of god things be taken awate from honest and wife men, they suffer them not to be hamie, although (as it hath beine laid) thole things themselues are not the causes of blessed nes. But if thou bemand . thether the awd things of the bodie bo also come from fortune? Imap calilie denie it ; bicaule fortune is affir med to be one of those causes , which rarelic and feloome comes in action: for fearfelie within a hundred peere it hameneth, that a digger of vine tres, or a ploughman chanceth bpon a treature. But it is verie often ginen buto men euen fro their birth, to have a good constitution of their bodie, a haue given them found members, and fufficient frenath to accomplify their actions.

30 Another argument is alleged, which is much fronger, and that is taken from the definition of bleffebnes. And the fenfe is ; bicaufe felicitie is an action, and that no final action of the mind, it ought not to be ervected of fortune : for the nature of minds and of vertues is otherwise, than it is of fortune. But he faith not absolute: lie, that bleffeones is an action of the mino; but he added, that it is a certaine kind of action, that is to wit, a most absolute and most perfect action : bicaufe it viocebeth from a most ercellent bertue. Pereof devendeth the force of the arqui ment, that neither the mind of man, no; bertue do anie action by fortune. De againe confirmeth felicitie not to be of fortune; bicaufe he faid at the beginning that the end of civill facul tie is the cheefelf goo; but no man doubteth, but that the fame facultie worketh not by chance,02 by fortune. And he prouctly, that therefore the chefe end of man belongeth onto that facultie, bicaufe therein civill bertue doth berie much las bour, to the end it man make and citizens. Wherefore, ifit ble biligence, it cannot be faio to beale by fortune. for counfell inoutive, and of

ligence are altogither repugnant buto fortune:

for the civil art enocuoureth to make goocitis song and to be of creellent conditions, a fingular qualities; first by making of and lawes, after: mara by giving of honours and rewards to the keepers and faithfull observers of them; and on the other five, by punishing, and keeping under those which por transcrelle them.

Let be now breefelie eramme thefe things wow thefe by the holie Criptures, how much they agree gree buth with them, or how much they differt from them. the bolis Ariftotle fpeaketh boubtfullie of Bod, whether feripeures. he be the authour of felicitie or no. But we con fantlie affirme that he is ; I will (faith Coo bit: to Abraham) be thine exceeding great reward. Gen. 15, 1. And leaff we should suspect that this is natural lie true but not at the will and election of God himselfe, there followeth there the making of a covenant, wherby he choic to himfelfe a certeine people; and he cournanted that he would be the Boo of those that belieue. And Moses who berie inell understoo, that felicitie confisteth herein, that God might be binberftod and feene, befired this of Goo, when he laid; Shew me thy face, Exo.33,13. which also he obteined. And David fang : Plea- Pfal.15, 12, fures are at thy right hand for cuermore. And Chaiff our fauiour, tho is our Bob; Comc (faith Mat. 11, 28, he)vnto me all that labour and are heavie loden. and I will refresh you. Ano he said speaking of his thépe; They heare my voice, & I giue them Ioh, 10, 28, eternall life. Let this be a full perfuafion to cue rie one of us, that our felicitie is to be expected and defired of God himlelfe. As for the erercises, cuffomes, and bodrines which Ariftotle mentis oneth, in our opinion also must not be contemned; naie rather they are commanded bs in euc rie place of the feriptures : pet not fo, that they moulo be the caules of our felicitie. For we be Rom.3, 24. fredic infified, not of works; and eternall life is

granted frælic buto bs. But there be certaine means, whereby God both lead be buto him, and to the felicitie which the befire : and thefe means we have from God himfelfe. Wherefore it was opon good caufe faid by Paule; It is God which giveth vnto vs both to Phil.2, 13. will and to performe. But as for fortune, much leffe than Aristotle bib. bo we commit bleffed. nes therebuto; as twe that thinke, that all our doings are governed by the counfell and will of Don, to as without his will, not to much as one heare can fall from our head. And we thinke this Luke. 21,18, of all other to be most falle, which is commonlie fain of the Ethniks, that Everie wife man fra meth to himfelfe his owne fortune. Ariffotle benieth that children can be hawie, but we on the other fide affirme them to be hamie , fixing Chriff fait ; Suffer them to come vntome, the Mar. 10, 14 imbraced them with great fauour, s with fingu lar clemencie. Wile know inded that they as pet

cannot be workers of creellent actions, but pet

D.1.

bed, as it can bo nothing about the nature and fubstance

Part.1.

The Common places

Cap. 15. Of accounting men

ho Chiff both oziginall fin is forgiven them.and a wate buto eternall life is opened to them. Det ther do ive grant buto him, that they can not be called hamie, which are afflicted with great mil chances; fince it map be, that they which are trulic bleffed, do fuffer aremous things for the name of Chait : neither om those hard and hoz rible things, which they indure, overthowe that bleffeones, which we men may have while we liuc here. Of felicitie and bleffednes, looke more Part.2. Cap. 16. Art. 26.

The xv. Chapter.

Whether anie man can be counted happie, while he liueth in this world.

Out of the com. buon Ariftotles Cthiks.

Riftode in his first booke of Ethils, diffuting which there a man map be accurate bapie in this first food ment of a source bapie in the first faith; that source to to all men, though the most coal men, though the most coal men though the first faithful and bridge and the first faithful and the source of the

becalled happle in this life.

hobether a. that hapned onto Priamus, there is left a boubt. nte man can whether anic man, while he lucth, being lubied to fo manic alterations, can rightlie be called hamie. And having fectuded brute beaffs and children, it fameth for and caufe to be boubted, thether any man thould be accounted partaker of that bleffeones: which as it might fæme, is not rafflic to be affirmed; bicause of the mani fold alterations. For what fea or river is there. that can be tolled with formanic flormes, that can be disquieted with so manie troublesome tollings, as is the life of men, which though it be inholic well fetled; one bate, or one imfortunate night both not alittle call it biber fote, pea oft times offerlie bring it to naughte And not only the begie is changed. which after a fort would be tollerable; but also the mind, whereby we now learne precepts, and now forget them; now reectuc counfels, now reteathem; what within a ichile we becreed, we ouerthiowe; ichat a little before pleafed bs, is now carnefflie refuted. These things Euftratius considering with himfelfe, and perceiving the cause of alteration of all thefe things to be deriued from the bodie, faith; that Dur foule, when it is toined with it, is as if it Moulo be let dotwne into a water troubled and most swiftlie running, whole whirles poles our mind is to far bnable to refift, as it is rather most behementlie brawne by them. By which fairing we may perceive the great infirmitie of mans mind, wherewith he is so holden, as he is not able to rule the violent course of worldie alterations.

Aristotle indeb might haue named the baris able and inconffant fate, as well of the bodie. as of the mind, but he let forth that manifold bis uerfitie of things, which is perpetuallie feene in outward things. And that the thing which he fain might be the moze plaine, he fheined an erample berie well knowne euen unto chilozen, which had hard the fables of the Docts, namelie Priamus the most rich king of Alia, tho had as bumpance of polieritie, as he that was father of fiftie children, whereof fewentene were borne to him of lawfull wines, he had great ffore of frends, he was famous in warfare. But the more that fortune flattered him continuallie The mileall his life long, the more bio the at the end of his rable fall of life, take all things molt milerablie from bim. Piamus. ZZTherefore jufflie and for and cause both Ariforle bemand, whether anie man is to be counted havie while he liucth ? And this may be called a queffion as touching the time : for he had before inquired of the causes of bleffeones, and afteripard he disputed of the matter, the subject. or perfore which thould be capable thereof: and nom be feartheth out, at what time a man may be bleffed, or fo called. Whether (faith he) that this be attributed buto him while he liueth, oz after his beath : The question hath two parts, and Ariftotle treateth of either part. In the first place he realeth with their opinion, which would have be to expect butill the time of death. bicaufe that opinion is falle, neither ooth he followe the fame; and he alwaics placety the falle things before the true, that those being confus ted, that which is true may be the better con-

The opinion femes to be proued by the authoritie of Solon, tho was both one of the feuen ivile men of all Greece, and allo a famous lainmaker : for he laid , That none is bleffed , or ought fo to be called before his beath. This fens tence was woken by him buto the king of the Lydians, whose name was Croefus, who outras gioullie boalling of his fubifance, riches, power that was of his kingoome , pleafures, and other god betweene things which he enioied : And dwell not thou Crelis and (faith he) count me happie : In fpeaking here: Solon. of, he fæmed to glosie ouer the philosomers. inho with their boarines and friences, in fome maner of fort were in neb ; thereas he having no philosophie, fermed unto himfelfe to be full fraught with felicitie. Solon hearing thefe words, repressed with a wife answere the infolencie of the proud hing; Do man (faith be) is hapte befoze his beath , abmonithing him, in a free philosophicall maner, that by ill fortune, all those things might be calille taken from him, in fuch wife, that not with franding fo great things, he might be cast bowne to er

firmed.

happie in this life. nen: faz Cræfus beina ouercome by Cyrus, be faine all that ever he had, quite overthrowne, This fentence of this Philosother and Quid thus ernzelle;

Of enerie man we must expett. the last and fatall day: Nor anie person happie call.

till time of death we may. Solons fai: 2 The fairing of Solon map be under frod find ing crami: manner of wates. The first lense is, that it thould be ment of the thina it felfe, and thould be fignificd, that no man is bleffed before beath but that now at length affer beath men be called hapte. In this respect first this sentence is repromed as ablurd, and most repugnant to the befinition alledged of felicitie. Forif felicitie be an action, and that a perfect action, it ought not to be given to the bead ; who, lince they have no longer being, are able to do nothing. This is a (peciall place to telliffe, that Arithotle thought the foule to be mortall : for if it remaine fate at ter death, affuredlie it can worke, and that much moze readilie than being toined with the bodie. Wherefore he Mould neither rightlie nor orders lie withdraive action from it, as he dooft when he bangeth forth fuch a reason as cannot be firmer buteffe it thall be granted, that they which devart bonothing. De fæmeth to faie, that this would be fo ablurd, as the felfe-fame men, at one and the felfe-fame time, both dwand notow. If they thall be counted hamic, then they bo; but if they be dead, they do not. Peither is it conuc nient, that they which be not hawie, thould be called happie. I know indeed, that fome to befend Aristotle, that he speaketh in this place of civill felicitie, fuch as is not to be expected of bs in an other life. But what felicitie foeuer it be, whe ther civill, or perfect, and eternall, it must needs be arradion. Befiocs, if he had tubged rightlie. he might in one word hatte fignified the fame. by tellifieng that there is an other felicitie to be loked for after this life, of which he did not pres Conflie speake. Againe, when he theweth a little after, that theorem as pet are lubied bus to god and cuill, he turneth all his disputation to the good and cuill things of this life. Thus did not Plato fpeake, in his laft bothe of the come mon-weale, where he the weth, that then cheefie do remaine pure and hamic actions for be, when we be called awaie from this life. And in his boke of the immortalitic of the foule, he amoin teth philosomic to be a found and fincere meditas tion of death; namelie, that we flould alwaies ficke to remove the mind fro the bodie, the plucking awaic whereof from the fenfes, we thall then at the last atteme, when we shall be bepare ten from hence. But Arithotle, fo far as I know,

never frake one word of the bleffednes thereof. The other fente of Solon, Arittorle theweth:

for he faith; If we thall fale that he, which is bead, is not bleded, feina now be bath no being, and is bead, then will forme man in befente of Solon make exception to this that we faie : This was not Solons meaning in his fentence. For he will grant thus much . that a man is happie in verie Deed ever while he liveth here; but that he ought not to be pronounced hawie of bo.til he be bead; bicaule then ur very truth a man may fafelie fav it when he is now out of dangers & cuils . There is a difference betweene xaxa. & Ausuximata; the first signifieth the vices, which we of our own choile and inderentent do toine buto bs : but the other fignificth the milchances which hawen bus to be againtour wils. Untothis erception of these pefenders of Solon: Aristotle opposeth himfelfe, and faith : That which is affirmed is boubtfull, namelie that the bead are now out of euils and calamities : for even the bead are pet fubica to enill things, and to goo. Petther muft we thinke, that Ariftorle here freaketh of purga toric and of hell; but of the good and unfortunate things of this life. Let be thus let bownchis ar, aument : They which be not vaft the and t cuill things of this life are not pet in lafetie, noz cannot be called bleffed : But the bead are not pet erempted from thefe things but are fubica buto them: Elerefore ther be not in fafetie. The maio? proposition is manifest the minor amereth by a fimilitude: for if a man, while he is aline, be abs fent, he may have some euill a good things bome buto him, though he perceive it not; as if fome certeine honour be becreed bnot him without his knowledge, if there hawen buto him fome great inheritance, if there be a faire chilo borne buto him and fuch like things. Thefe things, al though he knew not of them, and be far off; pet are they his good things. And on the other live, there may eails happen; to wit, that he may be befamed, he may be punifhed, he may be bas nifted, his gods biterlie loft, tc. Wherefoge, al though the bead be ablent from hence, and pers ceine them not ; pet may they be partakers of the god and evill things which here are done.

3 But let be fee, how anie good og sull things may be fato to belong buto them, which are als Bow good may be law to belong ones them, which are and cutt fent, and have no perceiving of them: feither things may do I thinke, that this is otherwife dome, but bis hethers cause they bereferred buto those men, and that which be they which do fee those things, fate & iudge that ablent, they belong into them ; bicaule they perceine that fome of those commodities or discommoditics, which are done, do come buto them, or be taken awaiefrom them. But without boubt. there is a far other respect of them that be alive, Although they bee ablent, and perceiue not, pet have they a possibilitie to be present and perceiuc; and fomtimes it will be told them what is Done : but none of the dead can either be prefent

D.tí,

treame calamitie. Wiberein be was not becev

Pag. 161

That the

hean.

againe or féile what is bone in this life. Ariftotle allegged against these Solonists, If we will things none regard the alterations and changes of fortune, here belong the verte dead indeed cannot be called happie; bicause they also may be subject to such alteration ons, at the least-wife for their volleritie fake which be alive. Which he proved by a fimilitude of the living: for although being ablent they felenot, vet may they have both good and cuill things done onto them. Bow we fee the fmall Arenath of this reason; he seemeth to releathe fance by this argument, which nevertheles, fee ing the changes of the posteritie are bluerle and manifold, it should be faid that the dead are ne ner at reft. Which that he may the better laie be fore our cies, he bringeth in a certeine man which lived hawilie, butill the end of his old age. and in the bevie fame fate of life bied ; this mans fate fhall now be offentimes changed bineric and fundric waies for this variablenes of his posteritie, and of a happie man shall become milerable, and rife agains from milerie to hawines. And not without cause faid Aristotle [Tintil his old age] to them, that mhile he lie ned he wanted no confrantnes towards the perfection of felicitie. Which how greatlie it is required buto bleffednes, both it is thewed before. and here Euftracius occlareth by the erample of Achilles, who not with francing he greatlie flow rithed in that fame expedition of Troie, and that he was opholoen with all kind of goothings; pet could be not be called bleffed, fince he pied a yong man. And that manic changes of things Mall fall out in the posteritie, Anitotle pnocre flod as a most manifest thing. For Hesiodus faith;

> άλλογε μιτεύιὰ μιλερι, άλλοτε μήτηρ, that is. Somtime the daie is a stepmother, and somtime

Furthermoze, by this word anishuasi he bre perstandeth nothing else, than a space or of france of time, that enouth by the revolution ei ther of vares or moneths. Hereof he will have it to followe, that fuch a man as he described, fould by infinite interdianges become some times hawie, and fometimes milerable. Thefe things are spoken to thew, that those things which are done here, perteine not to the bead: when as nevertheles he femen before to affirme this by a fimilitude. Doin he benieth the same by an argument that leadeth to an abfurditie. and the abburditie will therefore become the more manifest, bicause then, neither in life, noz after death, anie man can for the felfe-fame cause be called happie; to wit, bicause of the ab terations which be imminent, which will hinder as well him that is alive as bead, from being

4 Prither could be reft himfelfe in that which

he laft veclared: Foz (faith he) it fermeth berie ablurd, that the matters of the posteritie fhould not at anie time belong buto their parents: but wherein this is ablurd he theweth not . We leas ueth it, as a thing knowne well enough, and to knowne as the common fort were of that mine: for all men (in a maner) thought that the dead are carefull about those things that the non. Dence came the fables of the poets, as touching Palinurus and Achilles, which would have their abolts to be vacified by the chefest facrifice. And who he faid | Pot at anie time | the reason is, bicaule they might have made exception to the former reason; namelie, that they did not affirme an infinite proceeding, fo that all the altea ration of things of all policritics thould come buto the dead but of neere kinffolks onelie; as if you fhould fair, euch to the fourth generation. Therefore Aristotle lato, that it would ferme abfurb, if the matters of the living (bondo not once at anic time belong to them that be bead : he beclareformet the reason of the absurbatic. What Fufratius faith, that this fermeth to be against the nature of man, and without all affection, as though all communion betweene us and the dead were quite broken off. But let be returne (faith he) to the boubt that was fet boinne at the beginning ; namelie, Whether anie man may be called hamie with he liveth, or elfe after his beath. For by the differuing of that question this perhaps that ine now fearth will awere.

They which benie this, fair, that they bo it. bicaule of the alteration and change of things: howbeit they be deceived, bicause the alteration ons, which be imminent, may bring it to palle, that the felicitie lobich is prefent may ceafe; but this thall they never cause, but that while it is prefent, it may be affirmed of him with inhom it was veclent. And inhereas they affirme that a man may be called happle, bicaufe he was fo; they ought much more to grant the fame. While actuallie he is fo. Toz accozbing buto their fais eng, he might be called happie, even in that refped that he was happie, much moze therefore while he was happie: bicause that for which anie thing is like, that is affirmed to be much moze like. And as the Logicians faie: Bo proposition can be true of a time pair, onlette that which are Iwereth therebuto have fornetime beene true of the time prefent. The opinion of these men is grounded byon two principles; first, that felts citie is a certeine firme and fable thing . fee condie, that the fame dependeth of fortune. The first is true; for bleffeonesis not calific chare ged, and therefore it devendeth of bertues, which are confirmed habits of the mind, and not eafie to be moued. And therefore Cicero in his fecond boke De finibus, faio, that Therefore felicitie De pendeth of wilcoome, bicaufe the fame cleaueth

fall and fiedfafflie to the mind. That fortmes are offententimes changed and altered no man boubteth; where won appeareth, how far thefe be out of the wate, as touching the other point; bicause they thinke, that fortune must be followed in the placing of bleffednes. But how far thefe erre, he theweth herby; that they are faine to make a hawie man changeable and buffable. like the camelion which must needs fal out, if we thall followe fortune, in the which there is no confrantnes not frabilitie: for fuch are the goos of the world, as they never continue in one fate.

not in fo1=

Mozeouer Arittotle faith , that we muff not good and es regard fortune tiben we treat of felicitie; feina the good and cuill of man is not placed therein. A perie grave fentence trulie is this, that the god and cuil of man flandeth not in cafuall things. What (faith Euftratius) would it vaofit to have anie being at all, if to be happie and in good plight bevend of fortune, and not of our felues? And pet of these, which we call the goods of for tune, the life of man hath need. Foz forne man might faie ; Since thou faift that felicitie is not put in these casuall goods of man, which we befire them : Who didit thou feeke those things ? Bicaule (faith he) mans life hath neo of them. But pertues, in very beco, a the actions of them. obtains the dominion and these place in felicitic. And a reason may be brought libie bleffed. nes dependeth not of these things which be not in bs, fuchas fortune is; but bath the originals therofulaced in our own felues. And as the actions, which proceed of vertue, are the beginnings of felicitie; fo the contraries, namelie those which come of vices be of a contrarie effect; to wit, the originals of calamitic and milerie: fo as it is concluded, that felicitie is not of fortune, bicause there we no not chose or deliberate of those things; but in these actions which proceed of vertue, both our choile and deliberation have place. But and if that the common fort bo thinke, that felicitie is to be placed in god things, they must not be heard, feeing they erre in many other things. And this onlie will we receive of Solon. that felicitic flaicthit felfe bpon a fable & firme matter, and fince it is fo perfect, and fo abfolute a thing, it must be fought from causes which are of themselucs, and not from those which are called accidentall causes.

5 To confirme, that fortune is not to be followed in obteining of felicitie, Ariftotle bains geth the queffion moure a little befoze: foz it is much doubted of this, whether any man may be called hamie in this life; bicaule there was a refpea had to the alterations and changes of for tune. Then if we thall let alive fortune, that boubt will become awarent. So that the thile fother was moved to betermine this fentence, to wit, that Pothing may feme more buffable

Solon himfelfe, that felicitie muft not be placed therein; bicause he subgeth, that in anic wiscit must be freofast. But there is nothing more firme and conftant in this life , than be the actis That was one which proceed of vertue: which by an argue thing is ment brought of comparison, he the weth; Moze more bustament brought or compartion, he the total, 2002e ble than fore as notivithifanding Ciences among humane more fieble things freme to be perie confrant. The foundatis than action of the reason is : Wicante those things that one of ners be more confrant than others, which feeme to be tue. perie conffant, are in that kind fpeciallie to be accounted for fredfatt. And trulie knowledges, if thou have respect wherabout they be erercised, namelie about things necestarie and which cans not otherwise be; and about the amerance of an affent, which is most firmelic gotten by bemone frations; they feme among humane things to haue moft fredfaffnes. And pet notwithfan bing it is not fo in fciences, bicaufe that fciences breake not out fo offen into their actions as ber; tues do. If we should alwates be in content plation as ine must alwais be boing some thing folong as we line, without boubt ferences thould be as firme as vertues be : but contemplation is manie times left off. And thole which profette the mathematicall fciences, while they leave of their fludie, they forget manie bemonffrations. Indeed, as well there as those are habits of the mino; and the nature of habits is, that they are harolie abolified : but vet those habits are foner abolithed, about which we are not often erercifed. Both forts of habits in their owne nature may by discontinuance fall awaie : but discontinuance can not hamen alike to bertues & to knowleges; for in all actions there is need of will Dom. In verils, fortitude in bargaining iuffices in meate, bainke, a carnall plefure temperance; in convertation with men, friendthiv and curtes fie ; and finallie, in eueric worke a meafure and meane is næbfull. Sæing therefore to all bleffeb men, the vic of vertues is open, but not of feien ces; it is manifeft, that there map foner hamen a forgetfulnes of fciences, than of pertues. For Ciences oftentimes for the most part be of those things, whereof we have no boing : but bertues be of those things, wherein the bleffed are conuerlant. And that which is froken of feiences, we map also affirme of arts; for if anie man, though he be a noble artificer, do reft a long while from his worke, he will eafflie become tonorant and bulearned. All this reason cleaueth buto this ground, that it is not lawfull of a found and con-

neuer abiding in one state. D. ig.

frant thing to alligne a mutable cause; which

certeinlie would be, if of ble fednes, which flould

be stable, we would make fortune to be the

caule, the same being bariable and in a maner

6 Diere

monn blef= febnes can be the cause

6 Derc will feme man faic: How both this pourine agree with those things which were before fet downe, that where it was affirmed, that felicitie is the cause of bertues and honest acti produced of one, and therefore we hould about all things. have betermined of it, as of the cheefe and vain civall cause of all mozall things. But here it is faid that therefore bleffednes both not devend of fortune, but is produced by vertues and and beeds, bicaule thele be firme and confrant; but fortune is bacerteine and bartable. Indeb there fæmes but fmall agræment betivæne these things : namelie , bleffeones to be the cause of pertues, and just actions; and on the o ther five , that felicitie commeth from them. Dowbeit, this dilacrement will calille be reconciled, if thou wilt diffinguish of the causes. A piginetia Dfoutward caules, we muft make two kinds, and the finall causes must be severed from the efficient; and then it will be granted, that as mong the finall causes, felicitie is the chefe:

mbfchber: tuca be of

which nevertheles to be brought to palle by those things, whereof felicitie it felfe is the end, no man muft maruell; fince betweene the end, and the efficient, this change or course is alwaies perceived : for as the end is brought forth by the efficient, to the efficient is moued by the end. Thut which thall be those principall among mo rall vertues, which Arifforle pronounced to be moff fedfaft, and in a maner immouable ? 20 others, in my judgment, but fhole foure bertues commonlie commended wifedome, tuffice, for moft fteb= titude, and temperance: for thele do compres faitnes. hend almost all the actions of mans life; there fore of a hamie man they can not be foratten.

Another thing in this place is called into poubt: namelie, that there may be found fome man, which will both let alide the care of houl hold affaires, and which hath occreed never to beale with matters of the common-weale, but to line onlie alone, and to exercise himselfe in fundic ferences which he bath learned. De, bis cause nature is contented with a little, will be occupied in verie few actions, and will altogis ther give himselfe to contemplations and scient ces; Thereof it will come, that he will fome for act pertues, or elfe will foner be without them. than forgetfulnes can abolith friences : or elfe that he both not with great indenour provide to have them. Telberefore, as touching this man. that will not hold, which Arilbotle faid; to wit, that friences are eafelier forgotten, than bertucs. Derconto will I faie, that fuch a man fhall felcome and hardlie be found, who pet if he can at anie time be found, is not fo greatlic to be accountry of, as for his fake the common condition on of men thould be changed. That which is taught here, hapneth among the most fort of men , neither can there be a feience had of thole

things which rarelie hamen. And let be abbe. that fuch maners are not agreeable to the nature of man, that anie thould to leade his life in folitarines, that he would do in a maner no thing, but be occupied altogether in contemplation and learning.

When Arifforle hab note biscouered and ta ken awaie the cause of the erroz, he affirmeth, for man that a bleffed man may have hawines in bim may be calfelfe, even while he per liveth; and by it may be led bappie called happie and that changeable cuents and while be lis milhaps do nothing hinder it. And this reason weth. he giveth of his opinion: namelie, that a blob feo man will alivaies, or about all other things, both bo his actions, and contemplate according to bertue. After he had faid, Alimaies, he added. De aboue all other things; bicause it can not be, that a man can alwaies be in action or in contemplation. Sometimes men muft fleeve: and they that be awake , bo manietimes for their mind take, fet apart the cogitations of learning, and indeuour of dwing. Fitlie be bid rebearle as well action as contemplation; bis cause the tholelife of man is distributed into thefe twaine, But here if one fould replic: Dou fpeake nothing as touching milfortunes. What if anie great milchance thoulo befall bri to your happie man . De answereth, that this wow he ble fled man will berie well, and as thall best be vie which is fæme him fulleine thefe milfoztunes. Foz it fa affuled by reth not with him, as with the bulgar fort, who, millorunes if they be preffed with calamitie, are discouraged, and have their mino troubled, to as they can for in a maner nothing: in like maner, as then fortune favoureth them, they be puffed by, they give ouer their accultomed flubic, and become in a maner negligent. Thus will not the hawie man bo, but will in a maner alwaics keepe one and the lame effate of mind.

7 Dozeover, those things which haven buto bs are cither profperous, or hurtfull; and as well Small mate burtfull things, as profperous, be either areat ters,be they or finall. The finall things as well in the kind of he thry nor hurtfull, as of happie, both Ariftotle take, and fperous, are faith; that those are of no moment . cither to of no mo: thange the condition of life, or to brine it from ment to the former cliate. Which without doubt we are change ule. to understand as touching the blessed and them that be indued with bertue: otherwife, the conv mon lost of men, and they which be of no account, are calilie and in a maner for the fmaleft caules of all, troubled and disquieted, which god and grave men will not in like fort ow. Then he taketh the other member ; But abmit they be Great pios great things which do happen; thole, if they be fpetitie inprosperous, will wishout boubt increase the lighter must bleffennes of life: bicaule they be made for ador hieren. ning of the lame. Felicitie bevond his owne proper bounds cannot be increased. feing it is

bappie in this life.

of Peter Martyr. Part.1.

Cap.15.

barkened, and the volvers do as it were faint.

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abolif it in the godile.

the chiefest and of all. But in the blessenes of his gione kind it may be arcater . sit may be leffe, But fince that Ariftotle faith, that bleffeb nes may be adomed it feemeth the fame may be compared with a fingular forme or beauties which though by it felfe it be belightfull, vet is It more florete, if there be anie ornament de centlic joined therebuto . And the art of hands craft, when it obteineth infruments moze fit. both erpecife a greater cunning, than when groffer toles are awlied therebuto. But if on the contrarie part, the milfortunes which befall are granous and manie, I faie that they vielle powne, and blemith felicitie.

And Ariftotle theweth what maner of oumihaps do vection or blemifhitis : Græfes (faith he) do prefe felici bring in thefe things, and are a binderance unto creellent actions. Dinocrance rifeth of two caules; first, they which be fore greened become mapt to bring things to patte. And when the instruments be lost, we cannot without them bo as we would: thus both the loffe of outward god things hinder him that is hapie . Bet both he mitigate this oppreffion or blemith; for an honeff man (faith he) both thine cuen in thefe advertities, as bright things bo in obfeure plas ces. Therefore the barknes of abuerle fortune ertinguifheth not felicitie fo, but that it fpzebeth out his bright beames even in that fate : which is a token that honeffie is fill reteined, which in bleffednes beareth the cheefe fwaie: other wife it might not gine fouth hir brightnes. And not to go far from the crample alreadie fet forth: Quen as if a man, oz a moft beautifull woman bereued of hir omaments fould be confrained to go in rags and vile clothes, affureblie it could not be, but that fame beautic would after fome maner thein it felfe euen in that attire. Deither both Ariftotle conceale wherein that brightnes both confift; to wit, in enduring patientlie and with a quiet mind those hard chances : indeed not Stoicallie, by a certeine intentiblenes of greefe; but of a noblenes of mino and ercellent courage. These things map suffice to resolue this question; whether that we may affirme that a man can be bleffed in this life. And here, by may ive fitlic answer those things, which were before alleaged as touching the bead.

And bieflie we gather, that outward god things, oz profectous fortune, ow not fall indeed into the proper and naturall befinition of felicie tic ; but are onche applico as certeine infirm ments and helps. Guen as neither a handie craft ought to be defined by the infiruments which it vieth, although without them it cannot do ante thing . By aduerle fortune therefore is felicitie freitened and flowed, in fuch wife, as it can but imallie breake out into act: for by the arefe which it bringeth therewith, the mino is

But Arithotle remoueth avadrusian the Infenfiblenes of greefe, bicaufe therein is no bertue, but rather a certeine kind of allonithment. And men muft not be either flocks or fones. which while they be affailed with arecuous frokes. fould fele nothing. But herein is bertue, that those things which we feele, we thould so mode rate and gouerne, as they diffurbe be not from the right flate of our mino. A knowe here that That abs the Stoiks do crie out on Ariftotle, to ho thinke urfities that felicitie and vertue are not hindered or bles ber felicit. unthen by anie advertities; but that perfect blef tie. feones may be ffill reteined even in Phalaris bull. Anothe Epicures, as it were out of their anotheraries flions, brew out that fame notas ble confolation of theirs, as Cicero hath in his botte De finibus bonorum & malorum ; names lie In greefes, if long, calle ; if greuous. Most. Thefe things neuertheles are cafilier faib than promed, and they be verie contrarie to the nature of man . Those things which Aristotle tradicth, are not onelic agreeable buto reason e to our nature ; but also bo berie well confent with practice and experience. Acainst the faience of Solon bio he affirme, that felicitie, while we line here, is not subject to alteration ; bicante it bependeth byon a fable and fure thing, name, lic, of that action which is tutt, and according to pertue against which fortune being most inconfant is able to bonothing. Some alteration inded map happen buto a bleffed man; but pet not fuch, as thereby he Moulo be made mileras ble. For buhamines both growe by cuill actis ons, as we laid before, of which actions the bles fed man thall not be author. Unboneff and filthie bieds both Aristoric call μισήτα και Φαῦ-Ax: that is, odious and friuolous: for friuolous they be, and of no value, bicaufe they turne a man from the full and true end : and odious

8 After this he teacheth, what an happie man what a thould do, when by chance he falleth into aduer bletten man fities; Dethole things (laith he) which are aidein hall beo if ted buto him, he will do the beft , and will or abueratie, mit none of those things which may be done. Mis inver is the part of excellent artificers. that although they have not alwaies meete in fruments, and fit matter ; pet dother neuer fo beale as they will fuffer those things which are granted buto them, to verify without anie profit. And without boubt . in this lacke of matter and inftruments, this industrie of theirs doth ercedinglie fhine, which also we taught before as touching the hamte man : the bertue which remaineth in him will ameere, euch in the mis best of calamities. Bereifthou wilt faie; The

they are instite called, bicause they be hurtfull

as well to others, as to those that commit

The Common places

Cap. 15. Of accounting men

Mobether Doo rather heautifie felicitie oz hlemich it.

tonto mbat

kind of

caule the

belongeth.

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then are not advertities rather faid to make felt tie more renotomed, than to blemith it. To this aduerfices me anfiner : Bicanfe though calamitics bo not altogither overwhelme felicitie; pet after fome manner they ouerwelle it and obleure it. And whereas vertue both fomewhat thine in them. that come not by anie bigoz of calamities; netther for that they confrire not herein, that the fame bertue may be hindered; but bicause they be not of such Arenath, that they Hould otterlie ertinguith the fame. Beither when anie god actions do there fine, are those commended as perfect in all refpects; but in comparison and refuer of the prefent fate. And to drawe an eram ple even from arts : If anie men which wan ting their hands, as otherwhile it hameneth, bo foine or write with their feet, all men will maruell and will commend their writing & folding; not as perfect and in all respects absolute, but in respect of the instrument. Wherefore Aristotle in his labetoniks, when he teacheth to ampli fie and commend anie thing, the weth that there mult be a confideration had; not onlie of the time, place, focietie, and fuch like; but cipecial lie of the infiruments. Wherebpon the biuch perceiuing this, and thinking that lob would not do fuch deeds that thould be meet and decent, if the outward instruments of felicitie mere taken fro him by God, befired leaue, that it might be permitted him at his owne pleafure to take amaie those instruments from hum.

ning of the forelaid opinion, as one of them be longeth to the infruments, and the other to the matter, & these are not a little toined one with another: pea and when the infirument doth not appoint a peculiar kind of caule, it map be refer red to the matter. Albeit 3 am not ignozant, that forme do reduce the fame buto the efficient cause. But it seemes that me should rather veeld infirmment to the former opinion ; bicause as in motion the matter receaueth the forme; fo the inftruments themselues suffeine the motion and working proceeding from the efficient caule, and by them the action valleth into the matter of the efficient. Angas the matter is to the infruments, fo the infiruments be towards the efficient cause, by lubich they are immediatlie mourd. A chefe capteine after a warlike manner, bleth his armic, fuch as it is; when he prubentlie fetteth his hoft in araie, when he before hand poffelleth the places of greater aduantage, & when he letteth lip no occasion of actting the victorie, and well a wifelie confidereth fuch other like things. De is faio to ble well the armie which is victent Lutth him, bicause it behougth him well to know that armie which he hath, as well touching number as ffrength, and the fame howfocuer it be, to ble well, and not to defire a better. When it is

Tivo cramples are fo let downe for expla-

come to the Groke of the battell: if he could not have a better or more copious arme, now it is not required of him. but that he ble that well inhich he bath aircapie. Those things which are froken of a cheefe capteine, be also accerable toto a fhomaker : the difference onlie betweene them is, that in the one there is a reason han of the infframent : but in the other, of the matter, For even as the thins and lether of the fhontaker, are the matter of his hanoic-craft: fo the cheefe capteine bath his armie for an inffrument of bictorie. But betweene thele things this is the wherein in bifference: the matter is made, the inffruments gruments are not made, inher anie thing is impought. A and matter gaine, that which is wrought, standeth of the Doo differ. matter; not lo of the infiruments, feing thep have no incredience into the effect. Finallie, the matter is in pomer to receive forme, and before it obteine the same, it is subject to the prination thereof. All inhich things do lo agree to the matter, as they cannot be attributed to the me fruments. It is prouced by that which bath bin faid, that the toozhe of everic artificer are not fimplie to be regarded; but according to the commoditie a proportion either of the matter. or of the infirmments. Which must no other trice be thought of as touching the actions of a hanvie man, that note falleth into advertities : for thole are to be inoged of according to the prefent fate of him that is author of them. And then that followeth, which was fato before; namelie, that those things have their certeine beautic, even in calamities themselves. For if a hamie man. that is affliced with ill fortune, thall alwaies do and beens of fuch things as he hath, he cannot become milerable. When that change therefore of fortune thall happen buto him, what thall this hamie man be . What thall he be called . Dere hath Ariftotle formenthat to bo. and while he to braced to fore, at the laft he affirmeth that partic he is hawie, and partite not; bicaule he bath not full felicitie, though behave not fullie loft the fante.

o At the last he amointeth a certeine meane betweene a bleffed and a miferable man, and in hettosme that place accounteth that man hapie, which is hieffen and overwhelmed with greenous afflictions. Trus milirable. lie there have beene some which thought, that a A viffebleffed man both biffer from a happie man ; bis rencebe caufe he is called bleffed, which fullie & all man fen and ner of wates is absolute and perfect; but a bar havvis. vie man, who having bertue and good actions, vet wanteth outward good things, & helps, & riv thes. Howbeit I dispute not of that matter: this neuertheles I laie , that this diffination cannot be amilien to the words of Arifforle : for he faith afferinaro, that a man cannot eafilie forlunge out from Priamus mileries, as he can be againe a hamie man. There it apperes, that he puts no

to felicitie.

bappie in this life. Part.1.

difference betweene bleffed shawie; but vieth thefe ting mords for one fignification. Wheres fore he fhall be in a meane a neither can he be tubaco milerable, fince he ffill reteineth the rote of that fame bleffebnes: Wit fince that a bleffeb man map be subten to some alteration, how can bethen be faid to be firme and frable ? Bicaufe he will not be changed, buleffe there hamen mas

ferable ? Trulie there have bene fome found.

which being oppetted with calamities. have in

like maner beene to much changed with fortune.

that at the length also they have veloco to floth

fulnes, and to verie great vices; and have quite

tallen from the vertues which they had before.

Mout & moulo rather thinks, that those, while

they flouriffed with outward wealth, did rather

feme to be honest than that they were so mored.

Hoz it oftentimes commeth to paffe, that in

thefe mightie and famous men , there is a cer

teine facto of vertue, but no found and fincere

boneftie; and vices, bnoer the renowne of ho-

nour and riches, were calille hioden, which afters

into pices, hereby it appeareth; bicause they be

habits: and habits (as they be befined by Arifto-

tle in his Categories are hardlie remoued. Fina

lie, be is confrant, fixing even in milfortunes

themselves, he hath vertue, being the rote and

foundation of felicitie, and thereby hath a most

ercellent action. At the laft Arithorle concludeth

of this propertie of him that is happie, and faith,

that he is not pariable or caffe to be changed; as

Solon bid imagine, who for this caute thought

that no man in his life time is to be called hap-

vie. De is not changed, faith Arillotle, by cuerie

kind of fortune. Which verie well acreeth with

that which was faco before; Those things, which

be calie, as well aduerlities as felicities, have

finall or no moment at all buto the life of a hap

pic man. Dowbeit he granteth, that he is to be

changed, if calamities be manie and great.

Whereby it awereth, that that perfect action is

not fufficient onto a full felicitie, especialite if

we speake of the same according to a civil

fenfe. And fome do maruell how it commeth to

palle, that if vile actions and vices do fuffice biv

to milerie: why pertue and honest actions are

not fufficient onto felicitie, fince it fæmeth that

there thould be one and the same respect had of

contraries. But herebuto is answered, that the

But the true pertues do not eafilie turne

mara when profectitic is gone, are discourred.

tonither in nie and great milchances. Therefore bio Ari-Rotle fitlie make mention of Priamus milhaps. which both in number and areatnes ownelled that king. Againe, be is called firme and fable: bicaule be is not fo changed, as he falleth into the contravie, and becommeth unferable. But it is bemanded whether it can by anie meanes be,

happie man that at length a hawie man thould become mi-

blenes and

mutablenes

may agree

a bieffed

man.

argument doth not alivaics hold in confraries; bicause enerie man is able to kill himselfe, but no man can call himfelfe againe from beath. Moreover, buto health is required a temperature and equalitie of all the humoes ; whereas unto ficknes it is enough, that even one humo: Depart from his natural conflitution.

10 Arithorle having spoken of the one kind of alteration; namelie, when one from a hawie fate is throwne bowne, not into mileric, but to fuch a point as he is neither milerable not have ore : then likewife he bealeth with the other change, feeking ichether anie man , pluncing whether a out of these infinite and manifold missortunes, man tront

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can returne againe to his former felicitic. rie may re-Where first note, that he weaketh here of a hap: turne to les pie man, as of one that is absolutlie and perfect little. lie bleffen. Forit is bemanbed, whether from those mileries and arectous milhaus a returne is to be granted buto the former felicitie, from whence being bleffed he fell: as Priamus of Creefus, 02 fuch other, which before were happie ? Ariftotle answereth to the question, that this in bed may be done, but not in anic fort time. For there is not of manie things, which cannot fraitmaie be notten and obteined, elucciallie of them which be oppelled with the inturies of fortune. And as a bleffed man, like a fquare ffone, cannot calille be remoued : lo bema theologic bolone he cannot calille be let by a gaine. Tele read not in histories, that fuch things bid commonlie hawen , neither bo Throwe of anic notable personage, which being otterlie confounded did returne to his former frate. The holic ferintures let fouth unto us onclic lob, which was more a pointing focke, and by the fingular monidence of God was reffered; and if there haven anic fuch things, trulie they may be accounted wonderfull and rare works. And boto haro this is to be done, the crample of Priamus now fet fouth may plainlie thew. Admit he could fometime have rifen from fo areat cuils; but when could be ener have renewed his citie ouertheolone ? When could be haue refto, red his kingdome to the ancient forme and glos ric - 72then could be have put awaie the foxowe for fo manie chiloren flaine, for fo manic kinfe folke which were now led awaie captine. and feruco the Orecians. The perfect time, which Arifforle freaketh of, fignificth nothing els, but all the course of life. And that in the same time (he meaneth the relique of time, butill the end) it mould be néedfull for him to possesse verie mas nie great and good things, other wife he fhall not become hamie againe. If we would pelo ante thing buto Solon, or gratific him, we might thus faie; that bleffed thep be, and fo called in this life, but with a condition withall ; to wit, that they to remaine hereafter. Deither doth

Mohu hirea Doo fuffice

Aristotle

Ariftotle feme to benie it, but granteth this, fo as the time to come may acree with the time piclent. It is not granted to Solon, that a ma can not be happie nor fo be called . while he liucth, as though death were to be loked for. But perhaps when he is called hawie, we must abbe a condition there with. For it is to be noted, that he faith not, that they are bleffed absolutelie, but as men; fignifieng thereby, that there is a certeine other most perfect blestednes, which can not be chinaged by anie meanes, and hath no need of adding a condition of the time to come; and this blef febnes is of God, not of men : men are bleffed, and yet they are but bleffed men.

11 Cow remaineth to thew, how thefe things, thom the which have bin the wed in this matter may acree thinas be= with the holie feriptures, or diffent from them. first we made a distinction of bletteones, so as this com. mon place, one flould be of this life, and another flould be agree with ernected in the mould to come. As touching that the feriu. third is to come, we make with Solon; for we acres, that it is not to be had in this world. But the other , which frandeth in the forginenes of fins, t renching of life by good maners, may be had here. But how a man map be called hamie by it, ine affirme, that enerie man is perfuaded

that thich is faid ; Let euerie man examine him-1. Cor. 11, felfe and so let him cate of this bread, and drinke verfe. 18. of this cup. And we have the spirit to beare wit-Rom. 8, 16. nes; Who testifieth to our spirit, that we be the fonnes of God: he is prefent as a tellimonie of our conscience and good life. Df others we can knoine nothing, feing their mind and grace is not knowne buto bs: but fo long as they profelle the right faith, and line tollerable in the thurth, we are to hope well of them. And to af firme felicitie to be an action, both nothing him per but that after death, those which be departed, may enioie the fame; fince our actions shall then be more readic than now they are. And that our felicitie may be firme and fable, let bs. as Arifforle bid of his Aveigh it by the principles thereof. Dur felicitie dependeth of predeffinati on, of the fpirit, and of faith; which are far more ercellent things, than anie humane bertues oz actions are. And of much leffe force is fortune in thefe, than in those principles of Aristotle. 90020 ouer, imatfocuer Arifforle appointeth in his felicitic, we have in ours : for both we would, that they which be juffified, should live rightlie, and renew themselnes with true and perfect bers tues. And befides thefe, ine faie, that there be high principles, which ercell nature; namelie. dinine election, the forrit, and faith. And no lefte do we agree with him in this, that we affirme, there be principles of milerie contrarie bri to thefe : namelie , the reprobation of God,

thereof in his owne felfe; for euerie man can

tell whether he believe or believe not. And this is

the want of good fricit, and infidelitie. We that is subject buto these enils, is to be counted altogither milerable and unhamic.

Louching the comparison betweene vertues and fciences, we by no meanes difacte from him: pea, and we grant, that bertues are more confignt and firme than humane knowledge is. And to creat a fredfaffnes there is of bleffednes, as Paule fain touching predeffination; The foundation standeth fure, the Lord knoweth who be his. And by faith and grace, the Low would have us to be infified; not by works, Rom. 4. 16. that the vomile might be firme, and that we might not flumble at those things, having refrett to our infirmitie. Againe, Paule faith; I .Tim.Lit. knowe whome I have beleeved voon, and I am affured. &c. And he that enjoyeth this our bled fednes, fuffeineth berie well the ftrokes of for tune : pea, though they be granous, Paule faib, Phil. 4, 11. that He knew how to humble himfelfe, and how to excell, to hunger and to thirst, to abound, and to fuffer penurie. Dur hamie man in like maner is, as the foure-square frome; Who (faith Paule) shall separate vs from the love of God? Shall tribulation, or anguish, or persecu- Rom. 8. 16. tion, or famine, or fword, or danger, or nakednes? &c. And he aboeth, that He is moft affured, that neither life, nor death, nor angels, nor principalities nor powers &c. Dur hamie man is not hindered by calual things, but All things lohn. 13, proceed happilie to them that love God. Deal. and be will most of all thine in aductities: Tribulation workerh patience; patience experi- Rom. 5, 3. ence: experience hope; and hope maketh not ashamed. And as Aristotle militeth of unfer fiblenes of orcefe, to we also do not admit the fame. Wea rather Chaff, nert the promets a the fainds bib tweepe, and the are commanded to forrome with them that forrome. Anistotle faith. that his hawte man will never commit wile and naughtie things. This do not the pronounce of ours; for David fell greucullie, and Peter gre nouflie. Those hawte men of his cannot some be repaired, but we have the most readic medicine of repentance, and that alivaies at hand. In like maner, our hawie man, of those things which are ministred onto him, is able to om most ercellent things, according to the flate and condition which he hath obteined. Therefore that little mite, which the widowe offered, was so well pleafing, fo gratefull and acceptable to God, as it ercelled the oblations of the rich men. Lattlie, tempozall chances and milfoztunes, whatfoes

uer they be do the more drive godie men buto God, and amoraine them from the world. For our men can not be bleffed, buleffe they be pore in Spirit.

of Prouidence.

The xvj.Chapter.

Part.I.

Of Prouidence; vpon Genesis the 28, chapter, verse 16.

In Gen. 18, perle 16.

He Grecians call promis Dence weoroldy, 02 weovodence we bedrucs derine it from the berbe Hilgi-ab, in the conjugation Hipbil, which is To fee exactlie and to difference. As touching the defini

on of grouts tion thereof Cicero faith in his boke De muentione, that it is that. Whereby anic thing to come is forfæne before it come to palle. Dowbeit, this definition, if it be referred buto dinine promis bence, both not ervielle it : bicause this both onlie thew the knowledge of that which is to come, and the power of foreknowing. But in dinine moundence . is not onelie compachended the knowledge of the mind of God, but also his will and election. Whereby things are beered and betermined to come to valle, rather by one way than another. Further, there is also a power and ablenes therein, to governe and direct thole things which it is faid to forefee ; for in things. there is not onlie found the nature & fubffance of them; but also the order inherewith they be buit one with another. Anothe one foreacheth to the other, that it helpeth it, or is made perfect by it: a both water things be well ordeined; particularlie, as touching themselucs, cach of them are fait to be goo; and generallic, as touching order, ercellent god. And that this order is in all things, we may prome it by the nature of order iticife: for it is octined by Augustine to be the is an order inthings. disposition of things like and bulike, attributing Otheris to currie one that which belongeth unto it. But no man is ignorant, that the parts of the world are vivers, and not alike, if they be compared

Dozeouer, how convenientlie each one of them is allotted by God to his owne place, proper feate, and franting, both erverience teacheth. and the holic fertutures teftifie. Foritis faid; leres, 22. That God hath fet the leas and the waters their bounds, neither may they passe the limits ap-Elii40, 12. pointed vnto them. Hurther; He meafureth the aire with his span, &c. And feing that lo great a benefit of his, ought to be afcribed unto him, inrespect of his providence, we may thus befine it; that It is the meane which God bleth in biprovidence, recting of things to their prover ends. In which definition is not onlie comprehended the know

leage, but also the will and power of dwing it.

Therebpon this that we awouch, Paule in the

one with another.

first chapter to the Cobesians, bath verie well erpreffed then he faith; Who worketh althings Ephelit, it. according to the countell of his will. And Cicero in his gration for Milo taught by what to hens this providence may be knowne from naturall reason: for thus he writeth; Deither boubt, leffe can anie man inoge otherwife, buleffe it be fuch a one, as thinketh that there is no heaven, lie polver, noz binine maieffic; and whom neis ther the funne, neither the motions of the head uens and fignes thereof, neither pet the order and courle of all things bo moue; and fo fouth. The berie felfe-fame bemonftration Paule Del Rom.t. 10, cribethin the firft dapter to the Romans. And lob. 12, 7. Iob in the twelfe chapter : Aske the cattell, and the foules of the aire, the fishes of the sea, and the plants of the earth, and they shall informe thee. Alloin the 19 plalme; The heavens declare the Pal. 20.1. power of God. Againe lob in the 39. and 40. lobahan. thapters ; Concerning the goats, the harts, the 39.8.40. horie, the Leuiathan, and Behemoth.

2 Thereforelet it thus be determined; the whether at other of things declare, that thefe things which things be ruled by the becreated, are not made by chance, and at all planoents aduentures; wherefore God worketh according of soo. to his purpole: and buto his owne viouidence. as unto a certeine generall and chefe art, all things are lubied; neither is there ante thing to be found, that can escape the fame. Which ne uertheles some are bould to denie, who thinke that onelie the chefe and principall things are committed to the care of God : but the refioue if they be of finall account, they attribute to natus rall causes; if they be of greater importance, to angels a divels. Which thing a man map for in the dialog of Plato called Protagoras, where the creation of things is to beferibed, that fome things are granted to Epimetheus to make, and fome things to Prometheus. Det to the intent that manking might be well prontoco for, this only is anouthed, that it was done by the works of the gods. But in the Golpell we be other: Mat.10,19. wife taught by Chuff ; All the heares of your head are numbred. And; Of two sparowes not one of them lighteth vpon the ground without the will of your heauenlie father. Againe; iThe Lordhimfelfe hath looked downe from heaven vpon the dildren of men. But if these men would benerifiand the matter thus, as though the proutdence of God extended not it leffe unto all things, after fuch a fort as it doth buto ment things after fuch a fort as it doth buto ment we would grant it; not that the providence fremes of which is merclie fimple in it felfe. Chould be faid funderes to be manifold ; but bicause the effects which be specially birected by it, are biners and fundie, therefore the birected by it felle also femeth to have divers respects. therean Wherefore we grant, that the prominence oner manes, goblie men furmounteth fo far, as in comparis

fon of them, it is fato by the Lord with them that

The

The Common places Pag.168. Part.1. thall be hamned, a to the folith birgins; I knowe Matt. 15,12. you not, and fo is it ouer men more than ouer providence. and especiallie a comfort in advertitie; inhere

torreasonable creatures. And by a livelic faith of this prombence, we reave manie commodities, we knowe that those things haven but obs.not by calualtic, but by the will and procurement of Con our father. Alfo we be baile firred bu the more unto goo things, when we understand that God is both the knower and witnes of our actions; who afterward will give a true indees ment of them. Befines this, the aifts which me entoic, be much more acceptable onto be in this respect, that they be offered by by God which provided them. Further, in the fame we behold precessination, which bringeth so great a comfort unto godie men, as thereby they are wonderfullic confirmed. 3 Orither muft we ffant in anie feare, that

there is ante newnesse in Coo, bicause of his

mhether promoence Dog bring

providence. Wen, which by their parents are brought footh into the world without knows ging in 1500 ledge, can not atteine therebuto without alteration. Colbich thing we must not furmife as touthing Con feing he hath had his knowledge from all cternitic. Further, we drawe the fame from the nature of things; but he hath it of himfelfe. Wilherefoze lames bid trulie waite, Lam, 1, 17, With him there is no variablenes, nor fluadowing by turning. Arither commeth it to paffe at any time, that the knowledge of God is changed by the alteration of things. Dozeouer, this ercellent knowledge is fafelie placed in Bod: for there is no banger, leaff he should abuse the Came as men ew, of thom Ieremic in his fourth thanter writeth; They are wife onlie, to the intent they may do euill. But God is molf ercel lent, and he bath the knowledge of that thing that is most excellent, which knowledge who so ruer bath, can not ble other things amile, as Piaro taught in his fecond dialoque called Alcibiades ; there it is prouce, that without that knowledge, it is better to be ignorant of mame things, forit had bin much better for Oreftes, if he had not knowne his mother when he met bir heing betermined for to kill hir. Deither is It is no let God, by reason of this gouernment of things, to the felici. rentouce from his peaceable felicitie, of from tie of Bod. the contemplation of better things. This thing hapneth buto men , that fometimes by bear ling in matters not necessarie, be drawne a maje from incightie and better occupations.

Wilherefoze Paule, not without caufe, condems

ned baine and curious queffions. And this com-

things at once. But God being infinite as tous

thing all his doings, can eafilie perceine all

things that now be, that thall be, and that at anie

2.Tim., 22. meth through the flendernes of our brocestans

Titus. 3, 9. ding, which is not able to applie it felfe to moze

Of Providence time have bin. Deither is God by this know It Ginet leage of things prouded to cuill: for that hav not up bas neth onto men , bicaule they have a corrupt to enitl.

Temperetore Salomon lato; Behold not the Pro. 23,311 wine when it sheweth faire in the glasse. &c. Alalme 119. Turne awaie mine eies least they Pfa.119.37. behold vanitie. And lob in the 3 1 diapter, faith, that He made a couenant with his eies, least he lob 31, 1 Thould thinke youn a virgin. But Goo, which is the principall rule of inflice and goones, can not be mouen to cuill. But Averroes fait, that at the Averroes least-inife his binderstanding thould be embar Trembers ccd, if he would loke boon and acknowledge all not his bre thefe fimule things. But bicaule he atteineth Derflanding this knowledge, not from the things, but from himfelfe: therefore that is not granted. neither both it in perie beed follow. Quen as we fee that a glaffe is not therefore frained, bicause it their eth the images of vile things; neither vet is this funne that we fee, defiled, when it Chincip boon places that be foule and lothforne. Labour alfo in properfranding both not disquiet God, fæing in this action he bleth no infrument of a bodie; at history as men no. buto idome, by meanes of their bor no labour hie, there arifeth labour in binderstanding, for bitto 600, therin the bodie is beric much afflicted and wearied. Witherefore Salomon bpon iuft caufe, cal Ecclefait. led this indensur of knowledge, A confuming and affliction of the spirit : for knowledge some time bredeth unto us originetnes. For the more men do imperstand, the more things they see that no displease them, where with they are a greened. Wherefore not without cause it is faid: He that addeth knowledge , increaseth labour Eccleful alfo. For ine om not eafilie beare thole things that be univertille committed . But Cob is not subject to these humane affections, who bath it in him to fore-lee the end of things : and although the things be briwouthie, pet he bireaeth them, and knoweth that they thall tend to his oinne alogie.

4 But it hath bin no hard matter, to take a wate from binine pronidence, those objections. which we have hitherto remourd : for a plaine and readie waie was offered for the confuting of them. But there remaine certeine other whether things, more hard to be expounded. The first is, pronionce bicaule of chance and fortune, which feemeth to chance and be taken awaie from the nature of things, if we fortune. attribute buto Bod the providence of all : for there is nothing more against fortune & chance, than is reason. For fortune is a cause that woy keth belides the purpole, when anie thing, not intended or amointed or decreed, hapneth to us bnamares, and befides our erpectation. But this argument we relift on this wife; As tow thing be, fortune and chance are not taken a wate by the proutoence of Goo. For that both

A fimile.

tube.

Of Providence. let (as touching God) that nothing is done by chance, but (as touching bs) that manie things bedone rathlie to bo fortune ? There is brought a metlie fit fimilitube : Abnut that a maiffer fond his feruant to the market, there to remain till nine of the clocke; which houre being not vet path, if he fend thither fome other fernant of his: as touching the maiffer it commeth not to valle rathlie or by chance, that those two scruants met togither, freing he fore-feeth the fending buto that place : but unto them it commeth not to patte of purpose, swing the one knew nothing at all of the others comming. Wherefore manie things, which are done by the fore-fight and knowledge of God, if thou refrect the bull and weathe cogitation of man, hamen by chance and fortune. But if all things (faic thev) be birec ted by God, and done by his counfell, as we beloue they be, where that now be the chance of things : For all things will come to valle of necessitie. And some thinke this argument to whether be fo frong against the providence of God, as prouidence take awaie fearfelie the fredome of our will can be defenthe continded. 15ut to this reason is applied in a manner nence of the fame forme of antiwere, which a little before things. we pled as touching things that hawen by fortune. For it may be, that if thou respect the pertraufes, those things that do hamen, both are and are infilie called things hapening by thance; for it is nothing repugnant to that cause, that it being forth as well this effect, as another effect that is contrarie therebuto. For as touding mine chine will, it may to come to vaffe, that 3 bm fit, as alfo that 3 bm not fit. So then if thefe effects be referred unto that caule, they figali be, by chance; for they may be otherwise:

acceptic cellitie. Wherefore there is granted a bouble

of two fosts necellitie; that is to wit, a necellitie absolute, and a necessitie by supposition. But it may be, that those things which by supposition are of nes cellitic, if thou take them without supposition. they be things contingent, and not of necessitie.

howbeit, anthey be subtent to the providence of

God, we mult not bente but that they are of nes

Efair in the 14. chapter theweth, that the kingtome of Babylon thould be beftroice; which was but a chance, as touching the worldie caw fes therof : for there was no let, but that it might otherwise be. And pet neuertheles, the prothet minding to thew that it thould bindoubtcolie come to palle, groundeth his reason byon the Determinate will of God, and faid ; God hath fo purpoted, and who shall be able to distanull it? The hand of the Lord is now stretched foorth, and who shall plucke it backe? Wherefore the

thing now by this reason was of necessitie. And Plal 33, 11. in the 33 plalme we reade; But the countell of the Lord indureth for euer, and the purposes of his heart from generation to generation. Det

they fill ware the contrarie : Decellitie fremeth to be a let to the proutoence of God : for we confult not of those things which cannot other: wife be . Forfomud then as there be manie whether things in the world, which ferme to be of necessare be fitic, those that be of this fort fæme to exclude a ler buto the pronidence of God. But here we must be pronidence. deritand in this place, that although all things. as they have relation to the purpole + betermis nate will of Bod, being as it were bone and becred, be ofnecellitie ; pet as concerning Cob. the amointer and occreer of the act, all things are contingent; and nothing is of fuch necessitie in the world, but that the fame may other wife be. Beither do we now fpeake of the definitis ons of things, or of necessarie propositions or conclusions : feeing thefe things are not governed by dimine promoence; for they be deferrettous of the cternall truth and binine nature. Some there be also which thinke, that there flould be no enill found in the world, if it were gouerned of God by his proutdence. For none that dealeth promoentlie in his works, would permit entil to take place. Wit thefe man be eafilic answered, that there is no cuill to be found that is not either profitable to the faints. and furthereth them to faluation; orthat occlareth not the inflice and mercie of God; oz elfe that abuanceth not the order of all things, and the preferuation of the fame. The fame place is

expounded In 1. Sam. 10, verfe. 2.

no; feconolie, what it is; thirdie, whether all things be subject buto it ; fourthlie , whether it can be changed; and lafflie, whether it may as bide anie calualtic of things But before I come to the purpole, let vs (peake somewhat as tow thing the fignification of the names thereof. Therefore among the Grecians a thing that commeth by chance is called evalex files, thirth what is a is of fuch fort, as both it may be, and it may not thing con. be: and whether it be or be not, there is no ab timent and furditie, either against reason, or against the how mame wood of God. It is billinguithed into ; parts; fores there of which the first is called by the Orecians one- be. περέτυχω, bicause it inclineth equallie as much one waic as another. The lecond & in to no-Av, which for the most part pleth to hamen after this maner maffer that, but pet map other wife come to patte. The third is called ac thansor. bicaule it falleth out but feloome, and not blus allie. The philosophers affigue two grounds Two or beginnings of chance, one in the matter, the grounds of which as it lighteth boon divers and fundate ac contingence tine causes, so it receiveth a divers and sundie forme; the other in the will, whereby our acti-

M.j.

's But to fellowe fome order herein ; firft

let us fearth whether there be ante promocnee. 02

ons are gouerned: now the will hath confides ration of the matter, bicaufe it is directed and

fo:ccb

forced by the understanding. Augustine in his pounence boke of quellions quell. 3 r. laith, Wiledome is benibed in by the philosophers dinided into thee parts; to thier namelie, into bnoerflanding, memoric, and proparts. uibence : and that memorie is referred unto

things paff, biberfranding to things prefent; polio is pro = and that he is proutoent, which through the confe deration of things paft, and things prefent, can

betermine that will afterward come to patte. But God, not onelie understandeth and leeth what will come to valle, but he also addeth a will but the fame. For wee affirme not onelie a bare understanding to be in God, but an ef featuall will also, whereby he ruleth and couerneth all things. This of the Gretians is called meovoia, that is, Providence. And Cicero in his boke De natura deorum , nameth it An old fothfateng wife of the Stoiks; who was

of fuch account among them in old time, as in the Ile of Delos, the was worthinger cuen populibrace for a Goddelle , bicaule the helped Latona at worthippen hir child-bearing. But that fable fignifieth nothing elfe, but that fecono causes, although they have some force in themselves, vet they

bring nothing to palle without the providence of God. For Latona, is nature; and providence the midwife: so that bulesse this latter be prefent, do helve, and as it were place the midwifs part, the other bringeth forth nothing. 6 But now, as touching those fine points.

which at the beginning I betermined to intreat of feuerallie. In the first place. I propound to my felfe, that there is a providence: which thing may be prouce by manie fure and inuincibic arguments. Forfirft, feing that Boois the author and creator of all things, and that he can be nothing bnaoutfeblie, but that with him felfe he hath his owne certeine and affured reafons, therefore of necessitie there is a prouis pence. For if there be no artificer, but that hee feth the reasons and ends of his two the and concoincit the waies by which he may bying the fame to his purpofed ends ; it were a madnes not to attribute that buto Goo the chefe worke man, whome the holic scriptures not onlie teach to be the creatoz of all things, but as it were a potter. Chryfoltome in the 19. Homilie bpon the epiffle to the Cheffans laith, that If a thip, though it be found and well rigged, can not banke the feas mithout a good maiffer or gouers nour; how much leffe can the whole workeman thip of the world fand without the care and go. uernment of God : Foz if a mailter-worker man will not begin to build, before he have beuiled in his mind all the parts, falhions, and fourmes of the building : thall we thinke, that God hath rathlie, without counfell, oz reason, made all things binuerfallie ? Undoubtedlie, the heavenlie fibrares the flars the firmament,

the aire, the water, the heate, the colb, for manie caules and changes of things contrarie and repugnant one to another, mould fall to rume to leffe they were fusteined by some governour. Whithout care and providence, our booie might not be defended from the riggs of the heaven: Tile call those provident men, which being of fuch excellent indocement and disposition . do keepe all the parts of their bodie in their moner office and butie. But God hath the fame place in the world, that the mind bath in man. Bes fines this, the holie fcriptures afcribe buto Bon the destructions of kingdoms, and prothesies. and miracles, which things do far paffe the compas of our nature. And latt of all, they attribute buto him the generall judgement inherein God full one baie render to everie man according to their works. Wherefore we, being induced by thele, and manie more realons, do conclude that there is a promoence. For we palle not for the Epicureans, whole maner of wech is this; mbp the &

Euen fo the powers on bigb. With labours toile are preft, The care whereof which on them lie, Bereaue them of their rest. And this allo; God walketh boon the poles of

nicures hes nie proui= Dence.

heaven and confidereth not the affaires of men. These monstruous opinions have they been. partie for that they being of groffe wit, could not perceive higher things; and partie being of a thamefull and abhominable life, would be uile for themselves this consolation, least they thould be vervetuallie tormented with the feare of punifiments. Foz, He that liveth wickedlie, John. 3, 10, abhorreth the light. And thilbren , then thep hane done a fault, would not have either their father to be at home, or the maifter in the Chole. And as touching the first part, these things but doubtedlie thould be lufficient for Christians. who are versivaded onelie by the wood of Bod, without other reason, that there is a providence.

7 But what providence is, we thall eatilie what me understand by the definition of the same. Die uibence is. uidence is the power of Bod, whereby he directeth all things, and bringeth them to their fappointed ends. In this definition, the generall word is power. Affuredie, God is most ablolute, pet for our capacitie fake, the fale that there is in him the maner of powers to wit the pow er of innerstanding a the poiner of willing. For God briderstandeth and seth all things; and not this onelie, but he also willeth all things. Dere I will make no neoles offputation, the ther the will of God be before the understand bing, or understanding before the will. If anie man would knowe these things, I send them bnto Scotus and Thomas. This poiner and facultie which I speake of , belongeth buto the

rence is, that God by this power directeth all things whatfoeuer either be, 02 hereafter thail be, But pet this is not enough; for he alfo conbudeth them to their ends. But to that ends? Quen onto agrecable ends. And thole be agree able, which his purpole hath appointed. The power is the cause: and, that things be brought to their proper enos, is the effect. Here have we comprehended all the kinds of causes which can be affirmed in this matter. This I fpeake, bis cause there can be given no efficient cause of the fes of pio= go efficient proutbence of Bob. The formall caule is the caule of the poliver of God. The matter inhereabout, are all manner of things whatfoeuer for we in no wife ercept anie thing. But the final cause is, that all things may atteine to their owne ends, and may redound to the glone of God. By this definition we fee, that the proutbence of God is

but an effi not onlie a bare knowledge, but it is some bain cimt know: ging to effect. Horas Paule faith; Inhim we Ads.17, 28. liue, we moue, and haue our being. And a Romati,36. gaine; Ofhim, and in him, and by him are all Proute, 1. things. And as Salomon faith; Man may pre-

pare his heart, but God ordereth the speach. For we are not able to moue, no not the toma,

Whether

things.

being the lightest part of the booie, without the Man.10, 19. promibence of Bod. And Chrift faith ; that A sparowe dooth not light vpon the ground without the will of our heauenlie Father. And, All the heares of our head are numbered. Some breame that Bod inded made all thefe things: but affer he had made them, caft them off. So (forfoth) carpenters, when they have done fuffi. cientlie in building of a house, they afterward leave the fame : but if God thould do fo, this morlo would fone come to ruine. Fora houle, bales it be offentimes repaired and baderprops ped, falleth to ruine and becale. If the foule be fer uered from the bodie, what remaineth, but that the bodie will become putrifico and rotten? Reither are they to be heard, which faie;

that God indeed ruleth all things but that this is nothing elfe, but to minifer buto all things the common influence, which everie thing deas weth onto it felfe. This is euen to make Bob, not in verie beed, but in name to be the ruler and gonernour of the world. For if to be that eneric Sob onlie thing, according to the nature thereof do bend and applie onto it felfe that common influence Influence boorule all of God, then God followeth the nature of things created; where as rather contraritoile all things created ought to followe and lette after Cob. But thep fair, that even as he, which throweth a eilimil R fone, or fhoteth an arroive, bath done enough to have first forced the fame, although he hims felfe afterward followe not after them, when they be out of his hand: foit was fufficient for Bod, in that he induce all things with a certeine

polver, although he do not perpetuallie gouerne

and an arrowe do fall immediatelie after that thep be that, bicause that force which is in things created cannot be of long continuance. Where fore, buleffe that God thould profecute by his eucrlafting care and promocnee, the thing which be hath forced, the nature of cueric thing could not abine. When the Peripatetiks perceited that all these inferiour things, were continuallic troubled; they indged that the providence of Bod was about the mone: as if it were not convenient for it to be carefull for thele inferiour things , no further fouth than a certeine common influence is therby ministred buto all things . But thefe are fond reasons ; for the feriptures teach bs, that even thefe things, which to be may freme to come moft of all by chance, That sol are pet gouerned by the promocnic of God. In mooth go-Deuteronomie the 19.3fan ar flieng by chance the fuperis out of his hands that he weth wood, firthe a man our and the

Lozo) that deliuered him into the hand of the things. flaier. And in the 14 thapter of Iob, it is fait of Iob.14, 5. Goo; Thou hast appointed man his bounds, which he shall not passe. Also in the boke of will bome, (which boke though it be not in the case non, pet conteineth it manie good and goolie faiengs) in that boke (I faie) in the eight chapter, it is witten; Wiledome reacheth from one end Wildo 8, 1, to another wews . & disposeth all things xesac: it reacheth (faith he) wews @ , that is to fair. Strong & mightie: 4 offpoleth Profitablie: for lo formbeth xeusac; I not Sweetlie, as the old trans flation hath. And that profite, although it be not oftentimes verceiued of bs, pet is it alivaies of fuch foat, as it doth tend to the glosie of Goo.

and hill him as he palleth by ; It is I (laith the inferiour

8 But whether all things be subject to the whether all prouidence of Bod, is a matter in controuerlie : things be for some fair, they be; and some fair, they be not. under the But, as we fait befoge ; if God haue made all prontoines things, be boubtedlic nothing is exempted from his promoence : for if anie thing thould be erempted from his promoence, that also should be erempted from creation. It is watten in the epiffle to the Debines; He vpholdeth all things Heb.t.a. by the word of his power. The Bebine male; The word of his power is in fled of His mightic word. This place agreeth with that which we ci ted out of the boke of willoome Ezechiel calleth Ezec.18, 4. Bob : The Lord of all flesh. And Moses calleth Bob; The Lord of spirits. And Paule faith; It is Ephe.t, 11. he that worketh all things, according to the determination of his will. Alfo Hefiodus an Ctt mike poet faith : In this life we can no where el cape from the mino of Bob. Det there be fome which would exempt from Gods prombence. men and free will, and things that either be of ncceffitie, or that come by chance. Cicero in his boke De fato laith ; that The most ancient philo-

Cothers.

qualitie, for it is a naturall power. The biffe-

of Peter Martyr. Cap. 16. Pag. 173. Part.I. Of Providence. The Common places Of Providence. Cap.16. Pag.172. Part.t. bence of God: for Angels be administring fpi- Heb.1.14. me bo not therefore exclude the grace of God. rits. And Dauid faith; Who do execute his will. Pial, 102. Cophers, fuch as Empedocles and Heraclitus, af of marty:s fhould there be ? God will have and prouidence. Let be heare the holie ferin firmed that All things come to valle of necellisome to be the triumph of his goones, he will But although God fend his angels , pet he tures as touching that matter. For Ecclefiaffi him felfe is prefent and principall ouer all baue some also boon whom he may erercise his tte : but the Peripatetikes were of the opinion. cupis not among the number of the canonicall things; If I shall afcend (faith Dauid) into hea- Pfal.139.8. Prou. 16. 1. bohs; The kings hart (faith Salomon) is in the that manie things come by chance. And Chrymight and pomer. What perhaps thou wilt faie: Is it not enough that men be martyes in the uen, thou art there; if I go downe into hell, fippus as a notable umpire, although he taught hand of God. But God faith; I have given thou art there allo. Hothe both not fo gine his that all other things were of necellitie; pet af preparation of their mino . Indeed there be no. them precepts . But he also faith; I will make Ezec.10,11. angels charge, as though he him feite were abble pertues bioden in the minos of the goolie, firmed, that mans will, as touching the first eleyou to walke in my commandements. Againe; Ezec.36,26. fent. Which thing the parts frigne of Apollo, mon, is free. Wherefore Eufebius in his treatile but pet oftentimes this both not latiffie God: Manis not I will giue you a new hart , and a new ipirit. that he placed Pnacton in his chariot, and by De praparatione enangelica, faio pleafantie, that he will bring them forth into act, that they may Therefore man is not to be exempted from the erempted that meanes all the beauens in his ablence Democritus made men to be flaues; but that be fæne. Wherefore our eies must be lifted bp. from the promidence promidence of God. were fet on fire. But finnes, (will fome man that we thinke not of the bagoolie but of God. Chrylippus made them but halfe flaues. II But much lefte are those things to be er: (aie) depend not on providence. Doto finnes be word finnes Alfa Cicero in his fcrond bothe De dininatione, So the mothets tall Nabuchadnezar, Pharao, Efaie. ro. t. of Bod. cluded thirth feeme to be done by thance. For al ruled by God , Shall be thewed afterward. In boo bepend and Senacherib, hatchets, hammers, fawes, and full rather exclude all providence, than that men though we can not perceive the reason of the les the meane time this Tfate : The cause of finne of cons Chould not be free. Which banitie Augustine Defwords in the hand of God. chance are cond caufes, vet God feeth it; vea, the Uhilofobindoubtedlie commeth from bs: but at that Promocnice. bnber the ribing in his fift boke De cinitate Dei, faith. that lob, when he mas turned out of all that he thers teach be that everie cause, which they call pronibence time, and againft whom it Gould breake forth. He to make men fre, had made them rob God had refrected not the Chaldwans , noz the bis Per accidens, that is, Comming by chance, must uell, but fait ; The Lord gaue, and the Lord hath Iob. 1, 11, that is in the power of God. It was twolie des of his alone, So me fee, that there be fome which be remoked buto that which is a cause by it selfe: termined by Nabuchadnezar, that he would Ezec. 21,21, taker awaie. Deis accounted a learned thylis a fimilia thinke not, that all things be onder protidence: for that which is Per accidens, can not be anic oppresse some people; but that he thould on but in that they ercept man by name, which is cian, which can beame out buto the outward tube. caufe. Wherfore Ariftotle in his little boke De pielle the Jewes more than others, that was the cheefelt workemanthip of God, that femeth part of the bodie the corrupt humors, which be bons fortuna when he bemanded for what cause hidden within the bodie; pet we would abhore prouided by God. to contumelious a thing against God. For fee fome were fortunate, and fome not ? We antime? 12 The next question is , Whether this pro whether ing all artificers contemne trifling works of blanes and forcs: but the thefician faith, that red, that it is done by a certeine biolent motinidence be immutable. Thie thould it note \$ 02 ponitionce fmall value, but do adozne, and haue a speciall then the licke man beginneth to heale, when on, and impulsion; whereof nevertheleffe he it is the rule of all things that be done. It is acable. care of those works which be ercellent; who fuch things breake forth. In like maner Goo. that is dittien, can not veeld a caufe: hereby it written in the third of Malachie; I am the Malag. 6. will imagin that God could befpile that worke, with his medicines and fires of perfecutions commeth to paste (faith be) that fome are fortu Lord,& am not changed. In the first of lames; which of all other he made most choice of: And bringeth into light those things, which before nate, and fome not. Furthermore he faith that With him there is no variablenes, nor shadow- Iames, 1.17. if it Mould be fo, in what fate fand we ? That late bidden in our minds. Let the wicked do be fortunate this cuent, if it be referred to our will a know. ing by turning. And in the 19. of Prouerbs; refuge should we have in aduersitie . David what they will, vet can they do nothing more leage, haweneth by chance; but that inforces There be manie cogitations in the hait of man, Prou.19.12 Pfalm.37.5. faith; Caft all thy care vpon God, and he will than is the mill of God. So faid Peter in the mentis a cause by it felfe. But the question is but the counfell of the Lord continueth ftedraft. 1. Pet. 5, 7. nourish thee And Peter saith, It is he that taketh Aus as touthing Pilat and Herod: They agreed Ads. 4, 4. not thus billolucd. For how commeth it to Zacharie.2, care of you. and Zacharie; He that toucheth you. In the 46. of Efaie ; It is I that ipeake, and my Efai. 46.10, togither, that they might doo, whatfocuer thy valle, that this fortune is given to one man, and counfell abideth furclie, and I do what fo euer will and thy counfell had decreed to do. verse. 8. shall touch the apple of mine cie. And I (faith the not to another . The Afrologers would suplie pleafeth me. For leing prouidence is both the 10 But thou wilt fale; Some things be of whether neceditie, which cannot other wife be than they things of Gen. 15, 1. 1020) am thy buckler, and thy ftrong wall. The that, which they thought Aristotle wanted. Proknowledge and will of God, and that those Pfal. 56,12. Lord (faith) Dauid) is my helper, and I shall not lome in his bake a noteleouato referreth this things belong to the verie effence of God, it be afraid what man can doo against me. Though are; ow those fall bonder the promidence of God necessitie be unto the flarres : by which (he faith) men being can not be changed, ercept God him felfe be their tents were pitched against mee, yet my Deatrulie, there is nothing created of fuch nes under po divertie bome, are carried fome to profperitie, thanged therewithall. The lecond causes inded, cellitie, but if it be referred bnto Boo, it hath uibente. hart shall not be afraid. and some to aduer litie. And this some called, A Coing they be directle and fundate, they oftens the nature of a thing that commeth by chance. o But thou wilt fair, that In interioz matpower, fome Conffellation, and other fome If prouttimes hinder themselnes; which thing we fie a umiliters, manie things are bone either without oz-Hoz as twe faid ; God reacheth from end to hath relati. Particular Deffinie; Socrates called it Damonin. Dence Doo come to palle in the influences of heaven, that tube. douerne all ber, orelle biforderlie : for we fe often-times end, and orderethall things. What thing is of on afmelt to But while it hameneth more to one man, than to fome of them be an impediment to others; but more necessitie than the course of the sume? things, why the godie to be omselled, and the wicked to flouill fortune, another; & moze at one time, than at another; the will of God can not be innozed by ante viois there fuch rift. Abmitit be fo; but is there no promocnee And pet Iolua made the funne to frand fill. Iolua.10.11. none other cause can be assigned, but the proas to good. lence. In old time Bod ordeined the ceremos 600 would therefore, bicaule we ow not lee the causes there: What thing is of more necessitie, than that the uivence of God: which imposible die is, that all of things ; nies of the Jewes, afterward he would have once have fire thoulo burne, if fuell be applied therebuto? of . If perapuenture thou shouldest be in a things thould be referred to the glorie of Bob. them to be abzogated. Dow then ? Is not the ceremonies, fmithes thop, and feelt manie toles, fome cro-Therefore it hath beene an old laieng; If aniue It is not you (faith loseph to his brethren) 2 fimili. mem to be autogated. How there 3 morths and after prominence of God mutable. A antwere; that ward he as ked, forme bowed, forme hoked, and forme fawed things be amlied to things palline, the action Gen.45.8. tube. that fould me into Aegypt; but God sent me hi-In God is altogether one and the felfe-fame biogated in: wouldeft thou ftrait-wate condemne them mult follow of necessitie. Det neueribeles God ther before you. So God fait that he fent Saule brought to palle , that thole three young men Dan. 3, 91. inill, but that he fore-faine from the beginning, them. all for nanght, bicause they aweare not straight buto Samuel, although it feemed as if he had what might agree with the divertitie of times. and handlome ? I thinke not; but then woul malked fafelte in the flaming fornace. What turned out of the wate to him by chance. So Augustine to Marcellinus faith, that A husband dest rather confesse thy selfe to be ignorant of is of more necessitie, than that the Chaooine Chaif faid buto his Apoffles; There shall one man both fometime fowe , fometime reave, the ble of them. Such an hono; mult be aften to found followe the funne thiming. And vet Bod meete you bearing a pitcher of water. Thele and fometime compatte the foile; pet we muit brought to palle, that when the funne bio thine, Efaic, 18,8. God, as when thou feelf tyzants and wicked things were certaine buto the providence of not face that the art of hulbandue is therefore men to enione wealth and prosperitie, thou mult the thatoine ment backmart. But man femut God, although otherwise in the light of men, mutable. Vindicianus faith . that & certeine fair, that they be instruments of the providence to have beene made, and to be left in the band they might feeme but things comming by mplician minifred a medicine to a licke man, of his otone countell. Thou shalt keepe those Ecclesaliof God, although then canft not perceive what chance. But thou wilt faic ; 15e there then no and healed him and that he manie peares at God intendeth by them. Augustine satth, that things (faith @cclefiafticus) & they shall keepe cus. 15, 14 fecond causes : Doth God nothing by his ans ter falling into the fame vileafe, tolie the fame God is fo god, as he is able to brawe out fome thee. I grant that man, as concerning the in gels ? We take not awaie the fecond caufes; medicine without the countell of the phylician: gwones cuen out of the wicken. Further, if ward causes, was so made at the beginning, as but we make them infiruments of the prout-

13. ių.

nothing could be to him of anie necessitie: but

there were no trants, what bertue a patience

but when he wared worle, he came to the thole cian, thewing him the matter, and began to complaine of the medicine. Do maruell (quoth Vindicianus) then : for I ministred not the fame buto the. Dow when fome men marues led thereat, and were of opinion that he bled fome inchantment : There is no fuch matter (faith he) for now is he of another age, and bath o: ther humoes than he had when I gaue him that his medicine. But thall not therefore the art of tholick be like it felf. Euen fo in anie wife Bob. although he forefee all things, yet he bath not be creb, that all things thould be done at one time. 13 Dow let be come to chance. If to be that the providence of God be to certeine, whether

Chinas commina by chance, can it admit anie calualtie ? Dere will I firft ble A villineris tino diffinations and afferward I will answere. on of necel There is one necellitie which is absolute, and an fille. other conditionall. For ithen we faie that Boo Looke part is wife or full, we understand that that is sim-2. Brt. 22. plie, and absolutelie necessarie. There be other chapter.2. and part. 3. things necessarie by supposition; as that which chap.1. is commonlie canualico in the fcholes, to wit, 21t,49. that whatforner is, while it is is necestarie. Chaift

cellitic it thall be overthrowne: not that this ne, collitie is in the nature of the citie, but bicanle Matt.24, 1 Christ the promets have foreteloit, who could not be beceiued . Paule faith; that There muft

and the promets fore-thewed that the citic of Ie-

rufalem thould be ouerthowne; therefore of nes

it is necessarie by supposition, that it thould so

com to palle. Alfo things may be confidered two

maner of water either as they be in ad: in that

cafe they have the nature of necessitie, for they

be no longer moefinite. As, to write, or not to

imite, is by diance; but if thou be now in the

ad of writing, it is no more chance, but necesta-

I.Cor.II needs be hereties: & Chaift faith; It is necessarie Matt. 18, 7. that offenfes come. Forthele caules beina fet before : namelie, the corrupt natures of men, & the pinels hatred towards mankind : the end being granted to wit that the elect fluid be tried.

ating firms Dite ref. pects of things.

rie. Therfore we fair that the knowledge of the fenfes is certaine, bicaule the things themfelues carnot otherwife be. De elle things map be confloered, as they lie bioden in their caufes:but feing caufes map fornetime bring forth effects, and fometimes not, therefore there is no necel farie power of working in them. But if thole things be referred buto God, the reason is far o Rom.4, 17. therinite: For he calleth those things which be not, as though they were ; for he comprehenbeth all time, and hath neither begining nozen bing. All things also, which are to come for ever hercafter are notwithfanding mefent buto him. Here also commeth in the will of Goo; for the must not ascribe unto him a bare know ledge; but fuch as is effectuall, or actuall. And by this meanes I faic, that the berie things them-

felues are to be confidered as necessarie. Auguffine In genefi adliteram, the firt bothe, chapter 15. There be manie wates thereby man, and a ther things might have beene made by Obb. and those meanes had some pollibilitie, and no necessitie: but this is by the will of God, whole an tobar mill is the necellitie of things. And though fuch reforce things, being referred bnto God, be necellarie : things best pet of vs they must be weighed according to and in what their integral and proper causes, and so be called respect tonthings contingent, or that come by chance. For tingent, it is of no necellitie, that fuch as the efficient cause is, such also should be the effect. 14 If thou demand, Whie thefe two kinds of why innes

raules be in the nature of things, fo as fome be things be limited and necellarle, others indefinit and con necellarie. tingent & Bothing elle can be answered, but and other that God hath laid thele conditions boon all fome conthings. God bringeth forth all things, and he tingent. limiteth and boundeth all things; but vet fo.as he neither conformacth not deffroieth the nas ture of things. Boërius in his Topiks faith, that Deffinie is fo called, of brawing to, and muing place fillie : for God draweth all things; but vet after a fort to giveth place, as he diffurbeth no thing. Quen fo things, although in their owne nature they incline indifferentlie on both parts: pet by God, they are made to incline moze to one fine than to another. The trill of Saulc of his soo me owne nature, was no more betermined to go keth things than to tarrie : but ihen God would fend bim of equal buto Samuel, that will began to incline to the inclineon one part. And therefore God put into his mind the one fior. the will of his father, and brought to palle, that 1. Sam 9.16. the fame (bould effectuallie moue and verfuade his mind: and that all other delices of rell and eafe (if ame were) that might have reteined him at home, thoulo be fuboued. Wherfore it came to paffe, that the will of Saule obeied the provis bence of God. But vet in the meane time, the nature of the thing was not biolated; but that the will of Saule was althe free onto either part. Hereby it appeareth, how necessarie the grace of Con is buto bs. For our owne will as it is all manner of majes corrupted, turneth all things to the worler part. Alfo there be manie things, which do bull and blind our bnoerstanding, that the will cannot eatilie followe. God therefore propoundeth and buto our buderstanding, asterivaro he kinoleth faith, a flirreth op the will that me do will the fame effectuallie.

15 But thou wilt faie ; Why is anie thing how it can faid to be contingent, feeing God hath alreadie be fait condetermined of the one part, and to it is made a minutitie thing of necessitie ? I answere : Eueric thing necessing of his ofone propertie and beginning is contine by sob. gent; but prombence, which bringeth a necessitie is an outward canle of which nothing ought to be named. I knowe there be manie, which at firme.

of Peter Martyr. firme, that those things with can not be done

by mans power, are brought onto that vaffe by Bod, that our will may either chofe or refuse them ; and that there the proutoence of God ffaieth, and goeth no further : but iden as God morketh our will to forefeeth what cuerie man will chose, and what he will refuse, his foreknowledge hindreth no: choole or thing at all. Howbeit, these fatenge do not fut

and continuence.

caufe sou

refule, and antegorth ficientlie agree with the holic feriptures. For they teach, that God both not pronide for no further. things, that he will forfate them; but that (as me have faid) he may conduct them to their ends, and those ends do ferue the providence of Bob. fo: fo faith Paule; God hath made all things according to the purpole of his will. Son faid God himfelfe in Etaic; All things that I will; I do, And Chrift faith; Verelie, euen a little fpa-

Efai.46, 10. Matt.10,29. rowelighteth not vpon the ground without the will of our father. I knowe that Origin, Cyrill, Chryfoltome, and others being biged by cer teine manifelt places of the feriptures, fuch as thefe are ; It behoued Chrift to fuffer ; The

Luk.24, 25. feripturs ought to be fulfilled, bothus interpret Luk.22, 23. them; to wit, that thefe things did not therefore come to vaffe, bicaufe Boo fore-fatue them; but therefore God fore-fawe them , bicaufe they things com flould come to valle. This inogement of theirs. if they frake as touching absolute knowledge. topaffe bi-

could not much be reprehended. Foz. not bis forc-lawe cause I fe a man waiting , therefore he wait them, or teth ; but bicaufe he writeth, therefore I fe him contrari= witting. Dowbeit, we cannot affirme a bare mile. knowledge in God, but we mutt alfo attribute buto him a will, injereby he directeth and order rethall things. Det thall it be true that they lay, if their meaning be of the effect, or (as they faie) A posteriore, that is, of the latter. For we heres of that a thing is bone, bo biberftand, that it was the purpose of God that foit thould be. D:

Luk.24, 26. It behooved Christ to die; It behoued that the John 19,36, scriptures should be fulfilled. But how bit it be houe : Bo fumplition ; bicaufe God fo for-laine it: not that that neceditie was in the nature of

the thing. pow causes 16 But peraduenture thou wilt faic, that arcinfinit. therefore the causes in the nature of the thing it felfe be infinit, for that I take not the verted and full caufes, in fo much as 3 thould have aboed the providence of God. I answere ; I onelie take the inward and proper causes of enerie thing, whose effects, bicause they might or might not be brought forth by them, be things contin gent. But I adde not prouidence, bicaufe the fame is an outward cause. The which being

therwise the scriptures speake berie plainelie;

added, it cannot be another, but that by suppose 1.Sam.to.z. fion, fome neceffitie muft followe. Foz, Saule met with men carrieng of kids, bread, a wine: their will, in respect of the nature thereof, was

infinite, either to have given him, conot to bace given him anic thing : but Got by his prome bence bio limit that will but o the one part. Eliep went to Bethel, there to facrifice: they met with Saule wearie upon the wate, a almost bead with hunger, it fænted a courtefie to refreth him : this bid God put into their minds. And if there inere anie thing, which might be a let buto this will, those things he batoled. And these things we dispute onclie concerning the wils of men: for otherwife, in other things which be contingent. I knowe the means be infinite which God is wont to ble. Another crample of this matter me have out of the 21. chapter of Ezechiel; Fize. 21, 23. Nabushadnezar mardied into Syria, and when he was now onward on the wate, at a place

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where two water met, he becan to confult with himfelfe, whether it were better for him to lead his power against the Jewes, or else against Rabath the cheefe citte of the Ammonits. Die been lots therebyon, the lots bid God fo frame, that he brought him to Ierufalem. The nature of the thing it felfe was contingent, but the fame being amointed of God became a thing of necellitte. loieph was fo fold and carried into Aegypt, that as concerning the nature of the thing, it might be, that either he fould line alwater in bondage, or elfe that he thould at one time or other be belituered . But God fent breames into the Baker and Butlet ; those Dicames bid lofeph interpret; afterward he fice wed Pharao a decame, which when mone of the

diuinours could expound, the Butler gauchim

intelligence of lofeph: and by this meanes it

came to palle, that lofeph was belivered out of

pailon. Cherefore be it thus betermined (as we

have laid) that all things having relation to the prompence of God, be neceffarie ; but of their owne nature are contingent. But thon wilt fav. Shall the ffeats be absolutes whether et. lie called things comming by chance, or rather fees be nes of necellitie : Some there be, that for the diani: effane or ticofprombence will have them called necessarie: but I would rather call them contingent, according to their owne nature. Albeit I will not greatlie frine, fo that the fame necessite be procestion onelie by supposition. Rightlie bid fome of the Breks name prouidence werewwhoven T8 ar weed Tad, of pallting through; .. bicaufe it paffeth through cucrie thing : others called itadle assian, bicaufe nothing can escape it. Some will faic, that we receive the opinion of the Stoiks concerning bellinie. That is not true forthep befined their bellinie to be a nes cellitiebra limitting togither of caules, and ab firmed that the fame oib ouer-rule cuen Gob himfelfe, But contrartivife, ive teach that Gob governeth all things, and that he vieth them to

bis gione glorie. Butit they aftirme that bellis

mhether

counfels &

abmoniti=

ons be ta=

by prout=

Dence.

nie is nothing elfe. but the vzouibence of Bob : the question is onlie as touching the word, and not of the thing : as Augustine elfe-there bath taught. Lafflie, thou wilt faie, that by this meanes, there will be no place for abustements. admonitions, and corrections, feing that which God full must needs come to valle. The felfe fame thing was objected to Augustine, where boon he mote the bothe De correptione & gratia. Unboubtedlie God, although he haue becreed a thing to be done, vet he vieth meanes in biti ama the same to palle. De will change the naughtie will of man; he bleth abmonitions, preachings, and chaffilements. For thele be the instruments of Gods providence: so farre is it that the proutdence of God excludeth them. In this question we have set in a maner the rots, and laid the foundations of medellinas tion: but of it we will intreate an other time. then owostunitie thall ferue.

Part.1.

■ I knowe I am mifreported, that I make God to be the author of finne; but that is not true, as it fhall plainlie appeare. But I onlie indenour by my doctrine, to flew bow the feriptures must be underflood, when they feeme fo to affirme: Also what Augustine ment, who (aid, that God bendeth the wils of men afwell unto good as unto enill: And in like maner, bow Zuinglius & Occolambadius. and other great learned men, professors of the Gofpell, must be understood, when they feeme to auouch the same.

The. xvij. Chapter.

Whether God be the Author of finne; out of the fecond booke of Sam. the 16. chapter, verse 22. Looke in Ind.3, 9. and 9,24. and 2. Sam, 2, 27. and 1. Kings. 22, 21, and In Rom. 1.23.

Ecoso es E remaineth now, that we intreate of the nur 17.0crfc.22. ition; Whether God be the author of firme? For alwell the curie of Some, as the actiling of Dauids concubins, may

proces of from God. For as touching the curle, David him felfe faib, that it came from Boo. And as touching the apulterie of Davids concubins, it was funken by Nathan buter the perfon of Gob. Therefore it may berie well be cal-Arguments led in controuerfie, whether Godbe the author food not to of finne. And trulie there are verie manie and be the aus frong arguments of both fibes : a good part of thos of fin. them I will recite, but the which all the test

may be referred. God can not trulie & rightlic he faid to be the cause of sinne. Ercellent is the fentence of Augustine, in his botte of 82. oues frions : Don is not the author of anie thing. whereby a man becommeth the worle: But no man poubteth that men are the worle through finne. Therfore God can not propertie be called the author of finne. It is not likelie, that God full deforme man : artificers delire to adome their morks. Further, God him felfe general lie in the feripture profesteth him felfe a revenger of finnes. If he be a revenger, he is no aw thoz; for then he thould punity his owne. If he were trulie the cause of sinne, he should condemne that which he made, which thing is abfurd. Thirdie it is faid , that He loueth those things which he made, and hateth nothing that he hath made. But he tellifieth that he did hate finne, therefore he both not inforce to finne. To hate and to love are contraric; therefore both can not be spoken of one thing, at one and the felfe fame time. If he hate finne, then he loueth it not; but if so be it were of God, it thould be beloued: for God loueth thole things which he made. If God were the caule of linne, he in the bringing forth of linne, Chould finne; he that Crealeth is a theefe; he that committeth narther, is a manqueller: but far be it from Gco, that he fould be either fait to finne, 02 to be a finner. What is elfe to finne, but to fraie from the right end . But God is infinite, and can not be lead amaie from the end by another greater force. He is not ignorant, that he can frace from the eno; for he is most mile. And that he him felfe thould cause others

to finne, it feemeth to be abluro. Let us confider what is done among thefe natural things created by God. There be may nie efficient causes : it semeth that everie efficient cause courtest to make that like buto it felfe, idereabout it worketh. Fire, if it take hold mon mod, to morketh, as those things, itherebport twozketh, may be made like onto it leife; a man both procreate a man. Thus in things created do agents worke ; whie thall the not fate, that in Goos dwings, his inbeyour is to make like buto him felfe; and that therefore he finneth not? The holie fcriptures teach be the fame; they bying in laines inhich flirre by good works, but finnes at no time If God thould pronoke time or would it to be done, be thould ferm to be an hypocrite; he thould clottie and fecretife bo another thing, than he oventie vietenbeth. Ieremie fpake of Iere.23,21 falle proficts; They ranne but I fent them not; they prophetied, and I spake not with them: namelte, that they should speake this thing. Ofeas faith; Thy faluation, o Ifrael, is of me, thy Ofe.13, 9. perdition is of thy felfe. But no man is ignorant

of sinne. that finne is the cause of perbition. If verbition were of Mrael, then finne alfo: but falua. tion, and whatforuce goeth before faluation. is of God. If faluation and perdition, being the effects, be thus diffinguifhed ; the caules allo must be bistinguithed, the one to be of Cob. and the other of man. Sin thall proced of men. and vertues of God. Poze manifelt is that which is written in the eight chapter of John. there Chaiff foraking of the biuell, faith; When he speaketh lies, he speaketh of his owne: if of his otune, he hath no need to be frirred bu of a nother, And againe, This is the condemnation John. 3, 13. of man, that light came into the world, but they loued darkenes more. Iames teffifieth, that God tempteth no man. But by temptation, men are lames,1,13. prounked buto fin : tiherefore if Bod were the cause of fin, it might not be saio, that he temp teth not anie man. It is concupilcence itheres by we be tempted, and that is not of God, but of the wo lo.

2 In the fecond of Paralipomenon, the late 2. Par. 36, chapter, there is a speciali place, where the verie. 15 caufe of the bestruction of Ierufalem is atuen and afcribed to the fins of the people: and in fuch fort it is fo bifproued . that Bob is the autho; of fin, as God tellifieth that he would it o therwife: wherefore the cause must not be laid bpon God. He fent his prophets (faith he) betimes in the morning, but they hardened their hart. Chiff wept ouer the citic of Ierufalem; he was force for the overthrowe thereof. If the effect displeased him , much rather bid the caufe : he went, bicaufe they fo finned, as they beferned biter bestruction . If Chaift wept , tho not onelie was man , but berie God allo, he was displeased with fins : theres fore Goo is not the authour of finne. Reither can it be affirmed, that God is the caule of fin, valeffe we will charge him with typannie, in that he condemneth men for their fins, bicaule they have bone wickeblie, whome pet after a fort he hath led buto wickednes. Expants are wont to let forth lawes, and then to prombe cummiglie that their lubicas may commit fome thing against those lawes, whereby they may punith them. Mozeouer, the fcripture at Gen. 18, 25. tributeth buto God the tudgement ouer all fleig: but how thall be tudge the world of fin, if he himselfe have bin the author of fine In the third thapter to the Romanes; If our righte-Rom. 3, 5. oulnes do let forth the right coulnes of God, is God vniuft for punishing? that it may be per ceined how ablurd a thing it is, that our fins thould make to the glozie of God : for if thep make to the glorie of God, the both he conbemue them . If the reason be there of force, it more fronglie concludeth in this place. If Bod be the cause of fin, how that he tudge the world?

Alfo there will feme to be in him two wils. and those one contrarie to the other : but in God there is onlie one will; if there thould be moze, they would be one against another, as tourhing one and the felfe-fame thing; fo that he would have be both not to bo, and to dothe felfe-fame things. Wile will bemand, to what purpole are fo manie erhortations, perfualis ons, and callings to do well, in the holic ferip tures . All thefe things will feme to be baine. Eg what end bid dhift aine warning bnto In- Matt. 26.14. das, if he would be betraied of him ? Thefe freches mar feme to be done as it were in game, But God bealeth grauelie and carnetts lie in those things, which he bealeth with men. Alfo there would followe a areat abfurbitie; for the differences betweene and and enil, and betweene vertue and fin , would be taken amaie. God fhould be appointed the authour of both; whereas he being the fouereigne god. there can proceed nothing but godines from bim. If a man thoulo beteff murther, abulterie, and incell he would faie; it is a god work. The matter would be brought to fuch a patte, as god would be called cuil, and cuill god: pearather there would be no difference at all betwirt them. For through the will of God, thereby he forbiddeth and commandeth anie thing, we ludge of good and cuill : but by this meanes we thould be boid of all judgement.

In like maner would be taken awaie the judgements of our confciences. The reade in the epiffle to the Romanes, that we have cogie Rom, 2, 15, fations, which thall befend and accule one ano ther in the judgement of the Lozd. If this o. ther opinion were true, we will gather, that me thould not accuse our sclues, but Goo the author. There is plentic of ercufe for the wicked, they will fate; Therefore need I to repent for this thing feeing Goo himfelfe is the author of it . Reventance will be taken awaic, and a windowe opened buto great mischefes. Witherefore thall we give thanks buto God, bis cause be bath belivered bs from our fins . But fin was god; It had bin all one to have lien fill in fin; Wie will not lament our fins, budta ther reivile in them, for it is the worke of God; it is meete that we found refoile for the works of Goo. If Boo himfelfe be the author of fin, praise and retoting will followe; but not for rome. Buch will be drawne awaie from the co Mimation of God, if he thould be put the author of fin. That fateng alfo, which they thew, might be brought, namelte, that God would have all men to be faued. If he will haue them to be fa 1. Tim. 2,4, ued, he bleth god meanes; he incourageth not men to fin : for fins ow leade men to perdition. Manie more reasons might be brought, but for this time we will content our sclues with these.

Pag.178. Part. 1. Meruments 2 Let be for on the other part, what things en ite cons they be that might affirme God to be the caule

trate port. of fin. In the first chapter to the Romanes it is watten; that Seeing the idolaters knew God, Kom.r, 24. and would not worthip him as God, therefore (as meet it mas)he gaue them vp vnto a reprobate fenfe, and voto shamefull lufts. 3fbe game them, he also mousked and mourd them. In Croqueit is witten, that God had barbened

Exod.9, 12 and bulled the hart of Pharao, to that he would not hearken, when Moles commanded him in the name of God to let the people depart. In Efaic.6, 10. the firt of Efaic, He is faid to blind the people.

that they should not fee. Withen the potoze out our plaiers before God, we delire him that he Matte, 13. Lead vs not into temptation, but that he will deliver vs from euill. To what end thould we thus praie, if thele things thould not fometimes be? Do man intreateth, ercept for those things which may be, or which do hand ouer his head. or which he feareth will come to patte. Elev are wont to laic, that God both and willeth thele things, not as they be finnes, but in relved that they be punishments to draften him that bath finned. But it is hard to appoint the punithment and fault to be all one thing, fæing the nature of punishment and fault is divers. A fault arifeth from the will, thereas punishment is laid boon be against our will. If it be committed voluntarilie, then it is no punity ment. To affirme a thing to be boluntarie and pet onnoluntarie, can harolie be made to acree. That, which is the cause of a cause, may also be called the cause of the effect : but no man doubteti but that God hath given be a will, inclina: tions, properties and effects, whereby we are promoked to finne. If God be laid to be the caule of the fethings, the bare we not faie that he is

finne. That both chefelie let finnes : Guen grace, and the good pirit of God : ercept thefe kieve be backe, ine thall ruth healong into most gracious crimes. Who can remove grace, or tale awaie the fpirit, but onelie God thich caue them . If he remone the lets, no boubt but he is some cause of sinnes. Also, be that ministreth an occasion of anie thing, he seemeth to be an

Rom.7.1.

authour thereof: although he be not the cheefelt cause, if he give an occasion he thall not faile to be called authour. God knew the haronette of Pharaos hart, and he knew that he being not holven by the fririt, monto be prouded to fire.

the cause of sinnes . That which removeth the

immediatents, if the thing afterward bamen, 02

the effect followe, it thall be called the cause of

So The lawe is faid to increase finne, if it be not propoled to the regenerate : for the alimates bend our felues buto that which we be forbidben, and court that which we be benfid. God commanacth Pharao to let the people go; what

is this, but to offer an occasion that he might be the more harmenen - Male cannot benic but that God both minifer accasions : vea, and he not onche gigeth occasions, but me can also them commandements therein be commandeth finne. Tale have in the bifforie of the kings. that Achab mas a wicked prince ; that God be termined to punify him in battell; he would have him brought to this by the flatteries and falle perfustions of falle prophets. God is brought in to talke with the fritts; Who can feduce Achab? There frent fouth an enill foirit thichfaid: I will be a lieng spirit in the mouth things. of the falle prophets. Bot alloweth and coms mannethit; Go thy waies, do fo. The mueth incouragement; It shall be so.

Further, we cannot benie, but that finne is a certeine humane action : but euerie beb. as it come in act, dependeth of the first principle of all things. God is (as the Philosophers acknowledge him) Primus actus, the first agent. 454. Unleffe he be the poholoer, there can be no a gent : inberefoze finne bevenacth on God as bpon the cause efficient. Sinnes for the most part be motions; and motions have an order, fo as the inferiour bevenneth boon the fuveriour: therefore the cause of sinne, so far-forth as it is a motion, is birected buto his owne mover. Augustine hath certaine testimonies of this thing, and confirmeth it also by some places of the Scripture. In his boke De gratia of libero arbitrio, the tivelfe chapter, he faith; that There is no boubt, but that God worketh in mens minos, to make their wils incline, either to and according to his mercie, or buto cuil according to their merits by his judgement bry boubteblie which fometime is open, fometime fecret, but evermoze just. In the beginning of that chapter be faith: Wibo can but tremble at these hourible judgements of God, whereby be worketh what he will in the harts of the wicked, veloing to eucrie one according to his deferts: And he addeth; We berelie worketh in the harts of men the motions of their will, and by them he douth those things that he will do, who nenertheles cannot will anie thing buildlie. This be prometh by the feriptures. In the first of hings we have the hifferie of Roboam, who r Kin 11,15 backned not to the counfell of the ancients, that he thould beale mildle with the recove. But it is laid that this turning away was of the Lord. to the intent be might establish the fairing of Ahia the Silonite. Wherefore (as Augustine erpoundeth it) that naughtie will was of the Lord. We allebyeth another place, out of the fecond boke of Chronicles, the 21 dapter. God . Paralle firred by the Philiftines and Arabians againft Ioram, fibith followed idolatrie : God was

of finne. one of the minus in the Philittines and Arabiaus inere wicket against loram, infomuchas they inuabed other mens countries, and were infected with crueltie ; and vet God is faid to have firred them by. In the fame historic of kings, there is speaking of Amasias, thich paos nohed loas the king of Afrael unto battell. Bea 3.Kin.14, 8. 2Paras,14 and loas himselfe, and also the prothet of the Lord biscouraged him from the purpose ; but he being carried with ambition, hearkened not unto the godic admonitions: which thing ne nertheles came from God , who would that be thould be belimered into his hands, bicaule be followed the tools of Edom.

Part.1.

Ezec.14, 9. 4 We reade in the 14. Chapter of Ezechicl; If the prophet be deceived, I have feduced him; I 2 and I will ftretch forth my hand, and will imite him. De intreateth of the falle prothets, which ever betimene wiles vainlie feb the veorle. Iclere. 14, 10, remie faith in the fourth chapter, that God deceined the people . In the 63. chapter of Efaic Elai.63, 17. the prothet complaineth; Wherefore hath God fo feduced the people, or made them to erre, that Prou.z., t. they should depart from him? Salomon faith in his Pourts ; Euen as the violence of waters. fo is the kings hart in the hand of God. Uns poubtedlie Pharao was a hing, therefore he inclined his will buto what part he would. Nabuchadnezer was a king , therefore he inclined his will buto which part he would. In the 104. Pfa.105, 25. pfalme, it is faib of the Aegyptians, that Gob turned their harts . To as they hated the children of Mrael: they feemed before to love the Ileas elites . In the fecond epiffle to the Theffalonis 2. Thefa, ti ans, the fecono chapter; Bicaufe men caft awaie the love of the truth, therefore God fent them strong illusions, that they might give credit vnto lies. It is watten in the eleventh chapter of Iolia.11,20 Iolia, that None made peace with the children of Ifrael, among all the nations of the Chanaanites, faue onelie the Gabeonites. Foz Bob incouraged their bart to fight against the Israe lites. And it is aboed buto what end : namelie. that they thould be tweeded out by them. Allw redly he did animate them, that they thould not defire to have peace, but rather to have warre. Pozeoner, he that would an end, fæmethto will those things, which ferue buto the end; and by the same will he would those meanes which craue an end. The phylician, willing to heale a ficke man, feeth that cutting, or fearing, or elfe a bitter potion is fit, and even thele he will ble for reconcrie of health. Withen & D ID would that a testimonie buto the truth should be gi uen by the martyrs , and that Christ should die, he also would those things that thould pro-

sure this end; namelie, the beration of the

faints, and crueltie of hings and veovle : forit

behoused to attaine unto that end by these kind

of meanes. In the vrothets elvertallie in Efaic. 20 kings are fait to be in the hand of God , like Efairo, s. robs, hammers, and ares; which comparisons and 15. have no place, if it were not biderfood, that Don moueth the barts : for they be not moued. buleffe they be brinen fozward. Alfo when Bob mas bifuleafed with the people of Afract. he ffirs 2. Sam. 24,1. ren bu the hart of Danid to number that people by the poll; which thing was wicked. It is to fmall purpole, if thou wilt fair that in the boke of Chronicle is read, that latan pronoked him; 2.Par.at. 1. for fatan can bono more than God queth him leaue, Thether Bon bib it by himfelfe, 02 by la: tan, thou feelt that David was firred by by the will of God, buto that which was not lawfull. En obieca They are wont to excuse this matter, that Bon tion. permitteth, but not helpeth. Wie faie, it is not enough; for the offente is till left in our minds. Dod as pet fæmeth after fonce fort to will finne: he knoweth, that a man cannot franc by him felfe. Iffome blind man foonlo walke befoze & fmilis bs, and we thould fee him readie either to frum tube. ble against a stone, or to fall into a bitch; and we are prefent, we may belve him, but we will not. me luffer him to go on : now when he falleth. thall not the after fome fort be fait to be quiltie of his fall . Forthou wouldelt have him fall, if thou biodeff not ffaie him when thou miahteff.

And that which yet is more greenous ; if to be that an old impotent man were leaning bpon 2 fimilis his ffaffe, and to after a fort were going, and if tube. Come man thould take awaie his flatte where buto he leaned, although he inforced him not to fall. Thoulo be not after fome fort be called the author of the fall & Coo taketh awaie his fpirit from weake men, tho without this be not able to go; both be not after fome fort feme to be the cause of their fall ? Wherefore, that which then bring, will be a weake befente, when they faie that God foglaketh men. Willile we would feme to ercule ODD . we late as greenous things buto him; to wit, that he is no more a Bod; and while we thun the fmoke, we fall into the fire. If antethings be done belides the will of Bod, whether he will or no; if there be anie effects, wherof he is not the caule : he is not then anobicca the univerfall caufe of all, nozvet God. But he tion. compelleth not to fall; the excuse will not serve. 25 Admit there be some god man of the house, A simila thofe familie behaueth it felfe berie il : if he be wor. repromed he will excuse bimfelfe, fateng; 3 bad them not, I commanded them not : that erculo thall not be counted lawfull : for he ought not to permit that which he could have hindered. Was nie times the goo man of the house cannot let wicked ans , but the power of God is inmincible. There be no wils to entil and corrupt, but be can amend and make them god. Anichmus in his bothe De cafudiaboli, the gr. chapter; The

nd garage

Cap.17.

VV ho is author

we do beliene. The third opinion is of them. The third which interprete all these places of the Scrip: opinion. ture by the words; He fuffered, He gave leave, He permitted, oz accozoing to the Breke: He did not hinder it. and fuch like. So they thinke that all dangers are audided.

6 But what my imogement is, 3 will not be The hifte loth to peclare; afterward your owne felues tion or bib. thall imore. And that the matter may be the ling of the more easilie knowen, it thall be good to eramine quellion. it the moze occulie: and somewhat I will faie. of Cuill, buder which generall word, finne is conteined. Cuill is a certein privation, of good & what mil meane ; pet not of everie god, but of fuch a god is. thing as is requilite for the perfection of everie creature, which I fale belongeth to the perfeation of the thing ochoiled. For if we take as a limilia wate fight from a frone, it thall have no bart: tube. for that qualitie of nature is not meete for it. Buill being a privation, can not confit with out and: for it must have a subject. A subject fering it is a fubiliance; is a good thing: where forceuill cannot be but in amo: enen as blindnes is a prination of fight, it hangeth not in the aire, but it fricketh in the cie. Do may it be theined by manie other gramples. But not to pepart from that which we have in hand : finne it felfe benefueth mans action of outifulnesand obedience towards the most of God. These things qualit to be in action; but when me finne. action is bereft of those and things. And action. freing it is a certeine thing, it is in his owne nature goo; increfore euill can not be but in and. Dozeouer enillis not belired for it felfe, but men do finne in confideration of and : for bulette there appeared fome likenette of god, they would not depart from goones. So great therefore is the power of god, as euill can not be ercept in god, and buto god. Wherefore rightlie have the wife men fair, that we may grant, there is the chefelt goo; but not affirme that there is the chefest euil, which can bewine god altogither: for then it should bestroic it felfe. It might have no subject wherin it should be, not pet outward thew, whereby it should be befired. To fpeake now of entil; it is diffinguilhed into puniffment, and fault. Fault is called that which we commit against the lawe of Coo : punifhment is that which is laid boon bs for finne: and that also hath a privation of fome commoditie : as then God fendeth ficks neffe, fickneffe is the papuation of health, and

hath place in the bodie of a living creature. De

fenoeth famine and barennelle, which is the pair

uation of fertilitie; and it is in the earth it felfe:

this (3 faie) belongeth buto punifyment. But

finne taketh place in the mind onelie: punity

ments boubtleffe may both be in the mind, and

(laith he) do we account it ablurd, that God

both particular actions by a naughtic will. les ing we knowe, that he maketh fundite lubitan ces, which are brought fouth by an unhonest activ on . As ithen a child is procreated by adulterie. A fimili-Ehat aoulterie is euill . no man ooubteth . but

that child is the creature of God. This feemeth 27 tivile to be afterned in the Acts of the apolities. In the fecond chapter Peter faith of Jelus the Act.2, 23.

fonne of Bob; that The Lewes hadtaken him, and deliuered him to be flaine by the determinate will and counfell of God. Afterward in the fourth chapter, when the church gave thanks

bnto God, it praieth on this wife ; Againft thy holic fonne Iclus, both Herod and Pontius Pilat, with the gentiles and people of Ifrael, gathered them felues togither, to doo those things that thy hand and thy counfell had determined to be done. With these arguments, therebuto o there might be added. I will hold my felfe

they be the morks of God; and if anic fault

thould be, they would laic it boon God. This

one thing they indeuour; namelie, to take as

maie from all men the fæling of finne. If anie

man have committed murther, it is not be

(faie they) that hath committed it. God hath

bone it. And buileffe that a man fo thinke, thep

fair, that he is unperfect, and can not allow

of all Gods works. What can be more wicked;

lie imagined : The divell could not have found

of the que. 5 Poin that we have let downe the realons for ech part, there remaineth that the question ftion. it felfe be ernounded. I find three opinions; the Three out. first is to be betelled, namelie of the Libertins, nions. whe fire of which face, that Bon is all toholie the cause of finne: and fo faic, as they affirme, all finnes to be ercufable, and not to be reproued, because

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out a readier wate to hell. Let thefe men go to perdition, feing we cannot mend them: let hs maic buto God that he will take awaie The fecond these pestilent persons out of the church. The fecond opinion is of certaine learned men. the millike not that fense, which the scrip: tures ameare to have at the first fight. They faie, that God hardeneth, that he punificth finnes with finnes; and finallie, they grant him to be the cause of simme : but they adde that these actions seeing they vioceo from the berie corrupt nature of men, to farre forth as they be of God, have a respect to inflice; and that men be not erculed, because they be inclined buto thefethings: they late not the blame buto God, who doth his part rightlie. If (faie thep) it can not be comprehenced by reason, how he doth inflie, and we brinfflie; we must referre our schees to the jungement of the scriptures.

There be manie other things, which by mans

reason we can not knowe, which nevertheles

of sinne. which is to a punishment, as it is also sime: as: original finne is, for is the natural corruption left after bautilme. Thele thungetines conclubed. Tout with accretine fentence or propolition to be confirmed the which hath two parts. Appopoliti. The first is, that God is not by him felfe and en, whereby properlie the cause of firme. The second is, that the question there is mothere dome in the world, inquite

waefined. finnes them felues, without his will, betermi

to not the

litudes.

cause of

anne.

nation and promoterce. 7 Co pianothe question, it behoueth tocarby him felfe firme it as touching both parts. Let be fuenke of the first ; that God by him felfe is not the cause of finne. Unto this purpose ferue the are numents in the first place. But Table, that then god or still are oppolet, as Dabit and Bauation, the habit by it felfe both neuer bring in panation. Light it felfe both alivaies illumis nate, it never bringeth in barknes. Witherefore if the put woo and cuill as contrarie prinatines, euill thall not be of god. God is the chafeft gob , let bs then put him to be the habit : inherefore by him felfe and properlie, he ma-Bethno prination . But & faio that he is not the caufe of finne by him felfe and properlie. Thefe words Thave abord bicaufe if we will freake leffe properlie, be may be fait after fome fort to be either the beginning, or the cause of finne : not indeed the proper cause, but that cause, which finne the re. of the milosothers is called remouning or probi-

monting of bitting. I will make the matter plaine by firms probibiting littides. The funne is altogither bright, the proper effect therof is to make light; vet after fome Two fimi= maner it may be fait to make barknes, not in that it thineth, but in that it is moued, and beparteth from one place to an other. for bodies be round therfore when it departeth, it can not alimaics by reason of the motion, give light to that place from whence it went, but thatowes Do come betweene : lo then after some fort

it is faid to make barkneffe by the departure thereof; bicaule bodies are fo ozbered, and it felfe in moueb.

So likewife it happeneth as touching fome rumous house: it is held by by amon, some man apporhing remoueth the prop, the foncs and buildings through their oftine weight fall dolvine from the top; which things have in them felues the causes of their comming downe: pet notwithstanding, he which taketh awaie the propris late after a fort to cause the fall : for he remoueth the fraie which letted the ruine. In like maner God, in his owne nature is god, yet in respect that he is tust, he will punish and ners; he taketh alvaie his grace, and after fome fort map be called the cause of those things which afterward be naughtilie done: pet not the true cause : for that proper cause is inward, that is to wit, the naughtic will of them. But whie he

formetimes taketh amaie his foirit from men. a reason may be pecloed; when they some, be remoueth his arace from them not onlie to the intent homan punish, but that the excellencie of his fanour may be knowen: and to let be biberftam, that that which God atueth, he aiweth it freelie, and that it is not of nature. For if the thould almates have his grace and after one and the felfe fame maner, as if Coo would not at formetime flacke his firength, we mould attribute unto our aune vower the and things that we bo. But thus it is, to the intent we may acknowledge our owne infir: mitte, and praie the more feruentite for prefers uation and increase of the heavenlie gift. But when the grace and fanour of God is tufflie taken amaie from bs. firme both naturallie fols lowe meither is there neede of anie other effo cient cause; I meane, there needth no other cause, to come from our insected and corrupt

affections.

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This appeareth by the fimilitudes alleaged. if the funne be removed . Dartmeffe both fol lowe; not through ance efficient cause, but bo it felfe. If the habit be remoucd, patuation is Simili-Araightwaie piclent of his owne accord. If one tubes. to burteth his cie, as the fight be loft; blindnes Doth immediatlie followe : neither is it neofull to lieke anie other thing that worketh. Which feeing the Manicheis perceiued not, they erred most shamefulie : they would not attribute the caufe of cuill onto the god God; but thep fame that there were manie cuils , and they judged that entls could not be without a true cause: wherebyon they affirmed that there be two beginnings. And bicaufe they fawe a great power to be both in cuill, t in goo thep brought in two gobs; one god, and an other bad. Of thele we read much in Augustine. But that e. will, which is finne commeth, if the fpirit of God be taken awate : for then man is left buto bun felfe. But ihether is he fo left, as God doth no more ante thing concerning him, or his finne ; That this may be bnocrifoo , I will declare Thee forts three forts of working, which we may perceive of Bods in Gob towards his creatures: not that other wesking a. works of his can not be flewed , but bicause bout his thefe tipe do most of all serve buto the matter me haue in hand.

8 Some action of God is generall, feeing by The first his prombence he cheritheth, lufteineth, and ao action of uerneth all things in their conditions, qualities, and inclinations, as they from at the beginning when they were created. And thus is the order of nature preferued ; which thing is ercellent to be knowne. Wie fe that heauen reteineth his owne nature: furclie it hath mas nie things to be maruelico at. The fee that the

nature of fire is behement, of aire is pleafant,

in the bodie. There is added a third member,

of inater is floming : ine fee also the mettals. the trees, the works of artificers, which things affurcolie be townberfull. All thefe are couers nco by God: yea, and if he thould withdraine

his hand from them, they would fall to nothing. 1320fitable boubtles is the confideration of his Dinine gouernement. Oftentimes both Bod erhoat be in the plaimes, to magnific him for Rom. 1, 10, thefe works. In the first to the Romanes it is written, that The Bentiles by thele creatures bio knowe God, and a kind of his euerlafting force, working governement, and godhead, in fuch fort as Aratus faid: Tolle are in berie beeb the linage of God. THE have an excellent erample of this morke in our clues. The foule which is not fiene, is indivitible, pet it moueth and quickeneth the whole bodie. Guen to all creatures on reteine their properties and inclinationa.

9 Secondic, another worke of God is, ithereby the creatures are not onlie preferued gods wor and ruled, but do also obeie the counsels of God. Hoz God bleth the actions of all things. cuen of men, and of cuill men : he victo them (I fair) for the establishment of his purposes. When he fauozeth his owne, he giucth them plentifull increase of fruits; the raine falleth carlie and late. What if he will of his juffice nu ruth the wicked, nothing commeth well to paffe: there is given a heaven of braffe and an earth of iron : if the fruits be ripe, they perith in one night. Thefe things muft not be aferibed buto feature. When we knowe not the cause, we take it to be fortune; whereboon the port faith.

A soddesse Fortune we thee call. And place thee high in heavenlie stall.

Wherefore the must not occupie our schies alonelie in a generall confideration of things wow find do of the world, but we must weigh the ble wherefernice pato in they ferue the providence of God; whereas fin commeth of proper causes, 3 means of our owne will, and corrupt affections, pet both the fame ferue Goo alfo. A fimilitude: There be A fimili= manie poilons in the world, they have manie and cangerous qualities; vet the mylician occupieth them, and the magistrate rightlie bleth them. The thefician by tempering of the poifons, healeth the fiche : the magiffrate at Athens gave poilon for the taking aware of luch as were quiltie. So was Socrates compelled to brinke hemlocke. Although therefore poisons are cuill, pet may the magistrate and the thysis cian ble them well for the lafetie of the common-weale, and prefernation of the ficke. @.

to be done of he by chance in the morle, bor most & fimilia of all ferne the proutoence of God. Hoz the Lord tube. faith in the laine, Grobus 21, and Deut, 10. If Dom thines two shall go togither into the groue to hew that come wood, & the axe slicth out of one of their hands, feture the andhe is smitten therewith that stood next him, pronibente and is flaine : this he bid butwittinglie, he thall of son. not be quiltie of death. For God belinered him Exo. 11, 13. [therebuto] and that for tuft caufes belitteren Deut. 19,1. he him of a beterminate purpole : we bnoer. frantit not he knoweth it. Quen fo they which offend, indeed they do as they would, they have betermined with themselves what they will do : but pet God bleth thele actions, So by the curle of Semei. God would have the nativ ence of Dauid to be thosoughlie knowne into 2.52.16,10. all men, and would oven his indocements as gainft his abulterie and murther : but this man meant to their his hatred against David. Bod both that which he will as touching those crimes which men of another purpole committed; not to the intent they might obeie the will of God. but their olone corrupt lufts.

And to returne to the testimonie now alledged. He that he weth wood this he would do. but the are bitteth another man and the bitting ferucit the countell of God. Icrome boon the tipelfe chapter of Icremic ingiteth, that Apthing hapneth rathlie and without proutdence. thether it be god orcuit; but that all things come to paffe by the judgment of God. Where, fore creatures be certeine infiruments in the The Creas hand of God; he bleth them according to his tures be the owne purpole. But vet thele instruments be instruments not all after one fort; for some there be which of sob, but baue no knowledge, noz lenle, noz will, and one fort, pet neverthelelle they do feruice buto God. But there be others , which perceive, boderfrand, and will those things which they do, and vet they do it not alwaies of purpole to ferue God: yea rather they offentimes buwillinglie and bumittinglie do that with God awoin teth. Wiherefore ine will fate, that as welllis uing creatures as not living creatures; things bauing fenfe and bauing no fenfe : Angels god and bad, and generallie all creatures be the in-Aruments of God, which he vieth according to the confideration of his providence. He bid ble the Affyrians, Chaldaans, Perfians, Greekes and Romanes, for punishment of the wicken Hebrues: he did ble also the divell against Saule and against lob. But it is further to be confide red, that when God bleth creatures, elveciallie the reasonable creatures, and entil creatures, fuch as be cuill men and blucis; be both not fo ble them, as though they bid nothing themfelues ; for euen they themfelues fulfill their owne naughtines, but God bleth it [to parpole.]

have no fense at all; they will, they knows, and they have fenfe; and when wicked men, and the nivell do nauabtilic, and are moued by their nings proper last, they do fernice buto the waminence of God. They perceine boubtleffe and will not that their mind is fuch as they would ferue God, for they fæke their owne. Deither are they fo moned by the fuperioz caufe, as they vie not withall their owne naughtinelle.

10 But thou wilt faic, that If God affer this

of cuill

of sinne.

pople may maner baue recourse as the chefest cause bus to thefe actions, and that cuill men as the nert 6:0, of the causes do them, it shall be all one worke of God, of the biuell, and of naughtie men. Ehis moced muft not be denied; but vet this morke connects far otherwise from the suveriour and cause, than from the next cause which is cov rupt. This worke, as it is of the diucil, and of wicked men, is emil. It draineth infection from the wickcones of the diucil, and of naughtie men; which being enill trees, cannot bying fouth and fruit. But Gob, the berie beff, and che feft cause, as he concurreth with these actious both them rightlie and in due oaber. Guen as both God and the diwill would Icrufalem to be deffroice, but vet in fundaic refrects : God. to the intent he might punish the obstinate; the buell that he might fulfill his cruell hatred againft mankind. Chaff was to be beliuered but the croffe, which also was done; and this worke, as it proceeded from the hatred and malice of the Jewes, was cuill: but the felfe-fame, in as much as Goo through that most holie action, would have mercie byon mankind, had ambucs. Wherefore it is faid in the Aasof the apostles; that They did those things against the Sonne of God, which his counsell and hand had determined. Det must those things which thep bid againft Chriff, merclie be called cuill ; bis cause they have both their name and nature from the next cause, although that God right lie vico them according to his owne proutbence. The binell and God exercise lob in a farre fundate respect; also the Sabces, and other robbers spoiled his substance for the fatistiena of their ofone hatred : fo did the divell. But Goo bid it to proue his patience, and to tellifie his god will towards the godlie, by a foifull beliverance. Wherefore the works were all one, but the purpoles were diverte. For which cause, then lob fait (The Lord hath given, and the Lord hath taken awaie) he pratfeth Goo as the chafest cause, without whose providence these things were not done, and whose proutbence bled all things to a god end; pet both he not praife the robbers, and the binell. So bio Danid also behaue himselfe; he commended not Semei, he faid not that those curlings were of their owne nature god; but turned

himselfe to the providence of God. The worke was wicked vet in fome reford it man be called the worke of God; bicaufe he ruled it and pled it. Alfo it is faid in the prothet; Curled Icre. 48. 10. be he that dooth the worke of the Lord negligentlie : and the worke of the Lord he calleth the affliction of the people, whereby the wicked ouerpreffed them. Therefore, the wicked can not excuse their sinnes in resuect of this vie of Goo: for they have the cause of those sinces in themselues. And even as Gods awd vie of these things exculcth not finners. To on the other part, the naughtines of finiters ooth not contaminate the and ble and moutbence of Cod. tho can ercedinglie well ble the things which

Augustine in his Enchiridion ad Law entium, Augustine,

chapter.101.beclareth, that It man be,that God and man would one and the fame thing; and 3t is not al= that God in so willing, doth rightlie; but that man to will man both finne, although he will those things as bod thich God willeth. De bringeth an crample, willerb. The father of a wicked forme fickeneth, the will of God by his tuft tudgement is, that he thould Die of that discase, the bugratious child also would the same ; but to the intent he may the foner come buto the inheritance, and be free from the power of his father : God willeth iuff. lie, but the child bingoblic. And on the other five (he faith) that It may be, that a man would the thing that God would not, and pet that as well he as God willeth rightlie. Admit that the father, which is licke, haue a goo chilo; Goo would that the father should die: the chilo thos rough an honest affection would it not, for he is delirous to have his father live; they will be uerflie, and pet they both will infilie. It confifreth onelie in the purpole of the will; for there of dependeth offentimes godnes and naughtines. But there artieth a boubt; If that one mas an obice ner of morke depend both on God and man, tion, and that it drawe naughtines from the infenti on of man, and that it hath fome goones, in refred that God bleth it, to as nothing may ch cave God or his providence, wherfore doth Zacharie in the first chapter complainte; I was but Zach, 1,15. a litle angrie with my people, but they helped forward vnto cuill; that is, they patted the bounds. Ehat which they finne, fæmeth to er. cope the promoence of God: fo as ther did moze than Bob had decreed. The answere, that It muft not be biderftod, that they did more, than that thing might ferne to the ble of Goos promoence: for there can be nothing at all done befides the will of God & his decrees, which be moft firme. Augustine in the same Enchaidion ad Laurentium, 102. chapter, faith; The will of God

lob.1,21.

is invincible, how then are they faid to have ercebed pot the bounds of the eternal decree,

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uen fo God ruleth fins (which have their proper causes corrupted) for the performing a bringing forth of his councels to act. I might also ble another fimilitude : Those things which leme

Bod dealeth not with thele as with flones, which

be nome amiffe.

the

50 m.

but the infl measure of victoric. There be certeme bounds, limits, and lames, which qualit to be kept by conquerers. They erceded that which became them, but that they could do more than promocnice would ble, it must in no inite be granted.

II The third kind of the works of God wee call that which is proper buto the fainers : for thereby he most mercifullie bringeth manie Phil.2, 13. things to valle in them : for he reigneth, he liucth, and he morketh in his both to mill and to performe. Otherwife in nature we be certeine barren trees, we are blind, we will no one things. The indocment is corrunted, the full and choile is corrupt in those breas of priginall fin : but Coo. by his fririt, fathieneth his cho. fen ancio. Tale have from the beginning a nature amen according to the fimilitude of God. wherebuto Choulo be agreeable to will, to chose, to do thefe things and those things. But in that we can not do good our felices, it hath proces ded of corruption : but in that we will rightlie. and do ferue God by an obedience begun, it is of the Supernaturall grace of God. Wherefore the first kind of Gods works, which belongeth to the univerfall promocnes, ferneth not to the que from new in hand. The fecond kind of working and the third belong boto this.

12 Although therefore that God do gonerne cuen fins and cuils; pet he is not properlie faid to be the efficient cause, Augustine in his twelfe boke De civitate Dei, the scauenth chapter, spea keth berie well as concerning a naughtie will, what could then he faith; An cuill thing bath no efficient. harb no effi. but a deficient caule. And if anie will learth out cient caufe. this efficient caufe, it is cuen like as if he would fix the barkenes with his cies, or comprehend fi lence with his earcs; which being privations it is no need that they (hould have efficient causes. Det neuertheles, they be things knowne buta us; for there is all one lende of things that bee contrarie. The fight feeth not other than bright things, the eare heareth not other than noifes. and pet by these senses we knowe even these things; not by the ble of them, but by the paiuation onlie. A naughtie will both Boo ble, to the ends amointed: not bicaufe he is not able. buleffe it be by thefe meanes, to atteine to that which he will; but to it pleased him to peclare his wiledome and power, that he might fly in himselfe able to bo something mediatlie as they faie and immediatelie; and that it maketh no matter buto him, whether the inframenta that he bleth be good or bad. Wherefore let be focke out what is the deficient cause of enill agis ons, and among the reft we thall find wicked affections and inclinations, which fæing they fall

awate from the word of God, and from right

realon, it is no maruell if things that be faultie,

VV ho is autho proceed there-from. These be the infrard causes of fin, but they be rather deficient than efficient causes. The diucil also is said to be the cause of fin: for the reade in the boke of infledome: By the divell death entred into the world, therefore Wild.t, u fin allo: for death is the effect of fin. Whit vet the offiell can not be called the proper and absolute caule of our fin : the reason is : for that furh is the nature of cuerie proper and perfect cause that the fame being put, the effect both of necessitie followe. But in the buell it is not thus; for although he fometime fuggeff cuil things in the mind of the godlie, pet neverthelette fix noth not alwaie followe. For manie godlie men do baliantlie relift bim , and when fin followeth not, he can not be called the absolute and perfect cause thereof. In beed, he pronoketh men but pet not fo, that fin must of necessitie folloing.

I might bring another realen. Let be imagine that the brucil himfelfe had not revolted from God, and that man had bin created, man could vet of his owne nature have finned, and have had the cause of fin in himselfe: but the fuggestion of the biucil could not have binthe cause thereof, when he was not as pet alienated from God : fo that he is no perfect noz full caufe of fin, but a perfuading and alluring cause. The have therefore the woo from whence fin bath his deficient cause; namelie, from our ofone cor ruption. Det neuertheles Goodoth gouerne and rule fin it felfe; he both not idelic loke on but he both the part of a judge and governour; and he leaueth not all things without quiding. But af ter what fort is he faw to governe fine Quen as In what touching time, maner, forme, and matter; to fort sol wit, that it is carried femetimes rather against mourned this man, and fometimes rather against that sing. man. Dur corruptions lie bioden within bs. but God fuffereth not the same at all times to breake forth, nor vet to long as the wicked would: he badeleth fins, and fometimes interrupteth them. Further he bringeth to paffe, that our wickednes thall rather bend unto one part, than buto another; as the rage of Semei was 2. Sam. 16, more bent against David, than against another verle. 10. man. And the providence of God is the wed rather at one time than at another : God bireded the power of Nabuchadnezar rather against the Ezec. 21, 21, Hebrues, than against their neighbours.

13 There is allo a certaine other thing to be conflored of in fins, when they breake footh into official of ad. Dob himfelfe putteth be in mind of fome caffors of things, which in their owne nature be good; and finging. pet bicaule fuch things fall into the wicken, they be taken in ill part and be occasions of finning: to as the fins which laic hidden before, do breake forth. But vet thefe fuggeftions, either ininara or outward, can not be properlie called the caus les of fin, leing thole caules be within in men:

of sinne. pet may they be called occasions. But of occas fions fome be ginen, and fome taken; in like maner as they diffinguish Scandalum, that is. an offense. An offense taken, is the occasion of anof an of an offense, not on the behalfe of him that giveth fmie given, it : for he both that which is profitable, but an and an of- ill man both ill interpret this; that is, an offenle taken. fonle taken. So Chaill faith of the Socribes and Thatifis; Letthem alone, they be blind, and Mat.15, 14leaders of the blind. The apottle taught, that men qualit to do well if others were offended. the fault remained not in them. An offense at vertis when we do those things which we ought not to bo. But in God it is not fo ; he fuggeffeth fome things, that of their owne nature are and, the which falling into an enill nature, be come occations of finning.

14 The matter mult be made vlaine bo er,

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oftheleoc amples. Some goblie man feeth a man finne, he commeth to him, he diligenthe warneth him to beware: that which is put in mind is good, but it happeneth into a naughtic mind, which then beginneth more and more to breake forth into the hatred of vertue, and to ware cruell against the godie. This admonition was an occasion that thefe things thould breake out into act. God fuggeffed by the godie man that which in nas ture is good, therefore he is faid to do rightlie, for he doth that which was his part to bo. But unto cull men, goo things are made occasions things vn= of finning, yea and of more granous finning. than if perhaps they had not beene ministred. calions of Dolubeit this is the difference betweene God and bs; that we, while we fuggeff god things, are ignorant whether the partie will become the twoife ; but God is not ignozant. Foz crams ple ; God fent Moles and Aaron buto Pharao, Exod.5, 1. he commandeth that he thould let his people go: this fuggeffion in his owne nature being god, Pharao taketh in ill part, and began to be the more cruell. If this fugaettion had fallen in to a godlie man, he would have faid ; It is met I thould ober God: and because it is his will that I thould let the people go, I will in anie wife ow it; for 3 can challenge no right over them longer than be will him felfe. But Pharao, when he heard these words, began to blastheme, fairing; Who is this God? And he brake out into crucitie. The fame will we declare by other cramples and testimonies of the scriptures. Pot onelie that admonition given bute Pharao by Moles and Aaron is a good thing, and is applied outwardlic by God; and he with was cuil , vico the fame naughtilie: but we have the felfe-fame thing in the feuenth chapter

Rom.7, 12. to the Komans; The lawe is holie and spirituall, but it hath wrought in me concupifcence and death. The commandement of God in his olune nature is unto life, but the filthinelle [of firme]

taketh an occasion by those things which are fuggeffed. Beither is this bone outwardlie a. lone, but fometimes also God worketh it ins marolie by good cogitations : for whatfocuer things are goo, we must alwaies thinke that they be of God, Pharao, which came after the Exod. 1,9. beath of Toleph, beaan to caft thus in his mind; The must take hed that the common-weale fuffer no detriment. This cogitation was gob, and it proceded from God ; but it lighted into an enill mind, therefore it was wrefted as gainff the Debrucs : for he fait : The people of the Hebrues will increase, and when occasion is offered, will fubdue vs : wherefore let them be deftroied. We let fouth an evict, that all the men dulozen of the Debuics thould be theolven into the river. The first contation was goo, but through his naughtinelle it turned bnto suill. Nabuchadnezar fait ; It is not the part of a good prince to be idle, but he must exercife the power which he hath. The cogitation was good, but he turned himselfe buto forcione nations, and armed not his vower as he ought to have done, against the wickednesse of his owne people. The fame prince (as we read in Daniel) being in his hall, reckoned with Dan 4. 37. himselfe the victories which he had, a the great nesse of empire which he had gotten. These thoughts were god; for we thould weigh with our felues the benefits of God, but they lighted into an cuill mind : he Graichtwaie thought with himfelfe, that he had effablithed the king, bome by his owne power : therein he finned a gainft God. Alfo the formes of Iacob weighed Gen. 37,8 with themselues, that Ioseph was beloued of his parents, that he had divine dreames put into him by God; this was a goo thought, for we muff behold the works of God euen in o. thers, much more in our owne felues. If thep had rightlie bled that cogitation, they should haue ginen thanks to God, but they turned it to enuie, they denifed how to rid him awate, and to fell him. Andoubtedlie God, who lugge feth thefe god things, feeing he knoweth of the boing of them, he both not there let the occas flons of emis: he fuffereth them to be tone; for he is at hand with his proudence, and gouerneth them. Wherefore by Pharao he would be glouffied, by Nabuchadnezar he would pur with the Maelites , by the brothers felling of lofeph, he would have him to be honesed with great benefits in Aegypt, and to feed the houl holo of Iacob. Semei fate Danid to be caft 2.Sa.16,10. fouth and the kingdome to be given unto Abfalom: he fain; These be the judgements of God. That rogitation was goo, it fell into an enfl mino, he abufed the fame, he fpake contumelioullie against David, he followed his owne weath and revenue. Absalom hauing gotten 2.Sa.16, 20,

of cuill a= stions.

of finne.

the kingdome, was put in mind that he foould harken onto the countel of the wife, that manie cies ow fee moze than one etc. The cogitation mas good, but it fell into an ill mind; and he tudged that counsels, so they be profitable, though otherwise they be wicken and bishos neft should be barkened buto. The first suggefrion that was own, he vice naughtilie: God fuffered it, he would not let it, be ruled it, that the finne of David might be punified, and that the hatren of God towards finne might be fhewed. Bow I thinke that the matter is euis

15 But it is bemanbed, that Seina Bob

noble son fuggeffeth knoweth that wicked men will abufe theie in that men mill abufe.

those things ward and outlinard motions, although they be and, therefore both be fuggeft them . The reasons of his other counsels are knowen to himfelfe ; but pet tipo reasons are fet before ts. The first is that his inflice map appeare the more : for to behold the inflice of Goo we are blind. But by making coparison it is knowen; namelie, by bariabteoulnes, thereof in Bob there can be none forne: but in biucle and com rupt men we fee it. Ele fecond is that the bold nes of men may be reffraind : for manie would faic: If God thould put into our minds and co. attations , we should have a will and vower to do god things. Echold, god cogitations are given, the with, while they fall into a corrupt nature, ercept it be reffrained, finne (through our owne fault) both arife even of things be they never to and: of creations (meane) tas ken, but not given. And fo I bnoerstand the Augustine, Words, tritch Augustine hath in his boke of Grace and frie will; namelie, that Goo both fometime incline our wils, either buto amb oz onto entil; vicaule if the things, which he fugaeffeth, do light boon god men, they are inclined but o and; but if they fall into ill men. they are inclined buto cuill. And fo 3 buders frant that which he writeth against Iulianus the fift boke, and :. chapter: that God worketh not onlie in the booies of men, but also in their minds. So likewife I buderfrand those things Zuinglius, thich Zuinglius (of goolie memorie) a learned and confrant man, did fometimes mite: that Den are otherwhiles by Goos prombence prouokeo to finne: and that one and the felfe-fame action commeth both from Goo, and from thics ked men ; jufflie from him, and bniufflie from them. And thus I binderstand those places of the ferintures, therein it is faid, that God gave

Rom. 1, 28. them vp to a reprobate fense, that He stirred

of permit 16 Certeinlie a permittion is there, but fome thing that is more ample is the web by thefe effeauall fperties. And we grant, that there is a permillion; for if God would reliff, the le things

Chould not be done: therefore he permitteth: holpbeit we mult bnocrifand, that permillion is a certeine kind of will. In bed it is not the efficient will, but vet it is a kind of will. For as Augustine latth in his Enchridion ad Lauren- Augustice tium , Gob permitteth either willinglie og bninflinalie: boubtles univillinalie he both not. for that thould be with greefe, and there thould be a nomer greater than himfelfe : if it be inith his will, he permitteth ; permiffion is a certeine kind of will. But theu demandeff that 36 he will it anie wate wherefore both he forbin it-On the other part I would bemand: If he ivould it not at all , how commeth it to paffe that it is done? For the will of God is inuity cible. Paule faith; Who can refift his will? Bob Rom,,19, willeth, and that which he willeth, he willeth jufflie. They which finne, do will briufflie that thich they will. That fame Iulianus, againt inhom Augustine Disputeth belo that there mas a bare permillion in those things; to the intent ine might binberftand, that God both no. thing at all: and he faid, that Goo doth rather fuffer, and that this belongeth to his patience. Augultine answereth; pot onelie to his patience, but also to his power: bicause he ruleth finne, and thereof he worketh what he will. And he alleboreth a place buto the Romans; If God, Romean willing to fhew his wrath, and make his power manifest, did suffer with great lenitie the velfels of wrath.&c. Dereby inter me fee that he fuffereth: but that mention is also made of his pomer. In the first epiftle of Peter the fourth thanter, it is mitten; Wherefore let them that 1. Pet 4. 16. fuffer according to the will of God, commit their foules voto him. So that he attributeth the afflictions of the Christians to the will of God. But they cannot fuffer, bnleffe there be a omer. If he inpula the fuffering he inpula the dwing : for luftering procedeth from a dwer. This will is a permission, but vet such as belongeth also buto the will. This oid Augustine them in his Enchiridion

ad Laurentium, the 100 chapter, where he treas teth boon that place of the plalme; Great are Plalmit the works of God, fearched out youn all the wils of them. De followeth the Breke translation. The hebrue tert bath. Vnto all the will of them. The imiteth: that So farre as belonged to them. (he intreateth of finners) they did that which God would not. This could they not by anie meanes bring to palle, as touching his power: for even in this that they did against his will. his will was wought boon them; therefore great are the wooks of the Lozd. We abbeth, that by a maruellous and bufpekeable means, even that which is done against his will is not done without his will: for baleffe be fuffered it, it should not be. Prither both be lutter it bie

millinalie, but willinglie: neither would be, being god, fuffer ill to be bone ; but that he beina almightie, of that euill, can make good. The will of Dod concurreth both to awd things, and to es ull; but after a fundite maner : to cuils, indirealic; he luftereth them to be bone. De fuages feth god things, but bicaufe they hamen into cuill men, fins do infue. But as for the god things, he not onelie fuggeffeth them, but he Jungeth them to paffe. Det he ruleth and go. nerneth fin alfo, that it may not rage againff es meric man, neither at all times, not bepond measure. Those enils turke within be, but when they breake forth, they can not escape the prout pence of God. But god things (as & haue faid) he not onlie letteth not, but he bringeth them to effect, he worketh together with us, and hee fmætlie benbeth our will, that we may be glad to om those things that did millike bs. Wherefore the respect of generall prousbence

is one; the respect of bling of things, though e

uill is another; and the refpect of things, which he both in bs that be regenerate, is another. So Exol.8, 15. inderstand 3, that Pharao was hardened by Bob, and that alfo he hardened himfelfe : for he had in himselfe the canse of obduration. But God is fait to haue har bened, by reafon of fuggeffing and gouerning : further , bicaule he fo ruled fin, and bled the fame to his owne glorie. And Paule faith, that he railed him by for to bes clare his power. So bnoerfrand I The veffels of wrath to be prepared vino destruction. 15p that meanes : They be of themselues, of their owne naughtines, of their owne corrupt nature pione unto fin. In like maner it may be faid, that they after a fort are prevared by God; bis cause through his and suggestions, wickenies breaketh forth; and while it breaketh forth, it is pet in the hand of God to applie the fame as he will one wate or another; for God with a god will both that, which we do with a most peruerse mind. Permillion is a kind of will, but pet not absolutelie : for the will of God properlie is the cause of things. It is not as mans will is, we will manie things, which we bring not to paffe. What is then the cause thy God would not have fin : It is , for that fin is among those things which have no need of a cause efficient, butof a deficient caule. Therefore fin doth not propertie come bnoce the will of God. And if that God be put as the cause, not efficient but deficient, thall we fate that God both faile in himfelfe : po; but he is fait to faile, bicaufe he both not hinder, not refift, not cause to relent.

> to hinder, a will not to mollifie, a will not to il luminate. 17 Reither forall this, both God, either by fuggeffing anie thing, or by not letting, con-

> Cahat maner of will thall this be - A will not

For if the will fould not worke of his owne conference, accoza, it were no will; but rather an untuits not the wil. lingues. It may as ill be afcribed buto the will to be compelled, as to the fire that it should not be hot. Wherefore our nature and will being fo corrunt if the fauour of Boo be withdrawne; of his owne accord, and by it felfe, it inclineth to cuill. The which nevertheles, from the time of his beginning was not cuil : but bicause it is brought forth of nothing, and is confirmed and fuffeined by the grace and volver of Goo : if that be withornwine which confirmeth it, fraits maie it will to worke of his owne accord. But if mans will be not confircined to cuill, neither is euill of his owne creation, but onlie is faid to fin by benzauation : what thall we faic as tous thing the fin of the first man . In him nature was good, grace and the helpe of God was not wanting, and vet neuertheles he finned. Dere inclaie, that we must imoge one thing, as concerning the first man; and another as touching our nature, which we have now corrupted. God bestoined byon him mante gifts, but pet he fo The hister made him, as he might frand; he might allo fall, rence be. fo boubt but Goo, if he would, might haue tweenethe made him to perfect, as he could not have fire and our naned. Tahich the fate of the bleffed fainas both ture now beclare; for the holie fririts in the heavenlte corrupt. habitation, and we when we thall be there thall be fo confirmed, as we thall not be able to fin as nie moze : otherwife it would be no verfect felicitie; it thould be toined with a feare of falling. But pet he did not this onto Adam; and theres as by his prescience or foreknowledge he knew that he would fall , he might have kept him there-from; but he would not, but would fuffer him to fall, and by his eternall occra had Chaft

was granted buto the first Adam. But although God, as ive faid, is not proper, lie the cause of fin: pet must be not be drawne out of his throne, but that he also ruleth fins, and maketh a remedie for them. And this we may be affured with our felues, that there can be no thing done cither of us, or of anie creature, bes fides the will of God. But pet let ba not hereby ercuse our sins, as though we would obeie the will of Goo by committing of fin. Wile muft ac cule our felues, feeing we have the oxiginals of fin in bs. As concerning the will of Goo, wee

to be the remedie of his fall. The rest of the

things concerning that fate, we can not more

particularlie occlare, bicaule we have not the

perfect knowledge thereof. Let be returne to

our owne frate; the which is such, as before the

renewing by Chaiff. we were not able to will

anie goo thing, but of neceffitie to lie in fins,

neither might we lift bp our felues: fo far is it

off, that we thould be able to frand buzight, as it

firaine the will; neither can the divellow this. That soon

VV ho is author

must followe that which the scripture teacheth: and we must not depart from his latee. And when me other while depart from him, we must meigh with our felius, that the motion of turning awaie from God, and of the inclination to allurements of this world, is a thing proper bre to our full being now corrupted, not as it was instituted by God. Wherefore there be deficient causes of this motion: but an efficient cause idid hath God a worker together with be, we must not facke. Wherebpon we note in the boke of Cenefis, that it is not faid that barkenes was mane of Con: The darkenes (faith he) were vppon the face of the deepe, pet God Did to 02Der them, as they thould picuaile by night: they were panations. So this motion of turning as maie from God, feing it forfaketh, and bepriueth mens actions of connenient godnes, a

Part.I.

The Common places

18 Thefe things being declared, there remaine thee things to be fooken of : the first thall be of the ciltines of fins, as bond buto pur niffment: the fecond of the fubiect of deformitie and prination: that is, of the act it felfe of mans full: the third is (which also is commonlie recritica) that fin is the punishment of fin : and thether under these these considerations it may be faid, that fin dependeth on God. As for the ofthebond first, we must binderstand, that the deformed punifyment, and naughtic ad, is in some respect the ground

cause surclie it hath, but the same is deficient.

morke onto the puniforment that is one ; for Rom. 6, 13. The reward of fin (faith the Apostle) is death: and when we fin there groweth a bond, whereby me must suffer punishment for the wickednes committed . That diltinelle is faid to arife through the fulfice of God, in confideration that he will verlo to eneric one that which belongeth buto him: but the bond arifeth not, ercept that fin be or have bin; fo as by finning the give a tust occasion of the bond buto punishment. Wherefore, if by fin me procritano the giltines and the bond fue doubt not but thele things are of God, as of the efficient cause. Hotobett, these things qualit not properlie to be called fin, feeing they belong buto inflice, vet fometimes they are fo called; as when we fair, that God both remit, blot out, and forgine our fins : for he beingethnot to palle that thep be not, not have not bin (and propublicative there remaine cuill motions in vs but the bond of luffering punilly ment, for the wickednes committed is taken as wate, which (as the hane faid) belongeth unto fulfice and is a goo thing.

19 Secondie, let bs confider of the fubicatit of the fub= felfe, buto which the deformitie of fin both cleave; and of this, if we fpeake as the thing is. which the we thall not be afraid to fate, that God is the Deformirte caule, feing the action it felfe is a certeine naof fin clea= turall thing. And what locuer is in refpect that it

hath a being is brought forth, not by creatures alone but by Bod : for All things (faith the ferip Gen. 1. ture) were made by him. This princerfall particle comprehenseth all things, whatfocuer they be, by what meanes fo ever they be, and how far forth fo suer they be. Augustine in his boke De Augustine morehus monachorum about the beginning faith: that The catholike church beleueth, that God is the author of all natures and jubifances. Wihat he bonder frambeth by nature, he beclared alittle before, by thefe words; Bature is no thing elfe, but that which is understood to bee fome certeine thing in his kind. Witherefore as me nom by a new name of that which is Elle, to be, borall effence, which manie times also we name substance; so they in old time, which bad not those names , in fread of effence and fub. The name fance, called it nature. Soing therefore the effence, an motions of our minds be certeine things, there fuhdance is no boubt but after this maner they depend of Con. God affuredie worketh as the bioheft cause: the creatures worke together with him. Wherefore Anthelmus in his bothe De cale diaboli, wrote, that Guen the cuill willing of the diuell. To farforth as it is to will, devenoeth on God. And the thing it felfe is not wicked, but in refrect that he himfelfe both naughtilie will it. And that the fame act is formething, hereby tt ameareth; bicaufe it is in the generall word or predicament of action : therefore as it is fome entired thing, it is of Bob, and is a creature. Dea and and moo: Augustine in his ninth boke De trinitate, and uing is a tenth chapter, faid, that The accidents of the 500. mind are better than the accidents of the bodie; by reason of the worthings of the subject. Wherefore the forme or beautie, as it is in the mind, is more ercellent, than as it is outwardle found in the bodie. Also the scule it selfe, being a soule, botn fil focuer it be, is vet more noble than anic bodie. Seing therefore the bees of the mind (therebute aftermare, through our owne fault. there cleaueth patuation) to farfouth as thep be things are not brought forth without Boo. Anshelmus in the place aboue citeo, faith, that

Cap.17.

God himfelfe is the bringer forth of things, and that not alonelic of inbifantiall things, but also of accidentall, briverfall and particular things. pea, and of the cuill motions of the will: for the poiner of God is infinite. Wherefore there is nothing can be brought forth whatfoener it be. but is proper his action: for if anie thing could cleave the fame, then thould it not be infinite, then fligulo it not fill all things neither might our will breake out into act, onlette that high fupreme will wrought fogether with bs. Augu-Stine in his treatife De vera religione, the 34. thanter, writeth thus; that The berie being it felfe, be it neuer fo little, is goo; for the cheftiff being, is the chefelt and, And a little after he

of finne. faith; The cheefeft beautie is the chefeft amb. the least beautie is the least and, vet is it and. So as, if that action, which we fpeake of. bo bo anie meanes perteine to the being, it is of fome amones. Wherefore, if we dispute of finne, we must distinguish it, and we must se what is therein of the politine, as they reason in the fcholes : and the first fubient it felfe muft be confocred; and on the other part, to le what befed and prination cleaneth therebuto. But in the berie fame prination, fince we fee a befed, the beficient cause thereof must be fought, and not the efficient cause. But that which is there found politiue, bath ned of an efficient caule; and the fumme of all efficient caufes is Gob.

Part.1.

20 1But here arifeth no fmall boubt. There be certeine finnes, called finnes of omition for Gins of 0= negligence, and there femeth not to be ground ped the verie act and worke of will, wherebuto rither Defect or prination fould cleane ; howber it what focuer is there, it femeth to be prination. A man is faid to omit his outie, bicaufe hee both not that which he ought to bo. As fozer. anule; If a man loue not his neighbour, if one come not to the congregation to heare the word of the Lord, and to participate the facraments : here in this time, there feemeth onelie a prination to be without anie certeine act, where buon this mould be grounded. Some answer, that euen in this place alfo, we are to feke a nature or action, a worke or a thing, that is the groundmorke onto prination: and they fale, that it is the full which maketh befed. For even that fame finning will, asit is a nature, is keut in his order by God; but not in respect that it fin neth. This fateng man be borne withall. But in fearthing the matter more narrowlie, it fee meth otherwise buto me ; and I fee euen in those fins of omittion, that there is an act. For the fame omitting of our dutie, is fometimes bone by contemplation; another that corrupt perfor bath a will not to love his neighbour, bath a will not to go to the holie affemblie.

Wherefore we fee here, that the act of will, and that fame action thereof, which is the action of nature, both depend of God; deformitie and with uation both not fo. But formetime they be omit: teo, bicause a man ooth not thinke of those things, I meane not, of a contempt. Derc, faie I, that although there be no action there of that kind, pet is there an other, which contendeth with right reason . De is not minofull of the holie congregation, bicaufe he will walke about for his pleature, or elle ble fome pattime : and those actions be adversaries to right working. Drif that be no action at that instant, pet was it a little before. For crample: Duer night he would fie like a glutton, afterward he could not rife earlie to be prefent in the holie congre-

cation. Wherefore in the finnes of omillion, we thall find an action either moner to that kind : oz elfe an other ffriuma with the and motion of the infil, either which is then prefemilie reteined, or elle that went before.

21 God then is the caufe of all things; and its wow fines ferior things, according to their owne nature, brawn from receive the moving of the first cause. There of the nature fore, if since be drawen, it is drawen by the nature cond causes, ture of the fecond causes. I will make the matter plaine by a fimilitude; In living creatures Elmilis we have that power which hath his name locall tube. motion, and it moueth beafts either to walke or to runne; and those creatures are mound according as they receive their mounta from that locall motine power: but if a legge be defeating, be out of ioint or croked that motion bath balting in that course toined therewith; but that halting, as it is a mouing, commeth from the moning namer of the foule: as it is faultie and lame, it bependeth of the faultines of the leg which mas broken. And thus it is as touching that continuall mouing, where with God ffir reth his creatures. There is indeed a common influence, and it is received in things accor bing to the qualitie of them: fo the fubied of De formitie or prination is of God; and the mouing of God fometime passeth through the mind corrupted, wher bon the fault of the action is not of God, but is drawen from the nert caule. But what it is that Goothere both, and how he governeth that deformitie, is declared before: noin inc treate of the act which breaketh forth from our will. Therefore it is rightlic faid, that the privation of righteousnelle followeth not the morke of our will, and the motion theres of, to farre forth as it is in the kind of nature, but as it is in the kind of mounta.

the 30. chapter faith, that Goo both lo gouerne his creatures, as he permitteth them to crercife and worke togither with him their owne proper motions. For God bealeth not alone, but (as I faid before) the wicked men, and the binell allo do ble their naughtic endeuo; in working. But when we fate, that the act it felfe (which af Dow the terward through our owne fault is cuili) is feifeiame brought forth by the chefest cause, that is by accis pro Bod; and by be, that is, by our will : how thall god and we binderftano this? Whether that God doit by bs. wholie, or the wholie : Dr ichether it be partlie from him, and partile from bs . And here we braine this producement to the verte act of our will. We answere; If consideration of the whole be referred buto the cause, we must fpeake after one fort; if it be referred unto the effect after an other fort. If the whole be refer: red to the cause, so that we bader sand our will to be the whole cause of the action, that it be able

Augustine in his senenth boke De cinitate Dei,

Ьy

faith;

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Cap.17.

Pagitot.

by it felfe to worke without God, it is not true: for unleffe God would alient therbutout thould not be able to bring forth action. So God. although by his absolute power he might performe the worke it felfe by him felfe , vet as the course of things is, he will not deale alone, but will have the creature to be a doer togither with hint; by this meanes are neither the will noz pet Con fain to be the whole cause. But if it be referred to the effect it felfe, God and the will are the full cause : for God and the will make the whole effect, although they be iomed togither in action. 3 will thew the thing bran crample: for bringing forth of an action, we have a will and an imperstanding, and our will maketh the mole effect, and our understanding is the cause of the whole effect; but the one is nigh, the other

further off. And fo is it of the will and of God;

22 As tourbing the third point, the finne

which folisheth is fometimes fato to be a pu-

mom fine milliment of the finne that went before; and le

Tools it is will buch the will doth all, and Ged doth all but one is the ell and out tieft caufe, and the other is the fecond. 1.ooth ail

Cobis faio to punith finnes with finnes. Then rithmint of if the finnes, which followe, be weighed as they be punifyments, they after a fort be attributed into Gederot that God doth infill new naugh tines, or that he pructh men directle buto finning; but when he hath withdrawne his gifts. then doth finne followe, whereby the mind is defroice. And those destructions, 4 those wounds of minds, as they be puniflyments, they come unto be by inft oclart. Wereof we reade in the Roman, 24, first chapter to the Romans; that God gave them vo vnto a reprobate fenfe, as we have beclared before. And that finne bath the refrect of puniforment, informuch as it corrupteth nature, it is manifeff. Augustine faith, and it is blual lie receiucd; Elou haff commanded Lord, and trulic foit is, that every finne is the punishment of him that finneth. This also do the Ethniks

> The Sicill syrants yet could never find, Than ennie greater torment of the mind.

acknowledge, Horace faith;

Those cull affections do due up the bones, male feble the firength, towaffliathe minds; pet this is tufflic done : for God is tuft and righteeus in all his waies. But if we be depair ucd of grace, we have deferued the fame.

23 Waherefoze we conclude this queffion of A conclufi: ours, and faie ; that, To fpeake properlie and plainelie, God is not the authour of finne; net ther would be finne to be. And vet is not God faio to be the biperfecter, or the weaker bicaule he cannot make finne: for that is not imperfection and impotencie but perfection. These things cannot God on, bicaule he is the checke and, and the thefe perfection : nate rather, he establisheth lawes against fins, he crieth out against them,

and he punishest form. And maruell not inhen I faid that God cannot propertic will finne : for then might be turne alway men from himfelfe. then fhould be denie himfelfe to be God. Paule faith onto Timothie; God cannot denie him- 2.Tim4.15 felfe. 180 inhich reason Barnard in his little boke De pracepto of dispensatione was moued to fair. Barnard. that God can but somewhat of the precents in the fecond table, but not of the first table. Df the fecond he out relinquish some thing, as when he willeth Abraham to kill his some so like wife while he commanded the children of Ifrael that Exodica they (hould carrie awaie other mens gods : but troatfocuer things be of the first table can not be remitted. If God would not be loued and mos fluwed, he flould bente his owne felfe. If he be the cheefelf and thould we not love and worthin bing And some alleage this reason that The god things which belong buto our neighbours. be particular : and God can take awaie any pris nate goothing, to put a greater in place. But those things which awerteine to the worthiwing of him, have respect to the universall good, and therefore cannot be taken aware. Augustine in Augustine his booke which is intituled Confutatio catholica quorundam fibi falso in positorum, the third thapter faith; Thatfoeuer is condemned in anic man, is far from the author of nature. In the fame place; That opinion is to be ceteffed, which hol beth God to be the author of any naughtie boo. or of anie naughtie will.

24 Pow have we generallie beclared the Themse viover caufes of finne ; but to thew them parti per caufes cularlie, the face that the cause of finne is mans of flunts will, his properfrancing, his demaned fenfe, his particular licentious appetite, the their of good which offer lie. reth it felfe (for nothing is befired of bs . but in respect of some god.) Herewithall the corruption remaining of oxiginall finne, from thence as out of a francing pubble, do alwaies breath out euil affections. A caufe allo is our owne infirmt tie & ignozance, also the suggestion of the binell and of naughtie men; who nevertheles are able to prenate no further than God both gine them leaue. There be ill eranwles also, finne it felfe is the cause of finne; for som provigall men freat leth for the fatificing of his luft. Wherefore fee ing there be so manie true causes of sune, we must not make Con to be author, to the intent we may excule our felues. Colo it may awere, that the totcken ounton of the Libertines mult be condemned, the create all maner of figures. They which make God to be the cause of cuill, but pet not lo as ive fould be erculed, læme not mell to erpoimo this question. In like manner

First therefore (to grather all into few woods) of their we have faid, that God is not properlie the aut things

is it of them, which allow but of a bare permit

tion.

of finne. thour of finne; lecondite that Bob, when he will. both inflic withdraive from be his grace, which abich are inthis ques thould be the hintocrance of finne. Dozeouer. inchanc flewed that Goodoth fo conerrie fins by his providence, as they thall not rage anie further than he permitteth; and in no otherimile than may be expedient for his prouidence. Wie have beclared that Goo both Comtimes fuggett both inwardie and outwardie, fuchthings as in their owne nature be goo; but if they fall in to corrupt men, they become occasions taken and not quien of finnes. Allo that Goo both not let, but permit finnes, and that the fame pers million is not altogither without the will of Gob. Further, that feeing finne is a falling as waic and viluation, it bath no need of an efficis ent, but of a beficient caufe. Further, that our motion of turning awaie from God, is proper buto pur will, as it is corrupted, not as it was inflituted by God. Wie faid alfo, that the autines dependeth on God; and then, that the action which is the fubicat of beformitie, commethad well from God as from bs, in the kind of the cause. And we thewed, that finnes are puntthed with finnes. And last of all, we reckoned by the true causes of finnes. 25 But now hereaffer we will eramine the befaibte former reasons alleadged. They which denied

the realons Goo to be the caufe of finne, as we alfo faie, vien

thefe reasons. In the first, Augustine said in To the firm, the 83, bolte of queffions, queff. 2. A man is not made the towife, by having a twife man to be author: neither is he therefore [the worle] by hauing God to be author. I grant it ; for man became not the worle, in refpect that Gob gaue alaine; fo; by his laine, he commanded notes uill: neither is man become the worle, as touthing the naturall act which Goo bringeth forth: but he becometh the worle by reason of his backfliding, thereof the our felues have deficient caufes in our felues. Witherefore the biuell, wic ked men our owne fenfualitie, and especiallie the corruption of our ofwie will do make be the worfe. And foit is granted that we are not made the worfe by God or by man. The fecond To the fe. reafon; Fulgentius faith, that God is no res uenger of the things, whereof he himfelfe is the author. The grant the argument; God both not revenge that act, as it is a natural thing, as it dependent of hinr; neither ooth he reuenge his own government which he vieth, but the naugh tines which proceedeth from bs, and which commeth from our owne felues. The third reafon; God hateth not those things which he maketh, but he hateth finne. The reason is firme. But the boubt is, that if he berelie hate finne, whie he doth not forbid it, fæing he may.

Scarfelie can humane reafon difcerne Wobs perfed hatred against linne, leing be taketh not

of Peter Martyr. the fame quite awaie. Doubtles it is a difficult awaie finnt thing . Howbeit it commeth offentimes to fince he ba. naffe, that forme thing which bifulcaleth, is, for fome god end and purpole, not taken awaic ; inherof there are plentie of cramples in the fate of mans life. There happeneth fome man to be discased in the bodie, whereby the compution & similar breaking out, there arifeth a greenous fore in fome member: not with francing that this be berie painefull unto him, pet bicause be knoweth that it will turne to the benefite of his bobie. he fuffereth the paine, neither both he fop the fore. Allo among the good come there formacth bu cockle and parnell; it bililealeth, vet are thev not quite rio aivair, bicaule men frano in fcare, leaff the come thould be vlucked bo. So might we fair of God, he hath his entos; namelie, that not onlie his goones, but also his righteoulnes map be declared : and therfore he hateth tinnes: vet not fo, but that he will accomplift by them fuch an end as he hath preferibeb.

> fhould be a finner ; and if he would induce be to fourth and finne he thould be against his owne nature: for fift. naturall things working, inocuour to make that which they do. like onto themsclues. These arguments be firme. Beither is the action of Con and inorking togither of the creature, that is, of mans will, fo to be affirmed, as if we our felues awlie not our owne lewones. God Co the firt. might forme to beale hypocriticallie if he foould on the one part command goo things; and on the other part Moulo will finne. I answere, that the argument would be of efficacie, if it might be faid that God polyzeth in new lewones : but in that he governeth finne, he worketh nothing against his lawe. Worcouer, we must billing quith as tourhing the will of Goo. what refrect it hath towards the commandements, and to wards men. The commandements witten inc A biffinett. fate are the will of God, for they expedie his nat on of the ture and propertie: but if we marke how the will of son will of God is towards men, and bo faie, that God would equallie further all men to the hat ping of his commandements, and that he giveth his grace equallie buto all men, this mult not lo be allowed: for God hath his elect, & hath others also whom by his wift wogement he overskip peth, and leaucif to finne and destruction. The Logo faith; I will have mercie vpon whom I will Exo.33, 19. have mercic that is . Thom whom foeuer it like th me I will haue mercie. But they faie that Den have free will, whereby they be able to keepe the lawe of &DD, if they will themtelues ; and . that there is no difference to be put in the helpe of God and grace, which is not given to all men after one fort. But I affirme that there is fre will in God, he is fre in his election, and

in diffributing of his graces ; but his freedoms

Devendeth

Diter arguments : If he dio make finne he an the

dependeth not of be, who thall berelie be free, if the forme mill make ha free.

Wherefore in the lawe or commandements. Goo thewesh that his propertie is, and what he tuogeth to be eight: but as touching the fauour. ther with he fandureth particular ment to keepe those commandements, the question is other wife. It was fait in the fecond of Chamicles: 2.Par.36,12 God tofe vp earlie and fent his prophets vnto them, inberefoze he is no caule of fithie. It is To the fe= most true; God bid fo ; but pet those sungeltione which in their offme nature are o'mi, fell into men, which mere naughtie of nature : who through their owne lewones were made the towale by those aomonitions : for by their ofone fault they were firred by to finne. Goo caue that warning, to the end he might spare his people; and the warnings were fuch, as being received, they brought varbon with them. But pet we muft not fair, that it was the determina tion of Goo to fauc them wholie at that time; for he boon full cause did inithoralise his grace from them, and they of themselves, neither could not would obeie the admonitions of the prothets. Luk,19,41. The sonne of God wept for the destruction of Icrufalem : and this happened for finne; therefore God will not that finnes thould be. I arant. that finnes are not done propertie by the will of God. Win then did he were ? De was now our neighbour, and the cuils of his neighbours could not chose but make him forrowfull : also he knew that finne was againft the will of Boo.

26 It is written in the prophet Olea; Thy Ofc.12.9. perdition commeth of thy felfe, o Ifrael, but thy To the faluation commed of me. The fentence is most minth. true : for fæing that finnes proceed from our felues, as from the proper causes, perdition also

be done inithout his will.

Ioh.8, 44. To the tenth.

To the

zight.

Icr.23, 21. To the ele: uenth.

is of our felues. The quiltines or bond to abide the punishment, may be faid to come from God: but that (as we faid before) is not proper lie called finne, but belongeth unto rightcoul nes. Iohn the eight; The diuell, when he fpeaketh a lie, speaketh of his owne. It is most true: Ged inffilleth not malice into him , but pet he is wont to vie his falthoo, even as he both other things. We read in Ieremie; They ran, and I fent them not. In that place there is no freaking of the providence of Goo, but of the leive bealing of falle propers, which femen themselves to have received the word from @ D. their ofone conference bearing them record that God hake not onto them. They fato, that they hadoumpt oceames, and they bainelie babled that God had reucaled some things onto them, when as nevertheles they lied and knew that they did lie. Wherefore no reproches ought to be late against God for this matter, as though it should

although he were not ignorant that it could not

not be lawfull buto him by his providence to bletheirlies.

This is the condemnation of them, that light lohale cameinto the world; but men loued darkenes Tothe more than light: therfore Bod is not the range their but they which loved barkenes. The grant the argument : The will of man, of his owners per naughtines, bath in it the motion of turning awaie from light to barkenes. It was faid: that God rempteth no man : but if he were the cause lam.t. h offin he floude tempt men. As touching that cother place : buberffand it after this maner. It is not there fooken of everie kind of temptation. In take otherwife the two thould not be true. For refputes God formtime tempteth his people, not that his timping of one knowledge may be augmented, but that men map knowe him ; and that others also may lee how great things God bath incought in them and what grace he bath besto toen byon them. Also there is a certaine kind of temptatis on to be befired : as in the pfalme David faith; Tempt Lord or proque me, examine my reines Phlata and my hart. Beither muft we forget that which we affirmed namelie that God both fortimes fuggett infrarolie and outloardie, things which in nature be good, and are received according to the disposition of men : neither must these kinds of temptations be remoued from God. But Iames freaketh of intrard lufting, thereby 120 perlie are fuggetted euill things, which prouoke be to bo against the lawe of God. Beither both furt lufting devend on God, ercept fo far forth as he both not relift it: even as also he both not alwaies binder the binell.

It was aboed ; that God might feeme to Tother. beale tyzamicallie: whereto we answer. That he doth not propertie ffir by men onto finne; but vet he pleth the finnes of wicked men, and also curbeth them, least they thoulo valle bepond their bounds. It is added : Dow Gould be Gen.18,15. tudge the world ? For if he were authour of finne, he should subge himselfe. We saie that Tothers God thall justile inoge the morld: for what wickennes foeuer mendo, they do it against the laine of God, they do it inilinglie, and of their ofone accord, not by confirmint: and The fpirit of God shall reprodue the world of judgement, of finne, &c. Belides this it was inferred. To the it. that by this meanes it would followe that there be wils in God one repugnant to another. The answer, that in ODD, as concerning his nature, there is but one absolute and onelie will. which is the effence and nature of Bod: but pet, The will of if the confider mozequer the fundate objects, it con is my may be called manifold. In refued of biscome nifold. manbements it is just and and one onelie: but in refrect of men, some it promoteth, and other fome it infile deprineth of Gods fauour. But they be no repugnant wils, bicaule they be not

of finne. occupied about one thing. Certeinlie fuch things as be repugnant, it behoueth that they be referred to the felfe-fame fubied. A father hath two formes; his will is, that the one fould attend buto learning, and the other not. But be there two wils of the father : Do forfoth; it is but one, and he both rightlie, to be bo it bpon amd confideration. Mozeover lames, in the fourth chapter faith:

lames 4,15. Ye fay, We will go into fuch a citic: yo ought rather to faic; If God will, we will doothis or that thing. Therefore the will of God is, not one, lic as touching the lawe and commandements: but it is also concerning those things, which be bailic bone of men. And that will belongeth not to the commandements: for thefe things are not conteined in the becalor, and they after a fost be things indifferent. The rie well bid Augustine write in his Enchiridion unto Laurence, in the 102. chapter; The omnipotent God, whether through his mercie he have pittie boon whom he will; or through his inderment thall inder thom he will; both no thing uninfilie; neither doth he other wife than with his will. Afterward it was faid ; If he thould be a cause of finne, to what end tend fo manic warnings, and fo manie obteffations of €0 the 17. his, by the forme of Goo, by the prothets and as postics . Tele faie, that these things are not bone in baine ; naic rather, they bring profit Bomoniti= and btilitie. First they which admonish, reons are not buke and erhort, to obeie the commandements bippofita of Cod, who would this to be done. But thou wilt faie; It will not profit me, the event muft be committed bnto God. Further, thele things do profit the faints, which are predeffinated; though it appere not prefentlie, pet in some cale they have their fruit: Doubtles they make the bigodic the leffe excufable. Df this matter reade in the boke of Augustine De correctione & gratia; for thefe things were also obieded to him. 27 It was arqued, that If the matter hould Cotht 18. be on this wife, all difference betweene good and cuill would be taken awaie; all things without exception hould be the works of God, as the Libertines bon faie. Tole grant, that if Boo were perclie the cause of finnes, the Libertines thould fair rightlie, but their opinion is bete-Stable. The mogement of consciences would of the argu. be taken awaie, inward acculations, and rements. pentance would be dispatched, a windowe would be opened unto milchefes, giving of

thanks would be withdrawne; for we would

belight in finne, and a great beale of the effi-

mation of Cop would be loft. All thefe things

be moft true, but they make not againft bs ;

for we affirme not Bod to be trulie the cause of

finne. Lafflie was brought fouth, that God

1.Tim.2, 4. would have all men to be laued : if he will this,

he bleth god meanes, not cull ; therefore he is not the cause of finne. The most plainelie confeffe, that Bod is not properlie the caufe of fin: but vet out of this place T affirme with Auguffine in his Enchiridion the 103. chapter, that wow 600 the centence must not be to absolutelie under, wanto have the lentence mut not be to absolutelle briotis all men to from as though there were not some, which, Sob be fauco. mould not have to be faued. This fentence (faith he) is thus ment ; God hath his clea a. mong energe fate & condition of men; fo in this respect, he accepteth not the verson. De calleth hings and private men, bond men t fre men, man and woman. And ercellentlie well both this interpretatio agree with the place of Paule. De had commanded to maie for princes: but fome man might have thought, that the conde tion of them was fuch as faluation thould be repugnant there with. In no wife (faith he.) God hath his elect among euerie kind of men.

The like reason he bringeth there, out of the 23. thapter of Matthew; Yee tyth mint and Matth.21. rue, & euerie herbe; that is, all hims of herbs 23, and that are among you, not which be in India and Luk, 11, 42, Europe : for how could they toth herbes of all the world . From which opinion dilagreed not he that was author of the bothe De vocatione entium, which they attribute buto Ambrofe. 102 he laith, that God hath his generalitie; wher Benerall he latth, that woo hath his generall propolition one munte muft fo be reffrained, as if it were laid, that reftrained. Dod would have them to be faued, which belong buto his flocke and number: euen as when it is fait; All shall be taught of God : And againe; Efai. 54, 13. All flesh shall see the faluation of God. An o. Luke.3,6. ther wate, whereby Augustine understandeth this place, is even there also ; Wie biocrifand (faith he) that none thall be faued, but fuch as Bod will haue to be laued. As if thou thouloch faie; A Grammarian is at the citic of Tigurie, which teacheth grammar bnto all : he faith not. all the citizens, but that there is none which is taught grammar, whom he teacheth not.

And to like wife he boocestandeth that place. He lightneth euerie one that commeth into this world; that is, How manie focuer be lighte: John.1,9. ned, are lightened by this wood. But that he inould all men absolutelie to be saued, be faith it is not true. For in the eleventh of Matthew it is written : Wo be to thee Chorazin, Wo be to thee Bethfaida: for if the miracles that were done in the citic of Tyre and Sidon, had beene done in you, they had long agoe repented of their wickednes in fackcloth and afhes. Chatt would not thew fouth the power of miracles as mong them, who (he faid) mould have rever ten, if they had beene thewed forth. And he adbeth : Erpound it which wate ve will, fo we be not compelled to beleene that God omnipotent

would have fome thing to be bone, and is not

of finne.

uenth.

Sothe

right.

God is

Cap.17.

bone : when as the truth weaketh, that All PfaL145, 6, things, what focuer he would have done in heauen and earth, he hath doone : # furelie what be inoulo not, that bath he not bon. And the much

An aufmer the fecond

Pag.194.

touching the arguments made but othe i.part. 28 Pow let be take their arguments, which to the argus affirme God to be the caule of cuill. In the firit to the Komans it is faid, that God gave them vp to a reprobate fenie. The interpretation is Rom.r. 24. cafte ; he gaue them by to the befires of their To the fird. olunc hart, as afterward he himfelfe erpouns beth it : wherefore thefe befires were first cuill. That did God : Merelie be permitted them to obcie their owne naughtie defires; be himfelte ofo not cuill, but, in leaving them be fitute of his grace, forthwith wicked befires toke place in them; prination of it felfe followed : howbeit Coo vice their naughtie delires to the perfor mance of his inflice, namelie, in punithing of Exod.9,12. thent. Df the hardening of Pharaos hart. it is fufficientlie perlared before. In the firt chapter Efaic.6, 10. of Efaie, then Goo faith by the prothet : Blind

thou the hart of this people, that they hearing may not heare, and feeing may not viiderthird. Hand.&c. This is two water to be erponnoed. Ierom for interpreting of these words, taketh a place out of the 11, chapter to the Komans, where it is fait of the Ethnikes and Debmes;

Romara The Gentils were in times past vnbeleeuers, when we did beleeve, but now they have obteined mercie, through your vnbeleefe. While the Sentils belæned not, the Jeines femed to haue the frue worthin : 4 on the other live, when preas thing was afterward offered buto them, and they believed not, the avoilles forfalling them. turned to the Gentils : and fo they were to be come bubeleners, to the end that the Bentils might be admitted unto grace. Ebus bid Bod vic the incredulitie of the Jelves, and therefore Rom. 11.12. he about; that God did fhut vp all vnder vnbeleefe, that he might have mercie vpon all. Where

forc that fame blinding of the bubeleuers was, bing of un. to bo fermee to the promocnee of God, which the beiceuers. protet foretheweth.

Another interpretation there may be, and that more commodious. Gods mind was that Blaie fhould be fent to preach ; but leaft bee might be discovaged afferward, when he Chould for their oblinacie, and that they were offended at the word, God telleth him before, that the fame would come to valle. The wood of God of it felfe bath not this, but he infilie withozew his finitit and grace from them. This word of thine (faithbe) will be an occasion taken, through which they shall become more blind, & bettirned awaie from me. This must be biocrifico as fourthing the greater part for there were form and men among them. Unto this end it is be clared, that this (bould come to patte; that they

by perifying, might make manifest the suffice of Con: the of his full inderment would make this their blimbnes to bobim fernice. But that the blindnes came of God, we must not bnderfrant it otherwise, than as touching outward things: for he offered them his word by Efaic.

20 Another place: Lead vs not into temp- Tothe tation. It is fo fpoken, as though Goo both fourth. tation. It is to worker, as though woo don't Markin. lead fome into temptation, and by that meanes Markin. Of traine is the caule of finne. This lentence of the Lord into times Augustine in his boke De natura & gratia, the tation. 8. chapter interpreteth; To the intent we map irtiff the vivell, we praie that the vivell may flic from be, then we faie ; Lead vs not into temptation. Therefore allo are we warned, as it were by a grand capteine erborting fouldiers, and fateng; Watch and praie, least ye enter into Matt 16 41. remotation. Wherefore Augustine in that place referreth these things buto the temptation of the binell, this is able to bring nothing to valle further than God will ofue leave. And in the 67. thanter of the fame bolic he abouth : I wo maner of wates we provide against the diseases of the honie- namelie, that cither they may not have pen at all ; og elle if they bocome, that we may nnicklie he belivered of them. Thus when we fate, Lead vs not into temptation, we befire that Goo may turne alwaie finne, that it hamen not: but if me have fallen, and committed finne, we prais him that he will remit and foraine it. The fame author against the two epistles of Pelagius, in the fourth boke and ninth chapter, by the testimonie of Cyprian watteth, when it is laid; Lead vs not into temptation, that we be warned of our infirmitic and weakenes. Foritis faibby the Lozo; Watch and praie, leaft ye enterinto temptation : the reason is abbed ; For the spirit is readie, but the flesh is weake: Ict bs not be insolentlie putted bp. In this place, temp tation is alcribed to the fielb, and to weakenes: to as God is excluded from being author.

In his booke De bono perfenerantia , and firt thanter, he laffb, that Cyprian bringeth in that particle in thele words; Softer be not to be led into temptation: for he feeth that the binell can bo no more than God half ginen bim leane to on. And Con as touching his otone people, but geth to palle, that be thall not prenaile ; but as touching the wicked, if he have the oner hand, Dod cannot be blamed; biles be will fale be is to be blamed, for that he hinderco not, and that he culefficults, and bleth them according to his promocnte. Here we obiected, that it can hard whether lie be, that the purillyment and the fault thould the purilly be all one. For it is called finne, in that it is bos fault be luntarie; but puniffment is allvaies laid bpon all one. men against their wils. And how agreeth it, that of volume polunitarie and not boluntarie fonito be all vic, and mi one . Wile anfluer, that he may confider our voluntaria

Part.1. will as fourhing finne two manner of wates; one wate, as finne proceedeth from thence, and is brought to effect by meanes of the fame, and

in that refrect it is called a voluntarie thing; an other wate, finne is confidered as it is in the mindoz will, and deformeth it, and after this fort it cannot be voluntarie : for no cuil men mould have their mind to be polluted, woun-Ded, or beffroicd . Wilherefore finne, as it is brought forth from the will, being the effectuall caufe, is voluntarie; but as it bringeth in bles milhor Deformitie, it is bone against the will : for we would be all perfect. It was added; God To the fift is the cause of the cause of finne, therefore also the cause of finne. By what things do we finne? Buthe will and affections, the which God hath brought forth; therfore he is also the cause of the laft effect. Wie anfluer, that finne dependeth not of the full and affections, as they were made by

God; but as they are now corrupted : I fhewed an crample before of halting.

30 Belides we laid, that God remoueth To the firt. his grace and holic fpirit, which do hinder fins, and therefore, te. This we grant, but we adde, that he both infilie remone his fpirit. Indeed the remoning of that which letteth is a cause; but pet that is not the proper cause: for there do alforeff in us intuard causes of cuil. De giucth occasions; It is true, he suggesteth both outmarolic and infrarolic, but vet goo things; the which, men through their owne lewones do vie amiffe. But he not onlie grueth occasions, but 1. kin.22.22. he alfo cauc out his commandements. De faid unto the divell; Go forth, do this : hereof will I note a few things. The prothet, by the figure brought in by the fi-

Profepopaia, both as it were bring in Goo to fit upon a feate like a more: he would that Achab fould be flaine, he feeleth who thall beceine him. gure l'ro-Celherebuto tendeth this inquifition ? It put topopaia. teth be in mind, that this fould elfe-where be fought; bicaufe it is not in the nature of Goo. to beceine. The end is there let fouth by his inflice; he willeth that Achab should now be flame. Muers water are deutled, this fpirit the: wed one wate, and that fririt another wate: to the intent we may understand, that the promidence of God hath immunerable wates, where:

> Those water were there propounded, but not put in practife; bicause the providence of God was not immded to ble them. A wirit fept fouth, who fato; I will deceive him. Dereby it is gathered, that divels are prompt and re-Die to beceive: and when they do beceive, it is of their owne doing. In the meane time we be taught, that those spirits be able to do no moze than Con both gine them leane : and in refped that he will ble them, they be executioners aps

pointed of God. Therefore God faid; Go foorth:

by he can punish men.

this is the imperative mod. If we refred the end, it was to flate and punify Achab. But this leave was given, to the intent that the buell thoula erercife his naughtie will, and beceine, And Too pled the finne of the bruell, and would not hinder his worke, nor pet let Achab, but that he flould believe the falle projets. Augufline, in his boke of the 8 ?. quellions, quelt 5 ?. noted thee things : The first is, that that which Coppid against Achab, he bib it by subgement; feconolic, that he did it by an angell, and not by himfelfe : thirolie, he faith not by everic maner of angell, but by an cuill angell; readic of his owne nature to occeine.

It was faid, that finne is a motion, and a cer to the teine action, and that the first monter is Cod : much. nothing is concluded, but that the fubicit of finne, that is, the act it felfe, bath will to be the nereff caufe, and allo God himfelfe, in refped it is a naturall thing. The faieng of Augustine De gratia of libero arbitrio the 21. Chapter, is er pounded of the inclination bate god by him: felfe, and buto endl indirectic. Also the dealing of Roboam , and the ffirring up of the Phili- Cothe to. ffines, and that Amazias would not harken one 1.Kin. 12.15 to the warnings of the king of Ifraels prothet, L.Parat, 16 americineth to the fuffice of God : God was minded to vanish them. As touching the words worthe it. of Ahia the Silonite, for performing wheref, te. Thefe things were not done, bicaufe they were forctold; but forctold bicaufe God forclawe that they flould be. And to the end that they might to be, he amounted them for punishments of the wicked; and he knew how he would vie them, and his reasons were allowed of Cod. It is written in the 14. chapter of Ezechiel; If the Ezec,14, 9. prophet be deceived, it is I that have feduced cothe 12. him. Here have we nothing elfe, but that the finne of the falle prothet may be two water confivered. As it proceedeth from the will of an ill prothet, foit difpleafeth God; and therefore he faid he would punish it : but if afterward the ble of it Mould be weighed, that God by fuch from cing mould be renenged of the people, then he bid tufflie withorawe his grace from them; fur, ther, he vico that iconcement, which properlie and by it felfe may not be aferibed to Cod.

31 There was brought a place out of the 21 chapter of the prouceds, where it is faid; that Prouse, t. The hart of the king is in the hand of God, and Cu the 13. he inclineth the fame which waie focuer he will. The proposition is generall; Which waie foeuer he will, he inclineth the fame . Dere is no exception; therefore as well buto god things, as buto euill things. In the twelfe of lob, it lob, 12, 24. is fait; that God dooth take a waie the harts of them that be rulers of the earth, and that he maketh them stagger like dronken men. Ind how these things must be understoo of inclina

fion, T.u.

VV ho is author

of sinne.

Pag.156. tion, I have declared. Wherefore I binderifand this fentence of Salomon no otherwife, than those words of faint Augustine, in his boke De To the 14. pleasure. Another argument was out of the Pla.105,25. 105, plalme, where it is laid ; Godturned their

gratia & libero arbitrio ; to wit, that he inclineth our toils onto god or cuill according to his god hart, lo as they hated them . What maner of turning that is, which he made in their harts. Augustine both teach verie well in the same place; it was no good hart that @ DD made cuill. But fuch is the goones of God, that he pletty both angels and men ; and when they be cuill, he piketh good things out of them . De increased the Asraelites with children and with wealth; thefe things were god : wherfore God, by doing god buto the Hebrues, turned the hart of the Acgyptians onto hatred; for hatred arifeth through other mens felicitie. Wherefore Con turned their hart, which naturallie was cuil, buto a hatred against the Debines ; not by making of their hart euill. De fe therefoze that I feined not, when I faid that God lugge ffeth either inwardlie or outwardlie, fuch thungs as in their owne nature be goo; but through our fault do come occasions of finning, but pet occasions taken, not given. And the occasions which be offered, be not the furthest removed caules, asis the firre tree hewen boon mount Pclion; but they be immediate occasions, which fir by our befires : euen as the Debiues hamines was the immediate occation, why the Ac-

gyptians enuice them. Efaie the 63. chapter : Wherefore haft thou 1:fai.63, 17.

made vs to erre, Lord ? Touth fateng lerom in terpreteth of Gods louing kindnes. God did not fraitwaie punish their sinnes; wherefore they began to contemme his judgements: God did luggest this his mercie in them, which was god; but through their fault, it was drawne to contempt. They may also be the words of the wicked, which call upon Goo the cause of their finnes. De else the godlie, when they thinke themselves, by the inst inagement of God, to be forfaken of his grace; and afterward, they acknowledging their finnes , fpeake affer fuch a fort : boubtles not in blaming of God, but in maruelling at his inogements. But howfoeuer thou understand it, God is crempted from the

Ierem.4,10. fault. It is written in the fourth of Ieremie; Thou, o Lord, hast seduced thy people. Ierom answereth, faieng; Those things, which were now spoken, sæmed unto the prothet to be repugnant to the other words, which were fpoken in the third chapter befoze : where God beclared unto him, that Ierufalem should be called the feate of God, and that all the heathen should flocke about it . But now God faid, that The

hart of the king, & of the princes should quaile,

the preefts and people should be assonished: and therefore the prothet cricb : Thou faiedit. we shall have peace, but behold the fword. But the times (faith Ierom) mult be diffinguilhed; for those things, which were first swoken were to be fulfilled affer the captiuitie of Babylon : and that calamitic thich was thewed of afterward. was even at the dones.

22 Iofua faith, that God harbened the harts To the 17. of those nations of the Canaanites, that they lofua. 11,10 Mould not make veace with Ifrael ; bicaufe God was minded to caft them out before his neople : and therefore he fermeth to be the caufe of finne, The answer with Augustine, out of the To barbon eight chapter , De gratia & pradestinatione : it what it is is also intitulen The boke De voluntate Dei; That is it to harven ? That he will not mollifie: What is it to blinden ? That he will not illumi nate: what is it to inforce or refect ? That he will not call. Which he speaketh, not of the generall calling; but of that which is effectuall; God powreth not in new harones, which is not in the hart. Wherefore it may be fait, that God hardes ned those nations; bicause he would not make them relent, whereby they might have made peace with the Debrues: nevertheles, they were alreadic to be destroicd, by reason of their owne finnes. But it is further obicated, that no creas ture is appointed to perdition. God created not man, to the intent he would call him off. And Ierom boon the prothet Abacuk, the fecono dapter is alledged; Although that the foule, by reason of the naughtines thereof, be made an habitation for the Chaldwans ; pet by nature it is the tabernacle of God. And no creature indu co with reason is herebuto made, that it thould be an habitation of the vivell. Indeed thefe words both Ierom freake. But if thou under, frand him absolutelie, he is against the scripture, which speaketh other wife. It faith, that The Rom. 9,17. potter hath power of one lumpe, to make one verse. 13. vessell to honour, and another to dishonour. Anditis laid of Pharao; To this purpose haue I raised thee, that I might shew foorthmy power. God luffereth the bellels, prepared buto deliru ction, to the intent he may make his power mas nifeft. It is also faid by Salomon in the 16.0f Brouerbs; that The vngodlie man is made for Proute, + the daie of wrath. In the epiffle of Lude, there is lude. 4mention of certeine men, which were before 029 beined to this indgement, or to this condem-

nation. But true it is, that this decree of God, befoze it be put in erecution, bath tulk cause of condem, ning any man. For finnes are committed in the meane time, for the which they that thould be condemned are condemned : pet is it the decree of God, that he calleth them not effectuallie; and furelie that occre is inft. But as touching

Part.I. Jerom himfelfe. I answere : that the realonable creature is not made, to the end he thould be compelied to finne : for he finneth through his ofune fault : pet it is in the Decree of Bob, not to hinder that fault of his. I answere further with

Zuinglius, in his little bothe De providentia Dei, the firt chapter : [Bereof] it would followe. that Bod doth procure theff, and fuch other things. De faith; proceed pet further, and thou maift faie, that this is bome for the occlaration of his fuffice. Then we fee, to what end the reasona blecreature is made seven that on the one fide the goones of God, and on the other five his teneritic may be beclared. What wife man is there, that would ordeine athing to anie fuch end as he knew he could not atteme onto: Dob fore knoweth all things, he knoweth that the wicked thall be banned; it thall not therefore be faid, that he maketh those to faluation which

thall be condemned. An other argument was ; If God would the end, he also would the meanes to come by that end. Farant : for he would that the vatience of martys thoulo be, therefore he would that perfreutions thould be. De would benoubtedlie. but not after one maner ; for that libidis good, he would for it felfe fake: the perfecutions which be done by traints, he would after a fort, that is, for fome other confideration ; he would fulfer them, not hinver them; he would ble thole things. Where I faie, that he would those things after a fort, it muft not be inferred, that therefore he would them fallelie, or like a fubtill forbiffer. Iohn faith ; He that is borne of God doth not finne; that is to fair, against the holie ghoff, and without repentance. And fee ing fuch a one both some wate sinne, it must not be faid, that he both finne fophisticallie and fallelie; for there is no fuch confequent : for he finneth in verie beed, and not fophifficallie and fallelie. In like manner, the laime of it felfe is holie; and pet after a fort, it is the cause of wrath and damnation : but pet not fallelie noz forhis Micallie ; for fo Paule himfelfe fpeaketh, and that trulie. Wherefore it followeth not, that God would after a fort, therefore he would that Anobitti= thing falfelie and forbillicalite. But if Goo would those things, which be onto an end; and finnes after a fort, bicaufe be hath betermineb not to let them, and is minded to ble them: then

will be forfaken by the grace of Goo, it is in the necellitie of livinina: Merelie, the pronidence of God, as tous thing his decrees, is as the fron & the adamant. Zacha.6, 1. Foz Zacharie as touching the charlots and cme pires, which thould fuccion after him; They went

his will being immutable, there that followe

an bnauoibable necellitie I anfinere, that there

Mall be a necellitie, but no confraint; and if our

(faiththe) through mountaines of iron. The be cres of Codare moft febfaft, And Chaift faid; John.10.21. Those whom my father hath given me, none can plucke out of my hands. Wetthere is form what, that may feeme to withfrand this fairna. It is mitten fithe 68. pfalme ; Let them be Pfal.69, 29. wiped out of the booke of the living : therefore if they be wived out, who were written in befoze, the will farmeth not to be confrant. Mead Augustine pronthat place; A man commonlie faith, Quad fcripfi fcripfi; What I have written, that have I written : and will Bob wipe out that which he bath written . Doto then are they late to be wiped out . The kind of speech is according to the hope of them. In verie bed, they were not registred but they thought themselves to be regilfred. But there be fome, which refer blind nelle and harbening of haits to foreknowledge onelie. Bowbeit, there is not a bare perfeience of these things, but there is a certaine will of God, thereby God cannot foreknowe things to come, buleffe they be fuch as thall come to palle. And those things that thall be, or be, cannot come to valle, oz be, bnleffe that God, with fome kind of will, will have them to be, or to come to patte. Wherefore there is some will of Bod that precenteth fore-knowledge: he hath a will, not to let things; and he hath a will to vie

them according to his precedimated countels. 33 Another argument; Thele typants Na- Tothere. buchadnezar, Senacherib, andothers, were in Ffaie ro C. the hand of God, as a fraffe and rob; and there and 19, fore Boo femeth to be the caufe of finne. Inoco it is true that they were as a rob; and when they had crecuted their office, they were theolune into the fire: vet were they not without fenfe and perceiting, but were moued forward by their owne naughtie will, and therefore are infilie punillied. For there is two kinds of infirm ments, as I beclared before. Howbeit this is no beguilling; that Bod will ble thele things, \$ per command that they thall not be done. Thefe men ow them of a naughtie will, but Goo bleth their naughtines. Den also can vie well the naughtie autous of their aduerfaries, and ma me times they ow ble them without ante craftic bealing, enert to the intent they may take heed to themselves, and map thew patience. Some time Gob vieth finnes, to puntly the finners themselnes : yea rather, he ofeth them so almaies, for bicante finne is alwaics a punith ment of the finner. And other while he vicih them for the punithment of others.

Another argument was; that Ged put into Cothe 20. the hart of Danid to number the people. Inoco, 2.5 m,24.1. the feripture fpegheth affer this maner. Elele i.Parat, t. kind of theethes we heare not to the poets, but in the wood of Goo : Plato might banish poets out of his common weale, but we may not Dilue

I, iti.

1.

Ibidem.

The Common places

ve fotfake him, he will forfake you. Got is ettes

ric where by his effence and his power, but in

those that are his, by fanour, grace, and readic

helpe. He leaueth not the wicked in the two for

the fentence of Anthelme De cafu diaboli ; If

God (laithhe) by a billioneft worke, fuch as is

apulteric. Do bring forth a chilo; who cannot that

will of God, by a naughtic will bring it fouth as

ttisa naturall thing ? Cole arant that the fub-

fed may be brought forth of God; but after-

mard it behough to confider the before in it

Ads.2, 23. 34 It is read in the acts, that they came foots

Atta, 27. ther against Chill to do whatloener the hand

*Par.15,16 of Obed laith buto hing Amazias; Seeing that

Cotte 24. mer foits, but in the third. There was alledged

But how these things must be understoo, 3 haue beclared before. Goo withorew his helve from Dauid, he hindered him not; he would ble that morke for punishing of the people. What it is objected : If God withdrawe his grace, hee both it iufflie. I grantit, pet notwithfanding he douth the fame: further, he bleth the divell ab fo. In the boke of Chronicles it is faid, that the Dinell fet on Dauid ; therefore Boo also Dio it. informed as he gave the divell leave. But they object against that, which we have offentimes fooken : namelie, that grace being remoued from bs, finne both creepe on of it felfe, feina our ofone will of it felfe inclineth onto it, cuert as parknes both naturallie come, after the light is con. God (faie they) is even as the funne, bi caule his light thineth in enerte place; but there be men, which conneigh themselves into cor ners : but if his lightening be in everie place, into what corners thould men go where that light

is not - The bruine ferinture faith other title: for Matt. 25, 28 it faith of him that abused the talent ; Take it awaic from him, &c. Dauid praieth: Take not awaie thine holie spirit from me: therefore God ment to ble the finne of David for punishment of the people. And Aefchylus the tragicali poet, is by fome unfulfile accused, who faith; that God, if he will bettroic and take awaie anie, he queth the causes and occasions, leeing the scripture to freaketh, which can freake against the lawes of Plato, but not against the lawes of 1.Sam.2,25 Goo. Fozitlaith, that the fonnes of Helie bib not hearken to their father, because the will of r.Kin.12,15 God was to deftroie them: and that Roboam

turning amaie mas of God.

would not give eare onto the elvers, bicause the

It was faid, that If the matter Mould be thus, then God thould not be the cause of all things, if he be not the cause of sinnes. It follo weth not; for although God be not the cause of finne, pet he governoth the finnes, which be committed, he pleth them, and maketh the berie ground-worke fo farre forth as it is a naturall thing . But it behourth (faie thev) that finne be polufitarie. If the fpeake of aquali finnes, it is true : but of oziginall finne, it is not true. Alfo the first motions which be finnes, are not bos luntarie. And Barnard in his treatile of free mill, letteth volume certeine beares of mans nature, Wen that be bleffed in the beauenlie habitation cannot finne ; it was in Adam, not to have firmed : after finne committed, becannot chafe but finne, So be the damned, to be the res probate and wicked. But the godlie a regene rate are able not to give place buto finne, and bring to passe that sinne thall not altogither

reigne in them; and this they have of the spirit

of Goo. Whereby it appeareth by this diffination,

that the sinne of the dammed is of necessities, and we cannot yet sinne nevertheles. For although it be a make thous thing of necessitie, pet it is boluntarie; but not of anicom In boluntarie, as me he able of our felnes to without the make choile of the other part, which is contrarie fpirit of therebnto: for we cannot have the choice on the Bob. other part, but through the lame fpirit of Bod. In punifig Sinnes are inflie punifhed , but there is no re ing, inett is freet han what thou art able or not able, but the what her ther that which thou boseft, be bome against the are able of lame of God oz no.

And God both infurie buto no man. Where her the hours fore this obication is not of force, if we refped grains the God. If one fee a blind man to be falling, a Doth lawe of not firetch forth his hand to helpe him, or fetteth 600. him not by againe, it femeth to be crueltie: cother. God feth a man readle to fall, he nutteth not forth his hand, it femeth to be crueltie. In whom . In men ; bicause the lawe is prescribeo bnto them: ODD is not lubicat to thele lawes. This answer maketh Zunglius in his Zuinglius, boke De pronidentia, and in his boke De falla of vera religione, where he intreateth of merit. And although God bestoive not so large giffs opon the reprobate, as he ooth won others ; pet he atueth them manie things. The preaching of the Bolnell is let forth buto them, mame other things giveth he buto all men, although he bath not mercie bpon all bnto faluation : God map do with his owne that he will. Thefe, thou fateff, reied his mercie. Ierom faith boon lonas: Goo is mercifull and pitifull of nature, readie to faue those by his mercie, whom he cannot by his fuffice : but his caft awaie his mercie, which is offered . Agrant it, infomuchas it is offered be by generall preaching : neuerthelette, God both not change their wils ; that he can do this, this denieth. If he will not, it is byon will caufe that he will not . Augustine De bonoperfewerantia, the fourth chapter, laith, that Inone and the felfe-fame thing, we fee a difference of Bods judgement; and in diverle things we le one judgement. There were two twins in the wombe of Rebecca, before they had bone either amb ozeuill, petit is fait ; I haue loued Iacob, and hated Efau. Some laboured in the bine pard a whole date, others laboured but one houre onelie and vet receined all one reward.

As for the infrance of the godman of the gothers. house, whose somes and servants do offend ; 3 (faith he) inforce them not. The gooman of the house is rightlie accused bicaule be hath a latue: but Con hath no laine melcriber onto him, be himfelfe bath mefcribed to himfelfe, that he will Do nothing bniufflie : but his will is the chefe rule of juffice. God forlaketh the reprobate, and is also forfaken by them, and he both rightlie. But in that he leaueth fuch as leave him, that is tellified in the fecond bake of Chronicles,

Of sinne.

felfe.

Tomes, and counfell of God had berried ; and that Chaift mas belivered by the betermined counfell of God. Doubling the beath of Chail, the full of God hath another meaning towards Chiff, than it hath towards the Zewes. As touthing Chiff , God would that he thould beare the croffe, according to obedience and charitie. bicanic he is our recemption; and the divine nas ture brought to paffe in him, that he did beare it. That the Teines Mould beale fo cruclie, God permitted them; but in that permittion there was a will, not to hinder their naughtic will, that he might ble the fame, and that redempti on might followe. By this it appeareth, that he could have lettebit, if he would; Could not my

father (faith Telus) give me eleven legions of angels to fight for me? We viet that finne to redemens. Manie and things were offered by God unto the Lewes; fuch were the prechings, miracles, and repichentions which he bled, but through their befault, they were taken in the morfe part : wherefore they are left ruen in the necellitie of fumina.

Wilhere thall now be free will ? It is loft. Auof free mit. guiltine in the thirtie chapter of his Elicbiridion to Laurence faith, that After man had finned, he loft himfelfe, and his free will alfo : he faith fo twife in that chapter, and elfe-tweete alfo; and me have it in the fecond boke of Bentences the 25. Diffination. But Barnard faith, that it is not loft. Thefe fathers dilagree notif they be right The recon= lie bnoerfrod ; for Augustine taketh free will for cilement betweene fre power of choffing things contrarie, this oz 20 arnard that. And while we be not regenerated, we can and Buens not trulie bo acceptable things binto God, bit fine tou= icffe we bereffored by the forme of Goo; bicaufe ching free. free will, as touching those things both not remaine in bs. Whereas Barnard laith, that fre will remaineth what is his meaning . We mea neth, that although men finne, they are not compelled, they have a confent, they are willing:

and fuch a free will remaineth. And he himfelfe

ervounds himfelfe, when he fetteth downe thice forts of libertie. De bath free will, from come what mas pullion; from finne, when his will is regene ner of tiberrate; from milerie, when he thall come into the lie have. kingdome of heaven. The have no freedome from milerie in this life, fro necellitie toe haue; by necellitie, he meaneth compullion. This avperethout of Barnard, for he placeth a frebome of will in God : he of necessitie is god, and vet this taketh not awaie his free will. The angels, and holie men in the heavenlie countrie cannot finne, pet they have a free will. Allo he granteth a fredome onto the bluell, and damned foules : and yet they cannot be good : but the euil which they will they will it of their owne accord. not that they be able to om the contrarie.

The fame author faith; It is arace which vies

ferueth, and fre will which is preferued. Bo what meanes ? It taketh health willinglie, that is, it affenteth, it confenteth : but he faith not that it confenteth of it felfe, naie rather he alled meth the place of Paule; that We cannot of our : Cora. ielues thinke a good thought, much lesse giue our consent thereto : And; God worketh in vs Philia, 13, to will and to performe. Boo (faith he) without bs, fetteth before bs god cogitations, by pres uenting vs; afterward he changeth the will: he thangeth (faith he) the affection, that the fame being changed, the confent mar followe. Where foic he faith; that Goo ooth foure things in os; first, he firreth bp, by lending in god cogitati ons; feconolie, he healeth, that is, he changeth the will : thirdie he confirmeth, that is, he leas noth to the act; fourthlie, he preferreth, that we map not fole the want, that we may perfeuere. and that the good morke map be accomplished.

35 To be backe, we also affirme that Gob.

as concerning finne, is (as Epiphanius faith) avoltion mourtan xanan, that is, cleare from the cause of all sinne; bicause propertie, he is not the cause, and yet he flepeth not. This word also figniffeth bublameable. God cannot be diaine into lawe by bs; what he both, he both infilie. And for our part we abbe, that it is a generall o pinion, and mult fill be reteined in the churth; that There is nothing done in the world, be it That no. god or bad, without Gods promoence. Dumane thing is actions cannot palle out of the bounds of Goos boone with. monipence feema All the heares of our head are monnead numbered. If fparrowes, being fmall feelle son. birds of the leaft effimation ow not light on the Mat, 10, 19, ground without the will of Gob; what thall we and 30. faic of mans doings, the which to far ercell. Di ume probibence hath an erceoing great fcope; albeit it deals not all after a fort towards god things, and towards bad; vet are they not done inithout the providence of Bob, which is Bods diume will, whereby things be mightile and berie well governed, and bireaed to their owne

biobti

bull.

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world ; for although they be against particular

natures, pet they be available for common

commoditie. If all cuils were taken awaie we

thould be defittute of manie and things : wher-

fore it is faid, that There would be no life of li

ons, if there were no laughter of there, where,

with the lions be fen : neither would there be

patience of martyzs, buleffe the crueltie of ty

De Republica, fæmeth to be against this bocs

trine of ours : he faith, that God is author but

offew things unto men, bicaule there be manie

cuils amonalt men, and God is the caufe of

none of them : whereby he fæmeth to freigh

ten the prombence of ODD into a narrowe

rome. If he meane the cause effectuall, and

freake of finnes, we do grant it: and pet in the

meane time promocnee is not in a profound

flepe. But Plato in the fame place bath, that,

which must not be granted generallie of the

godlie : for he benieth, that God commeth biv

to men in the linenes of Grangers : but angels

were enterteined by Abraham & Lot in ghelt:

inte. Thereas he faith, that God cannot be

changed, as touching his lubitance ; it is true :

but that he appeared sometimes in certeine

forms it muft be granted. We talked with Mo-

les out of the burning buth ; he beclared hims

felfe bpon mount Sina by boices ; he erhibited

himselfe unto the protects by sundric likenes

fcs. I thinke that Plato meaneth those bile

changes, which the poets speake of that he was

changed into a flwan, an eagle, oz a bull : which

things muft in no wife be attributed onto God.

objection. foeuer they be, are ruled by the providence of

36 But whereas I faio that all things what

Coo ; and that Platos fateng can be no let, it

fameth not fufficient. For Damafcene allo is

against it, who saith in his second boke, the 29.

chapter; that Ahole things, which be not in bo.

are lubica to the promoence of Goo : for he ad-

deth, that the things within bs are not of Coos

promoence, but belong to our owne fre will,

15ut thall not therfore our actions, which he faith

are within us, be in the promoence of God. Let

them beloue this that will; for I beleue it not.

De addeth that which is more hard; namelie,

that Me choice of boing things is in be but that

the perfection and accomplishment of god

things is the worke of God togither with bs.

Tho will fair, it commeth from be, if we chole

to be done fuch things as are goo . The apolite

thefe things from diaine pronibence, 3 like it

not. De diffinguifbeth pronidence, into god

That which Plato writeth in the fecond boke

rants were permitted by God.

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Plato.

That each

apperently

in wilible

forms.

pleasure and permission; these I am not a all imbolie to themselues : for it vieth them.

And he distinguisheth that same permission

37 Ahele be the things that I thought meet to The conds be spoken of concerning this matter. There re flon of this maine manie other things, but an end must be place. actions, if they be referred butto will, there is a freedome [in bs.] If we thall confider the inward god things, which & DD dothree quire , there he faith is no freedome : if our ins ward affects begin to palle mealure, they cans

gainft. I affirme both: namelte that prouidence not onelie ruleth good things, but that it also bringeth them to valle ; and that it vermitteth cuil things, but pet not fo as it permitteth them

02 good pleasure, and faith, that one is a dispenfing and infructing permittion; bicaufe it tur neth to the discipline of laints, if they be left inithout belve for a time . Sometime it is called a full growne permillion, and as it were with out hope of recouerie; as when men, through their owne befault, verify and become val amendement. Quen we also sate that Boo les neth his elect for a time, but others for euer, Mozeover he faith : that God by an inward caule will have men to be partakers of faluation on : but that he will afterward punish them when they offend. We calleth it a following will, as though it both followe by our owne ocfault. I foz my part faie . that the will of God is of one fort, but that the objects be diverte. There is a chosen fort, whom he will have to be sauco: and there be reprobates also, whom he will for their finnes to be vunithed . But pet we mult not there make a frate, he will thew his power in them. Wherefore I affirme that promocnce is bniverfall thatfoeuer Damafcene faith . Df thich mino Augustine also is in the 58 lentence. faieng; that There is nothing done, either bili blie of fentiblic, which is not either commanded 02 permitted from the mulfible 02 perpetuall pallace of the high Emperour : and to he ercen teth nothing from the promoence of God.

had. Indeb I knowe, that the reuerend man Philip Me-Philip Melanchthon, thom 3 loue 4 honour lies lanchthon. meth to face other wife; but here I appele to the fame man himfelfe in his olo common places : read pe thole things which be there, concerning predestination and free will. We faith, that the word [free will] which personenture I would not have faid, is most strange onto the binine feriptures, and from the indgement and meas ning of the fpirit. Further he faith, that Platos philosophie, in the beginning of the church, subnerted pictie. In the conclusion of that place; If we come (faith he) to our owne inward and outward dwinas, those being referred to Boos prouldence, all things do come to palle even as they be appointed. But in outloard

of Peter Martyr. Part.1.

not be fraid. The fame thing faith Ambrofe but on Luke, and it is often alledged by Augustine, that Dur hart is not in our owne volver. There be others allo . which offacte not from them; of which number are Zuinglius and Luther, the noble infruments of reformed reliaion; like tufe Occolampadius, Bucer, and Caluine : and Amight allege others, but I friue not to bring manic witnelles. I faio, that to fpeake properlie. Sod is not the cause of finne : and that there is nothing done in the world, be it god or emil, without the prouidence of God. But aif I have not bit the marke I fhotat ; Jam fogie fogit. Thank man thall by anic fufficient profs flield this epinion to be bigoolie, or hurtfull to good conversation, Jam readie to alter the fame. I have discoursed the more at large herof, bicause it is a thing of arcatimportance; and it falleth out offentimes in the holie feriptures. And things are better underflod, which be fet downe

VVe have added these few things out of the like place vpon the first of Samuel, the se-cond chapter.

38 Powthere resteth, that we speake of the

berie will it felfe of Goo. Auft of all & grant.

that the diffination, which the scholemen vie to

to the full : than fuch as are beclared here and

there by percemeale.

make, millikethme not, when as they affirme, that the will figurated is one, and the will effer quall, or (as others write) the well pleating will is another. The will fignified is that, which the weth what we ought to do, or what we ought tild of: in the firm to anoid; for thereby we gather the indament and ordinance of God, and that confifteth in the eft emalt. laine, in the commandements, promifes, theet: nings and counfels : moreover to this kind of will belongeth that fairing ; Thou are the God Phls.s. that wouldest not iniquitie : and that saieng al fo; Thou haft hated lieng and iniquitie : and all Ibidem 7. those testimonies ; by which it can be thewed, that God would not have finnes. And how I prair you can God be willing that finnes thould be, feeing he bath made a lawe against them; foing he most seuerelie punisheth them ; faing he hath planted in the minds of godlie men the abhoring of firmes; feeing for the taking away of finne he fuffered his owne welbeloued fonne to be put to death byon the croffe ? But we must

things are note, that again ft this will of Goo, which is cal-

committee led the will of the figne, manie things be com-

mitted and done. The number is great of wice

God, which difquiet pacachers, which flaie the

prophets; yea which in times past killed the

forme of God himfelfe. Peither muff we omit, that the that this is trulie for named, and under the will figuiff. of Goo, fæing Chiff faith ; He that dooth the to is the ues will of my father, the same is my mother, my rie will of brother and my fifter. Anoit is waitten in Deus son. teronomic; What other thing will God, but Mat. 12, 50. that thou loue him, and walke in his waies?

Mozeover, the other will of God is that, which is called mightie, effectuall, and according to The effechis god pleature, which by no volver can be mall will, panquiffed and ouercome; feing it is written thereof, that Whatfoeuer he would, that hath plat 124 6. he done, Of this will Paule faith; Who is able Rome, 17. to refift his will? And furelie, if there might be ante thing done againft Gods will and mind, it mould be weake and fæble. Thefe two wils are lo diffind, not as if they were two things and far culties which be placed in God ; feina that act amereth to be most absolute. But forsomuch as God both not alwaies reneale his generall a whole counsell onto men (forthat is not not what hiffer full, freing it hath beene enough for him to thew rence there that which is fufficient for obteining of faluatis is betweene on) thereof it coms, that thefe two wils ow oil thefe two fer. For what he hath by anie meanes declared, wils. that muft be referred to his fignifico will; and whatfoeuer he hath kept to hinfelfe, as fecret and hidden, that awertemeth to his well pleas fing will. But to the end that this may be the easelier unversion, it is meet to be thewed by plaine and notable cramples. God commans bed Abraham, that he thould no to facrifice his onelie fonne Ifaac ; certeinelie in this precept Gen, 22, 2, was conteined his fignified will : for God the inco Abraham, that he would onelie make a tris all of his obedience; and the wed him not, that he would afterward let the facrificing of Ifaac; which prohibition doubtleffe did followe afters ward, neither was his well pleafing will made manifeft before. Therefore we may occree that his well pleasing will, and his significa will is all one; but is in fundrie wife called, accepting as it is knowne or buknowne buto bs.

Belides this, it was faid buto Ezechias; Set Efaic 18. 1. thine house in order, seeing thou shalt now die. Certeinlie, there was no other waie in the king but death, confidering the force of his difeate, and course of nature; and his death was the will of God, as it might be perceived both by a naturall figue, and by the words of the prothet. Det, bis caule God, of his mercle, had becreed, boon his reventance steares, to prolong life for mante peres; this will of his was as well effectuall as well pleafing. Alfo by his fignifico will deffrut Jonas. 4. 4 tion affer fortie baies was benounced buto the A contunes Niniuites, then as neuertheles God, by his well tion of the pleating will, minuted to forgine them being pes will with nitent. This will is toined with the other; for the effectuthey which fall from the one, do light byon the o. all,

villof sod ked men, which contend against the lawe of

Looke part

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Another

faith, that God worketh in vs, to will and performe. And idereas Damascene takethawaie

ther : and they which reject that will of God, whereby he publisheth his laive, his promises, his thetenings and counfels, ow run into that, whereby finners luffer punishment for their micked offenles.

29 Therefore Augustine in his Enchiridion buto Laurence, the 101, chapter, berie well faith : That which God will have done, is in anie totle bone, either of bs.o. bon bs: of bs. then we live well; boon be, when we receive punish. ment for finnes committed . And in the 102. chapter he faith, that Sinners do as much as in them leth against the lawe of Goo ; but as touching his omnipotencie they cannot. Dea, and Gregorie wrote in his morals, the 11. chapter, and firt bolte ; Danie do the will of God, ithen they indeuour to change the fame : and in reft fling, they unwittinglic obeie the counsell of God. Alfo lofeph answereth his brethren with Gen. 45, 8, this fairng; You fold me indeed, but Gods pur-

pole was to fend me before you into Aegypt,

that I might prepare for you both food and fafetic. Dozeouer, this is the fame will, whereby God doth predeffinate his elect buto eternall life: the which as it is bulknowne buto bs. fo the fame being moft mightie, cannot be weakened. 150 this diffination of Gods will, we but derstand sufficientlic what answer we ought to Gen. 1, 7, make, then it is objected but o bs, that GOD made man a living foule, and therefore would not that he flould periff. For we faie, that this is true as touching his fignifico will; for he of fered buto man a lawe, promiles, thetenings. and counfels: which things, if he had imbraced, he had furelic lined. But if we hanc refpect br to that other mightie and effectuall will, doubt les we cannot denie, but he would have men to verify. For as the read in the 16. of 1020-Prou.16, 4, tierbs; God made all things for his owne felfe.

euenthe vngodlie to an cuill daie. And Paule teacheth be, that God is like vnto a potter, and Rom 9, 21. that he maketh fome veffels to honor, and fome to dishonour. And this is also the same will. thereby God ruleth, gouerneth, and moderas teth the naughtic defires and finnes of men at histowne pleature, as it hathbeine fait before. By this will, God belinereth the wicked into a reprobat fende fendeth in the Chaldwans to lead awaiehis people into captinitie, addeth efficacie unto illusions, would have the wicken to be feduced, and is faid to harden them.

40 But feing thefe things are erpzeffelie read, that we oftentimes light byon them in the holic feriptures, we must oiligentlie confiber, how they flould be understood. The comon fort thinke, that whereas it is written, that God doth blind, both harden, both deliver, both fend in both beguile; nothing elle is ment thereby, but that he suffereth these things to be done. After the which manner, verie manie of the far Boln the thers do interpret those speches , being led words to boubtles by this reason; that they thought it a blind, to wicked and blathhemous thing, if God thould harden, it are of the be accounted the author of finne; and they fathers in would not that men thould call bpon God him trouted felfe the causes of their finnes. Which counsell by utroud of theirs, I berie well allow, and confesse (togis fion, ther frith them that thefe things be pone by the permillion of Goo : for fæing he can inhibit firmes to be dome, and vet both not let them, he is rightlie faid to permit or fuffer them. There, fore Augustine perie well faith in his Enchiridi- Augustica on buto Laurence, the 98 chapter, that There is no mind to micked, but that God can amend the fame, if he will: but not to prohibit, when thou canff, is to permit. And the same author against Iulian in the fift boke, the minth chapter thelpeth that There be manie cuils which God would not permit, buleffe be were willing there

15ut there must be somethat else also brought belides permillion, if we will oulie latisfic thole places of the feripture, idith are objected. For they which fate, that Goo both onclie permit, they cannot altogither exclude his will; bicaute he permitteth the fame either fullinglie or elfe unwillinglie: unwillinglie I am affurco he both not, bicause none may compell him; it followeth therefore that he ooth willinglie permit those things to be done. Peither must we imagin, the same inill of nermillion to be facke in Goo: for in Goo there is nothing that is not perfect and absolute. Therefore it must of ne Inwhatm cellitic be determinned, that God doth not one free 600 lie permit finne, but also after a foat willethit; not onche pet not in respect that it is sinue, (for his will is eth. but alwaics of necessitie carried onto good) but in also wend that it is a purilihment of wickednes done be han finnt. forc: for in that refuer, although it be finne, vet it goeth binder the forme of gob. So do princes and magistrats otherwises set lions and wild beafts byon ill men, and incourage elephants against enimies ; vet they made not those kind of beatls, but they cause the fercenes and crueltie of them to ferue their ble. So God bleth the labour of tyzants, when he will take just vu niffment of anie people.

Witherefore the king of Babylon is called the Elaicatotte hammer, faffe, and faire of the Lords hand, when God would by his violence, chaffile the people of Tirael. For that king, not mithitans bing he was the mightieff wince, was not able of his owne force to afflict the children of Tirael: naie rather, he was rebuked of arrogancie, bis cause he sometime ascribed that thing to his of one frongth: for God declareth, that he him felfe was the berie author of fo great deffruit on. And lob, when he was to gracuouflic bered

of finne. by the Sabees, by the Chaldwans, and also by the lob 1, 21. pinell, and deprined in a maner of all his gods. he no leffe goolie than wifelie fait ; The Lord gaue, and the Lord hath taken awaie. And that be might the more entrentlic thew, that this hamenco by the will of Goo, he added ; Euen as it pleased the Lord, to it is come to palle : for he fame that God vieo the Sabees, Chaldwans, and the diucil as infirmments. And in the fecond boke of Samuel, the 24 chapter, it is faib, that Con firred by David to number the people : .Par.11, 1. which act in Paralipomenon is attributed to the muell, Both wich faiengs be true bicaule God. by the ministeric and worke of the divell vious hed him to boit. For cuer as Salomon faith: Prouzi, I. The hart of the king is in the hand of God, he inclined the fame which waie foeuer he will: certainelie, not by infilling of new cuill, as we baue offentimes faib before; but by bling of the fanic which he hath [alreadic] found, either to the puniffment of finnes, or elfe to the perfourmance of his other counfels. Therefore, when it is written, that Goo ooth either harden oz make blind, we must believe that he not onelie forfaketh and leaneth; but that he also awlieth

bis will.

41 Reither muff we palle it ouer, that in the ferienth and eight of Groous, it is waitten, that God hardened the hart of Pharao, then neuers theles in the eight chapter it is written, that Pharao himfelfe hardened his owne hart, either Inlubat of which is certeinelie true. For first Pharao fort 10ha. had in himfelfe the originals of fo great an oba rao both haracuch ffinacic, and he willinglie, and of his owne acbimfelfe # cord fet himfelfe againff the word of God. But nedby son, on the other part (as I have beclared before) Coo prombed, that the fame his obffinacie fould be openlie thetwee, and did moderate and gos nerne it according to his owne pleasure. Tele must not thinke, that @ D D both to rule the world, as he foould fit like an idle man in a watch tower, anothere ow nothing: o: that he fuffereth the world and inferiour things, to have scope to wander at will, as doth a horse which hath the raines at libertie. Beither is that true. which is alleaged by forme, that God neither will leth nor nilleth those emis or finnes; as if hee thought not boon them at all. Quen as if one thould afte me, whether I would the French king thould hunt this date of no, I might right lie answere, that neither Twould it, noz would it not, freing the matter perteineth nothing one tome. But astouching God, it cannot right lie be answered so: freing what things foeuer are in all the two: b. they bo belong to his care and pronibence.

But I would that these men oid weigh with themselves, by what testimonic of the scripture they be able to confirme that permiffion of

theirs, which they to obstinatelie reteine. 3 am not ignozant, that they alledge for theinfelues, that which is fait in the 81. plalme; I permitted polls, 12. them to their owne harts luft. But if we confor with the true Bebine text, it will apiere more feeble, a of lette profe than they be aware of. For the berbe Schillach in the Debine, is in the conjugation Piel, which by the force of the conjugation fignifieth. A vehement action; net ther is it concernent, that we thould abate the force thereof, through erpounding of it by the word Permiffion. Hay rather it agrees with the wou the third of Paule, therein it is fato in the epittle to word of the Komans, that God delivered the wicked to permitting a reprobate lenfe : and ft is rather thelved, that is under-God caft awafe the wicked, than permitteb flood in the them. But whereto did he permit them, or call Rom. 1, 14. them off ? Merelie to their own wicked defires; as who faith, they thould be wholie poffered and courned by them. And in this fence is that We brue word offentimes bled in the leriptures. In Benefis it is thewed, that God caft man out of Gend, 14 Paradife; and who would there interpret the word Caft out bp the word Permitted, leing he rather draue and thruit them out from thence? Moreover, in the 19, chapter the angels faic, And the Lord hath fent vs out to destroic So-dom: in which place, To fend foorth cannot be the felfe fame that is to Permit. And it is with ten in Ezechiel: It brought foorth the branch: Ezec. 17, 6. thile not with Canding a bine doth not permit the branch to come forth of it, but both rather in force it to but out. Therfore let the interpretour beware, leaft in that place he interpret the Des have perbe Schillach, by the perbe of permitting.

42 Reither muft we palle it ouer,that the The fertus holie feriptures no leffe attribute the permission rures attriof Goo buto goo things than buto cuill. For the bute the apostle in the firt chapter to the Debines, when permission he intreated of good things, faith ; If God fhall of sou as permit. Julian the Pelagian (as appereth out of well to Augustine, in the thire chapter of the fift boke as to bad. thich he imote against him was of the opinion, Hebruk, 30 that when it is fato in the feriptures, that God delinereth or blindeth : it muft oncliebe boder, from that he leavethor permitteth. 13ut contraritvile, Augustine laith, that God both not onlie permit, but (as the apostle taught) He declareth his wrath and power. Furthermoze, Iulian writeth, that fuch speeches are hyperbolicall of erreffine fpredes: but Augustine affirmeth that guardine they be proper. Iulian interpreteth, that these outsion of thich are late to be eclineted to their owne permittion. lufts were infeded befoze with thefe bilentes: Romg, 12. therfore, he south; What new was it, that they whether to Should be belivered to them . It was enough have luits that they were fuffered to wallowe and reft in and to be then. Unto this Augustine latth; Dwell then to them is thinke it all one to have bettes, and to be given all one.

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ouer buto them . For the bugodlie be given oner buto their naughtie lufts, not onelie that they may have them, but that they may be altowither had and volletted of them. Wherefore the fame father added; Euen as Goo dealeth in the bodies of wicked men, by bering & punishing them; even to be worketh in the minds of them. by driving of them buto finnes. And in the fame place he intreateth of the historie of Scmei, where Dauid faith; The Lord commanded him to curse me. The Low (faith Augustine) fullie inclined the will of Semei (being euill through his owne fault) to raile upon Dauid: and the cause is the web : For the Lord shall reward me good for this rebuke.

The fame Augustine also in his boke De gratia & libero arbitrio witteth, that Boo both morke in mens minds, inclining them as well buto god as buto euill, offentimes by his fecret indacment vet fomtimes by his manifelt indgement, but euermoze by his iuft tungement. Wherebuto aboe, that how and for what cause he doth these things, it is erceding hard to expecte. But vet this is most certeinlie to be determined, that thefe cuils, fo far fouth as they come of God be not finnes; but are things tust and god : but in that they proceed either from the binell, or from men; of goo right thep ought to be accounted finnes . The Manicheis, when they could not unway themselues out of this doubt, did feigne, that there were two bes gunnings of things, whereof the one Hould be good, but the other cuill. But we teach, that there is one God, the author of all god things; wee faie, that finnes fyrang op by the departing of Adam from God, and pet that thole finnes are tempered and ruled by the will and pleature of Bod. Witherevon we conclude, that the verie actions themselues, that is, the subscas of fins; be of Cob; and that he then he thinketh it met. both withogaine his grace and fuccour, and that afterward he ruleth & bendeth the naughtie lufts of men , which wate foeuer it thall please him: and that feing he bleth the fimes of men to the punishment of other finnes, it cannot be lato, that he by no meanes at all would them.

nicheis.

But of the finne of Adam the question is the of Adam. more difficult, bicaule there was no fall of his went before, which thould be punithed by God with a latter finne. Det onto this we answer. that the action of his, that is, the lubiest of befor mitie and unrighteoulnes was of Bob; but the paination or befed came of the free will of Adam, whom Gob created bucorrupt, fre and perfea ; but pet not fo, that he might not renolt and dwamille. Deither was the grace of Bob. thereby he thould be kept backe from falling, lo great, as it bib firmelie effablith bim. And it cannot be boubted, but that God would that

Adam (hould fall : otherwife he had not fallen: and he mould have him fall, doubtleffe not in refrect of finne; but that he might ble that fall to make manifest his power, and the brimes furable riches of his amones : and that he might thein himfelfe able, not onelie to make man pure and perfect; but to refloze him also, being fallen and perithed. And for that cause he fent his forme to bie for manking boon the croffe. Wherefore Gregorie cried out : D hamie fault, Grecorie which oclerued to have luch a redeemer!

43 But this must be diligentlie marked, that God both forntimes allow those things, butfine thereas pet it pleafeth him not that they thould both den be bone. Pot as though there be two wils in cometines him; for he hath but one will onelie, whereof allowers him; to, be hath but one will offere, whereof another information, the thin that the confidereth our mind and determination, the wonders which oftentimes he alloweth. But on the other to be part, he hath before his eles, the order of his prouidence, the which by all meanes he willeth to be found and fedfall. Therefore, he fomtimes infpireth in our harts, things which in their o wn nature fould be good : vet for all that he will not have those things to be brought to an end, bis cause they serue not to the order of his prouis bence. Some laie, that the praier of Chriff, itherein he belired to elcave beath, plealed God, Maris, 11. although he would not fulfill the fame. Prither bio Chaift, with a lewo or corrupt will, but with a righteous and good will, will that which he befired. But the providence and predeffination of God remained immoueable, whereby he had pecreed, that at the verie same time he should be fallened boon the croffe for our faluation. Wherefore we must religiouslie and godlie mes difate manie things ; but when we binder fand that Boo will not have thole things to be bone, our cogitations mult be amlied to his will. But to intreat of this thing with more perspicuitie and plainenes, let be first of all betermine, that mans will onaht affer fome fort to be made conformable to the will of Bob : for otherwise it Chould not be right : for that which is right must nare with the rule of Bob. Det isit not of ne cellitie, that what God would have to be done, thould pleafe be all maner of wates ; bicaufe it is requilite fometimes, that the fame thould bilpleale be, and that rightlie, and without lin. Which thing the better to bover stand, it shall be theined by examples.

Moles heard, that God mould rot out his Exe.15.16 people; he other twife would, and for other crcedinglie : and that it might not be, he relifted it by mater. Alfo Samuel knew that Saule was . Samif. rejected, pet he did not fouth with fettle his mind verie, it. boon that will of God; but he heavilie toke the fall of that king, a for that caufe he weptalong time. And leremie unterftod that Ierufalem Ieremits.

thould

Part.I. thould be defiroich, and he lamentablic betrais led the rume thereof. Were fome faie, that the prought to decree or pleasure of Gad, is either knowne to ng, or elfe bulinowen. When it thall be mant feft buto be, we ought to bend our will buto

thing con= him; but if it be hioden from be we have a lawe traric unto remealed, which we may fafelie followe. Thoreb the Becree thefe men faie formethat, but pet this fairing of knownt on theirs both not fullie latilfie. For leremie and Chill knew berie well, that by the beere and will of God lerufalem thould be otterlie beffrois en : pet neuertheles they wept for that cause. and in tocoping they finned not. Dozeoner, it commeth offentimes to paffe, that even by the peric works of God we knowe his will; where: in yet, we must not fraightwaie repose our felues: for fortimes it happeneth that the fonne fieth the father Die, which forme if he be godlie, he underfrandeth withall, that Gods will is, that he hould die. Shall he not therefore be forcoin: full, and befire that his life may fill be prolon, ged ? What Mall then be done, when fuch things

by hamen . Herelie we muft confider what is

mate for the will of God, and what is concent-

rut for our will.

Trulic it agreeth with the will of God, that he thould worke according to his awdnesse and rightcournes, to the end he may benefite the god, and punish the wicked; and it is fit for our will, that it should be those things which be a areable therebuto. Alfo, what things are agree able to our nature, the thall perceine by the confitution thereof; that is, by the lawe of nature and of Ged; and otherwhile allo by an inward infpiration of the fpirit: and thus, albeit we do in berie bood bilagree from the will of Bod, pet as touching the forme and efficient caule, we as gre with the fame. Foras much as God fomes time, willest two things at once, namelie to punifacitie, a nation, and our parents; and alfo that we for that cause thould morne: neither are these things repugnant one with another. Intimes pail God willed Sodom and Gomorthat o be deffroise, which thing he declaring bus to Abraham, Abraham was manie waies for rowfull, and he intreated for them which fould be deftroicd neither are we to thinke that Abra-

that we two maits

ham polyed out his waters without the fpiritu all inforcation of God. 44 Furthermoze, to thefe things this also mult be aboed; namelie, that the things which Thethings we knowe that God would, may be two waics confidered. First fimplie and absolutelie ; in knows soo which respect we must be those things, which be bould, are sarceable to our will or nature rightlic intitu walnered ted : or elfe ive must behold them, with a fust comparison unto the diume providence, where unto if we conferre them, they must wholie rest therebpon; bicante (as Augustine in his Enchi-

ridion faith) that It is a wicked thing to ffrine againff the promoence of God. Biefeliett is our part in all things, to will that which God would be thould will anothat to aright end; that is, with a good purpole : or (as men come monlie (peake) with a right intent; although as touching the matter, it behourth not that that frould alimaies like bs, which feemeth met buto God. But if thou demand what those things be. which agree with our nature well inflituted . 4 anfluere, things holie honeff and inff. Zelberes fore the apostle fait to the Bhilimians ; Whatfoeuer things be true, honelt, just, pure, profitable, of good report; if there be anie vertue, or if there be anie praife, those things thinke vpon and do. And therefore David, when he betermined to build the temple, although God would 2. Sam. 7, 1. not have it bone; vet was Davids will allowed as juff and right. Dut of boubt, the and king knew that God was willing to haue a temple built unto him, and he bnoerftoo that it should be done at lerulalem : therefore his will differted not from godlines. Pozeouer, fæing he was a child of God, and was firred by bp his fpirit, no boubt, but God infpired him with that will.

Acither muft we marke that God both out. wardle, but confider what he both within vs. and then we must followe that. He worketh in vs both to will and performe; inoco not alwaics Philia, 13. a perfection of the worke, or a will that is perfed and found : nei her are thefe two alwaies fo joined togither, as he worketh at once both to will and to performe. For fonctime be onche worketh to will, and granteth not that the thing Which we will, Mall come to effect. And not one: Both out lic our will ought to be conformable to the will will and of God, but also our understanding : for ive burgume ought to boverfrand those things onlie, which be confo God wonld reueale buto be, and no further. 90 med to to man therefore hath faid ; I will binderffand will of son those things which God himselfe knoweth. These things are largelie intreated of in the first bolie of fentences, the 48. diffination; and in Augu-Stines Enchiridion.

An other discourse of the " same argument.

Affirme the cause of mans sinne to be the will Louthe free will of our first parents, who fell of their owne accord, and obeied rather the lugs gestion of the bivell than the commandement of God ; from thom afterward was derived original finne onto all the posteritie: inhere opon we have bice and corruption inough in our owne felues. Witherefore God infilleth not in bs a new naughtines buto finning, neither both he bring in corruption; and therefore 3 om affirme our foils to be the causes of finne, and

U.j.

verfe. 11.

not Cob.

But the feripture faith in the epiffle to the Rom. 1,26, 330mans, that Goddeliuered vp the Ethnikes vnto a reprobate mind, and vnto vile affections. And in the second of Samuel it is said, that 2. Sam.24. I God stirred vp Dauid to number the people. And in the fame hifforte David fait . that God 2. Sam. 16, commanded Semei to curfe David. In the verfe. 11.

fame boke the twelfe chapter, God faid bnto Dauid by the prothet: I will take thy wives, and giue them to thy neighbour, and he shall sleepe with them : for thou didft it sccretlie, but I will don this thing before all Ifrael, and in the open funne light. It is fait by others, that thele ince thes must be referred buto the vermission which thing I do not absolutelic benie: for God. if he would, might have let thefe micheefs, but he toould not hinder them. Howbeit 3 adde. that fuch a permillion must not be granted, theres by fonce may affirme, that Goodcaleth fo toles lie, and fo leaneth the governement of things, as he coth nothing about finnes themselves. first, he taketh his giffs and his grace

from certeine men, bicause they abused the fame ; which grace being remouco, and that tufflie, for a puniffment of their former finnes, men being peffitute of that helpe , bofall into more granous crimes. And that God doth fometime withoraine his grace, David knew well enough, when he fointime fato; Turne not thy face from me, nor take awaie thine holie foirit from mc.

Secondic, God doth punish sinnes with finnes; as it appereth in the epiffle to the Ko Rom.1,24. mans, and in the places now alledged. And finnes, to far footh as they be punifiments. bo belong buto inflice, and in that respect are amb. Wherefoze it is not bufit foz God.thus bp finnes to punish former finnes.

Chirolic, heruleth and gouerneth finnes themselves : for he suffereth them not to race fo far out of measure, as the cuil will of man defirety: he refreducth them, he keepeth them backe, neither both he fuffer them to race as gainff enerie man, and at all times : allo, bee direself) them to the performance of his counfels; namelie, to the triall of full men, and to the feourge of the wicked , a futh like purpoles. Wherfore the leripture laith, that feerce and crus ell trants are in the hand of God, as flaues,

Efaie.10.5. hammers and fawes.

Fourthlie. God fendeth in other occations. which if they thould light byon god men, they would proudke them unto god things: but bis cause they light buon cuill men, they are by those mens fault, some taken in cuill part, and are made occasions of sinne. So Paule faith, Rom.7, 8. that By the lawe finne was increased. And the weeds of God, froken buto Pharao by Moles, mere an occation to expectle out of him bladphemies and hardnes of his hart. Which thing Gon faine inould come to valle, vet bid he not refereing his owne word, when he knew that Pharao would become the worlethereby; who nevertheles had the naughtines in his offine felfe, and toke not the fame of Goo.

Fillie, fince that the defect of finne is one lie in humane actions, the which are deprived of right governement; the beric action of man cannot be fuffeined, preferued, and ffirred by. inithout the common influence of @ D. by which all things are governed and preferred: for trulie is it fain : In God we be, we live, and Ads 17.18 are moved. Therefore the befeat which propers lie is finne procedeth not of Ged : but the action, which is a naturall thurg, wherein the before flicketh, cannot be drawne forth, but by the common influence of Goo.

Thefe be the things, which I faid that God both by his proutdence and government as bont finnes; although he be not the true and proper cause of sinnes. 13p which interpretation me may rightlic buberfrand, what those fores thes of the holie ferivtures, and faiengs of the fathers Do meane, therein God fæmes to bee made the cause or author of sinne.

The xviij. Chapter.

How it may be faid, that God dooth repent, and dooth tempt.

to reate, to make request, and to figh, he him

felie is faid to do the fame. And according to



fant how repertance for plant

man hoper into Gob. arts. die

for God, and am not chan
god. And in the first of Malacy, 6

Samuel; The triumpher 1, 534, 194 of Ifrael is not changed And Balaam in the book Num. 3,19 of Pumbers faith; God is not as a man, that he should be changed: neither as the sonne of man that he fhould be a lier. Bet in Genelis be faith: It repenteth me that I have made man. Genel. 6,6, Forfomuch as thefe places feme to be repugnant, they must be accorded togither. Some affer this fort ervound thefe places, that Quen as the holie Cheff is fait To call and make re- Roms, 16 quest for vs. with fighes that cannot be expresfed; foit may be fair, that Goo both repent. But the fpirit praieth not, requesteth not, figh eth not : for he is Goo; but bicaule he ffirreth bs

make forrowfull the fritt of God : that is to fair, we thould not with our wicked acts offend the faints, in whom is the fuirit of Boo. Quen Bon is faid fo, bicaufe the wickennes of Saule was a greefe buto good men, and that Goo firred by that af fection in them : therefore God himfelfe is faid to be led with repentance. This reason Luther firreth re= followeth in his treatife won Benefis. But Augustine in his boke of 83. questions, the 52. question, where offet purpose he handleth this queffion, faith, that The feripture is accuffomed offentines to humble it felfe to our capacitie, and to attribute those things buto God, which the fee done in the life and connerfation of men: for that the fame cannot otherwise be binder. ffwb.

Part.I.

main God ia fain to renenge & to be anarie.

mhenhe

acalous. thom sob. ho chan= bootna is faib to tt= pent.

is faib to be

I.Sam.IS. veric 11.

toon alog is faid to repent. when the thingis

Elerefore, bicanfe men ble not to reuenge, unleffe they be angrie; the feriptures faie, that God, when he douth revenge, is angrie. And bi caule that men polleffe not the chaffitie of their wittes, without acloufie; and that God in like maner taketh principall care, least his durch being as it were his fpoule flouid place the harlot, they faic he is gelous. On this wife are feet, hands and other parts of the body afcribed buto God. And fo, bicaufe men are not accuffomed to change their purpose, unlesse they repent them of fome beb; therefore, as offen as Coo thangeth his doing, they fair that he is moued by repentance: not that there is become anie alteration in God, but bicause that thing may be thanged, which we hoped would have continued for cuer. And for this purpole it is laid, that Ged repented him that he made Saule king. Dthers thinke that this boubt maic more caulic & plainlie be diffolued, if the change be under for in the thing it felfe, & not in God. And to holo be to our trample, Saule was godlie and honeft before, now he became wicked and rebellious; therfore he femed worthilie fuch a one, of won God would repent. And this fæmeth the more probable, bicause it followeth in the text it selfe; And Saule went his waie. \ Looke the propositions out of the fixt, seuenth, and eight chapter of Gen.

2 The first opinion, although it may have fome thew pet it cannot be allowed in everiere, fpea. Indeed it may be faid, that God doith that which he bringeth to valle in bs; and also caufeth vs to do it, but pet this holdeth not alwaies. Hothe burned Sodom, he beffroice Pharao, and by that meanes exercised his weath renewe; pet he did not drive men to do thefe things. And we read that God repented him, and pet it is not written that Samuel repented him. Auguflines indgement is both plaine and probable. The fecond opinion also may not be forfaken, wherein neuertheles it must be considered, that the change is faid to be in the thing it felfe, and lere. 26,3. not in Boo. Ieremie faith; If they shall repent

them of their waies, I also will repent me of all the cuill that I have threatened them. Therefore whither buto this changing in man, there followeth alfo Bod al. a change of Bobs sentence; whether the same changeth amerteine buto the promife, or buto the change, his purpole For lo often as a finner doth repent him with a when man true faith, he is by and by belivered from cuer, changeth, laffing destruction. But the fentence of tempo rall puniforments is not alivates changed, although he revent him neuer foruch. David was penitent for his abulterie, pet the judgement of Bob, which Nathan pronounced, remained flable. Mofes repented, and pet he might not en ter into the land of vzomile. Erue therefore is this fateng, as concerning the tuogement of c uerlafting peath; but not alwaies touching tempozall puniffments.

Mozeover, that change commeth not of our The change felues, but of Goo : for fo Paule writeth buto of man Timothie; IfGod peraduenture shall give them commeth of repentance. And unto the Politipians; It is he that worketh in vs to will and performe. We Philiz, 13. cannot once thinke a good thought, of our felues, as of our felues. And onto the Cozinthi ans the 15 chapter; I have laboured more than 1. Cor. 15. all, and yet not I, but the grace of God that is in verfe. 10. me. Butitis in bs (they laie) to confent. Pap whether rather, the affent it felfe is also of God; for we fent be of haue a fronte hart, and buleffe the fame be than hunfelle. ged and made fleshie, nothing is brought to patte. And although they thinke it a fmall matter. while thep fair there is a confent of ours; vet if the fame be attributed buto be, we thall have whereof to glozie : for Who hath feuered thee 1.Cor.4, 7: (faith Paule?) what haft thou which thou haft not received ? And if thou have received, which doocft thou boaft, as though thou hadft not receiued? And; It is neither of him that willeth, Rome, 16. nor of him that runneth, but of God that hath mercie. Dere Augustine laith ; If anie thing be left unto us, Paule concludeth nothing : for the proposition might be so turned, as it should be read on this wife; It is not of God to have mer- Rom.8, 17. cie; but of man, that willeth & runneth. I knowe (faith Paule) there dwelleth not in me, that is, in my flefh, anie goodthing. And Chrift faith ; You have not chosen me, but I have chosen you. Joh. 15, 16. Dauid alfo faith; Incline my heart vnto thy testimonies. And; A cleane heart create within me, o God. But no man can create himfelfe. It is faid we be regenerated, but no man is regenerated of himfelfe. And pet are not were, generated as focks, fones, or blocks ; for we bonderstand, we perceive, and we will; but it is Bod, which bringeth to paffe that we binder, frano, perceive and will. Wherefore there muft be put a difference of men ; for fome be regene rate, and fome be not. Dethat is not regenes rate, can of hunfelfe do nothing : but affer ive

this fente Paule biddeth bs , that we thould not Ephelado

Pag.208. Part.1. be once regenerate. our Arenath is renewed.

con chans arth not as touching hin fectet milf.

3 15ut in my indgement, we thall moze eas filp understand that this male of Gods repenting betokeneth, if we remember that his fecret will is one, and his reuealed will another: for the fecret will of God is fredfall and immutable. Therefore infomuch as it is faid ; God is not changed; that ought to be referred to his feeret will. Goo beered from the beginning, that Saule flould be king. That is his eternall and fable will, and without the which nothing is done. But he doth not alwaies reneale the fame full and tholic : it is enough that he thetoeth forme part thereof through the laive and the prothets. That will may be changed; not that In what there can ante mutation hamen onto God, but ucalco will bicaufe that map be changed, which men thoght of soo may inould have continued for ever. The revealed be changed. finil of God was, that the kingboine fould al maies be in the frocke of Saule; for lo it was like to have bene : but pet the other part of his

inili was ferret and bioden. Ezechias falleth

for fuch was the nature of that difeate, that it

might forme he fould die : this will was chan-

aco : the other which was feeret, could not be

But they obted, that where we fate : The will

of Goo was from euerlafting : it is but a mere

demle ; for that in God, there is nothing either

paff, or to come. But we alledge nothing

ffrance from the feriptures. Paule faith; that

Godhath predeftinated vs before the founda-

tions of the world were laid . If they belieue

not us, let them lake boon the prophetics. Ia-

to the unfice of this life, or to things which be

temporall, may both bee given and taken

awaie. Forthere be manic, who having once

beliened, bo afterward fall to beffruction. The-

and we become workers touither with Gob.

History, fiche, Efaic warneth him that he fould die; Looke be: fore place. 14,art.38.

changeo.

Ephelit,4.

Gen.49,10. cob fore-thewer that David thoule be king.

Downight this have bene, buleffe the will of God haue refpect bito the time to come ? But Paule in the 1 1. to the Komans laith; The gifts and calling of God are without repentance. Wut the fentences of the feriptures muft not be more largelie binberfood, than the place it felfe, wherein they be written, may beare: for other, wife we may be foner lead to erroz. Paule its treated in that place of the covenant, which God made with the Lewes, and faith, that thefe ma miles cannot be boid; and that it cannot be, but that manie of the Jeives thould bee at length converted bnto Chaff, bicaufe The gifts and calling of God are without repentance. Al though others progratand that place as touthing the gifts, which depend byon the eternall predeffination of God; for that they be fure and Acofait. Indeed other gifts, whether they belong

odoretus faith; Giffs be without reventance.if the nature of the things themselves be consider ren: but if men fall from them, and be devilued of them the fault is their owne.

How it could be faid to Saule, that his kingdome should be established for euer, the same being before appointed to the tribe

4 Butlet be fee how Samuel fait : The Lord In I. Sam would have established thy kingdom for euer. 13, bett. 13. For how could the kingdome have remained for ever, in the familie of Saule, feeing it was fore-told before of Iacob, that the kingbome Chould be in the tribe of Iuda: and that Goode creo from all eternitie, that he would give the kinglie right buto the house of David? Here we may not answer, that God indeed had so becreed at the first ; but that he afterward changen his mind : for Bodis not changed. Rabbi Leui Ben Gerson thinketh, that this Bebine 11020 Adolam, fignifieth not eternitie, but fome certeine space of time ; and that so Saule might reigne, according to the meaning of that word Adolam, that is, for a long time, and afterward that David might fucced him. But this iudge ment I do not much allow ; for David was now not onelie bome, but was also of ripe age, to as Saule might not reigne for anie long time. But that God is not changed . all men confesse; vet all men not after one and the same maner : for fome fate, that inc feigne, that God both predeffinate fomewhat from enerlaffing, which vet he erecutefhafferivaro. That faie thep) is abluro; for all things are prefent onto Gob. Dowbeit, we faie not that God is moued for a time, but his counsels are from cuerlafling. But this we faie, that when a thing is come to palle, be both not amount ance new counfels.

Paule faith, that He was chosen from his Epheli,4 mothers wombe, and that we were predestinated before the foundations of the world. These things no doubt are everlafting in God, but in the things themselves they were predestinate long before they were made. But if they will cauill as touching peroclimation, we will obted prothetics, in the which they cannot cautil; When they had done neither good nor euill, Romett. that the purpose of God, according to the elec- Malaci, tion,might abide, it was faid; Iacob haue I loued, but Efau haue I hated. So, as touching the kingbome to be established in the tribe of Iuda, it was fore-thewed long before David was borne, who first reconce in that tribe. How then both Samuel fate; God would have established 1.52.13,13. and repenting.

thy kingdome for cuer? It is a potentiall maner of weaking. But what potencie is this? There be also manie such formes of speaking in the hos 1 Cor. 3, 8. liescriptures; If they had knowne (faith Paule) they would neuer have crucified the Lord of olorie: but it was predestinated from the beginning, that Chaiff fould bic. So are they commonlie wont to faic ; If Adam had not finned, Thaiff had not luffered. But let be paffe ouer those things, and let be cramine that fentence which we have in hand, whereby the fame being well binder flod, all other like may be bit perfod.

And first let be fee, whether the predestina tion of God touching David, were the cause who Saule was caft out of the hingbome. It femes to me that there were two causes of that caffing out; one the pronoting of Goo, to wit, the finne of Saule; and the other was the will of God, but prounted a firred to be finne: to which of thefe causes therefore thall the rather ascribe the cast ing out ? Certcinlie, bnto finne: for it was meet that he which had behauce himfelfe ill. Mould be remoued from his place. Therefore Ofeas faith; Of the o Hrael commeth thy cuill. Anoco we cannot benie, but that the will of Bob was af fer fome maner the cause; but the true and cers teme caufe was fin . Alfo another, no fmall oif ference it thall be , if we compare our finnes buto the puniforments, and our good works but That finnes to the reward : for our finnes deferue puniffy _ bulinepu= ment, but god works deferue no reward, why amen, fo wilt thou fate ? Bicaufe there is a propose tion betweene fin spunifhment; but betweene god works and reward, there is none : for The

18. paffions of this life are not worthie of the glorie to come, which shall be reucaled vnto vs. 3000 ouer, ill works are propertie of our felues ; but god works are not but of God. Therefore es ternali beath may be called the reward of finne; but contrariwife, eternall life cannot be called thereward of our righteouties. So that we faie, that the finne of Saule was the true cause who he fell from the kingdome; but his god works could never have beine a caufe for him to haue continued. But whether ow this counsell anobecrie laic a necessitie opon Saule? Hereof there was no absolute necessitie in him : for as touching the inward originall of finning, that had Saule in himselfe : and that which he oid, he didit willinglie, and of his owne accord. Indeed Condecret the kingtome unto Dauid, and to the tribe of Iuda; but pet fo, as the fame fhould be firft taken from him infflie. And if God fore-fame that David thould be king, he also fore-fame the firme of Saule : wherefore he fame the one thing and the other, both that the one thould finne, and the other flould reigne : in this order there is no finne committed by God.

True inded it is, that God might in fuch fort have punithed Saule, as he would not take the kurghome from him. Forhe manie waies vu niffico the pofferitie of David, when they becam ivolaters; but pet he left the kingoonie ichole bnto them. But it was in the hand of God to pur nith Saule after what maner he would: neither was the kingcome given to Saule, by the fame covenant, that it was unto David. For when Ieroboam bid inuade Iuda with foure hundred thouland foldiers. Abias the hing of Iuda afcen bed buto a hill, a made an diation buto the ten tribes; Doye nor knowe (faith) he) that God gaue the kingdome vnto Dauid with a couenant offalt? Salt both not putrifie not fuffereth cov ruption ; further it was bled in facrifices. Dne thing [therein] fignifico that covenant made with David never to be violated another thing that the fame was confirmed in a maner by far crifice and fo now to become an holie thing. De Did not fo promise the kingdome onto Saule, for ifhe had promifed it, it could not have beene ta ken from him. Wherefore , although God hab Decreed these things as touthing Saule and Dauid, pet Saule finnen through originals in him felfe, and of his owne accord. But if thou haue a refrect unto the foreknowledge of God, fome neceffitie indebis in it; but pet (as they faie) by supposition onclie, for the fore-knowledge of

God cannot be decemed. But pet God inter-

rupteth not the course of things, but suffereth

that uhatfocuer is done, is don naturallic, and

of his ofinite accord. 6 But come we nerer; He would have effablished thy kingdome for euer. Dow: Bicause he would have ordeined, by an enerlaffing becree, that his kingoome thould have abidden with his polleritie for euer: and fo this power Mall fand in the Decree of God. Duer this, fo far as concerneth the nature of Saule, Cob might have established onto him the kingdome for euer; which we perceine was done in other kings, whom Goo caft not out when they had finned. Butthere is another folution far moze eafic to fair that thefe things were fpoken after the maner of men : for men are wont to fale. that fome thing is done, or may be bone, when it apperett to be done, or fremeth that it map be done. For fo Chrift fpeatieth, iden he faith; Reioise and be glad, bicause your names be Matt, 5. 13. written in heauen, and pet in the meane time Iudas was there, the fenentie bisciples were there, who afferward beparted from Chiff. Dow then were their names witten in heauen : Bicaule fo they fermed to be, and of thole principles they had now a beginning. Soit is written in the Apocalpple; Holdthy place, leaft Apoca, 12. another receive thy crowne. How was that a crowne, which might be forgen ? Bicaule unto

Pag.210. men so it seemed to be; and bicause they bled those outward meanes, whereby we come onto the crowne. For the crowne is either of predes Cination, and that is certeine and cannot bee loff:02 elle of indpostion:02 elle bicaule fo it may Ceme to be, and that may be preuented.

Of the crowne which may feeme to be, thus Chailt (peaketh; From him that had not shall be taken awaie, euen that which he feemeth to haue. De faith not : That which he hath, but onlie that which he feemeth to haue. And of inche Hebr. 6, 7, ation it is witten to the Debutes ; They which were once lightened, and have tafted the good word of God, &c: those men, as touching these meanes freme to have the crowne; but if they fall ainaie (faith Paule) they cannot be renewed. Ibidem. So the kingdome of Saule might have beene effablifhed for euer, bicaufe it had that beainning, and those meanes, by which a kingdome might haue beene reteined. So Matthias was fubilitite in the place of Iudas, Sech in the place of Abel, the Gentils in the place of the Teines. lob.24, 24, 50 lob faith in the 24 chapter ; God fhall confume manie and mightie nations, and shall fet others in their places. So then the angels fell. men fucceded in their place. And in the prothet Icrem. 18,8. Icremie, the fente of this place is this; If I shall pronounce euill as touching anie nation, and that nation shall repent, I also will repent me of all the cuill, which I was purposed to do. The promife made to Saule, as touching the kings dome, had a condition ; wherebuto when he frod not, the hingdonie by goo right was taken

Of Temptation.

from him.

7 The etymologic of the word commeth of [the Debrue word Nas, which is, A figne or toat the end. Looke 311 ken; for Nafa, which fignifieth, To tempt, is then certeinlie done, when we would knowe ante Budg.ver. thing by fome certaine figue or token : the Gre cians call it mere glouau, and the meiers, which is Experience . Let be define it ; Tempta tion is a thorough fearch for getting out the on of cemp= knowledge of an unknowne thing. The formall caucis action; the end knowledge, of manie things doubtles, of mans owne felfe. of weaker nes or irrenath, of Gods dinine gwonelle or wrath. But knowledge is not the principall end; bicaule in goolie men, the end is often times, that they may banquith and be crow ned : or if they be fallen, they being railed by agains by the helpe of God, may be humbled, and become more biligent in the feruice and religion of God. The matter wherein it is, is our mind; and it is converfant about all vices, the which, as to their owne head, are reduced to

infidelitie. The efficient cause thereof (no doubt)

is the fleth, the world, and the divell. But the controversie is as touching God, Wether it may be afcribed buto him.

8 This both lames ferme to benfe, then he faith: that Euerie man is tempted by his owne lam. 1. 11. proper concupifcence, and that ODD is no tempter of cuill things. And Paule fæmethto confent theronto, at the least wife that all temp tations proced not of God : for he faith, that he with temptations maketh a waie to get out. But there be manie temptations, wherein poze foules be catched; neither is there anie waie for them to escape, year ather they perilb in them. Befides this, we cannot perceive by antereas fon, how it come to palle, that Goo can punith finnes: + pet by tempting is become an author of them. But all this not with francing we must leane furelie to the holie fcriptures, which cue rie where afcribe temptation buto God. In the eight of Deuteronomie thou readell, that God Deut.8. . tempted the children of Thrael in the defert, that he might knowe whether they would keepe his commandements of no: in which place thou haft the end of temptation. In the plaime Dauid praieth, that The Lord would tempt him. Phl. 16. 1 lob mas tempted. Goodelinering bim bito fathan. In the first of Samuel thou findest, that the wicked spirit inuaded Saule, and moued 1.Saul. is him to depart from Goo. And Dauid, in the fe cond of Samuel, was firred by by fathan to 2. Sam.u. number the people; but in the 21. of Chronicles, it is faid, that God firred bp David againft 36 1.Par.11,1. rael : wherefore one and the fame action is at tributed bnto God, and bnto lathan. Wie haue allo a plaine place concerning Abraham. Achab Genas, L is feduced by the will of God, who fent a fritit to 1. Kin. 21,19 be a lier in the mouth of the prothets : Goo har nenen the hart of Pharao. In the firt of Efaic the promet is fent to preach, that They feeing Efaic. 6, 5. should not perceive; that their eies should be shut, and their hart hardened, least peraduenture (faith he) they should be converted, and I might heale them : Boo fenoeth his word buto them fora mare. And in Efaie the 62. chapter; Elaidy, 17. The fathers complaine (fateng) Wherefore haft thouled vs out of the waie? Wherefore haft thou made our hart to erre from thy waies? Christ said unto Philip; Whence shall we buie John. 6, 6, bread? He knew what he would do: but so he fpake.tempting him. And we praie to Godour father fateng : Leade vs not into temptation.

There be some, which would thus resolue the doubt : Goo tempteth, (that is to faic)he ful fereth and permitteth to tempt. But this preuatleth nothing, we must not thun the wheale of the fcriptures. If the fcripture fpeake thus, thy thould not we also speake it ? Mozeoner, this cannot erpound all the places of scripture ab ledged by bs : for the Lord himfelfe fent Efaie,

and repenting. and God himselfe lent the liena wirit unto Achab ; neither was Abraham temptedbe anie other than by Coo. Aboc alfo, that in permiffion there is the will of God; and fixing it is manifest concerning the thing it felfe, what both the changing of the word profit ? But go to, let bs fee what ill comes of it, if tempting be attributed unto God. Glerelie no cuill, naie rather it is met for him, and it becomment his nature, who indevoureth to reueale his righteouineffe and mercie in all things. They that be tempted, be belong either unto the chofen, or unto the pammed; either they be godlie, or elle bigodlie. If they be | bugoblie, as their finnes may be punifhed with other finnes (which is beclared in the first chapter to the Romans fo they may be punifico with temptations, that through them they may fall hedlong into divers cuils, therby they may be induced worthis of enerlatting puniffment, Affther be goodie, God by temps ting them beclareth and teffifieth what account he maketh of them; be is prefent forthwith, be belivereth them, crowneth them, and reward beth them like conquerours, with manic and honorable gifts: or elfe if they fall, that fall is but for a time, and at laft (cuen as Paule faid)it hath an hamic iffic. Ehereby their faith, hope, and charitie is increased, while they perceine themfelies to be holpen, and by the great fauour of Conto ouercome their entinies : 0; elle bicaufe they be lightened from the burden of their finnes.

9 But in the meane time let us make ans fuere to those reasons, which termed to persuade us otherwife. Iames, when he benieth that God both tempt, both net utterlie benie it; but he lame.1, 13. denicth him to tempt after that maner, which thole carnall dy ultians of his time affirmed him to tempt: as tho thould faie, when they finned, they hould have beene without blame : as our Libertines are reported to faic at this bate. namelie that God both all things in bs; and that therefore finne is nothing : no not robbes ries, murthers, coulteries, and fuch like. Indeed we grant, that God both all things; but the refped of Gods dwing, and our dwing of them is divers. Den, in that they om those things, they finne; as they which are not led unto these things of an intent that they may worke togither with God; neither are they confreined og compelled buto those things against their wils ; nate rather, they would be angry with them that flould let them from finning. Therefore let them afte their owne conscience, then they shall plainlie fee, whether they finne against their will, or to the intent they may gratific God; og elle not rav ther to fatiffic their owne unbrideled luft.

lam.1. 13. Polo by the like reason faith lames, God both not lo terrot you as the cause & falt of those

things, which vie do naughtilie and wickedlie. thould be laid againft him. De be temuted bu your owne concupilcence : that is, ve therefore fall into your owne wickednesse, to the intent pe may fatiffic your greetic luft. Wherfore that which the avoille there ment, and would in fome refrect to be denied, he bettered by an absolute beniall. But Paule, when he faith, that God r.Cor, 10. maketh a waie to escape with the temptation, verle. 13. certainlie he speaketh of those temptations, micrewith the godie and cleat are fometimes vered whereby doubtleffe they have for the most part, not onelie an eleaving, but also a reward. But in that we do not fo well perceive, how it is not repugnant with the inflice of God, to pur nith fins, and to brine men bute them by temp, ting, that is no maruell ; for God can bo more than we can understand. David faid once, as touching the knowing of thefe fecret fubgments in the 73, pfalme; that he was berie penfine, Pfal 73, 17. and that his greefe was intolerable butil he entered into the fanduarie of God. Wherefore let bs confrantlic belieue, that ichatfeener Oco both he both it infflie neither let us wither alve from his premidence or power, ance of those thungs that be done : but if we bederfrand not how they be acreable onto his inflice, or how they be repugnant therewith, let us with humis litie belaue.

10 Butlet bsproced Since they be of Coo, thether map we prate to be rio of them . Let bs piffinguish temptations; either they be aduct demotates fities, or elfe they be fuggeffions tuto wicked and diffus Dads : if they be aduerfities, we must not prair guifed. to be preffed with no advertities, faing it is plainelie tolo by Paule; They that will line 2.Tim 3,12. godlie in Christ mult fuffer perfecutions. and That offereth the croffe bato his to be beine, in a maner all their life long : but if we boubt of fainting in those perfecutions, or that the gloric of God be hindered by them, we may praie, that he will remoue them from bs. Paul praice, Rom. 15.40 and would have it praice for, that he might be belivered from the perfecutions, which were readie for him in Jucie. Dorecuer, if our fleft be fraile, while affliction laffeth, and we praid the father ocuoutlie, that he will beliver us, if it be his pleasure ; pet neuertheleste, in preferring his will before our owne will, we offend not by fucha request : which thing Chiff taught bs, ithen he praied to his father in the garden. 13ut Mat. 16, 39. if we confider the faints, while they confrantlie, through the grace of God, behaue theinfelues in thefe temptations, we thall verceive, that they rejoile in them; for Tribulation worketh patience, patience experience. And Peter in the Rom. 5,3. first chapter of his first epistle, faith; that There is joie to the faints in temptations: pea and Paule both glorie in his adnertities. The which 2. Cor. 21.9.

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The Common places Cap. 18. Part.1.

Of Gods tempting

he meaneth not, as they proceed from the vicell. Tempratis 02 from wicked men : but as they come from ons diffin- the providence of Bod, and be the infiruments of his reward and faluation. But if they tend bnto cuil, that is, that they be prouocations bn to fin, then mult they be diffinauithed; bicaufe therein is either fall or victorie. If victorie be toined with them, this kind is defired of faints: to the intent the divell, the fleth, and the world, may everie daie moze and moze be banquithed in them. But if they be afraid of falling, it is ei ther temporall or eternall : if it be temporall twe

must praie for the audiding of temptation, as

we bo in the Lords prater; And lead vs not in-

Matt.6, 12. to temptation. This did Chill teach his avoilles, when hee fain; The spirit indeed is readic, but the flesh is

Matt. 26,41. fraile: watch and praie, that ye enter not into temptation. And reason leadeth be therebuto; for we ought to octest all things that are contraric boto the will of God fuch is a fall against the

laine of God: yea nothing ought to be moze bifnicaling buto be, cuen as it appeareth by the commandement : Thou shalt love the Lord, Deut, 6, 6 with all thine hart, and with all thy foule. In thefe things abbe, that none ought to have furth confidence in his owne frength, as he thould not feare in temptation . Wherefore in temp tation we must alwaies praie, but not that we may not be tempted at all, seeing God hath ap pointed our life to be a warfare. But godlie men are not afraid of temptations, which have a pernetuall and beablie end ; for they knowe, that God is a father unto them : which thep mould not believe, if they missoubted that they thould be forlaken of him . Further, they ac knowledge, that The calling and gifts of God Rom. 11,14 are without repentance, as it is fait in theenis file to the Romans.

¶ Looke the propositions out of the 22.chap-ter of Genesis, at the end of this booke.

The end of the first part.



THE

Second Part of the Common Places of PETER MARTYR,

Wherein is intreated of the woonderfull knowledge of God the Redeemer.



The first Chapter.

Of Sinne, especiallie originall finne; and of the vniuerfall corrupting of mans nature.

I Looke the like place In Gen. 8. at the end.

The cheele points to be intreteb of.

is called,

Diginall

ments of



Irst, war will ice, whether there be anie oziginali fin oz no : for there be forme, which bt terlie denie the same to bee: then wie will beclare, iwhat it is ; lattlie, what properties it

hath, and how by fucceffion it is conneighed to the pofferitie, and by what meanes it is releas led. As touching the first, we must remember, that both in the holie feriptures , & alfo among the fathers, it hath owers names ; foz in the fevers.3, 13. tenth chapter of the epitheto the Komans, it thenams is called time, and the lawe of the members, by which o= and concupifcence. Gife-there, it is called the want of originall righteoutnes, a corruption of nature, a humpe of wickeones, a froth, a weak

Thewelas nes naturall, the lawe of the fielh, and fuch gians and other like. The Pelagians in old time benied this finne ; at this baie, the Anabaptifts benie it. Thele in a maner may be accounted their ar guments. First they fair, that the fall of Adam The argus loas fufficientlie punifhed in himfelfe, and that there is no cause john God will revenge it in his polleritie ; efpeciallie fæing it is written in ginali fin, the prothet Nahum, that God dooth not twife Nahum.19. punish one and the selfe-same thing : for it suf-

ficeth him that he had once punished . Mozens uer, it is also written, that The sonne shall not Ezec. 18,20 beare the fathers iniquitie, but the foule that finneth, the fame fhall die Further, that the bodie, then it is formed in the wornbe, is the workmanthip of God, and bath nothing that ought to be blamed ; nate rather, which is not worthie of great admiration : that the foule also isets ther created or infuled by GDD : and that the meanes of propagation cannot be accounted cuill; bicause marriage in the holie scriptures is commended, and that from the beginning Bod commanded man to beget children. Wherfore among to manie defentes of innocencie, they bemand by what entrances finne could infinuate it felfe.

They adde also, that Paule in his first evifte to the Cozinthians, when he erhorteth the be 1. Cor.7,14 leaving wife to abide with hir unbeleaving hulband, if he will abide with hir, among other fhings faith; Your children are holie. But thep fate, that they cannot be holie, if they be borne in firme; and that therefore they which be borne of faithfull parents, cannot braine with them originall finne. They affirme withall, that it is commonlie law, that finne is a thing fpoken, bone, orlufted againft the laime of God ; and that it is not finne, bules it be boluntarie. And (as John faith in his first epistle the fourth chaps ter) Sinneis iniquitie, contrarie therebuto is 1,lohn.3,4 equitie Aa.f.

Pag.213.

of Peter Martyr. Cap.1.

Pag.214. caultic or right; and that this can be no other thing, than is confeined in the laine, and fo that functs a transgreffion of the lawe. All which things cannot fall into infants, when they be borne. And they fair further, that it femeth not convenient which is moken of fome: namelie, that this finne is by the fleth or botic polyco out from one to another : for that the fieth and the bodie are in their owne nature fenfeleffe things, neither can they feeme to be a meet lubicat for finne, And to effabliff their feige. ned deuile, they faid belides, that those things Which are Spoken by Paule, in the fift to the 150 mans, must be extended buto the finnes, which be called aduall. But they faic, that it is there, forc faid, that finne entered by one man into the world, bicause of the imitation and erample

2 By these and such other like arguments

which the pofferitie follower.

they being led bence that there is anie originall fume. But as for death, and the afflictions of this life, which are commonlic brought as tohens whereby originall finne is confirmed, they fay that those confist of naturall causes, such as is the temperature of the elements and of the humors. And therefore they fair it is a baine fable, that me refer them to the fall of Adam. And they thinke it to be a thing most absurb to affirme, that to be finne, which by no maner of meanes can be anothed. Lafflie they faie, that if by that incanes we thall be faid to finne in Adam, bicaufe me incre in his loines, accor-Ding as it is faid of Leuie in the epiffle to the Debrues, that He paied tythes in the loines of Abraham: by the like and felfe-fame reason ine may fair, that we were in the loines of other our forefathers, from whom we have befrended by procreation; and that therefore there is no cause idic the sinne of Adam bath bane beriued buto bs, rather than the finne of our granofas ther, great grandfather, his father, or of anie of ther our progenitours. And that by this meaned the flate of them, which figall be borne in the latter baies, weuld fame to be most buhawie : for that they must beare the offenses of all their forefathers. These things allegge thep, to prome

He .7.c.

that there is no original finne. driginal(3 But we, on the contrarte part, will prome product by manie testimonies of the holes scriptures. tedimonies that there is futha finne. Thus God faieth in of the ferip = the firt of Genetis; My spirit shall not alwaies tare. ftrine with man, bicaufe he is flesh. And againe: Gen.6,3. All the imagination of their harts is onlie cuill Gen.8, 21, cuerie daie. And in the eight chapter ; The imagination of their hart is euill, even from their verie childhood. These things beclare, that there flicketh fome vice in our nature, when webe borne, Alfo David faith; Behold, I was

Originall Sinn hath conceived me. Pothing can be plainer than this testimonie. Also Ieremie in the 17. Icre.17. 1 chapter faith, that The heart of man is wicked, peruerfe, and flubborne. Beathe fame Ieremie 10633. and Iob also bo curse the day wherein they were lere 20, 14 bome into the world, bicaufe they perceined that the berie originall and fountaine of bices for any op together with them. But lob hath a lob.t. most manifest testimonie of the buckanes of our nativitie, for thus he faith; Who can make that cleane, which is conceived of vucleane feed ? And our fautour faith; Except a man be John a. borne againe of water, & of the holie Ghoff, he cannot enter into the kingdome of heaven Ann even as the potter doth not make anie peffell anew, buleffe be perceive the fame to be fl fathioned before : even to Christ would not be to be regenerated againe, buleffe he faine that inc were first onhapilie begotten. Which he also te Stiffeth in another place, lateng; That which is Ibidem 6. borne of the flesh, is flesh : and that which is borne of the fpirit, is fpirit. 150 which mozos he would from the but be, that therfore regenera: tion by the wirit is necessarie, bicause ine han before but onelie a carnall generation.

Cap. 1.

Paule in the firt chapter to the Komans faith: Romes. that We mult not abide in finne, bicause we are dead unto it. Which thing he proneth by baptilme for he faith; that All we which have beene Ibiden ; baptifed into Christ Ielus, haue beene baptifed into his death, to the end we should die vnto finne, and that our old man should be crucified. and the bodie of finne abolished. And forfo. much as vona children be bartifed cuen therby we have a tellimonie, that finne is in them: for otherwife, the nature of bautifme, as it is there bescribed by Paule thoulo not confift Also be for loweth the fame reason in the entitle to the Co. lolliaus, there be faith, that; We be circumci- Cola, 11, fed with the circumcifion made without hands. by putting off the finfull bodie of the flesh, being buried togither with Christ in baptisme. The compareth baptiline with circumcifion, and faith, that those which are baptiled, have put off the boole offinne. Beither is it to be boubted of, but that those touch be baptifed, are baptifed into the remission of sinnes. And assuredic, the Gen. 17,14 circumcifion, which in the old lawe was ginen buto dilozen, was correspondent unto our baps tilme. And as touching circumcition, it is waitten; The foule, whose flesh of the foreskinne shall not be circumcifed the eight daie, shall die the death . Wherefore . feeing chilbren have need of the facrament of regeneration, it followeth necessarilie, that they be bome under Ephela, j. the power of sinne. Paule unto the Ephelians the 2. thapter faith; that We are by nature the

finne . And in the fame place . Paule with most incightic words beferibeth the færcenes of this math: how that We walke according to the prince of this world, which is of strength in our Thidem. 2. harts, by reason of our disobedience, and therefore wee doo the will of the flesh, and of our mind. Augustine also citeth a place out of the firft epiffle to the Cozinthians, that Chrift died for all men : therefore it followeth, that all men t.Cor.15, were bead, and had need of his beath. But it is a wicked thing, to exclude children out of the number of them, for whom Chaift died. But if you thall demand what kind of persons they were, for whom Chail luffered ; this did the apostile sufficientlie beclare, in the epistle to the Romans, when he faid, that they were weake, Bods enimies bingoblie, and finners. Among Rom.5,6, and 8. idom, we must reckon vong children, if we will grant that Christ died for them. Belides this, it feemeth that original finne

is most manifestlie taught out of the senenth

chapter of the coulde to the Komans: for thus it is written; The lawe is spirituall, but I am verfe.14, carnall, fold under finne. Celbereonto is abord; & 19, 13. The good which I would do, that do I not; but the cuill which I would not doo, that doo I : it is not I then that doo it, but it is sinne that dwellerh in me. De also malieth mention of the lawe of the members, lamenting that he was thereby beatone captive and against his will. And in the eight chapter he faith, that The wiledome of the flesh is enimitie against God, and that it is not subject to the lawe of God, nor yet can it be. Prathe beath which young children have, both fufficientlle beare record, that finne fricketh in them; boleffe we will faie, that God punifheth them procleruedie. Bosconer, the place in the fift to the Komans, contemeth a moft euroent testimonic of original finne: for thus it is written; that By one man fin entredinto the world, and that all men without exception haue finned, and that the finne of one man ipred ouer allmen, and that for the disobedience of one man manie are made finners. Further, they which are graffed in Chaff , are towards the Rom. 11, 17 end of the fame epiffle, called wild oline tres: by which metaphor is fignified, that man begenerated from the good institution of his owne nature. But if we have departed from our owne nature, undoubtedlie we have gotten ozi ginall finne. And Paule before, fo accused all Rom.3, 10. mankind, as he fait ; There is none just, there is none that understandeth or seeketh after God: all haue declined, and are altogither become unprofitable, there is none that dooth good, no not one, &c. All which things fufficientlie beclare the deparation of mans nature. By these tellimonies of the feriptures it fufficientlie apo pereth as I thinke that there is originall fin.

4 Pert of all I thould confute the arouments of the adverfacies : but first & thought it and to thew the definition of original finne; for the fame being biligentlie weighed & kno wen, manie things will in the meane time be knower, which ferue for the confutation of their reasons. First, we will recite the opinions of other men, then we will beclare what we thinke thereof. The Pelagians affirmed, that the finne The welaof Adam bio not fpicad abroad into the policris gians faic, of Adam bit not tyread augoad into the pourty that the fin tie; but by imitation onelie. Against these Au- of Mann is gulline disputed behementlie, and by manic are force by guments thewed, that originall finne is not imitation onclie by the imitation of Adams finne . For if onelie. Paule would have faid, that the firft fin had bin from 2= fped abroad affer this maner, he would not ham flowforce abroad after this maner, he would not en fine, have faid that it came from Adam, but rather and from from the binell; for he was the first that game a the binell forme and example of finning. Wherefore came the Chaift in the Bolpell of Iohn fato, that the crample That in the Colpell of Ionn law, that the comments, which boasted that they came of their faither Abraham, were rather the sonness of the lohn 8,4ts biuell, bicause they bit his works. For the biuell and 44. was a manqueller, even from the beginning; and they fought to kill him, which had not deferucd cuill at their hands . And herewithall Augustine citeth that, which is in the second chap ter of the boke of Wilebome; that Through the verfe. 24. enuie of the diuell, sinne entred into the world, and that they which are of his part do imitate

Unto which faieng neuerfheles I do not at: tribute much, partite bicause that boke is not of the canonicall feriptures; and partie bicaufe in the Greeke tert there is some ambiquitic. for this verbe Dominitate, is not there with ten, but mene cleso, that is, Haue experience of that death. Howbeit the reason is firme, that of the divell came the first example of sinning. Further, this opinion is hereby confuted, in that Paule maketh an Amithefis between Chiff Rom.s, 18. and Adam . But the righteoufnes of Chaift is not onelie let forth buto be to be imitated; but me mut also that they, which belieue in him, should bee not onelie changed in mind, corrected in fpirit, and amen Chills bed in all their frength. Therefore on the other righteens. fide, it is required by the nature of contraries, nes, but that belibes the ill erample, thich Adam gaue mun bee onto his posteritie, he hath also insected their musin. nature: and (as Augustine watteth in his boke De peccatorum meritis & remissione) hath with a certaine corruption deprance. Thirolie, this al fo maketh against the Pelagians, that even the berie infants bo bie. Horas Paule faith bnto the Romans, the firt chapter; The reward of verfe. 23. finne is death, but the gift of God is eternall life through Iesus Christ our Lord. And in the 15. chapter of the first epiffle to the Cozinthians; The weapons (faith he) of death is finne. Lattie, verse. 56.

dildren of wrath. But our nature coulo not be conceiued in iniquitie, and in finnes my mother hatefull buto God, buleffe it were befiled with

The second second

Aa.ii.

the baptisme, which is given to vong children. cannot blot out of them the finne of imitation. The finne Wilherefore we ought of necessitie to affirme of imitation fome other kind of finne to be in them, buleffe cannot be

Part.2.

we will that they be baptifed in vaine. miuch out Another opinion was that, with the Wais by baptiline fer of the lentences citeth in the 2. boke the 33. diffination of them which thought that originall finne is onelie a quilt, or trefpatte, or bond, therebuto we are tied by the finne of Adam. maheth oriainatl finne Death be

So they acknowledge not, that there is trulie. & in perie pord ante fault or finne in those which are borne, but onelie a certeine offense, and ob, ligation: the which might cause them to die. & be condemned for the finne of Adam. This opinion Pighius femeth in a maner to haue reutueo; for he benieth, that originall finne is finne in bood, bicaule it is neither a transcretting of the lawe, not vet voluntarie; and therefore be af firmed the fame to be nothing elfe, but the finne of Adam, for the which we that be his posteritie are made subject buto dammation and death. bond, than fare become eriles from the kinadome of hear uen. But as for death and afflictions of this life. and lufts of the field, and other fuch like affection of the origi. ons, he faith that they come of the well-furings nals of nature. All which things, to far is he from cal ling finnes, as he pronounceth them to be the works of Cod; for he faith, that ODD is the author of nature, and that thefe things followe the humors and temperature of the bos hie : and that which we fee hameneth in brute beaffs, haweneth also in men, as touching the fleft and groffer polivers of the mind, for they Do befire fuch things as are preferuative, pleas fant, and profitable, whether they be agreable to realon, or against it; a to audio those things that be contrarie. Therefore he affirmed origis nall finne to be the onelie transgression of Adam, in the panger of which one transgression. he would have be all to be borne : not for anie

me beier= neth that this finne milied mithout fenfible paine.

taibet a

a finne.

finne. 02 fault. 02 corruption that we have in our And he faith mozeouer, that thole which die ons lie in the banger of that finne of Adam, thall not be affliced in an other life with fentible paine; thall be pu- for he imagineth (although he pare not boldlie affirme it) that they thall either in this world, or elle in some other pleasant place be have vie, with a certeine naturall bledebnes, where in they thall live, praifing of Goo, and giving of thanks, although they be banished from the kingoome ofheauen. Dfichich bilcommoditie neuertheles (as he breameth) they thall nothing complaine or be forcomfull for it : for this were to ffrine againff the will of Goo, which a man cannot ow without finne. But forfomuch as while they lived here, they had no naughtic will, it is not to be thought, that they thall have it in

an other life. And that they thall not be preffed mith fenfible paine, it femeth to himfelfe, that Dote two he perie well prometh, and that by two reasons: reasonsof first, bicause they committee no cull, no, yet so the becontaminated themselves with anie naughti balfe of inneffe: lecondie bicaule there is required in this fants. life no repentance or contrition for originall finne. And for this feigned deuile, he bath this colour to init that finne thould not be underfood, but after the true proper maner : that is, have finne that it be a thing, fpoken, bone, or lufted against to be builder. the laine of Goo, and that it be boluntarie : bis acon but in cause it is not forced boon anie against their bis true and will, but may be audided : but forfomuch as proper nathefe things take no place in pong infants there ture. fore finne cannot be in them. Dowbeit he faith. that he denieth not originall finne : for he faith that it is the finne of Adam, for the which all we are condemned, and ow die. But therefore 3 faid, that this man feketh pretentes : bicaule & fie in berieded, that he was moued to fpeake thefe things for fome other caufe. For thereas he attributeth to much buto free will, and hath imitten to manie things touching that matter against bs: and he feeing that the same might solutions not confift, if he thould plainelie grant originall would not finne, in fuch fort as it is taught of all the god plainche lie; therefore he found out for himfelfe this new grant origi. beuifed boarine, the which (as I faid) is not altor leaft be gither fo new : for it is both touched and relected thould bem by the Maiffer of the fentences.

But to give a more colourable their to this a fimile his beuile, he bringetha fimilitude of a moft li tude of berall prince, who not onelie giveth freedome to toighius. a feruant of his; but also indueth him with lozos thip, and heapes of riches, the which also thould come to his pofferitie. And he onelie chargeth him faithfullie to obserue certeine commande ments of his, the which he transarelling knometh that all those riches and preferments that be taken from hun, and he to returne to his olo bondage againe. This leruant as an budilcret and phoratefull person, breaketh the princes commandement; whereby not onlie himfelfe is become a feruant as before be was but also his feb borne bnto him become bond-flaues. De faith, that those chilozen have nothing wherefore they thould complaine of bondage to their prince; but rather to give thanks, that he had fo liberallie the mahimfelf to their fathers: but that as concerning their father, they may greeuoul lie fozowe bicause he lost those benefits as well from hunfelf. as from his pofferitie. Dea, & what if this also be added; namelie, that the princes liv beralitie was fo great, as he inuited the pofferi tie of that bnoratfull leruant, to the verie fame, a much greater preferments; & to inuited them, as franklie he fent his owne fonne to vouoke

Adam was fo created of God , that he was canable of that fuvernaturall folicitie; who nevers theles fetting light by the commandements of Bod, was despoiled of all those supernaturall offfs, and was left to the first fate of his owne nature. And in the fame Bate ine alfo are vioerested, and lo for his finne are inc bammed, bo bie, and are banified out of the kinadonne of heaven fuffering manie discommodities, which are becined from the originals of our nature. matherefore we may complaine of our first pas rents, but not of God : for he was mot liberall unto him : and especiallie, feing he calleth bs agains buto himfelfe (which is the higheff felicis tie) by his onelie fonne, and him would have to fuffer death for our faluation.

of both make berie much against this opinion; to init that infants do die. For beath hath no peath bath right ithere there is no finne ; buleffe ive will faie, that God vurifieth the innocent: and this no right where there reason is confirmed by the argument of faint is no finne. Paule, whereby he proued finne to be before the late; For death (faith he) reigned from Adam Rom.5, 14. cuen vinto Moses. But according to Pighius opinion, this reason might seme to be berie blunt. for fome might faie : Abough thep bied. pet it followeth not thereby, that they had finne: for finne hawened buto them by reason of Adam, for tohole finne lake they became mortall. Moreover, both not Paule grant corruption to want cons be in nature, when he declareth that finne both

6 But that which I have now twife fpoken

to Dwell in bim, and confestith that the lawe of his members both brawe him awaie captine, and bint. Rom.7,17. fuchother like things ; But let not Pighius obs ica against me, that these things come of the originals of nature; for thefe originals be not The hauc of nature that is perfect, but of nature corrupt not the oni= ginals of and bepraued. Orither ought he in this matter naturepers to baing a fimilitude of brute beaffs ; for man is created to be farre more excellent than brute feet but of nature to beaffs, and to be the ruler ouer them . Inded The referer man hab in himfelfe ogiginals , whereby hee might befire things pleafant and commodious, but not against reason and the wood of God: mife in man,than for, to have fuch forceable and violent affects is in beafts. not the propertie of men, but of beaffs. Duer this feeing our foule was immortall and given 3t behoos neb that from & D. it requiretha boote meet for the the bobie fame ; namelic, fuch as might be pacferued for fonlo be euer, leaft the foule thould at anie time be conmette fos freinen to be mithout the fame. So as we muft the foule. not fite to the first grounds of nature ; for it was not to ordeined at the first, as we now Itisblafs haueit.

But if that Pighius will imagine, that God makt don created these wicked lusts and affections in bs. be that beale both blafphemoullie and reprochof ill affecs fullic against him; the which faults he goeth

phemie to

the author

about to lafe to our charge without a caufe. For freing Bon is both the best, the wifest, and the molt juft, and hath created man unto the chees feft felicitie : be would not have indued him inth those things wherby he foould be drawne backe from that felicitie, which would induce him to that which is contracte buto his commandements: which things of themselves mould be tile, and would lead us captine buter the laine of finne and death. For if thele affect tions fould be mortified and crucified in bs(as Seeing ill inder they ought to be) we must confesse that affections they be vices, and be hatefull onto God. Det moitifico. ther maketh it to great matter that he faith that they be those things properlie be not finnes : bulcife, finnes. euen as colo is called flowe, bicaufe it maketh a fimite men flothfull; fo thefe things, bicaufe thep flie tube. by men to finne, that therefore after a fort they may be called finnes . Di elle in like maner as the feripture is named a hand, bicaufe it is written with the hand : 02 that the freech is called a tong, bicaule it is ottered by the ministerie thereof : fo thefe may be called finnes, bicaule they have proceeded from finne. Thefe fimili tudes do nothing at all further Pighus caule; for although Augustine bled now and then to freake after that fort, pet his will was to be one perfrod, concerning those defects and imperfes ctions, which are remaining in man after bap tilme.

7 But Augustine faith, that in anie wile they be finne befoze bantilme ; pea, the holte Choft alfo by Paule calleth them finnes : and the na: Rom. 7, 1 ture offinne is agreeable bnto them. For wa have defined finne in fuch fort, as it americineth buto all things, whatforeer do frine against the laine of Goo: for as Iohn faith; Sinne is vn- 1. Iohn, 2.4. rightcournes, and who vercetueth it not to be a thing buiuff, that the fleft thould make the feir The nature rit fubied buto it, and that our foule will not res offinners rit inviced butto it, and mat our ionie win not restrended pole it felfe in the word of God & Seeing theres but o all fore all thefe things do fir be by to transgrelle things and rebell against the wood of God , both they which are are burighteous, and mult be called finnes. Be againg the fine this, the mozos of Dauidare against Pig- 600. hius ; Behold, I am conceiued in iniquitic; and Pfal. 11. 7. in finnes my mother hath conceiued mee. 3f naughtie belire, and these vices were the works 3n whom of nature, furelie the man of God would not is iniquitie, complaine of them. And what bid Paule the apoffle otherwise meane, when he wrote these words unto the Chheffans ; We are by nature Ephefia. 3. the children of wrads, but that finne is in everte one of us . But Pighius goeth about by a peruerle interpretation, to wreft this tellimonic from us, faieng: that To be the children of wrach by nature, is no other thing, than To be the children of weath by a certeine condition of our birth, bicaufe we are fobrought forth into

Aa.iii.

them : Quen lo (laithhe) fandeth cur matter.

Originall Sinne.

tie benie it, fring by reason of their age then could not have it. Which being to how have he affigue the fame to them in another life & At is much more probable, that they thall there have an cuill will, thereof there was a beginning in them, while they were here, than anie got will, thereof they pollelled notaken in this life. But that fimilitude, which he brought of a liberall prince, tho not onelic free his fernant, but alto advanced him to great bonours, is none of his pione proper invention : for it is borroinen out of Aegidius Romanus, the Schole-biuine. inho neuertheles acknowledgeth with be the

Part.z.

of Peter Martyr.

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corruption of nature, and naughtines natural lie ingraffed in be from the beginning. But vet this fimilitude | muft be cramined! leaft as taveffrie hangings couer the blemifhes

of bare wals; fo the fame, with the thew and co: lour caft boon it, may cloke fome erroz, and bangerouflie beceine and abufe bs . De fetteth forth onto bs Adam as a bond-man thich from the beginning, was both fet at libertie bu Bob. and also indued with excellent giffs; and fo furnifted, as those things thould also have beene extended unto his posteritie. Co that he had obet ebthecommandement and laive of Gob : but if he neglected to bothe fame, then he with all his pofferitie thould returne to the former fate of hondane . Derein lieth hid the error of Pighius ; foz he feigneth to himfelfea man. which

from the very beginning had a nature that was Inbient to corruption . & bound fall onto the feruitube of burcalonable affections. Which thing Ban at the is not true ; for he was made verfed by Gob. not that be fould be like buto a brute beaft. In beginning bed he had befires buto things, which were mas of na. ture bntoj. both pleafant, and might preferue; but pet but to no luch things, as thould fir him by against the wood of Bod, and right reason. And there was a bodie given onto him, which might have endured for euer. Therefore ithen he finned, be fell not into his firt fate, but procured to him felfe ancin infelicitie. Thefe things thall fuffice atthis prefent concerning that fecond opinion. 9 Thethird is, that luft or concupifcence

differred in the fleth and members is originall fine. Dfibithopinion was Augustine, as appereth by his boke De peccatorum meritis oremiffione, and by manie other places. Whom the Schole-men bo interpret, that he ment not alonlie of the concupicence of the groffer parts of the mind, but also of the naughtines of the will. But Pighius repugneth, faicing ; that Augustine affirmed, that onelie concupilcence of the fielh and members is original finne: as though Augustine ment not, that by the wickednes of the affections, both the mind is blinded, and the will corrupted. Hor feing thefe vices are ioined one with another, he would buter one name

converent them all : and he bled the name of concupifcence, bicaufe in it the force of this bil eafe both more plainlie and manifefflie awere. mathere Hugo De facramentis, wot, that Digis whatis nall finne isthat, which we from our natiuitie originall Drawe into our mind through imorance, and finne. into our fleth through concupilcence. Lattlie, inherens Chrift faib, that None can be faued, John, 3, 3. except he be regenerated; he ment, not onelie as touching the fleth, or lufting part of the mind : for it cheflie behoueth , that our reason Our reason and will be borne anciv; then followeth reaches and will ration of the affects and of the bodie, thereby first rate. (as meet it is) all things are fuboned to the fpi nerate. rit and word of BEDD. Acither bib Augustine by concupicence bidectiand the verie act of what Aus lufting; but the ablenes, vzoaneffe, and readic guftine biloofition butoil boing: which bices are not conclude alimaies knowne in chilozen, but fo far forth, as cence. they beferie themfelues by their age. For fo in bepe barknes, there is no difference betweene # fimilia blind man, and him that feeth: but fo fone as tuce. light commeth, or the baie is prefent, the imper diment of the blind man is calilie perceived. Before that the wolfe be past the age of a Hamilton thelpe, he theweth not his nature and raue tube. ning. The Coopion both not alwaies wicke, vet both he alwaies carrie a fima. The fervent. while he is numb through cold in the winter, is fafelie handled , not bicaufe be hath no benom, but for that be is not able to power it out.

And he faith, that this concupicence is brought onto be by generation, bicaule all wee haue finned with Adam ; forhe inogeth that all All man: mankind was in Adam, as in one lumpe : and kind was that, bicause nature was corrupted in him tho as in one rough finne, we cannot from thence brawe tumor. other than a corrupt nature; for Grapes are not Matth.7, 16 gathered of thiftles, nor figs of thorns. Wut he faith, that this concupifcence is freciallie beris ued buto the posteritie through the heate of lust which happeneth in procreation. Bet forme of the The opini. wifer fort of Schole-men haue tubgeb, that als on of fome though there thould hamen no wantonnes of ofpschool luft in the confunction of the parents, pet that men. the child thould not be without originali fine: bicaufe the same was in the first man, as it were in Seminali ratione (as they fpeake) that is. the nature of the feed. But if to be thou bemand whether of Augustine, thether bethinketh that this convitis cupilcence, which he laith is originall finne, be pifcence be voluntarie . De will answer, that it may bee voluntarie. called voluntarie ; bicaule the finne commits ted by our first parents was boluntarie: but in bs, it cannot be faid voluntarie ; bicaufe wie have not taken it boon be by our owne choile. bules perhaps it may be to talled, for that it is winhing not by higlence put into bs. Against this opini against on Pighius inneigheth, for thus he faith ; If la Auguline,

the world, And he allebaeth that some be called fervants by nature, which is no other thing, but that they be borne onto fuch a frate as they do. ferue. But we neither can not ought to reft be on this feignep beuile : for the imath of Bob is not firred bobut boon fuft caufe : for it is no fuch thing, as can be kindled either rathliem by bu but int. chance. So as it behoueth, that in our nature there bee something amille . wherebe Bobs ineath is prounked to revenge. And that fimilitude of his ferueth not to his purpole; for those which are fait to be borne bond-men by nature, have even by nature fomething in them aut for bondage; for if we mine credit to Ariftotle in his Politiks; they are bond-men by nature, which erced in Arenath of the bodie, but in reason be floine and buil. And thereby it coms to palle, that they are more meet to ferue, than to command others, oz to live at libertie. Also the apostle both sufficientlie occlare,

Pag.218.

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The weath

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verfe.3.

That

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wherefore he calleth us by nature the chiloren of wath: euch bicanfe ine by nature, fæme to be prone to fir by Gods wrath, and do walke according to the prince of this world; and allo for that the diuch can do much in our harts by reas fon of incredulitie: and that we fulfill the will of our fleft, and of our mind. Thele be the things which make be the dillozen of weath. And how can it be benied, that finne is in our nature, fee Iohn. 3,3. ing Chaiff would have be to be regenerate ; for bnicife we are framed amiffe, what need were it for be to be fallioned anew . Befides this, in the cight chapter of the boke of Benefis, it is Gen.8, 21. plainelie fpoken; that The imagination of mans hart is cuill, even from his childhood. And how pare Pichius be fo bolo to call that a goo thing, and the worke of God, which the holle Choft in plaine termes hath called cuil ? But leaft he mhich the

police whom thould feeme to fair nothing, he imagineth that calletheuit the fame was fooken by God of his mercie; as is no worke though he would fo ercufe men, and tellifie that he would not destroic the world ante more by water; bicause that men were made on that fort, and that the cogitations of them did tend bnto cuill, vea euch from their chilohoo. But while he induceth this to be an ercule, be is far fente of that Deceined; for this is thought to be the better and place of 60. more naturall lenfe of this place ; namelie, that God would enter into a conenant with Noah. that he mould never defirote the world againe with water; though otherwise men were such as they deferued the fame, and the imagination of their harts was cuill even from their dild hod. Elicle things do not cleare mans nature from finne, but rather fignifie the fame to be more vicious and corrupt : which nevertheles God will fpare for his mercie fake. 8 Lafflie, we reade in Paule, that By the

disobedience of one man, many were made fin-

ners: which the weth that there is finne in thent, which be borne of Adam : for the which they may be called finners. But Pighius thinketh him felfe able by thiffs to anoto this, bicante that fine ners are formetime to called, by reafout of the milt or fault, although the act of firming be paft; and thein it felfe no more. Potivithfianding it be for pet is he never able to thew out of the ferintures, that anie man is called a funer: but that either he hath time in him, or elfe hath fures lie committed finne befoze : bnlelle be will faie otome te that Gob maketh men quiltie without anto fin called a fine [committee] by them. Moveoner, Pighius cone ner, but tis Moereth not that by this his feigning is brought ther be in a middle opinion, touching the flate of them harp time which die onelie in the quiltinelle of Adam; he hath thereas the feriptures do plainelie teach bs, committee that in the last inogement there shall be no sinne. meane, but that men thall either be commits wighins fed to everlating fire, or elle thall mioie eters middle nall feltettie. And it is a rath part to proceed fur farebe: ther in fuch things, than is remealed in the holie tweene the Criptures : therefore they beale with more mo baimed beration, and greater wiledome, which refer miller all this whole matter to Gods binine prout Matt.26.24. bence. But it is a goodie matter, to fee by and 14. ithat reasons our Pighius is mone o: They thall Mar. 13, 13. not be greenen (laiff) he with anie leufible vaine. John 3, 19, bicause they bio not contaminate themselucs in this life with aniele wo purpole. What matter a course makethibis: It fufficeth that they had a naugh naturein tie nature : for they were prone unto finne, al bim that is though in respect of their age they could not without finne. The wolfes whelpe is flaine, which never, Chili luffs theles might excuse it felte, that it had not as yet named in wearted ante there, or bom ante damage to the a fimile flocke : pet the reason wherefore he is killed, is tube. and : bicause he hath a wolfes nature, & would Do thole things, if he were luffered to line.

Derbnto Pighius addeth another argument; namelie, that forrome a contrition is not required for originall fin. But hold is he able to proue this . For all godlie men haue greenouflie las che godle mented for being oppreft with this vice. David, lamento, at ichattime as he occupied himfelfe in reven- being optance, brake out into these words Behold how this pier I am conceived in iniquitie. Paule both to be Pfalst, 7. maile for this offense, as he criethout; Ovn- Rom.8, 14 happie man that I am! Who shall deliuer me from this bodie subject vnto death ? And there as Pighius laith, that thele will be content with their frate he vieth no other reason than bicaule if they thould frive against the will of God, and Chould be forcotofull forthe indocement done by on them, they thould finne: which thing is not neofuli to furmile of them, bicaule they com mitted no finne in this life. But bere Pighius muft be bemanded. Whether infants baue bab that right will in this life . We must of necessit

Original Sinne

be that the finne of Adam commuted mans na ture, it behoused fuch a naturall effect to be in finne; for there was not anie thing at all in that first transgression, that had a propertie to cor rupt nature more than other finnes have. Wher: fore it thall be necessarie to confesse that our nas ture is corrupted; not onelie by the fault of our first parents, but also by the sinnes of all our progenitors. Which thing fæmeth verie abfurd buto Pighius, that we thould be to much moze cozrupt than others, as the are later bozne than thev.

10 But this chefe point to wit, whether the

finnes of all parents be beritted from one to a

Pag.220.

finne.

drace be.

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nother buto the posteritie. I will for this time omit; and will fpeake thereof toward the end. fo much as thall be thought meet. In the meane idule I denie, that iduch this man taketh for a ground; namelic, that corruption is the natu rall effect of finne. For the reason thereof procodeth rather of binine inflice, by which the is no natur. grace of the foirit, and beauenlie gifts, where all effect of withall man was indued before his fall, was remoued from him, when he had finned. And this withdrawing of grace proceeded of Gods tuffice, although the blame muft be afcribed to the transgrettion of the first man , least thou thouldeft fraitwaic faie ; that Bod is the caufe of finne. For when he had once withdrawne his gifts, wherelvith he beautified man, fouthwith corruption infued vices and corruptions of their owne acfollower of coro, the which before were frange from the his owne fate and condition of man. This man bemans beth, how finne can have the power to coxcupt mans nature ? Whether by meanes of privation on : De by reason of the matter or subject of pris nation : But by meanes of mination, he thinketh it unpolible to be; for that being nothing. can worke nothing : neither that it can be bo reason of that action, which is subject buto paiuation, as was the wicked choile, through the will of the first man. For he faith that Adam, then he oid eate the forbioden fruit, belired not this; neither was it his will to corrupt his owne

> not have had thele things hamen, vet ichen he had finned, they havened of themselves. But he faith, that feing this concupicence hameneth of a certcine necellitie of birth. and not by chaile or election, it cannot have the na-

nature, and the nature of his posteritie. This is

a peric weake argument; for offentimes we fee

that many things do followe men against their

wils, and burwares, which things, though they

mould not, pet are they joined togither with

their actions. They which load themselves im-

moderatelie with meate and winke, do it not

bpon ame fuch cause, as to procure onto them-

felines the gout ; but the gout followeth of it

owne accord. Quen to, although Adam would

Cap.1. ture either of a fault or finne. But this comern to palle, by reason that he maketh a letter link ter matter of linne, than be qualit to bot : for he fromla finne to be beluntarie, and a thing fore ken, home, or luften against the laine of Gon. Want if he take the fame to be injunitie, as John I.Iohn. bath described it; he thall perceive that the na ture of finne is to be found in concumicence. For it is an bright thing, that the bobie flouid In conce not obeie the mind in honest things: a that the pilenets infis thould be at variance with the mind, and nature of forke to baue bominion ouer it ; that reason finitalist thould frine against God, and defute his coin, afterinmanacments. Thele things being omiuft come part i plus they willinglie,or come they necessarilie boubb 2.2811,15. leffe they be firmes. But both not this Pichius. which objecteth thefe things, perceive that it is necessarie also for him, to appoint that the poster ritie of Adam is quiltie of his finne, and that thether they will or no ; which thing is frecial lie against the word of God . Hogit is written in the prothet Ezechiel; The sonne shall not Ezecisia beare the fathers iniquitie: Ant: The foule that finneth, the fame shall die . Which boubtleffe Accombinfull be falle if the believe Pighius : freing rhite to wishus been do die, and are giltie of eternali damnati children on, although they have finned nothing at all. hough Unto which ablimoitie we be not driven, which fathers inchanut in energe man that is borne, the fault offences. and the cause toberefore he bieth and is condent not their

Alfo buto Pighius It fameth a remodiful and blashemous thing against God, that he fuffereth finne to be folume in new borne babes: feeing they cannot do to thall, but be borne and affected in fuch fort as twe fee all other men to be borne and affected. But let Paule make and Twere to this obtection, which faith in his epiffle to the Komans ; O man, who art thou that ma- Roms, s. keft answere vnto God? Hath not the potter power of the claie, to make of one lumpe one vessell to honour, and another to dishonour. Let Efaic also answere, which faith : that It is Efaicas, 9. not consenient for one potsherd to dispute with another touching the workemanship of their maker. God is not fuch a one, as ought to be brought into order by our reason, which would come to palle, if we thould meature his inflice by the rule of our indocement. Soming there is no date patieth ouer, wherein there happeneth not fomethat in the government of toostolie things, that we blame, and that ooth not content and latiffie our owne wifebome ; when 3 praie thall the count God to be fuft . For who is able to beclare the cause, whie grace is not so much given buto him which peritheth every lattinglie, as to another which is lauch ?

11 I knowe that thefe men have beene ac cultomed to fair, that Goo both nothing there minfflie; Originall Sinne. priufflic; bicause be is not bound to anie laive; and that he diffributeth one and the like grace into all men. But here certeinlie humane wif bome will not fraie it felfe : foz it will complaine and fair, that he ought to beale alike towards all, though not by the precept of mans laive, pet by the laine of his owne awones. Worcourt. that humane wifedome can fee what the infrice of Gob is, that fome are taken awaie, while they be vet infants or children, leaft after ward their barts thould be peruerted with lewdnes : and by this meanes do atteine unto faluation : thereas others be preferued fafe unto their rive veres, at which time they before their owne pettruction; there otherwise they might have bene fauch, if they had died in their infancte? we muft te ucrence the Here ought we to have in honour andeffimas fecrets of tion the fecrets of Gods inogement, and not to sob, and be of the mind to correct and amend them, accoming to the prescript of our laine.

Part.2.

at them. of Cato.

ermo arque

gians.

but our

auththen cruedeth not them till they be willing; but of

Cato, anethnike man, taking part with

inclined [onto Cafar] and that Pompeis fide

of Peter Martyr.

nnt fecke to carpe Pompeie, bicause he judged that part to be in ete faiene fer than Cafars part : at the laft, then bictorie

was discomfitted and fled ; he loked by to heauer, and cried out, that There is great obscure: nes indiume things ; for he thought it a thing univerthic of Gods promidence, that Cafar thould have the victorie. And furelie, when 3 thinke bpon thefe things, I am much belighted with the answer of Augustine, which he view as gainst the Pelagians, when he intreated of the peric fame matter that we have now in hand . fortivo arguments formulat fubtill & difficult. ments of were objected buto him by the Pelagians. Dne the Wela= was ; how it might be, that Goo , which for his goones take, both forgive be our owne finnes, will impute other mens finnes onto bs . Ano. ther was, If to be that Adam, by original finne, condemneth those which sinne bnaduisedie, and against their wils, why both not Chaist allo, (least he should give place to Adam in anie thing) faue the bubeleuers ? To thefe Augufline maketh antwer. What if I were formulat oull, and could not confute thefe reasons byon Buguftine. the funden: Mould I therefore give the leffe ercs bit buto the feriptures ? Paie rather, it is much more mete that I thould acknowledge mine owne fimplicitie, than to laic anie falfipod unto the feripture. But afterward he diffolueth both the arguments : for buto the first he answereth, sod impu: that God is ercading god, and both not im: tech not be pute the finnes of others unto us (as thefe af. firme that he doth in original finne;) but the iniquitie of our owne felues, which cleaueth to our owne nature, even from the first beginewne. ning of all. Unto the other he faith, that Chaift chin (a: faucth euen them that be unwilling, for that he

his olune accord commeth unto finners, when that be his. they be both unwilling and relifting, and also whether that he bringeth manie infants buto felicitie, they will before they as vet belieue ; neither by reason of of no. their age can have faith, whereby they fould heleene.

Thefe things I thought goo to bring in, to thew that it is lawfull for me. if I will to vie the answer, which this father first vico. to faic unto Pighius; Let be leaue onto Goo the befente of The intice his ownerance, he hathno ned of bs to befond of sob hath him, that he fould not be counted britist or crus our nefente. ell. Let us belieue the feriptures, which crie out euerie-where: that We be borne in finne and corruption. Which thing allo both beath, and an infinite heape of calamities ow thew; which in perie per fhould not be law won the children of Adam, buleffe there were fome finne in them to be punified. But they which descend not into themselves, nor lake into their owne nature. how prone it is buto all naughtines, do not knowe what this concuvifcence meaneth. Det no imali number of the ethnike philosothers The verte perceitted the fame ; for they maruell how, in fo woondered ercellent a nature, fo great lewones, and felfe at the cons love, and beffre of boluntuoulnes can be: and runtion of they fo acknowledged thefe cuils, that they also our nature. adjudgedit moft nædfull for their children, to have chaftilement and discipline. And for the reduciling of this ingendeed naughtines, they when faine counselled be to take in hand labours, and er the cuill. erciles, and other weightie and hard enterpil burperceis les : but inded they perceived not the cause and ned notific fountaine of thefe cuils; for that is onclic to be cause and perceived by the word of God.

12 Furthermoze, Pighius Difputcth, that this lufting, which Augustine calleth concupiscence, is the worke of nature and of Goo, and therfore can not feme to be finne. But it is answered before, that it procedeth not from the originals of nature, as the fame was inflituted by God ; but from it being corrupted; for when man was created, he was made inft, and (as the ferip, ture (peaketh) Vnto the image of God. And ghams therefore that same appetite in Adam, of appetite of things pleafant and preferuative, when he was pleafant first created, was not raging and behoment, things was that he should do against right reason and the his first cremord of @ D D ; for that followed afterward. ation. Wherefore the fame must not (as Pighius faith) be called the worke of Goo, but the naughtines of finne, and courupting of affections. And there fore Augustine calleth Iulian the Pelagian , A thamelelle prailer of concupilcence; for he com: Julianthe mended it, euen as Pighius both, to be a nota: 10 clagfait ble worke of God. Pozeouer, Pighius is againft palied con-Augustine, for the same berie cause, that he saith concupifcence is finne befoze baptifme, and bes nieth it [fo to be] after baptilme; whereas (faith

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neceditie of concupilcence; and this is to want

he concupicence is all one, God all one, and his lawe all one: wherefore he concludeth; that either finne muft be in both, oz elle in neither of them. But here Pighius greatlie erreth in two ad dod respects; first, bicause he thinketh that in regeged in rege, neration, there is become no change: efpeciallie fæing he cannot benie, but that Chriffs remedic is added, his righteoulnes applied, and our quiltines taken awaie ; for Goo doth not impute that concupicence, which remaineth af ter regeneration.

Moreover, the fricit is given, where with the

Arength of concupifcence maie be broken : that although it ow flicke within be, pet that it hall not reigne ouer bs; for to this end Paule erhor Rom.6, 12, teth bs, ithen he faith ; Let not finne reigne in your mortall bodies. Againe on the other part Huguftine. he is beceived, in that he thinketh Augustine to affirmeth inoge, that the concupifcence which remaineth after baptiline is no finne at all; but moff elveconcupi(= ciallie, if the firme be confidered alone, [as it is] maining af. by it felfe : for in most plaine words he declater baptif= rethit in his owne nature to be finne; bicaule me is finne. it is disobrdience, against the which we must continuallic weeftle. Anothere he denieth the Denferb it fame to be finne, it must be understoo as concerning quiltines for that out of all doubt is tahen awaic in regeneration. For by that means ment of the it coms to palle, that although it be berie fin ininputation Ded; pet God Doth not impute it for fin. Dozes of the falt. That fame ouer, Augustine both compare concupiscence concupif: with those finnes, which are called aduall; by the cence is no actual! fin, comparison whereof, it may be said, to be no finne: for it is far from the grauoulnes of them. 15ut I maruell how Pighius Date faie, that Augulline betermineth without tellimonie of the ferintures, that concunifeence is oxiginall fin: fæing he, in his disputations against the Pelagians, befendeth his opinion chefelie out of the

holie feriptures. Anothe cause whie he calleth white origis criginall finne concupifcence, is, for that origis nall finne is mall cogruption both chefelic declare it felfe. called cons through the bupurer delires of the mind, and of cupifcence. the fielly. 13 Pow it is expedient to fie, what others

have laid concerning this matter: for, belides this, there is also another opinion of them, which fay that originall fin is a lacke of originall righthis finne teoulnes. Talbich thing Anthelmus affirmed in be a went his boke Departu virginis; and he breto manie pforiginall other scholasticall authors into his opinion. riabresuf= And these men meane no other thing by oxigis Anthelmus nall inffice, or righteoufneffe, but the right in fitution of man, when as the bone obeieth the fchoolemen mind, and the inferior parts of the mind are lubmeane by teat to the superior; a [when] the minote subteat bnto God, and to his lawe. In this righteoulnes was Adam created; and if he had fo continued, all we thould have lived in it : but feing be fell.

Originall Sinne. all ine were deviced thereof. And they would have the lacke of this gighteonines to be originall finne. But that they may thew their out a fimile nion the better, they faie that everie befeet is tube. not enill; for although a ffone do lacke righte funithe outnes, yet it thall not be faio that a frome is on not a thing righteous occuill; but when as a thing thall be ruil fit and meet to pollelle that whereof it is dellitute : then fuch a defect is faid to be entil : as it hameneth in the eie, when it is bereft of abilitie to lie well; we ow not late therefore, that there is a fault or blame in the etc. For then finne commeth, when by reason of such a lacke, there followeth a contending and wreffling as grainst the lawe of God. And this opinion is al Anoblem fo condemned by Pighius; for he faith, that It on of his is no finne, if one heepe not the gift which he hath received. For it may be, that one which is borne in verfed health, and in a good fate of the booic, a fmilis may fall into a difeate, or be mainted in fome tobe member or elfe become lame; vet there is none that will call those veteus offenses or finnes. 1But this limilitude is not agreeable to the purpole: for a difeale or maime of the bodie both not make either to the performing or violating of Goos lawe: but that which they call a want of oziginall righteoulnes, both of necellitie bring with it the breach of Gods lawe. Moreover, he laboureth to prome, that the lotte of originall righteoulnes in vona chilozen is not finne : bb cause the same was not foregon by their fault : but this againe is to call God to an account. but this agains is totall Goo to an account. Soo lem:
But God is not registred among the decrees of to bically men, he is not to be brought into the order of unto an atmans lawes.

Let Pighius confer that opinion with this. which he reasoneth against. This affirmes be. that God both condemne the faultines and bri cleanes, which he appointed and the wed to be in new bome babes : Pighius maketh quiltie and condemnes children of that bice and finne which is not in them; but onelie is that which Adam the first parent of all committed in himselfe:foz otherwise he taketh those chilozen to be most innocent. But whether of thele is the further from reason, and both diffent from the lawes of men-To vanish an impocent for the sinne of another? De elle, to condemne him, which hath caule in himselfe whie he thould be concemned ? An noubtealie, buto them which thall pilicentlie confider of the thing it felfe, the fateng of An- The faint thelme is better in manie refpeas, than this of am opinion of Pighius. The knowe it to be true, thelmeis which Ecclessastes laith, that God made man better the vpright : but when he had once finned, he fell by of pigins. and by into wickennelle. De doth not now be Eccle 7.19. hold God and heavenlie things anie more, but he benoeth himselfe continuallie boton to earthlie and to carnall things, and is fubied to the

necessitie

originall rightcoulnes. Horacions be not plucs ked awaie from man, but the power of well pling them is taken awaic : as we fee hamen by experience, in fuch as betaken with the vallic; berelie they moue their hand, but bicaufe the power is hurt, whereby they might rule that motion, they moue the fame faintlie, and before medic. This also happeneth in bs ; for feeing oil uine righteoulnes is wanting, the ground is corrupted, inhereby our works thould be right lie moered and performed. But (fatth Pighius) it cannot be finne in pong chilozen, to be deftitute of this gift ; for they are not bound by anie butie oz obligation to haue it. Butif (faith he) our aductfaries thall fate otherwife, let them thew a laive, ithereby we that are bonne bee bound; which (faith he) bicante they cannot bo, let them cease to sate, that this want of oxiginall righteoulnes is fin. But we not onlie will thew one but the lawes. The first is the institution of man; God made man according to his owne image and likenes, therefore fuch it behoueth bs to be: for God ooth infflie require that which he made in our nature. And the image of Bod both herein cheffie confift, that we be adounce inith pinine properties; namelie, inflice, wifes bome, gwones, and patience. But contrariivife Pighius criethout, that this is not the nature of the image of Goo; for that (he faith) confifteth in binderffanding, memorie, and will : as Auguffine in his bokes De trimitate, and in manie other places hath taught. Thefe things indeed arcfaid of the Schole-men. But we will proue the matter to be farre otherivite, both by the feriptures, and facenge of the fathers. 14 Firft, it is thus waitten in the epiffle to Looke part the Ephelians; Put ye off the old man, accorr.place.12, ding to the conversation in times past, which is Ephela, 24. corrupt, according to the deceineable lufts: and be ye renewed in the spirit of your mind, and put yee on the new man, which according to God is created in righteoufnes and true holines. And in the third chapter to the Colollians; Ye have put on the new man, which is renewed to the knowledge and image of him that created him. And a little after he the weth the proper,

veile. 10. ties of this image; Put ye on the bowels of mercies, godnes, modestie, meekenes, gentlenes, forbearing one another, and forgiuing one another. And in the ciabt thanter to the Komans: Whom he before knew, he also predetlinated, to be made like vnto the image of his fonne. All thefe things do fufficientlie declare, what mas ner of image of God the holic scriptures let fouth onto be in the creation and inflauration of man: neither did the fathers millike of this opinion. Irenaus in his fift bolic faith, that by the infution of the holte Choft, man is made

by Goo . And Tertullian against Marcion faith, that that is the image of God, which hath the felfe-fame inotions and fenfes with Gob : and the reason which persuadeth be herebuto, is, that man was therefore made at the beginning like buto the image of God, bicaufe he foould be the Arrafon governour of all things created, as if he had why man bene a certeine beputie of God. And no man was made can boubt, but that God will have his creatures image of to be well governed : for he continualite blodeth sob. vs.that we flould not abuse them. And we are bound by a lame, to afcribe onto God all thole things, thereby we are holven, as from whom all things do flowe. But a god ble, and right administration of things cannot awere, bules we be furnished with those conditions, which (we have faid) do belong to the image of God. And thereas Augustine affigued the image of God to be in the understanding, memorie, and will: we face he bid it to the intent he might fet fouth unto be some forme or crample of the ciuine persons, how one of them ow respect and ther. But he muft not be fo bnoerftwo, as Augustine though he would make thefe faculties of the defended. mind to be the image of Cod; they being na craof the ked, and despoiled of those vertues, which we mind not haue declared. Wherefore we have a lawe given buto bs. of vertues rither by the institution, or by the restitution of be the i=

man; which Paule commandeth : and by this man bond we are bound, to have the originall righ 29v the trousnes, which we have lost. Whe have also the lame of nalaive of nature, and to line agreable buto it(as !ure we are Cicero faith in his third booke De finibus) is the haue printe principall and last end of mans estate: and this nattribe laive devendeth of that other, which we before troubers. wake of. For of no other thing both it come that we in cogitations have our mind, which accuse Rom. 2,15. and beford one another; but that they are taken from the worthines of nature, as it was first instituted by God. For whatsoener either the philosophers, og lawe-givers have commanded, as touching the buties of mans life; the fame The pies both wholie depend of the fountaines of our ere cepts of ation. For those precepts cannot come out of a mans life corrupt nature, out of felfe-loue, and out of mas from the lice : whereof it come, that we are prone onto forme of cuils : but they come from that kind of most up. a most up. right nature, which they feigne to be done by tight na-the worthines of man, and which we know out of the holie fcriptures to be inflituted by God, Rom 7, 23, and commanded to be renewed by bs. And By this co. bereinto (as some will have it) both awer mandement teine that lawe of the mind, which the lawe of Thou halt the members both relift. There is also a third not lind, the laine, which God would have to be put in wil a ginall in. ting namelie: Thou shalt not lust : which come nice is conmandement, although our adversaries de denned,

15 Poin therefore we have lawes, which fo long as they be ertant, thall perpetuallie bino bs, and make be believe to performe that right trouines which they require. True inded it is Infants that infants feele not those lawes; and therefore feete not finnte lieth allepe in them; as Augustine faith in the lame. but finne li= his lecond booke De peccatorum meritis & remifeth affecpe fione, following that which Paule faith ; I fomein them. times lived without a lawe : not that there was Kom.7.9. at ante time no laime prescribes onto Paule, but bicaufe in his childhoo be felt not the fame, by reason of poing age. Wherfore Paule faith; that Sinne was dead, which Augustine interpreteth, was on fleepe : but when the commandement was come, that is, when the lawe began to be knowne of me, finne die reuine. Poboubt,but it was in him befoge finne; but when he felt it not, it femed dead. Pow it awereth how those things which ine haue fpoken , agree with the In chiectis helie feriptures. But Pighius bigeth pet furon of pig= ther, that these do perteine nothing buto in fants, for that a latue ought not to be made as toudying those things which cannot be anoided. But when he speaketh thus, he followeth not

the fence of the holic feriptures; for they fufficis entlie teach, that those things which be commanded in the lawe, cannot be perfeatle fulfilled, when neverthelette they be ftraitlie com-A laine manded. Paule faith in the epiffle to the Ro may be mans, that Looke what was vnpossible to the mabeof fuch things lawe, forafmuch as it was made weake by the as cannot flesh, God sending his onlie sonne, &c. 1Bv flese be fulfilled. words it appeareth most plainelic, that the laive, Rom.8.2. as it is commanded, cannot be performed; for ifit could, we thould be infified by works. Bei ther had it beene neofull, that Chriff fhould fuf willities of fer death for bs. There be also other offices of

the laine, for ichich it is watten. For affareolie. the fame is profitable to bired the actions of godlie men, but most profitable of all to ofcouer Rom.3, 20. finne: for By the lawe (faith Paule) commeth Rom.7, 7 the knowledge of finne. Againe; I had not knowne luft, vnleffe the lawe had faid vnto me, verse. 56. Thou shalt nor luft. Besides, by the laine, sinne Gal.3, 24. is also increased, and both burthen be the moze, and doth the more greenoutlie prette be ; for The lawe entered in, that finne might abound. And to the Counthians; The power of finne is the lawe.

All thefe things tend to this end, that man, as by a scholemaister thould be brought buto Chiff, and thould crave his helpe, and maie that arength may be given touto him: that at at the leaft-wife in part, and with an obedience

begun, he may erecute those things which are commanded; and that fuch things as he faileth in may not be imputed botto him, but may be suplied by the righteousnes of Chaiff. Augufline, in his firft boke againft Iulian, reprebens beth the Pelagians; bicause they thought, that they knew some great matter, when they ban The wile ted that God commandeth not those things, panto which be proposible: and he theweth, that thele, that den which we have now declared, are the ends of the comman laine. Dea, and the fame Augustine, in his boke beth not of Confessions, maketh mention also of those things that finnes, which young children, while they be yet boone. fucking, bo commit : pet none will faie that Augustine they could refut them. But they hould be no maketh fins, bules they might be referred to fome late mention of violated by them. Beither both it anic thing of infants helpe Pighius, or pet take awate their fins, bis cause they are not felt by them : for a thing that is diffoneft, although it fæme not to to be, pet Things die in his owne nature it is diffoneft. That (faith foontere he) which is diffoneft, is diffoneft, whether Diffonift in it feeme to 02 no. This opinion of Anfhelme, nature, ale as touching the lacke and want of original thoughthe righteousnes, differeth in verie deed nothing Angline from the faieng of Augustine, wherein he calleth and anne originall fin concupifcence; but that it is there dine ofone fpoken formethat more expressible, which in the opinion. ivord concupicence is incamed by more obfcurely. But bicause this want of originall right troulnes, might to be taken, although we bre derfrand onlie the privation of the gifts of God, without anie fault of nature ; therefore it thall be very well to let bowne a more full definition.

16 Diginall finne therefore, is a corrup- Abefinkion ting of the whole nature of man, beriued by ger of original neration from the fall of our first parent into finnt. his posteritie; which (were it not for the benes fit of Chailf) adjudgeth all that are borne therein in a maner to infinite mileries, and eternall damnation. In this definition all the kinds of causes are conteined. For the matter o: Subtect, five haue all the parts and powers of man; the forme is, the corrupting of them all; the ef ficient cause is the finfull will of Adam; the in . Treasme frument, is * the lyzeding of derivation, which mis proper is done through the fleth; the end and effect, is gain. eternall damnation, togither with all the div commodities belonging to this life. And here: of have rifen divers names of this finne; to that Sundile fortime it is called a defect, fortime percertes names of nes, fometime vice, fometime a vilcale, fome this fine. time a contagion; and by Augustine, an affec an amit ted qualitie, and a rube lumpe. And that the ing of the tobole man is corrupted, herein it amereth ; bis corruption cause he was created, to the end be should of all the cleave buto God, as buto the cheese god thing. man But now he understandeth not divine things, he patientlie waiteth for the promifes of the fcripture.

of Peter Martyr. Originall Sinne. Part.2. feripture, he heareth with greefe the commans pements of God, and he contemneth punish ments and rewards: his fedicious affects do impudentlie derideright reason and the word of God ; the bodie refuleth to obeie the mind.

naturall corruption, yet they be also confirmed by testimonies of the scriptures. As touching the impediments of the boverfranding. Paule faith; that The carnall man perceiver not those Appointed things which be of the spirit of God: no verelie, nor cannot, bicause they be foolishnes vnto him. In which words we note by the wate. as poffiblenes gainst Pighius, that the lawe was made concerto keept the ning that which could not be done: for first of all the lawe willeth be to knowe divine things; inhich neuerthelette Paule affirmeth plainelle, that a carnall man cannot perceive. And as touching our purpole, we feethat Paule affire meth, that this blindnes or ignorance is ingraf fed in men; and that by nature ; for it cannot be imagined, that the fame hath come buto be by reason either of time or age. Forthe older that cuerie man wareth, the more and more he is infrenced as concerning God: wherefore in that he is a carnall man, and unapt to perceive heas uenlie things, that hath he gotten by nature

17 This corrupting allo is of logreat im-

portance, (as Augustine faith in the third boke

against Iulianus the twelfe chapter;) that by

the fame, the image of God is become a ffran-

ger onto the life of man, through the blindnes

corrupted.

Although all these things be experiments of

of the heart; which blindnes (faith he) is finne, and doth not fufficientlic agree with mans na-The blind. ture. The fame father, in his firft boke De pecnes of the bart is fin. catorum meritis & remissione, the 36. chapter, there he allegaeth that those words of David; Pfal. 7, Remember not the finnes and ignorances of my youth, maketh mention of most thicke parkenes of ignorance, that is in the minds of poing dillozen, while as pet they be in their mothers wombes : which knowe not wherefore, from whence, or when they were there inclosed. Forthere lieth the pore infant bulearned, but apt to be taught, bnable to conceine what a commandement is, being ignorant where he is, whathe is, of whom he was created, and of whom he was begotten: all which things oid Mindmelle nothing agree with the nature of man, as it was andigno: rance are first created, but be rather corruptions of nas not agree= ture. For Adam was not fo created but he was ing with nature first able both to binder stand the commandement of God, and to give names to his wife, and to all inflituteb. lining creatures : but in infants, a long time must be expected, whereby they may by little and little palle once this kind of dissines. Dozes

ouer, that this kind of ignorance is to be accoun-

ted finne, Reticius the most ancient bishop of

Cap.1. Aufton beareth record, as Augustine teffifi: Meticina bieth in his firtt boke againtt lulianus. Fozithen fop of Bu. he speaketh of baptiline, thus he writeth; It is appincipall inbulgence in the church, wherein we cast amaie all the burthen of the old crunc. and do blot out the old wicked ace of our ignorance, and do put off the old man with his naturall ingrationinette. By their words we on: berstand, that wickeonesis natural buto bs; e that the finnes of ignozance are taken awaie in baptiline. Wherefore freing infants are bantiled; they by the authoritie of this father are proned to have finnes, and that their old ignorance is aboliffed in baptifine.

that The tense and wisedome of the flesh is enimitie against God: and under this sentence he comprehendeth all the affections of men not pet regenerate. But I maruell at the impupencie of Pighius, who to wind himfelfc out by fome meanes or other, faith that this place mult be understood as touching the sense of the letter, which he affirmeth to be against Goo, and can not be suboued unto him. For, as well that which goeth before, as that which followeth, doth manifefflie reproue him ; for Paule forthwith verle.8,8 9. addeth the difference betweene men that be in the fleth, and those which be in the spirit. Where, fore it appeareth fufficientlie, that he treateth not of the divertitie of the lenfe of the leripture; but of the divertitie of men themselves. And the nert words before that fentence are; That which verfe. a. was vnpossible to the lawe, inasmuch as it was weake, bicause of the flesh, God fending his owne sonne in the similitude of sinfull flesh, by finne condemned finne in the flesh, that the righteousnes of the lawe might be fulfilled in vs. Thele words also do tellifie, that Paule spake of bs ; not of the spirit, or the letter of the frrip tures. For in vs is the infirmitie, whereby the lawe is weakened, that it could not bring us to faluation; and by Thaiff the righteoulnes of the laive beginneth to be fulfilled in bs.

18 Peither muft we harken onto hem. which both in this place, tin manie other, will we the fleth that by fleth thould be bnoerfloo the grotter is not mene parts of the mind. For then Paule to the Bala the groffer thians reckoneth by the works of the fleth, he part of the putteth in that number, not onelie adulteries, mind. fornications and wantoneffe; but also ivolatric: which no man can benie, but that it both apper teine to the mind, not onto the fleth. And Chaiff, then he faith; That which is borne of the flesh, John 3.6. is flesh; and that which is borne of the spirit, is fpirit, erhorteth to receneration : which in verie bed apperteineth not onelie to the lubstance of

the bodie, or groffer parts of the mind; but clues

Pow as concerning the will, let be fee the ther that also be corrupted or no. Thereof the The will apostic gaue an ercellent testimonie, to wit, alfo is cots

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Part.2. ciallicatio into the mill and mind. And then Matt. 16.17. he fato butto Peter: Bleffed art thou Simon, the fonne of Iona, for flesh & bloud hath not reuealed it vnto thec: he ment, that he had not learned those things by naturall knowledge, but by the fpirit of God. For onder the name of fleth, he comprehendeth those things which awerteineth to the mind and reason. But vet we saie not/ag Pighius fondlie cauilleth) that in the nobler part of the mind there is nothing but flesh : for me The fonte in the feri= ptures is

knowe, although Pighius had not told be, that the foule is a spirit, which nevertheles in the ferintures is called fieth, before it be regenerated ; bicaufe whereas it ought to make the fleth. called fleth, that is to fap, the groller part of it felf frirituall. and ought to reduce the fame to the obedience of a mind instructed by the word of God it will rather bend but o the pleasures thereof, and fo is made carnall. But they object against be that [fairng] but & Gal. 17. the Galathians ; The flesh lustern against the

fpirit, and the spirit against the flesh: as fliquah this may not be, if in the minds of men, ine leave nothing that is found. But we will eafilie answer to this objection; for first, those words are pronounced by Paule, as touching believe ners, with be alredie tegenerated: which thing those words that followe, on sufficientlie are rlare; That ye do not those things which yee would. By which words he declareth, that they obteined a right will by the fritt of Chiff: which nevertheles they could not accomplish, by reason of the continuall conflicts of the mind. and their great infirmities. And therefore the apositic ment no other thing in that place, than that whatfocuer is in bs not perfeatie regene rated, all that doth frine against the spirit of God. 202 do we denie, but that fome fuch conflia is other while in men, which be not vet reac nerated: not that their mind is not carnall, and pet regene= prone buto naughtines . but bicaufe the laines rate be the of nature are as pet ingraven therein, and that nature and allo there is fome illumination of Goos fpirit illumination the fame, although it be not fuch as either can on of soons instific, or bring in anic change to faluation.

19 Doctouer, that reason is corrupted in bs. Paules words do fufficientlie declare, therein Col.3, 10, he erhosteth To put on the new man, which must be continuallie renewed in vs. Seing he willeth that man be to wholie changed; and that man confifteth not only of the booie a affections of the fleft, but also, and that much moze, of the mind, will, and reason; it is necessarilie gathes red, that these things were also corrupted in It behoueth him. Forotherwife, what need have they to be things to be renewed ? And it maketh no great matter, if baue beene thou faie, that these things must be understood first corne of fuch as be come to ripe pieres, who of their runted thefe things in themfelues. For I will afte. therefore all in generall, which be not regenerated, did fo contaminate themselves, as there was not one innocent to be found among them all . Trulie there can be nothing elfe ans Iwered to this question, but that the perie form taines were corrupted and defiled in them. cuen from the beginning. Augustine teacheth allo, that we be fo far fouth onelie regenerated. in how much we are become like onto Chaffe. for in that we be bulike buto him, therein me are not borne anew, but reteine fill the old man in bs. Wherefore let be fee abether from the beginning we have a mind will and reason like buto Chailt; for if they be found bulike inc mult needs conclude, that they be corrunt, and do amerteine buto the old man : & as touching the corruption of the baler parts of the mind. bailic erperience fufficientlie teacheth bs. Againe this propertie belongeth buto the bas The hafer

fer parts of the mind, that they be fprinkeled parts of abroad in the members, a do force themfelues the mind abroad ouer all the parts of the fleth; which can led ansage not be agreeable unto the mind and reasonable the mema part, being things fpirituall and inuifible. That bus, the booie also and parts therof have fallen from their dutie, to become rebellious and repugnant to the mind, Paule teacheth, when he crieth out ; O vnhappie man that I am! Who shall de- Rom, 14. liver me from the bodie of this death? Anna caine, when he faith; Ifcele another lawe in my Ibidem 21. members. Finallie, that the whole man, hom much foeuer he be, is corrupted, the commande ment of Chailt doth fufficientlie paoue, where Man, 1644 in he biddeth be to denie our felices. But if that our nature were innocent and perfect, there would be no need why we should renounce the we must fame ; for things that be good thould be reter not denie ned, and not abandoned from bs. With this the things befinition, which we have made of oxiginall that be finne, agreeth the want of oxiginall justice: fo like wife agreeth Augustines definition, wherein a Antheme he faith, that the fame is concupifcence of the acres with fleth; fo that both the one and the other be right our opinion. lie understod. Those which were chafe among the Schole

men, acknowledged this bodrine; as Thomas, Scotus, and efreciallie Bonauentura : thefe af firme the materiall part in this finne, to be the whether corruption of nature or concupilience; the for guiltines in mall part to be the want of righteouties; and the formal for these two confidences of the two confide fo of those two opinions, which I now spake of, part. they make one. But there be fome of our men, Striping which would have the formall part to be guiltis & wreating nes, of the imputation of Goo; but feeing that against the this is an outward thing from finne, I had ra law of soo ther incline to that fentence, which maketh those the formall formall parts to be the fight and weffling as accords gainst the lawe of Goo; for that is the principall , une.

Originall Sinne. reason, who the corruptions of nature must be called finnes.

20 And there must be no credit given buto then, which crie out, that our nature is gob. Inded I would grant it to be true, as concers ture 15 good ning our first creation of nature; but not as the enot good. fame is fallen; for god it is inded, but pet fo and, as it both forme corruption toined there mith. But whereas thefe men faic, that lufting is goo; they must give me leave, if I give moze credit buto Paule, than buto them. 15ut he faithe I knowe that in me, that is, in my flesh, there

Rom.7, 18. dwelleth no good thing: and a little after: I find So good is by the lawe, that when I would doo good, enill is init but! prefent with me. In this place he faith, that conv cupifcence is cuill. Cothe Balathians alfo he good thing. fufficientlie prometh it to be emill, when as he icth no mileth the fame to be crucified. It is alfo falle; which ther lar, that it both alwaies befire things which be profitable, and which tend to prefernacence booth tion; for we find by erverience, that the fame not alwaits is continuallic prone to offentes, and to thole things which be enimies onto life. Bozeover if mich profi= table nature were as innocent a god, as they imagin things.

An arqu. ken from the punith: ments and greefs of

of infants

it to be ; wherefore thould it be fo grauoullie punifhed by God . Among all the kinds of lining mentista. creatures, we fix in a maner none moze mileras ble than man. If we refpect either his birth, infancie, chilohoo, concation, and discipline; all things are replenished with teares, with for rome, with lamentation, with infirmitic, and mith vaines taking. The booie muft labour to get his living ; the mind is continuallic disquieted with troblesome affections, the hart is dirred by with perturbations, the whole bodie is tormented with discases; all which things some confidering with themselves, have faid that naturc is not a mother, but a frep-mother. Trafficouer, that the bodie and foules also

of children and infants are fome delinered unto the divell to be bered; to we read in the Bofvell, that a rong man was in fuch fort tormented by and foules the binell, that he cast himselfe sometime into the fire, and fornctime into the water : fo as the areother= while beli- feweritie of God doth to account of the innocenurred to the cic of mans nature, as he greenouslie punisheth the fame. And it thould aware, that the verie Mar. 17, 15. Ethnike men perceined moze concerning this thing than these pinines for Plato in his second boke De republica faith, that Den by nature are cuill as those inhich cannot be led by their owne accord to imbrace righteoufnes, but onelie to be Discontent with injurie. And Socrates theweth. that bulette men be inspired; as it is said the poets were, with some vinine power, bertues cannot be had. And Cicero in his third bake Derepublica (as Augustine alledgeth in his 4. boke againft Iulian) faith, that Wan is brought into light by nature his flepmother, with a na-

ken fraile and weake bodie ; having a mind heren inith greefe, fubica to feares, fable buto labours, prone untoluits, in whom is hidden the feruent love of God, and also his mind and his mir. Also the ecclefiathicall maters have condescended to this opinion, manie of whose confents Augustine bath gathered togisher in his boke again@ Iulian.

21 Touching Irenaus and Tertullian, 3 The opinthaue alreadic spoken. Cyprian also faith, that one of the Chaft healed the wounds which Adam made, fathers. and the benom wherewith the bivell infected our nature. Cyprian acknowledgeth infirmi Cyprian. tie to be derived from the fin of our first varent, inherewith we be so pronoked unto sinne, as no man can flatter hunfelfe in his owne innocens cie: for who can boatt that he hath a cleane hart? Hozas Iohn faith, If we shall faie that we have 1.Joh.1, 10, no finne, we deceive our felues, and there is no truth in vs. Againe, Cyprian in his cuiffle bnto Fidus teacheth, that Children muft be baptifco, least they perish everlastinglie. Also Augustine citeth Reticius, the bilhop, whole words we reciten before : he citeth allo Olympius abilhon of Spaine, who faith, that The finne of Adam the first framed man was to sprinkled among the pong plants, that finne is borne togither with man. De alfo citeth Hilarius, which thus wrote concerning the fleth of Chaift : Therefore he being fent in the fimilitude of finfull fleth; enen to be had finne. But bicante all fleth is of finne, namelie of the finne berined from Adam the first parent, he was sent in the similitude of sinfull fleth; fo that there was no finne in him, but the funtlitude of finfull fleth. The fame father in another place erpounding the 18. plainte, bageth this fentence of David ; Behold how I was shapen in wickednes, and in sinne my mother hath conceined me. The same father in an hamilie won the boke of lob faith that The bo nie is a matter of naughtines, which could not to be fait to be at the first creation. And Am- Ambrofe broic upon Luke faith, that The bodie is a fowle puople, and harbozough of finnes; but by the benefite of Thut it is changed into the temple of God, and a holie place of vertues.

The same father writing against the Nouatians faith, that Dur beginning was in finne : againe, in his apologie; David faith that afore Pfal. 1. 7. we be borne, we are spotted with contagion; and before we have the ble of light, we receive originall burighteoulnes, the conceuco in into quitie, And he faith of Chaift, It was not regul The Canctis fite for him, in whole bodie no finne thould be, to fication of feele anie naturall contagiouinelle of genera Chia. tion. Jufflie therefoze Did Dauid bewaile in himfelfe the fowle filthines of his nature, and that infections began to be in a maner befoze he bad life, The fame Ambrofe, in his boke De

15 b.ij.

owne doile, and boluntarie finnes, have cor

In the

minds of

men not

realon, o

tation of

Iob.14,4.

Nazian-

fault.

upon the gospell of Luke; Alzough the wash ing of the healthfull ministerie, those infants, Percen.

tible) have beene baptiled are now clented from wickednes, Ierom boon the prothet Ionas faith, that Doing children are fubicat to the finne of Adam. And leaft thou fhouldeft thinke be onelie fpake of the *quiltines of Adams fault, opon the *Cafemus 18, and 41 chapters of Ezechiel, he faith; fot fo much as the chilo of a date old is without fin, biging also that sentence; Who can make that cleane, which was conceived of an vncleane feed? Gregorie Nazianzen fatth, The image of God thall cleante the blemithes of bodilie inunnation. And afterward: Reverence the birth, by which thou art belivered from the chaines of carthlic nativitie. And intreating of baptilme

he faith; By this man the fpots of our nativitie

are taken awate, by the which we were conceiv

led: for if it could not be feuerco from the fame,

cuiliffould be a fubstantiall part thereof. All

thefe things Augustine affirmeth to be rightlie

a certeine Substance and that the same is the be-

Bafil faith, that that cuill is in a good thing, and

that it happened through the will of the man and

of the woman that finned. And wheras he faith,

that it may easily be severed from the will be as

cribeth not that onto our arength, but buto the

mercie of God. And in that he faith. there thalbe

no token thereof left, ive also borhove the fame:

though not in this life, pet in the life to come.

Part.2.

area Noe: Thom then bath he now called full,

but him that is free from these bonds, whom the

common bonds of nature cannot hold & Allo

ued in iniquitie, and in finnes our parents begat bs. Augustine 22 Bafilius Magnus is befended by Augustine:

for the Pelagians would have had him teme to Defenbeth Bafil. be of their parts. De writeth against the Manicheis, that euill is not a fubitance; but a converne bether fation, which commeth onlie of the will. Which cuill be nu fairing he ment of those, which procured the ineffentiall thing. fection of conucrtation by their owne proper will; which convertation (faith he) may eatilie be scuered from the will of them that be discay

The opini = fpoken ; for the Manicheis pecreo, that cuill is Manicheis, ginning of worldlie affaires. But contrariwife

Œuill mav he fenara: ted from ve by the mercie of øod. 2 perfect fevaration

But that he acknowledged originall finne, his from emil is hoped for owne fermon of falling both fufficientlie beare initnes: for thus he faith: If Euc had abifeined in the life to come. from the tree, we thoulo not have had anie need of this falling: for Soundmen have no need of Matt.9, 12. the physician, but sicke men. Wie became sicke, through that finne, let be be healed by repentance: but reventance without fasting is baine. 13v thefe words Bafil betermined, that we by

> reason of the sinue of Adam are not sound. Dozeover he citeth the tivelue bilhops of the call, thich condemned Pelagius. To thom we thould adde Origin, who interpreting that few

.Cap. 1. tence of Paule, which we have fooken of; Death came vpon all men; he fait, that Abel, Enoch, Rom, the Methulala, and Noah limed : other fathers he faith he inill not recite, bicause they sinned all enerie one, and that none is cleane from cop ruption, though be have lived but one base. But boon the firt chapter of the epiffle to the Bomans, he freaketh moze plainlie, when he faith. that Baptiline was appointed by tradition Baptiline from the apolities, to be given buto infants: bis appointed cause the apostles knew, that the naturall cop buto inruption of finne is in all men, which ought to be the appe walhed awaie by water and the fpirit. And folical Chryfoftome buon Genefis, intreating of the tradition. queffion : Wherefoze men now a bates bee Chryfoft. afraid of beatls, and be burt by them, feing they be created lords over them . This faith he happens by realon of finne, and bicaule we bevart from our confidence and honour. And thereby Augustine prometh, that the naturall gift of pong children is fallen awaie, in that the beaffs Do not spare them. The same Chrysoftome, cr pounding that place of the firt to the Romans, faith bow that finne, which remaineth through the disobedience of Adam, bath polluted all things. De bath also manie other places to the fame effect.

22 But pet the Pelagians, and efectiallie The pole Iulianus, were not athamed to cite this father gians inde for a witnes, as though he had made for him; have bus bicaule in his fermon De baperfatis, he reciting follomen manie gifts of baptiline, faith; that They which this De. be baptifed, bo not onclie receive formuenes of their finnes, but also are made the children and heires of Boo, the brethren of Christ, and wint heires with him, the members and temple of God, and infruments of the holic Choff. De nobeth at the end; Doll thou le what a fort of liberalities there be of baptisme : And some do thinke, that beauenlie grace confideth in remile fion of finnes; and for that cause we do baptile poing chilozen, when as nevertheles thep be not polluted with finne, that onto them should be given or about, righteouties, holines, aboutis on inheritance, brotherhoo of Christ, that thep map be his members. By thele woods Iulian thought, that Chryfoltome queth not his confent, that there is originall finne. But Augu- 11 mm be fline faith, that his woods must be understood fainthuis concerning finne committed boon their ofone fants be ins adulement, from which linne affuredlie they be norm as erempt; and by this reason they may be called finate about innocent. According to which meaning, Paule uffeolie ingiteth of those timo beetheen; Before they had commits done either god or euill : then neuerthelette tel. there is none altegither crempted from that Roms, il. which the apostle faid; By the finne of one, con- Roms, 16. demnation came vpon all men. And; By one

mans disobedience, manie are made finners.

Hercof

Originall Sinne. Decreof it appeareth, how warelie it behoweth bs 2 great to be in reading of the fathers ; for lometimes marines me read in them, that pomo children have no muft be in finne proper of their owne, when neuerthelette scaping of the fathers. thep especiallic acknowledge the comption of nature; that is, originall finne to be in them.

Sinnes pjoper are rme maies te be underficab.

But to have finnes proper, may be two males underftod ; either concerning things foliat they have done of their owne will and fre cleation, and in this respect that fentence of Chryfoftome concerning infants, is allowed; or elfe finnes are called proper corruptions of nature, thereby we are both befiled and conbemned: which cannot be remoued from pona dilizen, feeing they be borne in them. as Dauid plainelie prometh. Wither unto Augustine noted in Chrylostomes words, which be ertant in Oreke, that There is let bowne finnes, in the plurall number; and not finne, in the fingular; in fuch wife as Iulian had cited them : for thus it is read in the Breche. Ald Toto xai Ta wardia Βαπλίζουλν, μοιή τοι αμαρτήμαστοι έκ έχοντα. which word auxenticate, in the plurall numb ber, (as Augultine thinketh) is most propertie applied buto firmes, which they name actuall. And he addeth, that the more ancient fathers bid not to coploutive dispute of oxiginal finne; bi-

fe most sharplie, and alwaies die buto the car:

cale. But it fæmes to me that he eltemes them

as counters to reckon with, which being fet in

fundaie places, map forntimes fignific a talent,

and at another time but a bandipat as it plea-

feth him that calls the account: to Pighius will

fometimes have the fathers authoritie to be er-

reding large, fometimes (if they content him

not fufficientlie) to be none at all; and thus at

one time he ertols them as eagles, and another

time despiteth them as tates.

mobie the more ancicause the Pelagians were not vet sprong by to fpake little of originall impugne the fame. Thele to many faiengs of the fathers, Pighius thould have weighed; elveciallie fieing he accounts them for eagles, which

erttht

morbs of

Chiple:

foine.

Wichins. tontemneth Memane

church.

place 9.

And herem he fæmeth not to regard the subgement of his Romane church, which other wife in every place he maketh equall with God ment of his himselfe; for that thurth to acknowledgeth orts ginall fin, as it both not boudlate to much as the thurthpard for burieng of those infants, which Die inffront baptilme: & requireft, that the deuill be by exorcifmes expelled from young infants imen that they be brought to baptiline, bicaule it faith they be bondlanes of the diucil. Which I Look parta. do not therefore freake, bicaufe I would either allow those exorcismes, or would have them to be retained fill : for this must be obtained of Soo by praiers, and we must not deale as if we would feeme by miracles to heale a man polfelled with the binell : and feing at this baie there is no fuch gift ertant in the durch, there is

no cause who we thould imitate the lance. Bei ther bo me grant, that the infants not vet baw tifeb are affalted of the binell. Allo Innocenti- Innocentius the billion of Roome, who lined in the time of us being of Augustine , conbemning Pelagius, was of the Augustines berie fame mind that we be of, concerning out time was ginal finne. Whe ought not to extenuate this touching or eufl, otherwise we thall extenuate the bene riginalian. fite of Chaift: and they which will not acknow In excenuledge this finne, they be neither forrowfull for it ating off. nog pet fehe remedie of Chuift. Eruly Pighius me ertenus herein ment further also than the Pelagians; for ate the bethey onlie benied the propagation of lin by A-neft of dam. But Pighius crieth out that that opinion is Chill. wicked and blafthemous, e reprochfull against 10 ighius Dob. Againe, they thought this though, to fair than the that infants, bleng without baptilme, thall polagians. both be excluded from the kingdome of hear uen, a also be placed in the paines of hell. But this man deameth, that thry Chall be happie through a certeine naturall bleffeoneffe; and fo hamie, as they thall bleffe, praife, and lone the Lord with all their mind, with all their hart,

24 But now let vs le how obscure he moc.

uoureth to make the definition alledged. First

and with all their firength.

he faith by these parknettes and corruptions of nature, vé bonder tand either mere privations of Gods gifts, ozelle certeine politiue things. If you appoint them to be prinations, I becer frand what you fate. But your cauillations are nothing elfe, but tragicall names, and baine termes. But if you will have thefe things to be politine : feeing in the infant new borne, there is not anie thing but the foule and the bodic. which be cleane, and have God and nature to be their author, from whence or by what meanes Dio thefe milchefes breake in, which you bo what mis make mention of . First we answere, that the nations are minations, which I here let bowne, be not as ment to be though they were meere negatives, which take in original awaie the whole : as when we fale there is no finne. Centaure noz Scylla ; but we faie, they be fuch names of things as leave their lubled maimed. bupzofitable, and beformed; as appereth in the cie destitute of sight, and in the trembling hand of him that is taken with the value : even fo far rethoziginall finne with bs. Indeed the powers of the mind and actions do remaine, but pet defitute of their right gonernment, and therfore euill and corrupted. But Pighius erreth fill, A fallet. bicaule he feigneth the nature of man to hauc a magination certeine natural integritie of it felfe, whereto touching

fell into his old ftate. But this is a meere breame, for fuch a nature of man was inflituted by God as was co-Mb b.itt.

have come thele lupernaturall gifts, which were the nature planted in the first parent : but that after finne of the first committed, those gifts being taken away, man man.

Origin,

Diginall. finne com. prebenbeth alfo things politiue.

A findif=

A Amili=

Diahtus.

that men

tube.

tube.

hen alvaic, it is corrupted, and beric much marreo : and feeing he fwarued from his creation, he is in finne. Mozeouer we bo not onelie faie. that originall finne is this privation, but also that it doth comprehend things politice : as is pronette buto emil, a violence of nature against the word of God, and fuch other like: and there fore Barnard faith, that In the confunction of the foule with the bodie, it is even as if it fhould fall boon a heape of most hard potspeards and burting froncs. And among the Schole-men Gulielmus Parifienfis, in his boke called Summa de vitis & virtutibus , bringeth this fimilitube : namelie, that a foule is fo let bowne into the bodie, as if a manthould fall into a mirie, depe, and fronte place; and to fhould both finke in be defiled, and burt. In like maner (faith be) we through originall finne are plunged in the parknes of ignorance, we are befiled with lufts, and as touching the powers and faculties of the mind inc are incumbed.

uenient forhim; therefore his aiffs being ta-

25 And there as Pighius faith, that 150th the bodie and the foule-are god things, and have God for their author; I grant it. And when he afterward demandeth, how they be then corrup ted anfwer with Paule; By one man, which fell; and that by procreation, as a little after thall be thelved. But in that he faith, that thep can by no meanes be corrupted, bicaule God is the author of them; it is no firme reason. For cuen they which be of ripe yeres, have both a bo Die and a foule, which be the works of God, and are continuallie preferued by his power, and pet may they be defiled and corrupted. But if he thall faic, that this commeth of mans will and free choile; to will we answer, that the same may come of other causes; to wit, through propagation and feed. And to Pighius reasoneth MI falle fol= from that which is not the cause, as though it loailme of were the cause: for his meaning is, that if men be corrupted, it cannot otherwise be than by the 3t is falle will and free choife; which is not true. All the arauments, which he objecteth against bs, arise cannot be contamina - hereof; that he faith, he bnoerstands not how teb. but by this corruption can be berived to the pofferitie: free choile, and how it is possible that infants thould bee bound by anic lawe; and how a lawe can be made of that, which we are not able to audio. Went living the holie feriptures declare, teach, and tellific thele things, it maketh no matter how much Pighius either bnoer franceth, or not understandeth : for we believe manie things, thich we perceive not, not knowe not by anie certemercalon. Which nevertheles ought not to be of anic fuch force, as everie man should ob-

trude unto us to believe what things foeuer

vet they ought to be comprehenoed by faith fier ing God is also able, to make things which be far greater. For first, that which ine would have to be believed, qualit to be theired out of the hos lie ferintures : then afterward if we cannot atteine onto it, let us cleaue unto faith, ano let reafonatioe.

But it followeth not by our definition, that in human there is no good thing left either in nature by in nature, and Ethnike men. Dnelie this we affirme that this in ethnike Ethnike men. Dnelle tips we allu me, tipat tips finne would destrote all, if God (through Chair) good thing brought not a remedie unto the regenerate. Al with. to God is prefent fortime in them which be not regenerate, and adometh them with erceilent a noble bertues, thereby opiginall finne is refrained, and Common-weales and empires are kept at the least-wife in some civil order. Socrates would not go fouth of wifon, when he might. Ariftides, being diven into banith ment, wither onto his citizens that they might never be in fo ill cafe, as they thould call him to their remembrance. Phocion being dentanded a little before his death, whether he would have anie mellageto be done unto bis fonne: Let him never (faith be) remember the inturie bone butome. The Common-weale of Rome has hir Curtios, Scipios, and Catos, men of civill ho son fuffes neffie, and perie great louers of bright dea rethnotout ling. Whichbuties, albeit, as they were in men givall fime which knew not God , were finnes ; vet were to rage as they baidles of originall finne, and of nature much asit corrupted leaft all things thould be confount the ninell bed, and good lawes fall to ruine, and the light fo much as

of nature be in a maner ertinquithed.

26 Row, fæing we have confirmed origis nall finne, by the tellimonie of the feriptures. and have confuted the opinion of Pighius; and have rejected the opinion of them, which thinke oziginall finne to be a quiltines and bond. 120 cured through the finne of Adam; and have al ledged the definition of Augustine, that Drick nall finne is concupilcence of the fleth; and of Anthelme, that It is a want of original right tcoulnes; and laft of all, fixing the haue large lie, and by manie testimonies proued our owne definition: now it remaineth, that we profecute those things, which we purposed to intreate of whathe in the third place; namelie, of the conditions the condand properties of original finne, how it is fred properties abroad, how it is abolithed, how the remnants of original thereof are in men renewed, and also what pu- finne. nilhment is due therebuto. Indeed, as touching the maner hole it is powerd thosough into the polleritie.manie opinions are recited. The first of them is, of the propagation of foules, which we will thew, by the modement of Augustine, to be a more readie wate than the reft, although it be not received of all men. Another ovinion

Originall Sinne. nall finne is conneced from one to another, by the luft and inordinate delight of the parents. This reason bath two errors ; first, bicause it faith, that this cuill is in procreation, as a mate ter of necessitie, which nevertheles may be lopas rated from the fame. And the Schol-men theme. felues confeste, that he which thould be begot. ten without a vicious octive of the parents : vet thall be braine originall finne : for they faic that it is sufficient therewato that it was in Adam. as in the first principall led. Another ablurdis tie is, that then oziginall finne fould onelic cons fift in the fowle affection of the luft, there, we be rie bed, it comprehendeth (as hath beine laid) the whole corrupting of nature.

Others have thought, that the foule was cres aten cuill by God; breaufe it fhould be a part of man, erecrated and put binder the curle. But bicaufe this feemeth to be against the nature of: creation, that it should be called a departuation; therefore that opinion is also rejected. The last oninion is commonlie received; namelie, that The foule gathereth originall finne, through confunction with the bodic, that is alreadie infected and corrupted by the parents. Wher boon if it be demanded, what is the feate thereof, or (as they commonlie freake) what is the fubica? We answere, that it hath place in the fleth, as in the rot and beginning : then out of that fountaine, it also possesseth the foule, & so is extended throughout the whole man: fo as the feed is the inframent, whereby this finne is conneced from to connecte the parents buto their children. Pighius obices this finne. tell, that Aices cannot be deriued by feed binfo

to not the

Mümili.

what the

frate is of

priginall

finne.

cleave and fricke in the bodie of the parents; as we lee happeneth in the lepzolie, in the falling In the fieth fickenes, and other diseases of the bodie : neither both nature luffer, that finne should take place in the verie substance of the feed, so as it can be connected by it buto the children. Here we ans fiver ; first, that it is not true, that onelig the the difeales difeales of the bodie of the varents are derined of the books unto the children. For we also fee, that mante but of the conditions of the mind are berined from the pas are derined rents buto their children; as wit, furie, ambi-

the posteritie, buleste perhaps those vices, which

parents to to the other, we grant indeed, that the ill qualitie the children or corruption, which is brought by the feed, as it is in the leed, is not finne. But vet this letteth not, but that the corruption brought into the children by feed, as by an inftrument, may haucin it a respect of sinne; cuen as the qualities, which I have now recited, do not make the fico to be wittie, pocible, or conetous; but pet those qualities, derived buto the child, do

tion, gentlenes, prive, and fuch other like. As

make him fuch a one. 27 Dowbeit, thether it may be affirmed Whether Soo be the that God is author thereof; they commonlie

fair, that the deformitie and burighteouines author of that is in this linne, is dialone out of nature al this decina. readie corrupted ; the which, as it was created tion of ori= by God, was not fo bepraued. And fo they at ginall fin. firme, that inhattoener is in the nature of amones, the lame is of God : but whatfocuer is enill therein, forformuch as it is nothing elfe but a defed or want, there needs to be no efficient cause in it. Forthat which is but a want is not of necollitie that it thould be made; for if it thould be made, it should be also in it. Dowbeit, this is not inough; indeed we agree with them, that ODD is the author of the fubiect, or of the fub-Cance, wherein the octen is : but in that they fay that the befeat it felfe bath no efficient caule, therein we agree not with them. For fomewhat there must be to remove or prohibit that verfection which is requilite, and to withous we the grace and giffs wher with our nature was indued at the beginning. So as we must of neces litie referre this prination or befeat onto God, which giveth not verteation otterlie without a octed : which is alwaics done of him by his tuft tudgment, although it be not alwaies manifelt onto us. Ano by the feriptures it is most certeine, & cannot be benied, that God punitheth finnes by finnes; but pet they are not fo laid buon be by God, as they fould be finnes, in respect that they depend byon him: for that loes uer God doth, is without all controvertie both right and fuff.

as they be punishments, ow perteine to the nas ture of amonetie; howbeit, as they proceen from be, they are finnes. For we affirme not, that son in cre-Bod himfelfe both by himfelfe pollute the foule, ating the when he createth it; for it draweth the filthinelle foule Defiof finne from the corrupted bodie, wherebuto it leth it not. is adjoined. But mans wifedome in this thing is berie much offended; for it thinketh that in whereat no wife there ought to be made fuch a continual bufferome on: fozit femeth to be like, as if a man thould is herein caff a pictious thing into an buclcane beffell. offendeb. Alfo it appereth an bniuft thing, that the foule, 2 fimilis which hath dome neither god noz ill, thould be tube. toined with a boote, and to brawe from it or at nall finne : pearather, that if it be fo, men foulo abifeine from procreation. As thole allo, which have the leprotie, are pertuaded to refraine (if it be possible) from procreation, least they might proceed thereby to infect mankind. And bicaule The end the end , whereonto man is instituted, is eter, whereto nall felicitie; it femeth not convenient, that the nations. foule fould be placed in that boote, whereby it thould be called backe from the end prescribed. And as it is build, that that foule, which hath not finned, thould be punithed in hell fire ; even

fo it femeth briuft, that the fame fhould be caft

into that bodie, wherein it incurreth not paine,

And punithments themselves, so far fouth

they fhall thinks and; bnoer this pretence, that although they cannot be perceiued by reason, is, which Augustine followeth, to wit, that origin

dei bod

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of Brego.

Our good

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as in hell but finne and the hatred of God which be more greenous; and both to incurre, as it can by no meanes autoto it.

28 Thele things be lo difficult and oblcure, as they cannot fullie be latistied by mans indos ment. Inded there be certeine confolations gathered out of the ecclelialiticall writers which bo fo mitigate and qualific thele objections, as may luffice godie minds; but not lo much as mans reason would require. For the soule is former with an infected and bucleane boote, that confineration may be had of the whole world: leaft that mankind, which is the principall, thould be wanting therein. God falleth not of his office . he bindereth not the course of nature : but the boole being made, be creately the foule according to his order prefired; and rather will, that a man thall be, although be be not borne without finne, than that he thould be corrupt, not be at all. And although he do not bountiful than not at lie give all things, which he gave at the begins

receive the medicin of him: and then, after that

they be once graffed into Chaff, they have this

ning; pet of his mercie be giveth manie things. Further, he hath let fouth the remedie, which is =17 00th ueth manie Chaft our mediatour; by whom the finne, which things that ive have beatone, thall be cleanfed. Which finne, before connertion, prineth the elea buto Chrift; the begin= that they feeling the force of their bileale, may

> finne remaining Itill, that they having battell and welling map at the last beare awaie bics torics and triumphs.

fod might

But thou wilt late; God might by fome other kind of means have laved mankind from by other means than Defirmation; namelie, if he had created another be Chiff. man pure and perfect: to as Adam biena with haue belout kindged, all the polleritie might have beene ped vs if procreated of that other man bicorcupted. he wonld. Elecre is no boubt, but God could to have bone, if he would: but this bad not beene to raile by him that was fallen, to lave him that was loft, and to redeme him that was otterlie perithed. This forme of gotnes &DD would theto. m ho God that (notivithitanding the corruption of naofco this forme of ture) he might preferue from beffruction, as remedie. manie as he han cholen . A shaken reede hee would not bruife, and fmoking flaxe he would Efaic.42.3. not quench. Forhe would bring fouth Chrift, as another Adam, which thould fo preferue his. as the other had defiroled them. Thefe, and fuch other things, perfuaded Gregorie to crie out; A fentence

D hamie offense, that deserved to have such a

redemer! Which woods I would not be halfie

to speake, forsomuch as 3 lee nothing in that

caule, thich is not milerable, and mete to be

lamented. For, in that there followed fo great

a faluation, that must be wholfe imputed to the

godnes of God, and not buto the offenle com-

mitted by Adam : for fo great a good thing bath

not proceeded other trifle, than by accident,

29 Thele things, although they cannot fo fullie answer to those objections, which we have put, as humane reason would require : pet by them we have, what after a fort me may any finer. The confunction of the Coule with the The lots cozrupt bodie, maketh nothing to the bellrudis ningelite on of the cholen ; for in Christ, as well the bor fonle with of an the foule is renewed. And as the foule is the topped bodic time infected by the boote ; lo by the faith of Chaiff, loffe to the twich is in the foule, the fame, togither with the elect. bodie, is repaired. And thereas the innocent The Coult foule, which hath dome nothing, either god oz interesty euill, is totaled with a bodie corrupted; this the Thebodie order of nature both require ; bales the bodie o foolent thould be left twithout life, and to be forlaken, repaired by as destitute of all mankind. But if me shall faith. frand in disputation with Bod, there will be no by this mealure noz end . Imumerable foules would is infined complaine, bicaule they were created, not pres with time bestinated [to saluation ;] tho nevertheles be: rupthing ferued not the fame. A great manie would com: plaine, that they have beene borne of inicken my fidels, and barbarous parents, and that they bled in their tender age, by meanes whereof they could not come by the knowledge : and a thousand complaints more they might imagin.

And as concerning procreation, the fale that The will it is commendable ithen it confifteth of lainfull nes of ne matrimonie: therein must be considered man creation that is begotten : that is, (as the Schole-men mul ber terme it) the effect proper and of it felfe. But briben: man is the good creature of God, bice and cozy per chin. runtion is added by accidentall meanes. And that is this enill bath a remedie; which thing hameneth man. not in leprofie and other incurable difeales. Al to we do grant, that man is made to the end he Chould attaine buto eternall felicitie. And other as it is objected, that he is renoked from this end, through the corruption of the bodie: we chelat contrarionic do late, that he by the verte fame by many meanes is inuited buto Chill. Lafflie, we of thetrus grant, that it may fieme to be a thing briton; ruptionen thie, that the innocent foule thould be placed in invitor hell; feeing no hope of recemption is there to be to Chiff. loked foz: but being let in a bodie, although it be a corrupt bodie, pet it may obteine faluation

and redemption. 30 Bow mult the realons be brought, which a post firmelie and foundite proue, that originall cor that offer ruption is fixed in men by feed and generation: nati fine and this we will thew by the holie feriptures, generalist bicaule that manie bo repugne it openlie, and and in. thinke that all the matter is feined. First Paule

faith, that Sinne by one man came into the Rominia world: therefore we must fee how men do der my gami-pend of Adam, in such fort, as they can be par tion well takers of his finne. But other wate can there be nego of none formo than [by meanes of feed and gener 23000.

Originall Sinne. ration . Dozcouer, when the apostic faith onto the Chefians, that We by nature are the chil-Ephc.2, 3. dren of wrath; and nature (as the naturall phis losothers affirme) is the originall of motion; the must have recourse buto feed and general tion: for they are the foundation of our motion and beginning. But David both more enibents lie thew this, when he faith : Behold how I am conceined in wickednes, and in finne my mo-

ther hath conceived mee : in which works her plainlie teacheth, that this finne is berined by generation : but most manifest of all is that faieng of lob; Who can make that cleane, which is borne of vncleane feed ? By this place the

infected feed of our forefathers is promed to be uncleane, though Pighius Denie it neuer fo much.

31 But now on the contraric part, let bs cr finne ista amine by that meanes this fin is taken awaie. tenawaie. Quen as by one manit was brought in; euen fo by one man it is remoued alvale : and even as finne is from Adam fpren ouer all, through feed and generation; fo on the other five, in that multitude, which amerteine unto Chiff , there are some things which may have the respect of fied: as be election, predeffination, grace, the wirit, the wood of God, and baptilme. Theletivo latter instruments. God bleth for to recent, rate fuch as behis. But if aniedemand, The ther the outward word or visible figure of bap-Inmmof tifine be altogither mereffarte ? Wele antwer, that indeed the infuard word, thereby men be word is ne moured buto Chaiff, and reformed, is inholiered etfariliere, quired, if ive fpeake of fuch as be of perfect age: quire, and but in young infants, neither the inward word, fourward not pet the outward, bath anic place. But but word is the doubtedlie the outward ward is the ardinarie

instrument, thereby God doth call them of

ripe peres onto faluation; although in some

he vieth onelie the inward word, after an ertra-

ordinaric fort. For fo he called Abraham out of

his owne native countrie, and infruded Adam

immediatelie (as the Schole-dinines terme it)

without anie outward ministerie. The faceas

must not be contemneb.

minarie

mbereby

thep be

ment also of baptisme must not for anic cause be contemmed : for they which delpile that, when if it maybe they may atteine unto it , Mall not obteine regeneration . But if there be no opportunitie to come buto it, it thall be no banger buto the god. lie man , which is connected buto Chaft, although he be not baptiled. And byon this oc-Baptiline, calion among the fathers, there was mention made of baptiline, of bloud, and of the spirit. the fputt. And Ambrofe writing of the beath of Valentinian the Emperour, faith that he was not with out the grace of baptiline (lieing he burned in the befire thereof) although he were not bay

32 Dowbeit,if I thould be afted concerning

the infants of Christians, which depart without of the inthis facrament : mine answer thould be, that fants of we muft have a good hope of them , & flicke falt thidians buto the word of Bod; namelie, to the couenant without niade with Abraham , therein God promifeth bautifine, himfelfe, not onelie that he would be a God bn to him, but also bnto his feed. Which promife,

fixing it is not fo generall, as it comprehenceth all ; therefore I dare not promife certaine faluation particularlie onto anie that departeth hence. Forthere be force children of the faints, which belong not buto predeffination; fuch we some of the read to be Elau, Ifmael, and others more, whole children of faluation is not hindered, in respect that they the faints were not baptifed. But pet, whilest we live belong not here, the relikes of this sinner comaine cuen in nation. them that be regenerate : for original finne is not otterlie rid awaie, no not by regeneration; indeed the quiltines is taken awate, and those things which remaine, are not imputed onto be to our cternall destruction . But everie thing ought to be confidered, by that which it is of it felfe: wherefore if it be demanded of vs, whether what which it be finne, that remaineth in the perfonsteges remaineth nerate ? We will answer it is finne . 13ut and after rege : if thou thalt at anie time read, that it is not finne, but is finne: that thou must buccestand to be spoken not inputed of the quiltines of finne: but of this matter we to bs. full freake more at large in another place. But Looke part, at the time of beath, this kind of finne finall alto: 2,place. 15, gither be abolifhed; for in the bleffed refurece art. 5. tion ine fhall have a new made bodie, and a bodie made fit for eternall felicitie. And in the meane time, while we live here, our old man and naturall corruption both continuallie pine awaie, that finallie at the time of death it ccas leth to be at all. Pow have we frene thefe thice things ; how originall finne is berined, whereby

mine touching the remnant of the fame. 33 Powlet be fpeake of the punifhment. what pie. Some of the Schoole-divines thinke the fame niffment thall be without feeling. The Pelagians inogeo, is for ogia that fuch thould onelie be banithed out of the kingoome of heaven; and appointed nothing elle but that. But Pighius andeth this alfo, that those should be blessed with a certeine naturall happines, which die hauing but this finne onclie; and that they thall love the Low, with all their hart, with all their mind, and with all their frength, and thall let fouth his name and praise. And although he bare not teach these things for anie certeintie, yet he alloweth them as perielikelie. But Augustine De fide ad Petrum, and elfe-there, not once adjudgeth poing infants to hell-fire, if they fo die not regenera ted. And the holie feriptures do fæme to fauour

his part ; for in the last inogement, there shall

it is taken awaie, and what we are to deter-

be but onclie a bouble fentence pronounced. There

The Common places There is no third place amointed betweene the faued and condemned. The Papiffs allo. not withstanding that they thinke there shall be a purgatorie, butill the daie of iudgement; pet do not amoint anie meane place betweene both. affer that date. And it is written euidentlie, Iohn 2, 36, that they which believe not in Chaff, not onelie

shall not have eternall life, but also that the Ephelia, 3 . in ath of Gooreffeth mon them. And while me be enimies buto Chaiff, the be called the chilbeen of weath : and there is no boubt, but God both punish those, with whom he is anarie. The will therefore face with Augustine, and with the holie feriptures, that they muft be punished. Want of the kind and maner of punishment we be able to befine nothing; but that whereas there be diners forts of punishments in hell, (for fo the feriptures affirme that it thall be eaffer for fome than for other-fome) it is credible concerning thele that leing onto originall corruption they toined not actuall fin, they thall be the ear filier punished. Talivaies ercept the children of the cleat; for the boubt not to number them as mong the companie of believers, although they as pet belœued not by realon of their age : euen as they which be borne of infivels, are reckoned among the babeleuers although of themselues they withfrand not the faith. So as the chilozen of the godlie, departing without baptiline, by reason of the covenant that God hath made with their parents, may be faued; if they awerteine to the number of fuch as be predeffinate. Alfo I do ercept all others, if anie there be, which by the feeret counfell of God belong buto

34 Pow thele things thus ordered, we will

com to the arguments of the Pelagians, therby they thought themselves able to proue, that gainft ori, there is no original finne. The first of their ar ginali finne. griments is, that it is not likelie, that God will

predeffination.

fill perfecute the finne of Adam, feeing he pus nifhed the fame fufficientlie long ago; efvecis Nahum.1,9 allie for that the prothet Nahum faith, that God will not twife judge for one and the felfe-fame thing. I knowe some do answere, that God bid not fivile give inogement byon that finne, but once onclie; for that onder one judgement, he compachended Adam, and all his posteritie. But that the matter map be the more plainelie beclared, I faie, that in eneric one of bs. fo often as the benumified, there is a cause while we ought to be punished; and that therefore in encrie rection is concernned not the fault of any other, but his owne proper fault. But and if we nerflood the read that God both revenge Adams fault in bs. that must be so boverstoo, bicause our corruptis

on had the ozicinall from him. Quen as if one

being ficke of the plague, both inted others and

they bie : but if a man will faie that they peri-

flich through the contactor of him, from whom they did draine their infection: that must be for bitheritand bicause be man the first which brought the plague, and infected others with the fame. But that fentence of the worket Nahum maketh nothing onto this purpole. Inded Icrom, then he interpreteth that place, faith, that by those words Martion the heretike lines confuted; for he fallelic accused God, that he fermed in the old teffament to be cruell, a a revenger : bicause he did bring most cruell punishments buon men. That thing I crom faith must not be afcribed buto crueltie, but buto benimitie: for it mas not for anic other cause, that God bid to are usualte punish men, among the Sodomits, in the general floud, and at other times. but to the end they thould not periff energy ffinglie: for he mas once [for all] revenued bus on them, least afterware he should punish them againg. But the fame Ierom, bicaufe perhaps be lawe that thele things were not berie firme. objected against himselfe : 13v these words it map feeme, that it is well with adulterers, if they be taken tarbe : for fo it shall come to passe. that while they receive tempozall punishment. they escape the everlatting vaines of hell. Where fore he answereth, that the sugge of this world cannot prevent the indocement of Bod : neither that it must be thought, that sinnes be blotted out by an ealie punishment, which do deferue a granous and long continued vaine.

In these mords of lerom, ting things are to Inthetis be noted; one is, that in those dates adulterie of gerom was punithed with death; another is, that that were puris first interpretation feemed not to fatiffic him. hen with Where open he bringeth another expolition of trath. the Telves: that God would fignifie unto us by thele words, that the Affyrians thould not bring to pas that after the leading away often tribes. they thould also inicie the kingoome of Iuda, as they had attempted to do bider Ezechias. Bon (faith he) will not permit, that a bomble trouble thould artie: he is latiffied that he hath deffrored ten tribes, he will have the king some of Iuda to be fauco. Although this exposition be nothing against pietie, pet it seemeth not to agree with the mind of the prophet; for he prophetico against Niniuie, the threatenings of God, and the lube uersion that should ensue. And when he was minded to eraggerate the puniforment that was at hand, he faith, that fuch thould be the biolence of destruction to be brought by the Chaldwans, that there thould be no need for the Lord to res uenge the fame againe; for that he, by the first bengeance, would take fufficient puniffment: for the empire of the Afferians mas betterlie o nerthrotone by the Chaldrans. And the be come monlie wont to faie of a man that is beaten even buto death, that he was to Araken dead

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contc.

Part.24 with one blowe, as he needed not the fecond bloine. This is the fcove, which the prothet taketh, and the proper fende of this place.

But touching the matter, we benie not, but that afflictions in godlie men do tend buto that 1.Co.11.32. cno, that (as Paule faith) They may not be condemned with this world; for they be fatherlie corrections, whereby men be called to reven tance. But here-hence muff not be praime a menerallrule, to the intent a measure found Con punt: be prescribed witte Bod, that liben he hath beteth manit quin to punish men in this life . he cannot also of the wice punish them in time to come, if they bepart from hence without faith and reventance. If thep returne buto God, they thall fuffer nothing life to come. in another life : holobeit, not for that they have fatifficd God by their punithments in this life; but bicause Chaift paid for them the price of their recomption. Therefore euen as certeine and things be given to the goolie men in this The puntilly life, which be pledaes and entrances into ano ther life; even fo in the wicked, everlafting puments of nillment is begun by the preparatives of af flictions in this life. Tathichallo Chaift both tines of freme to grant, when he faith ; Feare him which the punith: can both destroie the bodie, and send the soule the life to into hell-fire . By thele things I luppole it cut bent enough, that the oracle of the prothet, which Luk.12,5, ine have plainlie erpounded, apperteineth nothing buto that matter, which we have in hand.

35 Another of their arguments is faken Ezec,18, 20 out of the prothet Ezechiel, The fonne shall not beare the iniquitie of his father, &c. Ito this we Looke after might answer at a wood, as a little before we particular, faid ; namelie, that children do not beare the 5,317.36, iniquitic of their parents, but their owne and proper infonitie, which cleaneth to eneric one from his nativitie. But fixing that place is wont to be one wate erpounded by fome, and another wate by others; we will becefie occlare what we thinke fit concerning the fame. This ivas a common proverbe among the Jewes; The fathers did eate fower grapes, and the childrens teech be on edge. This proverbe was not onlic remembers by Ezechiel, but also by Ieremie in his 31 .chapter. The meaning of which lais engisthis; Dur fathers have finned , a ive for them are punished. And as the Rabbins faic; They which were of the kingdome of the ten tribes fremen to aferibe thefe things unto Ieroboam the sonne of Nabat, which first made the golden calues. But they which were of the kings bome of Iuda, referred those things buto Manaffes ; for whole broadlines they thought that the captinitie was to light byon them, which the propers had benounced. This prover be both Quetie one Cod reproue, and faith, that it fould not be fo tall beare hereafter : The foules (faith he) be mine : the fonne shall not beare the iniquitie of his father,

but eueric one shall die in his owne sinne. 19a: nie inould have these things to be understood concerning tempozall punishment, bicause Con in the 24, of Deuteronomic commanded, verfe. 16, that parents thould not be flaine for the dill beens offense, not pet the children for their pas rents. Which also Amazias the king of Iuda obferued, as it is insitten in the 14, chapter of the fecono bohe of things; for he erecuted the murperers of his father : but he fpared the children of them, according to the commandement of the laine. Which nevertheles was not alwaies observed by the Traclites : for me read in the ferenth chapter of the boke of Iolua, that not verfe. 24. onelic Achan was flaine, by reason of the cur, John confeo things which he had reteined againfr Goos traire to the commandement; but allo togither with him, common both his formes, and daughters, and cattell. But lawe, pathis was done by the speciall commandement milities the of God, neither is it prejudiciali to the laine gis the father. uen in generall.

36 Acuertheles, this erpolition concerning the lawe civill, both not concurre with the viephets words; for the Lewes bid not complaine of indiciall punishment, or of that, which the mince lain mon them: but of those calamities. which God himfelfe brought onto them; name lie, of the fpoile of their gods, of the bestruction of the Lewith kingbome, and of the captimitie of Babylon. Dere they accused the inogements of the Lozd, and made a muttering that his wates were not right ; wherefore some did interpret that place [to be ment] of eternall punith, ments, of the loffe of grace, and of the spirit: the which things they fair do happen to eneric one for his owne proper finnes, and not for the finnes of other. Det in the meane time they affirme, that both children, for their parents; and people, for their princes fake, ow fuffer tempor rall punithments : for Goo (faic thev) will pus nith the fathers in their children; for children are a certeine part of their parents. And they fair, that it is no abfurd thing, if the children, by their afflictions do profit their parents ; feing they also by this meanes are called home to we pentance, and that no injurie is done buto them, if they die, feeing they be mortall. For that Bod doth wifelic difpole the times either of living, or of bieng; and that he both plucke the children from their life, least either they flould be corrupted with naughtines, or elfe if they be alreadie in finnes, and in the state of parmation, they fould not be more and more burthened: anothat they may at one time or other make an end of naughtic living. And but to this opinion Augustine fameth not a little to incline, in his questions open the boke of Iofua, queffion the eight and ninth. And they which would not have these remnants of originall

renenge of Adams fin in bg. B fimili= tube.

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finne remaining after regeneration, are compelled to to fair; for they cannot thew. that in infants their own fins be punished fæing they af firme them to have no finnes. But we which fay that they are altogither fins do teach that inded they be not imputed onto eternall death; but vet that they be diarged fometimes with certeine punifyments, to the intent it may be verceived that they displease God. But neither both that erpolition of Augustine lufficientlie concurre with the meaning of Ezechiel; for the prothet faith, that It thall not to come to patte after ward, that the children thould fair that they fulfor temporall punishments (such as was crile and captinitie) for their parents lakes. For the Loro faith; The fonne shall not beare the iniquitie of his father. Witherefore it auaileth thele men nothing at all, when they late, that this is true, concerning wirituall punifoments, and in cternall pamnation : for the prothet freaketh most plainelie of booilie punishments of this life. There was another interpretation of Auguffine, In Enchridio ad Laurentium thapter 46. that this fentence was a prophetic concerning the benefit, which Chaill would bestoive boon us : for foring that by his death, fatiffaction is made even for original finne, the prophet faith: Hereafter the sonne shall not beare the sinne of his father, but of his owne. And it fæmeth that Augustine was led to this opinion, bicause, when as leremic in the 31. chapter both write in a maner the fame thing, there is fraitwate anded a promife of the nelv tellament; Behold (faith he) the daies shall come, that I will make a new couenant with the house of Iuda. Butit map forme, that this fente neither agreeth with the propers meaning, which we recited before. Docconer, notwithfrancing that Chaift luffer 150 the ver- red at a certeine time, yet by the vertue and grace of his ocath, the chilozen allo in the old tes frament were faued. What need was it there fore to faic, Hereafter it shall not fo be, fæing

tue of Chille beath chil. ftament

the old te= undoubtedie it was not fo befoze? Before this, they also which be ffrangers were faued. buto Chaift , bo beare their owne iniquitie ; neither ow they luffer punishment for the offenles of others, but for their owne. We fay there fore that the fentence of the prothet is generallie true: + that all, whether they be chilozen, oz of ripe age, as well of the old telfament, as of the new, do cuerie one beare their owne iniquitie. For all those, which be borne, have finne and cov ruption in themselves, for which they should be punished: to then, this fentence confirmeth our opinion ; fo far is it off, that the fame can be alledged against bs. But it maketh berie much againft Pighius ; for he becreeb that the children om beare the finnes of the parents, when as o therwise he saith, that they be cleane, and are

borne without finne. The Tewes baunted that they were innocents, 4 that the torments which they above, were for their parents fakes; for they finned and not themfelues. But God faith. that there flould from thence fouth be no place for that prouerbe; for he would beclare by the promet, a plentifullillumination, which thould be of the holie fricit, in the new tellament : for that his inogements be not fuch, as he will pu niff anic innocent person for the sinne of another. And to be faith not, that it Bould bence, forth not be lo, as though it had beene lo at anie time befoze : but this he faith, that it Coulo not afferward hawen for them to frequent fuch a monerhe in their mouth, when they had once knowledge of the truth.

37 But the lawe lameth to be against this Exodia, erpolition ; for therein God laith, that He will visit the iniquitie of the fathers vpon the children, vnto the third & fourth generation. Thele things appeare to have but fmall concord, both that God doth aucnac the iniquitie of the fathere boon the children; and also that the children no not beare the finnes of their varents. To fatilfie this objection ; first I will ervound the words of the lawe : for fo we thall brider frand, that betweene the prothet and the lawe, there is no contrarictie. Some there be, which refer this fentence of the laine unto the mercie of God, woln for and some buto his scueritie and instice. They hanthan which thinke that the mercie of God is comen nit think bed by thele woods, faie, that God is fo god and quintest gratious, as he will not fraitivale befroie parentia man, when he finneth; but he will rather expect him of his repentance. And to fometimes, when he wareth the father which offendeth, pet he punitheth the forme: fornetime when he forbeareth both the father and the forme, pet be pumilleth the formes chilo; and fortime he deferreth the punishment buto the fourth generation. Which we fee was bone in Jehu the king of Samaria; . bin.tc.11 for thereas he had greenoutle finned, pet Bod an erampt nin not bereauchis posteritie of the kingdome, in 3144. butill the fourth generation was paft. Where fore by these words femeth to be declared the amones of God, which to long rettraineth his wath; neither owth he immediatelie polize out the fame.

But others there be, which thinke, that the godneffe of God is declared ; fæing it is faib, that He will do well vnto those that loue him, vnto a thousand generations. But contrart wife, that his feueritie & inffice map be knowne it is added; that he will perfecute finnes, not onelie against those which have sinned; but by Exod. 17,4. on their children, and childrens children alla, e: 1. Samt 5. uen buto the fourth generation. Which they in the s. fumofe map be occlared by cramples; for Ama- maintes. leke did infest and here the children of Ifrael

of Peter Martyr. Part.2. with manie cuils while they wandered through the wildernelle; and a long wace after his poferitic was afflicted by the Ifraclices; and fo afflitted, as at the laft, God commanded Saule to beffroie them otterlie, euen onto the laft man. Alfo Ichezi the feruant of Elizaus, bicaufe he had received monic in his maifters name, of Naaman the Syrian ; both he himfelfe was 2.Kin, 4, 27. ffriken with a lepzofte, and all his posteritie c nerafter him. Both of thefe two opinions be modife, and may be confirmed by examples, vet the latter both rather feme to acree with the tert. But in what foat God both perfecute the iniquitie of the fathers byon the children, buto

fuffer for

the third and fourth generation, the lawe it felfe both fufficientlie beclare : foritis abbeb. Ofthem that hate me. Whereby it amereth. that no other children thall beare the offentes of their forefathers, but fuch as thall be like buto thus finnes them. And it is to be noted, that To hate God, ters of 600. is two maner of wates taken; either in ad, as Two kinds they weake; which is onelie proper to them of of hating of ripe age: ozelle by an inclination and corruption alreadie conceined by nature, and this takethplace in infants. 38 But some man will obied ; If we bu-

derffand that Goddoth onelie punify fuch as

dominitate the vices of their forefathers, what need was there to abbe: Vnto the third & fourth [generation,] fæing punishment is to be dome alwaies against all sinners, whatsoever thev thall be ? Totith this objection Augustine was fo froubled, as he faid, that By this forme of fpear king; Vnto the third and fourth generation, muft be binderftod all pofferitie in generall, and that a number definite is bled for a num: The num- ber infinite : for if thou toine foure bnto thee, it ber of feuen maketh the number offeuen; which is accusto. put for anie med to be put for anie other number. In the like other nums maner be faith, it is written in the prothet A-Amo, 1,3,6, mos; For three wickednesses and for foure I will not spare him: and he faith, this is the meaning of that place. If one thall once or twife offend, Coo may forgine bim; but if he thall beape fin bpon finne, and fo thall proceed to brimeafuras ble finfulnelle, now God cannot forgive him. In this place there or foure wickednesses are fet bolone for the continuance of finnes: and fo God may be faid to punish to the third & fourth generation, of them which hate him; when as he will vie punithment against all such ichatios Why con ener they be. But it might be otherwise answer preferibeth red; namelic, that God oth therefore preferibe the third and fourth generation, to declare his wath to be tempered and toined with benight: neration. tie, that he may once fair his torments, and proceed no further forward in punishing. Alber

itothers there be, which thinke, that the third

fourth generation is particularlie let bowne;

hicanfe the notfertitie, so far forth are led to finne by the cuill crample of their progenitours ; for none of the ancestors owth line past that time; for most comonlie they die when they have feene the fourth descent. Thus we lie, that the words of the prophet are nothing at all repugnant buy to the latue, but Do rather interpret the fame. For therefore he faith, that the fonne thall not beare the fathers iniquitie, bicaufe the lawe faith, that he both perfecute the finne of the fathere byon the children, if they also bo followe the finnes of their parents : to the intent, that when they be punished, they may understand that they fuffer for their owne finnes, and not

And it is faid, that God doth therefore ww

for their parents.

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nish the sinnes of the fathers boon them bicause those sinnes had their beginning from them, and were continued buto the chilozen. But and if that the chilozen had not had fathers or grandfathers, which to had finned veraduenture God monio as pet have forborne his wrath; and euen as through his patience he forbare their progenitours; fo perhaps he would also have bome with them. But feeing that both their pro son will genitours finned, and they also do not auoto not beferre the example of them ; God will no longer des punity= fer punishment, least he might seeme to cast ments more awaie the care of mans matters, and fo others meet-left to finne the moze fecurelie. Det neuertheleffe, hemiabt they which be so punished, cannot be called in ferme to nocent, fæing they like wife do bate Gob. Bei, caft awaie nocent, teing mey treewite ow hate God. He care of ther is that repugnant to these things, which things Chaft fpeaketh in Iohn, concerning the man Iohn. . 1. which was blind from his natiuitie ; Neither of the man did this man finne, neither his parents. Forthe boine blind meaning of that place is not, that the same bling man was puniffed without a caufe: but this onelie is noted, that the providence of God directed that fault of the eice buto another end. than for the punishment of the blind man : for he would take that occasion to celebrate the ofuinitie of Chaift. God both to oader his punith ments, as he not onelie may bunth by them; but also may compaste other ends, which he to himfelfe hath amointed. And thus far concerning the place of the prophet, whereby it may be understood, that the same place is not contrarie buto the definition, which we have alled

dillozen are giltie of other mens faults. 39 The nert reason was, that feeing as well the foule, as the bodie, are the works of Bob ; and progenitours oftentimes may be pure and goblie, and are commended in the ho. lie fcriptures, and that mariage, and the act of procreation are praised; how bath finne crept in among lo many fortrelles of innocencie: First

ged : naie rather, the same sentence is to be re-

uerled byon our aducrfarics, which afterme, that

Cc.j.

mitte

of Peter Martyr.

Rom. 5.12. of all we answer with Paule; By one man. And

A Som=

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tawfulf.

clube nothing.

whereas they aftirme, that the ancellous were cleane and holie, that is falle : for although that they were indued with goolines, and that originall finne is to be forgiven them, to far forth as belongeth unto the quiltines; vet neuertheles there remaineth fill a corrunt nature, and an bnoure flate in them. So that fuch a nature as they thenselves have, such do they vield buto their posteritie: ano that (as hath beene said) by feed and generation. Deither doth that hinder anic thing, which some do imagine, that the bo-Die cannot worke boon the foirit : for me faie not, that the foule is corrupted by the bodie, thonot against rough a naturall action; but seeing the boose the spirit by is corrupted, it doth relift the soule. For the fame, being not Arenothened with those indoluments, which it had at the beginning, is Subject to the inclination of the bodie: and both notrule, as metit thould; but is ruled by it. Dozcouer, naturali reasons ow also teath bs. that there is a naturall acreement betweene the bodic and the foule: for the foule is accusto tweene the med to be divertile affected, according to the temperature of the bodie: for they that abound

with choler or melancholie, are wont to be any

arie or fab. So that, feeing this maner of reafo

ning procedeth of falle principles, it can con-

Furthermore, there was brought a place

1.Cor.7.14. out of the first to the Counthians ; Your children be holie. Then it is not probable, that they brew buto them exiginall finne : for that holithe firft to the Corin = nes bath no agreement with finne. Some thus thians er= erpound [the fame,] to wit, that the children of duffians be holie, as touching civil action: that is to faic, that they are to be taken as lawfullic begotten, and not as ballaros. But this both not hold: for fo the marriage of christians should have no preeminence about the marriage of infinels: for even the children of them. guen the children of begotten through lawfull matrimonie are legitimate, and become heires. Others do interpret holines to be goodie education; for if a godiuft matri= lie hufband fhould depart from an bngodlie wife perhaps the chilozen would remaine with the bigodle, and so they thould be led from Chill. But if man and wife do live both toot ther, the godlie parent will alwaics power some andlines into the children. But neither in berie the fonne of ond doth this make with Paules purpole; for Augustine. godic concation may also happen onto them nes redount which are begotten in adulterie and fornication beth buto on: which we perceive was done in Adcodatus the children the forme of Augustine. Wherefore the apostle from the par feemeth rather to meane, that some holines rents by the doth redound onto the children from their

the field, but of the promife made in the coue

nant. For God promifed bnto Abraham, that Genar, , he would not onelie be his God, but also the 2.Cor.6.18 OD D of his leed, So as in the mothets. Bod Ezec. 16. both name the young children of the prothets to 20,21. be his owne, and complaineth, that they did facrifice his formes and daughters buto Moloch. And we flicking to the hope of this promife, do worder offer our pong infants to be baptifed in the what methurth, bicause they belong onto God, and unto mile we Chaift; that the promise, which we have now believe our childrens swhen of, may be confirmed with some out bebautie inard feale. 40 But thou wilt faie, thou maift he decei-

ued; bicause perhaps the child thall not amerteine to the number of the elect . I anfiner, that the fame difficultie may happen, even to them of ripe peeres : for it map be, that one professeth faith with a feromed hart, or may be led onelie by the perfuation of man, oz may have faith but for a time : fo that in perie been he amerteineth not to the cleat . What the minister hath not refped but othere things, but onelie regardeth the confession which the partie to be baptised outh profette: and be will face, that Goos election is hidden but a him, and that therefore he don't not much trouble himfelfe thereabout: that concerning particular things, he is able to betermine nothing, but waiteth boon the generall mo mile : from the which, although manie be erclu-Ded, yet that it is none of his part to define which they be. So Paule freaketh of the Temes : If the roote be holie, the branches also shall be holie; Rom.11,16. If the first fruits be holie, so is the whole batch or lumpe. By which words he theweth, that Gods favour was inclined buto the Temes, by reafour of the promile, and for their fathers : and that for the fame cause saluation was one onto them. Although therefore this promise be inder The mofinite, and that manie be ercluded from the mile of so fame; pet neuertheles it remaineth fable : foz is inbefinit there be alwaies fome of them connerted into Chaift, and thall be converted even unto the eno. Which awereth in Ifaac, buto whole feen. An erample although God promifed that he mould he grati, in 3 laar. ous : vet the same promise toke place in Jacob onelie, not in Efau : and vet mas that no cause thy Efau fhould not be circumcifed.

Quen fo, we confeste that the children of the The elect dutitions, which apperteine onto the election of infants, when the Bob be holie ; but vet they be infected with oal be bonne, ainall finne. bicaufe they are by nature the dil are in funozen of wath, enen as others be. Butif lo be Driete Bod do not put awaie the guiltines, and im frects both pute it not but them against their faluation; the chilbren that have they by the grace and free mercie of of wath. God, not of the purenes of their ofone nature. Seeing then they be borne of a corrupted lumpe, and belong but o the election; we affirme both that they be holte, and are also by nature

the dilaten of wrath . Wherefore it ameareth in that fort this argument mutt now be biscuffed. But they abbe that in infants there is nothing fooken, bone, or thought against the lawe of Bon fo they have no fin. Dow thamfullie they erre in this place, it awereth by those things, which we have alreadic fpoken. This is even as much as if they fhould faic: They have no actuall fin. Therfore they have no fin: for to aroue from mentition the particular to the generall by a negative. the forciall is the world kind of reasoning . But they be amo to the deceived, bicaule they followe not the generall a nigatiur, nature of fin, ichich I haue befoge beferibed, in fuch fort as it comprehendeth all things, which are by anie meanes repugnant to the lawe of

They object like wife, that it is not right lie faid, that originall finne is fpred abroad by meanes of the feed & fleth ; bicaufe thofe things have a fenteleffe and bull nature, and therefore benot capable of finne. But I have alreadie faid, that finne is not in them, but by originall as in the rot : and then the nature of finne is perfected, when the foule is once joined therebus to. We have beclared alfo. how we are to an-Against the finer the Pelagians, feing they affirme, that those things, which are spoken by Paule to the Komans , thould be underftod of imitation.

For first of all, that cannot agree with all the Rom. 5, 19. fairngs of the aposile; for he faith, that All men haue finned, and by the disobedience of one, manie are become finners : And that which is Rom, 5, 14, the more firme, he hath promued; that Therfore finne was in the world, before the lawe, bicause death reigned from Adam vnto Moies. There increreasons which Augustine bled against the Pelagians, which now we not not to repeate. Befide thefe, they abbe, that mens afflictions, and heath it felfe are naturall; for that we have those fountaines in bs , euen of nature, from whence they flowe. But we answere, that these fountaines were not to ordeined, when mans nature was first instituted; but were afterward befiled and corrupted, in fuch fort as we now perceive them to be. The philosophers resolve

ther referre them but othe wood of God. Seing therefore the feripture teacheth, that beath came by finne, and that man, as he was created, might allwaies have lined; let Pighius; and those which followe him, see how trulic and godlie they affirme, that death coms buto man by nature. And they adde that that ought not to be accounted finne, which cannot be audided. But this is found falle, for that the lawe is proposed to be, which no man is able perfeulte to not tons performe, or to audio all offenfes againft it. In

tingencie of confidering of finnes, we must not inquire

those effects which they for into those vainciples

which be now creant; but the chaiftians do ras

thether anie thing be done cafuallie, or necel necenitie. farilie: but alonelie whether it be repugnant, 02 but agree els agreeable with the lawe of God: and by this ment of difbalance finne muff be weighed . Therefoze it agreement is baine and trifling, which they bo bring as law of sod gainft be concerning necestitie. Last ofall thep mun be object, that if the finne of our first parents be de, weighed of rined unto the posteritie, there can be no reas in annes. fon forms, why the finnes also of the nert pas rents mould not in like manner be conucibed buto the posteritie : which if we do grant. they whether thinke that mould followe, which is most ab of the next furn namelie, that the fate of bs , which are parents be bome in this latter time, would be most miferas berinco on= ble : for that there hould be laid to our charge, to the pole: not onelie the finnes of our first parents, but title.

also the sinnes of all our progenitors.

42 The Schole-menhaue thought , that it The ovints cannot polliblie be that the finnes of the nert vas on of the rents can palle into the children: another feme Schooles to be induced to to faie, for two caufes specialite. men-The first is, that the nert parents do onelie communicate nature to their children, and fuch o ther things as of themselues do accompanie nature: but that they do not communicate frecis all properties, and things accidentall, unleffe the fame things perhames amerteine buto the bodie . For oftentimes the discases that come by kind, as the leprofie, or the goint, do valle unto the chilozen: but the qualities of the mino be not derined, neither do apperteine buto procreation : for a Brammarian begetteth not a Grammarian, nozone Dufician begets not an other; and to they fate, that feing finnes amerteine buto the mind , those cannot be berined from the parents. Another reason is ; The first parents had originall righteoulieffe, the which was not onelie planted in the mind, but allo in the bodie and members. And therefore in procreation they might infuse into their chilozen, the want of this right coulnette ; fæing the fame of flicke in the bobie and the fleth. But the actuall finnes, which afterward followed, feeing they do amerteine buto the mind cannot be des riucd buto the children; pet Augustine in his Augustine Enchiridion ad Laurentium, and in the 46. chap faith thac ter faith : It is probable , that the finnes , even of the next of the next parents, are communicated with the parents are children; for the profe whereof he compareth communitogether the two places of the feripture before cared with handled by bs.

andied by Os.
In to much as Boo latth, that He will perfer Exod 10, 10. cute the finnes of the fathers vpon the children, vnto the third and fourth generation : thereas he faith in an other place , that The fonne fhall Eze.18.20. not beare the fathers offense; If the chilo (faith he) both not beare the fathers infquitie, (but his owne) and pet God viliteth the finne of the father in him, it must needs be, that the some

A falle at= gument. An argu-

welagians.

Cc.ij.

bertue of parents, which nevertheles cannot depend of ennaro-

uenant.

hath in himfelfe that finne: other mile thefe play

ces would not acree together . Therefore finne was to made in the nature thereof, that it not onelic beffroieth the mind of man , but also corrupteth both the boop, the fleft, and the mempnelie be= bers. Eherefore Paule faith bnto the Connthi-Arofeth the ans, that Our bodies be the temples of the holy mino, but Ghoft: and both heavilie threaten the man. cornuteth the bodie. Wich beffroieth the temple of Bob. Row then if 1.Cor.6,19. Bod punish the sinces of the parents open the chilozen, and the chilo beareth not the infauttle of an other , but onclie his owne ; it followeth, that the infants of wicken men, when they be

afflicted, fhould have in themselves some of their fathers naughtinelle; to the end that the The judice fathers may be punithed in them . Beither ought any here to complaine of Goos inflice. of asob mud not be for if God, by his most fincere tuffice . can belireprodued if uer those which do linne, into a reprobate lense, and punish sinnes with sinnes: what let is powied in= there, that he will not (ano that infflie) have the to the chil- corruption of finne, not onelie to beffroie the foule, but that the impuritie thereof both also flowe into the bodie; fo as they, which be begot-Marcura. ten of finners, do brawe fuch a nature from

them, as they find in them. And by this doctrine men be admonished to live purche left they poltheir pio= lute both their minos and their bodies, and by treation be not parta the fame meanes bo also infect their children. here of their 43 If this be betermined, which we have finnes.

faib, some will bemand; What the difference is betweene opicinall finne, and that which is The Diffe= matune from the next parents ? We answer, rence be: tweenergia that the propagation of original finne is conginall finne tinuall, cuen as the holie feriptures ow teach; but the continuation of other finnes is not of pratunc fro necellitie : for Cometimes there is no finne poly thener, pa- red from the next parents into their dilbren; rente. originall finne excepted . For it feemoth that Sometime God hath prefired a meafure, left euill thould as soo fulpen, bound beyond all; and that he both temper powing of this propagation of euill. And this both erperis the nert pa= ence teach : for Ezechias, a most goolfe vrince. rent stinne had king Achaz for his father, a molt wicked into their man : and againe, the same Ezechias begat 2.kin.16.20. Ammon a most wicked chilo, who also begat 2, Kin. 20,27 Manaffes well worfe than himfelfe. Dz elle, if Ibid 21, 18. the beginnings and entrances of finne be point red from the parents into the children; pet God will fometimes minister such grace, fauour,

and ffrength buto them , as they may be as ble to overcome them . But this maje these finnes differ not from oziginall finne: for grace why God of is granted buto the godlie, that they may also haue the bidoxie thereof . Further, when Goo fufferetb both of ill parents give goo children; he thew good chil: eth the power of his goonette, wherewith he re-Dien, and of preffeth the corruption and infection of the parents that it though not palle into the children.

And againe forformuch as he bringeth to paffe that of god parents there be begotten entil chilbeen : be bath record leaft the coolineffe of the children fould be subgento come for the merits of their parents. For they cannot powie state unout grace from them to their dilozen, by the not be both procreation of their bodie, feeing it is a thing red from altogether spirituall; neither hath it anie na the fathur turall entercourse or acquaintance with the children

Witherefore féring honeffie and godfineffe is a meere and pure wift of God; God both berelie God promis promise that he will be beneficiall onto the no so that he ficritie of goblie men, even to a thouland ge would be nerations. But that mult not be understad, as good bind the children though some belerts were ment to be in the of the one anceltoss: for Bod is led to make this promife lit, but rot onelie of his mercie, and not through mans for their pa merits. But that he maie beclare what libertie tents me he him felfe hath , he sometimes suffereth it to rits. hamen other wife; and by that meanes he teatheth that boly parents are not to holy but that they have as pet much naughtinelle and cozruption in them tobich they may perceine to be ingended in their children. Through this me may acknowledge the corruption of our nature. feing it maiteth boon the godlie fort. enen to their grave. Det for the further effabli thing of this opinion, some do alledge out of the Plaime, the praire of the church against the graint to children of the wicker; That they maie be fa- children therlesse; that none maie have compassion of the mitte them; that they may beg their bread . If the this Plalicas. been of the wicked be innocents, this praier is not will; whereby it leemeth necessarilie to be wathered by these words, that they be partakers of their parents wickednelle : but forlomuch as they be infants, this can come to paffe by no other meanes than by propagation . I knowe there be biners, which would have thefe woods of David to be propheties of things to come, therby the holie Chaft oid forethem, that thefe euils thould fall boon them . But let be grant that they be prophettes; pet it cannot be bented but in them is both the forme and inclination on of praier : but it is meet that praier be full, for other wife it were no praier.

44 But thereas they fale, that that is most letter min abluro, which male arise of this vocrine; name are more lie, that the last men also should be more mile milerable rable than all other in fo much as they thould than for beare the finnes, as well of Adam, as of all their mer. forefathers, that is two wates to be answered. Those Forfirst, not all things which feeme absura but things to be, are abluro allo with Bod. Foz let be go which from no further than this berie matter; Chaff thacat abfurd up neth the lewes, that all the blond of the godie, not about enen from Abel, buto Zacharie the forme of mith son. Barachie, thould be laid onto their tharge, And Man 33.15

Originall Sinne.

Part.2.

of Peter Martvr. Cap.I:

Pag.241. moins; Euenas by the disobedience of one, &c.

Looke the like place upon Genefis, 8, verfe, 21, Thefe things I thought good to adde out of the fift to the Romans open thefe words ; Euen as by one man, See.

45 To the end that thefe woods of the apolite may be plainlie underfloo, let us eramine thee things, which are fet fouth by him & first, what the apostle meaneth by sinne; secondie, what that one man is, by whom finne entered into the world ; thirdie, by what meanes finne is fored abroad. As concerning the first the avoille both wow amble this word finne generallic and largelie that plie the he may figuifie all that is against the latue of word sinne God, and against his will. For by this sinne, man departeth from the creation of nature, and from the image therebute he was created : for God fo made him at the beginning, that in him thould thine forth his image; but that hame neth not, when we contend against the lame of Boo . Anothis is the onelie and true caute, who man is not permitted to delight himfelfe with why men euerie kind of pleature ; for if he Moulo bo fo, he are forbio= Chould drawe neere buto the nature of brate manie he bealts, and not buto the fimilitude of God his liabts. creator: and God would have him to be his des putie in this world, and therfore to be most like buto him. Surelie, if finne be bnoerfroo thus at large, it both not comprehend onelie originall finne, that is, our depraced nature, and the cor rupt powers both of our bodie & foule but allo all sonder the those cuils which bo infue boon the fame: name name of

Deither must they be hearkened onto which babble that thefe things be no finnes ; for feeing the holie Bhoff calleth them by this name, I fee no cause the we also ought not so to speake and frand buto his boarine. And mozeouer the Berie etymologie of the word it felfe both thew, that The etymos the first motions of the mind, and corruption of logie of the nature be finnes: for this word aucelia, that word finne. is, Sinne, commeth of this berbe auxeraven, which fignifieth, To erre from the right scope appointed, by what means focuer the fame commeth to palle. And feeing it is the rule of our na The rule of ture, and of all our actions, that we thould be our nature. berie conformable to God in all things : fure lie we being then prone buto those things which be forbioden to by the lawe of God, and even at the first puth are carried streight headlong

lic, the first motions of the mind onto things sime the

forbioden, wicked ocliberations, naughte in aposte

beuours, corrupt cuffoms. Wherefore the apo Deth both

fle, under the name of fin, comprehenorth both the root &

the rot it felfe and also all the fruit of the fame. the fruit,

the feeth not, that the trate of those chilozeri of Ifrael was more miferable, which were led into captinitie, than manie generations of their forefathers, thich had befiled themfelues with the fame finnes : Againe, fue anfwer : Inbed that mould be ablurd , if the forefathers finnes thould continuallie palle from them to their dilbeen . But feing we have beclared that the fame commeth not alivaies to paffe, but that Gods prouidence hath limited and meafured this cuill, and that he hath erveeliclie pronouns ced thereof touching onelie the third and fourth generation: there is nothing which should feeme Bealing the abfurd binto anie man . But the reasons of the reasons of Schoole-men, wherewith they wreftle against the School this propagation, are verie fæble . First, they prefume, that the properties of the mind are not communicated by the parents unto their chilbeen : which erperience teacheth to be falle. # 02 of the mind we offentimes fe, that of teffie og angric per are commu. fons, there be angrie chilozen bozne; and fad of nicated of fullen parents. Petther both this fimilitude the parents ferue them to anie purpole, in that they faic,

to the thil:

that one Brammarian is not borne of another; or one Dufician of another : for thefe be arts, which be atteined by viecents & erercife; and not affections, which be beed in men. And pet formes times we fee by experience, that in what art the father both cheffie ercell, he hath chilozen of apt inclination to the fame : be it huibanorie, be it warfare, or beit liberall fcience. Dozeouer we

theflie intreate in thisplace of those affections,

which be the fprings and beginnings of actions.

in parents both onelie courupt the mind; which

is not true: for as we have taught before, their

bodie is also polluted; fo as it is no maruell if

fathers do communicate fuch bodies buto their

children. As touching this therfore I do willing

lie agree with Augustine , that it is a thing pio

bable sagreeable to the fcriptures. And this doc-

trine is allowed of Martin Bucer, a berie godlie

and no leffe learned man, that private finnes

are derined from the parents buto the children.

But it muff be confidered, that this is contin-

gent, and not of necessitie : for God sometime

fulpendeth the finne of the parents, and for his

godnes fake both not fuffer mans nature to be

biterlie deffroied. But when he will either re-

preffe this derivation of finne, or elfe fuffer it to

take place, behimfelfe onelie knoweth. Dow

beit, buto be it is enough to confider of thefe

two things; first, that sinne is volveed out from

the fathers into the chilozen; feconolie, that the

fame is formetimes prohibited by the benefit of

Cod, which nevertheles cannot anic waies be

fait of originall finne : for we be all borne in

feder therewith. And thus farre out of the epiffle

buto the Romans, the fift chapter, byon thefe

In another argument they fate, that finne

Sinne cot: runteth both the mind and

Martin

bnto them; without all controverlic we mult be

Cc. iii.

Pag.243.

verfe.14.

faio to finne, that is, to erre from the Gove, and from the end awointed buto bs . The like from fication there is of the Webrue mora : for that which is in that tong called Chatag, is derived from the wood Chata, which thou thalt find in the boke of Indges, the 20. chapter bled in the lelfe fame fente therein I beclared the Greeke bood αμαρτάνει to be taken : that is, To mille the marke. For it is there written of the lenen hunozed children of Beniamin, that they were wont to to throme flones out of a fling, as they could bit even a heare and mould not mille one whit. Melides this experience it felfe teacheth, how are your thefe entis are even in ba, which he regenerate: for the be to hindered by them, as the cannot fulfill the late; the which neverthelette Exod.12.17 We are bound to observe in enerie point. THE are also commanded not to inft to the which precept everie one giveth his fecret confent, and is witnes to himfelfe how much be ooth with frand , by reason of our pronelle buto finnes. and first motions buto bices.

But if the Fathers do forme to write some

generated in Chift, they fpake of an obedience

begun, and of fuch a kind of fulfilling, as bath

much imperfection toined therewith. For they

In what for the law time, that the lawe may be fulfilled by men reis fulfillen inmenre= generateb.

They be perfect. ceine their omne im= perfection.

The most

Moam not

to @ue.

pronounce them to be perfect, and to performe the laive of Boo, which can perceive their owne which per= imperfection, that they maie bailie faie with o. thers : Lord forgiue vs our trespasses : and ac knowledge with Paule, that they have a great wate further to go. Also the same fathers bo confeste, that there is found none, no not the holieff, that bath most perfective lonen all here tues. For as lerom faith; De that excelleth other performed in one pertue, both oftentimes faile in and all vertues. ther And he citeth Cicero inho faid, that There cannot calilie be found one, which is most ercellent, either in the knowledge of the laine, or in the art of Rhethozike : but to find one that ercelled in both kinds together, it was never heard of. Wherfore, that the apolite male make famous and renolumed the entire benefit of Coo, through Christ beltotred bpon bs ; he not one toucheth originall firme but also compres bendeth buder one name of finne, all kinds of bices, which ow floine from thence.

By Abam 46 Pow we must lie, by which one man it as by the is that Paule faith, finne ban fuch an entrance common into the world. The fame broombtedie was the roote and first Adam, who was as a certeine common maffe finne lumpe or malle, therein was conteined all entereb. mankind: which lumpe being corrupted, ine cannot be brought fouth into the mould, but cor-The fault is rupted and defiled. And although Eue trans afcribed to grelled before the man, vet is the originall of

finning afcribed buto Adam; because the fuc-

cellion is accompted in men, and not in two

men. Doinheit Ambrofe : In One man finner. floot it to be Eue. But leging that morn One fin that place is the malculine gender, the figuitication therof cannot but harolie, and mith much welling be awlied to the moman. Others do thinke that bider the common name of man both of them, as mell Adam as Euc are honer. ftod : fo that this foech maie not piffer much fro that, which is in the first chapter of the booke of Genelis : Male and female created he them, Genaus Beither do they much regard this adjective. One, because the scriptures testiffe, that Adam Gen. 3,24 and Eue were all one fleth . The first intermes tation is the more fincere and eafle; therefore I willinglie followe the fame. But we muft remember, what Paule matteth buto Timothie, 1.Tima, 11, that although both those two first parents sinned, pet there was not one maner of transares. fion in them both: for he faith that Adam mas Waule lais not deceived. Which is gathered by that, which was not be they andwered God , when he repromed them : crime.

for the woman being after therefore the did it. the accused the servent; The Servent (faith the) Genalt. deceived me. 1But Adam, when he was beman bed the fame outflion, fait not, that he was beceined : but he fait. The woman, whom thou Genglia haft given me, delivered me an aple, and I did care. Thefe things must not fo be binberstood. as though the affirmed, that no erroz bid hamen buto man, when he transcretted: for an it in Anemo plainelie taught in the Cthiks : In enerie kind was in & of finne there alwaies haweneth force erroz. This onlie we be taught, that man was not fee. feduced by to arole namile as the woman mas.

And this on berie much further Paules reason: for in the same place, he willed the woman to keepe filence in the church , bicause the inner an infirmment fit to deceine. And this he confirmed by the example of the first parents; for the that persuaded man to sime, it is not likelie that the can rightlie intruction: and the that could be feduced by the bittell, and peceited by the fervent it is not meete for her to beare office in the church. Det the boke of Ecclesiafticus Ecclesia faith that finne had his first beginning from the finne began woman; which is not to be benied, if we confider at the we the historie of the boke of Benefis. But Paule, man. (as the hane alreadie faid) both keepe the bluall maner of the fcriptures, which afcribeth inccellion and procreation buto men, and not buto women. For his purpole was, not to teach at that time, whether of them on first finne, Adam or Eue: but his meaning was to their the rot, a place in out of which finne was fored in the world. And the booted to is that likewife antiwered, third, might be ob. wife. 1,14 tetted out of the booke of wifeome; that Through is bilinated the enuie of the divell, finne came into the finne came world. Offe John mytesty, that The divelled innecessity world . Alfo Iohn witteth , that The divell did first by the finne from the beginning . For here is not viuell.

Originall sinne. treated of the imitation of the fin of another. 02 of the perfuation to finning ; otherwise it is true, that the first example of fincame from the nineil, and he was the verie perfuader author of transactions. But this is now the scope of the apolite, to teach out of what thing, as from the begining . In was conneied by propagation tomanking. And that this is the meaning of the apostle, it may be promed by that Antithes fig [ozcontrarie comparison] which he maketh betimene Chiff the firft Adam. Forthe Lord bin not reffore bs, or make bs tuft, onelie by lav eng an erample before be of following him. 02 by thewing himselfe to be a most faithfull abmonither; but by altogither changing bs, 4 mas king be new by the fpirit and grace. Whereby on Augustine both feeme to have rightlie eruzel fen the discommoditie brought by Adam, when be faith, that We brought manking into a con-Abam by a fumption; by which word he fignificth, that he

47 But againfthis bodrine the Pelagians

by a certeine contagion infected bs all. certeine contagion infected us are wont to ble this argument ; That which ail. bath no being cannot hurt: But oxiginall anne An arous mont of the (if anie be) is alreadie wiped awaie by faith in

Tho

petagians. Cheff and by bantilme and both not remaine; Therefore it cannot hurt the children which are baptifed. But that which thefe mentake, as granted : namelie, that original finne is abou lithed in the belieners, and in them which be baptifen, that is not perfectlie true . For in everie fin time things mult be inciched: the action, c2 things to leind affection, thich is as it were the matter & be confide= offense or bond buto punishment, which they ren of in call guiltineffe. But oziginall finne berein Dif cuerie fin. wherein os fereth from those sinnes, which they call actuall; riginall fin bicause in them, the matter continueth not Itill: from actual for folione as one bath committed either abulteric, 02 hath fpoken blafthenne, the thing being finnes. bone, those actions bo forthwith cease, and are no more ertant : onelie the offente against Bob. and the quiltinelle remaineth. Wherefore Leeing by faith and repentance the bond buto punith ment, or the offenfe against Bod is remitted; we man ealilie grant, that the whole finne is a The matter bolifbed. But in originall finne, the confideration is otherwise; bicause the matter thereof not awair, patteth not awaie : for cuerie one of be hath er perience in himfelfe, that the corruption of nature remaineth: læing as vetallo we run headlong continuallie into finne: but onto biuine things, we be brant both in bodie and in mind, which tinnes not with tranding are not imputed buto the faithfull. For the quiltines and offente nefterforts against God is forgiven in baptilme, through small finne faith in Chaiff, although the matter of finne be is forgiven ftill remaining; which matter, though it be broin baptione ken, and made of flender force in the godlie; pet

we thall not atteine to the perfect abolithing of

the fame, untill fuchtime as we bie.

And feing men which be regenerate, bo procreate dillozen; not in refued that they be reacnerate, but by nature and fleth; therof it coms who the to passe, that the children also of believers are the reacusborne fubiect onto originall finne. For into rate are them is noticed the fame befiled and corrupt nay borne with ture that is in the parents; when as pet on the originall other five, forgivenes or imputation, which are finne. awiebended by faith, cannot be polized into them. For the explicating of this matter, Au- gring first gultine pfeth tipo fimilitudes. Dne is of the itudes. graines of come, which although they be fowne into the ground, being purged of their small leanes, chaffe, firame, seares; pet they growe up againe with all those things : which hereof commeth to passe, bicaule that clenting commeth not buto those graines by nature, but by the art and industrie of men : and forfortuch as the come furingeth not of thefe principles of art and industrie, but of nature : it must needs bethat then they are foroma by they follow the ox per of their owne nature, and not of humane induffrie. The other fimilitude is. of a man circumcifed, who neverthelelle begetteth a child mith his forefkinne : which commeth to palle, bicause circumcition was not in the father by nature, but by biolence bled outwarblie : and feing that dillozen are not begotten by that outward volver, but by the inward strength of nature : it is of necessitie, that when they are bee gotten, they do followe the order of nature: and therefore we bring forth no other chilozen, but fuch as the our felucs are. Seing then we have in be the infection of opicinall finne. they cannot be without the fame : but we cannot inmart buto our dilbren, the remission and for

The verte lame thing we lee happeneth in lei the ences and vertues, which although they be in the tes which parents; pet they are not derived buto their if be in pafue ; thereby it appereth lufficientlie, therein rents are the Pelagians were beceiveb. Reither can ante not vertueb man infilie accule vs for thele things, as though children. me plucke aniething awaie, either from faith, or baptisme. For buto baptisme we grant plen , what is to tifullie, that it fealeth buto be the remillion of be attributhe quiltines, and of the offente; and also grace, ted unto and the holie Bhoff, and ingraffing into Chriff, baptime. and that it fealeth buto be the right to eternal life. Pet it followeth not thereof, that by it is abolithed the corruption of nature, or the conv tinuall nourithment of finne. Wherefore Paule richtlie faith, that By hope we are faued. But Roms, 14 it is a great maruell, how the Pelagians can be nie, that there is oxiginall finne in infants; leeing they perceive them to die everte date. For

givenes of that finne ; for that must be hoved for

at the band of Bod onelie.

the scripture manifestille teacheth, that The re-

unto Melchifedech : for he was in the loines of

Pag.244.

ward of finne is death, and the sting of death is Sinne and finne . Therefore, whom to ever thou halt les beath are clube from finne . him also thou must of neces linked one fitic feclude from beath : for by the tellimonic of mith ano= the scripture, these are compared together, as ther. the cause and the effect. What here me must er-In Chill mag onelle cept Chailt onelie, who notwithstanding he

owne accord fuffered it for our faluation. But to affirme . that there be fome without finne. although all men do die, is euen to ioine together things which be repugnant and contrarie 150 teating one with another. But belides this place, there nies it is be a great manie of others also, which mate proouch vioue . that infants be not mithout finne: for that ins Dauid faith: Behold I am conceived in iniquifants are not without tie, and in finne hath my mother conceived me. finne. And Paule to the Cohefians calleth bs The chil-Pial.51.7. dren of wrath by nature. And in Genelis it is Ephe.3,3. witten; The hart of man is prone to cuill cuen Gen.8.21. from his infancie. Also there be manie other pla ces, which ferme for this purpole, befices thefe

which are brought forth by bs.

48 Coin feeing it bath bin beclared of me.

beath with knew not finne, pet for our fakes he died : but

death had no dominion ouer him : for he of his

what the apostle meaneth by Sinne; and by what One man the fame is entred into the world: there remaineth to confider, by what meanes the fame bath bin force abroad. The matter inbed is obscure and berie hard and therefore \$ purpole the leffe to frano boon it. For fæing the twozd of God both plaintic teach be. that there is oziginall finne, and that it is conucihed over The mauer butto the pofferitie; although ine buberfant of propagas not the maner and wate how it is policed into tion of one them, | yet we must pelo unto truth, and not to ginal finne be to carefull, or to trouble our felues in reafor ning more than is necessarie, as touching the wate and maner, which is hard to be knowne. and maie without bamage be left bolknowne. Howbeit, I will not thinke much to rehearle those meanes, which I have observed among & the Cccleffafficall writers ; whole opinions, touching this matter are foure in number. The first is of them, which supposed that we receive of the parents the foule, together with the bodie; that even as ODD, by humane feed, both frame the bodie; to of the fame, he createth the foule. This opinion Augustine mentioneth, in his tenth bothe boon Genelis ad literam, and in manie other places; and oid neuer (lo farre as 3 can remember) of fallow the fame: year ather he faith, that by this botteine maie be biffolued this knot of oxidinall finne. Tertullian, and may nie of the ancient maters, favoured this oni-

gentlie, I inoge them probable, but pet not nes

cellarie: for that which they alledge out of the

46. chapter of the boke of Genelis touching the

66. Soules inhich came fouth of Jacobs thinh: if what feet map be expounded not bufitlie by the figure Sy- ledged for may be expounded not british by the indicate of the fant needoche : to that by the foule, which is the cheefe out of the part of man. is bover frod the bodie, which with fripture out controuerlie is begotten of the leed of par verleis rents. Also by the soule ine may understand the aroler parts of the loule; fuch be the beactative part. the fentitive part, which boubtles are mocreated of the feed And that the holie fcriptures formetime tile this more Soule in that lenfe. Christ tellifieth in the Golbell there he faith: He Mat. 1616 that loofeth his foule for my fake, shall find it.

Another of their realons (as Augustine

writeth in his tenth boke opon Genelis) is Genan. this: In the creation of the moman, it is not whether written that God breathed into hir a living sobbiatorie icherevpon they gather, that the had not into Ent. onlie ber bodie from Adam , but bir foule alfo. But this reason Augustine subgeth weake: for it might be replied boon that it had bin once alreadie faid, that God breathed a foule into Adam, and that therefore there needed no repetition therof. For if there had bin a new mas ner of procreation of foules brought in , the feripture would not have palled it over with filence : but feeing the fcripture maketh no mention atall of a new maner, we ought to ble that which it has before expressed; especiallie, feing we fe that Adam fait of his wife; This is Genau. now bone of my bones, and flesh of my flesh: but nio not above, And foule of my foule ; the thich had bin more freeter, and had rather ferued to expresse the knitting of matrimonie, But Augustine confesseth, that the boubt is not therefore distoluted: for if we afterme that there be foules created cuerie date, and fo created, as in the bodies of them there goeth before no meanes of feed, which he calleth R atio feminalis, then Boo thall not feeme to have perfectlie whether ceased from all his workes the fruenth date; the frumh feeing he Mill enerie date createth foules of nate from nothing . But onto this argument it maie per all bis aduenture be answered; that in the bodie beri: works ued from parents, it is sufficient if there be found qualities and conditions, whereby it is able to receive a reasonable soulc, and this is that Seminalis ratio here (poken of. 49 But whatfoeuer is to be faid as tow

thing thele arguments and antwers, to it is, that Augustine altogether inclineth this wate, Bugustiss that at the left wife be thinketh, that the foule of that the Chail proceeded not from the bleffed pirgine by foule of propagation. Which he faith that others also bid chiape inoge belides himfelfe, and that they did affirme ceeded not that the fame might be proused by the epiffle to from the the Debrues : for there it is thus faid, that The propagate priefthood of Christ did excell the priefthood of on. Aaron, because Christ is a priest according to Heb. 1,1. the order of Melchisedech. And the priesthou

Originall Sinne. otherwife of Bbia=

of Peter Martyr. Part.2. of Melchifedech was more ercellent than the profithod of Aaron, bicaufe Leuie gauctenths

in the loins

Wifd.8,19.

#bat ma=

ner of lot

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Chift.

Abraham, tho paid tithes onto Meldifedech. But Chaff also foould have beene no leffe in the loines of Abraham, than was Leuie, if he han received both his foule and his bodie from him . And fo in this respect the bignitie of each pas tenic. preeffhood had beene althe, feeing either of them in Abraham paid tithes to Melchifedech . But here they, which favour that opinion, mught an: fiver ; that there was before . fome other maner of pifference betweene Chaft and Leuie: hicaufe, aibcit both of them were in the loines of Abraham, as well concerning the boote as touching the foule; pet bid not both of them after one maner beriue their nature from him. For Chiff was borne of the birgine, by the meanes of the holie Choft; but Leuic was benotten and borne, after the ordinarie maner that other men be procreated. Wherefore Aupuffine paffeth ouer this reason, and bringeth another out of the boke of Wilcoome, wherein is written, as he thinketh, bnoer the person of Chrift: I have by lot obteined a good foule. For he thinketh, that this phase of speech can have no place, if the foule of Chailt had beene bertued by maic of propagation, through the late of nature from his forefathers; unleffe we thall affirme, that nature both worke by chance. And he thinketh, that this word [Lot] bid therefore take place in the foule of Chaiff, to the intent ine thould benter frame, that those ornaments, which we know e were most abundant and plentifull in it were not bestowed therbyon for anie merits going before, but thorough the mere mercie of God: and that this was a verie great emament of the foule of Chail, to be toined to one and the felfe-fame fubstance, and person with the word of God. But this tellimonie, for of wilhome formuch as it is not had out of the holie Ceraptures, which are reckoned canonicall, it hath no great force.

Last of all, he leaneth indifferent the que-

out of the maters . And energe one of be is laid

to be diffolined into the carth, from whence we

were taken; when as nevertheles we baue not

konen ca: nonicall. Anguffine leaueth in: Ition as touching the decination of foules from

differentible parents as a thing each wate probable. And queftion of bicause they, which are against it, are wont to berination cite this place out of the 3 2. plalme ; Which far of foules from pa. cioned the harts of them feuerallie: this (faith be) rents. is also weake, bicause even they which befend Plal.33, 15. the Derination of the foule [from parents | Denie @uen thofr not, but that the foules be created by God, ale things are faib to bee though they affirme that the fame is bone by a createb. meane. For fo we read in the boke of Benefis, which are that the burds were not created of nothing, but boone by at the commandement of God they iffued feith meanes.

Gen.1,10

bonies immediatelie out of the earth, but of the bodies of our parents. Thus this ovinion can the receis not be confired, and otiertholune by the ferip, ned opini. tures. Although I knowe, this is the opinion the fouler received in the church, that the foules are in cres in creating ating.infuled.and in infuling are created. Act are infuled. ther have Trecited thefe things, to the intent that I would have anie alteration concerning this poorine : but that it may onelie be bunet? frod . what maner of propagation of originall finne fermed most eatie buto some of the cocleliafficall writers. And furelie the Schoole-men, The onint. when they refuse this poarine, they onelie ble on of perinaturall reasons; to wit, that for formuch as the ming foules realonable foule in nature is altogither fpiritu fro parents all and indivilible, it cannot be aindered : which is oppugthing is required in derination of the foules naturall from parents. And for that they hold it to be reasons. the understanding part, and a thing of moze immethines than that it can be beatone out of the matter or fubstance it felfe i they earnestlic at firme, that it must not baue his being by acnes

ration, but by creation.

so Augustine alligneth another wate in his boke De nuptus & concupifcentia, and in manie other places, where he offputeth against the Pelagians touching this kind of fin: a this he faith: that This bice is suppled to palle into the chilbeen through the plefure, which the parents take in the fellowibing nature. But this reason of propagation leaneth to a fulpeded ground, s in my incoment an ontrue; for that plefure which is taken of procreation, is not cuill in his ofone nature, buleffe a naughtie befire come buto it. For if that action thould of necessitic have finne toined thereforth, the holie Bhoff inpula not ere host anie man therebuto ; with pet he both. when he perfuadeth be buto matrimonie: and then as by Paule he aomonitheth them , thich 1. Cor. 7, 1, be coupled in wedlocke, to veil mutuall bene, and 3. nolence one towards another. Howbeit admit it were to : grant we that through mans infirmitte there be some fault therein : it would followe thereof, that onelie this kind of luft is des The infecrinco buto the children. But the infection of oxis tion of case ainall finne confifreth not onlie in those thing & which americine boto carnall belires; but alfo not onelie in other luftings, after riches, honors, tenenges in carnall ments, and finallie in the whole corruption of Delices, but

our nature. The third waters, that Gob both therefore create the foule, with fuch an imperfection of befea : bicaufe it must become the foule of man now paramed, and appointed to be under the curle. Such a foule (fate thep) God createth, as onto fudra man is required : even as me fee. tento the bodie of a dog is given fuch a life, as is met for a bog : and buto the bodie of an alle. futh a life as is requilite for an affe. But this lee

in other lus

thought that men re. nion : Wole arguments when I eramine bili ceine their foule from parents.

which as pet amerteined not to Adam; especial

That the with finne but is fain sidera ot finne pato it fo foone as it is ioi-

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lie, feing they cannot faie, that this kind of finne is the punishment of another sinne, which went befoze. Wherefore, this beuile is relected among all men, leaft me make God to be abfolutelie the author of finne. The fourth maner is imbraced by the confent of a great manie. and it femeth berie like to be true : namelie. foule is not that the foule is not created finfull, but frait waie braweth finne buto it fo fone as cuer it is foined to the bodie berined from Adam. Hoz fixing it wanteth those graces and bertues. thereinith the foule of the first man mas inoued, and also hath obteined a bodie subject buto the curfe, and hath inffruments bnapt and lit tle meet to writuall works : therefore, when it thould rule the bodie, it is areuco, and owiel fco by the fame, and is dratune buto fuch lufts as are agreable to the booie. For it is weake: ned on each fine, both with the bnourenes of the bodie, and the imbecillitie of it felfe: bicaule it two maner is ocstitute of that power, where with it should vanquish nature. Thon which two principall points, the corruption and naughtinelle of the whole nature doth Devend. I have now fooken fo much as I thought thould be meet for this pres fent purpole, what the apostle preameth by this word Sinne; by thom he faith it is fpread a began over manking; and that the eccletially call writers have taught, concerning the mar ner how it hath beene conveiled from one to

another. That sinne is the cause of death.

Augustine. die was not of nes

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51 But againft the Pelagian errozs, Augu-15,000le,2. fine Difputeth carnefflie in his boke De peccas torum meritis er remissione, where he beclareth. that The bodie of the first man was not of neces mortalibut fitie fubied bnto death; pet was he mortali, bis caufe, if he did finne, he was to die. But he ivenly not that it thould be lawfullie fare : This B mortall. Aperefore it thall otterlie die. Guen as we grant, that our fleth is in fuch cale, as it may be wounded; and pet it may come to palle that it thall not be wounded. The bodie also of man (as T may faie) is in cafe to be fiche, where as nevertigleffe it chanceth manie times, that forme bo die before they be ficke. Therefore he faith, that the frate of Adams boote inas fuch, as although he might die; pet unleffe fune die happen, he thould be preferued from beath by God: ments and cuen as the garments and thos of the Debrues by the power of God were not confumed oz worne by the frace of fortie pers in the wilder. Deut.29, 5. Helle, as ive read in the 19. chapter of Deutere

nome. And he thinketh, that as concerning Charles this condition, Enoch and Elias have now the Gliss State of Adams bodie : bicause they be preferred from acatherea, whether they be fuffeined in the out meate, or else do ble such sustenance as God prepareth for them. For the first man had meates, where with he might be nourithed : and he did cate other fruits to withstand the defeats of nature. But the tree of life I was against old The treet of nature. But the træothe was againe no age 3 for by the fame træ it came to palle, that the decaid matter, which was amended, thould again the be of no leffe goones and perfection, than that neft. which was loft. But feeing the same commeth not to valle in he. ine both are troubled with old age, and at last beath catcheth hold of bs. In Adam therfore there mas a frate of mortalitie. but pet fuch, as was to be fivalowed by by the benefit of God, when he thould at his one time be translated buto the cheefe felicitie.

. Withereby Augustine sugged, that we may verceive the areatnes of the benefit of Chitt. less ing he hath reffored be buto more than Adam Annulis toke from by: bicaufe that through Chrift, not indentite pnelle life is refrozed tento be, and beath chafed Chilling awaie; but mortalitie also at the resurrection roman unto by that he taken awaie. For the shall not be able than Aban to die - which thing Paule teacheth when he wat toote and teth that This mortall shall put on immortalicic. And [that faieng] unto the Romans lee meth to make with this boatrine, when he faith: But if Christ dood well in vs, verelie the bodie Roms 10. is dead by reason of songe In which place he faith not that our bodie is mortall through fine but is bead, that is to fale, fublect buto beath. Afterinary he appeth: His Spirit which hath rai- verfit. fed Christ from the dead, shall quicken your mortall bodies. This he frake of the refurrent on, wherin our bodies mult be quickened, which he called mortall but not bead; that thou maiest bnoerstand that not onelic beath shall be taken from them, but alforthat they fhall be mortall no moze. And thereas the Pelagians thinke, that broth beath is allegoricallie to be taken for the fall of broughtin foules rit can in no wife be allowed, feeing it is by finn funities in the fift to the Romans; By one man tunder but content on the fift to the Romans; By one man tunded but content on the fifth to the Romans; By one man tunded but the fifth to the Romans; By one man tund But if that oneliethe beath of foules be brought in. hy Adam, thy bid Paule ervelle tivaine : tubo Rom, 15. not onelie fato. Sinne, but he also abbeb Death? Moreover, the testimonie of the boke of Gene fis both most plainelis convince them, wherew mans punifyment is thus recited; Earth thou Gena, 19. art, and into earth thou shalt returne. Withit fateng thefe men ace confirmined, whether they will or no, to afcribe onto the beath of the bodie; fonlette they dare affirme, that our foules be far Chiomedofearth, and into earth thall be biffol weber And thereas they objected, that we have whenever Abodie by nature compact of contraries ; it for printed

Originall Sinne. nufernatie ecth not much, bicause the same preservation noth not depend of nature, but of God : as the feriptures beclare to be done, as touching the fict mans garments and thoes of the Debrues. honic.

Deut.19.5

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there is a

man.

But of what thing he meaneth death, it can not better be verceined, than by an Antithelis, or comparing of it with the contrarie, which is with life. But life is of two forts: the one wherewith we be moued to fpirituall, to binine, and to bequentic god things ; and the fame commeth to palle, fo long as we be toined togither with God : for buleffe we be fet on by the fpirit of God, we cannot proceed buto those things, which do furvalle our owne nature. Another life is, therewith we be moued to purfue those and things, which make to the preservation of nature, & maintenance of our booilie fate. 1Both of thefe lives, bid beath, which was laid boon bs for finne, take awaie. For beath is nothing elfe but a ocuzining of life: for fo fone as euer man Drath take finned he was turned awaie from God and fo was forfaken of his grace, and beffitute of his favour; fo that he was not able to afpire againe bnto eternall felicitie. This booilie life also mav be fain to be taken awaie through finne : for im-=mi ataat mediatelie mediatelie after finne, the beginnings and miniffers of beath inuaded man : fuch be hunger. after finne thirft, ficknes, confumption of moifture and came beth. heate, and the bailte quenching of life: for all thefe things bolead a man awaie to beath. And Chryfoftome buon Benefis, treating at large Chryfost. of this matter, faith ; that The first parents, fo fone as they had linned, were dead forthwith: for the Lord forthwith pronounced the fentence of death against them. And even as they which A fimili: be condemned to die, although they be reteined fomewhile aline in prison; pet are reputed for bead : even fo the first parents , albeit through the benignitie of God they lived longer, pet in berie truth, they were bead by and by after that God benounced fentence against them. Ambrofe faith, that they were fundentic opperfed Ambrofe. with death; bicaufe afterward they had no daie, There is nor hours, nor moment, wherein they were not no boure fubica bnto death. Deither is there anie moz tall man, that can affure himfelfe to live the we are not wace of one houre. Whereby it awereth, that fubitet bn-

So then inc must beware, that we confent not buto them, which are wont to faie, that death is naturall buto man; and as it were a certeine reff, whereby the motion of life is interrupted. These fort of opinions mult be left buto the Ethniks; for all the godie do affirme, that in beath there is a feele of Gods wath. Therfore by nature it felfe it bringeth in greefe, and quaking feare; which thing both Chaift Matt 17,35 and quaring feare; which thing both Chair long 1,18 bimfelfe, when he peaced in the garden, and also Efaic. 38, 2, Imanie other holie men haue declared. Butif

both forts of beath was brought in by finne.

there be anic, buto whom it is pleafant and belectable to die, and to be lofed from life; this have they by fome other meanes, and not tho, rough the nature of death. And Paule unto the Cozinthians faith, that Death is the fling of fin: 1, Co.15,56 for beath should not be able otherwise to do anic thing in be, buleffe it did confume be by finne. Wherefore they thich barnt, that origi Al finnes in nall finne is onelie a certeine feblenes, which their owne cannot condemne a man; those do neither bn nature are to be called perstand the nature of sinne, not pet this sent mortall tence of the apostle. Befroes this, if that beath Sinnes are floine out of finne, all finnes in their ownens not all of ture muff be called mostall : for in that OD D equali De= imputeth not some sinnes buto bs, that coms ofbarrens not to passe through a lightnes of sinnes, but nes, hunthrough his mercie; for there cannot be to light ger, of the a finne, which bringeth not be fruction, boiles the inundati mercic of God put it felfe among. Howbeit, we ons, plague, bm not therefore fair with the Stoikes, that all causes of finnes are alike: for we knowe that Paule De calamities. fcribeth certeine finnes buto bs, which be fo Looke 1. græuous, that they exclude men out of the king king. 8,17. pome of beauen.

How by Sinne all things are sub-iest vnto vanitie.

12 But the revelation of be is walted for In Mom. 8. of all creaturs; bicaufe in the meane time, while @uerie cre. the fame is beferred, enerie creature is fubiect ature erpe= buto banitie. Indeed this place of Paule is fom eteth there. uhat hard, howbeit, I thinke this fente to be uclation of plaine enough; that generallie everie creature is in a greuous fate, and bnto the time of our The creafull redemption is toiled with troublesome las tares boo bours. For the earth is for our lake subiened our cause buto the curffe, and bringeth fouth thomes and till our rebaiers; and to nouriff be repaireth fruits which demption, cuer among are falling to becale, and is compelled for our finnes to fuffer ruines and deffru ctions. The aire is become buttholefome, some timesit is frofen with colos, fometimes inflamed with heats, fometimes it is covered over with clouds, sometime with raine. Lining creatures of all forts are brought forth, and bie for our relete. The celettiall theres are continu allie moucd, they go downe, they rife, they fuffer ecliples ; the mone waneth, and increaleth. At the death of Chaiff, the light of the funne was barkened; and when Chuft thall come to inoge (as the cuangeliffs occlare) the powers of heauen fhall trauell. Further, euerie creature is confreined to ferue the wicked and to become fubied to their abufes : which the prothet Ofe in Ofe.1, 8. his fecond chapter declareth. The Traelites af cribed the good things of this world, which they abufed, not buto the true God, as they thould have bone, but buto Baal ; to him they gave

Originall Sime

bell to be

alloweb.

thanks, and him onlie they called byon. Where: fore Bob being angrie, fait : I will take awaie my wine, and mine oile, and I will fet at libertie my wooll & my flax, that they should not couer thy frame. How thich inowes the prophet their eth that when creatures are taken awaie from the bigodlie, they are let at libertie, that they Chould not be compelled to ferue the wicked anic moze.

Augustine in his 82, boke of questions and

67. question, doth otherwise interpret this

place: for by Euerie creature . he properfrandeth men, even as it is also taken in the Gospell; Mar. 16,15. for for Chriff faith: Preach ve the Gospell vnto cuerie creature. And this therefore is conuent ent buto man bicaule in him, as in a certeine litle morlo, are commehended all kinds of Inman are things. Although the fame Augustine Denieth comprehen not but that thefe words male be otherwife al lo erpounded . But this he warneth bs to beware, that we do not folishlie thinke, that the funne, mone, and farres, and the angels as boue ow figh and grone: which some have not bin afhamed to imagine . Tale must confesse (faith he) that the holie angels do feruice onto bs at the commandement of God: but fæing they be now in bleffed fate, and do behold the face of the father: boubtleffe mourning and fortowing for our lakes, is not convenient for them, left peraouenture thep might feine to be in twoife flate than Lazarus in the bolome of Abraham. Derebnto ande that Paule faith, Eucric creature is subject vnto vanitie, and doth not onelie figh and grone, but also shalbe deliuered from the bondage of corruption : all thich things cannot fall byon the nature of angels.

15ut faith Augustine, Tale must not rashlie pro-

which have fallelie and traduifedlie bttered

manie things touching the groning and mour-

ning of creatures : in which words 4 thinke that the Manicheis among others are noted. 52 But to focake formerhat touching the a pinion of Augustine, whereby he thought, that fable manie by Euerie creature, are to be bnoerftoo. Men: 4 things of confider that all mankind is to be bluided inthe groning to two parts; fo that of men, some be goolie, and some procedie. Then it must be sought. ithether of these do with so great a desire wait for the reuelation of the fonnes of Bob. I thinke it will not be fair, that the borcoolie do wait for it; for they be nothing carefull for that which thall happen in the world to come. Therefore there remaineth onlie the goolie: who fixing they be fuch, out of boubt they muft lie are not be called the formes of God . And fo it will folcarefull of low that those onlie be the sommes of God thich the glosie

do mait for the revelation of the formes of

Sod: and so they shalbe all one, which both de:
fire, and be also desired. But it seemeth that the interpretation of solve Augustine was not herofignozant; for he faith, fire the The fons of Boo, feeing they be now oppressed glose to inith funtric cares and troubles, on court par tone nefflie for a better fate, which they hope thalbe one date reuealed. The which happeneth often times, that they which be in heavinelle, and hard fate, do earnefflie defire, that aquieter fate maje once be granted buto them . But if we confider those things, which Paule a little Roman after anneth: And not onelie it, but we also which have the first fruits of the spirit.&c: ine thall perceive that godie men, and fuch as are indued with the fririt of God are diffinguifhed from the multitude of other creatures; for fo meaneth this narticle Not onclie.

Although I know there be some that by those which are faid to have the first fruits of the fair rit. bo not buderstand all christians in gene rail, but onelie those which at that time bid a bound in great plentie of fpirit; fuch as were the apolities, and Paule himfelfe, and a few cer. teine others, which were indued with the apofolicall foirit. As if it had bin faid ; The reucla Romt. tion of the glosic of the children of God is waited for not onelie of all the godlie but of us likewife, which are indued most plentifullie with the spirit of Chailt: so that the argument is Antipe taken from the judgement of most ercellent mentain from the and wife men; which is of great force either to indement confirme or amplifie. But the avoille feemeth of mount not in this place to ble that diffination : for be cellman. fore he pronounced butterfallie, that the which be of Chiff , have his fririt direlling in bs. Deither both he (in that he maketh mention of the first fruits of the (virit) meane to put a difference betweene the common fort of christians, and the avoilles: but he called the first fruits of the spirit, that spirit, which we now have; bi The first cause we that reape in an other life, the full truited fruits and plentifull commodition thereof and the full. Ambrofe, when he interpreteth that place; Not onlie it but we our felues also, which haue the first fruits of the spirit abouth strattwaie : When he had now spoken of the butuerfall creature, then he weaketh of men themselucs.

The arguments also, where with Augustine mas led to flie the common interpretation of other men, be not to weightie and firme, as there (bould be much attributed onto them. For in that Paule maketh intentible things to befire our faluation, and for the cause thereof to grone and be in trauell, he bled the figure Profopopoeia, of Anthropopathia. They which are of this opinion, are not farre off from the fondneffe of heretiks to belieue things abfurd concerning the funne, the mone, and the flarres. Were we are in a doubt betweene tipo figures;

Originall sinne. for Augustine followeth this flaure, in that he thinketh euerie creature both liamifie a man: ine rather thinke it to be the figure Profopopaia. The cotrouerlic is here, whether of these two figures is rather to be bleb. That muft be allowed (as 4 thinke) which best agreeth with the words of the what kind offigureis quotile, a which maketh his argument of moze meight and force. And fæing the fenfe, that we take it in, may bring both to patte ; I have thought that the fame is rather to be abmitteb. Firt indeo the apostle added, as we bib note. that for onelic it, but also we which have the first fruits of the fpirit.sc. Which words bo futficientlie beclare, that he before intreated not of men but of other creatures. Further, this reas fon is of great force to abunnce our rebemption, which we wait for, if we knowe the fame to be expected of all forts of creatures.

54 Louching the angels onclic, this erpofition femeth not fo plaine : for they might forme to be miferable, if they thould for our fahes either grone or trauell, inhom pet ive The bleffen mult beleene to be in bleffen fate. But their fe angels hall licitie both not vioue, that they should be bitters motheribof lieribof all kinds of affections. Peter in his first epistle, and first chapter faith, that They deof affecti: fire to looke vpon the promifes of the prophets, which apperteine vnto the Gospell. To: that verfe. 13. place is not to to beread, as our interpretor hath turned it, to wit; In quem desiderant angeli proficere, that is V pon whom the angels defire to looke; but Inque, a, that is, Vpon which the angels defire to looke : therfore they be holden with a defire to lee thole promiles fulfilled. In Zachart, ra, Zacharie we read, that they, among the mirtle tres, like a trope of hosfemen , praied with great affection for the holie citic that it might be builded againe. A paffe over that which ive read Luke.15,10. in the golvell, that they be in great ioic, when they perceive finners to be converted to repentance: wherefore it followeth by an argument of the contrarie, that of neceditie they be gree. ued at the Aubbornes and obstinacie of the wic ked. Concerning the foules of godlie men des parted, no man boubteth, but that they be inow Apoce, 10, ed with fingular felicitie: and yet we read in The fooles the Apocalypic, that they crie and place buto ruen of the Bon, that he inill revenue the bloud which hath bleffed be beene thed and labour with great affection, that are manie the clothing of the bobie now corrupted map things. one baie be refforch.

So as both onto angels and bleffed foules, Such a felicitie is to be ascribed, as excludeth not thele kind of affections, which the feripture doth thew to be convenient for them. Which ought formuch the leffe to be maruelled at, freing we read in the feriptures, that God, the perie four taine and head of all felicitic is touched with repentance, changeth bis mind, and luffereth ma-

nie other things thich ferme not to be acreable buto his bigine nature. But how those things are to be processed, neither intend we now to Declare neither both this place require the fame of bs. But it thall be fufficient to fate, in a word, that fuch an affection may fall even into the angels, as Paule both make mention of in this place. And although we cannot as vet buders frant, how the fame fould be no let buto their hamines: vet there is no cause whie we thould benie, that the fame can be fo ; but at the laft, when we thall be come to that felicitie, then it thall be manifest buto bs. In the meane time let be believe the holie ferintures, which beare witnes that the holic angels have fuch affections in them.

55 But how thall we brocertand, that they wot angels be lubied bnto vanitie ? Callie mough; indeed mar be bn. not according to the fubifiance (as they terme it) Derilood to of their owne nature, but as touching those be subject works, which God hath appointed to be done by ite. them. They be fet ouer cities kingbomes and prouinces, as Daniel plainelie writeth: pea av Danio. 14. fo, they are prefent with euerie private man, for Thrift faith: Their angels shall alwaies behold Mart 18.10. the face of my heavenlie father. And the bilci Ads.13, 15. ples in the acts of the apoliles an livered concerning Peter, when he knocked at the doze; It is his angel. Hombett there be fome, which inde nour to erpound the fame to be Peters mellen ger. And in the 48. chapter of Beneus; His Gen. 48, 16. angel hath deliuered me from all euill. Thele things move, that angels, by the commander ment of Bob do leruice euen to private men. But if we thall inquire, buto what end angels wuro what Dogouerne kingbomes, prouinces, and cities, end feructh and also cuerie particular man; and what their the gouers. meaning is by logreat a care and biligence; angels. me thall find, that their diligence is to no other end, but to bring all men to obeie their God and Iking a to acknowledge, to worthip, and to reuerence him as their God. Wilhich when it both not take place, and that manie leaving the true fernice of Bod. do give themselves buto superfition and ivolatrie, and bilhoneft themfelues with fundice crimes; the labour of the anged is disappointed of that end | wherebuto it was a meane and fo thep after a fort are fubied bnto Che trauell banitie ; thich thall ceafe notwithstanding, of angels 02 then they thall be bilcharged of thele their go beffitute of uernments. But now we muft fee, bow the and the fecond ords at that time thall be belivered from the end. bondage of comuption. Albeit their nature, 03 wow angels (as the Schole-men faie) their fubliance be bn be Definered corrupt and immortall; pet are their affaires from the continuallie amongst matters transitorie and bondage of mortall; those things they do continuallie by corruption. holo and fulfaine, or elfe endenour that by the

me must not thinke that the moone,fun no proper. The angela nounce anie thing : it fufficeth, if we beware of arenot lub: the ablurd and the fond opinions of heretiks, to vanitie or corrup=

Ded all

kinds of

The Mani. cheis Did of crea= tures. kind there be two forts,the The ungod:

commandement of Goo they may be taken a

D D.f.

Paule declareth onto the Expelians and Coloffe ans. In the first chapter to the Chesians he verfe. 10.

faith; According to the good pleasure, which he had purposed in himselfe, even vnto the dispen-

maje, and destroied. Further, that the benefit

of Thill awerteineth also buto the angels.

fation of the fulnesse of times, to make all things anew through Christ both which are in heaven. and which are in earth . And in the first dianter to the Coloffians : It had well pleased the father, that in him should dwell all fulnesse, and by him to reconcile all things to himfelfe; and to fet at peace, through the bloud of his croffe. both the things in heauen, and the things in

This Chryfoltome interpreting, faith; that Without Chailt the angels had beene offended with bs: fo that thefe two natures, namelie, of angels, and of men, were feuered and aliena too the one from the other. For the celeffiall fpi rits could not otherwise om , but hate the enimics of their God; but when Chaiff was become the mediator, men were now gathered togither againe, to that they have one and the felfe-fame head with the angels, and are become members of the same bodie with them : wherefore Chailf is rightlic faid to be he, by whom is made our gathering togither. Also it may be, that fort belon= other commodities have likewife redounded to the angels, through the death of Chrift: which

not with francing we do not easile perceive by

the feriptures : neither both the fearch of the

fame belong to that which we have in hand. Tale

fair therefore that Paule with great weight and

behemencie of speech, applieth sense buto all

creatures; as if to be they felt greefe and for

rowe, bicaufe they are made to common to the

Danle au : plieth fenfe puto ail

abutes of wicked men. For the confusion of things in this flate, is not fo obscure; fince the goolic are in trouble, and are ill intreated eue ric-where: but the bigodic do abound with all prosperitie, and all things happen to them as they would have it. In this turmoile of things. the goolic ought to be of a ballant courage, and patientlic wait for the end of thefe matters. The The Biles Epinures and Atheilts, when they fee all things iff opinion done fo confusedlie, they reason by and by, that concerning God hath no care of moztall affaires, as he that is not moved with favour, not with har tred, and doth to no man either god or cuill: A contrarie but contrariewife, the godlie om affure them: opinion of felues, that feeing God, by his promocnce ruthe godlie. leth and governeth all things; it will one baie come to palle, that things thall not go in fuch fort, and that the world thall after a better may ner be reformed, even like as it was ordeined for the honour of Goo; and thall be brought to that forme, thereby Goo thall more and more

be magnified. And hereof rifeth an incredible

confolation, that feing we fe all the creatures The conof God to be lubied to lo manie discommodie by it time ties, we also (by the example of them) may con pleof cite firmeour schees in patience. Forsomud as the turns of the things the turns of turns of the turns of turns of the turns of turns of the turns of turns of the turns of the turns of the turns of turns of the turns of the turns of tu ties, it is berie meet that we thould also beare, in aduction with a patient mind, fuch afflictions as fall by ties, on bs.

Cap.1.

56 And there may be forme reasons alledged, fourth. the we thinke creatures to be bered a mourne, fons the The first is, for that they be wearied with continuous the cra nuall labours . infomuch as they ferue for our fain to Dailie bles ; hercof it commeth oftentimes to mourne palle, that when we linne greenoutlie, as often we do, they fuffer punishment togither mith bs, as may plainelie be perceined by the flour. by Sodom, and by the plagues of Aegypt. Doze ouer, there is a certeine Sompathie or mutuall compation betweene man and other creaturs: by meanes thereof, in advertitie they figh and mourne togither with him, Laft of all, there is great injurie done buto them. In that they are compelled to ferue wicked and uncleane men: therebuto the prothet Ofe had refuert, as me have about occlared, when he faid in the perfon of Goo; I will take awaie my wheate, my wine, Ofea.8. and mine oile, and I will fend awaie my woll. and my flaxe, that they shall not couer thy filthineffe. Ambrofe maketh for me in manie pla ces ; in his epiffle to Horantianus, handeling this place of Paule, by an induction theineth. that Eueric creature forrowech, and waiteth for By an ane the appearing of the fonnes of God. And he be ple induriainneth at the foule : The fame (faith he cannot on it is the but be afflicted and mourne, when it fethit felfe creatures to be inclosed in the bodie, as in a certeine bile non forcotage, and that not willinglie, but for his take rome for which hath made it libied. For it was the cours our lates. fell of God, that the fame thould be joined mith the bodie, that through the vie of it, it might one daie atteine buto fome fruits, whereof it should not repent. For Paule faith in the fecond to the Counthians, that We shall all be fet before the 2. Cons, 10. judgement feate of Christ, that everie man may yeeld account of those things that he hath doone Ibidem.4 in the bodie, be it good, or be it euill. 15ut he faith alfo in the fame epiffle ; that THE bo figh. follong as we be in this earthlie manfion; not for that we would be cleane fooiled of it, but rather to have it overclothed.

And Ambrofe citeth out of the Dialmes; Pfal. 144.4 that Man is made like vnto vanitie; and that Pfal 39, 6. Man is altogither vanitic, Wherebuto I thinke this is to be added, to let be bnderstand, that this heavineffe of the booie, and thefe greefes, which David complaineth of, ow come onto the fould by reason of the bodie. Wile may perceive. that they came not by the inffitution of Gob; but rather crept in by the meanes of finne : fo;

otherinife.

Originall Sinne. At the be- offictivite, the bodie was not given to the foule, at ut pt as a grane of prilon, as some do fable; but as gannague a most fit instrument , to accomplish most

not ginen to fingular actes, and thost excellent enterpaties. the foule as Ambrole goethon , and in his induttion faith. that The funt the mone, and the rell of the flars, are weried with continual course; and that the inferiour creatures allo do take paines for out lakes. But he latth, that this is not bone bo them with an unwilling mind for that they bit berfrand that the peric forme of Bod tolke boom him for our takes the forme of a feruant a bobin beath wocured their life and lafedard. Aftirther. he faith, that they in this refrect comfort them? felties; bicante one bate they thathe belinered. and that their labours thall once have an end. Ethereof if I thould beclare my indigement. first of all I might boubt, whether the funne and mone and other the flarres, bo labour in their courses. Dozeoner, I thinke it to be spoken fis

guratiuelie by Ambrofe that all creatures with fnenketh fi: guratiuele. a quiet mind beare those their molestations : bis cause they knowse that Christ, the some of Boo. hath fufferen for our faluation the ignominie and death of the crofte. Peither do I thinke this to be inithout a figure, when he faith, that they be comforted in this refued; bicaufe they understand that their labors shall once be at an end, and that they thall be revaired. Last of all be maketh mention of angels, and faith, that they are not also to be occupied in punishing of wicked men; for that they be touched with mercie and had rather adoute them with bence fits than afflict them with punishments, cluecie allie feeing Chrift faith in Luke, that The angels

of the trea thich thall be faued. And To be fubiect vnto vanitie, be interpreteth, To be mortall and transiindure. toric. Clanitic therefore in this place (after his opinion) is mortalitie, where boder all crea-

therefore are compelled to wreffle continuallie with the fame : fo as Salomon boon fult caufe faits; Vanitie of vanities, & althings are vanitie.

tures universallie do labour, as the fee : and

teine things concerning the foule, which is the

chefelt part of our mino; which he faith laments

Commen: 57 The commentaries, which are afcribed buto lerom, feeme not much to bilagree with the fateng of Augustine: so that they, by enerse creature, onderstand the abole number, even from the verie time of Adam; which number of faints, together with the fame Adam, bo (as they fate) forrowfullie wait for the revelation

of the formes of Boo, that they also, as we be Heb. 11.40. taught in the epistle to the Debaues, may be Origin. perfect with bs. Origin maketh mention of cers

of the Propets, fixing one and the fame fritt of God mag in both of them. c8 Beither is it a bard matter to beclare, creatures do greatlic rejoife of one finner that repenteth. Luk.15,10. The fame Ambrose expounding this place, faith; that The forcoinfulnette of the creatures thall fo the anguish long indure, butill the number of them be full

and for obstraulte, bicanie it is continuallie commelled to huntble it felfe to ferue the mantifold and fundate necessities of the bodie. But Chryfoliome is plainlie on our fine . and con Chryfoft. felleth that Paule bleth here the figure Profopopela, schutiffence is greatite frequented in the holis frrintures : for the Prothets and Plaimes Plaimes bo mante times command the flouds and the mode to view their hands. Sometimes they The viotheir that the mountainer bo bante, and that phees and the his am lenne for inie: not that they in berie platmes bo beed bo afcribe motion and fente unto things manie without life; but to fignifie, that the fame good fenfe buto thing, which they fo comment, is fo great, that things it ought to apperteine buto creatures otterlie without life. without ferife and feeling. The Poophets allo Efaic. 24.4. are mont fometimes to bring in the woods, bines, earth it felfe, and other elements las menting and bowling; and also the roses of houses and temples crieng : that they mate with more behemencie of words amplifie that euill, which ther have in hand . Beither Chould it feme france, if Paule Do imitate thele mafes

how our calamities do redound allo unto creas are fubiece tures: for their man was abunded buto the buto the curfe, the earth was also condemned to be ac- curfe. curren and confirmined to bring forth thomes and beers. And after what foat it is become be Gen.3,17. fert and unpleafant, by reason of sinne, both the bolte feriptures in everie place teach bs, and er, perience (if the confider it) would the w bs. Efaie faithin the 24. chapter; The funne shalbe con-verfe,23. founded, and the moone shalbe ashamed. And in the destruction of Babylon, the same prophet Efaic. 13,10 inziteth: That the moone and the stars shall give no light, and that the finne shalbe clothed with darkeneile . Concerning heaven Dauid pro Pfa.102.16. nounceth: The heavens from the beginning are the works of thy hands, they shall perish, but thou doest indure: as a vesture shalt thou change them, and they shalbe changed. Moses faith in Deut 28,23. the late; I will give a heaven of braffe, and an earth of yron: which we bnoerstand came to palle in the time of Elias, wherein the headen 4 Kin. 17, 1, was to finit up , as for the space of the peares lam. 5,17 and a balle, it pelbed no raine . Wherefore that is an excellent faieng, which the prophet Ofe Ofe.2.21. fato on the contrarie part ; I will heare heaven, and heaven shall heare the earth, and the earth shall heare the wheat, wine, and oile, and they both all shall heare Ifrael. Finallie, in that maner ette, creatures rie creature both feruice onto godie men, the to the gods feripture in enerie place veclareth. The fea iie. made wate for the Isralites ; the Conteroche Exod. 14,21 guilhed out water; the heaven game a cloud and and 16,13. Manna: the funne flod fill for Iofua, and went lofu, 10,13.

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Efaic. 38, 8, backe for Ezechias. All which things we may Mil cren. tures finn Chift. Luke.2.9.

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things be after a wonnerfull fort reiterated. At his birth the heaven rejoifed, and bid thine by feruice unto night, the angels were prefent and lang, a ffar conducted the Inife men: at this beath the Matth.2, 2, funne was barkened, and all things were mut Matt.27.51. roned with Darkenes, the Stones balbed togic Mar. 15, 33. ther, the baile was rent in funder, the graves Matt. 28, 2. mere ovened; at his refurredion the earth quaked, and the angels mere readie at band: at his Mat.24, 29. ascending into heatten, a cloud imbraced him; a when he wall returne againe, the whole world thall be thaken, and the powers of beauen thall After indge be moued : and againe affer his iubgement there shall be so great a renewing of all things, as Efaic in the thirtie chapter faith: It will come renewing of creatures to passe, that the moone shall shine like the fun: Esai.30, 16. and the light of the sunne being compared with

that it now hath shall be seven fold greater than

59 But is there anie infurie done buto cres

Part.2.

plainelie discerne in Christ alone, in whom all

The creatures in fuffering for man

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Zill erea:

tube.

atures, when without their fault they be fo verco for the finnes of men ? Chryfoftome and (wereth, that they have no injurie done buto bane no in= them: for if (faith he) they were made for my fake, there is no bniuffice thetwed, if for my fake they luffer. Further, he andeth, that the confideration of right and wong is not to be trans ferred buto things without life and things boid ofreaton. Laft of all, if for our fales they be af flicted, they thall be also refrozed with us, when our felicitie fhall amere. The fame Chryloftome, in his fecono homilie boon Bencfis, doth plainclie occlare : that It is neither briuft nozabluro, if lo be the creature be confirained to lufter fome calamities for mens fake. For if a man (faith be) happen to incurre the Dib pleafure of a king, not onelie he himfelfe is punithco.but also all his familie is owiested. Dan. by reason of sinne, is become subject onto the curffe, and weath of & D D : wherefore it is no the house marnell, if all creatures, which are the houshold hold of man or familie of man, do lament and forcome togither with him. Wozeouer, he allebgeth out of the feriptures, that energe creature was Gen.7, M. Drowned in the floud; that in Sodom all things Gen.19, 25. togither were burned with the bugodie men ; that in Acgypt, by reason of Pharaos obilina cic, all creatures were deffroice. And in his boke De reparandis laplis unto Theodorus, he theweth, that After the inogment day, althings thall be renewed; that the glozie of the Lozd thall be remeated and made manifest, to as the fame thall fill + occupie all things. The Greeke

Scholies do acknowledge here, as we do, the

figure Profopopaia; and therefore affirme, that

the creature shall be belivered from the bon-

dage of corruption, bicaufe for our fakes it was

made subject to corruption. And they beclare, that the apoption of the formes of God thall he reuealen, for that the fore of then are non conuerfant inith the children of the binell, and cannot ealilie be delivered from them. Herebuto map be annell, that me be mellen mith afflicie ons.compatted about with infirmities and orffled inffrmance falles : all which things not initly francing they do not frustrate the aboution. which me have by faith : vet they to thanome and bimme the fame, as without the inward tellimonie of the local, it cannot be knowne. But our gloife thall be revealed in due time, and it fhall not onelie aweere, but also be given buto bs : for the haue the fame even now prefentlie. but not as pet full and perfect ; but then it thall be fullieverfeded, and thall obteine whatformer is now wanting.

The second Chapter.

Of Free will.



Dis it thall be good to Ja Man ; intreat fomethat of the at the rai libertie of our twill. And of the day the rai libertie of our twill. And of the day the peter the will the inquire how much free will then, that unrail corruption of the liberties of the libert

to bs : (peciallie feing thatforner we bo well. all that is faid to be attributed unto the grace of This word. And although this word Free will be not free will read in the holie feriptures; pet the thing it felfe is not read must not fame to be either imagined or Deuised, in the late The Breekes call it corressour, which is, Of his tures. owne power, 02, Of his owne right : the which fame thing the Latins fignifie, when they call it Libertatem arbitris, that is; The libertie or the choise of will. For that is free, which followeth not the will of another, but his owne will. But the choife femeth herein to confift, that we fol fire. lowe, as we thinke and, those things which be becreed by reason. Then doubtles the will is free when the when as it imbraceth those things, which be allos will is fin. web of the confidering part of the mind, Where fore the nature of free choice, although it bon most of all beclare it felfe in the will, pet both the rot free theil thereof confift in reason. But they, which will is placed in ble this power aright, must have a speciall re the bill, but part that there fall no arrestate a rooted in gard, that there fall no erroz into reason. Which the reason erroz commonlie is wont to come two maner of waies: for either it is buknowne to be what who will is full, withat is britist in the doings of things; of errors or elfe if we do knowe it, pet we faile in aining reason. subgement of the reasons, which are wont to be alledgeo on both parts, Horeuer, in a maner,

Of Free will. our luft joineth it felfe buto the weaker araw ment. Wibereof it coms to paffe offentimes. that the Aronger and the better reason is neas the weaker argument.

leded and forfaken. And this we fee both offentines bappen in difutations : for they which take boon them to befond the weaker part, are wont to fet a thein boon the fame, with all the omaments and colours that they can ; to the intent the beas rersbeing allured with eloquence & counterfet frech, man not throughlie weigh wherein the frenath + weight of the argument both confift. Mozeoner, it is to be binderftod, that men do not to beli- not comonlie beliberate concerning all maner of things ; but of those onlie, which of the Breks in things to he called wp girlexas, that is; Which are to be done of vs. And in perie ded, all the things, which either we profecute or refuse, have not nien of acliberation : for there be fome things fo manifeft and bidoubteolie god, for euill as

need no De. liberation. it fufficeth that they be named ; for they be forth: mitheither chofen oz refuled : fuch are felicitie, infelicitic, life, beath, and whatfocuer is of the like fort. But there be certeine other more obfour or indifferent, upon which things men are mont to deliberate. That God is to be worthip ped, all men confeste, without anie boubting: but after what maner, and with what rites and ceremonies he must be worthinged; there, in is great poubt. That it is profitable for men to be together in cities, and to mainteine fellowihip, all men do knowe: but by what lawes they must be ruled , or what kind of Common weale ought to be bled; there men manie times

Inman Differences

free in his firit ftate. Ch;cε kinds of

man.

things free boboubt berie much. In thefe, and fuch other mill confi= like things is free will eccuvied. 2 Thefine free will after this fort : Free will of face will, is a facultie or power, whereby we ofther take or refuse, as the luft our selves, those things, which be inoged by reason. But whether such a kind of power be in men ogno, og holvitis in them.cannot with one answer be befined. First we must of necessitie distinguish the state and condition of man. There be verelie found in man foure differences of flate at the leaft : for the flate of Adam, when he was created in the beginning, was farre differing from the flate after his fall; fuch as is now also the state of all his voiteritie. Woreover, they which be reacherated in Chriff, be in farre better fate, than they which live without Chiff : for we thall become most hapie, and most free, when we have put off this mortall bodie: wherefore we will make an-Adam was finer buto the proposed question, according to thelefoure flates. Cole muft belœue, that Adam in his first creation, had fre will : which thing, before I thall occlare, thee kinds of works, that be in bs, are to be noted. Df the which some do

apperteine buto nature ; as to be ficke, to be in

health to be nourified to diacff our meate, and fuch other like : in the which things , albeit the first man was a great deale more hamie, than we be at this present; vet he was subted onto some necessitie : for it behouse him both to rate to be nourifled, and to take meate. Acuer theles, he was free from all calamities, which might being peath. Ehere are other works alfo. which after a civill or morall confideration , be either just ar britust. The third kind is of those works, which be liking and acceptable to Coo. As concerning all thefe, man was free from the brainning: for He was created vnto the image Genet. 27. of God, buto ithom nothing both better agree, than true a perfect libertie. And of him it is thus witten; God hath crowned him with glorie Pfalm.8, 6. & honor : and againe ; When he was in honor, Pfal.49, 13. he knew it not. And what honour can there be, there libertie mantethe Lafflie. Bob made fub ted buto him all things which he had created: Gen.1, 18. the which out of boubt he could not trulie, and according to right reason have governed, if he himfelfe had beene created a flaue unto affection ons and lufts. But in what fort that fate was, feeing there wanteth feripture to thew bs; there can nothing be befined for certeintie.

Augultine in his bothe De correptione & gra- The atace tia faith; that The helpe of the grace of God was that wee bestowed byon Adam : & such an helpe it was, have by as both he might forfake it when he would, preferred he and therein might remaine, if he would; but fore anams not that it thould be as he would. And as tow grace in thing this thing, Augustine bareth preferre the paradile. grace which we enjoic by Christ, about that grace which Adam had in paradife : for now by the grace of Chiff, not onclie we abide, if we will, but alfo (as Paule faith) We have both to Phil.2,13. will, and to performe : for the hart of belieuers is changed, fo as of not willing, they be made willing. And this fame, To will, was in the berie choise of the first man, neither was it the grace of God that wrought this in him . But who God gave free will buto Adam, in his first creation: Augustine bringeth this reason, in his fecond boke De libero arbitrio; for that God had necréed to declare unto him both his awenes this infice. And he would have declared to marns him his godnes, if he had done well; which thing unpoubtedlie he could not have pone, if he had not beene free. But if to be he who son thould behaue himfelfe dilhonefflie and naughe arthe crea tilie, God was to ble towards him the feneritie ation gane of his iuflice. But he, when he was fre, fell mis free will. ferablie. And euen as Christ describeth the man comming power from Jerufalem to Jericho, to Luk.10,30, have fallen among theues, to be ill intreated of them: fo he [to wit Adam] not onlie having his garment taken awaie, loft all his ornaments; but also having received mante wounds, was

Do.iii.

left for halfe bead, and bell itute of hope.

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2 Therefore we fate as concerning this fee conditate f of man. I when we are francers Dome re= maineth to them that be not regenerate.

nobat free= Tome is leit to the nerate.

Little free from Chrift, there is but a little freedome remaining buto bs: for both the be fubicat to the necessities of nature . and are afflicted with bif cafes, will we or no; and last of all, we are striken with beath. Dowbeit, there is some free boinc left , as concerning works that be civill and mozall : for thefe things are both fubicat on to our naturall knowledge, and also they erced not the poiners of our will; and vet in them al to men have experience of great difficultie, bis cause licentious lusts ow resist mozall honestic. Entifements and pleafures do alwaies burt our fenfes, and thefe are fet forward by wicked perfuaders : fathan alfo doth continuallie bace bs, and drive bs formard. For he enviend mans commoditie and perceiving that civill discipling by such kind of works, is still retaind: he courteth by all meanes to querthowe them. But that mans power male do much in thele civil matters , at the leastwife , in respect of judgement : manie and laives fet fouth by Lycurgus, Solon, Numa, and by biners other. do fufficientlie declare. And Paule to the Romanes : Dooft thou thinke (fatth he) ô man, Rom.2.3. that thou shalt escape the judgement of God, when thou dooft the felfe fame things, that thou iudgeft? Poscouer, in these things there be two points.

which muft not be palled ouer . The first is, that God victh the will of man to those enos, which men to his he hath appointed . The fecond is (which devenowne ends. Deth also of the first that those events followe not which they amoint that awlie themselves to civil works : for offentimes things do farre otherwise happen, than they did cuer imagine could be. And hereof it cometh to passe, that Ctimike men are wont berie often to be troubleb. Pompeie, Cato, and Cicero thought to themselves, that they had intended excellent counfeil : but when the fame was come to naught there remained nothing but ocheration buto the authors; for they being bilamointed of their purpoles, bid attribute all buto for tune and chance. But Icremie beclareth, that the fucceffe and event of things is in the hands The fuccesse of God; The waie of man (faith he) is not in his of things is owne power, neither lieth it in man to direct his by the will owne fleps . Thirth place the Hebrues erpound of Mabuchadnezar Idio (they faire) went fouth of by our will his house, not against the lewes; but to make warre boon the Ammonits, as we reade in the 21. chapter of Ezechiel: but when he came into a wate that had two turnings, he began to deli-

berate, and to take counfell of the entrails of

beaffs, of iools, and of lots by the brightneffe of

a fluord: and having advertifement, he let by

on Iurie, and Icaning the Ammonites, he befile. ged lerufalem. Thefe ting things are not his ben unto the godlie; namelie, that God is the son is the authour of countell, and grueth fuch a fucceffe to author of things as he will. And therefore they determine counter. nothing with themselves, but they aboe this and ginet condition; If God will : which thing James war he will ned be to bo. And Paule in his epittle to the Romanes faith, that He defireth to have a bettemine prosperous iornie vnto them, but yet by the will almairs of God. Wherefore, if the thing hamen other with this wife than they loked for they are comforted in condition: themselves; bicause they knowe that God their if sod will themselnes, bicaute they knowe, that Good were lames 41% most louing father, better provideth both for Rom. 1, 18, his owne kingdome, and their faluation, than they could have prouteed for themselves . And they have alimaies in their mouth that which Dauid fang; Vnles the Lord build the house, in Pfal. 127.1 vaine doo they labour which build it. Therefore it is their care, that they mate frame and amilie their counfels but o the word of God : and the euent they commit unto O DD: and fo they

A But in those morkes, which be acceptable an more

worke furelie on eucrie part.

and gratefull onto God, luch men as are frang acceptable gers from God, have no freedome at all : trbere buto 600, bpon came that fairing of Augustine in his Enfrangers chiridion; that Dan abuting his free will, hath have no loft both himselfe , and also the libertie of bis freedome. will : for liter finne gat the bover hand in battell it brought man into bondage. I know there be some, which thus intermet this sentence of Augustine : that Adam loft freewill , as touthing grace and glozie, wherewith he was aborned ; but not as touching nature . Terelie 3 will not much labour here to beme that the rea need mas fon and will , which belong buto nature . were left after left buto man after his fall : but that the fame finne, but nature is buperfed and wounded, they them pet unperfelues cannot denie. For this the Pailler of the mounded. fentences also affirmeth in his fecond boke and 25. diffinction: for he faith, that A man now after his fall is in fuch a cafe as he maie finne; and that it to fareth with him, as he cannot but finne . And although Augustine , and others, A reason oio not fo affirme; pet molt found reason might who men teach it be: for holie morks devend open two cannot principles; namelie of knowledge, and of chufe but ametite. Concerning knowledge , Paule faith; finnt. The natural man dooth not understand those things which be of the spirit of God, yea verelie 1.Cor.1,14 no more he cannot: for they be foolishnesse vnto him . But now , if we knowe not what is to bedome and that is ubating buto & DE: by

what meanes may we thew the fame in our inazke? Mozconer.in what fort our awetite and cogis tations are tomaro those bolic morks, it away reth by the firt chapter of Genefis : My ipirit

Part. 2. of Freewill. Gen 2:385 (faith Coo) shall not ftriue in man for euer, bicaufghe is flesh. Annalitticafter ; God fawe that the malice of man was great, and all the imagination of the thought of his hart was on-

lie vitto cuill euerie daie. And in the eight that ter : The imagination of mans hart is cuill euen zouching. from his infancie. And those things doth God our ftrengel himfelfe fpeake; and there is none to be bela: ued better than him that made us, when he at: 1018111 must be weth a testimonic of his owne worke. In the 18. beft feles:

danter of leremie, the people fato; We will followe our owne imaginations. Withich place verfe. 12. lerom erpounding, writeth thus; Where is ther fore the power of free will, and the subgement of mans owne will, without the grace of Bob ; feing it is a great offenle onto Bod foz a man mirhout

of soume is followe his owne thoughts, and to bo the will of his wicked hart . That we be subject buto be bond: feruitube, Chaff teacheth be in Iohn, faieng; lohn.8, 34 He that dooth finne, is the fernant of finne. refherefore, fixing we commit manie things,

and have finnes cleaning buto be from our mothers wombe; we must of necessitie arant that ine be fernants: But then we shall be free Rom.7, 14. indeed, if the fonne shall fet vs at libertie; other & 18.& 27. inife we ferue in a most bitter bondage. Wither upon Paule fait, that he was fold binder finne, and to fold, as in his fleth, he confessed that there divelt no good thing; and that he did the things which he would not, and which he hated: and that he felt another lawe in his members, relifting the laive of the mind, and leading

him awate captine to the lawe of finne. And unto the Galathians he faith ; that The fleih Gal.5.18. dooth ftriue against the spirit, and the spirit against the slesh, so that we cannot do what we would.

Which things being true, touching to way thican apostle, and touching holic men regenerated by Thiff; what Mail be thought of the wicked, ichich belong not bito Chaift ? And onto him they cannot come, bulche they be lohn 6, 44 mainne: for Chrift faith; None can come vnto Mone can me, vnlesse my father shall drawe him. De come bnto which would no before of his owne accord, is not brainne, as Augustine faith; but is led. If leffe be be djamne, therefore we mult be drawne buto Chrift, in that the mould not before, the fame is a most greenous finne: and therefore we will not, bis Rom.8,7. cause The wisedome of the flesh is enunitie against God; for it is not subject vnto the lawe of God, no verelie, nor cannot be. Andas mameas are not fet at libertie by Chaift, om line botter the laine, and (as Paule abouth to the Ba Gal.3, 10, lathlans) are inner the curffe. Which thing producthat thoulo not be true, if they could fulfill the laive before rege. of God : for they incurre not the banger of the neration curffe, buleffe they transcresse the laime. Fur

ther, Paule expectedic faith; It is not of him

we be not

that willeth, nor of him that runneth, but of Rome, 16. GOD that hath mercie. For our faluation is his morke, and not the worke of our firenath; It is be that worketh in vs. both to will, and to perfourme. Wefore he on that, what soever he noth inith he, either by the lawe, or by the in-Arrustion of his mord; he dealeth with fromes: for our harts be fronte, unleffe God bo change them into flethic harts; which he promifeth in Ezechiel that he would ow, and would bring to naffe, that me thould malke in his waics.

And furelie, if the might line well and rights lie without grace, we might also be infified by our of me marks : which postrine is otterlie conbemned, both by Paule, and all the holie ferry ture, Ieremie fatth : Conuert me, o Lord, and I shall be converted. And David faith: A pure Pfal.51, 18. hart create in me ,o God. The which thing that it commetts not to paffe in all men, we perceive by the 29. chapter of Deuteronomie, where it is verfe-4. thug inzitten: The Lord hath not given vnto you eies to fee, nor an eare to heare, nor an hart to underftand. And in the thirtie chapter. God promifed that he would circumcife their harts, and the harts of their feed, that they fluid walke in his commandements. For he both beainnoth a finisheth our faluation : for this Paule fateth to the Whilipians ; I hope that he who hath Phil.1,6. begun in you, will perfourme it even vnto the daie of Chrift. This thing the holie men right well binderstanding, de praie with David: In- Pfa.119,36, cline my hart vnto thy testimonies : and with Salomon; The Lord shall incline our harts, that we may walke in his waies; # with Paule unto the Elieffalonians; The Lord direct your harts 2. Thefig, 5. in patience, and in the expectation of Christ. And Salomon in his prouctbe faith; The hart of the king is in the hand of God, and he inclineth it to what end he will. Thefe testimonies 71 is the Do fufficientlie declare, that it is Gods worke, moise of and not ours, to be concerted buto him, and to 600, not

nm bnzightlie. bere some object onto be the commande that we be ments, which are fet fouth buto be in the holie unto God. fcriptures : for they fame to fignifie, that it lis The end & eth in our felues to obserue those things, which wie of the ine becommanded. For Efaie faith; If ye will, lawe. and will hearken vnto me, ye shall eate the good things of the land. And the Lozd oftentimes commendeth bs, that we thould convert our felues bntohim; Be ye converted (faith he) vnto me, I will not the death of a finner, I had ra- and 32. ther that he converted and live. And ichen he had published the laive, he said; that We had set Deu.zo.is. before them life and death, bleffing and curling. And an infinite fort of other fuch like tellimo nies might be brought. But here it must be confidered , that thefe things in berie bedare Lawes incommanded buto men ; but we are no there oced are

Prou.21, I.

taught.

Lawes in- taught; that a man is able to performe them of Deed are gis bis olune proper frength . Peither is it met, nen but it is that we measure the greatnesse of our owne not taught that many Arength by the precepts of Gods latue ; as frength is though to much can be done of our owne ac able to per. cord, as Cods laine hath commanded : naie raforme them. fire our infirmitie is to be measured hereby; that when we fee the ercellencie and worthines of Cobsemnantements to ercell our frenath mav mea= fure our in. by innumerable degrees, we may remember, firmine, but that the laive hath a certeine other end, than that it flould be performed of bs .

Arength.

Paule theineth that end to be manifold; By the Rom 2.20. lawe (faith he) commeth the knowledge of fin: Rom.7,13. which he faith was therefore made that the number of transactions might be increased. For by this meanes. The lawe is become a schoolemaifter to lead men vnto Christ: that when they fix them felues over thar ged with the heavie burthen of the commandements, and the greatnes of their finnes, they may perceive their falnatis on to confift onelie in the mercie of God , and repeniption of Chaft. For the weakenes and unworthines of our felues being confidered. we forthwith begin to praie buto God: that both he will for Chrifts lake parbon our finnes. and once be sufficiencie of his wirit, that we may inocuour to followe his will. Give what thou commandeft (faith Augustine) and command what thou wilt. Further, another ple of the laine is, that the should see therebuto me muft awlie our felues. Alfo it may be, that if through the grace of Con there be an accelle of obcoience begun, men may applie themselnes unto the lawe. Lafflie, though in this life it be not given buto bs, that men can in everie conbition latisfic the lawe ; pet we thall fullie obtoine the fame in another life, when we thall caff awaie all this corruption. Det Goo ought not to be accused of iniustice by reason hereof: for he is not in fault, that men be not able to hape his commandements. Quither can anie is not to be of bs be exented, bicaufe that willinglie and gradilie we do breake the lawe, that is awointed onto be. The fame was given in fuch fort, as it imight belt agree with our nature, when the laine was first instituted : for the image of God could not by anie other meanes more plainelie and effectuallie be expressed. But and if by read fon of finne we be not able to accomplify the lawe : vet this at the leaft-wife we fee, namelie. what maner of persons we ought to be.

acculed of

the booke

De votis,

Dag. 279.

put foozth

at Ballt.

Looke In I. 6 Butthat fentence, which is commonlie the begins objected; that Rothing is to be counted finne, ning, and in which devended not of election, must be under tion (as Augustine both intermet it) of that kind of finne, which is not the punishment of finne : for other wife, originall finne is neither beluntarie, nor received by election. What thou

Of Free mill wilt faie; Sozing the matter frangeth thus, ine thall feme of necessitie to ticke fast in finne. which thing indeed I benie not ; although fuch ground is this necessitie, as it bath no compulsion into of finning ned therewith. Bod is of necellitie god, and can is bithing not finne by anie meanes : and pet is he not confrain. Ditten by force to be good . Which thing Auguffine. in his 22,boke De cinitate Dei, and thirtie thanter_ both peric inell declare : Wicaufe Con himfelfe (faith he) cannot finne, therefore thall the benie that he bath free will . Ambrofe in his fecono boke, and third chapter, De fide, onto Gratian the Emperour, tellifieth, that Gonia free, when he faith; that Dne and the fame fpirit 1.Co.lin worketh all things , binibing buto all as pleas feth him, according to the choile of his free mill. and not for to obeie necessitie. In these fentences of these fathers, free will is so taken, that it erenow is contracte buto biolence and compulfion: not is contract that it is equallic bent to either part. Wher upon pulson with the production in his honnilic of the production on the production of the p which he mote onto Damafus, bicaufe he toke fitit. free will in another fense, therefore he imote otherwife; It is onclie God (faith he) on whom finne falleth not, not can fall: but others, forfor much as they have free mill, may be borned ene ric maie. Alfo it is agreeable buto bleffed foi rits and angels, that they cannot finne: feing their felicitie is alreadie confirmed.

Wherefore Augustine in his 22. boke Deciutate Dei, and thirtie chapter, faith: @nen ag A fmile the first immortalitie, which Adam through finne tubt. loff was, that it was vollible be fould not bie: even to the first free will was, that it was postble be should not sinne; but the last free will thall be that he thall not polliblie finne. Det ne uertheles, there is granted a certeine kind of li bertie onto them : not wherby they can be boined to either part; but fuch, as (although that which they do is of necessitie) vet thereby they be not compelled, or violentlie oriuen. For euen as there be certeine true things to manifelt, as the mind cannot but confent onto them; fo theme wor to fence of God now reuealed and made manifelt. bleffed atis lo god a thing, as the faints cannot faile or forfake the fame, So like wife, although me of necellitie do linne, before we be regenerated in Chaiff; pet are not therefore the powers of the full biolated: for inhatfoeuer ine am both me am it willinglie; and also we are led to do it boon fome hope.

And pet we must not be therefore accounted The notice to differ nothing from brute healts : for they, nifer from not with francing they be mourd with a certeine hutt kind of indgement; pet it is not by a free indge brads. ment. But in men although they be not yet renewed, there is (as we have faid) much libertic remaining, as touching civille mozall works. Further, among the perie finnes, wherein they

Of Free will. heafuecessitie conversant, they have a choise to those one, and refuse an other; though they cannot atteine unto those things which please Dan . These things do not accord with butte beaffs : for they be rather orinen by the force of nature than that they can be antething by ante libertie or fræ choife. Den man be fait to be ntt of free- free, either in respect of compulsion, or in respect offinge, or in refrect of milerie. The first libers tie from compulfion, is given bnto all men (howbeit, buto finne and miferic all mentifich baue not atteined bnto Chaft, are altogether fubied. But after what fort men, which be reares nerate be lubied either to finne, or to miferie, while they live here . I will afferward beclare. In the meane time we ought to be fure, that the will is not confirmined to finne, through

is fato to worke of his owne accord, or will

linglie, which hath an inward beginning in-

clining to that motion, whereby it is ditten. By

thefethings it is manifelt, that to do of his

owne accord, and to bo of necellitie, are not

contrarie one to another : for they may be iot

ned together, as it is plaine in our will, which

of necellitie embraceth felicitie ; pet it embras

cethit not against his will , or by compulsion:

but of his owne accord, and gladie . Acither is

will that which it will not. Dea, Augustine

thinkethit to be fo abfurd, that a man flould

will that which he will not; as if one thould far,

are fait to finne is not absolute and perfect; so

But pet that necessitie, whereby the wicker

grace be ginen from Bob. Berein Augustine

lagius bio not allow; that To will well, and to

that anie thing can be bot without heate.

7 But that we may with the more verings cuitie and plainenelle, beclare all this whole matter it muft be first betermined what these morbs Free , Violent, and Willing bo fignifie. mbatis. Wie call that free, which having two. 02 more gret,Dio= things fet before it, can chofe, as it luffeth, what lent, and it will. And therefore we denie, that the will of willing. Boffiniti= men not regenerate is bniverfallie fre: for it cannot chose those things which do belong to The will of faluation. Tiolent is that, which is fo mouse of an outward beginning, that it of it felie nos greatile res thing helpeth buto that motion , but rather refiftethit: as when aftone is caft on high. That

this necessitie which we speake of.

Graineb. Mhatthey cannot shoofe.

boms.

The mill cannot be it possible , that the will should be compelled, to compelled.

The necel: fitte of fin= ning is not absolute in as it cannot be other wife : for so some as the

orace and fuirit of Chailt commeth, that necessis tie is fraitwaie lofeb. Therefore Augustine faith that it is of nature to be able to have faith, is of nature hope, and charitie; but to have them inded, is to be able altogether the gift of grace : for that power or to baue abilitie breaketh not forth into act, buleffe faith.

Theopinia agreed with the Pelagians; that Eo be able, is on of Bu= of nature. But this Augustine aboed, which Pe-

line byzightlie, is to be attributed bitto grace compared onelie. But I thinke, that as touching this with the nomer of nature, there mult be made a diffine, tion : for if they meane this . that our nature is fo made of God, as neither faith , noz hope, not charitie no firing with the fame, if they be given of God , but rather accomplish it. make it perfect, and adome it; I confesse it to be true that they faic : but if they will have the what man= nomer of nature to fignifie fome firength of ner of pows the fame , whereby it can challenge to it felfe er unto these things; A yello not to them in anic wise; faith is in for it is a micked and baminable opinion.

Tale late therefore, that the will of man hath respect both buto god, and buto cuill ; butaffer wow the a fundate fathiour: for it may embrace cuill of will of man his often accord, but it cannot embrace god, hath refect buleffe it be reflored by the grace of Bod . For and enill. mehanenced of a certaine binine infpiration, to performe those things which are goo: which thing inded the veric Ethnike waiters allo . bes ing forced by the truth , have fometimes occlas griffotles red . For Arifforle , in his firft bothe of Ethiks Definition of faith ; If there be anie aift of Bod, we muft bes felicite. reliethinke that it is felicitie. And Felicitie he defineth to be nothing elfe, but a most ercellent action, proceeding from the chefelt power of the mind by a most notable vertue. And Plato confesseth in a certeine place . that vertues are ingended in men by bluine inspiration. The Schole-men alfo. if there were anic formethat founder than the rest, confessed, that the grace of Dod is necestarie to allift mans frength biv to everie god worke . Howbeit , afferward they forgetting themselues , I wot not how, becreed , that a man , not being renewed , map do some good beds , which may please God, and which may merit the grace of Chait , of conarutic (as they terme it.)

8 That they call congruitie, which we may what they call mete and goo; which is, when the rigour call con. and tharpnes of the lawe is remitted; but con, grunte, dignitie they call that, which is of right due. But what conthey which first innented these termes . confides dignitie. ren not, that those goodie civill works, though in thew they feeme good buto men, pet before Boothey be tinne; as Augustine by mott car tein reasons prometh. For before we be conner Ephe. 2.3. ted buto God, we be the children of wath . And Iohn faith : He that beleeueth not in the fonne of God, hath not life euerlasting , but the wrath John 3,16 of God abideth upon him. And what can be offe, red buto God by his enimics, and by fuch as hate him, that may be acceptable buto him? Paule to the Cheffans faith , that We, before Ephe.2,1, we did come vnto Christ, were dead in our offenfes and finnes. But the Dead, as they feele no. thing, to can they being nothing to patte, where by they thould be called backe onto life. Paule

The Common places Pag.258. Philip.3,8. buto the Whilimians counted all things what focuer he did before he twas connerted unto generation Chailt, but lotte and bong: fo farre off mas me can boo he from placing any merit in them . Goo in the nothing that Gould first chapter of Elaic testifieth, that be bir abbo. pleate son. beteft, and counted abhominable those oblation Efaic. 1, 13. ons. which the Lewes offered without faith and lohn.15.1, godinelle. The fame prothet compareth all our and 5. righteoulnelle buto molt bile and filfbie rage: And our fautour Chafft faith ; I amthe vine;

and ve are the branches. And even as the branch cannot beare fruit, vnlesse it abideth in the vine; fo ye can bring foorth no fruit, vnleffe ye abide in me . And fraitivate he addeffi: Without me ye can do nothing . And in an a. ther place he faith, that An evill tree cannot beare good fruit ; for the rot mult first be ormit. before anie goo fruit can be hoped to come from it : but amb trées ive cannot be, before ine Rom.6, 5. be grafted in Chaift, This ingraffing in the ho. lie (criptures is called regeneration, And even

as no man helpeth anie thing to the generative Rom. 14,23, on of himfelfe; fo no man can helpe anie thing to the regeneration of himfelfe. Paule alfo faith. that Whatfoeuer is not offaith, is finne . Seeing Matt.6. 22. therfore the micked be mithout faith inbatforner they do , is to be reckoned for finne. If fo be thine eie be fingle, thy whole bodie shalbe fingle; but if thy light be darkenesse, how great fhall that darkeneffe be? Unleffe faith be mefent , we be convertant in parknette; and of ne cellitie om cleaue onto finne.

Dozeover, if we followe the opinion of thefe Rom. 11, 6. men, we offerlie querthoine the nature of grace: For grace, if it should be of works (as Paule faith)it now ceafeth to be grace. Paule als to appeth, That the Ifraelits following after the lawe of righteournes, atteined not vnto righte-Colof.t. outnesse: for that they fought it by works, and not by faith . Allo buto the Colollians he tea-

theth plainelie, what ine he before the are infiff. co; We be alienated (fatth he) from God eni-Romar, 17. mies in mind, and convertant in euill works. And in the epille to the Komans ; men not vet ingraffed in Chrift, he calleth wild oline tres: and we knowe, that wild olive tres be bar ranneither can beare anie fruit. Belines this. works cannot be onto buleffe they either fatiffie the laive; or els if they fraie anic thing from the lawe it is not imputed onto them bicaufe of Dull. But men, that be not renewed, cannot fatisfic the latue : fo, even the regenerate care not do it . For feing they be not foined unto Chaill by faith they cannot atteine but othe bes nefit of Chaft thereby thefe imperfections be made thole and found.

And he that teacheth that a man is able with out the grace of Goo, to bo works which be acceptable buto DD D: mult also of necessitie

Of Free will teach, that Christ is not the repenner of the thole man. For he which teacheth that we. inithout the arace of Christ do worke well and line byzightlie : the fame afcribeth buto our nature no finall part of faluation infloor Smilt. Paule alfo in the epiffic to the Romans Rome. faith: When we were fernants vnto finne we were free vnto righteoufnes; thich is nothing elfe, but that ive had no trade not acquaintance verificate with riabtequinelle . Furtherman, he erhor. teth he, that Euen as we have ferued finne for we will be now feruants vnto righteoufnes. And be also teacheth, that we should now alcomether ferue righteoufnelle without any finne; forfomuch as the ferned finne before altogether without righteonfresse. Lastilie, he bath left no meane at all betweene the feruitude of finne and righteoulnette. But thele men contrarie wife faine a foot (I knowe not who) which als though they be not yet justified : yet not mills fanding do god ; will works, which may be accentable buto Goo. All thefe things fufficientlie teach, how ablury a fond thefe mens oninion is.

9 Det in the meane time they crie out that

twe be blatchemous, tabid amount the tabole nature of man to be enill. But as Augustine hoth poblete umbentlie write; Under the prailes of nature, Prailes lie bioden the enimies of grace. It were meet, lurke the that they thould confider, but what ground ine eniminal referre that entil , thereof the complaine : for gran, we afcribe not the fame either to nature, as it was created ; 02 buto God : but buto firme. therebuto there was an entrance late open by the first man . For the, by all maner of meanes. Do Dilagree from the Manicheis : for they breamed that both our nature is enill and that it inas created entil by God . But ine confelle and acknowledge: that man mag createn free: and in that he bath now loft his freenome. we afcribe not Goo to be the authour thereof. but mans owne fault. Dep which benie free who the will have bin called beretiks by the church. But are called this must be understood concerning the first cres burnis, ation of our nature ; for other wife there is not which built one of the fathers , tibidy (if the truth be inell fremit. weighed) behvaileth not the calamitie of man. intereinto be fell through finne. Dur abuerlaries rather come nere buto the our at-

Manicheis, which affirme that Dur correct af autum feas, as they are noto, were fo created by God: come land for to they affirme, that he created them entil. whereast But the , forformuch as the perceive that thefe granithis. troublefome affections be not both of firme. benie that they were to created by God ; but that through our ofone befault they are become ionbribled, and be repugnant to the morb of Bon. Certeine it is, that man at the beginning was made buto the image of Bob; and there is nothing more beforming buto if , than

of Free will. libertie, But feing that image was in a maner blotted out in be, to as there was need to have the fame reffored by Chill : what maruell isit. if our libertie be also for the most part taken aingic from it ? When they reason that man is free they bor euen as if they thould fair that man is a tivo-force creature, and therefore he is able to go butiabt . But if they would to conclude of a lame man, it thoulo calilie appere how much they be deceined for the properties of man which mould be agreeable buto his nature, being pers fed, when they be amplied but othe fame nature being corrupt, do not agree.

Acither be the opinions of our aduerlaries

much diffenting from the Pelagians : for they aductiones taught that nature being holpen by the grace of creation, and boaring of the lawe, may live by

without

grace, in

is all one

74 fimili=

tudt.

pelagians, riobtlie, And thefe men faic, that nature being bolven by grace preventing and knocking, is able to bo god works, which may pleafe Cob. The catholike church refifted the Pelagians, net ther bid it contend about the grace of creation, or of the lawe , neither about the grace prenenting : but it taught, that without the arace of Thiff, where with we be infifico, none is able to To be with worke aright. And by the woncement of Auguourfaith in fine, who behementlie contended against thefe men, there is no difference betweene dwing Chrift, and rightlie without grace, and doing rightlie with Buaultines out the faith of Chrift. De upon the 3 r.plalme, indgement to thew that there is no and worke without faith, writeth thus ; A goo intent maketh the worke goo, but faith autoeth that intent : wherefore confider not what a man both, but what he hath refrect but o while he is dowing.

10 And thereas in all the holie feriptures. there is not one fentence repugnant to our doctrine; pet they continuallie object buto bathe Acts.10,2, crample of Cornelius, the being not net (as they thinke) regenerate, neither belowing in Christ, vetoid such works as were acceptable of comeli, buto ODD. Inded me grant, that both the us and his almes and praiers of Cornelius were pleasing buto Bod: for the angel affirmed the fame. But these men abor of their owne; that Cornelius, Comelius when he did thefe things, was not vet inflified, before bap. noz vet beliened in Chaift . But they marke not that the feripture in that place called him relf gious, and one that feared God: wherefore Cornelius belœuco, ano in Meilias belœueo he, be ing infruded in the Telves learning; but the ther IES v s of Nazareth inere that Meffias.he knewnot for a certeintie, and therefore Peter was fent to inffruct him more fullic. But here, to bleare our cies, thep faie, that Paule, in the 17. of the Aces, attributeth forme godlines buto the people of Athens, then as notwithstaroing they were inolaters: for thus be faith; Yemen of

Athens, I shew ynto you, that God, whom you

ignorantlie worthip. But cuen as if a man that can handfomlic draine fome one letter, thall A fmile not therefore be fraitwaie counted a amb wir tube. ter : neither he that can fing one or two berles, thall for that cause be taken for a finding man : (for these names require confideration and art. and it may come to palle by thance, that a man man praine well, or fing well once or twife :) even to none is to be counted berelic and out of boubt and, which fetteth forth one goo worke or ting, that have some thew of godlines. But Paule called not the Atheniens goolie, without adding some termes of swech. which should by minith godlines ; Whom ye ignorantlie (faith grue gotte he)worthip . But what pictie can that be, which lines cans is joined with the ignozance of the true ODD: notbe ioi. Morcouer, a little before he had called them Aer- ned with σιδαιμωνες έρους, that is, Verie superstitious : bp ignorance. these two words her much diminished their verse. 22.

Wit Luke absolutelie calleth Cornelius re-

ligious and appeth: that He feared God: thich lob.t, r.

applition is of to great force, that in the boke of wow areas Job a man fearing God, is translated of the fe a dignitic uentic interpretors, anion @ xal Deore Gue, that it is to frare is, A true andreligious man. And Dauid faith; 600. Bleffed is the man that feareth the Lord . Anotf Pfal. 112, 1 to be he be bleffed which feareth Boo how is not the fame man also justified : But belides thele things, which after a fort, by the causes, beclare the inflification of Cornelius; we have also and Acts. 10. ther testimonie of the effects : for that he gave The effects almes, tihich were acceptable bnto Boo. But area telli= we have alreadie, by manie reasons promed, Cornelius that none can do works acceptable buto God, indificabut he which is juffified and regenerate. Fur tion. ther, he diffributed these almes upon the people of the Jewes, as of thom he having beene in-Arraged in the fkill of godlines, would impart into them in like maner forme of his temporall mmbs. Foz It is meet (as Paule faith unto the Ba lathrans) that he which is instructed, should Galar 6. 6. communicate vinto him, which dooth instruct him in all good things . Dozeouer, that foldier, which was fent onto Peter, beclareth, that he Ads.10,22. had a good test monte of all the Jewes. All with things on fufficientlie thew, that although we read not that he was circumciled; vet he came fo nere buto the boarine of the people of Bob. as that all men commended his pietie. It is verle. to. written before, that he viace anothat contis the praire mualic. And if to be we villgentlie weigh the continuuhole historie, we thall find, that he observed the fame houre, which the Jewes had appointed for tommon praiet : for it faith, that At the ninth

houre he sawe an angel standing by him, which

gaue him to ynderstand, diar his praier was

heard. But out of the first chapter of Elaic, and

a 5. of Douerbe, and mante other places, the be

morks.

verfe.23.

wow it is to be unber. flood that not beard of

taught; that The vngodlie and finfull fort be not heard of God . Which nevertheles must be on: berfrod, folong as they would be finners, and finners are reteine with them a will to finne. 11 Acither is that which Augustine writeth

god. against the Donatists reprogrant to this nectrine : namelie , that The praires of wicked woho con paiciffs be heard of God: for he andeth that it fo the praires commeth to valle, by realon of the peoples De of ill minis untion. But Cornelius, when he wash has hole fters. pen by his owne faith, and not through the faith of others which flood by . And Augustine in his

epiffle buto Sixtus. faith: that Bod in fullifiena of a man, is wont to give his wirit, whereby he Rom. 12, 14 map year for those things which be profitable for faluation . And feeing Cornelius prain for those things, there can be no boubt , but he mas fuffifice. Derebnto abbe, that no man can rightlie praic onto God onlette he have faith . And that two be justified by faith, it hath bin sufficientlie tellifico ano peclareo alreanie. Peter allo before he began to preach buto him faith; that He per-Afts. 19, 34. ceitted in veric truth that God is no accepter of persons, but that he is accepted by him, of what

nation to ever he be, which worketh righteoufneffe : which words teach be plainelie enough. that Cornclius man even alreable accepted of God before Peter came bnto bim . But I mar well, that there be anie, which bare affirme, that he had not the faith of Chailt; when as Chailt him felic in the eight chanter of John faith, that He knoweth not God, which beleeucth not in the Iohn. 14,1. forme of God. And in the 14. chapter be admoniffeth his bifciples: If ve beleeve in God . be-

leeue alio in me; and if io be ve beleeued Mofes. ve would also beleeve in me. These things affure be, that Cornelius be-

Leved berelie in Con , and therefore bib alfo be. leeue in the Meifras thich thould come : euen as he had bin infirmated by the Tewes: although he knew not that he was alreadie come, and that IESVS of Nazareth, whom the Jewes haberu cifich was the fame Meffias . We had the fame faith where with the fathers believed that Christ thould come: therefore faing they mere juffifice by the fame faith, how bare we be fo bold as Dente the berie fame buto Cornelius? Nathaniel, which believed that Mellias thould come and thought that he was not vet come . is by Christ pleof pa= pronounced to be a true Ifraelit, in whom there was no quile : which two things cannot concurre in a man not pet justified. But Peter mas therefore fent to Cornelius, that he might more plainche and erpreffedlie knowe that thing. which he had before intricatlie belieued of Chrift. Df this mind was Gregorie in his 10. homilie bpon Ezechiel : for he faith, that Faith is the en-

trie whereby we come to god works; but not

contraribile, that by good books inc can come

unto faith. And to be concludeth, that Cornelius bid first believe before he could bring forth anie lauvable workes . And he citeth that place into the Debrues: It is vnpossible without faith to Hehrt pleafe God . Which fentence, as it ameareth by the felfe-fame place cannot be other trife innerflood than of faith inftifieng. Beda, errounding the third chapter of the acts is of the fame mind: and citeth the mozds of Gregorie. Beither is the Mailler of the fentences of anie other junges ment in his fecond bake and 2 c. diffination.

But our adverlaries object buto bs Augufline, in his 7. chapter De pradeltinatione Canilorum . Where he reasoneth against those, which taught that faith is of our felues then vet in the meane time they confessed that the morke which followe be of Boo; but vet obteined by faith. In Deed Augustine confesseth, that the works , which faithfund followe faith be of Bod; but benieth that faith is of our of our felues . For he faith, that Paule miteth to felues. the Chesians; By grace ye are faued, through Ephea, 8. faith, and that not of your felues: for it is the gift of God. But that is a hard lateng, which he an beth: namelie, that the majers and almes of Cornelius mere accepted of God , befoze he he level in Chrift . But me must here meigh the things which follows : for he addeth: And vet praired he not, neither gaue be almes without fome faith : for how bid he call boon bim, in whom he believed not. Thele words do plainelie Comiting beclare, that Augustine toke not atomie from bablish in Cornelius all maner offaith in Chailt; but ones not billion lie an infolden and billing faith. Which thing and white that place cheeflie beclareth, which is cited out of ben. the could to the Komans; How shall they call verfett. vpon him, in whom they have not beleeved? For those words be written of the faith and innocation of men regenerate, as the next fentence following plainelie oeclareth; Eueric one which calleth youn the name of the Lord shalbe faued : for the cannot attribute faluation, but to them which be juffified. But Peter fras fent but burbu to Cornelius, to build by, and not to late the ferrords foundation: for the foundations of faith were us, not to laid in him before.

Ceme to bring a greater difficultie : for he faith : bis laith But if he could, without the faith, namelie of Christ he sauen , that singular inorkemen the apolite fhould not have bene lent to enifie him. But fæing he alreadie befoze attributed buto him faith and invocation, after which of necessittie followeth faluation, thereof the avoilic freaketh in the epiffic to the Romans ; howcan Theinis he take faluation from him: onleffe ive perad we had we had menture understand, that faith and saluation in this little men fullified is not perfect tabile they live here? not patiet Forour faluation commeth not in this life to that beare, not to that quantitie, which Christ re-

autreth

12 But thole things, which Augustine abbeth, gromod

Of Free will. Ephcf.2,8. Phil,2,12. Galuation begun by inftificati: on is to be

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nuiceth in his elect : for no man maie boubt , but that we fhall not atteine to verfect faluation. before the refurrection and eternall faluation : although the haue begun to eniote the fame alreanin after a foat. Paule to the Chelians af firmeth that We be now faued by faith. And pet pato the Abhilimians be erhozteth bs. With feare and trembling to worke our owne faluation. Which places cannot be brought to one confent bules me fair that the faluation become in be itrough tullification, is bailte to be made perfect in bs : for ive are alimais more and more renemen, and faith is made mote full, mote er mellen, of more efficacie. Thefe words of Aus gutting, bales we intermet them on this fort; el ther of necessitie they must be none of bis, ozelle he is repugnant to himfelfe. That the boke is Augustines, we cannot benie : but that he tores

monant buto himfelfe, that is not likelie. 1913

well enough togither, if we arant that Corne-

But if thou fate that thefe things may agree

lius was not pet iuftified ; then as neuertheles he did forme works well pleating and acceptable buto Goo : 3 anfwer, that this can be no meanes agree with Augustines meaning. For be, in his 801, treatife boon John, and in his fourth boke, and third chapter against Iulians and buon the 21 plaine, both proue by most fore reasons, that all works, bone before we be infiffen be finne. But that faith is more erosef feblie fet fouth, and made perfect in them that are infified; we may eafilie perceine, by that thich Chaiff fato buto his apostles; Manie kings Matt. 13,17. and prophets defired to fee the things, which we fee and lawe them not . Det notwithfandinit. fhofe kings and promets were men goblic and tuffified; although they knew not fo ermelled lie all the implicries of Chaile, as the apolities dio. And Chiff, when he maied, thus frake concerning the apostles themselves : The words lohn.17, 8, which thou gauest me, haue I given vnto them: those have they received, and have knowne that I came foorth from thee, and that thou half fent me, Thefe things on thew, that the apostles beleued in Chrift : and therefore were tuftiffed. Det the verie hillorie of the Bolpell lufficientlie beclareth, that they were ignorant of manie Luke.14,16, things: for it is thewed oftentimes, that either Mau. 16, 9. they had their ries closed, that they thould not Luke 18,34 they into their they under from not those things which were fpoken. Therefore Augustine bents eth, that Cornelius han faluation before Peter was fent buto him : pet not altogither, but that

Auguaine. he had no perfect and absolute faluation. 13 But they further obiect the fame Augufline in his queltions buto Simplicianus, in the fecond bake, and fecond question : where he plainlie teacheth, that faith goeth before works. After that he putteth a certeine meane betipeen

grace, and the celebration of the facraments: for he faith, that it may be, that Catechumenus [oz one nemlie connected buto duffian reliate on. and that he which is connerfant among the Catechumeni, may belætte, and hane grace : and pet the fame man is not pet washed by bantisme. Mezequer he faith that grace is moze plentifullie poinced in after the facraments. By which words he fignifieth, that it is one and the felfe-fame grace ; but is afterward made more abundant. And that thou mailt knowe be infreateffrof a infifience faith, be citeth a place out of the entitle to the @thelians & By grace ye Fohers & are faued, through faith, and that not of your felues: for is the eift of God. But our abuer whether faries will fale, that they also teach, that grace grace and a goeth before god toorks, and that by this grace, weaks faith fonte faith is bestowed boon men . But this at hane the the beginning is to weake, as it cannot have junifie. the pomer to justifie : howbeit, there may some morks be bon, with may be acceptable to Bob.

West me will call to mind that Augustine a bigoste writeth of Pelagius, in his hundred and fift epis of sociafile buta Innocentius bilhop of Rome : be faith, gius. that Pelagius, in the councell of Paleftine to the end he mould not be accurated [himfelfe ;] Did curffe all those, which thoulo face, that they could live beriattlic without grace. But be by grace, ment no other thing, than the gift beflowed by on be in our creation; as free choice, realon, mill and the pourine of the laine. The Paleftine biffions, being beautled by this colorable craft, bin absolue bin. Augustine ercuseth them. bt caufe they agalt plainlie and fimplie : for then then beard that Polagius confessed the grace of Woo : they could not buderfrand it to be other, than that grace; which the hole fcriptures do fet fouth: namelie the fame thereby we are reger nerate and ingraffed in Chaift. THherefoze it amereth, that they, which feighte buto them felues another grace, than that whereby we are juffified , and ingraffed in Chaift, bo thauft bp on be a thing imagined by man ; or rather a Pelagian refront, which the holie Ceriptures acknowledge not.

Mozeover, Augustine in the same place. which we now wake of, both afterme; that the Catechumeni, and furb as believe, though they who be be not bantifen; pet neuertheles be conceined : Catechabut they which are now conceived to be the ment, and fonnes of God, cannot be frangers from him, former of or enimies buto him ; wherefore it followeth, sou. that they also be alreadic justified, though not in fuch perfect fort. And this allo is manifelt, in Gracefolthat Augustine calleth the grace following, a towing is more full grace : as that which differeth not from all one with the first in kind and nature, but onelie in degree Differeth in and quantitie : and feing it is of the felfe-fame pegree and kind, that the other is, the fame thall also tuftis quantitie.

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John. 1.48.

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Part.2.

The Common places

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Of Free will.

had their releard. But that God in awointing of kinghoms , han refued to fome other end than to paic a relvaro to tholemen, Augustine himselfe theweth be sufficientlie, in his fift boke De cinicate Dei, and twelfe chapter, with by his pio. we before cited : for he faith.that Seeing the empire had firft beene in the eaft ; God would at transferreth length that the kingbome of the Komans thulo

from nation beare the thefe dominion, to tame the wicked to nation. Doings of other nations. 16 But manie fulped, that by this boatrine

is opened a windowe onto manie vices : for if all the boings of civill men, while they feeme to marke mon bertue be finnes; they may eafilie Chaill vifet. be pulled awaie from thole goodlie works. I an fwer, that we teach not, that civill biscipline is termitten of to be let go; for the fame by Bobs pronidence is as it were a bond, wherewith civill focietie is preferued. Cobcan luffer cities and Commonweales, to long as in them flouritheth integris tic of maners and honeffie; but when those things be altogither vitiate and corrupt, then The Eth. God is to provoked unto wrath, as he will pur nilly those things, which long before he had winked at. So long as men be without Chift, ping of cithey finne, even when they thew forth notable pline, than works : but pet they finne farre leffe , than if by relecting by fetting alide all civili duties, they thould be terlic abandon themselves to all maner of fins: Bill finnes for ine are not Stoiks, to thinke that all finnes

Further, if thefe men omit the dwing of thofe things, which by the berie light of reason they acknowledge to be honeft; they wreftle against their owne conscience. And if so be we will faries, not moze manifefthe le bifether bodrine, ours, or we, ... o o= our adverlaries, both open the creater winnotice unto vices : let us compare them one with another. They berelie, when they teach, that the wicked can do god works, fuch as may pleafe & DD, and through them can deferue grace (as they freake) of congruitie; what thing bo they elle, than foller and nowith the inflerable foules in that their dammable frate. For they cause them to like of themselves for works of theirs. I knowe not what ; and to hope it will come to palle (at least-inte in the end of their life) that they shall for those works sake obteine of God to be truelle and carnefflie converted: but in the meane time, they line fecurelie : neis ther ow they with a full and true repentance turne ainaie from their wicken facts. But we contrariewife, when we admonith them dailie to come buto Chiff, and to be reconciled by true repentance (for otherwife and works thail profit them nothing atall , when as, although they be awolie to the thew, yet they be finnes before Cop:) do we not earnefflie fet them on, that leaving impletie and corrupt kind of life.

they (bould connert themselves but othe riottroulnes of Gob :

Thefe things if thou prudentlie confider thou Shall ealilie perceive, whether of be both make the histe more oven but o luits. This thing boulleffe all they may induce, which are touched inith the petire of truth and goodines: for betides that. thich Thave faid they thall eatilie perceive; that all the good works, which are attributed buto aren not regenerate, be a berogation and a robberte buto the grace of Goo. For if we be able to do manie things without the grace of God. Our abut. which may be gratefull and acceptable to him; faries ho then are toe not tipolic redeemed and reflored much of by him : which is a thing to impious and firange the state from the catholike truth, as nothing can be ima of sea. gined more impudent and more wicked. For what godlines both there remaine, then Christ is deprined of his owne honour . Dr that ho

nour is left buto Chatte, if we teach, that he hath

not brought buto be all the power we have to liue buziabilie ?

Some boatt, that other whiles manie things happen to be done before regeneration, the which be as certeine meanes to the obteinment thereof : and leing it oftentimes commeth to palle, that by them we be inflifted, they cannot fæme to be finnes . Inded we grant that thefe are fometime certeine meanes, thereby God both lead be buto infification; but therebuit is not promed, that those be no lins onto them. by whom they be done? And doubtleffe, as concerning the nature of their works, buto fome seedling they be occasions of greater destruction; for sometimes there be manie, which by reason of such works of occasions theirs, bo wonderfullie puffe up themicines, betrucion. and please their owne fantie, and preferre them felues before others; and when thep be full, and have enough of their owne opinion, although they be perfuaded and let on to continue there in, pet they refule to proceed anie further. In fuch kind of men works be preparations onto enerlatting death. But as touching the elect, Bod both gouerne and temperate their works. and fingeth the meanes that they worke tout ther onto faluation; although they be firmes in their owne nature, and must be estemed as things courupt, to long as the light of tultification thineth not boon them. Witherefore the con mouston felle, that works are certeine preparatines but bifore inthe to healthfull convertion : but vet to none, but fication bu to heavy number to note, but otherwise fuch as be predefinate and cled, whom SDD prepartiboth fometimes lead but of infification; not one to the that they have this Arength of their owne nas fame, but ture, to prepare unto inflification : for unto the per to the reprobate and call-awaies, they ferue buto con probate nemnation.

17 But let vs le what works those be, with our advertaries to highlie pails in men not regenerate.

nenerate. In them (thep faie) there is a certeine acknowledging of finnes thereof furingeth a terrour inherewith they be behementlie verled: afferward there is firred by a forcine for the loffe of the kingdome of heaven; and then they be moued with a leffe defire of wicked acts, and they take leffe pleasure in finnes and allures ments of this world: they farme also with some indepour to heare the word of God . And how (faie ther) can thefe things fenne to be finnes : Det they fav that they be of no fuch efficacio, as a man thereby may be converted, and leave his old nanahtie life. Were I would bemand of thefe men that maner of knowledge of finne that is. which is to hat; that in the meane time we bo preferre the fame before the rightcoulnelle of Goo : Surclie . for fo much as it wanteff the hisptoper end, which is proper onto it, and whereunto it belongeth; it cannot be anie other , but finne ; for to this end knowledge is given buto be, that knowing finne we thould forfake it; and that ine fould embrace Gods inffice: which end. buleffe it be prefent, the worke is corrupted, and is made finne. This thing all the Ethnike wais

Part.2.

is depatted of the end due unto it. Moreover, what maner of feare of hell-fire is that, when as they proceed everie date in calling themselnes headlong into it . De what forrowe is there for the lotte of the celetriall hingbome; then as they continuallie refuse the fame, being offered them by the holie fcriptures, and by the preachers. If they be moued with lette befire to finne, and take leffe pleafure of their finnes; pet do they take to much belight in them , as they cannot be plucked away from them . If they heare the wood of God with anic viligence, pet having heard it, they have it in derifion; for fo much as they hope, that those things promifeo therein fpall hawen onto them , although they live in fuch fort as they bo. Wherefore we fee, that all these things ow wander from the marke a end which is amounted. And feing that all these motions be of small efficacie, too leave

But let be heare what Efaie , in the 58. chap ter pronounceth concerning this same kind of works ; Euerie daie (faith he)doo they feeke me, Efric. 18.2. and will knowe my waies, as it were a nation that wrought righteoufnesse, and had not forsakenthe statutes of their God . They aske of me the ordinances of iustice, and they will drawe neere vnto God. Wherefore do we fast (faie they)and thou seeft it not?We have afflicted our foules, and thou regardest it not . Behold, in the daie wherein ve falt, ve find out that which ye defire; and ye all feeke and require your debts. Behold ye fast to strife and debate, and to smite

with the fift, Is this fuch a fast as I have chosen? Thefe inords of the prothet do teach most plainlie that it is finne before God to feeke affer his maies to fail and for a man to afflict hunfelfe; feeing fuch works map be done without the true worthiwing of BDD, and without pietie. At cannot be benied, but that thefe are indeed goodic and plaufible works; but pet Goo the sou refufuff junge both refuse them.

cerning this matter: for he theweth the motions

which he luffered in his mind , before he was

connected buto Chill. Forthus he writethin

the eight boke, and cleuenth chapter : 3 lineb

in my bond, till the whole was broken in fun-

ber therewith I was holden being now little:

but pet inas I holden . Thou D Lord by the fe-

were mercie didell double in mine eies the fews

ges of feare and of thame. I faid interrolic with

mp felfe: Belolo now let it be bone. Pow in a

maner I knowe it, and did it not. It wanted be-

rie little but I euen now touchet it , theld it ; t

pet touched it not, nor held it not. And the worlt

that was growne in ble, more prenailed with

me than the better out of ble . And that berie

although Angustine , in his boke of confessions , both they be

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ters do confesse, that that action is sinne, which

instant, wherein I was to become a new man, the never it awarde to me, the greater horror it drawe into me . I was held backe by trifles of trifles, and by the vanities of vanities, and by mine old wanton louers , which primite whilpes red : Doft thou now forfale us & And thall we neuer ante moze after this time be with thee? Doft thou . And from this time forward wilt thou never ble this orthat . And I now began Augustins corrupted them with manic abuses ; so that he could not with efficacie be changed therby . But men boder the wath of God, there can nothing that is found be hoped for at their hands.

18 Butthele Sophiffers are like a kind of fer, wanteth bis pents called Hydra: for when one argument is tion is finne cut off, as it were a head, an other arifeth. Thev object to be the Publicane, thus praising in the temple; God be mercifull to me a finner. Andit of the is faid, that he went home to his house infifis toublican. ed : therefore (fay they) he was a finner , then Luk. 18,13. he praied; for the read that he was afterwards tullified . But his prater pleafed Bod; wherefore (faie they) we may do works acceptable to God before we be renewed. But thefe men fould have remember that this man prato: the which thing could not be done without faith, as ive

late before be a plaine erample of himfelfe, con goodie.

The ent of the know. lebae of finnt.

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Of Free will.

to hearken buto them a great beale leffe than accuseth halfe. These things he declareth, and accuse the means them before God to be sins; which nevertheless which he are fo greatlie commended by thefe men. Thefe bid before inded were meanes, wherby God brought Au- his conners guftine to faluation; pet in the meane while, thep fion. were thmes in him: for he obcico them not, but

that foener wanteth his oue perfection, is fin. whattoener

beclared touching Cornelius; For how shall they Ce.fif.

Of Free will

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Rom. 10, 14 call yoon him, yoon whom they have not beleemaien he mas insti=

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ucd ? Wherefore he was justified, even at the fame time that he praised. Deither mult flou fo understand those words as though he was then first justified ithen be bad finished his praier : for although it is faid to be afterward done . vet both it not followe thereof, that the same was affer no fort dome before. He obteined a more perfect inflification, a more ample fricit, and a fifien, who more nere feeling of Gods mercie. De calleth nooth bee himfelfe a finner, and that tufflie; partiebicause be felt ftill in bimselse that which he millis ked. (for alinates boin fult foeuer me be . we be The fullifi. commanded to maje: Forgiue vs our trefpaffes:) and partie, for that he pondered in his mind boin greenous finnes be bad committed before be was fuffiffed. Matth.6, 12 And godlie men qualt cheffie to confider.

tibile they be praising, how great the burthen of their linnes is : for when they come buto God with their praiers, they be moued with true repentance to fale with David; My bones are con-Pfal. 31, 3. fumed awaie in my crieng out; continuallie daie & night thy hand is laid heause vpon me; my juice is dried vp, as the moisture of the earth Pfal.40, 15, is dried up in the fummer. Innumerable euils haue compassed me about; mine iniquities haue closed me in on eueric side, so as I cannot see. they be more increased than the haires of my head: my hart hath failed within me. I acknow-Plal. 51, 6. ledge my wickednes, and my finne is alwaies against me; against thee against thee have I finned and done cuill before thee. And to the entigodie men should the better beware of fins af termard. God both flirre by in them the tharve fale of his weath : that they may knowe what they have deferued, buleffe Boo had bolven them by his fonne. Also he openeth the cies of them, that they may perceive what his fatherlie chafficement is towards them : and that the fame map be the better felt, be oftentimes beferreth from them the talke and feele of his mer-Ibidem, 10, cie. Eherefore they crie; Make me to heare thy

ioie and gladnes, that my bruifed bones may reioife; hide thy face from my finnes, and blot out all my wickednes; a cleane hart create in me. o God, and a perfect spirit renew within me; cast me not awaie from thy face; take not thy holie fpirit from me. Colhercfore, they also that be suffified do

praise, that what infirmitie is vet left, may not be imputed but offem. They call to mind those things, wherein they grauoullie finned before; and they crave with tears to have fome talke of Coos mercie, a of the righteoulnes which is befromed on them. And this is the berie naturall meaning of luch godlie praiers . Beither muft to call him: toe thinke, that the fame Bublican vanied other felfe a fin= totle : for he was not lo minoco, that he would

Will reteine his old purpole to finne: but he true ner as he lie and from his hart connected buto Con But ment to p. our adversaries imagine, that they, which fiell film bis perfevere in their finnes, and have not determit ned to dimine their life ; pet that they borfome got thing which pleafeth & DED. But ine be tamoist out of the balle for interest that He which belequethin God, hath eternall life, murthers fore is infliffer : but as for other things, neither be they and hor ver do pleafe Goo. Wherefore feeing the Problican prates, and that faithfullie: It is cectaine that he han eternall life, and mag not bellitute of infliffication.

Cap. 2.

feather biberthod, it that not be from the pure quirto un feather biberthod, it that not be from the pure the water, pole; to knowe what things are required buto a which to god worke, to make it acceptable buto God, acceptable First of all, he that both ante god fing, it be but see. howeth him to be moved by the fririt of God: for other wife, in vs. that is, in our fleth divelleth nothing that is good; and they which he lean by the wirit of Goo, those be the chilozen of Goo. Secondie it behoueth that faith be prefent : by thich it is understoo for a certeintie, that the worke which we take in hand, is of those kind of things, which God willeth, and by his lame hathcommanded to be bone; For what focuer is Rom.14.11 not offaith the fame is finne. Betther pucht me to to handle the matter, that our owne bart thould accuse be in that thing which ine how. Thirdie, whatfocuer ine bo, the fame must be tholie directed to the glosie of Bob : that here buto dietlie and aboue all things ive have regard, that the praise and glorie of God may be fet fouth by our morks; Whether (faith Paule) 1. Co.10.11 ye eare, or whether ye drinke, or what other thing focuer ve doo, doo it to the glorie of God. Fourthlie fortomuch as by realon of th'infirm! tic which is graffed in be there is alimaies forme want in our works ; yea even in those works, which feeme to be done well, it is necessarie that the grace and mercie of God, through Christ, be prefent with be, wherby that defect or want may be fumilien.

For this cause David faith; Bleffed are they Pfalgin. whose iniquities be forgiuen; bleffed is the man vnto whom the Lord hath not imputed finne. And Paule faith; There is now no condemnati- Roms, t. on to them which be in Christ Iefus . Againe ; Thideman That which was vnpossible to the lawe, infomuch as it was made weake through the flesh. God fending his owne fonne, &c. Thefe tellto monies fufficiently declare, both that our works do faile of their perfection and full end : and that also it commeth through Christ, and the mercie of Goo, that that blame mingled with our works is not imputed buto bs. Lafflie, this allo is required, that no man glozie of that which I eremais be boughtlie both ; but that he glorie in BDD 1.Cor.1,31.

onclie; and acknowledge that what he booth he both by his godines it not of his owne fremath: for Who hath separated thee! faith Paule to the t.Cor.4, 7. Counthianse) What haft thou that thou haft not received? But if thou haft received it whie deeft thou glorie, as though thou hadft not rerejuedit? When all thefe things, which Thane here recited. Challtake place : the two he works out all controuerfie will be good and acceptable

្រី នៃនិង្សាស្ត្រី នៃស៊ុក 25 សំព្រំនៃ។ Deceman the biligent reiner, out of thefe conditions of a good touthe, nather the befinito on thereof. On the contrarie part, if we have gatheren refred into the native of mant, not recenterate: the befini= tion of good the thatt entitle perceine that their conditions which fue have fait to be necessarie buton mos morks. mothe, cannot be found in him. For he is alie other poid of the spirit of God, and of faith and is to intected with the love of himfelfe, that that focuer he moth, he referreth it not bnto Bod; but with his owne profit. Worcover, forfamuch as he is a ftranger from Chaft, it muft nieds be, that he is left brook the lative : fo that, what pefect or fault focuer there be in his works, (as of necessitie there must be much) the same cans not by ame other meanes be recommended. Ed conclude if perhaps he have bone any notable i goolie worke ; he both not glozie in Bob, but in himfelfe : for he is ignorant of Chrift, and of grace. Buthefe two beforentions of a worker gonant acceptable unto God : and of a ment that liveth without Chait : I thinke it is now thom far manifelf, that those morks cannot be good and the wicken acceptable unto Goo, which proceed from a man are from the condition that is out of the faith.

20 But our advertires indeuour to wielt from be two berie frong places, which we ble A meta= for the confirmation of this matter. The firlt is. photof a that the lay; An enill tree cannot bring foorth good and good fruit the other is Eucrie thing that is not mill trer. offaith, is finne: of which things fomewhat must Rom,14,23. be faid in this place. That metaphoz of an euill tree, which cannot bring fouth good fruit, Chriff bleonot onelie in the feuenth chapter of Matverfe.33. thew but also in the twelfe chapter of the same verfe.34. Bolpell : and thereof he inferred : Yee generation of vipers, how can you speake good things, when we your felues be euill? But befoze I make open this capillation. I thinke it and to beclare, how Augustine, in the fourth boke, and thire chapter against Julian the Pelagian cons tended for this felfe-fame place. We fetteth fourth a goodie worke of a man being an infidell; To cloth thenaken namelie, to cloth a nakeb man : anb he bemani Without beth, whether this worke may be called a finne? faith is lin. Surelic, unleffe this two he be of that kind that pleaseth Goo, I perceive not, that anie other worke of an infivell can be acceptable to him. And Augustine affirmeth, and proueth, that the

fame is finne : and ball that he might feine to freake this buthout reason be faith: It is therefine finne, betanie be that plo that amble worke. aforieth in his twarke : for he both not by faith acknowledge other (Bon or Charth to thom be though afreshe the bosing thereof, 180 occauser, be faith that To apply the nature of fitting it is not inqual flat a good thing be porte but alfo that it be melt ambitrolightlie brome.

o Shall im then faleuthat an infibell luth bons

a good touche, and to society to principle of all title

grant not this themine confess that he simile. But if the do grant it, there we confeste the fruit to be soot : thereas the infibelt without Chiff, is an entit tree. Aby this meanes we thalf grant that an equit tree both being forth amb fruit: thich thing nevertheles Chrift both ermeffedite benie. Dur abuerfaries therefore are befren to fuch a palle, that mon they be not fight against be onelie, but even against Christ himfelfe allo: imlette peraduenture they will faie, that a man being faithleffe, an infibell, and a frangerfrom & DD, is a dob tree. But if they affirme this, how do they benie, that he pleafeth Doo ; feeing that which is good , cannot hebut acceptable buto our god God ? But he which pleafeth God, mult out of all boubt hauc faith: for tinto the Debrues it is toutten, Without faith it is vapotfible to pleafe God. But Heb.tt, &. thefe men, by this their herefie, will obtruce buto ha ther inichthe fame eville benieth can become. Butaman (faie they) in that he is aman,is nocuill tree. But Augustine latth ; 3f 3fthe re= toc confider the natures onelie, then thall there to nature. be no where anie cuilitre : for both angell and no tree is man were created by God, and received god enill. natures. But thefe natures muft not be meas Matures fured by bs, according to that which they were much not be made by Boo ; but according to the frate which as they came into them affermarb. A man indued were made with a good will, thall be called a good tree : but by son, but an euill tree thall be the man, which is indued according to the flate with an euill will. And we fate, that after the that coms fall of Adam, and the first ruine of our kind, to them afmen be fuch as they are not moued with a god terward. will : but with an cuill.

But to returne to the almes of an infibell, Mercie thereof the began to speake; we may bemand, boone to a whether this mercie tunch is thelved, be of faith, mithout or be faithleffe . And forformuch as it is done faith is without faith, it mult néeds be faithleffe : theres faithleffe. fore it cannot be without vice & finne. It is not fufficient to have mercie of our meighbour, on Percie of leffe the fame be also done faithfullie and right it felfe is lie: for mercie is not of it felfe alone god. For not good. Bon hath diffatowed manie benefits bestowed boon our neighbours; as when the king of 36 1. kin.20,31. raell foaren the bing of Syria; and Saule, Agag 1. Sam. 15.

the king of Amaleck. But faith which workert verle.16.

onelie:

of Peter Martyr.

The Common places

son bifal - by lone is alwaies and and car never be cuill lowed cers But forfomuch as mercie is not of that kind; teine works therefore it is necessarie, that there be bled of mercie.

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an byrightnes, thereby it may be bone faith The wicked fullie toreceius commendation. Then erie out. abufe natus that this naturall affection of thewing mercit rall affecti= to goo : which thing peraduenture we will not benie, Mot they thould have onflower that men not recoverate abufe the con thing , when as they pirecit not to God, tho is the criclic end of all our actions : neither furelie both he com mit a light finne, which perverdie abuleth to great a mittof Bob.

21 Furthermore, the fame Augustine affire meth that Controeuer and thing can be ver ceiuco to be in the worke of an infibell, the fame is uholic of God. Wherefore, in that our neigh bour is holpen. and fome ordinance of reafor observed, and some civill honestie reteined; that commeth not ante otherwife . than of Good: but to farre forth as it proceedeth from anima fibell, and a man corrupt, it is finne, and bifpleas feth God. 150 thefe, and futh other reasons, Pelan gius was led to confeste, that thefe men, which for by nature behaue theinfelues aright, are goo inded, but yet mithout fruit. Augustine againe replieth against them, faieng; that Such is the nature of barren trees, that either thep brings forth no fruit at all.or elfe euill fruit. But Pelagius fill endenoureth to cleare himielfer, and therefore he faith, that thele men are to becalled barren : for that , although those things , which they on, be goo ; pet helpe they nothing to the atteinement of the kingoome of heaven. But in fairing thus, he faith nothing; naierather, he hindereth his owne felfe. Truelie the Scholes men affirme men of our time haue cuen the berte fame out. good works nion; the which thing Augustine with fandeth by but not fuch all the might be can: for he faith: 180 this means the Lord , which is good, thall cut botone and caft to the king= into the fier a good tree bringing forth(as pe fap) god fruit . What maner of inffice is this, which pe la fenerelie defend enericidiere . Apon this opinion of pours there followe manie baine and ablurd things. Thus much hitherto out of Augustine.

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23 fimili tubc.

But our men boalt, that they differ much preuenting from Pelagius: for ive put (faie thep) a certeine and knocks grace preventing and knocking, whereby in the harts of men may be inclosed some and treas fure, by which they may worke force goo thing: mierefore they are not plants otterlie bead; for affer a fost they bring fouth fruit . And although that thich they do bring fouth, cannot but fouth into flowers, and into trico fruit; pet are there boughes, which may and do come fouth of some fame of the grace of God; whereof, even thev. which be frangers onto the grace of God, be altogether deffitute . But Pelagius confessed es

minibe beite fame things : for be millikebnot the manne of grace, when as neverthelette, by the Since name Las Augustine both purdensis off. couer him) he understoo what he listed . rather than what he might : and a farre other matter. than that word figurifieth among the catholike imiters or in the church of Christ, or in the holie frintures . But thefe men , in their firmilitube, angino the have finall confideration: for they remember former not that the Lord in the golpell did curle the tree militabe. tibith melie bare leaves without fruit, andallo commanded, that the fame fhould be cut off, and Matalyke call into the fier. 3757600.

But there is nothing in the banger of Gods curfe and of bell-fiet: but finne . But they have pet an other colour, whereby they would ausio this place : for they fair, that thele trees indeed be enilkbut net not atterlie head; for in them there is found out lawe of grace. For they aftirme; that there is in man's certeine grace, which knocketh and preventeth; thereby in the harts of men not regenerate, some goo treasure may beinclosed, out of which may foring fome blosfome from a man not penitent. For although then be not able to make that (which they being footherofper unto a perfect and ripe fruit, of to beare flowers; pet at the least wife they bring forth bountes and leaves, which doubtleffe be a token offectet grace and life. It is a wonder to fee boin thefe mere fland in their owne conceit. concerning this knocking and viewenting grace : thereof the bane beclareb before that to to be thought ... But thep , which speake and funde after this fort are to much without confi peration : for they marke not that this grace of theirs is no other but a certeine inuiting onto Cimilt , but pet not of efficacie ; for men there inithall are left under the weath of God, neither are their harts changed. What good treasure then can be in them, from whence may but fouth morks acceptable buto Goo?

But because we will not file from their simis litude: Whereas they faic, that there be plants, which bring forth boughes and leaves, although they have no fruit; pet they thould have remem beed, that Chailt (as ine before have faid) curied thole fort of tres : and when as he had lought for fruit boon the figge tree, and found nothing but leaves; he fmote the fame with fo effectuall a curfe as it dried by . We denie not, but that by men may be done fome civill and mozall and thing, which proceedeth through that power of Bob, where with all things be preferued : for as the Ethniks also confesses; In him we live, we Ads.11, 11. moue, and have our beeing. But that poiner, wherewith GDD governeth and movethall things, both nothing at all further men buto e ternall life, which be not regenerate . But the fate of our cause is ; whether they , which be as

of Free will.

firme.

God.

generall.

vet aliens from Chift , can do anie thing. which maie be allowed and acceptable buto Dod: that is it which we benie, and they affirme. But how much the place maketh for bs . which is brought concerning the cuill tree, which cans not make good fruit, there bath bin fufficientlie

22 Pow let be cramine the other place, which thefe men go about to weeft from be Rom. 1423 Whatfocuer is not of faith, is finne. This place angulime bib Augustine in a maner alimaies obied as obittion and Pelagius . Pelagius made answer . that this is no other , than a particular reason , which was fpoken onclie of meats; and forthat cause lagins,that whatfor= pught not to be ertended unto other works, el ucciallic of infincls. Indeed we confesse, that ner is not of faith is that question sprang first by reason of meats. But after what fort the, afon thereof is alled ged, let be confider by the words of Paule: He which judgeth (faith he) that is, [he which put, teth poubt in each part, and eateth | is condemned: this was to be promed. The reason which be gaue, was ; For that it is not of faith. But fee ing this fairng is but particular, neither could that, which he had froken, be reduced to a Spillo. mime, bniefe there fould be abbed an bniner, fall populition , therefore he above ; that Whatfoeuer is not offaith, is finne Mby thich fentence Paules meaning is that fo often as we attempt affurt our antething, he would have us to be thoroughlie feines of affured, that the fame thall be acceptable buto that wie Bod, and is of him required by fome commans ft is accep: Dement of the lawe: which certeintie if it want, table puro be faith, that whatfocuer we do, it is finne.

And Paules firme argument may thus be unit togither ; Talhatfoeuer is not of faith, is finne ; To cate meates prohibited in the lawe with a boubting, whether the fame be lawfull or paulebra no, is not of faith ; Therefore it is finne. Alparticular though the apostle property a particular proposipropolition tion, pet he vieth an universall reason: the which prooueth a as it is applied buto meates; even fo it may be applied unto all other actions. fo as all things thatfoeuer ow want this faith, be finnes. Where fore, neither toe, nor Augustine do abuse that fentence, when we awke the fame to the works of mifbelœuers . But in thefe baies manie crie out, that faith in this place fignifieth the perfuation of the conference, and that Paule res fperced not that faith, which we fair both tullifie. But thefe men take to much bpon them, which bring in a new fignification of faith, without anic tellimonic of the feriptures : wherefore we might well benie this buto them. But forlo much as, if we grant them that which they would, pet are they Will compelled to returne to our opinion : therefore the will not much contend with them about the fame.

Admit it be as they would have it : arant

me that faith be the confeience. But what perquation thould there be of confeience, concerning works, that the fame may biderfand. thich be good, and which be cuill . Donbtleffe whelawe other rule can we not have (if we be godlie) than of sod is the lawe of Boo : for that is the rule, where with the rule of the confirm the god and the cuill must be indged. From the thence must appeare the perfuation of our confcience, that by faith it may onderstand that morke to be good, which it taketh in hand : and contrarielyise to be evill, if it frive against the laive of God. And this is nothing elfe, but that which the before frake concerning faith, Where fore, let us leave thefe men, who, when they would be feene to weake things differing from bs . Do fall before they be aware into one and

Cap.2.

But we be here taught, that whatforuer we take in hand, a forciall regard must be had that we be affured of the will of Bob. And the fame thing taught Paule, then he faio ; Let vs trie Rom. 12, 2. what is the good will of God. And as the same avoille writeth onto the Chelians ; Let vs not walke as vnskilfull, which understand not what Rom.s, 17. the will of God is. And that it be not thought, that this interpretation is of our owne beuile; Thefire the reader to loke bon Origin, bon Primatius the bisciple of Augustine, and boon thole Commentaries , which be afcribed to Ic- Commenrom : whom thou thalt find to be of the fame taries afinogement, when they expound even that place, tribed una which we have now alledged , for they acknow ledge no other faith than that, which all men ace

knowledge.

the felfe-lame opinion with bs.

23 But now to come to the principall point of this controvertic : I thinke, that it is plenti fullie confirmed out of the holie fcriptures, that all the works of infivels be finnes. De which ambiofe a mino not onelie is Augustine against Iulian, Bafiffaie but allo Ambrofe in his boke De vocatione Gen- that the tium, the third chapter & for he faith, that With works of out the true morthiming of Bod, thole things, are fing. which feeme to be vertues, arc finnes. Bafil, in his fecond bake De baprifmo, and feuenth chap ter, of purpose moueth this question, and maheth on our five. And he citeth places out of the feriptures : as out of Efaie ; A finner, when he Efaic. 52. 4. facrificeth, dooth all one, as if he should offer vp .a dog : and when he offereth (weet cakes, it is all one as if he offered vp fwines flesh. And he at Det; He which committed finne, is the feruant John.8, 14. of finne, and serueth it onelie. Againe ; No man can ferue two mafters, God & mammon. What Matth. 6, 24 agreement is there betweene light and dark- 2.Cor.6,14. nes, betweene God and Belial? Finallie, he ci teth that testimonie, thereof we intreated be fore at large; An ill tree cannot bring foorth good Matt.7, 18. fruit : bpon all thefe tellimonies he concludeth

the perie same thing, which we teach. By these

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Of the free things I thinke it is now plaine, what we are to moge of the fate of men not pet regenerate; first, they are free from the secutude of comput fron; feconolie, in mozall and civil works they be able to do manie things by their free will; lattle, among finnes, they have forme choice, and fometimes imbrace this finne, and fometimes that finne, as their will ferueth them : but pet they be not to free, as to ow those things, which may please Goo: also they be bound to the mi feries and calamities of this life, will they

Pow must we speake of the libertie of men The goodie regenerate which belives that it is not leffe than the fame, which we have beclared to be in the wicked; pet in this point it goeth beyond it, that acceptable unto son, it can atteine unto god works, which be accepta-Gen.22,10, ble buto God. For the is ignorant, that the worke of Abraham, wherein he was meparen to facrifice his owne fonne, was most acceptable bnto Goo . For he was therefore highlie commended by God himfelfe. Paule onto the Phil.4, 18, Philipians calleth their almes, facrifices has uing a goo fauour. And buto the Bebrues me Heb. 13, 16, be taught, that God is maruellouflie belighted with such facrifices. And hereof it commeth that Phil.2, 12. Paule warneth the Thilipfans, that with feare and trembling they thould worke their owne

faluation. But what need is there of anie other tellimonics, when as the Juoge himfelfe, in the Matt. 25, 35. latter baie, thall reckon up the god woths which godliemen have bestowed boon the members of Chift : Sieing therefore that men regenes rate be good trees, it is agreeable, that they both The rege : carrand do bying fouth god fruits . Dowbeit, nerate haue thevidid bethus regenerate, mult neuer for Domeby the get, that they obtained not this freedome by their owne merits ; but by the benefit of God: God, nor by for he fashioned them anch, & in fred of fonie their owne harts hath put into them a hart of fleth. Final lic, it came not of themsclues, but of the heaven lic father, that they thould be matone to Chrift: Iohn.6, 44. for, buleffe they had beene with great efficacie perfuance inwardlie in their minds by Goo the father, they had no lette fled awate from Chrift. than other men. Wherefore, in that first change At the firit Aimpellion of the holie Choff, our mind onelie impulfion fuffereth, as they ble to fpeake; but after that we of the holic be once perfuaded and changed, we are fo refto. Shoft the mind fuf:

red, that we be able to worke togither with the holic Choff, and with crace. 24. And in what fort this refloring of free will is, it must be considered by two principall points; out of which we at the beginning (when we described the nature of will) declared that cuerie finne, and euerie errour that is in election or choise, both come ; bicause that when we beliberate touching anie matter, either we are

btterlic ignozant what is tuft or brituft ; or elle,

Cap.2. for that though for fee what is full and bring pet luft and perturbation intermingleth it felfe. which by their great force cause us to preferre the weaker reasons before sure and strong reas fons. Wherefore, the knowledge of that which is right cannot take place. For the violence of the affections, and the whole attention of the mind. is faltened byon those realons, which ferue for pleafure and luft; and the honefter arguments are not confidered, and therefore do not breake fouth to effect. But by the benefit of regeneration Bother. on, both thefe discommodities are holpen : for matoin as touching the first, the light of faith is present, gracum thich by adding the rule of the laive of GDD, both the manifestic invertandeth in the practiting of and led to things, what things are full and built. Furthermoze, by the power of the holie

Thou although all corruption of the affections be not taken awate ; pet is it to broken a made fæble, that it is not able, as before, to hinder the making of a right choice. Dowbeit, for that this luft, to long as the live here, cannot better: lie be confumed; therefore it coms to palle, that Thibm this libertie, which is given onto the goolie, to the alle al do things which may please God, is not perfect the goding and absolute; but weake and maimed : and in feet. this lost it is let footh in the holie fcriptures. For touching those works, which be acceptable to Boo, manic men are greatlie letted manie wates, that they cannot do them as they would, as the lawe requireth: for they almaies feele a laine in their members, which fighteth against the lawe of the mind ; that whether thep will or no, they be led captine but of the lawe of fin. For euen as we read to the Balathians : The flesh Gals, in fo lusteth against the spirit, as they do not the things which they would. And Paule complaineth, that he did not the god, which he ear Rom?, it. nottlie befired, but rather the euill, which he has ted. Godlie men no boubt do in mind Serue the lawe of God, but in their flesh the lawe of Ibidem 15. finne : in whom pet this is a notable gift of Bod, that they ercedinglie bewaile and lament thefe impediments; that although they doubt not, but that they have the first fruits of the spirit; pet

they grone, and feruentlie with for the perfect reflitution. Moreover, there happeneth fallings bato them eucrie date, which do admonish be how weake this our libertie is. For this cause Iohn 1.10h.1,10 faith; If we faie that we have no finne, we de- lames 1. ceiue our felues, and there is no truth in vs. Alfo Math 6,11 Iames faith; We all offend in manie things. And in the the the Lozd hath taught be in our dailie praier, to impute crie unto the father ; Forgiue vs our trespasses. tion of the But nevertheles, we are not hindered by this bettie,but imperfection of libertie; but that we map worke may work togither with God, and to frame our felues as togither

1,Tim.1,6. fine Paule tharnen Timothie to flirre up the grace that he had in him. And in the first eville 1.Cor. 14,1. to the Corinthians, he admonifhed them to aw plie themselms to the free giffs of Gob , and to giffs mor ercellent ; as though their biligence were required to be able to bie rather this gift of the foreit than that. But those which are laid to have these things. are not fimple and bare men; but when they be nerate are

Part.2.

induced with the grace and the (pirit of God. men amplie they be called the men of Bod : and bicaufe they .lim.j.17. bethe men of God , they be also called perfect. and infirmted to enerie good worke. Wherefore the grant, that men bome anew in Christ , have all that freedome which we grant unto the bugodlie : and mozeoner, that they be also able to no works which be acceptable onto God , although they be not free , neither from linne , noz freedome of pet from the calamities and mileries of this the goolie life . Dow thoulo we also theake of the fourth

flate of man; but we may answer in one word and of the touching the fame ; That feeing in our heaven ongodlie. lie habitation we thall intote the thefe felicitie, of the freeno kind of libertie can there be found wanting : our braum: buleffe a man will call that a libertie, to be able he countries to finne, and to fall awaie from God , that is, from the chefe goo thing [which there cannot be. But because that is a cheefe libertie , there,

fore me hope well, that in that countrie we shall be most fræ.

Before part 25 But noin there is an other quellion to be intreated of; to wit whether this concupicence, and those corrupt motions, which remaine in the regenerate, be finnes, and fo ought to be called? Thefe things are called by Paule, The lawe of finne; and the lawe of the members . And by an erample of himfelfe he taught . that they res maine in goolie men after regencration . But thether thefe be finnes of no cannot rightlie be the regent - defined, buildle we first understand what sinne is. Augustine faith, that Sinne is whatfocuer is fpoken , bone , or coueted against the lawe of Rom.7,13. Boo. But ichether this definition belong unto all finnes, 02 to those firmes onlie, which be commondie called advail; it is uncerteine, by the on of finne. ambiguitic of this word, Coueted or Luited. pow coues for if the fame be referred onto the full affent of teb m that the will, thereby we aftent to comput befires, then is the definition Aretifed but admall is to be pn= finnes: but if this more Coueted, be fo largelie taken, as is the last precept; Thou shalt not couct, the definition may be uninerfall, and may comprehend all finnes. The Paitter of the lens tences, in his fecond boke, and 35. diffindion, cited that definition, when he had now largelie intreated of originall finne, and had disvoled himselfe to the searching forth of other natus

rall finnes: wherefore it ferneth, that he thought

the same definition to perteine onlie buto actu-

all finnes. But howforner it be, touching this matter I will not much content . Ambrofe, in his boke De paradifo , and eight chapter , fetteth fauth indeed a most large befinition of finne; Sinne (faith he) is nothing elfe than a transgref. fion of the laine of Con and a difobebience of the bequentle commandements. But to passe over the fentences of the Fathers, the matter must he brought to the triail of the fcriptures, that by them we may certeinelie knowe and butters Cant what Come is. en lahn, in the first epittle, and third chapter; verfe.4.

Sinne (latth he) is arouia, that is, Iniquitie. That B befinttl=

Greeke word is compounded of the particle on of the

prinatine & and of this word vou G , that is , A morn of lawe. Here the nature of finne is berie well ber soo. clared ; for it is faid to be a privation or want. thereby is taken from it the god thing which it ought to have . If then inquire what that good Sinne is thing is, which by finne is remoued; this Greeke called a pile word vou Gerpreffethit : for that good thing is uation of taken awaic, which is expected by the lawe of thing which Bob . Wherefoze we may faie, that it is finne, the lame of whatforner withfrandeth the lawe of God. Row soo prewe are to fee, whether this definition , which is feribert. taken out of the holie ferintures , be corresponbent or answerable buto that corruption, which remaineth in the goolie , after regeneration. This do toe affirme, but our adverlaries do nic. Powbeit the fertpture, without all controuerfie is of our five : for Paule faith expetielie, that The lawe of the members warreth against Rom,7,23. the lawe of God, and of the mind, and that the wisdome of the flesh is enimitie against God, so Rom. 8,7. as neither it is, nor can be fubdued vnto the lawe of God . And it whole firmeth against the first and greatest commandement; Thou shalt love Mat. 23,37. the Lord thy God with all thy mind, with all thy hart, and with all thy ftrength. For if all our firength and abilitie, as mate it were, would vield buto God; this coueting would never be relident in bs. furthermore, the verie same co.

laft precept ; Thou fhalt not couer . And Augu- Augustine. fline tellifieth, that thefe two precepts cannot fullie be obserned : and what the cause is, whie they be given, feeing they cannot be kept , he al leboeth goodie reasons, which thall not here be

neebfull to recite. 26 Wie have declared by the definition of finne, that this coueting, thereof we fpeake, is fin. Dow let be confider of other arguments. One is taken of the inflitution of man; for Man Gen. 1,27, is made to the image and likenesse of God: ant; Rom 8,19, We be predestinated, that we might be made

ueting of lufting both also inteffle against the Exod. 10,17

conformable vnto the image of the sonne of God. And the are commanded To put on the new man, which (as Paule faith in the thire to verle. 19.

the Coloffians) is renewed to the knowledge

apt inftruments onto the holie Chott. Where with 602

Dag s=	. Part. 2.	The Commo	on places	Cap. 2.	Of Free will	100	A C 27	:11	Part.2.	of Peter	Martyr.	Cap.2.		g.273•
Pag. 27	and image of him, which hath c			o in os, and partlie		, (of Free w		edina thale fit	off motions , by	Dowbeit, on	lette they were blind	they might	
	which new man (as it is toxitt		the infirmitie	, where with we be in	feaeo.			(vinero	fine monan m	enement of white;		fano by the apostle, t		
Eph.4,24.	to the @helians) dooth confif	ł in righteoufnes	And those	be called (mall or b	entall finnes,				arcin highic an	ก ทกทก กเ เมย เนบน>	pununnents	, and fuch indeed as a faith, that Their hart	was blinded. I	Rdm.1;11.
	and holines of truth. And the	image of God,	without the b	hich manalife cann et a notable differe	ot here be led.			c /307	A thether men	HE TH HE TELLLED	and that they	were made fooles, al	though they	
moherein eonüsteth	which we are commanded to pu	it on (as I ertul-	thefe find the	n a notable billete m he exhorteth ba. 1	hat we thould Rome, it.			a then :	are betweene no	nto actuall finne. th, and they take	boafted that i	hey were wife men,	and were gi-	
the image	lian faith) herein confideth, t	ing the damente	not fuffer firm	c to reigne in bs.A	nd of this third			e	ach nart : 102.10	taere iozu) ab uv	uen ouer by c	God vnto a reprobate	fenfe, to de-	
of sod.	Paule, to the Philippians, erbo	teth be Tobe of	kinn of finali	re anostle contained	taben he fam :			(ma hm (1	naske caust az	belire anic wing :	me their bot	lies with shamefulnes	s. And what	A Gindi=
Phil.2, 5.	one and the fame mind with C	hrift. But thefe	O vnhappie n	nan that I am! Wh	o shall deliuer Roma,4			a barre for	io confideratioi	t of aquali mine.	are an aperes	but most greenous pu hath committed thes	t his handa	tube.
	motions and lufts do most tha	imefulle coxupt	me from the	oodie of this death	teach, that the rule and	0	5	And Paule of	eth the words, w	cisiv xad Teat Ten,	Chotila Crait	waie be cut off, or t	is eies pluc	
	and blot the image of God in b	s. purmernoje,	Sumband men	e notimitaliannina	then he mable the feet		1	thichout or a	art bicaule inc	fuffer this kind of	ked out: we i	pould face that he wer	e grauoullic	
	put off; the same of necessities	ment be finne : for	men be not h	ithout deadlie finne	s; for that the tions but			HAM STAIR	off our Mile (Mic	retole mercin med	putungerop	Goo. Paule laith, the	at These men	
	if they were goo things, the he	olie Cholt would	do nothing to	oithout this kind of	s; for that we tions but defects. And their own			******************************	e hath oxidinal	l finne : tor mar	were beprin	ed of their mind, tha with, and that their	hobica mere	
	rather have admonithed by to	nourith & mains	fuch Bund of D	efects bo deadue, b they deferve death	icacie in weir natureme.		1	linne is not to	aken by choise,	and of our owne	was made i	fullic defiled. And A	iall not these	
	teine them. But Paule to the	Coloutans lam;	ward of finns	is death. Firether	allo, for that to Roms, 19.		1	accoid.	u the ferrestit di	apter of Matthew	Conte to be v	uniffments ?		
Colo.3,5.	Mortifie your members, whi earth. And tonto the Galathia	ana: They which	long as we c	arrie about with b	s these blems		σάλς.	an aboth a niff	indian helmen	1€ 7mx8(G)- XXX 7TPO-	. 15000 էա	i luc efficence out mi		
Gal.5, 14.	be of Christ, have crucified th	ne flesh, with the	thes of corru	ption , we cannot	entote the life		ಷ್ಟರಾವರ್ಷ-	Oring arriac	か(Caith he) ba	m namme me nru	; 10000,8000	ncozrupt, if finne do		D 6 . 2
	concunificences thereof. And	in another place :	eternall : for	folong are we erc	lubed from it,		una.	motione aff	er that the confe	art of will is come	in a Salomoi	n faith; Can anie man e, and not burne his g	n nourilh fire	1'rou.6, 274
Eph.4, 22.	Put off (faith he)the old man.	But and if lo be	ontill by bear	th we have put off is is written; Curlled	pe cherie obe	6.5		unto them: a	ιπο προπαθεία , Ι	then they do mone uning. And he ad		ypon hot burning		
	these motions do so displease other respect, than blease the	on he finnes : for	which abidet	h not in all the thir	gs, which are			and tritte up	nough they begu	e a fault in them	not burne hi	sowne feet ? Another	refore linne is	10 hy finne
	Copis to verie god, that the	re is nothing off	written in th	e words of this lawe	. And he which			not are then	not held for at	cat taults: viit me	e canco a pui	ishment ; bicause st	t hurteth and	is faid to be
	pleafeth him, buleffe it be finn	e.	complaineth	mith Paule, that h	e both not the			naffion is to	he counted for a	i firme. Were thos	r cozrupten) n	ature: for the buhapp ath fo marred the fai	melle or ongv	ment.
Rom.6,13	Lafflie, boto finne beath is	due as a reward:	god with he	would, bommor p	erforme all the 184 themp, nor is not bt: cicof so			must note, th	at Icrom confe	fieth, that the first	r nan unne y Georfolie fést	ath to inacted the lai ne to be halfe on live.	ane, as a can	
	therefore, there no finne is have no place. For this onelle	, there death can	torlie miffer	t enrite : thouat the	fame_through they beam			motions has	ue the blame o	d finne ; although es,that is,although		is, and violent rage	s, which offen	•
	the forme of God, to die an im	nocent: For he di-	the mercie of	TO DD, be not imp	nated brito him impated to			by the henefi	t of Thrift they a	re not imputed bu	times (pring	out of that buhawi	neste; onleste	
Rom.4,29	ed for our finnes : but we the	refore die, bicaule	onto eterna	u deuracion.				to beath: 021	elfe, althouath in	inans luogement	they be kept	Mort, and mortified, t		
202047	we be not without linne. An	d if it be so, then let	27 And 1	o do the men of our ks of godlie perions	part ipease of			they be not c	ounted for a cri	ime. And finne is		g. Finallie,if thou pa hem , they cuermose l	hecome Grou	
	bs fee what our adversaries	can allebge; my	me don wat	as ot goone perwis d works, or that we	thinke not that		An other	againe dinid	ed into that w	ich is onclie finne		nger; and fo nature		
	infants, which be now borne die. For acuall finnes they	have not, and the	the amb two:	ks, which are dome	by the men re		diainction of finne.	and into that	t tigitig is butig i Tinne . W.E. mid	inne , e alfo the pu billination Augu	inoze headl	ing to the worle.	11.	*
	quiltines or blame of origin	all finne is taken	generate, a	re pleating buto Go	b: but that our		** *******	fline maketh	mention byot	1 57. pfalme: for h	28 Allt	here things have rely	ped herevnto,	
	amaie: there remaineth one	lie luft and corrup	oncleannell	e and impuritie m	ay be acknow			faith, that I	The first falling	r awaie from Gol	i that we ma	y onvertano, that l		
	tion of nature, not wholic an	nended : 4 corrupt	leogeo, rou	ne percetaing where one than blind. Wh	erefore letting			is tinne onli	e; but those lin	nes which follows	, ,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	upt motions, which A belong to this kind t		
	motions, which Augustine in of Confessions faith, are four	nggeteuentgowae	alide linne	against the holie G	hoft; other fins			butill the ti	es,ano me puni	ithments of tinnes ome onto hell fire		hep are punishmen	ts of an other	
	he both confelleth, and accuse	th them as linnes:	are binibeb	into their hearing.	en the first is cor Thub					uer are committe	d finnegoing	before; namelie, of o	riginall linne	;
	and therefore, feeing thefe be	linnes, they do not		ft, which is ingraffel	in vs; second gress nuallie the first missie		1.	betwæne the	e first apostasie	, oz falling awaic	, if it be not of	forme other finne tha	t is more græ	
	butuallic die for them.			t own ipzing conti ib inipullions buto	nualite the tick millible.					the fame as well b	c tious. Oct n	enerthelette this is to	ne noteo, that net fort finne	Falling.
ionto wi kintrof fi		veren,vy nou no vrmt lufta. Wich		; thirolie, commeth						ent taken foz othe Ito the Romans vi	o neitiealle	ing awaie alfo is in fi a punifyment : foz a	s we have faid	from faith
naturali	romaine in ha after hautilm	e. are linnes : now	mill and bu	eaketh fouth into act.	Paule affigned		Rom.1, 21.			he faith; that Th	e there is not	inne, which both not	most grauou	led the pu-'
luft, and first moti	the it reffeth, that we fee, buto	what kind oz part of	the Ce thice di	egrés, when he laid	; Let not finne Rome,			Edniks (no	doubt)knew G	od, but they glori	if fire hart the	nature of man: and	for at the Land	niffment of
ons buto	finnes they belong. Sinne	may feeme mus to	reigne in yo	our mortall bodies Asthereof. Sinne,	that ye inouid					oz that cause he at		a punifyment of it fe	ite idined will)·u
enill,is to be refers		le ming, will may		bs.is the ingrafted	infi and corrup		verfe.24,			red vp vnto wicke corruption and co		rie linne is not the p ne going befoze it : b	of those obere	,)
ren.	Transcorollion against the	ame of Bob. Which	tion of nati	are. The first motio	ns are the lufts					all he maketh mer	of we now	intreat, we affirm	to be punish	jì.
A diffini	ia nouer farainen . is linn	e against the bolie	of concupil	cence, which spring	from thence, the					f hell fire , faicing	: ments of fil	nne going before; yet	i,and we abid	2
Mat.12,	. Choir. But it imite may be	e taggruers war may	mind me ar	e abmonished not to			Rom.2,5.			hardnes and vnto		ep be finnes. But it i	læmeth a tvon	,
	be two maner of wates : fo	s etther it is io mark		ience, which doth co at the Anne, which is	commonliecal					thy felfe wrath,		ante, that loving the fi p can be finnes.	e de di neccui	•
	uen, as we mult of necessit from it; which we see come	to nalle in lose and	1	*·			ĺ			of the reuelation of the wherein he Tha		grandenmes. ching this matter,	let vis hear	e
	granous finnes, which Paul	e faith, Doo feparate	It isn	ot to be coubted, bu	t that the corrup chelulic nature is		§.			ling to his works.	that Augu	Aine faith in his third	boke De libe	- ·
1.Cor.6	 vs from the kingdome of G 	od, and commonlie					e E	But the	re be mante td	hich thinke not the	t roarbitrio,	ano 18. chapter; Soi	me things all	Ú
	be called moztall : oz elfe bi	e lo fozgiven, as we	e Againe, m	at unne, onto the til the mill then call so	uch commeth the original tuall. But there finns.		() ()			ments of finne; l		ne of necellitie, are	not to be allo	,
	ocpart not from them ; par	rus i mionità mus	- Collected At	ent with the breatt an	is	1	To the second	tame, of t	yem men take	no fmall pleafur	e. weo: as u	hen a man would do Ff.	i. men and car	
						(3						(**)		

all thefe things belong buto men a proceed from

die with me, but to performe the good, I find no Gal.5,17. abilitie. Anothis: The flesh lusteth against the spirit, and the spirit against the flesh. For these words are one repugnant to the other, that the things which ve would not do, thole ye do . Wit

that condemnation of death: for if they be not a punishment of man, but nature in man; then are they no finnes. For if we depart not from motions be that flate therein man was naturallie made, fo that he could not be better; then, when he doth thefe things, he both what he ought to do. But if Depart from a man were and, it should be otherwise: but wherein we now, fince it is thus, he is not goo, noz pet is it were made, in his power to be good; either for that he feeth not what maner of one be ought to be, or elfe in that he leth the fame, and is not able to be fuch

finnes,bis

caule we

be good.

Thefe.

things are

of the rege=

nerate.

perfect

a one as he perceiveth he Moulo be. Thus much Augustine. In which words manie things are most wor this the noting. First of all he confesseth, that there be manie things which necessarilie happe ning, are to be difallowed. Secondie, be alled acth a reason thin they are called sinnes; bicause the depart from that flate wherein we are naturallie made. Thirdie he faith that a man is not not inmans and, neither hath it in his power to be and. Fourthlic, he bringeth two reasons why be cannot be goo; either bicaufe he feth not what is to be done; ozelle for that he leth it, but by realon, of infirmitie is not able to verforme it. Lafflie.

this is to be noted, that he meaneth thefe things

inords of Paule to the Galathians, and tholeplas

ces which we have now alledged; which things

spoken enen of men which be regenerate. Foz he citeth the

ive have declared, cannot be bioertimo other: wife than of the regenerate . But against this faieng of Augustine, that fæmeth to be, which Ierom writeth in his interpretation of faith; THe fair that they bo erre, which fair with Manichaus that a man can not elchelv euill. 29 But thefe things map be reconciled eaft of nature in lie grough : for lerom fpeaketh of nature, as it was intituted by God. For he writeth againft the Manicheis, which taught, that we therefore cannot refiff finne; for that we were by nature created cuill, by an enill god . Def there is none of be which doubteth, but that man, when he was created at the beginning, was most free . But that Augustine speaketh of nature after the fall, it fufficientlic appereth, in that he faith; All thefe; things perteine to men, and came from the condemnation of neath. Belides, he confelleth,

that this is the puniforment of man being fal-

len. Mozcouer, if thele things be referred bnto

the regenerate, we may late, that the lateng of

Of Free will Icrom bath a refrect onlie to the groffer kinds of Theres. finnes, which ow separate be from the kingdome nerate tan of God; from which sinnes we boubt not, but abstant men borne anew in Chrift may abifeine. But graffe Augustine speaketh most largelie, and by sinnes kinnes understandeth those also, the which we are pre finnts. Centlie in band with : without the which the cane not here lead our life. And this latter folution is cited by the Baiffer of the fentences , in his fe cond boke, and 36. diffination. But they will object buto be, that we boin-

Cap.2.

furie against baptisme, if the fate that finne is not taken awaie thereby . But wee cannot iufflie be accused of this crime: for the affirme. that the giltinelle or imputation of fault is tae ken awaie by regeneration. For although thele bices remaine as both the feripture beclareth, and experience teacheth; pet their bond of punifyment and giltines is difcharged. Wher, fore Augustine fundrie times faith; that Con, centere cupilcence indeed remaineth, but the blame mainth. thereof is taken awate by Optiff. And he addeth, but the sile that fometime it commeth to palle, that the act times is teand woake of finne palleth awate, as we fee it is ken awain. in theff, and in adulterie; but the ailtinelle neuerthelelle abideth. And fometime it commeth to palle, that the blame is taken awaie, but the fault remaineth: which is plaine to be feene touthing this luft, whereof we speake. In beed the fame remaineth, but yet we cannot there-thorough be accused as giltie of eternall bestruct on. If thou demand therefore it is called finne. fæing the blame is taken awaie : I anfiver bis caule that in lo much as it is not invuted buto be it bath not that of his owne nature : for tow thing his owne nature, (as we have before taught) it deferueth beath and bamnation; but

this commeth by another means, namelie, by the mercie of God through Christ. But everte thing ought to be indued of as it of more is in it felfe, and according to his ownenature. hing mult Wherefore, feeing the proper nature of finne is beindge to frine against the lawe of Bob; which thing of, acceptwe lee commeth to patte in luft, and in thele first open nature. motions, therefore they are to be called finnes. Deither do we by this our occlaration, fall into abt will that fol finelle, oberewith the Pelagians remo gian w theo Augustine and other Catholiks ; as though haden the they should sate, that by regeneration is not catholist blotten out finns. blotted out finne ; but onelie raced. For when as a fmile haires be Chauen, pet there remaine Hill under tabt. the fair, the rotes, thereby they growe by at gaine. For although we affirme that in men regenerate remaine fill luft, and corrupt moti ons ; pet do we not benie, but that God is per featie reconciled onto bs. Wherefore although thefe in their olone nature be finnes; pet by the mercie of @ D D they be fo wived out, as they

Of Free will. nothing of them.

Part.2. the feripture is brought goo reason, whice concur have refrect to imputation, there remaineth piscence, or luft, is trulie and propertie called cence left in

finne. And it is to be wonded at that thefe men, be is berea which are fo readie elfe-where in euerie place lie and pros

of Peter Martyr.

30 Latt of all, they object but o bs, that we aminiurie unto Augultine , in that we faie he affirmettithat thefe be finnes ; feing be interpreteth himfelfe, that they be called finnes impropertie. For as a feripture or writing is cab led a hand, bicaufe it is done with the hand : fo thefe things are called finnes, bicaufe they come from originall finne. And as cold is called flouthfull, bicaufe it maketh be flouthfull; fo

mots.

simili=

Che fa=

meane that

thers

finnes.

not finnes. So (fate thep) Augustine both not onelic interpret himfelfe, whiche called thefe. finnes; but also hath given be a waie how we ought to biberffand Paule, then he calleth them finnes. Dereunto we answer, that if Auguftine, or anic other of the fathers, benie that thefe befinnes; the fame muft be bnoerftoo bp wate of comparison, if they be conferred with aduall finnes; but not that the nature of finne can wholie be taken awaie from them. Which thing Augustine in an other place most plains lie declareth : for against Iulianus, in his firt

thefe motions are called finnes . bicaufe thev

firre be bp to finnes : but yet properlie they are

ing be calleth this finne, iniquitie; he plainlie teacheth, that unto it is agreeable the nature of finne which we before beferibed. And in his fift booke, and third chapter as gainst the same Iulianus, be thus writeth; The concupilcence of the fleth, against which the god fpirit lufteth, is finne: bicaufe in it is a bifobe, dience against the government of the mind, and it is a punishment of sinne; for that it is renozed buto the merits of the disobedient perlon; and it is a cause of sinne, through the falling awaie of him that finneth. Here we lee, that concupifcence of luft, is by Augustine the mas ner of waies called finne. Peither can it be faid, Augustine, that he writeth thefe things of a man not regenerate : for he faith expresselle; Against whom the god fpirit lufteth: for the spirit of God is not in the wicken with whom he might arive.

Wherefore we have out of Augustine three plas

ces; one, which we cited before, out of his fift

boke Delibero arbitrio, and two against Iulia-

nus, therein he expressed confesseth, that

concupifcence is finne: and he bringeth a reas

fon whie he so thinketh. Peither ought our

adversaries, as concerning the interpretation

on of Paule, to runne onto a floure, to fate,

that this is not properlie to be called finne:

for both out of Paule, and out of other places of

boke, and eight chapter; forneither is it (faith he) ante equitie, when in one man either the fuperio: parts, are after a vile fort fernants buto the inferior parts ; or the inferior parts after a bile maner reliff the superior parts : although they be not luffered to get the opper hand. See.

with their figures, when as in this one propor pertie fittion, This is my bodie, thep fo much contemne finne all kind of figures , where neverthelette a fiqure is most concernent for that fentence. And if thou defire other tellimonics of the fathers, to prome that luft is finne; we have before cited Ierom bon Matthew : and in Augustine as gainff Iulianus, there are found cited manie o ther fentences of the ancient fathers; all which do make with be.

Cap.z.

Pag. 275.

These things which followe are taken out of the like place vpon the first to the Corinthians, at the end of the second Chapter. 21 Doin muit we fearch out, whether the liber against

tie of the will be taken quite awaie, by meanes free will. of those things which we have rehersed. But bicaufe Paule affirmeth, that A naturall man can The fire not knowe those things which be of God: it fee reason. meth a while to be against fre will. For if we be not able, through our naturall power to come prehend fpirituall things; how can it come to palle, that we erprette them in our actions ; les ing we lee by experience, that there is much more bulines and labour in dwing, than in one berffanding . And not onelie this , but also the The . predeffination, or prefeience, femeth to be a reafon, hinderance to it. For it fæmeth that this map be inferred ; If Boo hath knowen all things. before thep be brought to patte, and can not be occeived, the libertie of our will is quite gone, and all things hamen of necesitie. Also, the whe to power of BDD, therewith all things be reacon, wought, cauleth no fmall difficulty of this mat

ter : for of fuch efficacie is the will of God, as Paule to the Romans faio ; Who is able to refifthis will? Pozeouer, the fcriptures affirme finne to be The 4. of fo great force, as by the fame all things in a reafon. maner are corrupted and despossed in bs: ither. fore the Arength which is left but o will, is berie feeble, the which is not able to ow as reason hath appointed. Againe, so much is attributed to the The 52 grace of Chiff by viuine pracles, as without realon, the fame it is fato, that we are able to do no thing, which either may be acceptable or grates full onto God. And leing the lame is not equallie given buto all men, it is thought that their libertie is deftroied; for fo much as thep have not this grace in their owne power. The Da The 6.

thematicians also ertoll the powers celestiall, reason, and in a maner perfuade, that of them do bes

pend

Ff.y.

ceale to be imputed to beat all . So then, if we

_	Part. 2. The Commo	n places Cap.2. Of Free will		Of Free	mill. Partizi	of Peter N		Cap. 2.		3·277·
Pag.276.	•			•	Change degreen hitchell	disputing buder	the maner o	f Ciceros reasoning	. If (faith he) c	íceros
r	pend those things which happen; so as there	or his father not willing. GDD frould thele croft at things to be done, not being led thereto by an saluthy			the nerion of Cotta he friuch	otterlie to take	things to cor	me are certeinlie kni ig themfelues shall h	owne vitoje, m	alet of
r	night not feme to be left onto be the perfeation	ineuntable heceffitie; but by a superabundant a fathus ba			-Come the noture of Good.		toings amor	and for formuch as no	mina ia done	
Ther. I	vertie of such things as are to come. Finallie, there have beene such also, who would aftirme,	erceding charitie tomards men . So the little			Gun Gerelie it is folie lattict	ited, that io notas	mithout a ca	ule, of necellitie al	fo it thall be	
realon. f	that there be definite causes of things to be	fure teacheth be which faith; So God loued the lohn 3,16.			ble a man is to be charged with plaime of David afcribeth unt	o fortes + for there	granted the	it there is an older an	b knitting to	
Looke part 2	done; the which being to tree one with an other,	world, as he gaue his onelie fonne, &c. And the			tis written; that The falif	man hath faidin		ifes. Whereby will a		
1.pl, 13.	and tied with a fure knot, there is brought to	to the Romans it is written; Which spared not Rom 8,19,		Pal.14,1.	1 : there There is no Ciocl. Ell	non maar occanion		s, which we dome, be d		
art.13.	them a certoine necessitie and destine, which	his owne fonne, but gaue him for vsall. Chatte	Ç.		La amount on those nartain the	malog unito Cot-		hmeanes full and wh		
1	cannot be withfrod.	for his; and he taught his, that A greater love Iohn. 1513.	r As		which mags hillion: I but	i not wen proces		and no admonitions		
	32 But we need not frand much opon that are	than this can none haue, that one putteth his life			and indefenerhans he coll	uderco, mai none		neither can there be vaiers. Talhere fore the		
Co the tirll i	gument, which was taken fro the force of know ledge; breause it expressed appeared by those	for his friends. Anothereby he thetwee himfelte			in a maner are to be found, wh	id) pon) mote it is	interper of th	ele tivo cuils thou wi	lt : either that	
38410111	things, which we have alreadic spoken, that this	to have erceoed the measure of mans love; blo			lie speake, and worse do este they do, to whose trust are co	mutten cerema	there is bini	nation, and preferent	eof Cod : 01	
	libertie is not inoged to be in men not yet reges	cause he would suffer death for his enimies.			nies and holie things. And b	icanfe it was not	else to main	taine the free power	of mans will.	
1	nerate, as concerning works, which be in verie	Anothat he willinglie, and of his owne accord			Infancy to Tullius Cicero, that	tit is a verie qui	Month toffini	er cannot be had they		
1	deed and and do please God: therfore that kind	twice beath upon him, he fufficientlie beclared;			ous thing to profette an opini	on, whereby God		other, as he thinketh.		
	of reasoning is not to be weakened, seeing it	then ur the last banker (which, according to the Daschall custome, he kept with his apostles) he			though he nemien: therefore . V	dien he had dilpur		meth altogither necel		
Cothe le= cond rea=	furelie confirmeth the poctrine of the apostle. In	fait; I have earneftlie defired to cate this paffe- Luke, 11,15.			ted as much as he thought go	objusthe end of his		nainteined and defer refused, as false ant		
f	the nert reason there is a moze difficultie and trouble: for there be few, which can perceive how	ouer with you.	1.		boke he shewed his opinion	, per in me venalle		cration being taken.		Augustine.
	the providence of God, or (as they terme it) his	33 Bythese places we perceive, that the			of Lucius Balbus; and fo, as h that the opinion of Cotta is t	o he alloined. Ci-		tilie,than goolie faio		5*******
Few lee how the	prescience can suffer anie fre choise to remaine	Lords death was throughlie foreknowne, and			cero was a man verie frudic	us as incil of all		paudent man, while	he coueteth to	
pronidence	in our will. And the place is to difficult and bant	binderflod, and did in no respect infringe the li-			kinn of learning, as frecially	e of the civill lawe.	make os ir	œ , maketh vs imp		
of Sod can	acrous to be healt in, as manie of the old with	bertie, either of Chill, or of the father. Therefore		we first Trial	. And thereas he thought, the	it the State of mans	kedperlons	s, who should rob Go		
	ters, in reasoning about this matter, were	Ciceró, other twife a verte learned man, is great- lie to be two ndered at: against thom Augu-Augustia		Cicero fo	doings flould be ourrily own	ie, it itæ will were	reoge, with	he hath of things to c		
in our mill	brought to fuch a palle, as they juoged altogi-	Oine in his fift hoke De course Dei, pineriallie againt Ch	1	to fland			,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	must diligentlie mar rake no lesse ogainst t		
	ther, that of those things, which be done, there ariseth a necellitie: yea, and they supposed, that	in the ninth a tenth chapters, earneillie biliputeth ctro.		mith free	this libertie might be reteine	o,wiina pieicience		hets; than they impu		
	God himfelfe is held with this necessitie. Where	concerning this queltion . The controvertie de-		will.	of things to come; he rather intermed the factor fi	om him than that		e Ethniks, whercof	he at that time	
A prouerbe.	of came a primerbe, that Got also might not	perpeth boon this, that in the latter bothe De di-			ive should be deprived of th		disputed. ?	Wherefore thus I thi	nke best to ano	
	withfrand neceditie, fo as he burft not attempt	ninatione, all things are refelled, which were			will.		fwer his cu	irious realons. Act	bs grant him	
	and thing to wint the farme	brought by Quintus, Ciceros brother, in the			Wherebponit may be g	athered, into Wat	what he we	ould; to wit, that for t	he establishing	
A licence of	Through this libertie of theirs, the poets went	former boke. And Cicero indevozeth by all meanes, to overthoowe all predictions of things			barknelle and obscuritie of			eleience, we agree the	it njere is a cet	It is gran=
the Mosta	furmer, and lato, that mante things be built, to	to come, and of the prescience of God. Therefore			the first man hath driven ma	inkind : for what a		eterminate ower bef	ote (Subserved to the contract of the contract	fore son is
	uen thether the good will on no . And Homer brought in Iupiter to be fad, and to lament the	Augustine affirmeth, that the Aftrologians had			madnes is it to go about to t creatoz of all things, out of	growe war and his	baireeth ir	at laff, namelie that	all things mill	a neceffitte
	necessitie, or destinie, by the force inhereof he	realons, which were better to be bome withall,			4 18 m 11 11 11 11 11 11 11 11 11 11 11 11 1		. Historiana	muse to malle of necei	Titio . that mill	or cautes &
	was let from remoiting beath, which approched	than his; bicaule, though they attribute over		Selfe-lon			we benie.	For though there be	an ozder ot cau>	
	unto his fwet fonne Sarpedones. And he ma	much buto the flarres, pet they take not awaie		ginall of			fesamoint	ed, pet doin it not foll	owe weroi, wai	•
	heth Neptunus to take berie græuotille the	all distination and prescience. And a certeine Augustian	100	impietie.	things thould perith, rather t	han our felues.Ahis	s there cann	ot be forn causes four	d among them,	
	thance of his forme Cyclops; of thom he being	Applician (as the lame Augustine veclareth in example of his booke of confessions) being a grave marr, and a physical	188		doth not godlinelle require.			képe their libertic,o ngence. Ano in this p	z (as mey can it)	. d'irern eta
	firred up with a luft to revenge, would have	one that detelled Affeologie; when he was de			be taught by the spirit of Go			us wears throw the Esti	niba • for he to	tern more
	vition Vlyffes altogither from home, and complaineth, that this was not granted to him by	manded, how it came to palle that Dathema	48		mult be confelled; namelie foreknow all things, and al		fauethelih	ertie of man, would	that all proce of	than the
	destinie. And in Virgil, Iuno both no lesse out	ticians did prometie to manie truths, he durit			of our mind (as we have the			nd forethewing of t	hings to come.	2101ap.
	ragionalic bewaile; bicaule the had kept wars	not (contrarie onto all hillones and erperience)			reteined. So do the holde for		Mould be	utterlie taken awaii	; which things	5
	to long togither with one nation, and pet could	benie enerie divination; but he answered, that		Rom,8,2	, therein we read; Whom!			e holo of the nature		
	not remmue (as the detired) from the coaft of I-	a certeine destinie was speed over things: and be affirmed, that it was not incredible, but that		1	hath he predeftinate to be		e same being	g spoiled of them, it t	annot læme to	
	talie the Troian naule. But we Chillians do	reasonable soules oto after a fort fæle it. Surelie			to the image of his fonne :			But the Stocks, bic	ու անակարա	The Sto-
	not in such fort speake of Goo: for we have most certeinlie learned out of the holie scriptures,	district wething to be found more remoment. If he he		Ephel.r,	, 4. chosen by God before the world were laid. 3nthem		t hinarinth	peir destinie: and tha	t our entire ant	our will fri
	that there is nothing bupofible to God; and we			t.	The heares of our head ever		norfort ini	H man hane a niace	they altorither	the otpeto.
	are taught by Chaff himfelfe, that althings are	on the office to ease from him the pleatener things to		Matt.10	,29, red: that The little sparrow		t remouet	je same from the ox	per of caules to	cautes.
	politible buto Bod. And our faith , after the er	of things to come. The prophet Efaic would thele come.		and 30.	the will of our heavenhie fat	her . And fæing w	e neo togith	er.		
Rom.4,20.	ample of Abraham . Dorft cheffie cleane to this	things to be to firmelie knit togither, as he faib; Shew vs what things shall come to passe, and Eal 41, 19.			indge, that God both all t			out here let bs some	that the busin	,
	perfuation; that Godcan do matfocuer he hath		1		fullie; we cannot thinke		y matwen	ray Creofactive denie, BDD dooth nothing	, wat the million of all binder ou	r
- د دنه مدروس	piomifed . Peiffer must we conceine in our	hab finall knowledge, and no good subgement of			outreason and understands 34 Butgo to, let us mo			ough it comprehend	the things which	h
not deliue	mind, that Chill was either condemned onto the death or forced to the crolle against his will,	Bod: it amereth by his boke, which he infilte	-		of worther to ter an inc	e meetine enimon	, win , win ,	Ff.11	ii, ari	Ē
red to the	the neutritor infreto to the centre allama des muit	led		E				~. · · ·		
			- 10	:200						

of Peter Martyr. Cap.2 Part.4. Of Free will The Common places of Free will. Pag.278. Part.2. fed nog frond. For, although that God by his nothing must be taken awaie from the nature the mind and will; and not by that which is plainfinit power, where with he is induce ooth what The power are to come : for never thall the will of man a necellite of mans will. And this among the Schole-men of the continuation will among the Sonole-men figurally not continue that some the continue that some the continue that some t his pleature is ; pet both he fuffer the frate and of son both cen out of the fame. Wherefore leeing the nature bring aniething to effect, bnleffe ODD haue nature of things to frand thole; neither both he before mer of will is, that it is moved neither buwillinglie both foreknowne it, and wild it to be brought to fequent, but of confequence. noz by confirmint ; it cannot be excluded from effect. Tahen he thall knowe before hand, that violate them, or weeft them anie other waic, reth not the 27 There be fome which commonlie fate, that of confe= it by anie outward means. It may foner be at Our will than the condition of them both beare. Wherfore nature of to morroive I will either runne or read; indeed quence. boubtles thefe diffinations helve be nothing at boliffed not to be atall, than that the violent ac cannun it is faid in the boke of Willoome , that God thinge. 3 Chall runne and read, pet not betwen thereto all : if God have knowen before hand of things. tion can be taken there from : euen as thou net doth mightilie reach euen from one end to ano- Wild. 8,1, of anie necessitie, but (as they fpeake) continu those thall in anie wife come tovalle . Des bes mailt calilier riode anie of bs from being men. ther, and doth pleasantlie dispose all things : 61 gentlie : for as farre as belongeth to mp felfe. relie, they are profitable buto bs, and that not than when me be men to make be that we that! I might do neither one noz other. But if thou (as the Brette tert latth) xersac, that is Profitameanlie : for bicaufe thereby we understand. not be furnished with a reasonable soule ; for it bige further, and faie; Bet neuerthelelle thou blie . Which might not be faid , if by the biah that mans will is not compelled; but that wil followeth immediatlie, that the foule being a thalt owit, in fuch fort as God knew that thou power of God the natures of things were dilinglic and without comvultion it defireth what bandoned of reason, be cannot ante longer be Chouloft owit. I grant : but thereof it followeth ffurbed. The fumme is, that Bob both here mo. focuer it will. For other wife I will alke the aberate his power in ruling of the world, that he not, that I could not other wife ow; bicaufe we gaine, whether thou wouldest be faued against 26 Wat if thou demand vet further , whether map fittie awlie his action buto all maner of do not alwaies that which we can do: nay rathe will and confent of God . I luwofe not . But It be a matter of necellitie, that I Chall read to things. In the fourth place finne femen to be a To the a. ther, manie things might be done, which in no if thou wouldeft be faued according to his will, morrowe : feing God bath this forcknowen: a nterfici. GBanie. wife be done. And in that I thall read or runne, hinderance to the libertic of the will as if it fo reason. he of necessitie is not ignorant of the faluation: we answer, that boon condition. oz supposition. beon condithimas it procedeth altogither of my owne choile: for weakened the powers of man, that after a feet for fo it is ordeined, that none willeth that which might be fome necellitte may be granted ; but not perfed tion may be they might be able to do nothing anie more. of all things it is most in our power, to will, oz he is ignorant of . It happeneth buto be verie boone. and absolute. Wherefore with that necessitie, granted, but not about A fimile not to will. Therfore when they faie ; Bicaufe Want there neverth not now manie words about mbich are often, that we together behold placers; pet bare God knew before, that thou wouldeff read or which we grant the choice of free will map beric falute this matter; bicause there bath bene plentie not boont. ine not faic, that the fight and knowledge which well agree. Dozeouer, Ariftotle in his Cthiks, Ariffotle. runne : Therefore of necessitie thou thalt read : inough spoken in those things which we have we have, bringeth anie necessitte to them which disputeth, and that learnedice (as he doth all o. beclared, holo much our libertie hath been dini we mult bemand of them againe, whether but plate: and pet, while we fee them in plate, it is of ther things) whether the casting forth, which is per the name of necessitie, they meane a comnithed by reason of sinne; and that speciallie as necessitie, that they do plate. Therefore, as that dome in the fea, when thip wacke is at hand, is touching berie perfect and good actions , which pelled and a repugnant will. necessitic infringeth not the nature of their will; to be appointed among things voluntarie. And For if this be their mind, that we btterlie be, might be acceptable and well pleating buto cuen to the excellencie of God compelleth not although he there confesseth a certeine action. of necesitie. nie: bicaufe it may be, that Boo fozeknew that Bob. Befides, it hath been declared, that our li that is mired with willingnelle and unwilling. the will of man. bertie is not by this means otterlie taken a I would do some thing, and that neither bu-Some biall at bs, and faie, that this fimilimelle : pet neuerthelelle he concludeth, that thole wate; but rather, that there is as pet a great willinglie, no; with a confrained mind; but tude is farre from the question proposed; bikind of actions belong buto the boluntarie that I would do it willinglie. But if by necel ocale of it remaining. raule none at anie time do behold platers, which fente : feing for that time, wherein the thirmen fitte, they meane that this thould in anie wife 39 Moreover, concerning the powers celes To the 1. be not, and place not inbeb. Whereas it is aferibe in panger, they will them, and altogither Stall, there thalbe no great need to intreate ; lee reafon. be done of me, we will not benie it : for fo much bed to Coo, that he hath had a knowledge bes make choile of them . And if to be that notable ing the Aftronomers ow glorie in their owne withome as the controvertie now is not of the thing fore hand, of all our boings even from the begins Wilosoper bonbted not to place willingnesse with is done, or is not done; but the disputabokes that The wife shall beare rule among the the starres. ning : when as vet, neither twe, not anic of our in this kind ofaction, wheras men by a certeine tion betweene bs is onelie of the maner and flarres. But and if fo be that thefe things , which actions appered to be. To thefe men 3 might force are tried to confirmine themselues . to thep pronounce, might not be escaped, all their Admoniti: forme of dwing. Peither (as he thought) are adanswer, that buto Bod all things are no other. chofe that thing, which other wife (if that chance ons, lawes, monitions, laimes , rebukings , 02 religious gaines would fall awaie : for no man would wife present, than they which bo place are conhad not beene they would never have done; and praters praters taken awaie : thefe things boubtles bellowe coft boon the faill of those things, which Let no man uerfant in the fight of them which behold. Let es ken awaie, will be of force, and that more frequenteblie then how much rather thall not we take wilhe thought he thould not be able neither to as uerie one therefore take heed to himfelfe, that he lingueffe from our bluall and common acts uoid , not change , either by inocuour of fruoic. than he could perfuade himfelfe ; bicaufe God call not the causes of his finnes bpon Bod; and ons, when we perceive our felues, of our owne upon Sob. Which thing without controvertic would enfue, not onelic hathmans fafetie in his foreknow then fuch a kind of contration entreth into his ledge, but also he compachendeth in his binder accord, and with a mind most willing, to do and if to be they thould afcribe a mere necestitie on mind, let him have respect unto lust, boluptu indevour those things, which we thinke god; alto their forethewings . By this meanes all pratflanding, the water and meanes, whereby he outnette, wath, hatred, and other perturbations though we boubt not, but Goodio long befoze will helpe them. Wherefore if the thall perceive ers, pietie, and worthiming of God would be of the mind, therewith he is love difeated; and bnder frand of the fame ? our brother to have need of the remedics, which taken awaie : for the would waie to God for out of these fountaines let him leeke for the cau-And that the necessitie of this kind which we obteining of anie thing, if he were alreadie derwehauehere mentioned, we must boldlie bie The werie fesofhistinnes . Deither muft there be much have taught to be by supposition, both not o, them: for they have to farre forth appered, as patetikes fuanco, that the fame fould not be granted on credit giuen bnto the Peripatetiks in this matnertholve the free power of our will; Chry- Chryfoll to him ? Wherefore Augustine lato ; They which Augustine. are reploo: God before hand knew, and would, that thep ter, which denie, that God hath under Randing of follome both plainlie thew, while he writing Mould be profitable. Deither mult we befift thus thinke do great woong onto heaven: for particular affaires; leaft they thould feeme to boon the first epistle to the Counthians, & inthere they believe is a court appointed, wherein The iniu: from our outie, although it may be, that all thinke that the mind of God were abied & bile, are notable aus becreed , which cannot be a, ries against termeting these mones: It behoweth that here- + Co.11,19 mortall men would afterme that we labour in the thould waive his knowledge from fraile fies be, that they which be tried among vs, may baine. For we must followe the lawe welcriunided: the which if it were in the earth, it thould anotransitorie things. This thing is not agree be made manifelt, faith: Dot bulike this forme bed buto be, and not the fecret prefetence of néos be taken awaie. Dow much leffe must we able unto our documents : for we do belieue, of fpeth Chill bled, when he fait : It is necessa- Matt. 18.1 God , whereof we have no fucrtie what he hath thinke, that the fame is bone by God in the celes that Goo of himselfe hath a perfect knowledge rie that offenses do come, but wo be vnto that becreed of things to come. ffiall parts . I beleech pou what inogement of all things : neither that he bath anie need to man by whom they shall happen. Also he said to And living the prefeience of God is not the naivould be left, if to be twe did all things boon conchallenge knowledge elfe-where to himfelfe. his apostles, that It behoued Christ to have fuf- Luk 4,16 ture.02(as they terme it)the effence or being of To the 3. 38 And whereas touching the third point, it Araint? fered, and so to enter into his glorie . All these Mis matter fome ercule, laieng, that fro hea our mind; we must give inogement of the acstalon. was judged, that the power of God is a hinde things in holie matters are fo to be erpounded, tien is onelie fignified what thall come to palle: tions which proceed from the fame, according rance to our will: the argument is neither per: as then they be called things of neceditie; yet as they ought to be esterned by the nature of nothing

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Deffinie.

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booke

pereth by the rechaning on of the parts there

vet that we be not thereby britten by anie necels fitie. And they bring forth a place out of the boke of Cenelis, therein it fæmeth to be fpo: hen ; that The starres be put as fignes. What that now a place in

place is to be binderfloo concerning featons, winds raines tempeffs, and fuchlike fort. But esen.is to how can they affirme, that in heaven they fee he budgers ceined at

certeine fignes of things to come ? They thall harolic proue it, especiallie touching mans al Twins con. faires. for that aniwer can they make of tining, which being conceived at one time, and one instant. have all one aspect of the heavens; pet (as experience teacheth) the chance and fucceffe of them is altogither differing? Augustine in his fift boke De civitate Dei and Augustine.

fecond chapter, is worth the reading : where he initeth, that fometime there havened two bios there to be like affectioned, that when one ficke ned, the other also was diseased: and when the one recouered, the other was also eased. Con-Hippocracerning which thing Hippocrates being bemanbed of his opinion, made answer, that he thought them to be twins; and that therefore they had the temperature or complexion of their bodie all of one nature. But Pollidonius the Wathemati cian die afcribe the whole cause onto the flarres; bicanfe in their nativitie they occupied all one afpect of the heavens. But what (faith Augustine) will thefe men face of twins, and innumerable

living creatures, which are borne in houres and moments alike; and vet atteine to fuch divertitie offortunes . And Augustine witnesseth, that this crample was taken out of Cicero; the which neverthelesse we read not in his boks at this date ertant, buleffe perhaps he found the fame in his boke De fato, which remained amonal us all tome manaled and diminished.

Co the firt. 40 Mozeouer belfinie ichichthe Stotks ap point to have mere necessitie, hindereth not our matter : fo: fomuch as we admit not the fame to be. They feuered it from the wils of men, bicause they thought that all things would go to naught, if togither with other causes they comprehended will binder deffinie. Howbeit,it The Sto= the poo not fremed not goo to them, otterlie to feuer mans ptterlie fc= Will from dellinic; fauing in refpect of the first uer mans choife, which they would have to be wholie in our to Il from mill. But whiles we shall chose anse cause that might be binder destinie, they would have it fol lowe of necellitie; that what things foeuer they were, they thould be joined buto it. Quen as Euripides faio unto Laius, that It was fre foz him not to procreate; but when he had procreas ted, then of necellitie he thould fuffer even thole

things, which Apollo premeded to be conteined pnocrocffinie. 15ut we, as we declared at the first, denie not, Sul more but that things are knit touther, as God order put the

ned, and knew before hand; yet lo, as the nature

and condition of them remaineth whole and togithe found. For buto bom focuer a thing contins of cause. gent (as the Schole-divines (veake) is due then have the fame : and to whom foeuer necessitie belongeth, with necessitie they be constrained, But in berie ded, grace, which finallic femeth To the to refill free will, both not take the fame awaic : uent but rather helpeth and reffozeth it. But now we mill ceafe from thefe matters, leaft we cifoute more curroullie of them than beliemeth chillians. Let cucrie one followe their owne bocation ; and let be leane inquiring, more than is requilite, about the fecret and hicken will of Bob, touching prescience and predestination; and let be followe that occrine of God, thich is plainlie laid out before be in the holy leriptures. I Looke another place of the same argument in the addition at the end of this booke . Now we thinke it convenient to ioine unto this disputation certaine other discourses; namelie, of Voluntarie and Not voluntarie, and also of mans choise, and such like. Of Voluntarie and Not

voluntarie.

41 Ariftotle in his firft boke of Ethiks frea: om of the tethat large of that which is voluntarie, and of Commutes that it it is not voluntarie: the reason whereof tatis per is, bicanfe patfe, Difpatfe, pardon, and fome Etib. times mercie be boluntarie. The argument is taken from the confequents. Pasifes and bib maifes ferue unto mozall knowledge; for as commendable maners and actions are to be defired, to those which are blame-two, this are to be auoined. Howbeit, fuch waifes and bifprailes cannot be judged of, buleffe we knowe whether thep be don with a willing or bnwilling mind. further, he added another caufe; to wit, that this portrine is a part of the civill facultie, there to belongeth the making of lawes. And lawes fet forth rewards and punishments to the obferuers and transgreffors of them : it is neofull therefore that they knows which be voluntarie things, and which be not voluntarie. Formen which that be buwilling, do not obteine rewards; and lames my they which linne by compultion, thould not full things mi fer puniffments. Some weeft this reason of sofible s lawe-makers herebuto, as though they ought be puttip to regard this, that they command not those med. things, which of necessitie must be don, not those things, which are impossible to be done; but on lie those, which be in our owne power : and that therefore it behough them to know what is the nature of boluntarie and not boluntarie. 3 knowe in verie ded that this is the definition of a belief lawe ; that It is a realon commanding honelt mofunt things, and calling backe from things that be

diffoneft. But that which thele men awouch, to

wit that it commandesh things which be vollible. Twould onelie grant it as touching civill lains but not of binine lains : for those remire things that be bowolfible , efpecialtic in refved of the fate of nature, corrupt & defiled. Bombes tt. Ariftotle bled not this refon; he onlie touched thefe things which I have mentioned of vunith

affects of polimtarie ei not bo: lontarie.

amont on

which is

by lawe.

whether the ments & remards. But whie did he speake of the affects fince those be not voluntarie butare nas the mind be turallie vianted in our minds. The Orek libo lies answer; that, albeit as touching substance and rot they be of nature, pet may they forms kind of wate be called boluntarie, informuch as by ble serercife they may be inlarged arreprefe fen. Drelfe me will anfwer that Ariftotle made mention of both, of affects Inteane and of actions : but boluntarie multonelie be referred to the actions. The which thing being vone, it will alfo belong buto the bertues , which are connerfant in the affections: for those also are gotten by actions, which when they be right and commendable.muft be accounted voluntarie. Dozs over, whie both Ariftotle faie, that fointime par-Don fomtime mercle muft be theweb. Bicaufc we do not alwaies take mercie on them whom we pardon: for a man in defending himfelf, hilled him which let woo him; he did it not willing. lie he is forgiven, but we take not pitie on him. 42 But how the knowledge of that which is Columtarie and Dot boluntarie, map helpe to moverate the punifirments which laws appoint,

poluntarie and which it may many wates be thewed. They which have nat poluncommitted anie thing against their wils , 02 of tatir.may terue to the compulfion, are not punifhed: And in the civill motivating latives there be verie manie titles, which prouice remedie in the case of ignorance or compullion: even as they on likewife concerning those things which be done for feare, and by craftic collution, and touching them which be bnoer 25. peres of age, sc. Also he that is taken with madnette or frente is forgiven; pea and a man man, although he kill his father; thall not be punithed. The lawes of God quit Deutie, 5 the hewer of wood, which by chance and not wil linglie thall kill an other, bicaufe perhaps the are might flic out of the helue, and certeine cities were amointed for refuge, Allo Placo in his ninth boke of laws. We weth that manie things are to be forgiven, where the will oto not confent. So as it greatlie apaileth lawe-makers and ludges of the lawe, bicause of gluing put milyments and remards, to knowe what is bone voluntarie, and what is not bone volunt tarie. Wile will weake first of Aot voluntaries for in this matter the prination feemeth to be better knowen, than the thing it felfe. By barti

tion of not both make the amones of health the more mas

boluntarie. nifeft. This definition of Pot voluntarie ap!

of, to that it is rather a divition than a definition; albeit that full and full divisions have formetime the place of a definition. And we then chedic we them, when that which is common to the parts, cannot be expedied by ante one cers teine point thereof. Dowbeit we must onderfrand, that it is called fot boluntarie, of thefe two formes or kinds, which be of one fiamification: for enen that which is done violentlie and butwittinglie is not boluntarie. And we moue. that the divition of thefe tino parts is rightlie made:for Moluntarie. which is contrarte to Bot boluntarie, franceth of two things; of knows leage, and belire. First we must knowe that which we must before, then are we shirred wo therebuto by a motion of the delire. But either of thefe two map be hindred : ignorance taketh awaie knowledge, and violence letteth the befire. Hoz and cause therefore be these two out contrarie to that which is voluntarie. Wielence is defined what it is affer this maner: It is a be hement inforcing, which either not at all, or be rie difficultlie can be abidden. But fome man will marucit, how two things may be fet as gainft one : for againft Holuntarie is fet that irbid is borne by biolence, and allo that which is done unwittinglie. Dereunto we answer that there is but one let against one: constraint 02 Pot boluntarie, is fet againt willingnelle 02 poluntarie. But this brivillinanche or not bos luntarie, is afterward diffributed into two parts : for it is one thing that is done by bio-

lence, a another which is done bo bufkilfulnes. 43 And as touthing biolence Ariftotle faith That the that the beginning of the motion thereof must original of that the beginning of the motion thereof that which be outloard: for those things which be moved by is violent. an inwaro beginning , are mouco naturallie, is from not biolentlie. But fome cut off the latter parti, without. cle which Aristotle bath in that place, so as that which fuffereth or doth, bringeth not anie helpe to that beginning . Dowbeit, those which lo laie are deceived : for as we perceive of a wracke that is made in a great tempell , the beginning thereof is outward; namelie, there be winds, waves, and fromes: but the wacke would not be onlette that the thipmen themselves would take out of the thin those things which are to be call awate. Amother which wher a treant are forced to do things that be thamefull, they have the beginning of their actions from with out: namelie the commandement of the treant: but pet those things would not be done . If they themselves would not pelo to the doing of them . Wijerefbieit ameareth , that thele things have their brainning outwarolle; pet neverthes leffe that they bring fome helpe therebuto . D there thinke, that [Doing] is there added in vaine : for if the beginning be an outward mo-

The defini- Helle is the light better knoweit . and fickitelle

tion, then should it be enough if he were named a fufferer : for that which is moved fuffereth, but both not. The answer : It maie well be, that the whether

felfe fame things which are money biolentlie. thole things maie also have a boing, as instruments : for a staffe moued by bs. both also move a stone. leutlie, may And in fome thick throng, where men be melled. allo thema inhen a man is there choked , he is cruthed by felues have those which frand about him; to as they are faid to thenft against him, although they thrust not of their owne accord, but are brinen by others, and inforced by the reft of the companie. The eramples brought by Arifforle are fuch, as one of them is of a living creature, when against our wils we be carried awaie by men, in whole pow, er we are . Another is of things which have no life as when we be carried with the wind whither me mould not, which offentimes baweneth to them that be failers. If anie thall demand, whe ther voluntarie + without conffraint be all one: boluntarie we will answer, that without constraint erten neth further than poluntarie. For without confraint, agreetheuen to things that be without

and with: out confraint.be all one.

mbether

sarte.

Whether

life but to both not boluntarie. Beither is it reourred, that the first beginning thould be a mos tion in bs: for our knowledge commetb of an outward object, albeit that the fame motion, therewith the fense is brought to passe by the object, is of another order. The beginning thereof Ariftotle frake, is the caufe ; pet not anie cause ve will but onlie the efficient cause. And that is bnoerfood to be the fame . which is enough to move by it felfe.

44 There is moued a quellion, as touching certeine actions, which feeme to be as it were meane, and it is doubted whether they be boluntarie or not poluntarie. And the question prothofe that ferme to be pounded map efther be fimple, or of two parts. meane acti= It is Ample, if thou thalt laie; Whether be thole ons,be vo= things boluntarie, which are bone for the feare Iuntaric.or of greater euils, rather than the obtaining of not volun= fome and a honest thing. And they declare that fuch a thing happened buto Socrates, who would not obeie the thirtie trants, which required of him to kill a certeine citisen of Athens : bbich he would not ow, when nevertheles they threat. nco him, that they would kill his father and chilozen. And this they lought, to the intent they might make him to be a companion and partaker of their most cruell purpoles. The question also (which liketh me better) might be of two parts : namelie, whether those things be boluntarie things, which are bone for feare of greater cuils; or for the obtaining of some honeft thing,

which other wife would not be don. As if a lie be

fpoken which in his owne nature is filthie; it is

pouttfull whether it be voluntarie or not volun-

tarie, when it is made for the befenle either of

his owne life, or the life of another man. Allo ad-

ulterie is a Chamefull thing, which no man of bimifelfe thould choic: but if one, for the flatener of a tyzant, thoulo, to win fauoz with the tyzants frife have carnall copulation frith bir, that Im hir he might have a readle male to kill the tos rant : the question is , whether that apulterie Monto be called boluntarie. And all we knowe what great paines merchant men do take, what things the ambitious fort, and those which be light in pleasure, do endure, that they maie enfore their ends. And they would not abide those things which they doe, buleffe it were for their commoditie. Wherefore it is doubted whether those things be poluntarie. But if anie man do boubt which be called great cuils, let him loke which on those things which be their contraries, the called gue thall fee that there be greater god things:name. mils. lie,life,chaffitie, libertie, and godlines : and be thall perceive that beath, breach of challtitie, bon, whe left bage bogodineffe and fuch like, are the great tuils on euils: which things be so greenous, as manie tholining times some chamefull things are committed to; the create

the auciding of them. Holo deteffable things are offentimes done toz the scaping of death, may easilie be knowen. Cato flem bimfelfe, bicaufe be would not come in Subjection, Regulus, least he should breake his faith, returned onto his death to Carthage. Virginius rather fleto his daughter, than he would fuffer bir to line violated and a bond-woman. And manie such like things have the holie scrip tures. Lot rather offred his daughters to be Des Gentet. floured: than he would fuffer his ahelts to have iniurie done onto them; on the other lide, his baughters rather befiled themfelnes by incest Genis, ji. with their father, than that the world thuld want [pofferitie.] Abraham to thun beath comman Ded Sara to faie that he was hir brother, and put Gen. 10.1. bir chaffitie in open banger. In like maner Iu- Indich.to. dich, with the banger of hir challitte, went to Handis Holophernes for the beliverance of hir veople. The dispute not here whether these things were mell or mickeplie owne, but me onelie fæke the ther they pught to be called boluntarie, or not poluntarie. And there is a great difference betweene wicken men, which either to flatter ty: rants_ozelle bicaule they be belighted in Chame full and enill works, offer themselues of their oinne accord to do thefe things : and betweene others which for honelitie lake cannot be induced to commit these things, unlesse there be laid be fore their eies great and most græuous calami ties, or elfe great rewards. And thou mail beare of fome , which having proposed some great and buto themselves, will safe, that for the obtaining thereof, they are confirmined to attempt anie thing. And on the other part it is allo lato of manie (that whereas they crucilie op-

preffe the people, and beare rule for their owne

Not voluntarie. takes onelie) they are confirmined by trants to no that which is wicked . And at this paie there be a great fort which fall awaie from the chillis antruth being confirmined by the most cruell perfecution of typants. There is also brought a finditude of the calling forth of things from a thin which is done when the tempest of weather confraineth; not that this ferueth aniething at all buto maners, but that by the euibence of the matter, that which is now in queltion, may the hetter awere. 45 Thefe actions, which we have rehearled, are mired actions: for in refpect that they may

horb volun: taric, and taric.

For all things must be judged of according as they be home: and home they cannot be, but at the omer. For bilette the will thoulo move the are praised instrumentall parts, in berte bed they would or difprais not be done. There is a third reason taken from feb. praife and pilpraife; Bicaule men are fomtime praifed, and fometime difpraifed in the fuffes

be omitted, and are not of fuch necessitie as they mult in anic wife be done they freme to be Ma. not bolun - luntarie: but in refued no man could chole them forthemfelues, thep fæme, pot voluntarie; but rather praise neere to the nature of those things that be voluntarie, bicaufe in them is a certeine comparison of cuill things. Two cuils are propoled; to wit, either powertie with the lotte of mods, orelie with thole good a prefent death t the will chafeth the lefte cutil, and coueteth to as uoid the greater. Therefore when the will both his part in those actions, these things cannot those but be called voluntarie. Belives this, Aristorle in his Rhetoriks admontshed, that the leffe cuill bath the confideration of the good, and is greatlie to be wither for, fince that which is Defired, is goo : and there is no boubt, but it is the will that choseth the end . But the end of thefe actions whereof we dispute is awlied to the confideration of the time. For fince the fafetie which the mariners with, cannot be had, ercept ring of thefe vile and thamefull things: There by casting their good into the fea, the will both fore both this appere to be voluntarie: for praise those that casting of them awaie. Wherefore the and bifbraile heaketh not but of things boluntime in all this matter muft be confidered, I tame. And Aristotle faith; that Wen are some meane not that time which is balt, or to come, time praised or dispraised herein, bicause they (for before that chance, no man would chose these are not fo alwaies as we thall verceive : for o. doings; a afferward when the mariners have therwhile praife is not given to thefe men, but escaped, they are force and discontented in their paroon is granted them; but on the other five mino for those things which were cast awase:) (faith he) they be difprated. That fame particle but the matter must be indged of, according to On the other fide | fignifieth tive things : cither the prefent time, thile it is bone. And therefore, men will not abide reprochfull things, for the fince there is then made a choile, and that the lone of great and excellent things; or elfe they matter is called into beliberation, and that the fuffer inoced fuch things, but pet for light and original of the dwing is in the ower of it, who betweethie causes: in which causes they are reeither may ow it, or maie not do it; those things prebended. Ariftorle onelle mentioned one of are faid to be voluntarie. As touching the action, we cannot inoge in generall, but we must have a refued to the circumstance of the time. And pet fimplie thefe things are called. Aot bo. luntarie bicaufe for themfelues no man would befire them : but nevertheleffe, fince they be not rodotus reporteth, mangled his owne note, his confidered fimplic, but are to be defired in this eares, and his lips, that he might betraie the cirespect, and he that desireth them, is not without tie of Babylon bito his king Darius. Vlyfles knowkoge (for he knoweth what he both) and

his will or delice wherep he choleth there things

is pictent) therfore be they actions Woluntaric.

a certeine time, and therefore they must be tubach according to that time, and not as they are apprehended by reason, for so are ther, Aot bos luntarie. For while they be confidered of fimplie they are fet affec from the confideration of time. Deither is it to be doubted, but that here in commeth the confent of the will : for those things would not be done, bales the will would give hir affent. True inbedit is, that no man would those things for their owne lakes, but for fome other thing : but vet this caufeth not, but that they be Moluntarie. If they were violent, the ower would not inferre anie inforcement thereinto: but the original of the boing and of the affenting therebuto is in him that is the dow er, and therefore may chose whither he will bo it or no. Seing therfore thefe be called relatines and are referred buto the will , they must not be induce of fimplie, but according to the respect they have buto the will. Wherfore fince the will (as bath beene beclared) bath place in those things they mult be called, Moluntarie. 46 Mbp tipo reasons have these mingled what the actions beene promed hitherto to be boluntarie. actions cal-First bicaule they mut be eftemed according led mired, to the nature of the time prefent, wherin they be be boluntas

(as it is faid of Homer) fuffered his boole to be

beaten, and to be beformed with Aripes, and

bone; feconolie, for that they be in the power of for them we

thefe, theother he kept in fflence. Thefegreat for which god and honest things, for the which men must good things indure grauous and hard haps, are ludged to hard mil. be our countrie, our parents, chilozen, wife, tue haps muft ffice, and fuchliffe. Zopyrus the Perlian, as He- be abioben

Part.2.

m hat bind of fliame= full things muft be a= thing.

habit, as if he had beene a runnagate feruant, went unto the Troians, and entring into the citie, throughlie fpied out the fame. But on the other fibe, all men dispaile Dolo, bicause he reuealed the fecrets of his owne countrie, that he might not be confirmined to abide anie top ments. But it is to be confidered, that when it is faid, we must sometime suffer shamefull things, that must not be referred buto wicked neffe, or buto horrible crimes; for those things a aret moon muft not be committed for anic maner of bti litte or honor: but it is onelie faio, that those things thould formetime be fuffered, which have some greefe and reprodu. As if a magistrate should be bidden to run like a seruant through the common freets, or to weare openlie a womans garment: if great preferment and law full commoditie be laid befoze him, he will not refuse these things. So then, they must be berie areat matters, for the which the like should be done, if a man will be praifed for the fame. 3 do not allow the cramples of the Scholies: for when they thew, that thefe vile things must be fuffered, they teach that a lie must be made _ 02 elfe that there must be carnall commanie with a trants wife, to the intent hir hufband may be Claine. For these be finfull things, neither (as 3 have faid) both Ariftotle fpeake of them: neither vet can fuch things be commended. fith that waifes do agree with pertues, and difuzailes with vices. There be fome found of fo abled and bile a mind, as they ought for fulf caufe to be difpraifed; fifth for a fuft and honeff matter they will not fuffer anie thing at all. So are foldiers difpaifed, which forfake their flation, and they that without confirmint do peele bp caffles and ffrong holds. And in like maner are they difpraised, which are readie to do anie thing, rather than they will be compelled to paie aniclumme of monie. 47 And it apreceth cuidentlie inqual, whie

Arittotle faio ; that Sometime praile both fol

lowe the luffering of grauous things, bicaufe

reproches, as are beyond the volver of mans

nature : there Arifforle faith, that we varbon

him. It is offered buto men, that they thall be

burned or be cut in funder: there if thep peld.

cither in disclosing of secrets, or in suffering of

ance vile thing, they are pardoned. And some

thinke, that in thefe cafes it is lawfull to make a

That maile this commeth not to paste continualite. For Dooth not fofictimes, neither praife nor bilpraife be in alwaics for that respect happen buto them which suffer res lowe them prochfull things but they are pardoned. And this that fuffer hameneth, when by reason of these things a Breenous man both that with becommeth him not: as things. then typants do threaten those things, or else they thall light boon bs. buleffe we fuffer fuch

Of Voluntarie and lie. Aristoric addeth, that neverthelette there be certaine things, whereforto no man ought to certain, fuffer himfelfe to be compelled : he ought ras things ther to abide anie thing, when he perforth, he whiteen thall not be pardoned noz ercufed. Wherefoze not fugn our martres be in the right opinion, tho have him film Determined rather to indure anie thing, than to be confirm bevart from godlineffe. Aristotle bringeth an nia. crample out of the tragebie of Euripides ; for Alemaon was not pardoned, in that he killed his mother; bicaule the was lead onto lo great a wickednesse byon a verie light or rather ring culous caufe. Since thefe actions, thereofine treat, be mired (as we have faid) of fot boluntarie & Holuntarie: when Holuntarie bearch rule, either praise or dispraise followeth them: but if Dot poluntarie have the overhand, and that a man map forme to have bone the thing against his will he is forgiven. For those age ons which be mired, are to compoled of two things; as either the one or the other of those things, whereof they be compounded, may furmount ozouercome. And rightlie both Ariflotle make erception of grauous crimes, which thall not be pardoned : for the will forgive him ithich condemneth an innocent, which commits teth adulterie, which betraieth his countrie, which for the Charpenelle of torments denieth godlineffe . Thefethings can or ought by no meanes to be ercufed. Anaxardus, bicaufche would not pleasure the tyrant, when he was beaten in a mozter with iron petiles, fait : Weat on barolie Anaxarchus bar . So far mas it off that he would change his will, or veils unto tor ments . And Zeno in his tomients bit off his owne tong, leaft through the force of greefe be thould be confirmined to believate the confutatours. Therefore there be foure kings of men. which Ariftorle fpeaketh of; the first is of them which are commended in their fuffering of ares uous things; the fecond of them which are bil praifed; the third of them which obtaine pardon; the fourth is, of them which obteine no parbon.

48 Aristotle speineth of the difficult and the bills hard things which happen, in fuffering oz in not culties as fuffering of grauous and cruell things for an foffing bi honest cause. The first belongeth to the facul bonch tie of indaina; bicaule me are offentimes ia things out mozant what things ought to be fuffered for a comment nie caufe: whether anie thing must be fuffered from our in the gods of the mind; whether in the bodie, or a the other in the goods of fortune; and agains, what maner from the of things they ought to be that we thould ful infirmitis fer, or that we thould not luffer. And rightlie of our both Aristotle late, that this is sometime bard armgh. to be indged : for other wile, this difficultie both not hawen. For all men knowe that wicked nelle is not for anie caufe to be fuffered. But Achilles Doubted, hi other he fhould rather hane

Not voluntarie. mithed for long life (but pet without glorie) by lurking at home ; orelie for famous glorie, to orther with thost life, by warfaving at Troie. Al to a fonne will boubt, whether he ought to holo his peace; or to betrate his father, whom he knoweth to rob his countrie, to enter into the treasurie by fecret passages in the carth, and from thence to ficale awate the common treas furc. In like maner Danid will boubt, thether be ought to counterfet himfelfe to be a fole ; 02 rather fuffer himfelfe to be flaine of a barbarous hing. The cause is hard to be sudged: for forrow full things are to be compared with bifhoneft things; neither is it calle for all men to bifcerne between thefe things . And vertue confideth in matters difficult . Therefore from bence come prailes; or elle, if we flie from bertue to bices. pifpgaifes. Dere both varietie of the circum, ffances increase the difficultie, which causeth that we cannot have certeine rules in those things. The other kind of difficultie arifeth of the weakenede of drength, not of judgement; for then we be out of danger or forrow, we fee that is to be chofen, and offentimes we difcerne that which is right. But when we come to the failing and experience of greefe, paines and toments; we are then of an other mind . Whereof alfo it commeth to valle, that when we be in health, we give goo counfell onto them that be ficke; but pet we do not rightlie aduife our owne felues. then we are licke . And they are verie much to be commended, which frand faft in their found octermination, and in their good purpole . And on the other part, they which thall fall from their found determination, are to be dispraised. Themistocles is maruellousie commended, who would rather die , than beare armes against his countrie . But they on the contrarie lide are most worthie of dispraise, which would rather benie godlinesse, than to luffer tonnents oz beath.

Whether those things kinds of the things which be Pot voluntarie, Doone for pleafure or be not ba= luntarie.

then he confuted their opinion, which made a third kind of the fame . For they faid , that the wicked actions, which we commit for atterning of pleasure and profit, are violent: and they made onelie those to be voluntarie actions, which be rightlie confenting buto reas fon . By thefe reasons they are confuted . The first is, bicause then all our actions would be biolent : for whatforner we do. we do for thefe caufes; namelie, for beledation and commodis tie. The fecond reason is , bicaute that which is violent is joined with faonelle : but they which

49 When Aristotle had set downe two

deale for pleafure fake, are glad, not fad; fo as it appeareth that those actions are not violent. The third reason is that then eneric cuil man would ercuse his cuill actions, transferring his fault

brito outward things; that is to wit, fuch as are pleasant and profitable; and he would safe, that he were conftrained by thefe things: which is a matter to be laughed at. The fourth realon; There is no greater cause while these men thould make themselves authors of houest actions. than pleafant a profitable things to be the coule of thamefull actions; bicaufe they have in them felues the originall as well of thefe as of those. 15; effic, if thefe mens opinion incre true . there would be no finnes not wickednelles of men, which might not be ercused boder vetence that the fame is done against their will, or violents lie. The reason is alleged; bicanse all men beale for thefe caufes , namelie for velight and profit. Which in perie bed is true, if also bnoer the word, xala, thou comprehend honest things: for there be manie, which for honeffie fake bo manic things. But thou wilt faie, that the adverlaries bo

not so vie that word, as thereby they have noted onclie delightfull & profitable things. I knowe it. But thus both Ariftotle arque, and faith, that They, which will rather blame belightfull and profitable things, than themselues , which peelo themselues so readilie to be allured thereby, Des ferue to be laughed at . This is it that they are fufflie to be blamed for, that they fuffer thems felues to fone to be caught by thefe things, and to be called away from full actions. They thould they attribute buto themselues honest things, and afcribe that which is diffionest onto out ward things; fæing that those also are in our power ? Buen as it appereth in men that be temperate and continent. which do fone temp per themselves from these things. And further more it may be immorred at, why they do not in like maner faie, that they are confireined by boneft things; feeing that they dwie them, and fince those be no lesse outward, than be pleas fures and commodities. And oubtedlie if we of god right afcribe to our felues honeft things. the dishonest also shall belong buto bs : for contraries do both belong to the felfe-lame generall kind, and are to be measured by the felfe-lame rule. Ariftotle fæmeth to fpeake tiple things against Plato: for * Plato fait that @od * In Mnemen are not made good by nature ; as if he mone. thould faie, they are god by will, and by their owne election. And on the other five, of euill men (in his ninth boke of lawes) he laid, that they are all and in all respects cuill; but pet onwillinglie. But Ariftorle affirmed, that as well god men as enill are led by their owne accord. and with voluntarie actions. For as well of gwones as of naughtinelle there be oxiginals, which do mone outwardie; to wit, things which dw offer themselves to our bnoerstanding : but fince they be both in the one and the other, there

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co Dow that we have fooken of Bot bolun, tarie, which is done by biolence; let be fee what can be faid of Oot boluntarie, proceeding from them that be ignorant. And firft Ariftotle taketh awate Coluntarie, from that which is bone by ignozance : for nothing , done by him that is ignozant can be called Toluntarie : feina fhis requireth a knowledge of that which is bone. Two kinds 13ut Ariftorle noteth a certein diffrence of thole men which do anic thing of ignozance : for fome of them, when they have afterward perceived what they have done ; it repenteth them :and there be others, which repent them not, but ra-

ther confirme that which hath beine done. Thefe tipo kind of ignozant men, bicaufe ther differ much one from another, do make divers forms and kinds of ignorance : and bicaufe they differ one from another in matter, it is met also that they be called by lumbrie names. Wherefore he that repenteth him, after he hath perceined his erroz, thall be called anav, that is, One that both against his will. And he which repenteth him not, fhall be faid to have bone it being not wil ling: for he reteineth Gill the name of the gene, rall word; to wit, of pot bolumtarie. At the beginning our actions were binibed, that some of them are Holuntarie . & fome fot boluntarie. Tele heran the discourse of the parts of this Diul fion, with that which is pot voluntarie; & that, Dot voluntarie, we diffinguilhed againe into that which is against the will, or violent which is done by force; and into that which is done by ignorance. Tiolent was defined to be that. those beginning is from without be, and there in that, which is the ower or lufferer, giucth no below therebuto. Dow is thewed the other part of Bot voluntarie, whereby athing is done thorough ignorance : anothis is thewed to be of timo forts: namelie, with repentance, or without repentance. That which is with reventance. is fimplie against the will; but that which is with out reventance, is at the beginning Bot voluntarie; but after the acknowledging of the fact. bichufe he both not repent him, he fæmeth to be fommhat, pea to be berie far from doing of it against his will; naie rather, that he hath some that Coluntarie therein. Thefe things therfore in name muft be thus diftinguifhed. The first thall be called be that both against his will, and the other thall be called, he that both not with his will. Oedipus is faid in the fables to have flainchis father, and to have married his mos ther against his will: for bnoerstanding what he had done, he so repented him, as he put out both his cies. And on the other fide, Tiberius rac her his holf of Rhodes ignorantice, whom after: warp when he knew he put him to beath, Wherfore at the beginning, when he racked him iong rantie, be oid it not with his will; but bicoufe afterward be oft not revent bun , be could not be fait to have done it against his will. Ann there may be brought another example. He that killeth a man, thinking he had been a toild beaff. if he be afferward forie, he did it against his mill. But if anie man, to whom brafen monie was ofping receiveth cold and both not repent him of his error, but rather retoileth; he is laid to have hone it not willing, but yet not against his will. Thus may the reason be made: What focuer is bone violentlie, or against the will it hath forcome or reventance toined therewith: But not all things that are bon by him, which is ignozant, have repentance or forrowe toined thereforth: Therefore all fuch kind of things are not piolent or against the will.

Cap.2.

There is bled also another distinction. Another It is one thing to do through ignorance, and billinging another thing for the ower to be ignorant. They of igna: are fait to bo a thing through ignorance or one rance. wittinglie, buto whom ignozance is after a fort the cause that they do. On the other live, manie bo things being ignozant, tho by reason of som orewous perturbation, whereof themselves are the cause, do as it were bying an error buto themselves. These things differ as the generall and the weciall kind, as a thing wed fouth, and a thing dealone togither. For wholoever both a thing through ignozance, is ignozant; but not fo on the contrarie part, who focuer is ignozant, both a thing through ignorance. Derof Arithode bringeth eramples, firft of bronkennes. Manie Antran things are done by demnken men, wherein they ple, knowe not what they do ; pet are they not properlie faid to do anie thing powittinglie, bis caule they might have abtrined from to much wine : and they which brinke more than is requilite, bid bring ignorance bnto themfelues. Wherfore fuch a vice caufeth not that they Mould be faid to have done against their will. Another fimilitude is of anger: for they which thall be monch with a great furie of logath, bo offer times not knowe what they do, but yet they beale not against their will : for they ought to have tempered their to sath, and to have atteined bnto bertue, whereby they might have modera ted that perturbation. Which, lith they would not ow, they are not excused of those things, which they through anger did amille. And braf lie it is faid, that ignorance of that kind is the cause not of constraining the will, but of naugh tinelle; otherwife everie wicked man isigno rant, vet is be not therefore to be ercufed. That euill men be ignozant, this both proue it; name, lie that they knowe not that to followe. or what to anoid. Hoz they are beguiled of their owne lufts, for whole lake they are to deceived, as they

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perceive not what things are trulic pleafant. s trulie profitable ; and contraritoife , which be trulic græuous, and which be trulie dammable. acilierfore they are corrupt in their inogement, and knowe not the nature of the end for the which they worke. 52 The reason may be framed thus : Pot

enerie cuill man worketh through ignorance; But eneric cuill man worketh being ignorant; Therefore to worke being ignorant, and to worke through ignorance, are things different. The Maior propolition is manifelt; bicaufe es will men (as is faid) if they wought through ignozance, might be ercufed. And that, as is contained in the Minor propolition, they be fanorant, we have veclared a little before. A generall ignozance (faith Ariftotle) ercufeth not. That is called generall, which is not of the circumffances ; but of the thole thing it felfe. As if one would fair, that he is ignorant that fornication or abulterie be finnes; he is not er culed, bicaufe he ought to have knowen thefe things: nav rather , he thall be the moze gree uoullie accused for this ignorance. But a particularignozance, that is to wit, of circumffan, ces, exculeth and deferueth pardon; bicaule the circumffances coulo not be knowen. Dthers while fuch chances fall out, as no man can for certeintie knowe fuch circumffances. But contrarimife,the generall ignozance obteineth not mercie; bicause it was in the power of them that are ignorant, to have learned it. Witherefore if they be ignorant, they them felues are in the fault, that they knowe not; and they fæme to have had a befire to be ignozant. Againe, if the ercufe of univerfall ignorance were auailable then thould no wicked men be accused. The cause of their error is; that they onlie læke for pleasure and profit, but negled vertues and

Withereupon Plato in his treatife Memnon, douth verie well expound this. First he tai keth this as granted that there is no man which would be a miscrable and buhapie man. Which being granted, he addeth, that then there is no man which defireth cuill things; fince to be mis ferable, and to be onhamie, is nothing elfe, than to be connerfant in enill things, and to be bea lighted in them . So then it ameereth, that es uill men do chose to themselves those things that be cuill, butvittinglie. And this error (as faith Cicero) we have fucked togither even with our nurles milke. But the reason whie this get nerall ignozance maketh not a man to bo as gainst his will, is, for that it hindereth not his choling of things, nate rather it is to med there: with: for ill men those rather to freale than to labour rather to be tole than to exercise anic

honeffie: which nevertheleffe they on braduis

art rather furfeting than abilimence. It map be that other while the whole matter may be ge nerallie buknowen, and fometime acnerallis knowen, but binknowen privatlie and particus larlic. As if anie man thall face, he knoweth ad ulterie to be finne ; but that he is ignozant par ticularlie, that this adulterie is forbidden : neis ther of these ignorances is worthie of pardon. But if anic man do not knowe the circumftan. ces in generall, and thinke that there is no confiveration to be had of the end, not of the place. not of the time, not of the matter that he is a bout to bo; whether thall this man be worthe of mercie og pardon . Do berelie : for he ought to have knowen this. And this common kind of perceiung belongeth to the universall know leage, which muff in anie wife be had: but the ianozance of this or that circumffance particus larlie may be ercufed, fince no man either maie or is able perfectlie to knowe all those circum, ffances in euerie particular. Wherefore onelie the ignorance of them maketh the action to be an action done against the will. 53 And bicaule fuch circimitances be of

areat weight (for they obteine pardon and mercie when they are not knowen.) therefore Ariforle reckoneth them by , that they may be throughlie tried out and knowen. They are in number feuen oreight: and there is a common verse of them in the scholes;

Who what, where, whereby:

Where fore bow, and when. Thefe are feuen but vet one wanteth, that is, Whereabout: brook which word is frantied the matter or fubied of action . And when it is faid of Aristotle, Wherein , there be fightfled two The things; namelie place and time. So that,if we cumffans will have the full number, there be eight; of ces are which number this reason may be alledged. Bis eight in cause either werespect the causes of the action, number. or elfe we confider the nature or lubil ance of the action. The cause if it be efficient, then is it named of this elecumitance, who. If it be the end, then we account it of the circumftance. Wherefore. Drif it be the matter, then we adde to it the circumffance, w bereubout. Daif it be as touching instruments, or the organs, we referre it to the efficient cause statich before we called, who. But if fo be we confider the action it felfe the nature thereof is ervzelled by the circumftance Whereby. But ihen we confider the measure thereof, then have toe the circums france of time and place, which we call, When and Where. And last of all, we regard the mopostion of the maner, which is a thing below ging to qualitie, and is the circumfrance that me namet, Haw. - Do man (faith Ariftotle) is ignorant of all these circumstances (be meas neth) of them all at once. A man map be igno-

Ga.u.

Eramples cfboth fosts of igno;ance.

rant of one or other of them particularlie, but none can be ignozant of them altogither, buleffe he be a berie fole : for how thall a man baue no knowledge of himfelfe . This is not generallie true, bicaufe a man map eafilie be ignorant of the cause efficient. If himselfe be that efficient, I confeste it is the harver not to knowe himselfe. But euen this also map haplie come to palle, that one, fometimes minding an other matter, may firre a thip; and pet marketh not that which he douth. But that we now freake of, is to be binderftoo for the most part. Howbeit, this fubtill point falleth not out in things that are mozall . The matter is made plaine by erame

The Common places

mow tir= cumflances Do ercufe.

What did the circumstances excuse Aeschylus the tragicall Poet : De in a trageoie did fieme to remeale certeine facred mufferies of Ceres, which thing raised so great a tumult in the theatre, as he was well nere flaine. De fled onto the altar of Bacchus, from thence he was brought to the judgement of the Areopagits : he pleaded his cause, he ercused himselfe, that he knew not those things to be mufferies; and bis caufe he knew not what he oid, he was quit. Al fo an other man made a certeine engine oz in-Arument of warre, which did call fones: the effect thereof when he was minded to thew, he bifcharged the perce and by a ftroke killed acers trine man : he creufed himfelfe that he knew not that he cio. The circumffance , Whereabout, which is the matter or lubied of action awereth by the crample of Merope. She laie in wait for bir forme, and killed him, thinking that he had bene bir enimie, when he was hir fonne. Der the error was in the circumfrance. Whereabout. Anothis example is fato to be in Euripides, in the tragedie of Crespontes, which is not ertant. Sometimes we know not : and that is called the circumstance, Where with; as if a man thinke he runneth with a blunt speare, & the same that be armed with a tharpe head . De a man think. ing that he both throwe a pumice, when he hath throwne a flone, whereby fome bodie is bit. 02 wounded, og flaine . Diherwife wo are igno. randof the end A man for health, or for recone tie from ficknelle.letteth bloud; afueth a medicine, or lanceth the fleth, and thece followeth a contrarie effect ; for either the partie bieth , or he is hurt : the ignorance of the end outh excule

Alfo the maner of the action : as when a man both a thing and would not, it holds him ercused. They which contend one with an other. with all the Arenathof their hands or fingers, (which is a kind of wellling) and one mindeth to teach the other, and thinking to ffrike but lightlie, friketh grenoullie : he is erculeo. Sith that there is an ignorance in those things , that

which is done thalbe counted against his will. especiallie if those circumstances , thich are the moze principall, be hidden from bs . And thefe circumftances be , Wherefore , Whereabout , 01 Wherein. But Ariftotle in his erample femeth to have omitted the circumffance of place, and time, [that is, Where and When .] Which is no maruell fince they might feeme to be knowne ivell enough, as those which needed no examples. Deither is it required, that when manie things of one fort be expounded, examples thould be brought of all things. For it lufficeth, that some things be thewed to to be : for the examples. which make plaine some of those things, do serue also for the peclaring of other things. But least there should be found a lacke of them, we safe it may be, that some man knoweth not that the place wherein he comitteth anie cuill is holie: \$ otherichile also the circumstance of the time: namelie of a fefficiall daie, oz of a bolie daie, oz of a birth bate, may be buknowne.

54 If that which is done against the will, ought to be afcribed to the actions which are done unwittinglie, while we be ignozant of thefe particular circumstances, there is requi red mozeover, that the erroz being knowne and discouered, the action should be greeuous, and ive thould be force for that which hamened to be bnamares. For if this greefe thould not enfue buon it the action may be called not boluntarie. vet thall it not be against the will . But here it is worth the feeing, how ignorance can be called thow into the cause of a thing bone against the will. This rance is the is therefore, bicause it deprineth bs of know, cantrols leage which if it has been present, that which is againg the now dome had not beene committed; or if it had will. bene committed, it had made the action bolum tarie. Wherefore, either it benriueth us of the knowledge, whereon voluntarie ooth bevend, oz elfe it deprineth ba of that knowledge, which. if it had beene prefent, the action had not follow ed. And it may be that he which both benwitting lie bath ignorance ioined togither with the act what kind which be both; and pet he is not unwilling to of impount that which is dome, but rather defireth it : where, booth not boon there followesh no forrowe afterware, errule.

And this kind of ignorance doth not ercufe him , not pet maketh him to have done it against his will . As when a man , thinke ing to kill a hart, killeth his enimie, thom he before wither to have beene flaine; and now being flaine, rejoileth, not with flanding he then knew not what he did . There is moreoner. a certaine ignorance, which forme of let purpole mould have : for they before and those, that they may be ignorant , least by knowledge they finoulo be withozatone from finning, or from pleafurs. And this kind of ignozance is greatie

uben the thing is knowne.

of Peter Martyr. Of Voluntarie. to be accused, much lette excused. There in an other fanorance, which is fo done, as a man knowing that is right and meet, when he come meth to the action, neglecteth that cogitation of bonefic tright; and rather confiderath his profit and pleasure. And this commeth to palle, sither of a behement perturbation of the mind. prelle of fome ill babit. Deither alfo both this fanorance ercuse, for he that lo is ignorant for lacke of confideration, be porty not that which he might and ought to have bone. Pow and ther, ignorance commetty hereof, that a man will negled to learne, ox olde for that he thunneth la bour , or bicaufe be bleth no ftubie and bills gence. For cuerie man ought to knowe the ges nerall laives. Since therefore cuen this man both not that which be can and ought, he is not to be ercufed. Bowbeit, in thefe actions there is fomething that is Det voluntarie; for this ignorance preventethacions, or the motion of the will, which motion if it were prefent, know ledge would not followe. The laft ignorance is that whereof we treat: this ercufeth, it obtetneth parpon and mercie; bicanfe the circum frances are not knowen, and for that after the

action, forroise and greefe do followe. Of that which is Vo-luntarie.

55 Astonding Moluntarie, the befinition fanbeth of two parts. furft (faith Aristotle) the tion of bo. beginning thereof mult be inward. Decondie, luntarie the circumffances must be knowne : forif to Darbeth buen the luntarie be contrarie to that, which is against the will; and that which is against the will, confift of two parts : then is it necessarie, that the contraries to them mult be placed in the definition of voluntaric. Derbpon we fee the ercellent method of Ariftotle : for except he had before hand thewed the nature of violence and ignorance, he could not lo calilie baue befined what boluntarie was . Dozeoner, Ariftotle was the rather moned to write of thefe things, bicaufe that those things, which are done of angric men, or men that are moned with defire, are compres bended in the octinition of voluntarie, froz both the originall of the doing is in the man him felfe, which is the boser, and they bo understand and perie well knows the particulars : for they ble deliberations, and tharpe inogement, either to renenge or to compatte that which they ochre: which would not be don if they were ignorant of the circumftances. Wahere bon it is concluded, that those things are voluntarie; and that those do erre, which have thought fuch things to be done against the will. And what moused them to thinke, that those things are against the will,

it may calilie he perceined . They lawe that it was altogither difficult, to relift thole two af why fome fections; namelie, anger and befire, as those thinks that thich are more violent than the refidue; and lutting men therefore they thought that men are confireined boothings by thent Wherefore Heraclitus fait serter ov Du- against μωμάχειλη that is It is hard togething againft their wils. anger, And Plato in his fecond boke De repub-

lica, faith squareforte xal avintros Duisc, that is: Auger is neither to be frinen with ; not to be fuboued. But if there can be no ftriuing against the fame, nor that it can be conquered, it fæmetij torompell, and to make that the actions be bort against the will. For which cause the same Plato in his ninthbothe De legibus faith, that An are orte mani ocolo To arsolo, that is to fale, 38 like to one that both against bis will . We laith not that he dothaltogither against his will, but like boto bin. And Cato the Centor faid that he which is angrie, differeth from amad man ones lie in time Dea and other men as Huenus haus beene bold to fale, that Wirnth is much worle than madnelle. But Placo in his treatile of Cratylus, watting of belire , compared the fame to a perie Arona bono. Waherefore we also boubt not, but that thefe two affections are tichement. and of great force ; but pet that they are not fo frong, as they cannot be bribled by reason. Which we fee come to valle in temperate men. and those which be inqued with meckenelle, and other bertues: But ret would I not benic, that those actions are more boluntarie, tibid be bon inithout the inforcement of fuch affects: which neverthelette is no caute, that thefe thould be ercluded from the number of them.

56 Arithorle faith that none of the reft of the lining creatures on ante thing against their wils, no not children . The proposition is to be confirmed . Bole things that are bone by inforcement or by belire be boluntarie. That was beclared before by the befinition . Roiv are other reasons above herebuto, whereof the first is this : If they were actions against the will. neither brute bealts nor children thould bo ante thing of their owne accord; But those do mante things of their owne accord : Therefore thole things are own against the will. The argument is conditionall of the confequent, taken to ouers throine the antecebent. The conclusion is via uco ; Bicaufe bute beafts and children, fince they be without reason whatsocuer they ow they bo it through those affects. But howabluro the dien and confequent is, bereby it appereth; infomuch as biute creas me fe, that thefeliuma creatures and chilozen tures boo Do certeine things againff their wils. As then fome things they be overcome and that by in anic place: with their but on the other tive, and but on the other tive, then they be laded and let fome things at libertie, they do manic things willinglie and against of their owne accord . They those themselues their wils.

Øa.itt.

meat,

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Capia.

Of Voluntarie and

meat, when they will they enter into chambers & bens, & from thence, when it feemeth good, they go fouth. They befend their poing ones, they flie to their nells ; and infinite fuch other things they do willinglie and of their owne accord. They result in libertie, and on the other five. then they be confireined to anie thing, it gree ueth them, and they are not a little silquieten. Alexanders horse Bucephalus admitted no man to fit upon him but Alexander, which without doubt he did not by constraint. The electrants and love their maifters, they obeie them, peathey kneele downe ithen they be commanded. But what thould we weake of elephants . Dogs in a house do fawne boon their matters, but dos barke at Grangers : thep hunt cheerfullie, thep followe those which feed them : & all these things certeinlie they be of their owne across. Wanie things belonging to this matter might be rehearfed of biros, fifthes, and other beute creatures, which are to womerfull things, and are home of them with to great an inclination; that fornetimes mante have thought, that in baute beafts there is a will, thereby they choice those things which like them most, retisting other things libith Do Difpleafe them. Bea and fome mentione accided fome reason with them, bis cause they see that those things which they box, they no them with great invultrie. Withich me would not grant, albeit as the have faid, we must affecte, that they on those things of their of one accord. But and if thou will late, that thep be called with bealts, bicame they be led after a certeine violent fout, me will not benie it; and pet will we affirme, that they are not without an intoard appetite, inhersby they are moued: inherefore the actions which foring from them, must be fain to be of their owne accord. And it is no martiell, if Arittotle in this matter toines children togither with brute beatls: for those at fo, by reason of the infirmitie of age, have not the vie of reason, but are onelie movied with the affects, efpeciallie with anger and befire. And pet this will denie, that they do those things willinglie. They runne abroad they plate they fixen they make foost, and they fatone on their parents. But if they did not things of their oinne accord, they flouid have great infurie done them, when they be beaten of their laboles mafters. for that other thing do thep feete, but that they thould abiteine from those things, from which they knowe they are able to refrainc . And as concerning the appetite, we tite of des must brosestand that the fame is of two forts: for one followeth the fense, and an other the rea-

beaffp are altogither bellitute of reafon, and therefore their belire is never obedient onto realon: but difforen bame realon, vet not in act although in power. Therfore when through ane realist breaketh out into act, their belire may be obedient unto reason. Wie mult also conflect, that this Otecke word to exercise is morelate man Wolantarie: for it is ertenden both bitto brute beaffs, and to children, bitto ichom Wolmstatie both not properlie amerteine. Teing (if ine thall fpeake propertie) they bane no toill.

57 Bozeoner, inberens some which were a gaing Arifforle, affirme fint thole things which are done by anger or luft, are done against the will : then it inouln follome, that either all fuch things thould be bone against the will; or elfe that goo things are with the will, and enil things against the will. Bowbeit, neither of thefe things may be granted. But this did Ariforle opertholine and faith: Is it not a ribicu lous thing to affirme, that thele things are bone with the will, and those by confirmint and a gaint the will; feine that thamefull acts. which are done through anger or luft, have no leffe the felfe fame beginning that honeft aces have, which proceed of the felfe fame affects. Do boubt but those things, which bear all one beginning, must be accounted of the felfe same order. And further he faith as fouthing anger, that this, by the late of honeftie and tuffice is required at our barros, that we thould be angrie against forme; namelie, against bices, and against wice keb men, abom balelle that private men thould rebuile, and magilirates thould vunith, they mere to be blamed. Alle there be manie things, thich if a man do not befire, and by areat indes mour procure to himselfe, it is a great offense; as for erample : health and boarine. Shall we therefore fale, that the lawe of honeshie and in flice both require of be, things to be some & gainst our will and by constraint, and such things as me are not able to performe; or from the which we are not able to abilemer This found be ablurd as touching civill lawes. And againe, what former things are dome against the inil they bring grade and totroine with them. But hale things that are bone through anget and luft are belightfull to facre is it off that they bring trouble and bestuffelle with them. As concerning luft, there is no boubt thereof. But as for anger, it may be boubted , bicaule Aristode in his Rhetoriks intreating of those things with bring pleafure, in deferthing the affection of in ath, bringeth in the verte of Homer, thich faith, that Anger onto Achilles was even as bonie that melted bnoer his tong. Beb ther inded is anger ante other thing than a befire of revence. Dozeover (faith Anitotle) what

Difference

Not voluntarie.

difference is there betweene those things to be bone against the will, twich are according buto reason, or which be wickedlie done according to wath, fith either of them are things that map be avoided: This reason semeth to frand on the nas ture of linne : for living that finne confifteth in thole things, which ought or can be audided; and that this estate is found as well in those things, thich are done amille by realon, as in those, ubidiare naughtilis bone of anger with a befire; they ought to be both called boluntarie. The then are thefe things, rather than those or ther, accounted of the aduer farice to be done as

gainff the will ? 58 And as concerning humane affections. Ariftotle both thus arque : Bicaufe the burea fonable affections, which we have, be humane. and thole be humane affections, which do artie of anger or befire, therefore are they also botuntarie, and are done without confireint. For whatfocuer is humane, is voluntarie. But there is no man will fair, that befires and angers be not affections in the minds of men, cuen as reas fon is if the felle fame men. Wherefoge if acti ons, which flowe from reason be humane, bis taufe reason is a part of our mind; folikewife thall those be humane, thich proceed from anger or belire. For the powers of anger, and of belire. be in the minos of men. It may happen that this will be objected; to wit, that The actions which be of anger or octive, proceed from the part bureasonable. Erue it is (faith Aristotle) but vet thefe be volvers of an humane mind, and there fore thall the acts proceeding from thence be hus mane. And thefe volvers, although by effence they have no reason, pet are they partakers thereof, and may be ruled by the fame : which thing commeth not to palle in toute bealls. As gaine, thele affections and actions are the first beginnings done with the will; for they may bereffreined by the will . And it frangeth not with them, as it both with the power that now ritheth and increaseth, which worketh even whe ther we will or no. And therefore we conclude, that it is ablurd to affirme, that thefe things are done agains the will, or by constreint.

59 Powlet us fie, how these things, which Bow these we have here treated of, do agree with the ho things ac lie friptures. Aristotle fait, that he mould treat gree with of Columnarie, and Got bolumnarie ; bicaufe maifes and dispattes, rewards, punithments, and mercie, to accompanie those things which be voluntarie. Euen fo, in the III. plaime, the faithfull are praifed, bicaufe they be a willing Man.19,12, pcople . Alfo Cunudys are commended , not those Cunnichs which are to become through vio, lence, 02 be to borne ; but they which thall toil linglie chaffen themlelues for the kingbom of

Dem. 19,5. heaven fake, An bewer of wood, which by chance

killeth his fellowe is forgiven; bicaufe that action was not voluntarie. The beuill is confirais Matt.8,29, ned to fpeake a truth, is compelled to Depart from them which were possessed; but pet be be: ferueth no praife or retwards at all. Balaam is of Nom. 22,31 the angell compelled by the fword, that he thould not curfe the people of Dob ; he hath no praife at all, bicaufe be bib it not willinglie. Abe befinitte on of violent, as it hath an outward beginning, to both it not give anie belpe, as a thing that worketh or that fuffereth. And it beclareth, that originall finne is no violent thing, bicaufe it is an inward corruption in bs: and we further it by that naughtine Ce, which bailie we abbe there. bnto. But and if anie man will fate, that we are without knowledge and understanding, when the fame is gotten; and that it commeth by oc cation of the first naughtic motions of our mind therein is ginen no choile or beliberation : we answer, that those things which Aristotle laith, must be binderstood as fourding motall and ac tuall boings: for thefe finnes bio not be knows. Dowbeit, this fufficeth be, that fuch things can not be called biolent, feeing they have their bes ginning from within. Allo we grant, that there be mingled actions; and the affirme that they ought to be reckoned among those which be bo. luntarie: and therefore the holie ferintures am erhort be buto them , perfuading be, that wee amuff indure ante thing, rather than to run into finne. Paule faith; We must neuer do euill, that Rom. 3,8. good may come of it. We must rather obey God Acts, 5, 29.

than men. And we are called To take our croffe Matt. 10,38 and to followe the Lord. Anohe is fait, to haue and 16,24. found his loule, which hath lost the land. Acither Matt. 10.39. bath the bentall of a mans of one felfe anie other refrect. Thele actions be of the mingled fort, bis caufe no man would chofe thefe things, ercent by chance : but thefe things we will and we bo. partile to auoid finnes, and partile to be foined pato the Lord.

Dowbeit thou wilt fair that thefe things have an outward beginning; wherfore they be rather biolent. For buleffe the Lord bid thefe things in be, none of be would do them . We grant, that the beginning, whereby our wils are chanach is from without: but our wils being chans ged by the friest of Bob, are inward buto ba. and at their commandement we are moued buto thele actions, and therefore they ought to be called boluntarie, for they are not bone of Boo without bs. Dea and we be praifed and bil praifed for thefe mingled actions : for Chrift faith, that He will denie before his father, those Matt. 10, 33 which shall denie him before men, Neither (faith he) will I be ashamed of him, which is not ashamed ofme before men. And they in berie beb are commended which for Christ his lake do ful fer grations berations ; Bleffed (faith he) are Matt. 5,19,

The anne= fire of two wits.

fon. Brute beaffs and children are moned with

that ametite, which followeth the lenfe; howe-

it fuch ametite is not all one in both of them.

Derebpon arileth the difference; bicause bute

The Common places

Cap.2.

Of that which

they, which fuffer perfecution, for theirs is the kingdome of heaven. In fuch things as thefe (faith Ariftotle) is pardon given. As then Dauid, that he might not be flaine, feigneth him 1.Kin.11,13 felfe befoze king Achis,to be mad. But there be certeine things, which we thould never be led to commit . And what be those . They be finnes. And it is an old laieng; VIque ad aras; that is to init, Sauing a mans confcience and religion. lob is an example unto us, who in advertities could neuer bedrinen, either by the remodifull free

hing,oz bagging of his wife,to blaftheme Goo. And they which are driven buto thele things . to farre is it off, that they find mercie, as they rather fall from the hope thereof : as in the epiffle to the Debaues, it is faid of them which beparted fro the knowen truth. So did it hamen to Spiera the Italian , & to those which flew themselues. when they had abitted the Bofvell . Ariftotle propoundeth tivo things berie hard. The one is. that a man thoulo lufter for anie thing. The ans fiver is calie; We mult lufter anie thing, rather than we fould depart from Chaff and his Matt. 16,26. holie commandements. What availeth it a man if he gaine all the world, and fuffer loffe of his Matt.10, 28 owne foule? Feare ye not them which kill the bodie, but are not able to kill the foule, (fatth the

Logo.) Df the other difficultie the have creerience in our owne felues: and we often for fol lomere mich onelie beleue foz a time. Againe. Matt.26,41. The spirit is readie, but the flesh is weake. But on the other live, we comfort our felues, bicaufe Mark.9, 23. All things are possible to him that beleueth. And Phil 4,13. Paule faib, that He was able to do all things through Christ, which strengthened him. Tuffie mozeouer did Aristotle reprome them, which thought that honest anothes things are boluntarie: but affirmed, that diffoneft things are not boluntarie: for we must not thinke fo in a Rom. 7, 18. nie wife, Paule fait : I know that in me, that is, in my flesh, dwelleth no good thing. Wea, and if

the have ante thing that is goo, that must be altogither transferred buto God . For buto the Phil. 2, 13. Whilimians we read, that It is God which worketh in vs both to will, and to performe. 60 Rowlet be lie that is to be fait touching ionorance. Elere is a certeine ignorance . after which repentance doth forthwith followe, byon the perceiuing of the erroz; and fometime no re-

ventance at all both followe. As touching the Luk.23,34. latter member, the Lord faith; Forgiue them, for they knowe not what they do . The fame Acts.7, 60. thing bib Stephan praie. Among those neverther leffe, for thom praier was made, forme bib otherthile repent, and fome did never repent . Alfo z Sam. 14,43 Ionathas taffed honic, being ignozant that his father decreed; and knowing his fathers decree, he forrowed not, but rather was angrie with him. But Paule , ichen be perceiued bis erroz,

forefred. In like maner forefred they of them Peter fain in the Ads: I knowe that they did it of ignorance. And that they foroired, those works which they freake, ow beclare; Men and brethe- Act ren what behoueth vs to do? The forethe inhich followeth, both not alwaies their that there bank pencono finne; for both they, thich crucified the Lord finned; and also Paule finned : for thefe men were ignozant of that which they ought to have knowne . But if there had happened to hane come a certeine ignozance of the circum france, which could not have beene knowne : as in Noah, when he was dronken, who had not Genevi frene the wine before neither knew the arenath and propertie thereof. And as it happened buto Iacob, when he late with Lea in the place of Ra- Gen, to chel: for both of them were ignorant wat to verteat to do and mere ercufed. But he that knoweth not the generall and principall points of the lawes. is not ercufco . Therefore is it faio of Paule , in the first epistle to the Cozinthians ; He that is 1.Co.14.1 ignorant, let him be ignorant . And this ignorance which both not excuse, is sometime laid bpon men by God as a puniffment, while he punitheth unnes with finnes. Unto the Thellar 2.The 1,11 lonians the fecond evifile it is written; Bicaufe they have not received the love of the truth, that they might be faued therfore will God fend voon them strong delusion, that they shuld believe lies. And in Ezechiel: If the prophet be deceived, Ezectes I have deceived him Alfo Achab was febuced by 3 King 14 the entil fpirit, God being willing therebato. 10.86. Thus then we fee that tonozance both creufe, & that ignozance both not excule. Ariftotle aborth. that Those things which be done by drankennes anger are poluntarie: the which also we do af firme: For as touching those things we have receined a laine; Be angrie, but finne not. Let not Eph. 4.16. the funne go downe vpon your wrath. And the forbid to face buto anie man : Thou foole. And Mangin. as touching bronkennelle, it is faib of the Lord; Beware that your bodies be not oppressed with Lukas, 34 furfeting and dronkennesse. Also Paule; Be ye Ephc. 5,18. not dronken with wine, wherin is excesse. These things therefore, which are done by anger and bronkennelle, do not excule; leting thele things might either not be abmitted oz be bridled . Wut that all the wicked and brocodie fort are ignorant, though they be not excused, the scriptures be euerie there plainelle beclare; The foolish pality, man hath faid in his hart, that there is no God. In the feventh chapter of the Brouerbs, as tell verfen. ding them which are lead with luft, and with pleasures; He is led as an exe vnto the flaughter, and like as it were a foole, which in fetters is led to his punishment. In the cuitle to the 300 Rom. 1. mang; They which called themselves wife, became fooles, and the foolish hart of them was

u Voluntarie. as other gentils walke, in vanitie of their mind, being strangers from the life of God, thorough the ignorance that is in them, and the darkenes of their hart . Dea and as Elaic laith , and all the Quangeliffs telliffe; They feeing shall not fce, and hearing shall not heare; seeing they be in the darkeneffe, they knowe not whither they

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But among the circumfrances, which being unknowne bm ercufe, Ariftotle both fpeciallic rection by the end, and Whereabout. And this in 15amat, perieded istrue, Dauid fent awaie Abfalom to go into Hebron, but to what end, oz to what purpole he did it he could not know : he is ercused. Alfo Abimelech had an other mans wife, but he tinew not what the was, with whom he was conversant: therefore might he faie bnto Bob,

that he did it in the simplicitie of his hart , and that it was unknowne unto him. Allo, that Simon Magus was baptifed, the thurth is ercu Afts.8. feb; bicaufe it knew not of his ill and fraudulent counsell . Bowbeit , in those ignorances thich do ercuse is, if there followe no forrowe. we are giltie: we allow not that which is done. De which that an acroive, a by thance flew king LKinas 34. Adrab, if he had beene witting of the deed, he would not have forcoived, neither would it have bene perceined, that that which was done, was bone againff his will. Againe, David forrowed for the death which followed of Abfalom; alfo of the death of Abner and Amazias: Wherebyon it appereth, that fuch things happened buto him against his will and mind. Woluntarineste comprehendeth two things, both, that the beginning be from within, and that there be not an igno: rance of that which is don. Dziginall finne hath his beginning from within, and we know, that fuch a corruption is against God and rightes

a want of knowledge. But this maketh no matter, bicaufe we meane here, of actuall finnes. Beither can Ariftotle, or morall facultie atteine buto that kind of finne. That those mozeoner be voluntaric finnes, which are done through luft and weath, it hath beene thewed by biners reafons. The which thing we do admit: for we have received lawes concerning either of both vices; Matth 5,22. Thou shalt not lust. Againe, we are commany ded, that we thould not be angree with our bio. ther without a cause. Aristotle in his arguments affirmed, that bute beafts do things of their owne accord. Efaie likewife fait ; The oxe hath knowne his owner, and the affe his mafters

crib . And Icremie fait, that The florke know-

eth his appointed time: chapter eight. And the

fame opinion are we of touching chilozen: for in

the time of Elizaus, they were punished by

outnette, although that of our owne choise we

call not for the fame: and therefore it is bolum-

tarie. Det is it in pong children , where there is

mael, was commanded to be cast fouth by Sara. And further, Arittotle affirmeth, that it is required and otherwhile eraced of bs, that we thould be angrie. The zeale of thy house hath Plal.69,9. euen eaten me. And Phinces is commended by God, bicaufe he was revenged byon the unpure fornicatours. And there it is faio, that those things, which be done against the will, have for rowefoined with them . Paule to the Romans tellifieth the fame ; Vnhappie man that I am! Rom. 7.24 Who shall deliner me from the bodie of this death ? But whereas Ariftotle faith, that thole things, which are committed through wrath and luft, and alfo those things, which are bone by the reason and will, are to be audided : this we com red, on this wife: That audided inded they may be, if Boos grace be amlied therebuto : for with out the same, who can beware of the motions of

Of mans Election, or ma-king of choise.

anger and luft . Po boubt but we may temper

our felues from outward actions, but thefe mo-

tions of the hart are not in our power . Also we

agree that they be mens actions, which proceed

from luft and weath : foreuen of them also we

thall pédo an account.

61 Aristorle faith; that making of choice is choile moth most proper to bertue. For in the definition, proper to which he made of vertue, first was placed the vertue. generall kind tramelic the habit; then he added the difference, to wit, mediocritic; after that were joined togither the two properties; name: lie, that through vertue we bo things of our own accord; and then, that we do them by making of choile. Polibeit, of thefe two properties, making of choile is the more proper : neither onlie, if it be compared with that, which is of our owne accord, but also if it be compared with the other properties of vertue, which no boubt are manie. For this cause are the actions proceeding from bertue commended, bicaufe they come from the making of doile. Maners (faith Ariftode) are Maners more inoged by making of choife, than by acti are more ons. True inded it is, that maners are knowne indged by ons. A tue moco it is, that maniets are knowne thouse thouse by actions, as a tree is by the fruit: but yet that by actions. judgement is beceinable ; for hypocrites bo berie offentimes make a counterfet thew, and otherwhile we le things done of a far other purpole, than it is met they thould be . The Manicheis abiteined from wives ; also from the ear ting of fielh : not bicause they were given to chaffitie og fobstette : but bicaufe of their erro nious and blafohemous opinions. Apzants do fometimes beale curteoullie with their fubients, but to bequile them. And wicked men do fome

blinded. Into the Criefians; Ye fhall not walk Ephe 4,1%

Pag.294. times abifeine from inickednes, but that is for feare of punishments, not for the love of inflice. Guill men forbeare to finne for the feare of pur nilhment. Therefore in judgements, when the fact is apparant, there is oftentimes inquirie made of the will, mind, and purpole of him that both it. Beither at anie time is the making of doile lubica to fortune, as is action. Dea rather, they, which are found in anie crime, are of tentimes accustomed to faie, that they ment to have done otherwife, and that they purposed not in their mind, that fuch things thould hap pen. And me calilie grant, that the actions are more awarant, fince they are late open to enerte mans eies : but pet they make not the indge: ment either furer, ormoze certeine . Den Do funde of maners, by that which followeth name, lie by the worke: but the inogement of choling proceedeth from the cause, and (as they bie to (peake) from that which went before. And some times it hameneth, that a man both no action; to as it cannot be judged by his actions, whether he be got or cuill : but immediatlie, fo fonc as he theweth what choice he hath made, although he do no action, yet men give a indocement of him, either as touching his naughtineffe, or his amoneffc. But how can it be faid, that your childen, and also bruit beatts want the making of choice, when as they choice one meate before an other; place before offcipline; and fhunne fome things more than other things ? Tile muft an fwer, that making of choile is of two losts. Dne is common, whereby one thing is either preferred before an other, or elle is more elchewed than an other : and this kind of choife neis ther brute beatts nor children ow want. The o ther is the verie vapor choile, which bath counfell going before, and is directed by the tudgement of reason. And this kind of making choise can neither beut brafts not children haue : for when they purfue one thing before an other, or aucid one thing rather than an other, they are not lead by reason; but by sense. Also those things, which we do in half, and bpon the ludben, are without making of choice, not that we trantreason thile we commit those things, but bicanic weaponit no space of time to beliberate on them. Also the counsell, and the judgement, and ocliberation of reason is hindered by the

whether

ebilbien.

and brute

beafts.be

without

12.1.12.

Thice

of choife.

choife.

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behameners of the perturbation. Therefore there be reckoned by three things. things boid that want the making of choice . First, brute bealts, bicaufe they are not capable of reason. Secondic, your children; with although they be inducated the reason, pet can they not be the fame, bicaufe of their tender age : in the third place are counted funden and halfie motions of the mino: bherein, although men baue reason enough and also yeares, pet do they want time

of deliberation . Wherefore they, which do anie thing by the force of anic affection, are wont to fair that they did it not of purpole, or abuiledlie. Since that making of choise both belong bnto an polin the mind , it is either of the power of knowing, which or the power of appetite. All appetite is dinioco the differen into the parts . Cither it is of the moze noble on of the part of the mind, and is toined with reason, and is found as is called the will; or elfe it is of the groffer part. anothen it is dinided into the defiring power. and into the angric power. Derebpon Ariftotle faio, that fome thought though to be the will to thers thought it to be anger, others thought it to be befire : but if it belong buto the know leage, then come they which afterme choice to be an opinion, tho perhaps were the Stoiks. But first Aristotle treateth of defire and anger, and reasoneth that their opinion is sono, bicause that the then we thould pelo, that brute beaffs have are during choile : for they are moused both with defire and anger, which he rejecteth, as an ablurd and buy worthie thing . Therefore it plainelte ames reth that Arifforle bib btterlie remoue befire from doile bicaufe we may not by anic means fate, that befire is thouse: which cannot so be indged of, as touching willing neffe. Indeed wil lingnesse differeth from choise, but it cannot be fundered from the fame ; fixing everte choffe is according to the will. And the argument which he bled is this; If delire were choice, whatloe ner thing worketh by befire , (hould (no boubt) worke by choile: But not everie thing that wor keth by delire, doth worke by choile. The oucr throwe of the confequent awereth in this . be caufe an incontinent man worketh by befire. but not by choice; for that he followeth it not. De octermined to do well, but he food not to his betermination : therefore he belt not accor bing to the choice, which he had concerned in his mind. Choile is an awetite, which is a counfellor. but the incontinent man, while he is carried a wate by defire, heareth no counfell. And on the other libe, the continent man giveth no care to befire but followeth his right choife. And this reason may be applied buto anger; for he also that doth anie thing by anger, both it not by choile : and this twe may lee in angrie men. And herein it thall fuffice to have faid, that an incontinent man is not altogither without choice; but pet he followeth not that which he hath in hia minb.

De is compared to a man that fleepeth, to him that is dronken , e to a citie wherein good lawes are not regaroco. Dere Ariftotle reasoneth; Choile is contrarie to befire : But befire is not contrarie to defire ; Ergo defire is not choife. This argument is in the fecond figure. The rea fon is this; Those things that agree in one third, they also agree in themselucs : Quen so those Of making choife.

melire #=

gainft De=

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of Peter Martyr.

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gardeth onelie that which is thathefull and ho-

neft wofftable and hurtfull Dowbeit here there is a boubt; bicause the choise sænreth to be of things pleafant, and of things greeuous. Before pong men there is fet bertue and pleafure, and they are faid to be fet as it were in the point of two wates; that when they thall be come unto the percesof mans frate, they may bend either to the right hand, or to the left. Wherebyon they are at their choife, to chose whether wate thep will. Thus have Pychagoras Scholers and the Poets beferibed the matter. And to Paris there mas a choile giuen; Pallas offered him learning and good arts; Juno offered him civill honors. a a hamie gouernement of the common-weale; finallie, Venus offered him the groffer fort of pleafures : therefore the thouse was in Paris. and he rather choic that which was pleasant. Dea, and our fauto: Chuft fetteth befoge bs a broad anda narrowe wate, a wide and a firait cate: fo as it femeth, that the choice is both of that which is grownous, and that which is view, fant. Tale anfiver: If by choile, thou brocertand the action of the mind, whereby one thing is preferred before another; we cannot benie, but that thouse is both of that which is pleasant, and that which is granous, faing we preferre pleafant nelle before greefe . But beliberation concerneth not properlie pleafant and groffe beliahts: for to those we are not bome . Wherefore those thich meferre fuch pleatures before feuere bo. nellie, og lometimes befoge a grænous lenle, are not fait to chose, but rather to be led and blolentlie caried by the defire . Bet is it not to be benico, but that it map fometimes be . that the bonest and profitable things, which we chose, may be pleasant : howbeit, that happeneth at all aducatures, (or as the common fort fpeake) accidentallie. Therfore choife is exercised about that which is goo, and about that which is cuill: for this by our choife me fecke, euen to obteine whether good things, and to audio cuill. But if a man Des there can mand, thether there can be a choling of entil? be a choos Will answer, that this cannot be, bicaule fing of enils the never make choice of that which is enill : for it behoueth, that that which is chosen, either be goo, or at the leaft wife haue in it felfe a thein and refemblance of gooneffe . But thou wilt faie; Are not the leffe cuils offentimes chofen before the greater ? I grant they are: but Ariftotle in his Khetonks faith, that the leffe euill in that cale, bath a confideration of good. Final That weath lie, Ariftorle fait, that anger pertaineth much is not leffe to chaife; bicaufe those things ferme not to

be Done beliberatelie, which be bone in anger. That the Peither is the choile, latth Ariftotle, our will, will is not although it have an affinitie ther onto. In which the choile, but these inords he propoundeth two things; the one, two doo that will hath an affinitie with choile : for both of Differ.

things that be not oppose themselves against one third , bo not agree togither at once themfelues. But there arifeth a boubt : bicaufe befire fameth to be againft defire . Some man defis rethfame, and to have his name renotumed, and the fame man is much defirous of monie; one of these betters is repugnant to an other. Augustus defired fouercigntie, and pet was des firous to imitate Silla , in giving bp of foues reigntie. Thefe things fæme to be revngnant. Pamphilus loged to be with his louer Glyceric, and pet was defirous not to offend his father. Thefe things beclare, that befires be contrarie. The answer is manie waies to be made. Contraries must alwaics be contrarie : but these things are not alwates contrarie, as amereth in the Sophiffer, which at one time bath both thefe beffres ; namelie, the befire of glorie, and the defire of monie. Dozeouer, it behoueth that contraries have refpen to one and the felfefame thing : but the one of thefe befires respecteth fame, the other monte. Those things that respect one thing, after a quite contrarie maner, are berie contraries, and cannot be both at once togither. As, to befire to have fame, and to befire not to haue fame ; to be noble, and not to be no ble ; to be mainteined, and not to be mainteined : thefe be contrarie befires, and cannot be both at once togither . Ariftotle was not of the mind, that among befires there is no contrarie; tie,but that contrarie defires cannot be togither atonce in one man. But enill defire is alwaies an enimie to found choile in one and the felfe. fame man, and at one and the felfe-fame time. Beither is euerie choife alwaies an aquerfarie to enerie delire : for the delire of theft is not a gainst the choise, thereby a man betermineth to become rich, though it be by untult meanes. And the befire of flaughter is not against the choife, which a tyrant hath made. But a found choife (as it bath bene fait) is cuermoze againft an euill defire. But what maner of contrarietie is this of defire a choile ? Po proper contrarie, tie, but fuch as is of contrarie winds, or of two enimies. For it behourth that thefe contraries tics, which be proper contrarieties, be in one and the felfe-fame fubicat, and that from thence they dive awaie one another; as white and blacke, cold theat: which thing agreeth not with choice

reason, but oclire in the groffer part of the soule. Another argument is gathered from the obtens, the which being contraries, do cause that Whether. the powers themselves are not the berie same. thatfe he both of that Defire is carried butto those things which be pleasant, and which be unpleasant; namelie, to pleafant obteine the one fort, and to anoid the other. But and onulea doife bath not respect but o these things, but re,

and ill defire, for they be placed in divers parts

of the mind. For choise is placed in the mind or

fant.

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That the

choile is

things bn=

poffible.

not of

them are placed in the diefest part of the mind. And mozeouer, the common people faie, that they will those things which they chose. And pet neverthelelle, how nevre to ever they be, they bil fer one from another : for the will is more at libertie, and Aretcheth further than choile and e lection both . For will extendeth buto mante things, wherebuto the choife both not atteine: as buto the end buto things bupolible, and to those things which by becannot be performed. We common fense it is manifest, that choise perteineth not to things impolible : for he thulo be counted a mad man, that would those such things, as can by no means be compatted. That the will extendeth to fuch things, it appereth, bis cause that thou mailt find manie men , which would not die : which in nature is bupostible. Also there be, which would be monarchs of all the world, and beare rule over all men: which also is a thing buposible. Porcouer, the will is the end, but the choice is rather of thole things which belong buto the end, and therefore they Differ. Bicaule the eno, especiallie the chiefest end is of that nature, that fourth with, to lone as it is fet before be, it cannot be refuted. Therefore fince it is not in our power to flippe from the fame, it belongeth not to the choile: for that concerneth those things which are in our power. But pet we mult binderstand , that there is a choile of fuch ends as conflit betweene two ertremes: formante times is fet before a pong man the choile of good learning or of chivalrie or of ecclefialticall function, or of the administratis on of the common-weale. First, they choic to themselues one of these things which liketh them best; then also they chose the means, whereby they may excell them . But we answer, that thouse in those enos bath no place, as they be ends, but as they be certeine means onto felicitie. For an end, fo farre forth as it is an end,

is not opis which was let downe in the fourth place, the reas fon is maline from the obiects. Dpinion is of

all things; But choice is not of all things; There for choife is not opinion. The argument is in the fecond figure, taken from the nature of relas tiues : for the power is referred buto his obted. Apefinition Powlet be fe that is opinion : It is an affent of opinion. of the mind, thereby we take byon be to main, teine the one part of a thing that is gainefaid: pet we anow it not without all feare, but some what doubting, least perhaps the other part of the contradiction (hould be found true. And herein opinion differeth from knowledge : for knowledge is a most fure and bumoueable as fent. Therefore let no man go about to perfuabe one that bath knowledge, or is a profellor of the

finallie, to prome that choile is not opinion,

Wathematicall Cciences, that a thing is other,

wife than he knoweth it to be : for it is brindlik ble to perfuade him therebuto. But cheflic do Deators indepour to rote opinions out of the minds of men, when they fee that tudges, or bear rers do other wife iunge, than they themselves God, concerning angels, concerning beauen, and fuch like things, which of the philosophers are holden for eternall. Alfo men haue anopte nion of those things, which cannot be ; to wit. that there be Chimeras, Centaures, and luch like monfers : and that the diametre is equall fothe Goe lines of the quadrangle, which cannot politiblie be. Alfo things necellarie be other while Subject onto opinion : for it may be, that what one bath perceiued by knowledge, another be-Leweth by opinion. But when it is faid, that opinion is as touching all things, this mult not be binderfood as concerning fimple motions, or fingle words; but as fouthing propolitions, which confid of manie motions or words. & do thew, that either a thing is, or is not. Deither vet is there opinion of all thele things : for there be certeine things, which even of themselves are knowne either to the fenfe, og to the mind. As. that fire is hot, we certeinlie knowe by erperb ment of the fenfe, we have not an opinion there of; and that the whole is greater than the part thereof: or that two pronounce of everie thing. either that it is, oz is not (which things be called principles) we are not led by opinion, fith of themselves they are knowne to our bnoerstanving. Dpinion therefore is of all things; that is to wit, of all propolitions, which of themselves neither fraggereth not wavereth as both opt nion. The Mmor propolition of the argument aforclato is thus prouce; Bicaufe choile is one lie of those things, which may be bone of bs, therefore it is not of all things, as opinion is.

Arifforle hath another argument brawne from the parts. Thefe two whole things, choife and opinion, bave not the fame parts, therein to they might be bigioed; Ergo they are not all one. For the parts of choile are enill and god; but the parts of opinion are falle and true opi nion. And vet this argument may fæme to be meate ; for we commonlie faie , that there be manie euill opinions; as if a man thinke that all coint our foules are mortail, or that God both not by ons. his providence care for mens actions. Withole ener thinke thefe things, are faid to have ill opis nions, First we answer perbnto, that ill is here

Of making choise. Of making choise

one with

mould would have them. Arithorle prometh, That me that opinion is of all maner of things; bicause nion conmen hold opinion even of things eternall. For temebin men have opinion of manie things concerning things. are not knowne buto bs. Allo opinion is diffin confiden quifhed from binine faith : for faith fignificth mitinui a firme affent giuen unto the wood of God. by Andria the perfuntion of the holie Choft ; fo that it faut.

mina too of that qualitie; to wit, full men. But this happeneth not in opinion; and therefore they are by no meanes all one. Those things, which be here fuoken, are moft euibent in an incontinent man : for he, bicaule he maketh an ill choife, is faid to be an cuill man, whereas in other matters he may hold an opinion right inough. For as touching vertues, he judgeth rightlie; and thinketh, that it is and to temper himfelfe from buchaffitte and bamkennelle, s pet both not chose this: he is not called a god man. But pet none can benie, but that even by conceining an opinion, we are become induco with fome certeine kind of qualitie, fince opinion it felfe is a qualitie, and euen of opinis ons do artie fome affects of the mind. But Ariforle is to be bnocratod as touching that qualitic, whereby we conceine an opinion, and do make our choice: for in choling of chaft things. we become that; by thosing of firong things. we become frong; by choling of inft things, we become fuft. But it is not likewife true in generall, as touching opinion: for in conceiuing an opinion of eternall things, we are not made eternall; noz vet in conceining an ovinte on of anie thing touching inflice, are the made tuff. Howbett this is true, that by true opinions we become more apt buto bertues; and through falle opinions, more prone onto vices. But opt nion it felfe ooth fraitivate of it felfe, fo some as it is present, communicate buto be such formes or denominations; but pet it behoueth that there be a choise had therein. Dozeouer, choile is occupied in purfuing or flieng, but fo

of Peter Martyr. Cap.3.

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nion is all proue that it cannot be particularlie faid that

anie kind of opinion is all one with choile. Here

we have to beale with the particular part, bi-

cause it bath been alreadie declared in the whole,

that opinion & choise be differ. Wherefore least

anie man might faic; They differ generallie, and

pet it may be, that some opinion is a particular

thotic; Arithotle proucth, that this cannot be:

bicaufe (faith he) this is the effect of choife, that

through a will cause we thall become men beno-

is not opinion : for ithen anie thing is offered

buto be, we begin to conceine an opinion what

it is, that commoditic may be gotten thereby, underfiod as it belongeth to maners: a therfore and holv it muit be vied. But we do not fo Aristotle faith, that opinion is neither enil noz much conceive in our opinion, whether the thing and, bicaule it is not reckoned among maners. fould be thunned or followed : for that rather Butthe common fort do call opinions, cuill; amerteineth to choife. Dea rather, betweene bicaule that which is falle, is euill ; euen as that thefe things there feemeth, that there flould be a thich is true, is good. Forthole things, which are certeine order fet : for firtt (as I faid) we concommonlie called transcendent, are fo ioinco ceine in opinion what it is , what profit it brinone with another, that true is goo ; and falle, is geth, and how it will ferue cur turne. Wihich cuill. Alfothele opinions may fometimes be things being coccined in opinion, then we procalled good or cuill in a morall fenfe; bicaufe thos eced either to purfue, or to elchew the matter. rough those falle or true opinions, men are fir, red up either to god or bnto euill maners. The kind of opis nert argument is taken from the effects, to

The third Chapter.

Of the Lawe.

epilile to the Komans, when he waiteth, that it

machow Coere Tthought it good to Ju kom. 5. fpcake fomewhat come of the na-ture of the actening the nature of the lawe, and therewithall Hand the follow, and the Manil- and wellto thew, how the Maniand poetas To derifod it not : and what Deritood it the fame worketh in bs, either befoge regeneration,og after we be iuftis fied. Firtt, as touching the forme thereof, the fame muft be affirmed, which Paule faith in his

is spirituall. But the universall end therof, and which apperteineth botto all men , is to bring men buto the knowledge of finne. Thich thing Paule fignified faieng; that By the lawe com- Rom.3,10. meth the knowledge of finne. Dere if thou de mand wherefore the apostle fait not rather; By the lawe commeth the knowledge of righteoufneffe ? Janiwer, bicaule a man not pet regene rate, to long as he is without Chaiff, can not have in himfelfe the feele of goo works, or of true rightcouinelle, which may latilfie the lawe of God. Wherefore, then he compareth his dwings with the lawe, he perceiveth them to be onclie falles and transgrettions. But if we do weake of the end of the lawe, as touching the elect ; that is Chrift . And this doth also Paule teath lateng; The end of the lawe is Christyn- Rom. to. 4 to faluation: which yet he speaketh not busuers fallie, but Vnto euerie one that beleeueth. for The lame the lawe it felfe by it felfe both not bring a man by it felfe

to this end. The Ethniks faid, that The end of booth not lead to

divine and heavenlie things. Pow there remaineth, that we viligentlie

the lawe is a knowledge , which it breedeth as Chiff and

touding things to be bone. Talbere bon Chry- to faluafippus (as he is cited in the Digetts) faith ; that tion. The lawe is the knowledge of things divine and humane. Dowbett, this end, and this definition be to largelic ertended: for all wifdome, and all god arts, borteach fome knowledge of

is (as Ariftode faith) no choife. That choife

Of the Lane

The Common places Cap. 3.

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The matter confider what is the matter armefficient cause

andefficient of the lawe. And to comprehend thefe things

caufe of the breefic, 3 faic, that The lawe is the commande

ment of God, wherin both his will, and also his

bilpolition or nature is erprelleb. Cahen I laie,

A commandement : 3 note the generall wood :

for there be commandements of the people, of

the fenate of kings of emperous. But when I

faie, Df Goo; I make a pifference, thich be

tokeneth the efficient caufe. Whereas I faie,

that in the lawe is expressed the will of God,

that is more enident than needeth erpolition.

But perhaps it map feeme more obfcure, that 3

faid, we be taught in the lawe concerning the

beloued : for things can not rightlie be loned.

unlesse the verie same are worthie to be lo-

ued. And wileffe he were well affected towards

owne will, further he veclareth himfelfe to be

a God, wich beteffeth biolence and infuries.

and he had rather do god unto men, than burt

them . After the fame fort thefe two things

be also gathered, the which we spake about, tow

thing the forme and end of the lawe: bicaufe it

is of necessitie, that such a bodrine be spirituall,

that it breed an excellent knowledge. And we

hath thereby given buto men : for he bringeth

to palle, that both we knowe our felues, and on:

perstand the properties of God. Plato in his

lie that It is a right wate of gouerning, which

by profitable meanes directeth buto the best

end; by fetting fouth punishments buto the

tranfarcitors, and rewards buto the obedient.

This definition may berie well be awlied buto

the laine of God: vea berelie, there can be no

And out of this definition those things map

might be thewed in the reft of the precepts.

concerning disposition of God , and be firred by to the

ginen of God by Mofes in mount Sina. 2 And thefe things thas ordered concerning the nature and definition of a lawe: we may ea-

file proerfrant how fowlie the Manicheis have The Bank erred , which blafthemed the fame, and curfed it theis ton: as euill. For feing the lawe commandeth no lawe as thing, but things to be commanded; and forbide mill bethnothing, but things to be forbioden ; how can it iuftie be accused . For there can be no full or honest duetic found out, but that by the lame of God it is commended; and nothing fowle or dishonest, but it is forbioden in the fame : noz onelie wicked boings are probibited by the laive, but also wicked lufts are condemned. Wherefore that theweth, that not onelie the at history outward works, but the mind and will must be both the

corrected. And fince a great part of felicitie fan: works and beth in the acknowledging of God, a that thilo, will tobe forbers do fo greatlie commend the knowledge country. teacheth us thereby, that he is of a nature to be of our felues ; both which things, the lawe of DDD both amoint : the fame cannot (without græuous offense) be blamed as euill and pernis

cious. Det the place therein it is fato ; that The Rom (,10, us, he would not let fouth unto us that there lawe entred in that finne should abound, might and, with we thould love : therfore he cheffie feme to make fomethat for the Manicheis. As perfuadeth us buto this, bicause he desireth to also that to the Galathians; that The lawe was Galante. haue us partakers of himfelfe. Tale perceine given bicaufe of transgressions. And that in the therefore, that he is fuch a one towards bs. as 7. chapter of the epiffle to the Komans ; that he also descreth be to be. And when he forbiodeth Sinne through the commandement killeth. And Rom, II, that we should not kill, first he sheweth his

that which is faid in the fecond epille to the Co. rinthians; that The lawe is the ministerie of 2, Cor. 1,7. death. All thefe feeme to confirme the erroz of

the Manicheis.

Butthere must a choise bilicentlie be made of those things, which of themselnes belong to the lawe; from those with followe it by reason of another thing, and by accidentall means: for finne, death, dammation, and other things of this fort, ow foring out of the lawe, by reason of the corruption of our nature. But if thou compare not the lawe with our nature, but confider the fame by it felfe; or if thou referre it to a found and bicorrupt nature: thou cand not other wife pronounce of it, than that which Paule faith; that Rom, 11. It is spirituall, holie, good, and that it was ordeined for life; and that rather it must be fait to be clare than to worke finne. Wherefore, if befor a umili med men liena hidden in the darke. Chould faie tuor. bute one third by chance bringeth a light ; Get the atrace hence, least thou make be beformed by this the light: certeinlie, we would not ga ther by their words, that the power and nature of the light is fuch, as it can make men befor med ; but this rather, that those things, which of themlelues be deformed, are by the light bilco uered and the wed what they be . Quen to fareth it altogither with the lawe : for after a fort it bringeth in light, & bringeth forth to our know

But fome man will faic; Effhe lawe be god whomen and holte, this are men to discontented there poo hate wift, and haue it in hatred? Guen bicaufe it calthe lawe. leth men backe from those things, where buto by nature they are inclined : for it are weth them to he forbidden those things . And then we lake in the lame, we fie the things which we ought to Do ; and by reason of the pride, which is natus ralliculanted and ingraffed in bs , we would not be reffrained by antie rules. Dozcouer, ine perceive that our actions be welfed from that uppightnesse, which is let fouth in the laive; and that (which is more granous) we feele our felues to be fo weake, that we cannot correct them and revoke them to the rule preferibed . But in the meane time we loke upon the punishments, and upon the weath of God, which for finne we bo incurre. All these things to offend our mind, as we be angrie, not with our felues and our angrie (49 finnes, as meet it were; but with the lawe that it Suld bt) is given by God : thereas other wife the fame mich our is most perfect and most holie. Howbeit, this dil feluca.but

with the commoditie may be remedied; and it may be brought to patte, that that which before outpleas mith mod. fed, may please be afterward : and this will come to palle, if we toine the lawe togither with

Christ.

for as the waters of Marath were most bit; 3 Amili: ter to the dilloren of Afrael in the wilbernes; Exol. 15,25 pet the verie fame, by caffing in the wood, which Godhad appointed, were made fwete: euen fo, although the lawe of it felfe be bitter ; pet if

in the Dialms.

Chill thom Goo hath fet fouth unto us to be an onelie fautor, and the verie inft end of the lawe) be ander therebuto, then thall we feele it to be fluct. The which thing that it hamened buto Dauid, it is manifefflie perceived by the 19. Pfal. The praifes therein the praifes of Gods latue are wonders fullic fet forth : foz it is called pleafante fweet, about home and the home combe. And this is it, Lere,31,33. Which is promifed be in the product, that GDD would write a lawe in our harts : which is no. thing elfe, than that he would give unto be the fpirit of Chriff, by whom we flould be inclined to those things, which the lawe hath commanded to be done; that at the least-wife the comman. dements of D D may be pleasant onto our barts . Which thing the apostic also teacheth, ithen he faith: I ferue the lawe of God in my mind. Teherof the regenerate have experience, who though they be not able to performe a perfect obedience unto the commandements of Sod; yet do they love them, and ercedinglie belire them, and imbeace them as the chiefe Cod; and do continuallie maie buto God, that they mais praise most neere to the perfection of them . By thefe things it appereth, how the commoditie and right confinette of the laime is befended againft the Manidreis.

leffe to be flumed, which attribute more unto chipsimoge the lawe, than is convenient; for they mage the be fufficient famis to be fufficient onto faluation : and faic, to faluation that men, if they have once understoo what is to be done may be able by the verie frength of nature) calille to performe the fame. Wherefore Pelagius, for feare leaff he theulo hane ben cen-Denned by the biffous of Paleftine, as one which utterlie denied the grace of God, confessed the fame grace in word : forhe affirmed , that it is neofull to have the grace of God buto faluati Buarace on . 15ut by grace he ment no other thing, but he ment nes nature it felfe frelie granted bnto bs by Cod; thing elle informuch as God hath made vercafonable, and, but nature induct us with fre will. Poscouer, be called and the grace alawe, or a voarine : bicaufe of our felucs ive be ignorant light is to be bone, or in at to be belieued; unleffe God ow reneale those things buto bs. Therebpon Augustine, in his boke De gratia Chriffi, againft Cxleftinus, fonteth; that They affirme the possibilitie of nature to be holpen by grace . 15ut he addeth; that If their meanings be examined, and thoronalilie fiaco, we thall perceive, that by grace, portrine, and laive, they meane nothing elfe ; but that a man, having onelie received the knowledge of the laive, hath power enough of himfelie to do the

Unto which error the Schole-dinines drawe wherein berie nere, when they teach; that A man by the the Chooles berie power of nature, is able to hove the com. men come berie power of nature, is able to nape the come necre to the mandements of DD, as touching the fub pelagians. france of the worke: although not according to the intent of him that commanacth . 130 with morns this they fignifie, that we be able to performe the verie works, although not in fuch lost as DDD hath commanded them to be done; namelie in charitie, and in the fririt: which latter part I suppose they added, that they might be feene in fome point to bilagree from the Pelagians . But Augustine to farre vilagred from thefe kind of opinions; as buto those which be regenerate, while they line in this fleth he grantell not a perfect observation of the commans dentents of God : which embentlie americh by his retradations. And that his inogement therin is most true, Paule declareth in the existle to the Romans.

commandentents.

might

Doubtles, if the matter were to, as the Pelagi- whe welles ans taught; there was no ned of Chilfs come gians make ming, and of the factifice of the croffe : for thefe the beath things were therefore giuen , bicaufe by our of chain of owne thrength we could not atteine to the right none effect. troufreffe of works. Which Paule plainlie tt fit Rom. 9.3. fieth, faieng; That which was unpossible to the lawe, forfomudias it was made weake by the flefh,&c. Thefe things bo manifefflic teath that man, by reason of the infirmitic of the fleth,

10 h. u.

knowledge of his nature : wherefore we will and bilpolis make the fame plaine by examples. When Bod tion of god. commandeth bs, that we thould love him; he

The lame

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lame.

what the

lame is.

The benefit be taught, that it is no fmall benefit, that God of the lawe.

befinition bothes of the lative of a publike tweale, and in of the lawe. Mmoe, feemeth thus to befine a lawe; names

fuch lawe, bnleffe it be of Gob. It is no maruell then, if the old Law-makers, when they would The old hane their laives commended, did feiane fome Law-gi= ners made god to be the author of them: for Minos afcribed eon to be lits lawes to Iupiter; Lycurgus, his to Apollo; the author of their lawes.

Solon and Draco, theirs to Minerua; Numa Pompilius, his to Aegeria. And we are affured leage the finnes which before late hidden. out of the holfe fcriptures, that our lawe was

Of Philosophia.

Part.2. might not fulfill the laive. Further, he faith; The Rom. 8,7. wiledome of the flesh is enimitie towards God. for it is not subject vnto the lawe of God, neither can it be. For although the lawe hath pow er to teach, and to give light onto the mind; pet both it not therefore minister Grength, or change the will. Therefore Ambrole in his boke De fuga faculi, faith; that The laive can frop the mouth of all men, but yet cannot concert the mind . And a little after ; The laine in beb maketh the fault euloent, but taketh not a wate the naughtinelle. Wherefore grace mult be added therebuto; the thirth, bicaufe the Pelagi-

ans contemned, they wandered from faluation,

4 As concerning then the office of the laive,

and were juffic condemned of the church.

The office

not ible.

of the lawe thefe few things must be obscrued; first, that the fame is not altogither onprofitable , euen without regeneration: for it map be availeable to forme civill discipline. For if men do the outward works of the lawe, in such fort as they may : although they be finnes onto them, which ow them; yet through them, civill order may be preferred. Hor there there is no observation of thele things, all things are confounded; woongs be done, naughtie luft rageth out of measure, the weath of God is kindled; to as he luffcreth those common-weales, which be thus corrupted. not long to continue . Also there is an other worke of the lawe, which is inward, amerteining to the confcience, that it thoulo perpetuallie ac cufe, ber, whip and condemne the fame . And by this meane, as we have laid, God doth at the length bring men to inflification: which inflife Afterrene: cation being obteined, the lawe both not pet the lawe is lie tole; but is like onto a glatte, therein there generate behold what fruits of faith they ought to bring forth, how much they ought enerie date to profit, what they have to give thanks for, and how much they want of the inft restitution, whereby they may the more earnestlie praie on: to God therefore. Alfo, the lawe fetteth a marke before our cies, wher onto they ought to levell in all their actions: buto the which, although thep cannot atteine in this life; pet they must applie their indeuour to depart but a little from it. 189 the Ethinas it ameereth, how much the lawe both auaile in outward works ; that it wow beth in the confcience, and how much it helpeth them which be regenerate.

> Of Philosophie, and of the comparison hereof, efpeciallie morall, with Diui-nitie; taken out of the beginning of the Commentaries up-on Arifotles Ethiks.

All the knowledge that we have, is either

rewaled, or gotten by indeuour: in the former part is biginitie, and in the latter is thilosophic. The name of thilosophie is compounded. Wittedome of fome is called a knowledge of all the things that be extant . But fince that wildome powlet comprehendeth nothing but a certaine and bur wildows bombted knowledge, it cannot be as concer knowledge ning all things; for fome certeine things are extended, buknowne : things that come by chance and cafuallie . cannot be knowne , bicaufe of their oncerteintie . Diberslaie , that the fame is a knowledge of binine and humane things: both beit, betweene binine and humane, there are found manie things; namelie, the circles of heaven, farres, elements, meteors, Concs, mines plants, berbes, and brute beaffs . But thep referre heaven onto Goo; bicaule it is a thing immortall : but inferiour things , they fate, belong buto men, forformuch as thep be cor ruptible. But in what place will they account the Icience Spathematicall. Dowbeit it femeth meet that it be defined ; to wit, that 3t is an bas A befinition bit given to mens minds by God, increased by of willow. diligence e erercife, wher by althings that be are comprehended, to far forth as they can certeinlie & by firme reason be comprehended, that man maie attaine onto felicitie, And here be all the kinds of causes . The forme, which is the babit. The trains The matter, wherein it cleaueth; that is to wit, of miller. the mind and reason of man, and those things a bout which (as about objects) the fame is occupied ; namelie , about all things that be ertant. pet not fimplie and absolutelie . but so far fouth as they can be certeinelie knowne. The worker is fperified : namelie, in that God is appointed to be the author: for he hath planted light in our minds, and bath fowen in bs the feeds, which are the originals of all sciences. Wher boon Cicero in the first boke of his Tulculane questions, laith, that Philolophie is the gift and invention of the goos. And this both Lucretius also grant. although he were an Epicure. And for formuch as an affured knowledge of all things may rather be befired than hoped for, and is fomer loved than polleffed; and that the more we give our feines to the fame fo much the moze are twe fire red by towards it : therfore it is called philolog phie. The author of this name was Pythagoras: he, when he was come to Philonta, and had ho ken with Leontes, which in this place was a tyrant; maruelling at the tott and eloquence of the man, bemanbed of him what art or licience he would profelle : who would not late, that he was a wife man, but one that befired wifedome, that is a philolopher.

unded into the part active and contemplative: of philipse both thich Ariftotle intreated of according as phic. the fubied required . Thefe do lo differ, as conOf Philosophie. templatine alonelie beholdeth, and actine pras difeth those things that be knowen. So as they miffer in their cnos : for contemplatine reporeth itselfe in the verie contemplation of things; foritis not able to exercise them. But active poth therefore beholo, that it may in worke er preffe the thing which it knoweth. And we for innoubteblie, that in man there be two works: for he understandeth, and afterward he wor heth. And euen as God not onelie binberffanbeth himfelfe, and is hapte and perfect to him; felfe; but also by his pronidence doth create. e things being brought forth, gouerneth them: fo like wife is there two forts of mans felicitie; the one, which we may call active, and thereof both Ariftorle wate in his first boke of Ethiks; and the other, which is farre more perfect and erquite, is contemplatine, and of that he dif puted in the tenth boke. Telhercby it awereth, that man, if he become perfect in this double fes licitie, draweth veric nere unto the fimilitude of Gob. Witherefore Plato, in his bolte of the immortalitic of the foulc, fato: that 13 hiloforbie is the imitating of God, according to mans as bilitie. Peither is this diffination of practile and speculation given (as some thinke) by the works of our owne understanding and will : for it ought not thus to be; bicaule knowledges are biffinguifhed by their obiects. But if a man will somewhat more viligentlie consider of the matter, he thall lie, that it must be taken accor ding as those things be which are understoo: for those either have God and nature for their caufes, and then they belong to the kind speculatine; bicaufe fuch things we cannot do by our owne choile. But there be other things, which have be for their causes, in respect that we do will & chofe: and thefe be of the active facultie.

cellent. By the common and received opinion, which part the speculatine is preferred before the active : for of wishome action is opecined buto contemplation; but not to on the other part. And no man doubteth, but that which is ordeined to another thing is of leffe worthineffe than that thing. But they as gaine object, that the generall word of contems plation belongeth buto action: for therefore do we behold nature, that we may love the aw thos thereof; and therefore do we take to knowe God, to the intent we may hono: him: and for this caufe is our binimitie of fome, called active. Dowbeit, thefe men, in reasoning after this maner, are berie much beceived : for there is no fcience therefore called active, bicaufe there fol loweth a worke of that knowledge, buteffe the felfe-fame thing be performed which was first knowen. When we behold nature, and the

But let us fee whether of thefe is the moze ers

a knowledge be called adine, forfomud as that is not brought to patte which we do behold : for there is no man that can make nature and hear nen, and other works that followe thereof. Accidentallie they are fair to be bone : fot not ail they which wo behold thefe things, do love and honoz Goo; naie rather, they be oftentimes fur: theit of all from him. And further , the works following that knowledge, a allo our dimitte, have respect buto this; that the may knowe God more and more, butill we behold him face to face in the kingoome of heatten.

And our fautour Chaiff confirmed this out nion, when he fato; This is eternall life, that they John.6. may knowe thee the onelie true God, and Iefus Christ whom thou halt fent. And not onelie of mans bothefetwo points divide philosophie, but they underfians alfo divide our biberffanding: therebpon the bing. one is called active, and the other freculative; not as though there can be two powers or faculties of the mind; but bicaufe the buderfranbing, according as it is convertant about fuch and fuch other things, to is it called either fper culative or active. That philolophic which is the culatiue, is diuided into thie parts. For there Abluillon be fome things even biterlie lundied and feuer of fipeulas red from the matter foia God and fore the philos red from the matter; fo is God , and fo are the foubir. intelligences, and they are called supernatus rall: 01 elfe thep are things to inherent in the matter, as without it they can not fo much as be befined, & in that fort they are naturall: or elfe they are after a micole fort for that they cannot be without a matter, either of iron, of wood, or fuch like, and yet may be befined or binderflood without those things; as are the Mathematiks.

7 Thefe things may be pet further diffin A vinillon guilbed; but I ceale, and I will fo binibe active of active philolophie, as therein map be taught precepts philolophie, touching the life and infiruation either of one of of manie. If it be of one, it is a bolic of morall philosopie: if of manie, they are cither more in number, or fewer. If they be fewer , they cons cerne houchold gouernment : if they be more, they belong to the common weale. But in what place thall we leave arts : They are commer ionto what hended binder the third active kind, and belong hind arts bnto politike gouernment; neither muft they be excluded from the nature of wifebonic . For art is σύς για έγκαταλή (εων έγγεγυμνασμίων weos li τέλ Φ δίχευσον των έν τω βιώ. 311 this ochinition there appeare two things. Firit, that art is an habit belonging to knowledge, thereby fome things are certeinlie compres henoed; namelie, through erercife and erperis ence, fo as it can not be ercluded from wifes bome. And it is not to be boubted, that the ans cients called them, Mile men, which found out thefe arts, oz elfe bio ercell in them. Catherebos

brauen, albeit of the fame there followe a wop on Bezelcel and Aoliab in the holie ferintures thipping and louing of God; pet muft not fuch 10 h.tu.

templatine

6 And this being befined on this wife it is bis a philles

are called wife men. The other thing that we fpeake of is, that this knowledge is active; for thefethings are knowne by erercife : and by thele habits formerchat is done and brought to palle, which helpeth to mainteine the life. Where fore the walkers opon ropes, and juglers, and fuch other like, which ow nothing profitable buy to mans life, muft not be called artificers; but

2 Diuifion of arts.

Pag.302.

Deceivers and triflers. But arts may be divided into thole, which being forth some worke; and into those, which in the berie action are confumed. Pow ooth it am pere by thefe things, what we are to inoge concerning Logike: foreuen the fame also must be reckoned among the arts, and it worketh most profitable things in the life ; fo as it ought not to be dinioco from wifebome, especiallie feing It is a readic meane, inftrument, and wate to procure wifedome onto bs. Prither mult the waie be cut off from his fcope amointed. Dea mozeouer, Cicero billinguithed the parts of philosophie, to that it is partite touching life and maners, partie touching nature and things hioden ; or elfe it concerneth the art of bilim ting : in the first of his Academ thich he rehears feth out of Plato. Peither both Galen bilagree from this opinion . But as concerning the authose of philosophie, we must benerifiand, that they brought more profit to the world, than bid Ceres, that invented the increase of come and graine; than bid Bacchus, that found out the wines ; or than Hercules, that rio the world of monifers : for thefe things belong to the maintenance of bodilie life; but philosophie nourilly eth and instructeth the foule it felfe. 8 Sommuft we remone a certeine fmall

improiment : and it is that which Paule laith in the fecond chapter to the Coloffians ; Beware verfe.8. leaft there be anie man that fpoile you through philosophie. By which words in verie deed he les meth to terrifie chriftian men from the funie of philosophie: howbeit, if ye marke well the arefiles meaning , 3 am fure that pe will be no Dic philos thing troubled. True philosophie, fince it is gas thered by the knowledge of the creatures, and by those propositions concludeth manie things as touching the inflice and goones, which Goo planted naturallie in the minds of men, it cannot be inflie accused. For it is the worke of Goo, and without his speciall giff it cannot be had of men . But Paule reproducth that philos forthie, which is corrupted through the inventions of men, & ambitious contentions of philolophers. For if they had kept themselves within certeine bounds, and had onelie pronounced

those things, which the knowledge of the crea-

tures bid by most affured reasons beclare, as

touching God and nature, they fould not have

erred from the truth. Wherfore the apolile faith;

The Common places Through philosophie and vaine deceit : and he 34 blate. abouth; Which are according to the traditions fper this of men, and rudiments of the world. Out the Cophie is of men, and rudinents of the world to the the world to the the world by the fould be cuerlaffing.

Cap.3.

It was not nature that the wed , but it was vaine cogitations that beuiled the would to be compact of the concourfe of fuch imail and inov utlible moates as loe lee in the lunne-thine, and to conflict as it were of no around. And who boubteth, but that the fate and impallibilitie of the Stoiks, the pervetual doubting of the Acabemilis, and the tole and broccupied beitie of the Epicures, was this baine beceit. Den breamt of a communitie of things, of the intermingling of wives one with another in Common weales, of pleasure to be the chefest good, and of gods to be worthiwed after the maner of common people; but they toke no knowledge by a naturall light, and by bluall propolitions know en of themfelues by affured reasons. These in berie bed are the benoms and corruptions. therewith the binell by naughtie mencorus teth philosophie, being the gift of God, and this being fo befiled and corrupted, Paule would haue to be elchewed.

9 Bowbeit, now must we lee how these Acomuni things that we have hitherto looken, will agree found with the holie scriptures; for there also have we things with philosophie actine and contemplatine. Those the the the things that the belieue, and are comprehended fripturs. in the articles of the faith, to belong buto contemplation ; for those we perceive by know ledge, but we do them not : and albeit they are not comprehenoco in fcience, pet neuertheleffe are they binderifod. Unto the native kind are those referred, which are contained in lawes, counfels, and erhostations. Thus far do thefe agre : pet do they differ, bicaufe in philosophie, that which is active gooth before that which is for culative . For (as it hath beene faid) we cannot mithhumane frenath behold cither God ornas ture, till first our affections be at quiet. But in why labe the holie feriptures, freculation taketh the first utnitit pil place; infomuch as we mult first beleue and be lafophit place; intomuch as we must not betwee and be forething tuftified by faith: and then afferward do followed gothbe lowe good works, and that the moze and moze forething abundantlie, as we be bailie renewed by the holie Choff. Ahus both Paule fet it fouth in his epilles: for he firl handleth boarine, and affer ward he descendeth to the instruction of maners, and framing of the life. And to were the children of Ifraci first gathered in Aegypt bro ber the faith of one Goothe lautour ; and affer ward in the defert they received lawes, which ferue onto the knowledge, which confiffeth in practife. Againe, in the table of the ten commans bements is observed the same order, for it saith

first; I am the Lord thy God : the thirth thing

belongetb

of Philosophie.

belongeth to faith, or speculative knowledge: afferward do followe precepts, which belong to the works required of God . The cause of this difference is, that humane contemplations are notten by fearthing out, and by the indeuour of meditation; + therefore moderate affects are ne reflarie. But those things that we believe, are received by the infpiration of God; to that there is no need of those preparations. And in mans reason, it behough men first to do just things. before they be inflified. But the order of dinine fandification is farre other wife amointed : for we fird beliene, and afferward be infliffed; then by the spirit and by grace are our minds renew ed ; finallie, there followe tulf and honel debs.

Part.2.

of Peter Martyr.

10 Poseoner, the end of thilosophic is, that we thould obteine that bleffconeffe or felicitie, which may be gotten here by mans frength: but the end of chiffian godlineffe is to have repaired in bothat image, where but o we are made in right trouinelle and holinelle of truth, that we may Dailie growe by in the knowledge of God , but till we be brought to fe him cuen as he is, with face discourred. Bestves this, in the mozall the losophic of Aristotle, we thall not heare of the remillion of finnes; not of the feare and confi bence towards & DD, nor of iuftification by faith, nor of Triff, or fuch other like things : for thefe things are opened by the will of Bob , being fuch as cannot be gathered by a naturall knowledge from the creatures. And we benie int, but it offentimes hameneth, that the felfe-

fame things are commended in Ariftotles @ is otherwise this, which are commanded by God in the botaught in le feripeures; but then are those all one in mate Diamitic, ter,but not in forme, properties, and principles: than it is in for in them there is a fundate respect, a difference philysophic. for in them there is a fundate respect, and if there is a fundate respect at lone. of properties, and their originals not all one.

Quen in like maner as the raine water, and anie fountaine water is all one in matter ; but the Arength, propertie, conginals be of great discriffic: for the one commeth by a heat of the headens, and by the clouds and colonelle of the middle region of the aire; but this other is ele ther gathered from the fea, out of the hollowe places of the earth, and is fo thrained as it becommeth finet; or elfett commeth by conner, ting the aire into water, through the roloneffe of the place where the fpring artieth . Guen fo, those things that a christian both, he both them by the quitt of the holie Choit : for thep which be bitten by the holie Choff, be the chilozen of Con; but they which reale by thilosophic, according to morall rules, be weake by the guide of humane reason . South be firred to do these things, bis cause they so suogest to be honest and right, but the chilitians, bicaufe Bob hath fo becreeb it. Those thinks, that if they so bo, they profit and make perfet themselues ; but these, bienute

they may obeie the maicifie of God . Those co belæue there owne felues ; but thefe ba belæue God, and the words of the lawe which he hath made. Those be carried with a lone of themselves; but thefe with the love of God alone. Doubtles, of this manifold dinertitie it commett to palle, that one and the fame thing, as concerning the matter, both pleafeth ODD, and by his trogement is condemned of him. And thus much of thefe differences, and of the confent that is betimene the holic ferioture and humane pilos II But to returne to that whence we di-

greffed; namelie, whether this facultie be repugnant unto godlineffe: 3 affirme, that it is no more against the fame, than is Aftrologie, than is the art of mariners or foldiers, than is fifthe ing hunting , and finallie , than is the knows leage of the lawe of man, which all men knowe how necessarie it is for the government of common-weales. Herelie the fame picketh out hir lawes and inflitutions , which be ingraffed in our minds, concerning inflice and gwoneffe; the verie which not with francing, morall willow fothers do difculle and turne moff erquilithe, in fuch fort as they not onclic knows thefe things berie manifefflie, butalfo can with great perfpicuitie teach them unto others. Deerof it com meth, that in Breeke copia, thich is, wildome; is called as it were o apera, that is, perfoicultie: and oop . wife, as it were face, manifell or perspicuous; bicaufe it beclareth and maketh wow laws berie plaine, those things which it handleth. And knowledge to, by this meanes, the lawiers might calific de phitafanhis fend their frience to be a part of milosemic : al beit they by their lawes do not fo granelie des cre touching vertue,gwoneffe , and iuffice , as the thilosophers dispute of them . For crample fake Biloforbie veteffeth ir gratitude towards all flates of men , but the lawes do not punits the fame, buleffeit be committed by chilozen towards their parents ; or of late fernants towards their patrons . Dumane lawes compet no man to give their goos to the pore ; but this lofophic commendeth bountifulnette and lives ralitic towards all men . And that fhall Llaie

moze # Cicero, in the commendation of this hind of the praise philosophie pranounceth thus, in his fift bothe of of morall Tulculane queffions; Diplolophie, the guide of philosophis. life! D thou that art the fearther out of bertue and expeller of vice ! What could not onelic we, but altogither euen the life of men haue bene without thee . Mon broughtell forth citics, fou gathereoff togither the dispersed men into focietie of life, thou first of all foincoll them togither in houses, afterward in marriages, and af ter that, in the unitic of letters and words ; thou

wall the milicelle of maners and discipline, ac.

whether it be lawfuli for a chrifffan to ffu. Pag.304.

The Common places

Rulesof

Cap. 3. All men knowe what an excellent thing is the the parts thereof. The bead and fumme of all Decentfull things is where fia, which fignificth. ffrength of herbes, ffones, metals, and medicins; and this do not we also denie: but for Immoderate coueting of more, 02, To carue all that ooth it not followe, that this is a worthic himselfe a greater part than is just. Quen as facultie, whereby the acts, the choiles, the arts. against all foule boluptuous pleasures, onlie a the methods, the luits, bertues and bices of men bulterie is erpreffelie named, bider which is be perceined : That can be accounted moze ercomprehended all kinds of bucleanes. And top cellent, than for a man to knowe himfelfe . And thing the commandement of toolatrie, therein this ow we fingularlie well knowe herby. And is forbidden all kind of falle worthiwing, where mozeover, we must call to mino that which Plaas that onlie is erpreffed which is most groffe. Withere ting laines are made one contrarie Inc. sto faid to wit, that It may eafilie come to palle, that earnest loues toward bertue, may be firto an other; the obedience must be done on: 15. bitical to the latter. God commanded that the first Exodulus red bp in bs, if other while some image thereof might be fet befoze our eies . And on the other fruits though be offered onto him, and facrifices fine, we are a great deale to blame, that we ow to be made buto his name : but be himfelfe as no there behold the same neere at hand. There terward commanded, that all the gods of the Amaledites fould be btterlie beffroied. Ginto 1.Samita arifeth no fmall pleasure by this science . to this latter commandement Saule Chould have knows within what bounds the light of nature ought to hepe it felfe, and how far in his owne obcieb. right it map ertend. And Chriffian religion is 13 This is to be observed in all precents as 30 300.11. creedinglie kindled , by confidering the manwell ceremoniall, as indiciall, and mozall, buit.ii. ners of the Ethniks : fince by a comparison we When two precepts of Goo feeme one to be reperceive, how greatlie those things, which be pugnant to an other, to as the one is a hinde taught in the holie fcriptures, dwercell the this rance to the other, that they cannot both at one lofornicall precepts. For it is a common faieng; that Contraries, when they are compared toot ther, ow thine with the greater light. And errors can not convenientlie be thunned, ercept they

time be obserued ; pea rather, it is necestarie Look h that the one of them for the time being be omit 1.5mm. tco ; then, that which thall be inoged weightieft unfi., and greateff, muft be reteined. But vet in the be first knowne. Wilherefore he that hath knomeane time, that other, which is reckoned to be wen both of thefe faculties, thall the eafflier a lette and lighter, is not biolated; bicaufe in the uoto the faults of the one; namelie, of humane fame there is nothing done against the will of philosopic, especiallie, when they thall be the God. The lawe commandeth, that everic one Exoditate foco plainlie in their owne proper places. Chould have refrect to the lafetie of his neighbour : and if one be a magistrate, that he by armes defend bis citie. The fame laive conv manbeth, that We must not labour on the fab- vertesa both daie: the enimie beliegeth the citie, and that on the labboth date; bicause he knoweth 1.Macs,14 12 First, we are to marke the order of the that that laive mas laid from the citisens. Here femeth a contrarietie of the paccepts; for on the one part , lafetic must be mainteined; and on the other part, the labboth must be observed. The Machabeis jubgedit belt to fight , bicaufe the fafetie of the common-weale femen greater and better than the ccremonte of the labboth.

Also the lawe is, that we should feed the hun Provas, it gric : and an other lawe commandeth, that the Exed 19,11 their-bread thould be eaten of none, but of the priefts, David came hungrie bnto the prieft, no: 1. Samail thing he had but the them-bread: wherefore here commeth togither two contrarie precepts. The wife wieft followeth and observeth that, with is the worthier : namelie, to fee the hungrie : he brought out the facto-bread, and helped Dauid. There is also another lame, that we mult furnith the prince with armoz; for he is to be boluen by his fublects: and contrariewife, it is commanded, that things confecrated bnto God Leu 11,844

must not be translated onto other bles. David

Necessarie rules as well for the expounding, as for obeieng of the lawe.

inthe Co= mentaries tables, which we fee fet fouth in the ten combpon Bris mandements. For the first table is that , which flotles @= treateth concerning God, without anie meane; but the other is directed butto our neighbour. And we must judge, that the dignitie of the first table is the areater, bicause it contained the o ther, and as a principall architecture bath the faire binder it; and further, that the end there. of is more noble, bicaufe the end of the latter ta ble is ruled and governed by the former. Therfore Luther in his catediline, berie prubentlie in cuerie one paccept of the latter table, rehears fed the end of the first table. For erample fake ; Bicaufe God muft be loued with all the heart. and with all the foule ; therefore thou thalt not hill. Againe : Bicaufe God muft be loued with all the hart, and with all the foule, therefore thou 311 Lem, 2, muft not commit abulterie. In the ten com-Lookever a mandements onelie, the fumme of the lawe is pl.14.art.3. fet fouth, and that after the plainer and homes lier fort; therein we ought to boverfand all

the Lame.

1.5mm1.9 he kings forme in law, thich warred for him as his generall lieutenant, was then buarmed: the vicit bao no weapon at hand, but the fwort of Goliah . Here be tino precepts, which seme contrarie; the parest followeth the one, and belis percit the fwo20 buto the magistrate : bicaufe be judged it better, to arme the magiftrate,

than to observe the ceremonie. Also there is a lawe, that the church must not Ephel 4,11, be deprined of ministers, so as it should be defis tute of them : and Paule hath another late, that 1.Tim.3,6. anouice of man netwice entered into religion, thould not be a bifliop. The church of Milane was much troubled, bicaufe it could not find a most bullou, that as well was free from the here: fie of Arrius, as also that had great authorite and learning given him of God : onelie there was Ambroie; but pet a nouice, and newlie come to the faith. Here are two lawes met,in thew contrarie one to another; but it was met for the letter laive to give place to the greater : for Chrift lo taught, when by the fentence of the prophet he laith; I will have mercie, & not facri-Olc.6,6. fice. Dowbeit, he meaneth not, that he will not have facrifice : but that, if two commandes ments met togither, whereof the one belongeth buto mercie, and the other buto facrifice ; he to

fliffeth, that he had rather have mercie, than facrifice. 14 Ditherto alfo may be referred, that Au-3n1, Sam. 1,000 12. guftine unto Publicola discrattle and largelie disputeth, thether it be lawfull for a chriffian man to receive of an Ethnike an oth by falle gods : and at the end he concludeth that it is lawfull. For then as the Romans hab on cuerie fide neighbours that were toolaters, it was of necessitie, that they thould keepe with them fome civill faith and covenants. Inded it beho: ued, that they Mould have Avone by the true God ; but when that might not be brought to palle, it remained, that the Romane chillians thould abufe their naughtineffe , and receive that off which was offered by the names of the Gengt, 44. fools. For to Iacob receiuch an ofh of Laban, when he boubted not, but that he worthipped the

gods of Nachor his father. There is an ercellent lerem41,1. hillogie ertant in the 41. chapter of leremie, then Ishmacl hab flaine Godolias, he incounter red with certeine men going to worthin at Icrufalem ; those also be led out of the wate, and fine. Of thefe men there were ten that fato ; Slaie vs not, we have honie, oile, and graine; if thou wilt pardon vs our life, we will shew thee where those things be . Those men may feeme not to have bome rightlie, in thewing of their gods buto theues : forthat was to be willing to helpe manifell robberie. For they could not have found not taken awate those goos, unlette

they has beene theweo unto them; howbeit, they

of Peter Martyr. Cap.3. in verie vied used the wickednesse of other to faue their otone life.

So may be be excused, which taketh by monte been interest; for that would be not do, except he were confiremed through want and necelis tie : and when he is compelled to be at another mans benotion, he fuffereth inturic, but both it not. So Paule bnto the Philippians faith; that There be some, which teach the Gospell through Phil.t.15. euill will: and vet (he faith) that Therein he reioifeth, yea and will reioife; for that thep, if they Ibidem: 18, bo ante thing of an ill will, thall render account buto the Lord: not that he would warrant their offenfe. And here it mult cheffie be confidered. thether the thing it felfe in his owne nature be euill. For if it be, then muft we not in ante wife allow the fame by our confent: if it be not, there is no let, but that being forced by necesitie, we may affent therebuto, to as the fame may be undertaken without ante fault of ours. But pet in the meane time must be, with whom we in fuch wife bo compact or confent, be admonify co of his fault.

15 Det there commeth a queftion, thether 3n Judges. that old man, which is fpoken of in the 19.06 Jud. 19, berle 14. ges, and 14. verle bioright; when he promifed his naughter, and the Leuits wife unto the Gabionits, to the intent they theuld not do bio lence bnto bis gheff. All the waiters anfwer it not after one maner. Some faic that he had refped but o the greatnes and grauoulnelle of the crime, and preferred the leffer cuill before the greater: and that he would not breake the faith which he had given to his gheft : and they thinke that by fuch realons he was to be erculed. Pone other wife tunge they as concerning Lot. And a: Gen. 19,8. mong the reft, Chryfoftome greatlic commen. Chryfoit. beth Lot in that matter . Tehich Ambrofe also Ambrofe. both in his bothe of Abraham the Patriard; for that he made lette account of the inturic of his house, than of so great a billante. But Augustine Augustine, in his quellions bpon Benelis , both weigh thefe things more diligentite and narrowlic; and benieth altogither, that the recompenting of one fault with another is to be fuffered . In his judgement it was not lawfull for him, to pelo his baughters to the lemo luft of the Sodomites, thereby to here them from a moze gree nous finne. Beither is it lawfull, that we in our owne felues, thulb commit a lette fault, to anoid a greater: for the apostle both plainlie teach, that We must not do cuill, that good may come of Rom,3,8, it. Wherefore, when the matter commeth to fin, although it fæme to be but light; pet it muft be molte forborne. And if anie matter more hat nous might feme to infue by the delate of finne. the care thereof mult be committed bato God: but, we binder that pretence muft not commit a

nie finne. This was Augustines opinion, which

Pag.306.

mind.

Tom verie well alloin.

And least ive go from the historic which ive haue in hand : although this old man was to keepe his faith with his ghoft; yet fhould he also haue bled faithfulnelle and protection towards his baughter, and the Leuites wife . Beither was it lawfull for him to thew a more faithful neffe ento his abelf, than the wood of God permitted. Therefore, he could not in right, hum ble buto them either his caughter, o: the wife of his aheff : for the father bath not fo much power ouer his daughter, as he may let hir fouth to be abused by other men : neither ought the bauah ter hir felfe to obete in ante thing that is finne, although hir father would will hir, & command hir. But they faie, that the leffer euill muff be preferred before the greater. I knowe, that foit pow a leffe hath beene cuffornablie fpoken. But it muft be rightlie bnoerftwo ; namelie , that it taketh be preferred viace in outward affections, and in the troubles of the bodie, and of the life : bicause in such mas ner of discommodities, as often as we are to take deliberation what we thould preferre, the leffer lotte minft be preferred before the great ter; bicaufe it hath a refuca of good. But in finne there is no confideration of goo; and furelie whatfeener is finne, the fame must straitwaie be rejeace, let there afterward followe what will . But Augustine affer a fort ercufeth Lot, and that old man; bicause they offens bed by reason of a socrowfull and troubled

It offentimes hameneth buto wife men, that then their mind is difquieted . they do thole things , which afterward , when they come to themselnes, they ow not allow . But this er, cufe both not biterlie bildjarge men of finne, although it fomewhat releweth them. i)owbeit, if a man will faie that Paule Dio prefer the leffe finne before the greater, when he faid ; that He would be accurfed from Christ for his brethren, rather than they should continue in that blindnesse and obstinacie wherein they were holden: he that objecteth this against bs. let him confider that he owih not rightlic understand the place of Paule. Doubtleffe the apostle desired to redeme the Teines with the perill of his owne felfe: not bnooubteolie with finne, but with his loffe and burt ; namelic to be accurled of Guiff: not that he ment to be an Apostata, or to forlake his belefe in Chriff; but onelie to be without the frui-Augustine. tion ofeternall and hamic life. Augustine hath elfo manie things against this reveming of finnes : and among other things faith ; What if a man require either of a maiden fornication, orofamarrico woman abulterie; and theat noth to kill himfelfe, bulcke he may obteine his befire : thall the pure and chaft woman give

ante care unto him ? Po forfoth : neither if

he thall affer ward kill himfelfe, muft the chaft moman feme to be quiltie of his beath . Elep aught indeed to be forrowfull for his milhan. and to bewaile his fact ; but they thall not thinke themselves to have done amitte: bicause they consented not but him in bulawfull things.

The lame Augustine, topon the 146. plalme, Augustine imiteth : that If a man thall bente buto his wife oue beneuolence, to the end he map live continentlie, and in the meane time, his wife fall into abulterie : he committeth finne . ann his denife is not to be allowed: for that bice is not to be permitted in the wife, for exerciting of his continencie. God (faith he) both not reveme fo great a lotte, with fuch a gaine. Wherefore the fentence of Leo the first, in distinction 46, chap ter Non (no , is to be liked , thich fato ; that It is an brimet thing, that anie Could bired their crime to other mens commodities. Augu- Augulin. ftine De mendacio ad Confentium faith; that Wile must do what we can for the fafetie of others: but if the cafe to frand, that it cannot be bolven without committing of finne, there reffeth no. thing elfe for be to bo. And he abouth that none muft be brought onto beauen by making a lie. The same father faith in another place : If the pore fé a rich man cruell and couetous, and ipould privile feale fome thing from him, to helpe either themfelues, or forme other pore; they diminith not finne, but increase it. And Grego- Stimit rie bithop of Rome, in an epittle buto Siagrius, unto Sia faith ; that To commit a lelle fin, foz to auoid a greater ; is to offer facrifice to Bod of a wicked act: as we read in the 21. chapter of the 1810, verleas, uerbs . But there as Chryfoftome and Ambrofe, in this refued on commend Lot, they muff be thus bnocrfood : namelie, that they ale lowed of his faith and charitie towards firanacre; and that they had a confideration of the hogriblenes of that finne, which the citizens were readic to commit: not that they allow the may king of their women common.

16 Duer this, we muft obferue, that all the Inthes commandements of God, either command, 02 chap.tothe forbid something. And they command not, to som the intent onlie that anie thing thould be flight lie name : but that it thould be also done with all the hart, with all the mind, and with all the manda trength, and that most exactle; so as there be propertied in the limited phase of the control of the limited phase of t not one fot in bs , but is obedient buto the will mut be of God . And what they forbid, that do they not boom with onelie to forbio, that it thall not be in bs : but all the also, that there be not left in vs so much as anis arms motion of inclination thereinto. And therefore God pronounced: Thou shalt not luft : to the ins tent, that those things which CDD hath forbid den, we Coulo abhorre in mind, in will, & tho

lie in all the parts as well of the mind as of the

Of Idolatrie.

bodie. And after this maner thefe two commandements answer one buto an other; Thou shalt loue the Lord thy God with all thy soule, and with all thy harr, &c. which is to be repeated in all the precepts that do command ante Exod 10,17 thing: and the latter; Thou shalt not lust: which in like maner must be understood touthing all things which be forbioden. Eatherefore in these two commandements, the efficacie. and (as I map fair) the verie foule of the lawe is binderlimd; as without which the rest of the commandements of ODD can not be full and

The fourth Chapter.

Of Idolateie, forbidden by the first Commandement.



tooll is.

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bols and

innifible.

perfect.

De word Joolatric is a Gracke word , and a compound of λατζούev and e'διάλον, and is nothing else, but The worshipping of idols. And dalahor is derined

thich lignifieth, A forme, og (as if ye bib faie) A fhape. But an fooll (as we now fpeake of) is cuerie forme orffaure, which men haue inuen: ted buto themselves, to resemble and expresse God. And as there be found out fundaie and manifold matters of thefe formes; fo be there also divers kinds of idols. Where opon, if the matter be froncs, wood, or metall, thereby Bod is outivarble counterfeited, to the intent he thould be there worthinged; those be grosse and most manifoldiools. There may be vied allo a spirituall matter, which then happeneth, when thole formes and images are nothing elle, but conceits of the hart and mind; which men do frame to themselues to represent BDD hims felfe; not as the scripture veclareth him, but according to their of one opinion and rathnelle. Wilherefore, according to the properties of the matter, an iboil is binibed into tivo kinds; the one is outward or visible, and bath recourse to the outward lenfes of men; but the other is in: ward, that is, wought in the inward parts of the mind. There be also two parts of religious worthipping. The one is inward, whereby we belæne in God himfelfe, truft in him, gine him thanks, submit our selucs and all that we have buto him, and ocuoutlic call byon him in our paters : in these actions (no boubt) confiffeth the inward worthwing. But the other part hathoutward tokens, wherein we give a telli-

monic of this mind of ours, by profitating the bodie, and bowing the knee, by bucouering the head, by freaking, and by crercifing rites and ceremonies by God amointed. And this is an outivard worthing or adoration.

Cap.4.

2 But we muff note, that fuch outward kind Outward of figues of bowing the bodie, or kness, and fuch figues of or lignes of bowing the voole, or kness, and then worthing other like, are done also but occatures: 3 ping are meane but o princes and kings, which in earth given unto om represent onto men the authoritic of God, princes. and do suplie his place in the administration of things. And perelie, then they are nothing elfe to be effemed , but certeine fure teffimo nics, whereby, as manie as are fubicas, do trus lie and from the hart confeste, that thep in the name of God will be fubicat and obedient bito fuch powers, to farre as pietie and the wood of God thall permit. But we muft beware, left in our inward inogement we attribute more bus to them than is meet; or expect more of them than their power and might is able to performe : for other wife we fould not fcape toolatrie. Wiberefoze, if anie, by bowing himfelfe to his prince, would fignific that he cannot erre; and that it is lawfull for him to do what focuer him lifteth, to command anie thing what focuer his pleasure is: boubtlesse such a one thould be counted an ivolater, and thould commit the crime aswell inwarblie as outwarblic.

And whether the Woves hirelings do ble The 10as this trade, we may herreby califfe gather; in pile boo this trade, we may herroy raine gause, in tomit that they fo cast themselves at his feet, to testi foolatrie fic, that they will be subject unto him; as to towards the one we vicar of Chaiff upon earth, as to the their pope. biliverfall bishop of the thurth, as to him that can not erre in becrees of bodrines concerning faith; and finallic, as to whom onclie it is law full, as he lift himfelfe, to betermine of reliais on and driffian difcipline. Let this then be eue note arule rie there a fure and firmerule; that thefe out cercine. ward submissions of the bodie ow then apperteine to ivolatrie, when they thall be tellimo nics, that the mind attributeth moze buto the creature than is meet; or which are onelie proper unto God. For they be not referred onto God himselfe, or to the obsoience of his corp mandements; butto baine formes aud fimilitudes, which we our felues have imagined to our felues, and conceived in our mind.

3 Dereby we may also gather, that the in: The inuos nocations of faints, which are bled by the Par carton of pifts, are ivolatrous. For they attribute with faints defaints, those things which belong onelie which period the faints defaints, those things which belong onelie which the faints defaints are the faints defaints. Goo; namelie, that they being ablent, heare our inolatrie, praiers: 02 that they can be prefent at one time, either euerie where, oz elfe in manie places at once : thereby to be able to fuccour those, which call upon their names in diuctle parts of the morlo. Augustine in his cuiffle to Dardanus, Augustine.

Rom.9,3.

ourst not thus affirme, no not of the soule of

Bafil.

Chaft : to wit , that it might at one time be in manie places. Wherfore, that which Christ fpake Luke.23,43. unto the there; This daie shalt thou be with me in paradife, the fame he erpoundeth thould be programas touching his bigine nature : fee ing the bodie of Chaiff thoulo the fame bate be in the femulchee, and his foule in bell: neither could that fonle be both in hell and in paradife all at one time. Batilius De furitu fantto, and alfo Di-Didymus, dymus would not grant this buto the angels, that they may be in divers places at one time: affirming, that that thing ought onelie to be granted to the fole nature of God. But they, which call boon faints , belieue that they heare them, and that they are prefent with them: which (inithout boubt) is to attribute moze buto them than the power and course of a nature created ean luffer.

4 But here they trifle, and fale, that they do

not fo thinke; but that God himfelfe, which hear

reth their praiers, both open buto the faints

what is required of them. But thus I anfiner:

They occeive as well themselves, as others: for they knowe not, whether God will thew unto the faints their petitions ; wherefore the praiers, which they polyze out, cannot be grounded byon faith, which ought to be fure and bindoubted. They bring also a feigned lie of the glasse (as they A feigneb tale of the call it) of the biuine effence, wherein the faints staffe of the behold all things : but their feigned deuise hath no ground at all in the holie fcriptures. Duer this leeing they will needs have it to : admit it were fo, as they feigne it to be; pet mun they be compelled to grant, that the same their glasse hath not a naturall, but a voluntarie reprefentation; so as there is onelie so much seene of the

faints, as God will have to be knowne. For elfe, without all erception, the faints thoulo beholo all things therein. Which is both falle, and manifolitie repugnant to the holie Ccriptures: Matt. 24,36. for; Of that daie (faith the Lozo) the verie angels fhall not knowe, which neuertheleffe do behold the face of the father, which is in heauen. Dozeover ; the Dapiffs do not after this mas ner call boon faints: for by this reckoning they thould thus fate: Caufe. D God, that this oz that faint may knowe thole things, which I reouire of him: and that be may be with me, and grant me that which I befire. But they beale far otherwise : D holie Peter (faie they) D holie Paule, prate forme ; bring this or that thing to palle for me. So as they thinke, that the faints do altogither heare and buderfrand their praise ers : which if they thought not, then were their dwings otterlie folith.

5 They occlare also by their titles and additions, which they alcribe onto the bleffed birgin, buto the croffe, and other creatures, how far more worthie they esterne and repute of them butto drathan their condition can brare. Peither are interito they afraid, to fet by lights, war canoles, and is me lamps, to cenfe, and do other things onto them: which the Othniks, and also the Jewes in the old laine were wont to performe buto Bod alone. What thall I fair moze . Do they not build im altars onto the images of faints : But to mom altars are built, those are confirmed by a fure testimonic to be gods. Augustine in his tenth Augustin. Tome and firt fermon, writeth thus : It is an altar, which testifieth that to be counted for god, Bline to whom it is created. For the altar both tellifie, mut at that they; namelie, the Ethniks have a god, and button do take that image for a god . What thould an altar do there, if that were not taken for a god? Let no man tell me it is not a poince dinine it is not a god. But I would to Bed they knew this fo well as all we knowe it. But what they account of it, for what purpole they have it. about what they be there occupied; that alter both teffiffe.

6 Howbeit our aduerfaries faie: Wie therfore Do thefe things, bicaufe we have tried by erperience, that they do pleafe God : for there he worketh miracles. Inded I knowe, that God bath fometime bone miracles by faints, even by fuch as were bead: for the bones of Elizaus, a Kinny by the touching of them, reffored a dead man to life. And the fame Elizaus bled the cloke of Eli- aking an as to binibe the waters of the rivers, that he might make the more expedition in his tournie. But @ D Dooth therefore worke thefe things formetimes, that the bodrine of the prophets and apostles, which was the berie word of God, might be confirmed. And vet the fcriviure be clareth not, that there was anie innocation, elther of Elias, 02 of Elizaus, then those miracles were done. But feeing the Papiffs do not, by thefe their innocations, lette the confirmation of the enangelical doctrine, but rather are bull lie occupied to establish their superstitions those miracles, which they boatt of, must rather be referred to the biuell than to Bob.

For latan leketh nothing more, than to lead men awaie from the fincere feruice of & DD. This doubtleffe he attempted by the inchanters Exels, it. of Pharao: and that fuch things must fortimes &8,17, 14 hamen buto be by Antidpill, Paule hath faith : Theligh fullie anmonithen the Theffalonians. But thou wilt fair, that the binell hath no power to bo thefe things, buleffe Bod will, and give licence. Forant it . And the he will so have it, there he two causes let forth in the scriptures; whereof, the one is gathered out of Deuteronomie ; Deutsis namelie, to trie bs. to the end it may plainlie ap pere, in what ellimation we have his word; and whether, by fuch illusions, we will fuffer our felues to be drawne from bim . The fecono

Part.2. Of Idolatrie. caufe is, to punify the onbelœuers : for fo Paule "Thefa. it teacheth us unto the Theffalonians; Bicause (faith he) they have not received the love of the

truth, therefore they are deliueted up to be beguiled with ftr ong illusions, and diuelish mi-7 But we meet with two places in the ferip.

racles.

tures, which mult be examined, therby our one, trine now in hand may be the more confirmet. The first is in the Acts of the apostles, the tenth mayter, touching Cornelius the Centurion; to

verfe.25.

cuft him=

thom when Peter came, he threw himfelfe at Comelius bis fet : but Peter would not fuffer it ; peara ther he reprodued him, and laid : Do not fo, rife felfe at the vp.I alfo am a man. It is read likewife in the fret of 10c. Apocaluple, that Iohn profrated himfelfe bes fore the angel : but he admonified him, that he Apoc. 21, 8. thoulb not to bo ; I am (faith he) thy fellowe feruant. Thefettwo places might thus be binders dratto him. foo ; that Peter and the angel condemned thefe felle before actions, as in a maner toolatrous : as though the Centurion and John thould attribute anic bluine nature, the one to Peter, and the other to the angel, and thould give them more honour than was due bnto creatures. But it fæmeth, that this must not easily be belieued as touthing anie of both thefe. The fcripture tellifieth with the Centurion, that he bid feare and worthip Bob. Dow can we then thinke, that he could be brought to belieue , that Peter was a god ; or that he would attribute bluine honours buto a creature. And it is veric likelie, that Iohn, which was either an apostle, or elfe (as fome will haue

> twene an angel and Bob. But if to be that neither of thefe mould mosthip the creature, in freed of the Creator ; it may fametoremaine, that it is not lawfull to give unto creatures this kind of outward reverence. Wherefore we thall feeme, not to have fait well befoze, in affirming, that thefe things may be done to princes and kings. Unto this I anfiver, that there must be a difference observed betweene civill and worldie honour , and a bis uine or religious worthiming; as we have before declared. Further, we mult underffand, that thefe two men , Cornelius (I meane) and Iohn, intended not by this their worthiming, to tranffer the bonour of & D D onto creatures. Howbeit, it may calilie be, that they fell into an bumeafurable thew of reverence, and fo formewhat offended in ercelle.

it) a notable Dinine, bio put no biffcrence be-

3 But as touching kings and princes, we are in much leffe banger of offenbing, than towards angels, or ministers of Chait : for thep, informed as they erecute the fpiritual function, the honour, which is given buto them, draweth nigher buto religious worthip. Wherefore, in those places, either the bowing of the knee, or

of the boole, are not of themselves to be conbent ned; but in respect that they be done for religi on fake. Moderate honours therefore mult be bled, especialite then they be done for religion. Anothus much thall be fufficient for this time concerning this matter, But let be remember that, which we have abmonithed before, that this alfoboth belong unto toolatrie; when as we to worthin worthip the true God by other means and rites sob others than he hath willed and preferibed buto bs. For wife than than he hand willed and preceding only on he hath ape if we otherwise do, we thall worthin an idoll, pointed is according to that fecond forme before beferibed, ivolatrie. by feigning to our felues in our mind or hart anie god, which is belighted with the worthip invented by men : and fuch a god is there none. Wherefore we thall not honour and wor thip the true God, but an idell, the which in our mind we have fantied. And berelie to this cf. fed we ought to boverfrand Paule, there he faith in the firff epiffle to the Counthians; We I.Cor.8.4. knowe that an idoll is nothing in the world. Paule teacheth not, that an woll is nothing, as touching the thanc and outward forme : for no man douteth, but that the tools themfelues have place either in the outward matter, or elfe inwardlie in our minds. By an fooll then he ment, not the veric figure, but the thing wherebuto the fame hath relation . And he underfloo, that the thing it felfe, which is fignificd in the tools, is nothing at all : feing there is no where a goo, which is either represented, or belighted with

VV hether it be lawfull for Christians to dwell among Infidels.

fuch images.

9 Swing the Meaclites fell , bicaule ther In Judges. bivelt togither among the bnbeleuing natis 1, berfe. 36. ons; and rather eraced tributes of them, than ac. cording to the commandement of God. weded them out : I thinke it good to intreate, whether tt be lawfull for godlie men to dwell and haue conversation with the bigoblie. And furelie there be manie reasons, wherby the same might freme to be indifferent. The first is, bicaufe Che .. Quill oid not thun the featts of the Bublicans, reafon. Tharifics, and finners. Secondite, Paule in the Matth. 9,10. first epistle to the Cozinthians admitteth not. The 1. first episte to me Commans admittention, reason, that the believing wife thous bepart from hir 1.Cor.7,12. bubeleuing bulband, if fo be that he be content to live and dwell togither with hir . Poreoner, The? the fame apolite writeth, that If anie infidell bid reason. you to a fealt, and ye be willing to go, then cate 1.Co.10, 27 fuch things as are fet before you . By thefe his mords therefore , he maketh it free. Furthers moze, the fame apostle in the fame epistle faith, The 4. that he warned the Corinthians, that they thulo realon. 1.Cor.5,10. auoid thosemongers, raueners, and cuill freat

3 i.j.

kers.

fence.

piftg attribute moze The c.

reafon.

Gen.12,1.

Gen.13, 1.

Che 6.

reason.

The 7.

tzafon.

The 8.

reafon.

The 9.

reafon.

The Common places

Of dwelling

hers, and fuch like: but not all (faith he,) for fo muft pe go out of the world; but if anie be called a brother, te. Cherefore it is not forbioden bs to audio the fellowship of all the bagodie. Before this, Abraham was called out of Chaldara, and was commanded to dwell as a franger a mona nations, which were ftrange from true religion : and to be dwelt in the land of Chanaan , and in Aegypt , which places were fraught with idolatrics. Dea and Lot feparated himfelf from the connectation and houthold of Abra-Gen. 13,12, ham his hiniman, twent to twell at Sodom. Alfo Naaman the Syrian, returned to the toolar ters his countrimen. In like maner, Chill old 2.Kin. 6, 18. not retaine all those with him, which he had heas led from difeafes, but fometime be fent them Luk.8,28. home againe, that they might thew there what ivas done buto them . Finallic, by civill lawes certeine heretiks have had places appointed onto them: as the Nouatians in the citie of Conflantinople. And it is granted at this date to the Teines, to have everie there libertie to owell as

it fameth that we thulo first make a distinction

what may be lawfull unto magifrates , or what

buto private men . Then muft we bnoerffand,

that the convertation with infidels is of two

forts ; one is thereby men are compelled onto

ipolatrous and inpure worthimings; and an

other is thereby they remaine at libertie. Doze

ouer, it must be confidered, that they which divell

togither with the bigodlie, be formetimes, as

concerning religion, failfull and conffant : and

femetimes both weake and also bulearned. It

formeth and therefore, that we beclare (as tou-

thing patriate ment, that if they be learned, and

haur fredfaffneffe foined with learning, fo thep

be not compelled to comunicate with bigodlie

ceremonies, map lainfullic have their converta-

tion with infidels : pet fo , as there be bled cer-

mono Driffians. 10 Now this quellion as it is weightie, fo A diffincti= hathit also berie manie difficulties . Therefore

Diftincti=

Diffincti= Dil. 3 .

They that be Larnen and confrant, may Dwell with

inficels. The firft

teine cantions. The first caution is, that they bo it with this mind to inffrud those which be ffrancantion. gers from godlines, and to induce them to true rellation. And therefore, while they be convertant among them, they mult not ceafe, but ever buffe themselves about those things for the which they divell in those places. And that their infiruation and bodrine may be fruitfull, it is a fingular point of wisoome, that they be familiar, gentle, and courteous toward those whom they meane to win buto Chill . For bullette they fullie ver:

> nift them , the thing well purpoled thall but tenhamilic mecceb. Furthermore, there muft be hed taken, that they line goolie, inflic, and honefflie: for if to be

frade themselves , that they are beloved and

greatlie effemed of those, which teach and aomo-

that the infinels thould be offended at their behaufour , their ministerie would btterlie become onprofitable: for lo much as it nothing aunileth to build that with one hand, which then nettrotest with the other. Pozeouer, this must er She thin freciallie be regarded, that buter the cloke of caution courteffe and frienothip, they mingle not them felnes with propodle places: no not although they were perfuaded, that by fuch meanes they could with more cafe allure them onto Chriff. For the rule of the apostle ought to remaine inuiolate: that Euill things must not be commit- Romas, ted, that good things may come therof. Let them The fourth also beware, that they like not their owne com cantion moditie, while they be conterfant with them. for some there be, which although they make a pretence to haue the Golpell publiffed abroad. pet in perie bed. do bunt after their owne pleafures gaine or aquantages. Wherefore if it be pall hope of the faluation of thefe infidels (with thing neuertheleffe can fildome iufflie hamen) me muft no longer deale with them; but to far, as either their necellitie or ours both require. That is, if peraduenture they thould be veric fore ficke, and could not otherwise be holpen than by our travell : 02 elfe, if we our felues thoulo not be able to get fuch things as be necessarie for our fuffentation, by anie other meanes than a mong them. Alfoit may be lawfull to be in the companie of them, fo much as naturall and the will courtefies require ; 02 if they thall be our princes, parents, our wives, our maiffers, and fuch like.

II There remaineth, that we confirme this professor bodrine, either by toffimonies, oz by cramples of the bolit of the holie Ceriptures . So indeed Chaft did. friptures. much for this cause kept companie with Bubli cans finners , Warifies, and Seribes ; that he might inffruathem concerning faluation , and connect them from finnes onto godineffe and pertues. Wherefore Ierom boon the firt chapter Ierom. of Matthew hall this fateng; Chailt inoceo went Mans, 10. to the feafts of finners , but to the end he might have an occasion of teaching, and to recommente their inmitings with spirituall bankets. Det ther is there anic mention made there, but of fuch things as Chiff himfelfe either fpake og Dio : 02 elfe what was the power of his coarine. ac. The perie fame wate biothe promets in old time ble, when they were convertant with too latrous people. Dozother wife oid the apolites, then they were fent by Chaff to be convertant among the Ethniks. Deither Dio Paule, ichen he came to Adiens Difoaine to haunt op and boton Adis 17, 1]. those fool temples, and there verie diligentile and eractie to belothe titles and inferiptions of the altars . By meanes whereof, he found that infeription , Ignord Deo , that is . Vnto the

out of their owne proper tables . Thefe things I thinke are fufficient to confirme the boatrine before alledged. But before & temoue from this matter, 3 thought goo thus much to abuertife; namelie, that thefe cautions being bled, it is lawfull for goodie men to be connerfant with them which be ercommunicate; namelie, to call

to be thought touching men which be weake

among Infidels.

and onlear= ned muft not awell with unfi=

that end, that they fould teach and arts and this lofothie. I faie that it is bangerous to ble fuch: Me muß not applie for oftentimes they inffill peruerfe things into our feines to becodie the minds of the hearers. teachers.

Origin. calific for= ther reli-

for an ercellent fermon, which he there made; that he might after a fort reproue the Adveniens them into the right waie, to that they be not partakers with them in the offense, or have dealing with them for affection fake. 12 Butlet bs proced, and beclare that is

and onlearned. They, although they be not com pelico to pollute themselues with ibolatrous cufroms, pet ought they not to divell togither with inflocis. For feing they be unlearned, they have no pretence of teaching : for if they thould go as bout to instruct others, they might easilie, thos rough their bulkilfulnette, cause the bodrine of Built to be had in derifion. And furelie the ias as touching no: ance of fuch men is that plie to be reproued: forformuch as among chaffians there is none is to be te found fo bulcarned, but he is bound to be able to pelo an account of his faith, and in fome fort to infirma frangers. And doubtleffe, they thall be all able to do that, if they would fuffer them: felues to be even meanlie informed in the Catechilme. Deucribeles, fuch as are infected with this ignorance, ought to fevarate themselves from the familiar convertation of infibels ; fo far as the need of the boote and other ineuitable necessities will suffer. But what thall we face of fcole-maifters . They be oftentimes enimics

unto pietie : tho nevertheleffe are amointed to

And feeing the fcholers are accustomed to have a maruclous opinion of a learned fcholes maifter, it commeth cafilie to valle afterward, that they begin to have them, and that highlie in admiration; and to finding them eloquent, pregnant in liberall feiences, and well traucled in hilosopie, they can harolic persuade themfelucs, that fuch om erre, or be miferablie becels ned in true religion. For on the contrarie part we fee, that Origin Adamantius (being, before sodictea: the religion of Thill wherein he was infiruated, wonderfullie induce with good arts and thilofo. thic) in teaching heathen arts, brought berie manie of his heavers buto Chult. We know al-Augustine. fo,that Augustine when he willinglie gaue care unto Ambrofe for his cloquence fake, of a Manichie breame a Catholike : fo it map often, times hawen (and that more eafilie, in fo much

as we be more inclined to cuill than to god)

that they which are weake and unlearned in religion, may in bugodlinelle ouermuch increase bnder bngodlie ichwiemaifters. And bnoouted, lie , by this means fell Iulianus the Apoffata from Chaff, in bfing Libanius, Iamblicus, and Maximus, for his fchole-maifters. Wherefore, forformuch as fuch teachers cannot be had with out great perill; mp inogement is, that we thulb altogither leave them.

13 Thou wilt peraduenture faic, that the a poffle Paule, in his firft epiffle to the Cozinthi aus, hath not belivered thefe cautions of creep tions concerning the weake and unlearned, for ing he waiteth absolutelie; Ifanie that is an infidell shall call you, and you will go, &c. 1Bv these words he femeth to affirme, that the matter is tholic committed to our ofone disposition. I replie that the apostle permitteth not this to the libertie of cuerie mans will; but onelie to fuch a will, as is well and rightlie inftruded. For if a man go bnto those feaths to be donke, to pam per his bellie, o: to goige, & folace himfelfe with filthie talke : without bombt. be fould not be cre cufed by the permittion of Paule, but ought to be carnefilie reproued for his wanton will and naughtie purpole . Likewife, if a man being convertant with an infivell, thoule coubt of his ofone constancie, and should perceive that he could nothing profit them which be in his compar nie ; binboubteblie, that man cannot go thither with a found confcience, or with a full will. But if he do go, be cannot direct that which he both, to the alogie of God, as he is commandeb. Therefore, although Paule hath not in the fame place by expecte words put this caution allet aco ; pet it followeth not thereby, that the fame is not to be given, feing as well by frength of reason it is manifest, as also by manie other places of the holie feriptures promet, that it is not lawfull.

And to hold me to this apostle, he saith in the feuenth chapter of the fame epiffle, that He verfe. 37. dooth well, which furelie purpofeth in his hart that he will keepe his virgin. Howbeit, he ad beth this condition; So that he haue no need, and haue power ouer his owne will . FQ if he fhould offictivife determine than his daugh ter either would on had nied , then out of boubt he foodle not be well. Whereby it amereth, To the good that to the gwones and opzightnes of the worke it felfe, it is not inough to forefee that the worke worke it it felfe, in respect of the nature thereof be not es sufficeth not uill, or repugnant to the word of Goo: but this that the mozeouer is required, that we take the fame in fame is not hand with a right, fincere, and found intention. nature cuit. Wilherefoze , cuerie one that is bulkillull and weake, ought to separate himselfe from the fel lowthip and familiaritie of the unfaithfull; fo farre as civil and natural necessite will per-3 í. tf.

The fecond

vnknowen God; and therof he gathered matter

mit. Fogleing he perceineth, that thereby will come fome banger bpon his foule, he can not with a good mind and found intent be conuer fant with them. Bowbeit, he may thew luch buties as are commanded by the lawe of Bod: left he be guiltie of the fentence of Paule ithere Tim.5.8. he faith; He that hath not a care of his owne, and especiallie of his familie, hath renounced his faith, and is worfe than an infidell. Dea, and the same apostle hath commanded, that Ser-Ephc.6,5.

Pag.312.

verfe.:9.

verfe.8.

uants should of necessitie obeie their masters. 14 Powthere reffeth, that we thew read fons out of the holie fcriptures for the difallo wing of this convertation. First our Sautour Doubted not to faie in Matthew, the fift, and the 18. chapters; If thy hand, foot, or eie, offend, or hinder thee, cut it off, and cast it from thee. The which inords not with francing, as the founder fort of interpretors have thewed, he make not concerning the members of the bobie ; but ment them by fuch as be our familiar acquain tance, and most nigh of kindred. They all are to be feparated from our companie, although they feeme to bring be profit and commoditie, then either they feuer be from Goo (who is our eternall faluation) 02 put lets and binderar ces, whereby we be withdrawen from him. Chryfoft. Chryfoftome intreating in a maner of this ar gument, in the 56. homilie boon Iohn, faith; If we cut off a corrupt member from the bodie, leaft it fould corrupt other parts of the fame, (which bindoubtcolle we bo not, bicaufe we bef pife that member: for Who ever hated his owne fleth?) Wow much rather thould we do the fame in those, which be wickedlie ioined unto bs; not beforting of them, but providing that

them . Therefore in this cafe there arifeth no profit by officing and mainteining of familiaritie and concord. To this also tendeth the laive of Chailt, which he game in the 18. chapter of verse.17. Matthew; that They which be in a maner past all hope of faluation, and do not heare their brethren iustlie admonishing them, yea and which despife the voice of the durch correcting them; let them be accounted as Ethniks and Publicanes. Withith thing Paule also taught, verfe. f. the in the first to the Counthians, the firt chap, ter - commanded the incelluous person to be ercommunicated ; leaft a little leuen miabt pollute the whole bough of the faints. verfe.33.

our faluation be not has aroed by them, when as

we fee, that we be not anic thing able to profit

15 Moreover, the fame apolite taught, and fat in the fame epiffle, the is thapter, out of a perfe of Menander the poet, that God maners be corrupted by naughtie communication. And thereby he the wed, that the right faith of the refurredion was fore impaired among the Co rinthians, which were new come buto Chailt:

and that by reason they were over readie to gine eare buto the arguments and promane reasons of milosophers,ograther heretikes. Po a umili. man can fufficientlie conceine, bow the words tube. of inchantment do corrupt the tender faith of the weake. Wherefore the Corinthians were profitablie fealonablie warned, & with them all other weake in faith are warned to refraine the convertation of infivels. The phylicians a finite. also do counsell, that then a contagious disease tube. infecteth either a familie, or a nære neiabbox had, they thile they be vet in helth. Chould not como to the ficke. For in the bodies & complere ons of men, there is a certeine like affection. thereby a contagion iffacth calille from them which be ficke, but o others that be whole and found: the potton thereof, although it be not melentlie felt of them which were not warie of themfelues, pet within a while after it infecteth beaolie. Wiherefore, leing we be willed to take fuch heed of the diseases of the bodie; much moze we ought to prevent the vices of the mind that we beative them not buto bs.

16 Mozeover, our nature is to framed, by our nature reason of natural or original finne, as we be is on mini Subject on exercic five to corruption; as both the to comme holie Criptures and manie erperiences do dais tion. lie teach vs: to as there is no boubt, but that we thall califie winke of the poilon of other mens finnes, if the do not berie diligentlie audio the fame. And those finnes, as they do without anie labour cleane buto us before me be aware : fo. being once conceined, they can not be plucked from be, but with berie great paines. Withere Chrylet. fore Chryfoltome in his 56. hamilte won Iohn. the which I cited a little befoze, feemeth wife lie to fate; If we could make them the better, and not hurt our felues (he fpeaketh here of in finels) we thould ow all things. But feing we be not able to further them, bicause they be past amendment, and that we may greeuoullie burt our felues ; they are otterlie to be cut off. Fur ther, to confirme his fateng the moze Gronglie, he bringeth in that which Paule in his first epistle to the Counthians and chapter witeth; Take verleng. awaie euill fro among you. Which woods of the anoffic cannot certeinlie be buderfiod of finne: for the Greeke word is Tor norned, that is, Euill; by which kind of speech a wicked man is ment.

Wherefore I thall not erre at all, if I fome that bend the apolities words buto the commo Ditte of them which be weake laieng: Depart ve from among them that be wicked. For if ichen pe be weake and bulkilfull, you be among them pou must as well heare as fie berie manie things against godlinesse and religion, which pouprofelle . But those things, feeing poube neither able to refell nor reprome ve thall feeme to be cited as witnesses of blashemies and reproches among Infidels. produce against the truth. And perhaps a ffing will remaine in your minos, ther with ve fhall be disquieted in conscience longer than ve thinke for . Let be gine care to the Wille man, which rightlie and faithfullie admonisheth bs; He that touched pitch, shall be defiled therewith; and he that hath fellowship with a proud Ecclet3, t. man, will become like vnto him. Take no greater burthen vpon thee, than thou art able to beare; nor ioine not thy felfe with one that is mightier than thee : Ecclefiallicus the 1 3. chaps ter. Thefe things do two maner of waies aps Mens fins perfeine to the matter prefent. First, in that the are as pitch vices of other men are likened buto pitch, the unto other thich Micheth wonderfull fall to the fingers and garments of them which touch it. Secondie we be faithfullie admonished, that we should have a confideration of our owne proper frenath.

17 Let (3 belech you) the eramples of the Gramples holie fcripture teach bs. The Ifraelites were feuentie peres captiues in Babylon, and were bolie frip: fo infected with the convertation of the babeles uing nations, as when leave was afterward gis uen them, first by Cyrus, then by Darius, most mighte kings to returne home; mante of them would not returne, but being belighted with the commoditie of houses, lands, and trade of mers thandize, they remained fill among the Chaldrans, Medes, and Perfians : fo great was the lone, godlineffe, and findic of religion coled among them. Indeather were revioued by Efdras, Nehemias, and Zacharie; but they were little the better thereby. And how much the Debues were corrupted through the long conver-Exad.32, 1, fation, which they have with the Acgyptians, the things which by a by they committed in the wildernes, do manifettic declare. For when as pet they has before their eies, the fingular benefits of God towards them, they devarted from him buto toolatrie. And bicaufe in Acgypt they had fiene an ore superfitiouslic worthipped, they prouded Aaron to make them a calfe to wor thin: which being given buto them, with great Num. 1,1. refoiling they began to crie; Thefe be thy gods. ô Ifrael, which brought thee out of Acgypt. Mozeoner, travelling through the wildernelle, then they came to the borders of the Moabites,

and accommanied with that nation more famile liarlie than became them; they were brought to this point, that they did not onelie with the thannelelle harlots of Moab abhominable come mitfornication ; but also offered facrifice buto that most foinle tooll Baal-Peor, and fuffered theinfelnes to be trained by in the most turpure feruices thereof. Peter a cheefe apolite, when he had entered in Matt.26,70.

to the wicked hall of the high priest, and there had beene in the companie of the mainens and bugodic feruants, bid forfweare his maiffer

Telus Chiff our laufor: which fault afferward. being departed from thence, he most bitterlie lamented. When Efaie beheld God fitting in the Efaic. 5, f. temple like a judge, and angels flanoing about him, which most purche celebrated praifes buto bun, although he femed not to himfelfe to be quiltie of his owne fault, get he cries out ; Wo is methat I dwell amidft a people of vncleane lips! For (no boubt) that man of Goo felt, that he hap gotten no finall infection, by tealon be had bluelt fo long with an bucleane people . A- mirranine lexander of Macedonia, thich by wars and no of spaces table bictories had fubbued to himfelfe a great donia. part of the world, became to belicate and effeminate by the maners of the Perfians, thom he thould have beatime to his otime maners and qualities; as he himfelfe toke of their gar. ments beintinelle, hautinelle, and piloe : fo far was he from bringing them to the ordinances of the Macedonians, that he incurred great has tred of his ofone foldiers. Pozis this to be pal fed over, that the long connertation of the godlie with the inflocis (unlette the fruit of their conuerfion be manifelt, and be by all meanes inter noticed) doth bied a let of hinderance to their faluation. For when they perceine that our men line to familiarlie with them, they thinke not that their inperifitions and idolatries, where with they be corrupted, can be to berie ruill. or much to be acteffed. And peraduenture they be come to that valle, that perfenering in thefe points, they diffrust not, but that they may hope to obteine faluation. For onlette it were fo, they could not perfuade themselves that our men

mould diffemble it.

Befides thefethings, there be tierie manie of our men, that by the example of this mingled convertation, thinke, that they also may bo the fame, which they fee others om : thereby it commeth to palle, that by the deed or example of fome entil bath a larger (cope, and our faith and colling the is counted but a tell among the infibels and Bapills. And oftentimes it chanceth (which we knowe happened in the time of Paule as we have in the first to the Counthians) that 1.Co.10, 11 they which other wife were faithfull, do through this convertation, communicate with bnaodly neffe, and with polluted cuffoms. For by ouers much familiaritte with the infidels, there is a Gen made by little and little to followe their fu perfittion and inclatric. Wherefore the apostle Did not proclame without a caule ; Flie from Ibidem.14. idolatrie. I will not late allo, it is onpossible, but that among our men, being weake, with out learning and knowledge, and being connerfant among the infidels, fometimes frech of religion may hamen, therein they flip not: pet when they cannot overthrowe the forhillie call and craftie lubtill arguments of the aduer.

31.111.

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Cap.4.

Of conversation

faries, there arifethmanie times bealling and Arife, and from that they fall into hatred, curs fing, and reproches, which have no edification, but rather hinder it : fo farre is it off from flep. ping forward onto the fame. To this purpole ferneth that which Paule wrote in the fecond epis ,1.Cor,6.14. file to the Counthians; Drawe not the yoke with the vnbeleeuers . What fellowship hath righteousnesse with vnrighteousnesse? Or what participation is there betweene light and darknesse? What agreement betweene Christ and Belial? Or what part hath the faithfull with the vnbeleeuer? Or how agreeth the temple of God with idols? These words are so manifest, as they need no interpretation. Peither mult they be bineritod onelie for contrading of matrimontes, feing they are extended largelie and generallie, and amerteine to all kind of conuerfation, which for our own take we have with the propolie.

18 I knowe verelie, that the chadowes of the old laive are now remoued from bs by the be, Num.15,38 nefit of Chift : pet neuerthelette, we are not to boubt, but that those things abive, whereof the people of God was by them at that time admonifhed. Wherefore, I demand that God ment when he commanded the Lewes to lowe bors ders to their garments which they ware. This what ment furclie was the mening, that they being taught the hems of by that figne, Choulo perceine themselues to be therebutes fenered from the Ethniks: neither that it was lawfull for them to toine themselves with them; but fo much as necestitie constrained. @ D D

more than once forbat them, that they thould not Deut.17,16 returne into Aegypt, noz pet befire the aid of firange nations: for he would have cut off from Exod. 23,32 his people, all occations of superstitions and i bolatrie. Bea and the historie of the Judges te Iud.1,36. flifieth,that the Ifraelits greenoullie finned, bis cause they brought those toolatrous nations but der tribute, and had made a league with them, and divelled togither in the fame cities & couns trie with them. And furelie, to what eaill it turned them, the historie it felfe both thew: for they brought not the Chanaanits buto the true wors

thiming of Goo, but they themfelues rather fogs falling their God , became ibolaters togither with them. I speake not how the conversation betweene the Debrues and Samaritans was fo hatefull, even untill the comming of Civili; that the fillie Samaritan moman, of thom Iohn may Beth mention, faid bnto Chuff, that the Jewes bled no familiaritie with the Samaritans . Wes fides this, it is not berie convenient for duffits ans, to take awate from themselues the bolones and libertic of the free talking of Chaift : which they must be of necessitie, if they bivel among inflocis. For if in living familiarlie among the unfaithfull, they thould conferre of Chailt; et.

ther they thould be fcomed.or not follerated. Unboubtedie, the holie fathers of old time. both for owed and morned, when they were on uen by anie necessitie to divell from the people of God. Whereof Dauid is a witnes, who lighed then he was (by reason of the butuft violence of Saule) forced to line among the befert places. And it awereth in the Plalms, with how gree Palito, nous lamentation be complained, that he was compelled to have convertation among fuch as were frangers and enimies into God. Dani-cl, with his fellowes, might have enioted the pleasure of the kings table and delicate fare; but he refused those plefures and commodities, leaft he thould contaminate himfelfe with the delicate meats of the Ethniks, and with the bu pure bankets of the bubeleuers. Moles allo (as verteue it is written in the 9. chapter to the Bebrucs) then he might have bene reputed the fonne of Pharaos baughter, and thereby attaine to great honors contemned all this, and went onto his brethren, which were preffed with miferable feruitude in working of claie and bucks . There which followe not thefe eramples, furelie beclare themselues to have but small hart to the glone of God, and that they will not redeme the fame with anie lotte of theirs be it never to friall. $D \infty$ we (faith Paule onto the Counthians the first es puffle) prouoke God? Or be we stronger than 1.Ca10.11 he? Wherefore they which be weake and bnicar. ned, whilest they be so harose to have conversate on among the infidels; without controucrie they tempt God and in a maner prouoke him, as though they would be ffronger than be. Surelie, there might be manie other reasons gathered to this purpofe ; but those which I have brought thall fuffice at this time.

19 Pow let us come to those which do so bwell among the infloels, as they are enforced to be labidly prefent at their buildbuild rites; whether they be abidlished. learned or bulearned . confrant or wavering. inforte, it What they be in this cafe, it is no matter now: men bean for I take them one with another. I fate, that to pelled to to; I take them one with an other. I take that to communicate with an habitation of acquaint cate with tance is to be borne with all, but either they must bugook flie fro thence, or rather fuffer beath, than to com ceremonis. mit ibolatrie. Paule (as we have mentioned bes fore)fain; Flie from idolatrie. The lawe the prothets, the old enew testament, are full of ebids, 1.Co.10,4 commandements, laives, admonitions, and res bukes ; whereby frange woothin is forbidden. Daniels fellowes chofe rather to be call into the Dantil fornace, than to worthip the image fet by by a moft mightie king. Machabaa the mother, with . Mach hir dilbzen, would rather be martyzed, than eat of fwines fleth against the lawe of @DD. There be infinite martyes reckoned by, thich most constantlie suffered beath , bicause they mould not forfake their mofeffed religion , has

with Infidels. uing alwaies this before their cles; Feare you Matt.10,38 not them which can kill the bodies, &c. Paule in 1,Cord, 16 his firff epiffle to the Corinthians affirmeth the fante ; Bicaufe we be the temple of God , the 1.Co.10,20 members of Christ, and partakers of the Lords table; buto whom nothing may be common

with the table of direls. 20 All thefe things are to be applied buto our times; forformuch as in the Papalic, the goolie bivelling with the bigootle, be compelled to be prefent at their spattes, and their polluted facrifices which is in no wife lawfull for them . But fame take thefe probations of me now alleds ged to be underflod concerning the facrifices bone buto fools, and not touching fuperfritions thich are now growne into vic in the Bapafie. But they ought to confider with themselves, that there is no outward worke to be accounted for the worthin of BDD; buleffe by the wood of God it be oronined . Which if it be not, it can be nothing elle but an invention of man; for the cannot without faith worthin God: and faith can have no place, if the word of God be withdrawne. Therefore, in humane actions be they never to gorgeous, unlefte BDD by his word allow them, ther can be no worthip of him. Surelie, if we be minded to honour men , we are first accustomed to marke wher withall they be delighted : and this being knowne buto bs, then we thinke we have beffowed our las bour berie well, when we have bon those things therein they are wont to take belight and pleas fure. This then ocale we not in like fort with Goo, that we may force him with that worthip, which he by his feriptures hath allowed?

Blaie. 1,13. Wie bo heare in Efaie, that he was rather wearied with oblations, facrifices, incenfe, and burnt offerings, which without faith were brought to the temple, than that he retoiled at them. He abhoreth and detelleth thefe kinds of facrifices, as the prothets have taught bs. But if to be that those things were spoken concerning the facrifies, which had the wood of God, a that onlie bicaute then were done without faith, what are we then to thinke of mans inventions, and fained worthin ings, which facing they be deffis tute of the word of God, they cannot be bome with faith. The may berelie faie, that they awer teine onto toolatrie. And this may fufficientlie be gathered hereby , bicause there is no true Bod, that will be worthimed with those things. Wherefore it reffeth that the bigoodie, while they adjoine fuch rites unto their holic fernices, Dob be: lighteth in Do woalhip , not the true Gob , but him Moni bandimorks they have fained to themselves to belight in the fame . And for fo much as in the thole

rante of things, there is no fuch Goo, they work

thip an fooll of their owne fantle, and therefore

infilie and worthile may be called toolaters.

21 But they faie, that those things , thich be Done and faid in the Balle, had their beginning from the institution of Civil ; although they were afterward corrupted by mans befault. Surclic that auaileth them nothing , ferfomuch as in thele matters we may not have a regard of confideration to their beginning, but to their nature and forme: and there muff be biligent heen taken, whether they agree with the word of God . The braten ferpent had his beginning by The braft the commandement of God, and it was also Num.zi, 8. commended by miracles . For the Ifraelits, by laking boon it, were delivered from the benemous biting; pet neuerthelette, ichen the Zeives bid worthin it, and offered incente to it, the god: lie men did fo beteft it , as the most holie hing Ezedias banke it in pecces, and otterlie puta 2.King.14,4 wate the worthing thereof. Wherefore the beginning muff not be regaroch, but the vie muft be confidered; and whether it be acreable to the fira inftitution. Die Debnies, iben they comb pelled Aaron to make them a calle to worthin, were not minded to fall from the true God Ichough; feing they confessed him to be their quive out of the land of Aegypt. Dnlie this was their intent, to worthip him bnoer fome figne or bilible forme : and they chofe that forme, ineres in they hav feene the Aegyptians worthip their

TOD. So the Ethniks tellified, that they worthimed the mans one God, the chefe author of all things, whom Ethniks in they falhioned to themselves in others and luns their ibolis brie thapes. For in Pallas , they laid was figniff: trie. ed his wildome; in Mars, his ftrength and power; and in lupiter, his inflice and gooneffe. Therefore rites and ceremonies are not to be effemed, according to the counfell and will of men . Po otherwife muft we thinke to have King. 12,46. happened of Ieroboam the forme of Nabat; for The purs he profetted , that he would not leade the people pole of 3e. from worthiping of the true Bod : but bicaufe roboam. he floo in feare of his hingtome, and fawe, that it might fone come to paffe, that if his prople thould often go to the temple of Ierufalem, they would fall from him, a returne to the familie of David : he fato therefore, that to worthip the true what the Bod, they needed neither the temple of lerufalcin mebunes not pet the arke of the conenant. Forformuch as fought, the fame God Ichouah , as he was repielented when they to the Jelues in the wooden arke, and temple of made thems Salomon; in like manet might be be erpraf golben calf, fed in the fightes of golden calues fo as the wor Hiping, which they thould performe at Ierulalem they might commodondie celebrate to Ichough in Bediel and Dan . Doother thing ther forebid this man, but that he obtruded an outward worke, which he invented altogither with out the word of DDD, as if it had beene a wor thip of Gob ; but this wood being wanting,

much from his word.

Part.2.

The Common places

Cap.4.

all that he bid was meere superfittion and ibos latrie. Eprants therfore and princes, when they compell men to corrupted cultoms, although they profeste they doit byon a good intent. (as they terme it and howfocuer they pretend fome certaine beginning of anciencie, are not to be Ephe,f. 11, hard.Paule in this maner admonitheth the @ theffans ; Haue no fellowship with their vnfruitfull woorks, but reprodue them . Be called them their morks for they could not be called the morks of God, in fo much as they dilacree berie

mhat me must bee when fu= are obtru: Deb bnto

22 But what is then to be done, when they are thrust boon be. We ought to reprove them, and with great libertie (when need requireth) to repichend them. But that is dangerous (laie ther) we shall lose our gods and dignities; we thall be put to beath. I grant that. But none of bs hath bpon this condition received theiftiant tie that his life good, and bignities thould ro maine fafe onto himfelfe. Dea Chuft hath by ervicile words tellified buto everie one of bs: Ad. 10, 37. Except you renounce all that we have, and take

and 16,24. vp your crosse, and followe me, ye cannot be my disciples. And vnlesse you loofe your foules. ve cannot possesse them. After this fort muft The antwer ine frame our felues. Cyprian (as Augustine of Cypian, reporteth) when he was led to erecution, the prefinent being octirous that he might cleave, faio onto him ; Row I gine the fpace to beliberat, to those which thou wilt, whether thou wilt be thus milerablic erccuted, oz obcie, and to be dif miffeb. The man of God answered : In a thing fo holie, beliberation hath no place. Alev which are not affected with this mind, but are over carefull, leaft their life and good fould veriff: fuch do eafilic defile themfelues with Paffes ; bupure superstitions : and for the same cause fuffer most greeuous punispurents. First trulie their confcience both miferablie wieft them; feconolie, the light of the truth, which before was kindled in their minds, is by little and little ertinguished. Further, they ercedinglie bes light themselues oftentimes in that diffimulation; fo farre off arc they from reventance the cof. Dea, and they do about to perfusoe the fame buto others : and those which will not o beie their abmonitions, they begin to bate. And lafflie as much as in them lieth, they flirre bo against them the weath, forces, and power of tyzants and worldlie potentates. Such a moft buhamic end of manie of them mp felfe bane feine.

23 But thile they diffemble on this fort. flus they ble to befend themfelues; Tele om not this (fate they) from the hart, toe onelie behave our felues fo in bodie and outlpard gefture. But the confider they not that outward actions be a certeine thew of confession , And as

Of Idolatre it is not lawfull for the tong to dilagree with the hart, in profession of faith a religion; to what for uer is outwarblie bone in bluine ceremonies ought to agree with the fame profession. Ande therbuto this faieng of Paule; With the hart we Rom to the beloeue vnto righteoufnes, and with the mouth is confession made vnto faluation. Chaiff also Marks at fain: Wholoeger shall be ashamed of me heforemen, I will also be ashamed of him before my Father. furthermoze, I would have thefe men to knowe that the fame is no perfect and true faith, with breaketh not out into actions agreable onto it. Mozeoner, our Saniom, tho most earnestlie lought the glozic of his father, after he had purged the temple of buters and fellers fait : The zeale of thy house hath eaten John, 1,12 me vp. But thefe fellowes thew forth no following of that godlineffe and faith, which they crake that they have inclosed by in their bart. Deither do they remember, that even as the inipard inorthinging of ODD, is found to be that, whereby me rightlie and reneventlie image of him : to the cut ward worthiwing of him, is that, wherein we honor him aright, and as he hathpreferibed. And that icolatrie likelvife is molette of tipo forts : for one is, thereby in our hart he is of the faine by enill opinion fuch a god as we lift our lops. felues: an other is, thereby the transferre the outward worthin, not onelie bato creatures and fools, but also we rollute the same with our ofone lies and inventions.

We retaine in our hart (faie they) the right opinion. Brant it be fo but vet the bodic is abar bonco to ibols, and to the binell, But Paule the weth, that Your bodie is the member of Christ, t.Con.6,15, while do you then take it, and give it vnto an harlot? But they affirme, that Paule worte that touching fornication. I knowe that, But the products in the meane time teach be, that toolse tric is the fotolest fornication of all other : for Ieremie, Ezechiel, and offer holie prothets, fo lere ; s. inucih against the 3clocs and their thurth, as Ezec.6, 13. they refemble the same to an harlot, which with Dereuerie greene tre, bath law open bir felfe buto idols, and promane worthwings, fur thermore, how baine this ercuse of theirs is. that biuine ozacle fufficientlie Declareth : bler : tkin.19.1 in Oob thus an fwered Elias the prothet : I have left ynto me feuen thousand persons, which have not bowed their knee vnto Baal. De fato not; Which have rightlie judged in their harts, and which have beleeved vprightlie in their minds: but contrariwile mentioneth a figne of outward inorthing; namelie, of bowing the knes, And he that bath made the whole man, is not content with the halfe of him : neither will he have his creature parted with the binell. To Elai. 4/2) me (faith be)to me alone shall cuerie knee bow.

Mozeoner af this their realon had beine of anis

Of Idolatrie. palue, the Cozinthians also might thereby have excused their dwing : for they might have said buto Paule ; Wilhic art thou fo behement as gainst bs ? The our schoes also knowe, that an fool is nothing, we in our harts keepe the right opinion. Therewith let Goo be content; it is lawfull for us in the meane time with the bodie and outward prefence to ferue our owne com-24 Vet further they faie; Wie pollute not

thelethings at all, but rather we would have them to be bucorrupt and perfect. Wherefore. what finne foener is here committed, it ought not to be accribed onto bs. I anfwer, that truth inded it is, that another mans fin is imputed to no man ; but pet, tibileft pe are prefent at prophane rites, this blame is afcribed a rightlie imputed buto you, in that you communicate with another mans bigodlineffe. The apostle in the 1.Co.10.18 first to the Cozinthians said; Do ye not knowe, that they which eate of the facrifice, are made also partakers of the temple ? What faie I then, that the image is anie thing? Or that which is offered vnto idols is anie thing ? Naie, but this I faie, that the things, which the Gentils offer, they offer vnto diuels: but I would not that ve shuld be partakers of diuels. Ye cannot drinke of the cup of the Lord, and of the cup of divels. Ye cannot be partakers of the table of the Lord, and of the table of divels. &c. So as, although the them which corruption of the factifices be not to be imputed to the communicants ; pct the communicating it felfe, from which they ought to have kept thems felues, maketh them blame-wouthie. And bus out goblie leffe the matter were to, thy would not the holie marty is communicate with the rites of the Ctimiks : Wherefoze Did Paule fo rebuke the Counthians . But here againe they replie and laie; that The Walle is not to be compared to the ipolatries of the Ethniks : for howfoeuer it hath somewhat strated from the institution of Chaff, pet must it not be accounted a prophane and ivolatrous thing. But I affirme it to be fo much perverted, as in a maner it agreeth no: thing at all with the institution of Chaift : vea it is altogither contrarie buto it : which is berie eaffe for me to proue.

ritts.

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25 First of all, The fumer of the Lord, as it was instituted by Chaff, was a common og publike worke. But now commeth forth the las crificer, amarelled in monffruous beffiments, tweene the and both all things alone. Dithers are onlie prefent to fe and heare. Wherefoze, if Paule inflie and boon god cause fato to the Cozinthians, which tarried not one for another, that they were 1.Co.11.22 not now to cate the Lords fineer; how can they low,thilic call the papifficall Balle by the name of the Lords lumer, where onche one facrificer doth cate and brinke : Surelie by no meanes.

They may rather give anie name ontoit, than the fumer of the Lord. Belides this, they faie. that they offer the fonne of God unto the eternall father. And that is erpreffelie denied in the epillie to the Bebrues : for it teacheth, that all Heb.to. 14. things were finished by the onelie oblation of Chift ; thich being verfed, we may not renew it. They will, that Chaift be offered bp enerie date: the word of God affirmeth, that he was to be offered by but once.

I grant inbeo that the fathers fometime fo fpake, as if the boote and bloud of Chrift, are to be offered or facrificed in the celebration of the facraments. But they not felbome interpreted now the themfelues, that those oblations or facrifices boble and were onelie givings of thanks, oz elle a memo child may rie and figure of that oblation & facrifice, which be offered Chaill made, when he bied byon the croffe. Dozes to sod in ouer, they affirme, that the bread and wine is the supper, converted into the Substance of the bodie and bloud of Chill, when as the holie feriptures do teach far other wife. Duer this, ithen they lift bp the bread and wine, they fet forth the berie creas tures of O D to be worthined in the flead of Bod . Fog that is more thamefull, than religio oullie to worthip a piece of bread, and a cup of lvine . It is true indeed, that they be made partakers of the bobie and bloud of the Lord; name. lie in bart and mind . which with a fincere faith do eate and brinke the elements of the Euchas riff, and in luch fort, as God hath inffituted the fame. But if a man onelie behold and worthin them, they are unto him nothing but a piece of bread, and a cup of wine. Further, the ministers of the church , when as their dutie is to Audie with all their power, to raulh the minds of the people buto heaven; to the intent they fhould not lette for Chill in the world , and that thep thoulo not receive anie carnall or earthlie thing in the bolie fumer, do miferablie attend the ville

The apostle in the first to the Cozinthians of ueth charge, that in holic affemblies they thould 1.Co.14.16 not ble a frange tong; bicause that all men might anfwer Amen : and bicaule the ediffeng of the hearers is aboue all things to be fongist for. But in the Maffe all things be bone in Latine. And those words, which should bring great confolation buto the flanders by, when as to them the participation of the bodie and bloud of the Lord is promifed, they do fpeake them fo fofflie, yea they mutter them to parklie, that al beit a man knowe the Latine; pet is he not able to understand them. They therfore whilper them to fofflie, as though the members of Christ were unwouthie to heare them: when as neverthelette the Lazd himfelfe fpake them openlie. And the Brake durch, even to this baie, po The Breke nounceththem with a lowd boice. Dea and in church.

times

actions be a certeine cor.fellion.

Of Idolatric

Ambrofe. times pass it was a custome received (as Am-Augustine. brofe and Augustine among others tellifie)that unto those words the people answered, Amen. But in my inogement thefe men bo therefore mumble up those words; bicause they be was ric, leaff their lies thould be perceined. For there Thepapitts thep fate; Take ye and eat : and alfo ; As often speake ma= as ye shall doo these things, ye shall doo them in their mair. have amointed to cat and brinke it alone. And boubtleffe manie other things fpeake they fee cretic and openlie in the Palle, as though manie did communicate, oz fould communicate, then as the facrificer meaneth to do the fame a lone by himfelfe. Indeed a lie is thamefull alwaics, but then most shamefull of all, when it is committed in holie things, and before the Lord.

Part. 2.

26 But ichat fhall we fpeake of their amlications. They protest, that they may at their olune pleafure aplie to the quicke and dead, thole las crifices which they make. But the feripture tell-Ezc. 18, 26. fieth, that everie man is tuftified by his owne faith: and that all persons in their owne righteoulnelle of ourighteoulnes, thall either bic of live. But they fate otherwife; namelie. that they be able to helpe with their Walles both quicke and dead . If they would attribute this buto praiers; to wit, that they would teach it to be belpeothers lawfull for them by their praiers to helpe the ne, by our prais comitte of others, they might have beene borne inith: but when they affirme, that the worke it felfe ; namelie, of the Balle, bath luch bertue and frength in it, as it may be a helpe to all kind of men; that may not in anie wife be bom.

Aode allo, that Dalles be mante times celebra.

teo to the honoz of some faints: which thing bu-

boubteolie is most strange from the truth. For

Chaill inflituted his fumer, to the end it Mould

be a remembrance of his owne beath, and not a

commento ation of other faints. I freake not

how it commonlic commeth to palle, that there

is nothing found certains of those faints, whom

there they worthin . The lives of them are ob-

nings of poets. Alfo, therin are placed certeine.

pea berie manie frangerites, ridiculous flons,

and garments not bled : the fignification of

which things are otterlie unknower, not onelie

to the franders by; but even the facrificers them

felues, if they thould be bemanoco what the mat

ter meant, could not tell what answer to make,

Wherfore either they answer nothing at all. 02

elle, if they would faine faie fomethat, they al-

ledge not the fame things, but divertile difagree

one from another. Thereby thou mailt eati-

lie gather, that there is no truth in their words.

So as faithhath no place in those things, which

they ow in their Balle; fieing it hath place there

onelie, where Coos word offereth it felte to bs.

of mante of feure : and offentimes full of fables, and fais are falflie

27 And that they cannot cleare themselves, 30 th, but that they offend in the crime of idolatrie, the matition tar facrifices, priefts, killing, theoing of bloud, falt. ipine.oile, mealc, a holie banket, religious garments, malhings, fumigations, continuall fire, finging, oracles, and fuch like, which would be to long to rehearfe. Let the populh facrificers theto be, if they can,

with those, which Chaill old in his holie super. But if lo be they cannot, let them then thinke, that their Palle both no moze agree with the ces lebeation of the Loeds Supper, than the rites of the ipolaters accorded with the legali facrifices. baughter of theirs, and lay no moze that it ought frequented: whereof Bod gave no commande bute aints alreadie departed out of this life. fie themselues, they make a market of ; yea, thep fell them, they bargaine and fet them out bs, we by hearing of Walles viouske him not ercépinalie unto wath.

28 The funerititious fort proceed, and by the erample of Naaman the Syrian would prome, that it is permitted them to be prefent at most corrupt Balles . Naaman praied Elizaus the 1 Kin 6,18. vzomet, that if he bomeo his knee in the temple

images tellifie, therebuto they turning them, ges an felues. do celebrate their most bupure feruices. Eth. For in their Walles they are not latiffied by Im. king boon images, but they cenfe them & knocle before them; and finallie, do buto them all mas ner of honoz, thich thould be the wed buto God alone. And bicaufe (as Thaue Declared before) they dare affirme, that the Malle hath (I known not what) affinitie, with the institution of Chaiff. it thall not be from the purpole, and it may eatilie be done (if the confider the tokens) to them that the old Ethniks may with much better probabilitie ercufe and plead for their facrifices. than thefe men may defend their Dalles . For the facrifices of nations bid leffe differ from the maner of facrificing which the fathers had before the laine, and which God allowed in his laine, than thele do differ in their Palle from that fur per which Chaiff appointed, and the evangelists. and Paule the apostle taught. There, on both fides was innocation of God, a temple, an ab

in their Dalle, as manie things that can agree Let them ceale therefore fro bandling that little to be taken for the inflitution of Chrift, and of his apostles . 3 will speake little of the verelie obits, and funerals of the dead, which be to offen ment. By it they effabliff purgatozic, whereof the holie feriptures have made no mention. Furthermore, this is most of all from pietie, that in their Malle they powie out their praiers #inallie.all the things, wher with they there bus to most shamefull gaine. Therfore we had need to take berie great hed leaft while we do defire to morthin God, and have him mercifull buto

of Peter Martyr. Part.2. Of Idolatrie. of the fool, when the king, who leaned his hand on his thoulder thould fo do, he would earneft. lie craue of God mercie & fozgiuenes for bim.

To whom Elizaus onelic answered ; Go in peace. These fellowes ought to consider with themfelues, whether they onelie and alone have read and fienc the discourse of this historie : 3 fcriptures : fo as thefe eramples were not hid

Lookepar, thinke not. For the holic martyrs in the old plinaris. durch were fludious daic and night in the bolie ben from them. And what cause was there then, that they would not followe fuch an cramule. and that with the lotte of their life . Those ducis ent champions, and pillers of our faith, faine no boubt that which our abuerfaries make no account of among themselues ; namelie , that the fame Naaman, which is obience against us, was newlie converted buto the true Bod, and was pet a nouice: who also was not pet vious

bed to renounce both his fubstance and hims

felfe alfo : but affer a fort befired to retaine his

old place and dignitic about the king. The

which if he thould obteine, he fawe that it might gaaman . calille be, that he flouid fall into that finne which knew that he occlared buto the holie prothet. But when he fact of bis

meable and had verie well binder food, that it was not as offmut. greable to true godlines , he required praiers and interceffion of the true Bob: whereby he falling through weaknes, might have his fault forgiven him. Dtherwife there is none, which ned to alke pardon of that which he thinketh lawfull for him to bo. Wilc make intercellions for finnes , and not for things permitted bs. Wherefore this place maketh much against our adversaries. And that the same is sinne, it is manifefflie promed by this historie: but this do they carnefilie indenes to excuse. I would to Ood they would bilimentlie marke in that activ on, that which there Naaman felt. And if they thall fall, as he feared to fall, let them not cloke it with a vaine defense, but let them crave the mercic of God, and the praiers of godlie men; thereby, that which they have bonc amille, may be frelle forgiuen them. Reither Dio Elizaus, (as they perfuate themfelies) give Naaman gaue Maa the Syrian , livertie to go buto the tools : onelle man no ac= he fain; Go in peace, which also was an accu-Comed kind of falutation in those baies. Refther is it lawfull to gather anic other thing by those words , than that the promet promised to bo that which was befired of him; namelie, to prair unto God for the faluation of that man. First to Arengthen him that he fhould not fall; feconolie, that if he finned, his fault might be

forginen him. Birich,6,2 29 Alfo they wie to object certeine words out of the epittle of the product leremie the which is written at the end of a little boke intituled, Baruch. The mozos be thefe; In Babylon you

fee gods of gold and filter, borne voon mens shoulders, forcing a feare out of the heathen; beware that ye followe not the Gentiles, when ye shall see a heape of people worshipping as well before as behind. But faie in your harts; O Lord it is thou onelie that ought to be worthipped. By there words do our Nicodemites thinke it to be fufficient, that they which be prefent at ito latrous worthimings de fate in their harts; O Lord, it is thou onlie that ought to be worshipped. But they fould more attentinelie ponder. that the promet, if he were a prodet, that frake those words (which I therfore speake, bicaule the The hooke little bothe of Baruch is not canonicall , noz of Baruch found in the Debute) gave not the Zeives liber: is Apocrys tie to go into the temples of the ibols , & fo to be phall. prefent at promane and idolatrous rites , that they should then talke secretice within themfelues unto the true God. But he fveaketh of those images, which were carried about the citie : for that was the maner among the Babylonians, as the hiffozie of Daniel occlareth, which telliffeth, that the image of Nabuchad-nezar was openlie carried about in great pompe, with infruments of mulicke, and with longs:

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at the hearing therof, all men were comman ded to worthin the image that they beheld; which the companions of Daniel would not bo. Df thofe images (I faie) it is wutten in that e nille. And the godlie are faithfullie admonis then, that then thould not worthin or above those things, which the Ethniks oto both behind and before them. Paie rather, in beteffation of their wicked worthin, let them fate at the leaftwife in their hart; O Lord, it is thou onelie, which ought to be worshipped. Their same me tings happening by chance in the citte could not be audided. The godlie therefore were to be admonished , how they should behave theme felues in fuch meetings. 30 Wut thefe men being Hamolelle.do pro-

ced forward importunative and bemand how chance Daniel was not caft into the burning fornace with his fellowes, when as like punith ment mas prouided for all , which would not worthip the image of Nabuchad-nezar? Wither Danas. fore thefe men imagine, that Daniel made a thew, as though be die worthip it and for that cause the Chaldwains medled not with him. And they fair alfor that they may tainfullie on that which they thinke this holie prothet of God bid. They confider not that they fall into a falle kind of reafon, which commonlie is called Non caufaut caufa; which is, when that which is not acaule, is put for a caufe. For there might be why mante berie manie other caufes, thie Daniel was not el was not verte manie other cauces, whe Danier was not the call into the then punished. Peraduenture he met not the fornace to-

image, which was carried about; or if at anie aither with time he met it the Chaldwans marken not what his felows.

Danieli

of the i=

Of the logall

he did; or elfe, being apprehended and kept, was not accused, bicause the king bare him increbible goo will. But we mult not belone, that the Diffembleb man for feare of puniforment or beath, mould not the mosdifferable the worthining of the image against fhiping of the laive, and against vietie; sith it is afterward declared, that for goolineffe fake be was throwne among the lions. Seing now there were manie causes to let, that he was not belinercd to be burnt in the flames of fire with his fellowes; this do thefe men then late hold one lie of one cause, and that such a cause, as mas bitworthie and full of reproch for fuch a holie

man; bicause in the holie scriptures there is not

fo much as a fulpicion once offred be in ante re-

31 They thinke with themselnes, that they

frect of fuch a matter-

speake handsomlie to the purpose; and that they cunninglie befend their boing : when they allege that which is written in the Acts of the apoverfc.11. files, the 21, chapter, where it is beclared, that Paule , by the counfell of the cloers of the church of Ierufalem, toke boon him a boin, and foure other men with bim, and purified themselves after the maner of the Tewes . If the avoille of God (fate they) would ble the ceremonies of the lawc alreadic abolithed; we also may be fuffe: red formetimes to abmit rites a ceremonies . fo long time receined, and to be prefent at them. But to make this matter moze plaine, we muft bnocrifano, that this was the effect of Pauls pre-Rom, 3, 28. thing; We thinke that a man is inflified by faith Gala. 2. 20. without works. As manie as be vnder the law be Rom,1,17. vnder the curffe. The just man shall live by his

faith. Wherefore the apolile in that first time of

preaching the Colpell, condemned not the ceres

montes ; lawes aperteining to the Bebines.

buleffe they were retained with fuch a faith and

mind as if fuffification thould come by them. And this doctrine of his, hath he berie manifell. lie fet forth in his epittle to the Galathians, Gal. 5, 2. 4. ithere he faith; Ye which be circumcifed, haue fallen both from Christ, and from grace : for Christ is made of none effect vnto you, if yee should be justified by the lawe . As though he would faie : Thefethings of Mofes do not alie might be infffied. Take awaie this opinion. and the apolite commended and inorks.

And as for civill and accustomed ordinanecs, fo they were full, and not toolatrous; he fuffered fill in their owne place. Beither bib he let, but that the legall ceremonies might Gill be bled. Witherefore he writeth : In the Lord there is neither Iew nor Greeke, neither bond nor free man; and that circumcifion also, and vncircumcifion are nothing, but onlie the obferuing of the commandements of God, and a

new creature, Againe; He that is circumcifed. let him not defire to have vncircumcifion : if thoube called in uncircumcifion, be not then circumcifed. Let cuerie man abide in that wherin he is called. And that fuch things, as were ci- Things in will and indifferent, might fometime be obfer bifferent ued, and sometime discontinued, as bell flouid time be the ferue for edification, he declareth by that which ferued and he wake of himfelfe: I am made all things to all fometime men, that I might win fome. To the Iewes I am intermitten made a lew, and to those which are without a 1.Coro, 11. lawe. I am as without a lawe. Beither hin he as nie leffe confirme bis fairing by eramples, than by boarine : for when he was required to circumcile Timothic according to the maner fof Acts, 16, 3, circumcifion he granted unto it. But toben they would have compelled him for the oner throwing of chaift an libertie, to circumcife Ti- Gal.1,3. tus likewife, he judged that it was not to give place, no not for one houre; For (faith he) falfe brethren are priuilie crept in among vs.to fearch out our libertie. De obserued therefore the ceres monies of Moles, when the fame might be done without ill purpole and hurt of the church : and by this means audided the offenfe of the Zeins. least they should be alienated from the chatstian religion, which they had received.

Arither ought the Nicodemites to com Themes pare the ceremonies of the old lawe with the in monies of the lawe mentions of men. For tholeceremonies were muf not be brought in by the word of God, but thefe were compared thrult into the church by the fubtiltie of the ninell with the inand deceitfull men. They were not forbidden uentions of by and by after the afcention of Chill into hear men. uen , but might be fo long observed as the temple and publike weale of Ifrael remained. and butill the Golvell of the forme of God inere remealed and preached, & butill the church incre well confoined both of Jewes and Gentiles. Reither was it met (as Augustine goblie and Augustine. learneblic writeth buto Ierom) that those ceremonies of the ancient foragog fhould fraitwate without honor be releated : but inclatrous and superstitious things have alwaies beene. are, and thalbe forbioden. Pow then it was latofull to observe them for a time . So that from them true righteoulneffe were not loked for. Wherfore Paule the apolitic (albeit thon frontage lake boon the actions themselves, which be by the lawe observed) cannot be suffice remebens beb; and much leffe can be blamed, when thou thalt thoroughlie perceive bis mind , purpole. and (as they terme it bis intent . 13ut to the far nozers of the Palle, both thefe things be wan They that ting. First, they befend that which is contras bistembling rie buto the word of God, and (as Thane Decla, lie go unto red) is wonderfullie againff it . Pozeouer , by the ferke meanes of that their billimulation, they trauell not sobbut onelie for themiclues ; namelie , to keepe their their ownt. Ceremonies. riches beare place bianitic effimation : ther: as Paule fometime kept the legall ceremonics. onlie bicaufe the Jewes thould not fart backe from Chaift; and to the end he might the better

and more cafilie allure them unto the Cofpell. 22 They object alfo , that by their biffimula: tion they would anothoffentes . For they fale; to for anot. If we thall otterlie be entimes with the Patte, bing of of= we thalbe accompted wicked and bingodie men, and in our owne countries we hall profenle. cure areat offence . I belieue indied that thefe men bo anoid offentes; to wit, offentes of the world; that they would not be ante offense unto typants, and antichriffs: as who faith, they would not pronoke their weapons, anger, and rage as gainft them. But thefe be not the offenfes which Chriff taught to be audided, when he faith of the Mitt.15, 14 Scribes | Wharifes; Let them alone, they are what offen then be diffallowed . Buen those verelie, which fre are to be bifal: iomes.

blind, and leaders of the blind. Cethat offentes hinder the foreading abroad of the Solpell of the fonne of God, which fair men from comming to the pure bottrine, and call them backe which alreadie beliene in the religion of Chaiff. Pow let them confider (I praie you) whether by their hillimulation, they offend not the superfittious and ibolaters. Bes unboubteblie: for they faie with themselves, Behold, these men that knowe the truth of the Sofvell do come to our Balles. Sure, if they were to berie wicken, as they are fait to be, thefe men would also abhorre them. Cherefaje they being confirmed by the crams ple of them, do veric offentimes betermine to frano firme in their purpofe. Dea, and the lucaber bretthen netwic conner.

that muft be bone for their weakenes fake: as

=bonne 3dm ted buto the Golpell, perceining this learnever lieby fach fort, as ring-leavers to diffemble, bare alfo bo Diffimmlatte the like, & fulped themfelues to have been occes more con: ucd : f they which ought to have gone profitablie firmeb. forward in religion, ow go backward . But we ought (fair thep) to beare with the weake ones. and fometimes to frame our felues buto them. For there be manic which are not pet perfuaded that the Walle is cuilt: and they perceiulng bs not to come unto the fame, would not give care buto other points of religion. Wherefore fome,

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Romata. Paule in bis epiffle to the Momans faithfullie gage adule. Wie grant that formethat mult be confented to for their fakes, that be fo weake : bowbeit. with Paule we may not abine the fame to be don otherwife, than in things indifferent. But things which of themfolges be cuill, and for bioden by Goo; we counfell that they be not Done for anto mans take. For this is a mot firme and fure rule (as I have often before faid) that Noman is permitted to do cuill things, that thereby good may enfue. Wea, we must not Rom. 3.8. alwaies beare with the weake ones in those in

Different things, ercept in the meane time, while they may be the better a more perfeatic taught. But when they once invertiand the thing, and pet nevertheles flicke fall in their opinion, their weakeneffe is not to be nourifhed . Dozeoner, ine muft not fo much beare with them, as by our crample we thould burt other, and also manie members of Chile.

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33 Againe, they obied buto bs ; 3f luce whether tre Chould to do, as you would have to, either we mut but muft eleape awaie, or elle frait waie be put to femble for beath . Which things if they flouid hamen, our preferuation durches would be otterlie forfalten : there church. would be none to teach os anie more. 3 aniwer; That also doin curric one of us fie, and (which is more to be reclioned of) it is not hidden from Goo himfelfe, whom pet comanding, we mult obeie. Let be commit the end buto him, buto thom the church belongeth: he no boubt will perie well in goo time pronide for his fponfe. Chaiff faio to Peter, then he called him, and he prolonged, and demanded what Mould become of John; If I will that he tarie till I come, what is Joh. 21, 22, that to thee? Followe thou me. Tele be tauaht therefore to followe the word of God, wither fo ener it call be; and let be commit the care of o ther things (which freme to hinder bs) to him that callety bs. Furthermore, this is not to be o. uerpalled that that doctrine oftentimes is more worth, and both greater edific, which is fealed by flieng awaie, and by death; than that which is onelie fet forth by mores. Let benot be afraid, though one of be fall or flie: but let be hope, that Bod in his place will raife bu manie more. But if we continue, and that our biffembling indure long; the light of the truth, and five of charitie, thich is kindled in our harts, will by little and little be ertinauiched.

34 They alleage examples of the prothets of whether it Zacharie, of Iohn Baptiff, of Marie the virgin, full in the and of lofeph, the in thele corrupt and unpure corrupt times came unto the publike feruice, and onto church of the temple of the Tewes; and therefore thinke the Jewes, that it is permitted buto them to do the like, to commu-But they ought to confider with themselves, the legali that in that age there were manie pernicious ceremonies. podrines, reuill opinions among the Seriers and Pharifies. Dowbeit, the cuffome of facrifi. cing was danged: for as pet the lame fort of bealts and oblations were offred, which the lawe commanded; the fame baies and ceremonies inere observed. Wherefore it was lawfull for holiemen to ble them, for formuch as they had the word of God foined with them . But as for the corrupt opinions, conceits, and maners of certeine patells, biftops, and Seribes, thep were no let unto holie men ; efpecialite, feing they were pure and cleane from them, and both judged and lived in all things according to the

13 h. f.

for the meake fake nurlie things ins Different mmft be confented pate.

nate pou from Chilt, ercept ve erercile them with this mind and purpole, that thereby pe

word of God. But the corruptions & faults of oo. Augustine. arine, tiben opoztunitie ferued, they did reprehend & tharplic reproue. This both Augustine te

fife, as it is in the 23. caufe, qu. 1. cap. R ecedite, a in certains other chapters, which be there read. Let the papills do fo in thefe daies with be, let them to let fouth the Lords fumer , and other rites, as they be amounted by the wood of God: and we will not refuse to ble them : so that they compellibs not to the confession of wicked opt mions, and preach not herefies buto bs, but beliuer to be the pure and uncorrupt word of God. 15ut and if to be they themfelues thinke cuill, if they live thamefullie; we will be force for them. we will admonth, rebuke, and blame them, and (if we map) we will being them from the holie administration : and when they be past amendment, we will deprive them of their office, although we abitaine not from the facraments. This no doubt was the will of the Lozd, when

Matth 22, 2, be fato; The Scribes and Pharifeis fit on the chaire of Moses, and what they saie, do ve; but what they doo, doo ye not. It was lawfull there fore for the bleffed birgin, after the was beline red of our faulos to offer a raire of turtle bours or two pong pigeons ; bicaufe it was fo come manded in the lawe. Therefore, let them thew buto be, that their spalle by them corrupted, is commanded by the word of God, and not fog: bidden : and then we will not contend with them about that matter.

35 Last of all, being confuted in thefe obiec

tions, they be brought to that valle, as they faie;

Although it be linne to be prefent at Dalle, vet it is but a light offence, and thould not by be be Art whence to feuerelie reproned. But ichen thev laie thus. Gone bath the bother not remember, that all finnes have his weight. their weight, not of the nature it felfe of works

A place of James er= pounded. verfe.10.

211 finnes are not alike,

prohibited, but of the word of Dod and the lame. thereby they were forbidden . Hereby finnes bo procure all their burthen and ineight. Where buto lames the apostle hab refreet, when he faith in his fecond thanter : He that shall observe the whole lawe, and offendeth in one thing, is guiltic of all. Reither bo 3 fpeake, as though 3 ivould have all finnes by all meanes alike : for this, Augustine, in his nine and twentie evisile Augustine. to Icrom aptlie and manifestife benieth. Indeb. he confesseth, that the philosophers went about to proue it, when they affirme, that all bertues are to knit togither; that he which bath one hertuc hath all; and he which both want one, both want them all. For wifebome is not fearefull. neither butemperate not pet buill : therefore it hath all the other bertues with it. And againe. unfrice, fortitude, temperance, and the other ber tues be not without wifedome; and therefore they be kint all togither. Thefe things (faie thep) do not agree with the holic feriptures: for there

it is witten; In manie things we finne all. And if we faie we have no finne, we deceive our lam. felues, and there is no truth in vs. Seing then t.loh. I. to we finne in manic things, boubtleffe in finning we cannot have bertue, which is opposite buto the finne thich ine commit.

And neuerthelesse it offen chanceth, that he oftentime which falleth in one thing, may be conftant in bethat falother things. Peraduenture he which is anorie, lubinone orthat cateth and drinketh errelliuelle, per poer confantin beth to everie man his owne, t is readie with a another. or that cateth and brinketh ercelliuelie, pet pel thing is goo courage to give his life for Goo : and therefore, notwithffanding be be fomenhat teffie or butemperate, he may for all that be called inft bountifull, and baliant. Dozeouer, the fame father confuteth the fimilitude of the Stoiks, Mamilitherein they fate : that He is as well browned tube. in water, aboue whose head the water is but one hand breath, as he ouer thom it floweth ten oz twentie cubits. The fimilitude (faith be) is not aptlie brought : but we must bring in another more fit to the purpole; namelie, a fimilitude of light and barkneffe. Unboubteolie while a man departeth from darknes, and commeth never the light, he beginneth then somewhat to fee : fo that it commeth to palle, that although he be couered with barknes, yet for all that, after a fort he is formuhat partaker of the light. But he that is belirous to biberifand more hereof, let bim perufe the fame 29. epiffle. And thefe things have I to this end brought, to confirme, that all fumes are not equall ; as the Stoiks indach.

36 Dowlet bereturne to the place of lames. thich Iciteo : He that offendeth in one, is therfore guiltie of all : bicaule the observation of the The obserlawe is not to be admitted with an exception, uarion of as if we might chose anie certeine part thereof mul not to be kept, and late alive and negled another brabmit= part for a time, as we will and lift our felnes, ted with God hath toined togither the commandements exception. of the laive, and it is not our part to separate the fame at our pleasure. Tele must consider the are thoutie of God the lawe-ainer. which ought to take place as well in one; as in all. This interpretation lames himfelfe fermeth to confirme. ithen he faith; He that faid, Thou shalt not com- James, 11, mit adulterie, the same saith, Thou shalt not kill. As though he would late : God is as much refe feed in breaking one of thele commandements as in another. But it may be proued alfo, by an other reason, that he which sinnesh in one, is quil tie of all. For even as the being britten bo temptation, luft, or other occasion, are firred by to fome certaine transgrellion of the laine; even fo, if the fame or like motion thould byge be to anie other transgression, we should as well breke the one as the other. Allo Augustine, in the Augustine

place now alledged, teacheth, that the faieng of

lames is true for another caufe : for finne, which

with Infidels.

The right

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of the fa=

craments

to the first

is committed, is contrarie unto charitie, where: on the observation of the whole lawe dependeth. Biefelie, to this end haue I reberfed all thefe things; to occlare that finnes, which be commit ted, are not in that refued to be diminished and ertenuated, bicaufe they be counted light : fo:fo. much as the transgrettions of the lawe are not to be efficience onelie by the weight and worthis neffe of their actions, but rather by the firength of Bobs word, and authoritic of the lawe of God, tho hath forbidden to finne. But leaft & fhoulb feme ouer-rough, I am content to have fome confideration enen of the act, wherein the finne is committed. And furclie, as concerning this, T cannot fe how it can be accounted a light fault, to finne against the facraments ; when as that kind of finne perteineth to the first table, perceineth therein (without all controversie) is intreated of the worthiwing of God. Tabich worthip alone being kept inmolate, other things be eafilie con reacd : and contraricwife, the fame being cos rupted or abused, all other things what socner we

Do,become moff bnacceptable bnto God.

37 Further, they thinke that the crime, wher:

of we intreate, may therefore be ertenuated; bis

cause they afterme themselnes to erre, not wil-

fullte, but by compultion onlie. Df whom if thou bemand, what maner of compulsion that is, which they pictend; they cannot undoubtedlie que anie other antwer, but bicante ther would not incur the loffe of their gods, their fame, and their life . Det thefe things make not, but that the action is boluntarie : cuen (as Ariftorle Ariftotle. taught in his Ethius) as when vallengers in banger, that throwe their good into the fea, to 2 Amili= anoid the perill of Chiplwracke, are faid common lie to be compelled, when as they neverthelette do throwe them in willinglie. (Forthey take beliberation, and induce it better to fuffer lofte of good than of life.) And as they in that worke do wifelic, to do our men for the lone of life and bos die, and conctoninelle of the awas of this world, unwifelie chose the losse of eternall life; when with wicked diffirmulation they revaire buto Deteffable Baffes. Wherefore, the creufe, which they bring cannot be receined as fuft. The Co, rinthians also might by this reason have befen 1.Co.10,11 bed themselnes, when they were reproued by Paule; If we go unto the feats bedicated unto tools, we go not thither of our owne affection, as though we would allow such facrifices; but by

> nitie: we thould love pleasant freenothips, and profitable fauours ; yea and peraduenture poly fellions and countrie to. If they hav fair thefe things to Paule, would he haue giuen care bnto them ? Po trulie : for

inflireaton we be comvelled to go thither. Forif

the thould flie fuch feaths, the thould be accoun-

ted febitious, cuill citizens, and without humas

he was not ignorant, but that they might have faid fo : and pet neuertheleffe (as it is watten in his epiffle) he behementlie and most tharpelie reproduce them. Aaron alfolifthefe mens lunge: ments were true) might inflie and rightfullie haue defended himfelfe for making a molten Exod,32,73 calle buto the Ifraclits; fo; he might have faid; I bid it not from my bart, but I was compelled fo to ow, bicaufe the people would have fronco me, if I had not obcied them. So inded he made anfwer. But Mofes, which knew right well that the fame necessitie or compulsion was not inft, but came of a naughtic condition or ground, which neither inffice would have fuffered him to have enterpifed, no: Con would by anie means haue admitted ; therefore Moles Did fharpelie renemue him. Dozeouer, thefe men muft affure Baffe is a theinfelues, that Daffe is a pledge, an carnell certen figne penic, a token, and a figne, thereby Papiffs whereby the knotive their companions from others. For the faithfull are ther a man giue almes og no, thether he praie og knowne fes mer a man give aimes of no, whether he plate of the fapers prace not, live chafflic of unpurelle, and fuch distons. other like, they lightlie regard; but whether thep heave Balle or no, that is it which they have refred buto : and if they perceive he bo, they ac. count him Graftwaie for one of their owne. And againe, to beteft Maffe, and not to heareit, thep

take it for a certeine tohen of falling awaie from Antichzift. Wilherefore we may well call Balle a pub: Balle is a like profession of poperte. With what colour publike therefore, or with what countenance may to profession great acrime be extenuated . They be arecuous of poperie, cuils (fair they) which hang ouer bs, and we put our felues in moff great bangers, bnleffe we communicate with the Pavills in hearing of

Malles. 3 grantit : but let bs remember, that Con both forclaive all thefe things, and also for the web that thep would come to patte : who nes uertheles would not therfore luffer his lawes to be changed. Wherfore as touching thefe events, let be cast the care boon him, who hath commanded thefe things, and is not ignorant that thefe cuils are toined with the obseruing of his commandements. So as the nature and force The nature oftroubles and dangers is not fuch, as they can of perfecution of troubles and dangers is not tutty, as the year and in is not to absogate the lawes of God. Those washing, and absogate cuerlastinatie mail abide : and therefore let bs the tame not couet to have them new made for our dans of soo. gers and calamities. But there is good and Wolefome counfell given buto men, that they fould not part that which they have, betweene Bod and the biuell; to as they thould give their hart and affection unto God, and grant their bodie and outward parts buto the divell.

38 Fortomuch as by the parts of the billing tions before put, we have froken fufficientlie as concerning the divelling togither of pinate men with inflocis : now remaineth to treat of

24 biffine: tion of powers.

princes and magistrates : and they are either principall, as they which bepend of no other, noz have superiour powers about them: ozelle they be inferiour officers, which lawfullie & of right are fubied buto fuperiour potentates, as it were by fealtie; 02 for bleaufe they are their beputies, or minifers, that is, officials, or bicars. as commonlie they be called. Let be first there. forc fpeake of fuch as be absolute and mere higher vowers, fearthing whether they in their bominions may fuffer the faithfull to be conuer fant with infidels. 3 thinke it be lawfull, fo that there be certaine conditions of cautions put. For when as the Romane Empire received chaffianitie, cucrie one which lined booce the fame Empire Dio not ffraitwaie beleue ; itho pet were luffered to line and divell peaceablie. Dea, in the time of Ambrofe, Symmachus, itho was a ftranger from Chiff, was fo haroic to craue of the emperois, that the rites of the @th. niks might be reffozed : which was not granted buto him. And now, when as kingdoms and borninions have admitted the preaching of the Cofpell,there be fill manie fuffered, which are iwonderfullie affected toward the Lope, and his wickedneffe; bicaufe they cannot, without great perturbation of the flate, be fevarated from them which are of the Cofpell . So that the princes are forced to fuffer fuch convertation.

Deither is that to be afcribed a fault in them, if that they bepart not from thefe tuff cautions, Che firft The first thereof is , that they constraine not the faithfull to ante bigodie worthipings; for then flould they not execute the office of the miniflers of Coo, but rather of the bruell, and of any tichnift : they fhould be a terror to god works, and not buto enill: neither thould they fet for ward the worke of God, but the tyrannie of Sa The fecond than Secondlie, let them beware, that they per mit not unto the infidels, wicked rites, and bugodlie ceremonies in their dominions. Dethis crime was Salomon guiltie: not that he com-

1.Kin. 11,7, pelled the Jewes to worthip idols, but bicaufe to his wines and concubines, which were frangers, he permitted temples in Jurie, icherein they might worthip Aftaroth, and Chamos, and other firange gods . But how grauouffie God was offended with him, the holie hifforie declareth. De was inflie punifhed by the laive of like Bidem, 11. for like: that even as he had made divition of the fernice of God, gining part therof buto God, and part buto tools, fo was his kingdome dinided, itherofa part was granted buto his fonne, and a part was given to Teroboam the forme of Nebat. And his fault free abroad buto his pofferitie : for Achas, Manaffes , and manie other bingoblic kings , had wicked & beteffable wozthippings at Terufalem; for the which they were

by the prothets grauouffie and tharplic repro-

ued. And bindoubtedlie, a magiffrate cannot but be blamed, when he worthinveth toolatrie, feiner he beareth the fwozo to revenge wicked acts. Therefore we muft determine , either that ido # 90 agilatrie is no finne ; orelfe , that it ought to be frate mun punithed by the magistrate, as well as other punis ides finneshe.

39 Augustine manic times doth berie well Augustine intreate of that place of David; Be wife now Pfalz, to. therefore, o ye kings, be learned ye that be judges of the earth , ferue the Lord in feare, &c. 3t is mote (faith he) that even kings do ferue the Logo. Deither fpeaketh David of them, in that how and respect, that they be men: for so are they bound, in what teas well as others, to observe common lawes. ought to In that therefore that they be kings, (furelie) ferue 600, they be warned to ble the power and fwood at uen them by God, to defend the beritie of the true faith, and to represe the bogodie, that the Catholike truth and thurth of God, fo farre as their dominions ertend , be not affailed , So that it is not lawfull for princes to grant bn. pure worthimings buto the bugodlie: nate rather, it is their part speciallie, to be earnest in setting forth of found boarine, ccremonies, and rites, which agree with the word of Goo. And pet neuertheleffe (to speake thereof by the maie) I thinke not that we thould to much contend. that rites and ceremonies may be all alike, and oblerued eucrie where after one maner . But this must be regarded, that they be not repugnant onto the word of God; but that thep approch therebuto as nigh as is possible, that they tend as much as may be to edificing , and to the promoting of decencie and order . For other promoting of decencie and order . Hor omer of handing wife it maketh no matter, whether we receive fitting, or the facrament of the Lords fumer franding , or beeting at fitting, 02 kneeling ; fo that the infittution of the the commu-Lozo be kept , and occasion of superfittion be non. cut off. Deither is it anie matter , when the bretheen be communicating, whether one certeine place of the holie feripture be recited, og whether plalmes and thankes-giving be long of the people.

Bea, and I thinke that this varietie of rites, wow profit both not a little further to the obteining of a is had by true opinion concerning ceremonies; namelie, the varietie that all more man hyperfland, that the form that all men may biderffand, that those cere monies, which are not fet fouth in the holfe ferips tures, are not necessarie to saluation , but map be changed for edification fake, as time thall ferue. And Augustine to Ianuarius and Caffu- Augustine. lanus was of this opinion . The third condition or caution that muft be regarded, is, that pring The third ces take heed, that those infidels, whom they ful cantion. fer in their dominions , be continuallie with ois ligence inffruded; and not negled them (as commonlie the maner is) in things perteining onto godlineffe . Etherwife ive are not to loke , that

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with Infidels. the patience, wher with the prince luffereth them, can fet forth the alorie of Bob : if ther may be fuffered continuallie, without teaching to abide in their bugoblic opinion: for in processe of time they become not the better on whit, but a great beale the twoife. Furthermore, princes mut bes ware, that those fort infect not the people come mitted to their charge, with the corruption of infibelitic and errors, by meanes of the mutuall convertation between them. And finallie, then they be well instruced and taught, they must compell them to the found and pute worthing ping, which the holie feripture hath appointed.

40 But fome man perhaps will faie; that If

the prince thould compell thole buto the right by

fing of the facraments, which are not pet pers

fuance of the truth, he thould brine them heads

For the maxiltrate may not fuffer his fubicus The end of to live without the exercises of godlines : for the end of civil goucenment is, that the citizens should live vertuoullie and hawilie. And who feeth not that godlines and worthiwing of God is of all other vertues the principalle

fong buto finne ; fo farre is he from furthering of their faluation. For there they thall do as gainft their confcience, and whatforner they om Rom.14,23 in fuch wife, is finne, as the apostle testificth. Andhere I thinke it and to make a diffinati on, betweene that which is of, or by it felfe; and that which is by admenture and by hap, or (as they speake in the scholes) that commeth by ace cident. The magiffrate in this matter thich we have now in hand, fetteth forth to his fubients, that which is right, good, and fuft : but whereas finne is committed in the meane time, that happeneth nothing at all by his octault, but rather by the increbulitie and mifbeliefe of them; thereof he is not to be accused, when he hath of ligentlielaboured to hane his fubicas well infruded. Deither are the Papiffs (which at this bate be fuffered by the frian magifrates) igno. rant, that we ought to have in vie the facraments inflituted by the Lord. So as they can their owne not utilic complaine of their magifrates, if subjects to they mould have them to be byzightlie and in due order ministred buto them. Befides , they which obica thefe things but o be, must note bili gentlie, that by the fame waie we may cavill as gainft God: for he hath fet forth binto men bis lative (thich is most perfect) to be kept of them. Shall we then fair buto him ; wie be weake, compt, victous of nature, and not able to performe thy commandements, as thou half wil

led us: and to, whether we do against that which

thou half commanded, or performe that with

thou half willed, we thall over finne, bicaufe we

fhall faile; neither can we obete as we fhould

do: wherefore whatfoeuer we do, we fhall not

auoid fume. Thus thofocuer thall contumes

liouflie fpeake against God, will not be of and right answer him againe . The things which I have beclared buto you to be kept, be fuft and right; but in that pe be weake and fæble, it ought not to be imputed bnto my befault ; for 3 have efpeciallie halpen pour weaknette hauing given mine onelle fonne buto beath for pour lakes. If pe will belæue in him onelie whatfoes uer ve Mall not accomplify in performing mp precepts, it mall not be imputed to vou to everlafting beath. So may a goo prince anfluer; I require of you those things which are conter ned in the word of God, and the things with are decent, and do edifie; now if your opinion or conscience be against it, that must not be afcribed buto me, which have diligentlie imploied my travell, that ve might not be ignorant of the truth and miferablie verift. For 4 have berie carefullie Audico, that pe might be taught and infruded in the truth; and fo will 3 ftill proceed in erhorting, abmonishing, and commanding you, that pe read the holie fcriptures, and that ve prate buto God to open the cies of your mino. Thefe things if the prince thall fate, I fe not by what right, 02 bp what

reason be may be reproued.

41 And Ithinke it not met to be omitteb, manutine thich Augustine fait, that he was once of the or changes his pinion, that nothing thould be done to here mind toutiks by compuliion; but they to be instructed by compution admonitions and bodrine. But he confelleth, of heretiks. that he was warned by certeine billions of more experience, which theweo him of certeine cities, which before were in a maner otterlie bettroice by the error of the Donatifts, and were by violence and laives of emperors compelled to come onto the catholike durch : which cities being thus at the length fincerelie conters ted bnto the truth, rendzed thanks bnto Bod; neither would they, if by ante meanes they might, returne unto fuch pernicious opinio ons. Wherefore the goolie prince thall nothing at all burt fuch men ; naie rather, he fhall voofit them berie much, if (when instruction hath been given) he compell them to receive the facraments bulle, as they be delivered by the wood of God. But this I would have to be buder Awd concerning his owne lubicats, his native countriemen and benisens , which inioie the right of the citie oz pronince. Diterwife 3 Do not thinke, that he ought to ble ante biolence towards frangers that palle to and fro, and which occupie the trade of merchandize, either inward or outward. And pet I indge allo , that be muft take biligent bed touthing thefe, leaft they infect the people with wicken boarine. So as I impole, that the flemes of the Ilraclites are to be followed; tho made none a Temo: a Diofelpte , neither infranchifeb anie amond Bk.ig.

Part.2.

Cap.4.

Leuit.17,8, their nation, bulette they had beine first circum Exod.14.7. cifed received the laine of Moles, and commu meaten with their farrifices. Wilhich fhing being to dikacuthe observed by them. there is no cause thise cur princes should not bot the like buto anie : namelie to luffer no citisen of theirs citier natine or firanger borne : but that they might convell or confirming bim buto the ceres montes and ferunces conformat opagreing to the word of God.

21 biffine. Looke part.

42 But now let bs proced, and freake of those lords or magistrates which are subled buto the power of fuveriours. Thefe fame on this maner to be biuided : fome to have furifoidt on cither proper, or by inheritance; or elfe com-4. place, 13. mitted unto them by emperours, kings, and publike weales . Drelfe they be without jurif. bianon, and are reputed noble men onelie for the nobilitie of their bloud, or by reason of notable riches gotten togither. And furelie, feing this latter fort biffer in a maner nothing at all from private men, ine mult (in my opinion) fo jubae of them, as of those other prinate persons, of thom I bane before woken. But the firtt, tibich be rulers of prominces, cities, and places, either by inheritance, or by office committed buto them : they qualit not otherwise to do in the thing (whereof we now offcourfe) than we have brfoze preferibed for those, which are mere and absolute magnifrates. For by the commander ment of the faperious princes, it is not lainfull for them to compell the lubicate, whom they go nerne, buto bugoblic religion : neither to bermit the same to those inflocis, which inhabit their tercitozies. But if thou thalt faie ; Wie must obeie the higher powers : 3 grant it, but pernut.

vet Vique ad aras that is So far as religion thall When they, which ouercame the Lacedamoof the Lace, nians, commanded fuch things as were againft pemonians, their laines and inflitutions : they laid : If ve thall command be things more harder than beath, we will rather ble. Then, fuch kind of madiffrates must in all other things be subied to the fuperiour power : but in those things, which are against the word of Cod, they mult not in An example and wife followe their mind. What time as the of the Macedonians, Antiodius, Demetrius, and Alexander without the Zelves, which then lined bnber them from the true woulding of Goo; the Machabeis would not be obsoient unto them. And thereas that boule of wielthoo was chefe. nert buto the kingsfamilie : it revolted from those kings, least that the fincere and ancient religion fould be defroicd. And here, in alled ging of thefe things, I count not the bokes of the Wachabeis to be fuch, as that Liudge from thence should be taken firme arguments of doc-

trine: but bleaufe T reckon that biftonie to be

true as the which is not onlie conteined in those bokes, but also bath bene written by other au

42 I will also above the act of hing Ezechias, an erannie as it is written in the fecond boke of kings, the of exchise 18. chapter. For (as it is imitten in the 16. chans verleg, ter of the fame boke) Achas had peelnen him. verle.7. felfe buto the king of Affyria, to thom he bia not onelie vate tribute, but for his fake he chans ged the worthiming of the true Bod. For he go ing to meet the king at Damascus, commanden an altar to be made at Ierufalem , according to the paterne of that, which he had feene at Damafcus : and he followed the feruice and religion. third the Afivrians bled. But Ezechias his forme (being berie godlie) perceiuing that those things, which his father had done, were repugnant to the word of God, fell titterlie from the king of the Afferians, who then ruled ouer bim. as a superiour power. But first be assaice to pas ciffe him with aifts and monie : but ithen he fative that inoulo take no place be then befended himfelfe, and his people, against him with all his power. Reuerthelelle, in thefe things fo Staitlone much as is pollible the mult auoto febitions, mult be a= and most warilie prouide, that butter the pre- mich as is tence of religion, princes lette not their owne. polible. Thefe things if they observe, and refift their fu periour magifrates onelie for goolineffe fate: Let them not millruft, that they commit anie in fustice. Wozeoner, the holie feriptures come mand that Euerie foule should be subject to the Rom. 13. 1. higher powers. But that must be understood; as much as thall be lawfull by the word of BDD. For in the fame feriptures it is written, that the magifrate is a terroz, not onto goo morks but bnto cuill. So as, if the inferiours promote not enill things, but goo, they bo not then relitt verlez. their powers. Wilt thou not feare the higher power (faith the apostle ?) Do good, and for that thou shalt be praised.

Then, if they befend godlinelle, they thall beferue rather praife than blame : but if thou pon enill, feare the superiour power, for he beareth not the fword in baine ; for he is the minister of Bod, a revenger buto anger against him that both entil . All thefe fentences do confirme the minds of the inferiour powers, that thep thould be nothing afraid of the funerious poiner, there they in defente of religion obete him not. Home beit. if thou wilt faie ; By what lawe do inferis our princes relift either emperours, or kings, or Common-weales, when as they defend the fine cere religion and true faith . I animer : Wy the laine of the emperour, or by the laine of the king or by the lawe of the Common-weale : for thep be tholen of emperours, of kings, and of Common-weales, as lumozters to gouerne, whereby inflice may more and more flourish.

of Peter Martyr. with Infidels. To the end therefore that they thould rightlie. tufflie, and godlie gouerne the Common-wele, according to the charge committed onto them, they were amounted : inherefore they bo accor bing to their buetie, when in cause of religion they withfrand the fuperion power. Detther can that fuverior power infilie complaine, if in this cafe, the inferior polver fall from it. The compefustinian. ros telliffeth in the Code, that his mind is not, that ante of his vecrees thould take place in judgements against right, but that they should be made fruffrate, ifhamilie they be perceined to varie from fuffice. Therebpon Traian is not

A goodlie fentence of

infilie. ple it againff me. 44 Gregorie the bilhon of Rome cannot be erculed the perceining that the lawe made by publish the lawe at Rome, as he was comman. bed. Doubtleffe this act of Gregoric cannot but pope see be revioued ; bicaufe he ought not to have obeis ed the laverior volver, in that thing, which he indged to be untuff and wiched. When we write of thefe things in this maner, we do not oven a

interior of:

without cause commended, this belivering the fivord and the girble buto the governor, faid; If Trule inflie, ble it on my fibe ; but if Trule bri

Mauricius was bniuft, (for he hab becreed that none, which was encombied with affaires of the Commion-weale, or amointed to the warres. fould be made a clarke or monke) wrote inbed to the emperor, that when he had feene his laine, he was wonderfullie afraid: and there fore defired him either to remit formethat of the rigo: thereof, or elfe btterlie to alter it. Dowbes it he abbed; Comthat he had done his butie in abmonishing him, (according to the obedience and fernice which he ought with him) he would

nic wate at all bonto febitions : but onelie our care is, that those things may be given to God, which are bue buto God, and unto Cafar the things which be due bito Cafar. If the higher power mould require either the gods or things of this world for the vic of the publike weale.my counfell is, that they frould be given ; but not when those things be required to be overthrown and inducted, which have respect to the worthin of God. And by this means firelie, we may er-1.King. 21,3 tufe inff Naboth, thich would not grant to the nabothis kinghis binevard : forhe oid not that of coues toulnes and pribe ; but bicaufe he faire the lawe of God thereby to be violated, thereby it was ordeined, that lands and possessions among the people of Afrael, Mould remaine biffributed by full dunfion . This lawe of God the king went about to violate, and to the verformance thereof he fought the confent of that man, which he with

Ebether the a ded confeience coulo not have bone. Some thinke, that when the fuverior powers reagn their go about to confraine their inferiors to bo wie; roome. It lied things it were good and meet that they which

exercise the inserior office. Chould refigne and they be conbepart from their office ; but I thinke not fo, framed to Forthis were to fall from his vocation, with things. he ought not to bo; especialite, when we see that his furrencer must be made to the ungoblie. which either relift, or oppresse the hingdome of Cob. I indge therefore, that they ought to continue butill by force they be bevoled by the fuve: riour powers; that they, through abiding may couragioulle befent the glate of Bob. But de las we fe berie manie bukes , carles and princes, which if the king or emperor would take from them their dominions, they would not leave a fone bumoued to befend and keepe their own. Ehere would they with all their force relift their higher powers , for this cause , and binder this title; that they would briufile bes prine them of their owne . But when the kings bome of Bob , goolincite , and true religion are affailed by them; and that thefe inferiour poly ers are required as minifers to prevare them. felues to be prefent, and helpe to the overthrow of thefe things : ther bare not freake or relift a. nie thing at all. Wherby we can thinke nothing elfe, but that they have but small love to the kingbome of Chiff, and true religion.

45 Rowremaineth, that we answer bnto En animes those arguments, which were obtened at the bes to the argus ginning : there it femed to be proued, that ments put convertation togither with the infibels is later forth at the full. Chriff was alledged, which kept companie fira. with Barifles, finners, and Dublicans . How Matt. 9,10. beit be was not onclie confrant , and wife , but was the beat of all wife and confrant verlons: and was in fuch fort able to profit euili men, as 1.Cor.7, 12 their naughtinesse could nothing at all hart him. Wherefore thev, which are confrant and learned, may latofullie (as we have tauaht) be connerfant with infivels, to the end they maie thereby further them to faluation. Secondic. Paule was brought forth; who forbed that a faithfull bulband oz wife thulo not depart from an unbeleuing hufband or wife, fo that he or the were content to divell togither. Wie also wonto the thewed, that naturall and civill frienothips, el fecono. peciallie fuch as are inflituted by God thould he kept fill. And vet must not that , which the apo-Ale bath there fato, be under food abfolutelie, as it fremeth there to be woken. For if the unfaith full husband thould entife his wife , being a chailfian, bnto ungodlineffe; or would not ceafe to blaftheme Chaift: fuch a matrimonie ought not to continue. Further, there was rehearled the Centence of the fame apostle to the Conin: 1. Cor. 4.10 thians namelie, that all couctous persons, doon; karos, and thosemongers, are not to be audipedifor then we thould be gone out of the world: but he faid that those onlie were to be efchewed, To the thich were accounted brethren. And touching thieb.

Pag.329.

an the

Gen.Iz.T.

Dnto the

Of Lot.

2.pla..1 t.

this purpose of Paule ine must dilicentlie note. that he verceined berie well that the necellities of life could not fuffer, that all those, which beleued not in Chaift at that time, thould be tounned: for the arcateff part of men, at the beginging, were farre from Chiff. Deither could the infinels have become better if our men bao feparated themfelues altogither from them.

But according to the mind of the apolile . the

corrupt bactheen inould be firthen with forrowe and thame, when they thould perceive themfelues for their finnes fake , to be abandoned of those to whom before they had beene so familiar and dere, that they were toined to them, as members of one bodie. Belides, when this difcipline florithed, the church was not ill spoken of, for the offenses of brethren; which would other wife have beene, if they had winked at wicked acts . Wherefore thele faiengs are nothing at all against that case, which we before betermis ned . And much leffe that which was alledged of Abraham, boin he fornied as a francer among Ethniks and idolaters ; firft, bicaufe he did it by the calling of Goo; feconolie, for that he was Gen.13,1. of lo great fraiconeffe and wiledome, lo as he could be convertant among the bugodie, with out anie burt to himfelfe, and with great fruit to them. For whither to cuer he went be carried Gen. 13, 12. about with him the religion and worthin of God. The may answer the same also of Lot. If he ment but othe fine cities with a good mind: namelie to teach the Sodomits godlineffe , and the right wate [he did well :] but if he went this ther, being mouse onclie with the commonitie of the place, he did not well. And affuredie, his going thither has but ill fucceffe : foz he was les awaie captine; and Abraham was faine to reberne him. And iben afterward those places were fet on fire by the power of God. he was compelled to remove from thence, whether he inould or no. I need not (peake much at this 2.King. 18 time concerning Naaman the Syrian , for 3 Looke part haue before treated of him , and will againe. And I thinke it is manifelt inough withall, Luke. 8,38. What was the cause, whie some of them. which were healed by Chaift, were fent home to their

Of the Iewes.

what had hamened unto them felues.

ofone families; namelie, to the intent thep

thould preach and faithfullie declare buto them.

46 Polo there remaineth to fpeake fome note part 40 3200 there of Iches and Peretikes: for this kind of men are fuffered almost in all cities, provinces, and kingdomes; and they dwell togither with Christians. Why the Jewes Augustine. Stould be fuffered, Augustine among others tin retheerteine reel ng. De De ciuitate Dei,

the fourth boke . the 18, chapter, as also boon the . 8. plaime , and in other places, writeth: that Therefore they be fuffered, bicaufe they before other men had the promile of faluation; neither are they past all hope, feing that some of them manie times, although few in number, boreturne bnto Chiff . Blindneffe (faith Paule Rom.I.a. onto the Romans) fell partlie vpon Ifrael : as though he would faie: Aot opon all. And to this the farme apolic appeth : When the fulnes of the Ibid 20, 16 Gentiles is come in, then all Ifrael shalbe saued. And leaft peraduenture thou thouldeft thinke, that thefe words are wohen allegoricallie; Paul mitteth them as a mufferie. And to proue bis faleng , he bringeth the prothetie of Efaic the promet ; to wit, that The iniquitie shall be then Ibidem. taken awaie from Iacob . Furthermoze, they be now called enimies buto Bod for our lakes but friends in refuer of their fathers. The fame Augustine, in his questions boon the golvell, the les cond boke, and 33. question (if those be Auguffines bokes) when he interpreteth the parable Lukis, it. of the propigall fonne be faith; that That fonne both betoken the Gentils. For it is written, that he departed into a far countrie; bicaufe the Cth niks were lo far ocparted from God, as they worthimed tools publikelie, and in open profestion . But the elber fonne, bnoer whom is that boluco the Debrue people, went not to farre off. And although he inere not within his fathers house, which is the church; vet neverthelesse be abode in the field . For the Tewes are occupied in the holie fcriptures, which they understand not rightlie, noz with fuch spirituall sense as the thurth of Chill doth knows them; but take them in an earthlie and carnall maner. Where by not bnantlie they be fain to have their above in the feeld. This elder fonne doth not at the be ginning enter into his fathers boufe, but in the latter bates be thall also be called and come.

47 The fame father also, for the profe of this boarine, bringeth that which is written in the 59 plalme, as he reabethit; Do not kill them leaft they forget thy lawe, but scatter them in thy Pla.59,12, power. The forme of God (faith be) maieth buto the father, that the fame nation might not be bestroied, but that it might wander everie there in the world . Other proninces , then thep were ouercome of the Romans, followed the lawes and rites of the Romans : so that at length they became Romans : but the De butes, notwithstanding they were ouercome by the Romans, pet would they never peeld buto their lawes , rites, and ceremonies. They fill observe their owne, as much as they may; and being difperfed, they wander abroad . Det ther have they otterlie forgotten the lawe of God ; not that the godlie amlie themselves to obferue it but ow onelie read it and here cerOf the Iewes. teine rites and ceremonies, wherby they are difcerned fro other nations. Elerche it femeth, that God hath put a figne byon them, as he did byon Caine, for killing his brother Abel ; namelic,

Part.2.

that cuerie man thoulo not kill them. Beither is this feattering of them abroad in the world unprofitable unto the chaffians, bis Rom. 11, 17 caufe (as it is written to the Romans) they are thewed buto be as broken bowes. And forfor much as we were graffed in their place, when as we for that they were fo miferablic cut off. we acknowledge the grace of God towards bs: and by beholding of them, be taught to take her, that for our infidelitie fake, for the which they were broken off , we also be not cut off in like maner. Pogeouer, there is another commoditie, which commeth unto usby the difperfing of them . Bicaufe our boltes are fauco by them ; I meane the holie bible, which they car rie cuerie-there about them, and read it. And al though, because they be blinded, they belove not; pet thep confesse, that those waitings are most true. Indebthey be in hart our Deadlic ent mies; but yet by thefe bokes, which they have and renerence, they are a tellimonic to our religion. Wiherefoze I cannot maruell fufficient lie at those, which do so much hate the Lewish toma, and bibles in Debme, as they defire to have them beffroicd and burnt ; fæing Augu-Augustine. Stine De dottrina christiana thinketh, that where: focuer we boubt of the Greeke or Latine tranflation, we must flie buto the truth of the De bine. And lerom in manie places writeth the fame.

48 But they faie, that the holie bokes were abufed and corrupted by the Debutes. To this Ierom bpon Efaie the firt chapter, towards the Lookevart end, andwereth thus ; Gither they did this before the comming of Chaff, and the preaching of the apostles, oxclie afterward. If a man will faie, that it was bone of them before ; then, for ing Chaiff and his apostles repachended the most grænous wicked ans of the Tewes, I maruell why they would fate nothing of that facriledge, and fo beteffable a wicked act. Ein: boubtedie, they would have reproved them for marring and corrupting of the feriptures . But if thou wilt affirme, that the falts were brought in by them afterward : then will I fate, that it had behoused them to corrupt those places thef lie, which do teffific of Chafft, and of his religion; and which were alledged by the Lord himfelfe and his apostles in the new testament. But those places remaine found : and the verie fame fentences, which they cited, do remaine fill in the Debrue bibles : for they were not fo greatlic carefull for the words, and it is not like lie, that they in other places have corrupted the holie ferintures. Dea, if a man biligentlie read

oner their bokes, he thall find in them a great manie more tellimonies, and those more plaine and manifest, than our common translation hath. Do they not read in the fecond plalme; Kiffe the fonne : thich our men haue translated; Take ve hold of discipline ? Chich werds bit boubteblie are referred bnto Chaft. Lout 3 bo not meane at this prefent, to bring all fuch like teffimonies: it is lufficient, if I proue with lerom, that the bokes of holie feriptures are not corrupted by the bedines. The which furelie, if they would have done, vet had they milled of their purpole. For manie of the most ancient boks are found, and that in written hand, which have beene kept a verie long time by the drifts ans, which never came in their hands to abufe.

of Peter Martyr.

49 But let be returne to discourse of that commoditie, with Augustine bath occlared ; There be verie manie (faith he which would ver aduenture thinke, that the things, which we at firme to be bone of the ancient people, and of the prophets, were but vaine, and imagined by bs : buleffe they fawe the Jewes pet alue, who with their bokes mainteine that, which we profeffe, whether they will orno. For although the The me. Debrues be blinded in their hart, and be against bines and be with as much power as they can; pet we their books haue themselues, togither with their boks, moff be our moft enident testimonics of our religion. And doubt embent tes leffe, among all testimonics, that testimonic is of greatest account, which is testified by the enis mics. And of this kind of witneffes God hath provided great ffore for his church : for we not onelie have the Debrue bokes, to make on our five ; but also the verses of the S. byls, which were The verses bome in fundic countries. Deither muff it be of Sibil. thought, that those verses were invented by our forefathers themselues : for in the time of Lactantius, Eusebius of Casaria, and Augustine. which allebace those verses, the bolies of the Sibyls were rife in enerie mans hand. So as, if they had added anie counterfet berfes buto them ; the Cthniks, which were then manie in number, and were full of cloquence, and deadlie enimies onto our religion, would have review uco them as vaine and lieng. Chat then remain neth, but that God would wonderfullte befend his church, cuen by the testimonies of his aduct faries : Dow then, the Jewes are tollerated a mong the chaftians; partic for the promife fake, which they have of faluation to be given to their kinded; and partice bicause of the commodis ties, which I have now recited out of Augufline. Therefore they be not onelie borne with all, but they have also spriagogs, where they ovenlie read the boths of the holie feripture; and one with another ow call boon the Goo of their

In which thing neverthelette, the diligence of magifrates

magifrates and bilhops is to be required, who qualit to prouter that they be nothing elfe there: and by all means to beware, that in their publike praices erhortations and fermons they do not curffe nor raile boon Chiff our God . And this if our magistrates and bishops ow not loke buto, they cannot escape a infl acculation. But it is not lawfull to grant buto the Turks anie religious affemblies; for that they have not a nie particular promise of their saluation : netther inoulo they read there, either the old telfament or the new, but onelie their molt beteffable Alcoran. Duer this, the Teines thould be prohibited to erercife falle bargaining and bluric among chriftians,thereby to ber and afflict the pose chailtians before our face : the which cannot be done without great indignitie. But our princes eract a and areat tribute of them; and of those gaines, which come by bluric and naughtie bargaining, they obtaine great praie: to farre are they from forbibbing them thefe e uill arts. Furthermoze, (a thing no leffe hurt full) they prouide not to have them taught; when as they ought to convell them to come often to godie chaffian fermons: otherwife, while they be so negligentlie left, they become bailic worse and worfe. Chereby cither naughtie fruit.or in a maner none at all can be loked for by the conucriation which they have among driftians. It

muft also be loked diligentlie to, that they co2: rupt not driffias, in feducing them to their 3es The herefic with religion. By reason of neglecting herof, the of the Mar: herefie of the Marrans hath much increased, speciallie in Spaine. Dozeouer it is met, that they may by fome awarell, or certeine token be knowen from duffians : leaft anie buwitting: lie fhould be familiar with them, no lette than with the chailtians. And thefe things thall fulfice concerning this fort of infidels.

Of Herefies. co Pow let be weake of heretikes . The

what is berefie.

moid is alperic; it is derined of this berbe aleur, which is, To clea, or chofe : for those kind of men diose buto themselves, some certeine ovimons, which are against the holie scriptures, and The causes bo ftubbomelie befend the same. But the cauof herefies. fes of this their choice for the most part, are cither, for that they be ignorant of the holie fcrip tures, or elfe if they knowe them, they despite them : and being driven of a certeine befire. they awlie themselves to the inventions of som crross. Therefore Augustine in his boke De vilitare credendi, miteth ; An heretike is he, which for the love of gaine, or bearing of rule, elther beworth or elle followeth new opinions. So that the definition of herefie is a choice, and

on of here. Aubhome befending of opinions, which are as

gainst the holie scriptures , proceeding through the ignorance or contempt of them, that they may the calilier obteine their pleasures and commodities. Choife and flubboine defending in this octinition, are in fleed of the forme. But the opinions difagracing with the holie ferip tures ferue for the matter. Drive and couetous nelle make herefie. And the obteining of dig nities, gaine, and pleafures, are amounted as ends of fo areat a milcheefe. 15v this definition is manifest inough (as I thinke) who be heretikes. I meane not now to descend buto the kinds and particulars of herefies; 3 hope 3 thall have an other occasion, and place more convenient. This will & breffie faie as concerning this question, that we are to deale with heretikes in none other wife than with infinels and Tewes.

Cap.4. Of Idolatrous thing.

ci But to drawe to an end of thele things, 3111. Cot. 10 which I have spoken, let be heare what Augu- at the min ffine wateth of this matter, in his 154. epille Augustine pnto Publicola there he faith: Tf lo be an ioola quentione ter shall offer buto ipols anic postion of the of things fruits, or of the wine latelie frainco in the fufpraed preffe, that maketh not, but we may freelie ble touching that which remaineth as well in the preffe, as in the barne. For we be not afraid to drawe waters out of thole fountains and welles, from thence they take for the feruice of their tools. But he inducth, that he which hath the publike power, (the magiffrate I meane) by his authoritie mult withfrand, that no part of the profits mould be pefalked and imploted to wicked worthmings; but if this can not be hinde red, those things which are remaining, he maketh free. De answereth also touching the common baines, wherin ipolaters were wont to bath themselves; the which in like maner be makethcommon buto Guiffians: For (faith he) we like wife take breath, and breath out aire. which we knowe to be infected with the evil finke of the facrifices of infinels. Derebuto I would willinglie also aone, that albeit 3 confee the place of the bath for the faithfull to be free also for the ble of the belowers; pet that we must not walk togither with onbelowers : bicaufe in that kind of action, there may be noted some familiaritie, affent, and participation togither. John month And this lue read in the ecclefiafficall hillogie, not walk that Iohn the enangelist bid auoid, the would with Conot enter into a baine, when he heard that Ce- renthus the rynthus the heretike did walk therein.

52 Augustine added, that we must ble no Augustine thing that we biderfrand both tend to the honour and worthipping of idols : Acither doth it auaile (faith he) if thou face that the confcience is cleare: for thy neighbour both not fee into the hart, but beholdeth the fact. Therefore if me thall beare ante thing, which is either fuverite

Part.2. to our ples. tious, or foolatrous, we must abbor and beteff it,

and not connect it to our owne ble. The which Deut. 7,25. was expresselle commanded in Denteronos mie, when God forbad men, that they thould not take fuch things unto themselues. Dfuhich out nion Augustine allebaeth two reasons ; Least thou taking anie thing awate, which ferued to the superfittions worthipping, they suspect, that thou art mouch to abolify wicked worthing, not for religion, but for conetouineffe fake ; namelie, that thou maiff war rich, and to fulfill the couctonines. Another reason there is, that if thou thait late up at home thefe things among the treasure, it might easilie come to passe, that cither they thould be had in honour of the vofter ritie; or of the butwifer fort, which be in the houf holo; and fo, that the toolatrous worthiming by little and little fould be reffored . Dowbeit, he Soblitem confesseth, that those superstitious things map be converted into publike bles, and to the feruis baue applis ces of the true and right religion; euen as we hauc knowne coolie enwerours to haue bone. golic ples, tho have taken monie given to the theatre, and to the temple of tools, and have confecrated

so fuch

them to the church of Chailt, and to the good bles of the Common-weale. And there is a place cited out of the firt ectfc.26. chapter of the boke of Judges , there the Load willeth the wood of the groue dedicated to Baal,

the which Gedeon divent downe, to be transfers red to the facrifice which he was to offer. And in the firt chapter of Iofua we read, that the fub. verle,24. Cance of Hierico became accurled, and pet what focuer was there, braffe, iron, filuer, or gold, all that , were they to bring to the treasurie of the Lozd. Ifa felo, by anie hap thoulo be confecrated unto tools, the fame Augustine tungeth, that thole things which grew therein, are lawfull for the believers: for The earth (fatth he) is the Lords and all the fulnes thereof . And unto Timothie it is fait; Euerie creature of God is good, foit

be received of vs with thanks-giving and praiers. Elle Moulo we blame Paule, who was mar nie daies in Athens, and undoubtedlie fed of the Ads.37,16, fruits and commodities of the Athenien feeld; which feeld neuerthelette was confecrated unto Minerua. But if there thould now be fruits, and those consecrated a amounted to the special ble or feruice of tools , the christians ought to refraine, leaft they might feine to communicate with impletie . But bicaufe men in old time were accustomed fometimes to facrifice buto fountaines and rivers; for that they attributed buto them acerteine kind of diuinitie, I know not what; and therefore they threw into them fometimes, either the factificed fieth, 02 the inwards of the fame; it is bombted, whether their

flians might ble thole waters afterward. Au-

gultine answereth; Des inded, it is lawfull : for

we knowe, (faith be) that there be berle manie, which do facrifice onto the funne, pet feare we not to ble the light of the fame and to emisic the beames thereof; vea and there be found infibels, which bo offer facrifice buto the winds, and pet neverthelette we viethe winds in our failing.

53 Laft of all, Publicola putteth him in mint The rafe of of a cafe concerning a certeine men, Linich pal cue which fing through a befart, and the fame man being feurnico by berie hungrie happening upon a church or chape the waies pell of tools, where , by chance , finding cecteine fleth fet readie, he bemanbeth triether it were lawfull for him to cate if he profette driftian religion. Augustine answereth, bicause it may be, that that fame is not facrificed flell, but is left there of frangers by chance , which turned in thither either to dine or fup: therfore, feeing it is not apparant, that those are facrificed things. he that is hunarie map ble them. Further , as if he bad not fatiffied himfelf be maketh this diffine tion. Either he knoweth for a certeintie, that the fielh was offred in facrifice: 02 he knoweli for a certeintie that it was not : or elfe he combteth. And he addeth, The boubt , or elfe knowe for a certeintie, that it is no facrificeo fleft . he may eate lainfullie. But if it thall certeinlie apare, that the flesh was offered in facrifice, let him ab freine in refpect of chaiffian pictie. Were would Anot willinglie lubleribe to the inogement of Augustine, for I fe no cause tible he may bib a 1. Cor. 8. 4. chaiffian man that is hungrie, to refraine from this kind of meate : foz being in the wile ernelle, he hath not there ante weake brethren, whom he may offend: neither vet ooth he communicate with binels, feing no facrifice is there in hand! neither both he fet forth unto the infidels his libertie to be condemned or blafthemed . Which things were the tuff and onelic causes, wine the apolite forbad the eating of things offered ento tools. Therefore I would moge, that in fuch a cafe it is free, to ble that hind of meate : for, The Pfal. 4,1. earth is the Lords, and all that is therein.

VV hat is, to tempt God.

54 Aotempt, is nothing elfe, but to make 31.1.60,19 profe. Wherefore they fempt God, fishth will I plat. art. baue triall of his power and will . And this is 15. bone two wates : bicaufe otherwille there is no Looke In lacke of fuch things as we have need of, but we sen. 24, at bilbaine to ble thole accuffoned and familiar the end. things: and we would be holpen by meanes teth two erquifite and onheard of. As if one that would manner of not put on a garment, which he hath, and in the water. meane time fould praie, that God by fome a fimilia frange meanes, would britte atvate the cold fro thor. him: as there be euerie where to be found , tio not content with the miracles rehearled in the

The Common places Cap.4.

holie fcripture, would now have fome other to confirme the truth of the faith. According to this fenfe Chiff anfwered fathan, ichen he verlitabed him to thiowe himfelfe bowne headlong Matth 4, 7. from the top of the temple; It is written , Thou Shalt not tempt the Lord thy God. As if he shuld faic : The wate to go bowne is manifellite knowne buto me, I have ffeps, to what purpofe

flould Teaff inv felfe downe headlong ? If I bwit, I fhall tempt God.

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The 1.

reafon.

Che 2.

reafon,

The 2.

reafon.

55 Another kind there is of this temptation, then we lacke necestarie things, but vet nevers theleffe have a promife; and godlineffe both per fuade be to attend patientlie. But manie refule to tarie the Lords helpe, peather dare preferibe a time buto Goo , and a meane allo , thereby they would be holpen of him. This rifeth through the unpatientnelle of aquerlities , which have neth offentimes with our greate destruction. Therefore the feriptures not without cause er Tercullian. host be cuerie there to patience. Tertullian alfo and Cyprian haue berie notablie witten, con-Cyprian. cerning patience . Pone of bs ought to preferibe bnto God.either the meanes . 02 the time

of helpe : he best knoweth the fust causes, and he for and confiderations deferreth his aiffs. The first is for that our finne should not lurke in the mino: for unleffe we were beferred unpatience twould not bewrate it felfe, wherewith otherwise the bart is infected. Which being not bnocrffod of vs, we would live more carelette; neither would me prate to have it taken from be. Further, if things necellaric flould forthwith come buto bs, perhaps we would not attribute the fame onto Coo ; but either onto chance, ozelle unto our owne frenath and indevour. Wilhere fore Bob hath appointed, that when he ocferreth his beloe, which he afterward glueth at the time preferibed, we may acknowledge him to be the authour of our beliverance. For by this means ive brockfrand, that helpe is come buto be, not by our owne appointment, but by his.

And affliction is recompensed with the please fantace of belaieng : for most pleasant are those things which be longeft loked for. Deither both God bemand anie thing elfe, but that we thould weigh his gifts with a right confideration; left they should become vile. And thus the must be ware of this beinous crime, that we through unpatience do not tempt @ D : for be fuch meanes men either belæne him not, to be the author of all things; or elfe they be in boubt thes ther he take care of them. And when helpe is beferred, at length they four out their ander. and power forth their hatred, which they miferable interches alwaies keepe close and nourish with in themselues againff Gob, and neuer fhemit: but then they come to miffortune. Elen breake they out into blasbhemies, wherewith they cis ther flander & D D as cruell ; oz elle the emis. which they luffer, they impute buto the farres. and onto cuill men, thom they blame and curfe without end. And as a mad dog biteth the fones a fimile which be throwne at him, and letteth them alone tupe, buhurt which theele the flones : fo thefe men neither lake into their owne finnes, neither vet confider they the full causes, whereby God both prolong his helpe : but moft on wifelie tempt God. The remedie mult be to applied, that the fet before our cies the momiles of God, and the freofaft faithfulnes, which he hath hitherto blen towards all the godie, and towards bs. Which if we thall repeate in our mino, we thall not be prounked to tempt him, but rather we will turne our felues to most carnest praier thereby twe thall obtaine that those things, which are 120 fitable to faluation. Chall be given be in bue time.

Of Currolitie.

56 Belides thele two kinds of tempting There is God, there is a cetteine other most wicken of another all, thich procedeth onelie of impudencie and third bind of temping contempt. Forthere be fome, which of fet pur sod. pole do go on in proudking and Airring by Con by their firmes, of which wickennelle the apostle maketh mention in his 1. epistle to the Countles, then be faith: Be we stronger than 1.Co.10.11. Christ? Detther oid Peter, though he dealt moze milolie than we have occlared, much bilagree from this liquification, when in the Ads of the apostics he said; Wherefore do ye tempt God, Acts, 15, 10. that yee would laie a yoke yoon the faithfull. which neither we nor our fathers were able to beare? As if he had fait ; This is to prounke God buto battell. As though they mailenges greater frength onto themfelues, than @ DD mould grant buto their fathers in the observation of ceremonies . As concerning the first of wow the thefe the temptations, the Afraelites tempted Madition Bod; for then as they had fufficientlis theres tempted withall to fulleine their lining, they would have son. bad God to prepare fleth and fifth for them from beauen. Alfo they tempted Bod in the fecond maner: for then they had not of helpe, they ere peded not the opportunities amointed by Gob. Beither ablicined they from the third maner. when as by accustoming themselves to finne, they prouded the wrath of God.

Of Curiolitie.

57 Curlolitie, is to much indeuour to knowe In 1.5am. things forbidden, and fuch things as are no 6, berte 16. thing to the purpose. As touching thearthe, God Num. 4.10. forbad that no man thould fee it, onlie the priefts bio fold the fame in clothes : afterward, being conered and folden by, they delfuered it to the fonnes of Caath to be carried. For iffhe Leutes Ibidem. 15. had feene the fame, they had bied, So God for

of Curiofitie.

of Peter Martyr. bad that the people thould award to the mount, Exo.19, 12. 02 to behold what was done nière buto it : it was enough for them to be afraid at the lighter

Exo.20, 18. ning and thunder. Dea, and now it was not lawfull to fearth ouer-curiouflic cuen of things mujeya. befides the purpose : for then Peter had demans loha.21, 21 ded as touding Iohn; What shall this man do?

Chiff answered ; What is that voto thee ? Followe thou me. For while we have our mind occupied in thefe things, the time for better cogita tions is loft. But on the other part also we mult take hood, that we do not ouer-lightlie receine thatfocuer is laid before bs : for that commeth of a certeine folith inconstancie . But we muft be fedfall and conflant, and not be moued with cuerie wind of new doctine. Dandentlie did the Ads.11,12. Apellalonians, who would confer with the ferty tures, and fee whether those things were true,

which were fpoken of S. Paule : for bpon and ther occation Chaiff fait : Scarch the feriptures. John. 5, 39 Tithen the Wartis perceive, that their france inonders are not belieuco of us; to wit, that the bodie of Guiff & his blond ow lie hidden bider the theires of bread and wine, they erie out, that ine be ouce-curious, and that of be is renewed that Lewith fairing ; How? But foles as they are, they might have rememberd, that in the ho-

lie fertptures, even the goolie men haue oftens times afted : How?

Mofes befired by praier to be rid of his ann quittion, ballage, and alledged the flammering of his Exode, 10. speech; And how (faith he) shall Pharao heare ludg. 6, 15. me? And Gedeon; How can I deliuer Ifrael, feeing I am the left of all my tribe? And Abraham; Gen. 17, 18. O that Ifmael might line in thy fight! And how should I knowe that I shall possesse the land of

Chanaan? And Sara laughed at the promife of Cod concerning the feed. And the bleffed bir, Luke. 1, 34 gin ; How (latth the) fhall this be? And leremie faith; Thathe was a child, and could not speake. I knowe indeed that of thefe, fome were reprouco, and fome praifed: for Abraham by that faith

was infiffied. And the bleffed birgine heard : Luk.1.45. Bleffed art thou, which haft beleeved. But Mofee was blamed, and that in fuch fort, as at the laft God was angric with bim. Then this is the Exol.4, 14. difference, that they, which through unbeliefe,

after the question, How ? Do offend and finne. But they which befire, that by this meanes their infirmitie may be frengthened; or they which onelie inquire of the wate and maner, bicaufe they fee, that they themselves must have to bo in the matter, they finne not at all. The virgine bemanded by that meanes the thould bring forth a fonne, whether naturallic, or aboue na ture. Prither was the for this cause bufaith full, neither is the reproned. But iben a man

finned) in this matter it cannot be perceived by

the words themselves: for all men after one mas

ner laie, How? But Goo is cheflie the knower of the bart, a he binder trandeth with what mind cueric word is spoken. Wae also through things going afore, and following after, may mettle well bnoerfand a mans meaning. But now if these men were not to be reproduce, which demanded, How, in the words of the Lord; how much leffe fhall we be blamed, if, in their lies and baine deuiles we do alke, How ? And but boubteblie, Peter commanbeth bs to be readie to render an account of all our boatine : but thefe men can make no maner of reckoning of their mufferies. They faie it is a tradition, we pught not to alke. If fo the cale frano, we mult pelo : but (as I haue faid) this eafineffe of giuing credit, is no lette a fault, than that curiof tic, whereof I began to fpeake.

The fift Chapter.

The second Precept, which concerneth Images.

Present the confidence of the ning of images; after warb of the vie of them, whether it be lawfull;

laft of all, if they have anie ble, thether they Looke In ought to be fuffered in temples and holie affent tom. 1,23, blies. As concerning the name, among the Des after the blies. As concerning the name, among the byte words who bruces, an image is called Temma, Tfelem, and is bleffed, (ag fome will) Teraphim; of the Greeks, erzoveg; ac. a In 1. of the Latins Imagines & figna, that is, Images Cop. 8,4. and pictures. Thus much of the words. But as touching the thing, we must understand, that the thing fignified by the image, is no absolute

thing ; but must be placed in those things, which haue relation to another . For euerie image is the image of fome thing, even as the likenes is called the likeneffe of another thing. And those things, which be compared either in quantitie o; qualitie, haue relation one to another. Ano the things, which be compared togither in quantitie. be either equall, or greater, or leffer : and in qualitie they are reckoned like, bullke, and dinerle. Being therefore that an image is counted (as Thaue faid) among those things, which have relation one to another; it is among the number

of those, which amerteine onto qualitie : for it cre preffeth the lineaments , figures, and colours, and fuch other like of a living creature. And therefore we may thus befine the fame ; An The Defini image is a certeine fimilituce , thereby fome tion of an thing is reprefented buto be, which may be dif imag: cerned with the eics. And this 3 therefore faie,

bicaufe we may as well read, as heare ma-Ll.i.

nie fhings alike, which properlie be not called the matter fringes. The matter of images is not all one: stimages. for fometimes they be made of fone, of wood, metall, plaiffer, clate, and fuch other like . And fundace artificers bo make them of that matter, thich they have in hand: the potter, of claie: the carpenter of timber : the malon, of fione : the founders, of metall, braffe, filner, and gold; the rainters allo, of their colours.

And we muft not paffe it ouer, fint tools alfo Tertullian. are images, therof Tertullian wrote an elegant bothe which he intituled De idololatria; and he eramining the wood fooll, derived it from eld. and do is a likenelle, image, or forme : ther, bpon commether A alor, which may be called, a The forme. little forme. The forme of images, is the view of a fimilitude, wherein fome thing is expressed.

The eno.

fo as it man be perceived of the beholders . The end thereto images are , fæmeth to be delight : for Ariftotle in his labetorikes, among other things which breo pleasure, reckoneth imitati on, there animage fæmeth to be a certeine es mulation of God. For God created all things; therfore men being bnable to create the things themfelties , bo imitate the production of God. then they make images of those things, which he himfelfe hath brought forth in nature. Imanes alfo are made for adorning fake : for thep beautifie the places inhere they be put. Further more, they have invented them, to the intent they might not fuffer the remembrance of them which be ablent, 02 bead, 02 of things done, to be ertinguisted. Also they have beine denised for honom fake : foz if a man had well beferned of the Common-weale, images were erected to him. So did Cicero counfell, that there thould be an image fet by bnto Servius Sulpitius, which of co in his emballage. And there have beene fome among them in old time, which would not onlie hauc others , but also themselves to be worthip ped with images. For Nabuchad-nezar king of Dan.2.1. the Chaldwans comanded, that within his owne kingoome himfelfe thould be honoured by an image of gold. And among the princes of the Romanes, Caius Caligula would be erpreffet butmags, with this infeription being aboed;

Caius Caligula Cæfar, a god . And fuch an t

mage he indendured to bring into the temple

of Icrufalem; lthere opon there arole berie great

troubles, fecitions, and tumults in Iudaa. The

hhich thing Nero afferward would have to be

bone , and for that caufe the Debrues renolted

from the people of Rome, thereof appeareth, that

images mere also translated to the feruice of

Con Deither oid fhere want fome , which crec.

ted images to the affects or appetites therewith

they were corrupted . The dionkards carried a

bout the banners of Bachus, the lafeinious peo

ple, of Venus; the gracic and couctous, of Pluto;

the manquellers, of Mars : & to profecute everie one it would be to long. Let the reader fearth for this in Tertullian , in his botte De idololatria. But the honeffer fort of men did frame images of bertue and honour : fometimes also theper recen the images of the elbers, to the intent that men might be firred up to imitate their fores fathers : of which matter Saluft woote in the vzolog of his historie of lugurd.

2 Seing we have fait inough touching the The office end it remaineth that we examine the efficient ent caufe of caule of images. Artificers indeed were authors images. of them, and furelie cunning workemen. Where fore from them they received their estimation: for the honour of images confifteth not of the matter, fæing they may be made onhandlomite cuen of gold. Certeinlie, all their honour is of the forme, that in berie ded they may in perfect fimilitude finclie represent that thing, which they betoken. Iupiter Olympius obteined honoz and effimation of Phydias, and the picture of Alexander the great by Apelles , euen as the well graven pots of Alcimedontes, and the infirm ments of Salomons house by Iramus that nota, 1.King.7.13 ble artificer . To thefe things let bs ab , that our forefathers to bring the more estimation onto their images, fained them to have fallen from heaven . Wherefore , the image of Pallas of old time mas called Alonetic that is to fair, fallen from Iupiter. Wherfore we read in the 19. of the verle. 14. Ads, that the towne clarke of Ephelus lato to the people; Who knowed not that ye be worshippers of the great goddesse Diana, whose image came downe from heaven? And it must not be omitted that fixing the ages in times pall were berie rine the images at first were not operlie The imas e perfectle wrought, as afterward they were. ges inola For of a long time men hab bntwought fones, time. focks, and pillers, in fred of images. Dea and in Rome, at the first, a speare was the ensigne of Mars: afferivaro, by little and little, there fucceded more cunning artificers, the forceatlie prenailed in the perfecting of art, that as the nget impte, they ore in livelie countenances out of the marble frome . Wherefore their images in old time were called Beotes, and To Beote that is Carthlie men : bicaufe they feemed to be like buto men . Images inere made to faire and

them most filthilie. 3 Pozeouer, there might be fomethat fpor gu Jud. 8, ken of the antiquitie of images : but that thing 24. is berie obleure, and all be not of one mind tou. The anti-ning of them onto Prometheus, thich first that images. nen a man of claic, and afterward gave life there buto. The Debrues afcribe the original of images, but o the nethe w of Adam, which was called

beautifull, that there were found, which doted in

love towards them, and as it were coupled with

Of Images. Enoch : foit is faio, that then began the name of Cob to be called upon. Wibich they interpret, that men of that age began fallelie to give the name of Goo buto images. Tertullian in his bolte against toolatrie, bringeth the testimonie of Enoch against images. Wherebpon it appear reth that the fame bothe of Enoth, which is recke ned among the Apocrophall bokes of fcrive ture, was pet ertant, then Tertullian lineb.

The itols

lude.ver.14 Ehence alfo lude in his epiffle brought a tellio monte. And this we do easilie proue by the ho-Gen. 31,12. lie feriptures, that in the time of Iacob, there mere images, or tools : for the bo not onelic read, that Rahel carried awaie the idols of hir father Laban; but that lacob allo warned his familie, that they thould bying them all botto him, to the end be might burie them in the around. Deatt is gathered by berie probable reafons, that there was worthipping of tools in Chaldaa,in the time of Abraham. Butiffe matter be renoked to Chiffendome, there were Gnoflikes, and Capocratians, which are faib to haue had the images of Chaift with them , which they primitie worthipped among themfelnes, burning incense buto them, inherebuto they abbed the images of Paule, and alfo of Homer and Pythagoras, and of certeine others : as Irenaus tellite eth in his first boke, and 24 thapter.

much celebrated by Epiphanius, the had fuch

maner of images. The berie fame thing both

Augustine touch in his botte De baresibus, ad

quod vult Deum. Eusebius in the feuenth boke,

and 18, chapter wateth, that there was kept as

The inola. trie of the Snoftikes.

Eusebius. Images of the auo=

mong fome, the images of the apostles and martyze, which they had private at home with them; and he addeth, that he himfelfe fatue them : and it is not to be omitted , that he confelleth this cultome to be berived from the @th Damascene niks. Damascene, there he purposelle infrea. teth of this matter, faith, that Chiff fent bnto Abgarus the picture of his phylnomie, printed in a cloth, to the intent he might comfort himfelfe therewith, when he could not fee him prefent. They feigne alfo, that Chaift going to luffer, belt uered the print of his face in a hand-kercher, to Veronica, the which they fair is kept at Rome : and inder that name they honour and reue rencea certeine piduce at this baie, with great fumerifition. Alfo Eufebius writeth, (and the fame is reported by Sozomenus) that in the citie of Cafaria which was afterward called Apa-

mea, there was an image of Hamorouffa, togt

ther with the image of Chill, the which after

bleffed birgine, the which being difperfed abroad

ward was remoued, and finotime downe by lu-Mfelenth lianus the apolfata . And there want not fome bruile tou. rath men, which affirme, that Luke was a pain thing Luke ter, & that he been berie manie pictures of the

among the cities a proninces, they worthin at this paie with great superflition. Surelie, if we thall beliene Ierom, Luke Did exercise the Sci. Luke was ence of phylicke. And indeed Paule in his epiffle a phylician to the Colollians, maketh plaine mention of not a pain-Luke the phylician. But whether the fame were Col. 4.14. he that inzote the bifforie of the Bolpell, and of the Acts of the apolities ; I knowe not : but that he was a painter, or a drawer of piaures, none of the ancient lociters ow tell. And thus much touching the beginning of images. Dowitre feth that we their forme diffination of them.

4 The partition of them mult be taken from a nartition thole things that are represented by them : for of images, fuch things as are referred to another thing, are wont to be billinguithed by their correlatiues. Therefore, images ow either reprefent Boo the Creatoz of all things, oz elfe, things and among the Gnoftikes, one Marcellina is

created, which be the fundrie workemanthips of ODD. And among those things, which be created, we place euen Chuft himfelfe as tous thing his humanitie. This being fet bowne, it fæmeth met to be betermined , that all creatures map be represented by images : yea the perie angels themselves , I meane not in refpect of their fpirituall nature, but in fuch fort as they have exhibited themlelues to be feene of men. Wherefote the goolie men, which either be nead or vet liming, kings, fars, plants, flones, earth, fear and fuch like map be reprefented by pictures, Allo we make a diffination of images, that forme of them be true, and forme of them falle . Among the true, those be reckoned, which Do represent those things, which either be, 02 haue beene, or hereafter thall be. But thofe are called falle, which represent those things, that neither br,haue beene, noz pet euer Chall be : as are the Chymaras and Centaurs. There be also

fome images filthe a fome honeff according as

those things be, which are expressed by them. Al

to they may be diffinguifhed, according to the

circumftance of the place; bicaule fome be fet in

a holie place, and fome in places promane. A

gaine, others there be, which are amointed in re-

fred of worthip and religion : but others are

erected as ornaments, and onlie for the remem-

brance of a things Pow are we to eramine, ac copping to the distinctions let fouth, what imas ges be latiofull, and what be onlawfull. 7 And first Arthinke coo to fpeake of thole, Images inich reprefent Bio. But before all things, 3 which reftuble withmy felfe, for what cause fuch images prefenten were invented ; & I impofe, that men thought, that by a certeine lawe it was laid byon them, that they theule inouthin & D.D., and that they thould have him oxefent in their minds: Wat they lawe theinlehres billraced totth manie cares, and that they could not do the fame continuallie. Whereponthey gathered, that it thould

Ll.if.

Enoch.

be needfull to have atmonificers: that they being biffraced, might call themfelues home againe to the worthiving of God: and they imaged time ges fit things, whereby they might be often put

in remembrance . In beet they supposed that which was berie true : namelie . that men part lie through infirmitie, and partie by reason of fundate and manifold cares. (bould base need of nomonithers : but therein they erred , bicaufe they would procure to themfelnes fuch abmonithere as were bumbe . God of his owne godnes bath abundantlie belved this necellitie, tho bath fet forth all his works for men to beholo: to the intent that they having throughlie confide red of them, might be admonthed of him that Pfal.19,1. wonght them . Wherefore David berte wifelte fait; The heavens declare the glorie of God. The Batriarchs, when they would facrifice,

> went buto bigh places, where they might be hold the tail trees, the heaven, the flouds, and the earth lieng round about ; and thereby lifted themselves to to the knowledge of God the cres atoz. But contrariewife, folith men would beuile images to themselves, and at length fell to that, that they called flocks and flones, gods. Wherefore Ieremie , in his fecond chapter , ear nellie reproneth them, which feared not to face buto a frocke; Thou art my father; and buto a fone; Thou hait begotten me. And thus, thile thele men wold have fuch kind of admonthers. they were drawne farre aimaie from the true two, thiping of God; and finallie, they attributed onto images, the purging of finnes . They held them also for gods, which bib gard the quicke and the bead. a energe particular man, and like inife the thole citie. From thence also they indenor to wreft oracles and they make baunt . that their praiers policed out buto them, are beard : and going pet further, they facrifice ballie before

himselfe in the prothet Esaie satth; I will not gith mine owne honour vnto an other. 6 But fome man will faie, that this invention had no ill meaning; but rather a god and right intent(as they call it:) but the fame right intent both off times marreall . Beither both it fuffice to make mens works righteous, but leffethole things be aboed or put to . which we bane elfe-inbere fufficientlie froken of. Athanafius wrote against idols, aniong other things, he latth. They which lived in times pall , made images to the intent that out of them ozacles might be bitered; and for fo much as God might not be knowne, but by bilible Comes, and there,

them. This bolonelle or ralbnelle of men, bid er,

cadinglie offeleafe God, and not without caufe.

For a prince would take it in ill part, if the ho-

nour, which is onelie one onto himfelfe, fooulo

be given buto his fernants : therefore God

ominimages; bicause they thought beauenlie powers were prefent with them. And Arnobius Arnobius in bis firt boke againft the Bentiles reporteft. that the nations faid, that they bid not morthin fones, but the prefence of God erhibited about thefeimages . For they thought , that images through certaine dedications, were to aborned and surged, that the poince of God came fullie but ofhem. And in bedicating of them, they thos rongh a certein perverte imitation of the old fathers amilied bolie brigtos (as they called them.) For Iacob allo annomited a flone, and Mofes Genal ve mas commanded to annoint in a maner all the Exod.40.9. necessarie implements about the Cahernacle. Eufebius alfo, in his ninth boke, the third and I I . chapters , writeth , that thereto bid come the inchantments of bluels, and increofble force, rie: foz lo much as there were bailie imminera incought at the images thereby the fillie people inere in fundie wife febuced to the great betriment of the church . We beclareth the historie of Theorednus, which was punished for his intekennelle. Dea furthermoze, Theodoretus in the fift boke, 22. chapter, faieth, that the craftinelle Graftinelle of inchanters came herebuto, tho erected ima and falle ges against walles, and gave answer through miracles holes bosed in them. Wherefore the people were about imamaruelloullie amased, when they sumofed that ges. the images spake . It can harolie be credited. with how great labour and difficultie men could be brought from the worthipping of images. Eufebius in his third bothe of Constantinus life. faith; When images were subverted in them there was found the bones of bead men, bute faulles, lothefome clothes, and fmall facquets of fficks: which things our men in thewing to the people faid: Webold (T beleed ve) what ve hane hitherto worthimed . And he aftirmeth , that by thole fame thewes, perie much was brought to patte with the people.

7: Row that the causes be fet forth, whie men whether it indenoured to erveelle Bod by images: it fe belawfull meth goo to dispute, whether it be lainfull to re to represent prefent Bod by them . And it mult be determt mages, net, and that freelie without exception, that the fame is not lawfull . For God commanded the othe fire children of Ifrael, that they though remember caufe. they fame no image boon mount Horeb tanh Deut.4, 11. therfore forbat, that they flouid make ante forth. Dowbeit, the place is more large, if it be more diligentlie gramined For there be commanach that thep thould not make anie images at all. to bo ante worthin buto them. And in the fortie chapter of Efaic he faith; To whom will ye refemble God, or by what fimilitude wil ve expres him? And in the 44 chapter he confirmeth the verte.10. fame fateng: Who shall be so hardie to fashion out God, or to make a molten or grauen image that is profitable for nothing? I maruell that

among the Davilla, Dominicus Azotus, boon the cuittle to the Romans, the first chapter, burt write, that by that commandement it is not for bidden onto the chaffians, to make images refembling the thape of man; feing the lawe hath onclie made mention there, of creeping things, of birds and fiftes : idjereas neverthelelle it is there by expecte words forbioden, that no images thould be made, either of the male, or of the female. Dozcouer, it is thus written in the plalme;

Plat. 115.4. Mouths they have, & speake not feet they have. and walke not; eares they have, and yet heare not; noles they have, & fmell not, And although the reft of the members may be binderitob tous thing brute beaffs, pet that fateng, that They haue mouths, and cannot fpeake, belongeth vecultarlie buto men, forfomuch as speech was not ginen unto bante beaffs. Wherefore Lucretius called them beaffs without mouths . Tehich interretation, Augustine brought in the same place. furthermoje, Elaic in the 44. chapter, veric.15. laugheth the Carpenter to fcome, who of the one part of a tree being cut downe, maketh an image, of the other part kindleth fire, and there fuith preffeth bread and meate. De carneth it (faith be) and maruellouflie worketh it, that he may expecte the fimilitude of a man. By all thefe things it appeareth, that even the images of men (which be ordeined for binine fernice) are forbioden. It is prouted therefore, that images, thich reprefent God himfelfe, be forbidden by The fecond tellimonies of the holie ferintures. Witherebuto me must aone that by the testimonie of them we be taught that God is a spirit : therof it follow, cth, that by lineaments and colours be cannot be ernielled. Iohna, 18, Further, it is there witten ; that None hath feene God at anie time. Wherefore, if he be feene

of none, and Dwelleth in the light that cannot be atteined voto, how can he be fet fouth in a picture of grauen image to be fæne ? Dozco, ucr. he is infinite : but those things , which be painted, granen,or molten, be brawne togither and limited ; yea rather, they be circumferibed by the workmanthin it felfe. Befides this, images for the most part be made by men, to the in tent that they, which be absent, may after a fort be prefent with be. But God is encriebhere ne: ther is he ablent from anie thing. Witherefore it Palage, 8. is watten in the plalme; If I go vp into heaven, thou art there: If I go downe into hell, thou art there alfo. Tale muft not therfore make him prefent by images, fæing he is prefent alwaies, and in all things. Dereunto abde, that we must in an image expecte with apt likenes, the thing which flould be represented. But when God by ante image is reprefented, things which rather be bulike and contrarie, than like and agrees

ble, are likened buto bim . Mozeoner, God (as all men mult of necessitie grant) hath no begins ning : but all images are invented by craftes, men. Withereunto may be added, that @ D. that and how great an one focuer he be, is continuallie mouing or boing, and is never idle : thereas images be fenfelelle and do no maner of thing at all. Duer this, BDD himfelfe is all tholic The fourth

knowledge and biderftanding : but images caufe.

at all, Beffoes, Bod not onelic confifteth of him The fife

perceive nothing, and do bnberffand nothing

felfe, but also maketh all things to confift, and cause. frant by his word : but images are not able to confift of themfelues, for they are fraicd by of artificers, by props and great poffs. Dea and The fixt further, Coo himfelfe hath no end of his nature caufe. and life; whereas images war old, and in the end come to naught. And feing God is of na ture inmifible (as hath beene confirmed befoze :) craffes-men, in picturing and painting him out, po followe their owne imaginations, and not the divine nature which they cannot lee. And they be not afraid to afcribe those imaginations and conceits of their minds buto the name of God : but this is altorither wicker and but goolie. So it came to palle, ithen the Ifraelites fait buto Aaron; Make vs gods, which may go Exod. 32, 1. before vs. And he made them a molten calfe, note in I. and called it by the name of Ichoua; For to mor- mings, 12. rowe(faith he)it is the feast of Ichoua. Icroboam perfe 28, alfo, when he made the golden calues, comman: 1.Kin. 12,28 bed them to be worthimed by the name of Ichoua. Wiherefoze, it is waitten in the 14. chapter verfe. 21. of the boke of addictionie, that they awlied the holic and immutable name of God onto tools. And in the 17.0f the Acts. Paule faith; We ought The fe= not to thinke that the Godhead is like to gold, uenth cause or filuer, grauen by art and invention of craftes- verfe.29, men. If fo be then that the fimilitude of God be not in images : those which be of this kind must he interlie rejected.

The complaint of Seneca is commonlie knowne, whereof Augustine maketh mention in the firt boke De cinitare Der, and fortie chaps ter, out of the boke named De Superstitione, with is loft, and is not anie where to be found at this Date. Augustines words be thefe : for then he in treated concerning images : They bedicate (faith he) the holie, immortall, and inuiclable goos, in a matter moft bile and bumoucable. gining buto them the habits of men . wild beaffs, and fiftes : and fome indue them with divers bodies of a mingled kind. They call them gods, which if they thould receive life, and fun-Denlie met one, they would be taken for mone flers. But the holie fcriptures have laughed to fcome this prefumption and folithmelle of men; especialite Efaie, in the 44 chapter, as we haue

Efai.42.8.

fore they tubged that Bob was to be called bu-

tions.

The Common places The cight alreadic heard befoze. To thefe things let bs adde that Arithorle in his fecond bake De phyfice andars, alleggeth the fateng of the philosopher Protarchus, which faid, that Thole ffones be for funate, thereof images be made : for they be late byon the alters, and have benour and reuerence done buto them by men ; there. as others not bulike to them. Lie boon the panes ment, are tropen byon with their feet, and fuit or be ninth boon. Beliocs this, let it come to mind, that

caufe. the verie works of Goo, which be ertant in the nature of things, cannot perfectle thew him. Wherefore faing the workmanships of men be a great deale moze unperfect, bicaufe art alwates faileth in comparison of nature : how thuld the hove that God himfelfe can be ernief. The tenth fco by the induffrie of craffes-men ? Beither must it be omitted, that the scripture, when it freaketh of images (to the intent it may brine lerem. 10,8 men from them)it calleth them filthinelle, lies.

Habaca, 18. things of nothing abhomination and affliction. Dowbeit. We must grant, that God would have fome fignes, whereby he would oven himfelfe buto men. Such were the arke of the covenant. the tabernacle of Moles, the temple of Salomon, and also the willer of fire, and of the cloub: but it mult be confidered, that he beuifed and ordeined thefe fignes for himfelfe . Deither is it lawfull for men to bo fo much as it is for Gob. Augustine De fide of Symbolo, when he ers

Augustine. The 11. nounded the article inherin is faid that Griff fitteth on the right hand of his father he faith: Take canic.

must not imagine, that God is indued with the thape of a man, that Chait ooth bow his knees, and litteth on the right lide of him: it is a wice ked thing to have fuch maner of images. But in the fourth boke, the ninth and 31. chapter De cinitate Dei, he hath moze manifefflie ervzel fco the fame, where he commendeth Varro, which west in his Electionic, that they which first of all others made images onto God, firft toke awate the feare of them from men; namelie, bicause of the bile matter whereof they were formed, and bicause they moved not of them felues; and they did erre moze, for fo much as infliating of images, they did not reforme their erroz, but rather increased the same, Also he waifeth Varro, the alloineth of the ancient people of Rome , bicause they, for the space of 70. veres, worthimed God without images: neither bib Varro feare to bring the people of the Iches to be a witnesse of that thing. And he about alfo, that thiles the people of Rome worthimed God without images, they honored him more purelie, than afterward they bid. And thefe things be not onelle recited by Auguffine, & Varro'; but they be also toutten by Plutard in the life of Numa Pompilius, by Dionyfius Halicarnaflus, by Clemens Alexandrinus,

and also Tertullian, as it is recited by Eusebius. Befides this, Herodotus in his first bothe, and the ta Strabo in his 1 c. boke, bo theto, that the Perfi- caufe, ans in old time made no images. When Tarouinius Prifcus , tho was indued with the learning ofthe Craks & Hetruscans, reigned at Rome. fliere were images brought into the citie. Which act Augustine both marnelloudie milithe of tho most eutoentlie sheweth, that it is not lame full to counterfeit God by images. And in his eight bothe De civitate Dei, 23, and 24, chapters he tharplie reproueth Hermes Trifmegiftus, tho prefumed to fate, that Wen do well in making of images, that even as God made beavenlie goos, to be gave power buto men to make carthlie gods.

8 But at this date in Christendome, there be fuch kind of images fuffered, thereby God himfelfe may be ceptefented. for, to erpreffe animage fie bleffed Ermitie thou maift fe enerie-there of the triin the churches, a man painted with thee heads, nitie. In an other place they put a tall old man for Goo the father; the hath francing before him a poing man, that is to late, the forme; and bre tweene both they place the placer of a done and thatis in fread of the holle Bhoff. Beither bo the rulers of the churches take amaie thefe things. but allow of them ; bowbett, with fuch form arguments, as be necessarie to repeate, least we thould feme to dillemble ante thing. The fenenth Spnod, thich was held at Nice, in the The 7.5% retane of Conftantinus and Iren, thus conclu non of Ded; Fozit is Bod, thich the image teacheft, but sice. it felfe is not Goo; loke boon this, but wozthip with the mind, that which thou beholder in the fame image. But what is to be fungen of this Sonod, we thall fee in due place. In the meane time, let be beare the objections of the aduerfaries.

First of all they safe, that the holfe scriptures The object hane given occation to forme images : for fee tions of ing they have attributed onto Bod the parts of them which a man; namelie, eies, eares, head, noffrels, would haut feet, tc. There læmeth no cause thie, but that meges of the painters and gravers may forme the perie fame onto him. Allo it is waitten in Ofe; I am Ofe.11,10. likened by hands of the prophets. And in the fementh of Daniel; The ancient of daies was vertes. shewed vnto the prophets, which had the heares of his head white like woll . Also there was Ezech. 1,16 theired buto Ezediel the fimilitude of a man. Efaic.6,1. Pera Efaie faith, that He fawe the Lord fitting Exo.24, 10. vpon a throne,&c. And Moles also with theel ders lawe God litting boon a figone, t boon the mountaine be beheld his binder parts like buto a man going awaie. Wherefoze they faie, that fæing those things have beene themed, and have beene feene by the prophets, whie thall it be thought a wicked part, to plant out the felfe

of Images. fame things in colours and engravings? Of fome it is answered, that the divertitie of abe firft

members, which is attributed unto God in the holie feriptures, die thein by a certeine muftes thefeobice rie, that the dinine nature should in time to come take byon it a humane nature. But I let palle this answer for this time; afferring, that we ought here to have regard to the godnes of Bod, thereby it bio to humble it felfe bnto our infirmitic, that feing we can not understand his nature, he would bender the name of mem bers or parts, open,or rather thatowe buto bs certeine of his properties. For by the cie he beferibeth his promoence, by the arme his might, by hands his workmanthime, by notircle his wath, and the rest of like fort. Where it is after ward faid, that it is lawfull for us to vie the fame lineaments, colours, and engrauings, it

followeth not: for there is no lawe ainen buto God. All things which he doth rightlie and tuff lic.are not lawfull for men to bo: for Bob ta hethreuenge of his enimics; he commanded Gen 22,1. fpe father to kill his sonne, and willed the He-Exod. 11, 2. brues, to take away the goods of the Aegyptians, the which nevertheleffe is wiched for menteither to bo, or command : for he amounted lawes for men and not for himfelfe. And for fo much as he is the author of the lawe, he man other whiles ercept fome things from it. Wherefore we mult affure our felues, that what he bid , he bib not without confideration. In Det he erpreffed himfelfe fome times bo certeine awaritions : but in them there was no

banger of ivolatrie: for who is there that wor thimeth words either fpoken or witten; elle of fereth facrifices buto them . For words palle as wate, knowledge also and conceits of the mind are put out of remembrance : but if fo be things themfelues be vainted or ingrauen outwardlie, men will readilic above them, burne incente to them, and praie buto them. Further, let be confiver, that the prophets, which has such kind of formes in their mind, did neuer plaure them, not yet made images of them : for they bid knowe,that God forbad fuch things to be bone. Beither bid they difute with themfelues in this maner : God hath thus occlared himfelfe buto be therefore it is lawfull fo to ervielle him ont in images. Befides this, God commanded Exo.15, 17. that there findlo be a provittatorie boon the arke. as though his feat thoulo be there: but the fame was an emptie feat, neither was there anie is mage of God therein. Bozeoner, the fcriptures thich ow thatowe God manie wates, if they be attentiuclie read, will teach be, that Bod is a fpirit, and without a bodie: and fo do they meet with that error, which might arife in our minbs. But a picture or image, although we behold the fame a thousand times, both fignific none other

thing, than that which was thewer at the first fight. Wherefore there is neither wate the like reafon. And it is trulic viouco, that God is not to be erpreffed by images. But they make their mone, & faie; What thall we then bor Shall not Don be fome maner of wates counterfeited, that our minds thereby may be carried or lifted up to the confideration of heatenlie things ?

Tile answer , that of his images there be enow alreadic ertant : for Chaff is the livelie image of him, let be therefore behold him a his ads, and in him we thall know God abundants lie. Furthermoze, we have in the holie feripture, Which moff perfealie vainteth out Goo to be, fo much as is requilite to the painting out of him. What nied haue we either of woo, braffe, gold, filuer, 02 other fentible matter ! Againe, if it Des lite be to behold the livelic images of him, let be loke byon goolie men, which now be, and fome time have beene in the church: for they broomb, tedlie were from the beginning created, and at terward were reffored to the image of ODD. The have mozeover, as it is about beclared, all the works of nature, wherein the printed freps of Gods power do ameare. Further, we have the visible facraments, wherewith the word of God is joined. Surelie thefe things may fuffice, and ought to be inough to lift by mens minds to the beholding of God and his properties. But curl ous and importunate men, belides thele things which I have recited, bring pet into the church, marble, braffe, and wood; but they which ow thefe things, be reprehended in the holic ferintures. and are most weightilic reproces of whordome, bicaufe thep be not content with God, to whom all the faithfull are marted. But call onto themfelues other husbands, that is, images and is dols, and with them commit most abhominable abulterie. Damafcenus, which other wife befenbed images manie wates, pet in the 4. bohe and Damafcens 8. chapter, he witteth, that to endeuoz to fallion touching out Bob, is both a fond and allo a wicked part, images. Peither both he allow of the images of Gob. 9 But feing the papifficall thurth receiveth

in a maner all kind of images, neither erclub; fh images of the trinitie and of Goo; it hath flat, tering fochiffers , which wonderfullie befend all those things. Carbinall Caieranus witteth, Carbinall All luch images may fomtimes be made of pur: Calctane pole; to beclare, and affirme , that God haff the helb with forme or figure of a boote. And they which be of images, this mind, both ow folithlie and also contend a gainft the holie feriptures, which most plainelie teach,that Bod is a fpirit. But if fo be that either painters , or image-workers believe not , that Bob is not indued with a bobie, and pet paint out tholeimages, thereby God hath veclared himselfe in the scriptures; they are not to be bil allowed or hindered, that they thould not go through

The 13.

may be

of Chill.

and 6.

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ment of

Thomas

Of Images.

through with their works. And againe, if they beutle unto God a fimilitude oz figure; not bicause they stronge that he is such a one, but bis cause they will by that maner of meanes firre by men to contemplate higher matters than be erpreffed in the image of God, they are to be al lowed . Therefore in the diffinations, which he bringethin; the first member be bifalloweth. to the argu. and the other he admitteth . But Bob reasoneth not fo fomifficallic, but he fpeaketh plainelie ments of Catetane. and roundlie, and commanded that they thould make no images for to worthip them religioullie. Dea and the protects, being the interze tous of Gods laive , befied them in euerie place. And they which will be twifer than God and his promets, muft not be received. The fame author about that those two forts of images, which he allowed of muff not absolutelie and barelie be received: but awarelled with fome certeine cirs cumffances. The first is, that we be fure there be no danger like to infue, by reason of erross, and that we have fufficient triall, that the church bes ing well infructed, both belieue no fuch things of God . The fecond is , that fuch things be not bone affer the fanlies of men , but that they be as it were expedings of the doctine and tradi-

tions received by the church.

cerning the durch; what thurch that was . of whom thefe things were belivered and ordered? Doubtleffe not the minitime church : for the av postles taught no such matter, no; yet the church that followed; bicaufe the good fathers received no fuch pictures and images of God; as we have prouce out of Augustine. Itremaineth that the fame was the latter durch, therein antiquit, and the biuell do now exercise their frannie. Dozeouer, how thall they be fure of the right in Arracion of the finmle fort, which be in the church. Dow can they brooutedlic knowne, that when they fee fuch images , they will not fall into er, ros: Surclic thefe fained matters are inuented by Sophisters , not for the furthering of the truth, but for the maintenance of abules. And Thomas Aquinas is also to be wondered An arqu= af tho faith , that God forbad the Zewes , that they flould not make images; bicaufe at that time the word had not taken boon it the nature Bu antwer of man. Chat is this to the purpole; feeing we fucalic at this prefent of the images & pictures of the peric nature of God , which by art . co lours, and lincaments cannot be beleribed? Therefore there is all one reason, as well of the old Debrics , as of the Christians; bicaufe that Goo, by the course and alterations of times, hath not changed his nature, that now at length be thould have fuch a nature, as may be ervice fed, and then had far other wife.

But I would gladhe demand of him, as con-

13ut there be others, which vie a more fubtiler

kind of forbiffication; and fale, that God buto his commandement added this reason; Bi- Deut.4, 12 cause in the mount ve sawe no image. If this be a true and tuff caufe, whie thould he not after maro be drawne and expressed, when he spelved himfelfe by fo manie thapes ? And they proue, (as they thinke) that he may be pictured and graven by fuch fimilitudes , as be in vaocelle of time renealed himfelfe. I would that those men fould understand, that the commandement was fimplie and absolutelie set forth : namelie. that they thould not counterfet God by images. Deither is that, which after is added, the whole cause of the commandement; but as some probable thing added , to perfuade that which was commanded . But we find in the prothets. that the cheefe cause is for that the divine nature cannot be erprelled , but faillie and wickeblie : ann alfo bicaufe Bob forbab it. Tulflie therefore ine must betermine that fuch images ought not

to be fuffered. 10 Row, as touding those images, which refemble things created; let us fe how they may be fuffered or not fuffered . And first of all, of the is Chaiff commeth berie well to remembrance . in mage of that he is man : foz in that refpect he may be res Chill. fembled, painted out. forthat is not againft the nature of the thing; fæing he was berie man: neither against the art of painting, thich may imitate bobies. Erue in bed it is , that in Abrette of may imitate bodies. Erue in ded it is, ugat in the fruenth the 7. Syrnod, which the papits allow not, (being Cynod tous help by Constantine and his some) it was be thing the creed that Christ thould not be painted or fathio, image of ned out no not astouching his humane nature. Chill. And the reason is let bowne : bicause nothing but his humanitie can be erpreffed by art. Wherefore they, which make fuch things, fæme to embrace the Neltorian herelie, which leparas ted the humane nature from the divine. But to faie trulie, I bo not much allow of this reason : which if it were true, it thould not be lawfull to picture anie man bicaufe the foule which is a for rit cannot be expressed. And they which describe the humane nature of the Lord, bo not erclube the divine nature from the understanding; net ther do they their or allow, that the humanitie of Chailt, either was , or is deffitute of his god head. Although Theodofius and Valentinianus feme to have commanded, that Chaiffs picture Chould not be fet forth in metall, nor in flint Stones not vet in tables of mod. As me bane in the first boke seight title of the Cone . The laive franceth in ambiguitie, which feemeth to fignifie, that he thould not be expected in the vaues ment : least (forloth) it should be troden bnoct fret. 02 fret poon . But Petrus Crinitus faith that he fame that lawe written absolutelie, whereby is commanded, that the image of Chaft thould

not be made of anie matter. But that be care

Part.2. not be counterfeited, as touching his humane

nature there are no firme reasons brought. 11 The angels, as touching their fubifance and nature, fæing ther be foirits, cannot be er preffed ; pet is it lawfull fometimes to pidure them in such twife, as they have shewed themfelues buto men: for they be not, as Bod is , infinite ; but are bounded and limited . Reither noth the commandement of Gob forbit this, buleffe their pictures were made, to the intent they thouth be religiouslie and benoutlie wox thipped. Allo men map be pictured and counter, feited, feeing the fame is not repugnant either to the thing either to art, or elfe to the comman Dement of God. So is it lawfull alfo, to forme of the croffe and picture fourth the croffe of the Hozo, trees, fruits, and other fenfible og bifible bodies : for thearts of painting and counterfeiting be the perie aills of God; wherefore they must ferue to forme ble. And by this I gather, that they be the nifts of God; bicaufe he indued the builders of Exod 31, 2, Mofes tabernacle, with his wirit : Bezeleel (1 meane) and Aholiba. Detther is it lawfull to fale, that God both infpire euill things with his fpirit, and fuch things as be against his lawe.

Pozeoner, the power it felfe of imitating fæina it is naturall buto man, berelie be hab the fame of Bob and not of himfelfe. And it followeth of right that fonte ble fould be therof: bicaufe Bob bath bellbimed no giffs open his creatures, af peciallie buon men, which thould not be lawfull for them fometime to ble. Beither both he take awate the vie of those miffs; bicause mante on abuse them; and this is ealilie confirmed by manie fimilitudes. The

power of procreation is given buto men, although fome ow thancfullie abute the fame on to lufts, So the fight is granted, thich they do peruerfelte vie, who for tust fake po behold wo men, which be none of their owne. And fo it might be laid of the reft. Againe, we knowe I.Kin.to, 19 that Salomon would have images to be made for his rotall throne, which thould have the forms of poing lions : neither was he for that matter reprehended by anie prophet. Wherefore in a prophane thing it is lawfull to have pictures and granen images. I am not ignozant, that the ancient fathers, and speciallie Clement and Tertullian netested the acts of painters and image-makers. But I underftanothis, in refpen that thefe inorkmen bid mofelle Chrift; and pet they made images & pictures, which might eafilie be worthimed, and peraduenture they bis uided them among the foolaters, thinking th fufficient to their owne faluation, if they them: felues did not worthin them. But the Turks be of the opinion, that there Could be no images made at all : inherebpon in their coines they on

of Peter Martyr. Cap. tong: and been their tavefirie they also ble to

meaue certeine anots.

The ble of images may be goo, for the kee ping of things in memorie, for the garnithing of houses, especiallie of hings and noble perso. nages, and alfo to ferue for fome honeft pleas fure, itherewith men fometime may both belite and recreate themfelues . Dowbeit. in fuch light commodities there are oftentimes mante faults:for falle images are fundrie times thruft . in in feb of true. As if fo be a nation or people be referibed to be ouercome by their enimics. thich neverthelette was the vananither : that mult needs be repromed, feing it both infarte buto others. Also if one be piamed to have pone fome heinous act which in berie beed he bid not. Beither muff they be borne with, which do paint falle miracles , whereby ibolatrie may min credit. And boubtleffe in our time, there haue not wanted fuch, as have indenoured to paint the miracles of Chills infancte: which things are no where found watten, and fenic to be altogither fabulous, So, forme like wife no paint out in manie places, Christopher and George rather monticuoudie than trulie. Wile must therfore take heed least men be pernicions lie febuced by falle images : I have abbed, pernicioullie; bicaulo the Gentaures, tother things of like fort, may, for garnifbing fake, be erpref. fed without anie harme fonto them, which are beholvers. Dibers attempt to paint out ber: Images of tues, which have no booles, but om belong onto verines. the mind, which is a fririt. Allo thep painted 02 fallioned them like to birgins and matrones: and therein I thinke is no deceipt, whereby the beholbers can be beceined . Dowbeit, this fee meth the lafelt wate of all other, that if things thould be painted, the profitable and holie hillorice thould cheflie he painted ; whereby the be-

Further, we must beware of lautihing out of monie : for there be some, which in procuring of pictores and images, are farke mad: Alefe colls must not be preferred before the necessities of the pore. Dom greatlie berein it hath a fuvernis bene offenbed . the temples from our foreit tions vie of thers, which be pet ertant, bor euiventlie beclare. images. Belides this, we mult take berie biligent heb. that there be no filthie things painted : for ive Against are other wife, of our owne vileneffe and corrup thamefull tion of nature, sufficientlie kindled brito luft. If it be trulie faid ; that Buill fpeaking corrup 1, Co.15, 33 teth god maners : no leffe bo filthie images corrupt the behalbers; Tertullian watteth, that gertullian the Effmiks painted the image of Chrift with in his avoaffes eares, in Defpite of our Sautour Chaift. logetice. Wherfore, fuch an image ought to be accounted blafphemous. Lafflie, from them muft beres

holders may receive fome edifieng.

Turke touching mattes.

The opini= on of the

lie haue letters, which be written in the Arabian

moued all religious worthip, the which that it be

Cap.5.

Of Images,

Pag.342. not given them, it must be alwaies provided. that they be not placed in the durches. 12 Seing therefore it is now beclareb. what

things it is lawfull to picture after this we must biligentlie eramine, whether it may be latofull to ble unie aboration or worlbiwing in imawhat a hos ges. In the disputation inhereof we will first relie worthin = cite what our aduerfaries have thought, & what kind of worthip thall be fpoken of. Wolie wor ping is. thipping the Greekes call evoresia, and the La-Looke In i.moat ting Pieras, that is, Godlineffe: thich neverthes bpon thefe leffe is extended both buto the parents, and bri mojbs, to the countrie. But we now talke onlie of rell mohom 3 gious inorthiwing, a inquire, whether the fame Cerue. map be attributed onto images . Dinine wot thin or honor is expressed of the Bebrue in two on of Dinine mozos : of the berbe Jare, which is. To feare : and morthip. Auga, which is. To ferue, And proportionie, but ber the name offeare, is comprehended all religion, which is placed in the mind. 18v Anad, is

beclared an outward feruice, which is conteind

in ceremonics belides an inward worlhiming.

Deur.6, 13. Wherefore it is rightlie fait; Feare the Lord thy God, and ferue him. Moneouer, Christ bib fight Matth.4.10 with this place against the biuell faieng : Thou shalt worship the Lord thy God, and him onelie thou shalt serue. Where boon Augustine betiseb a difference betweene religious morbiwings. calling that which is onelie bue unto Bob. An-B Diffe= Teix, and that which is lawfull to bo buto crearence be= tures, he called Ashea. In his 40, epiffle Ad tweene -Des gratias, and against Faustus, the 20. boke, λφβલંα& and 21. chapter, he calleth la Jeia, that fernice Ασλεία. which is onlied one buto the Bobbead; and be addeth, that the fame cannot in one word be erpreffet of the Latins. Also in the 20. bothe De cinitate Dei, and first chapter, he waote berie much of this matter. Sourelte, for my part 3

> thers, before Augustines time. And certeinlie Laurentius Valla boon Matthew.the 4. chapter, aftermeth: that Ehere is no difference as concerning the words; bicaule the berbe Ac Josev, fignifieth as well To ferue God as men. And he allebooth a place out of Xeno-From, inhere a bufband faith, that he mas readie with his foule, that is, his life; to rebeme that his wife thould not ferue anie man : in which place he bleth the berbe Aa Joan. And againe, the inite laith, that the would reverne with hir life, that hir bulbano might not ferue: where the berbe And Siew is imitten. And Suidas faith, that λα Ιδυείν is to ferue for remard. And boombted lie, according to this fense, the bolle scriptures ow interpret ha Jaciv. For there it is comman. ded , that there should be no maner of serule worke done on the labboth date: it is written in the Breeke tert, ha Jin tov. And hareis, among the Greeks. fignifieth a Hanomaid; and ha The a

> have not read of anie fuch diffination in the fa-

Manfernant but Na Tov a Reward Thereboon in times paft. Latrones inere called Mercenarie foldiers. Whom fome (3 knows not how well) baue thought to to be called as if one thould fair Laterones , as they that thould garn the perfons ofkings and winces. In Luke it is watten : Ye cannot ferue God and Mammon : there, for Luk, 16, 18. ferning, the perbe Ashaeiv is written, as common buto both the feruices. Paule also calleth himselfe in mante places Askov Christi, The fer- Rom. 1. 1. uant of Chrift. And in the Ads be latth, that he Phil.t. .. continued artong the Chetrans , Ashblovia Acts. 20,19. Ta Sea Serving GOD. And onto the Color fians be fatth, delive Ta Dea, that is, Serue Colera God. But Augustine himselfe læmeth not con-Cantlie to have reteined that difference : for in the 94 queltion opon Produs he handling thefe morns in the 21. dispter : If thou ferue other gods , they will make thee fall to finne. In this place (faith he) is Ashoon, and not ha Journ : for verle, a. Asher is the buto Boo himfelfe in refued that he is our Lord, and ha Jeia in refpect that he is our God.

13 But palling over the words, let be rather one manes beale with the matter it felfe . It cannot be bes of bonone nied, but that the honor tiblich we attribute on bromin to God, is not that tiblich we glive onto men : for and ano that is the highest honor, which is given to one ther boto onelie Bob : and it theefile confifteth in thefe soo. things. Fitth that we revole in him all the hove of our faluation. that the account him for our chefe haminelle, by lubritting out felues buto him willout adding of anie condition but even fimplie and absolutelie. But buto princes me mult fubmit our felues, and all that is our sevet to as they command be not to bo things revugnant buto the mozo of God. But buto God me are fubied, buthout anie maner of condition oz erception. Furthermose, it is necellarie, that me belœue in him timplie and abfolutelie : and that the beclare him to be as the fountaine of all good things, in cluing him thanks for all the benefits thich bailte bo bawen buto bs : and ince mult beclare his honor by outward calling by on him. Alfo, fome honoz is due bato the ercellent creatures, fuch as be princes, protets and godlie men, Wherefore Augustine De civitate Deithe 22, boke and 10, chapter, insiteth: that Ahole are to be honozed in the right of charitie and locietie. For we bold them for our felloines 'and brethren, and therefore the lone them: thee inith mell buto them, and me tole with them in their and hap. Wozeoner in his boke of true religion 25. chapter, be faith: that Wie must honot excellent men in refrect of imitation, by following the fleps of their and life: then as vet in refrect of religion, they must not be worthing ped. And of this kind of honoz, Paule more, lateng: In giving honor, go one before another, Romisso Of Images. Againe, as buthten they are to be holpen with

mutuall goo turnes. Further, in the churches the faints are onelie commended, and the noble giffs, which Bod befoluce opon them , be celebrated after fuch a Luke. 16, 1. maner, as Chrift alloweth of the faithfull and biligent fernant, which rightlie and prudentlie behaued himfelfe, in ordering of the monie which he had received. But and if to be they will ble the word Asheia, in this kind of worthip. ping ; we will , that they may retaine it , fo that they knowe, the same distinction to be contein ticd in the holie leriptures. They have intented also the word considera, which they would haue to be attributed buto the most ercellent creatures; namelie, unto Marie, and to the hu mane nature of Chaiff. A difference of honogs we difallow not: but those things which amer, teine onelie to the high Bod, we can not luffer to be attributed buto creatures. Which thing out of boubt they do: for they profirate themfelues before images, they light war candles to them; and at them they innocate those bead men, which are represented by them. Augustine in manie places taketh awate from all creav tures, churches, prieffhoos, facrifices, and al tars. But that praiers be the factifices of Chat-Mians, no man doubteth. Det the Papites haue communicated all thefe things, not onelie buto men beparted this life , but also buto images and pictures: and for the befence of their do ing, they ble manie fochiffications, then as God notwithfanding plainelie fpealieth and forbivoeth, that images thould in anie wife be made buto religious worthiwing. And that, which he bath absolutelie spoken, and comman bed, mult not be cuminalie thifted off by mans rraffinelle.

14 Butit is good to hearc a little while. with what leaves and greene branches they can couer this thame of theirs. First, they affirme, The arau= that the cogitation, whereby we are carried to the image, and the thing expected thereby, is foolaters. the felfe-fame, and not diverfe. Wilherefore, that bonoz, thich is aftien bito an image, is bone unto the thing reprefented by it. And to they conclude, that fuch and fo much honor is due onto the image, as is one buto the thing, which is represented by the image. Wherevon they teath, that the figne of the croffe is to be abored with the fernice of darreia, or of dinine war fhipping ; bicante Chaff himfelfe fuffered bpon the croffe. And fier fate, that if the marble fione, gold, or filmer, be confidered apart, there is no religious hono; due unto them; informach as they atteine not to the dignitie of a reasonable creature. But if they be taken as fignes, the lance honor is due buto them that is boute onto the thing fignificd. Further, they alledge Cap.5.

Bafil in the 27. chapter De fpiritu fantlo , fujo faith, that the bono: bone onto the figne, is referred to the example it felfe. To thefe things, I Zu enfines. will repeat that which once or tivile I have ab readie faid : namelie, that Cod is not fatiffico with these kind of diffinations, the faid ablolutelie, that images and pidures muff not be worthiped. Alfo by a new dimition they make a The 2. difference betweene croffes ; that of them, one realon, is true, thereto Chill was fallened. And they contend, that the fame must be aboved with high kind ofrenerence ; bicaufe Chaff oid fandifie it by his touching ; and againe, for that it reprefenteth the Hoad him-felfe crucified. But if an aniwet. there be to great confideration had of touding; thie dother not indge, that the bleffed birgine Chould be worthimed with divine worthip, who bare Chiff in hir wombe nine moneths, and gaue him lucke a long time ? Checiallie, fee ing that fame touching was naturall, and the other was violent. But for fuch touching fale, the flight worthin the thomes and the speare with divine worthin. Againe, thefe men would the to alfo have a croffe to be worthimed in other mat realon. ter ; bicaufe it repzefenteth the true croffe. Wit that is most absurb : for by that meanes we An answer. ought to worthip all bedges, and all thornes, nailes thips, and affes; bicaufe they refemble thole things which Chaift touched. Surelie, this argument Claudius the billion of Tarent bleb. against the worthing of images. Witherefore it awereth, that there have beene alwaies fome. thich have beteffed images aborned with facreb honors. But the superstitious fort haue bone fuverior , both in number, power, and armes; and they not onelie befond peruerle worthing ping, but in veric bed they attribute buto the croffe biuine honoz. Beither are thep alhamed on this maner to fing in the churches : All haile D Croffe our onlic hope; in this time of pallion increafe righteoufnelle to the goolie; and aine parbon buto the offenders. They allo fing ; Be a fond hold the treeof the croffe, come let be worthin it. concerning Againe they late; D Loid, thy croffe do we woy the holic thip; thy holie refurrection we do glorific. There creffe. in they attribute much more buto the croffe. than to the relucrection.

Allo Gregorius of Rome, the patrone of luper, prenosie fittons, faith in his praiers; Grant buto us the parcone Lord that they which come to the adopting of thy of superals holie croffe, may be delicered from the bonds tions. of their finnes. Dowbeit, Durandus, among Durandus. the Schole-bluines , allowed not of this opiinion ; namelie , that the croffe of the Lord mould be worthimed with high aboration; but he is reproued by other forhifters , and that for this reason , that he had attributed to little to the eccleffafficall traditions. Alfo Perefius femeth to followe Darandus, attribu

tina

71

Againe.

ting to the croffe, for manie realons an other hind of adoration, I knowe not what. Firft, for that it is fallic faid, that the cogitation or know ledge is all one, both of the figne, and of the thing fignified; for formuch as they be two things. thich are billinguifhed one from an other. For first this or that thing is perceived to be a siane; afferward we behold the thing which is fignifico. Indeed, they be togither at one time; but vet in nature and reason one of them goeth before an other. Further, although a frone, a marble, oz metall be made a figne, pet doth it not therfore change his owne proper nature ; neither both it palle the bounds of infentible things, neither attaineth it to the dignitic of a reasonable creas ture, not hath toined with it the thing which it fignifieth Doubtleffe, we worthip a king in his purple robe, the which being feuerco from an empero: we would not viele bute it the hone; of a king.

Augustine witch in his 58. homilie, De ver-

bis Domini, that The humanitie of Guiff muft

be worthimed with divine honour, bicaufe it hath the Goobean toined therewith : which, if it thoulo be fundered from him, as it cannot be be thoulanot be worthimed with divine honour. Downuch lette therefore mult not the croffe, (which in verie bed is feuered from Chaiff) be worthimed with divine honour . Therefore he rejecteth that bodrine, thereby it is taught. that both the figne, and the thing fignified, thould be honoured with the fame maner of worthin. And thus he affirmeth, that the highest aboration is due onto the thing fignified, that is, onto Christ himselfe ; but to the croffe , that honour (howfocuer it be called) which is attributed buto Mn antwer. fuch notable things . Perchus faith fomethat inell; but pet in this point he erreth, that he attributeth forme maner of aboration to the croffe. But I maruell at him, that he also bled this argument . All men agree that the holie Choff is prefent in baptilme, and pet is there none, which both thouship baptifme with binine honour. ECherefore much leffe is that kind of honour to be given buto the croffe : forit fæmeth , that it cannot be another, but that they owe will, which abore the Cuchariff , although they perceive Chaiff to be prefent, cuen as touching his biuine nature. De addeth further ; If fo be the beric fame honour thould be due buto images. which is awen buto the thing fignified; now fould it be lawfull to give them durches, factis fices, and alters ; when as Augustine (as it hath bene beclared) bath taken from them thefe Min animer. things. It femeth, that Perefius had fome light : but herein be was intangled in the barke, that he attributed anic kind of woodhipping at all bu-

to fuch kind of fignes. Erafinus (me thinketh) a

mong other things , bath berie wifelie waitten

this:namelie.that Images may more calilic be remoned than a reason and meane of worthing ping them can be prescribed. So now. When Perefius indevoured to preferibe a measure, other. wife than had beene amointed by the Scholemen, his labour was baine and fruteleffe.

15 Therefore, we confirme by the Centence of the holie ferintures . that there must be no religious honour bone buto tools, images, and fignes. For(as me baue beclared) the lame of Gon faith; Thou shalt worship the Lord thy God and him onelie thou fhalt ferue . Pritter & plattet helpeth it our aducrfaries, that in the firt chap, Deuteronos ter of Deuteronomie, there is not that particle mie tr: Onelie; feing Chiff(as we read in Matthew) Deut. 6,11, being the full and true interpretour of his owne Matt. 4.10. lawe, added the fame. And in the fame boke of Deuteronomie it is written ; Thou shalt make Deut. 5,9. no images, nor worship them. And that is to worthip images ? Quen to put a confidence in them, to love them, to call opon them, to crowch and kneele to them to offer them incente, and to burne canoles to them : all which things we fee at this daic are done onto images. God, to the intent be might turne men awaie from to peruerfe a wozihiming , occlared himfelfe to be a gelous God, that is, one tho will revence fo great wickednelle with carnell indeuour. Let thefe men (if they can) thew out of the old telfament, where the images of patriards, prothets, oz of godlie princes were worthimed and adozed by godlie men. Dea and Gregorie himfelfe the Aplace of father of superstitions wate thus to Screnus fourthing the bithou of Maffilia, which thele bolune ima the mois ges. In that thou forbiodell them to be worthin thinning of pen, ine allow it ; but inhereas thou takeft them images. ainaie, ine difallow it . Wherefore euen be month not have images inorthimed and as DOZED.

Alfo Ionas the biffion of Aurelia, waiting against Claudius the bishop of Taurinum , of thom I made mention befoze, faith: that Imag ges muff be had, but vet muff not be worthing ped. Howbeit at this date they do as well mozthin them, as above them. Also for an other cause the worthiming of images is to be refected; to but fince thereby the charitie towards the poze is omninithed. For the worthiwers of them do becke them most sumptuouslie with rich olivthes with pretious fromes , with coverings for the head. bestiments and garlands; and they do beave and hang boon them infinite offerings: all which things might with fingular pietie be bestowed boon the need of chaistians. Doubt. leffe, holie and godlie men, thile they were in the fleth, bid live modefflie and frugallie, and commended that kind of life as well by their boarine, as by their example. But now , they which bonour their fignes, and images, feare not to beutle in them fuperfluitie and baine of naments : which things they did cuermore millike ABut they fair, that pomps, and fuch him of omaments , de field buto be the gloric, goigt pulnette, and dignitie, which they now eniote in beauen. As though the feripture oid not fuffici: entlie infrua vs in thefe things. Abbe herebnto that through these men, the greenmette of thouse and thurth-robbers is firred by : for the richer that the ornaments be, which are put about them, the more be they inflamed to imbesell them.

Dozeouer, I would bemand of them, there.

fore they, leaving their tools at home in their

owne countrie, Do travell fo great tournies to

Part.2.

ters bo not morfhip li= ning men.

worthip others . If they will worthip God in his images, the rather ow they it not in living men : which (as the holie feriptures put be in mind be created buto his image. They anfwer. that in living men it is not dome; leaft peraduenture the minds of the worthiwers thould be fetled boon them, and thould not lift by themfelues higher, that they might thinke boon Goo and Chill. As the thould fair their cogitations camiot alfo be carried buto images; either for the excellencie of the workmanship, or else for the richnes of their attire, which men have beene accustomed with great pleasure to behold. Eles relie Thaue feine, efpetiallie at Rome, biuerle acuficiall. images, to artificiallie wrought, that mante men, which were failfull of those arts, spent mas nie houres in the viligent beholving of them. God hath fet all creatures before men that thep might be certeine tokens and figues of his ambnes and excellencie : neither bid he feare, least men would frand fill in the beholding of them. further, be commanded, that euerie one thould love his neighbour, and be beneficiall but to him : neither did he millruft, leaff anie man, forfaking him, would implote his onelic inde nour towards his neighbour.

2 place in John touching idols. verfc.12.

16 Dozcouer, when we obied against them the tellimonic of lohn, in the first epiffle, and fift thapter : Keepe your felues from idols, thefe men fate, that their images be not the images of frange gods, but the images of holie men; namelie, of the faithfull, and of the members of Chill. But they perceive not, no not they, which freme wifelt of all men in their owne conceit, that if they be the images of men, they ought not to be worthimed nor abored : for men them felues can not be worthiwed with religious worthip. If then it be taken from themfelues, much leffe can it be granted bnto their images. Augustine. Augustine Ad Deo gratias faith ; that po man, although he be a faint, must be abosed. Westocs this, they have not alwaies bene wicked men, thom these men thinke to have beine strange

gods. For excellent men, which well beforued as

touding bumane things, were offentimes re puted among the gods. Worequer, do they knowe, that all those were in berie both good and goolie men, whom they indge to be faints, and do worthip them in their images . The fent tence of Augustine is well knowne, that The bos dies of manie are worthiped been the earth. those foules are tormented in hell. The word of Con, then it beteffeth and fozbiobeth the idels of nations, it theweth not of what things the tools were : onelic it faith ; They be the works Palist, & of mens hands they have eies and fee not &c.

Dow let be confloer, Whether the images of Dapites be fuch. Are not they weaught by the hands of men . Do they not altogither want what mas fenfe and mouing : Seing therefore all thefe ner of inas things be like buto those, they be images con: ges the bennied by the feriptures. Also Paule, in the first have. to the Cozinthians, the tenth chapter, faith; Flie verfe, to. from idols. And Peter, in the first epistle, the fourth chapter calleth The worldipping of idols verse. 3. abhominable. Buthere our aduerlaries triffe fondlie againe, and invendt to put a difference betinene Idolum and fimulacheum [both fignifi: eng an image faieng, that 3ools are forbibben. but not images. Deither perceine thep, that whe nife there is no other difference betivene thete, but ference bes that the one is a Latine word, and the other a treen Ido-Bræke. Wherebpon Lactantius writeth, that mulacheum. Simulachrum is written of Simulando, which fignifieth. Melembling or Counterfeiting. With more tellimonie or authoritie, if they be not latiffico, let them read Plinie, in the 43 boke, and fourth chapter, where he faith; The first image of braffe was made buto Ceres, at the proper coffs and tharges of Spurius Caffius. Were we fee, that this writer calleth the took of Ceres, Simulachrum. Vitruuius, in his fecono boke, and cles uenth chapter, where he intreateth of the hew ing of fruffe, calleth the image of Diana, Simulachrum. The fenentie interpretors, there it is in Debine Atlabbim, there they translate it in Breche didan a : but the Latine tert hath Simus lachra.

agea and John, in the place a little before alled geo, faith; Defend your felues from images. r. Ioh. 5, at Ele reab it in the Latine translation ; Fuene simulachra. Ierom bpon the elementh chapter of Elaie beclareth, that Idols be the images of them which be bead. Wherefore it amereth, that thefe men beuife biffinations, which be fond and ridiculous. Againe, it muff be confidered, that Sie whence this worthiping of images, which is outwardlic the worz of them vied, hath beine fetched as well from the of lools Bebmes, as alfo from the Sentils. For in the came into tabernacle of Moles, there was the canblefficke the church and the altar, and also the incense; such as these of Chill, men om fet be foze their images. Albeit Emilt is now come, and haih abrogated the ceremonies

99 m. j.

An obiec=

angels.

Dan.7.9.

iamfull.

of Moles. Cicero, in his third bake of offices faith; that Derfumes and war candles were fet befoze images. Wherefore, ludyrites or ceres monies mere berined affivell from the Gentils. as from the idebaues. But at the laft, the mat ter came to fuch paffe (which is more intollera) ble as it is now thought of them, which be called dilitians, that fome divine power is in those images. In which point I fee not what they dif fer from Ethniks.

They bendoubtedlie did thinke, that fuch as be

fed the image of Alexander, were more fortw nate than other men. Wherefore Augustus, which had before bled the image of the Sphynx, bid afterward ble the image of Alexander. Marius was oclighted with a filuer eagle, the with came afferward to the hands of Cateline, who also worthipped the same himselfe, and praied bidozic of it. Quen lo do they at this daie attri bute fundie bertues buto images: they make facrifice buto them, and do alke manie things of them. Ierom byon the 57. chapter of Efaie beclareth, that in his time at Rome, the image The image of Tutela was worthipped in the entries of how of Tutela fes, with tapers and lights. But foz bs (if we wordipped be true chiffians) it is no occent thing to take in the time rifes and ceremonies, either from the Jewes. of Jerom, or from other nations ; but we muft onelie ble those things, which are commanded bs in the 1.Co.11,23 ipozo of Cob. Wherebpon Paule, being beffe rous to commend the vie of the Lows fuwer. faith: that He delivered ynto the Corinthians,

that which he had received of the Lord.

17 Talberefore, feing we haue it manifeff

out of the more of God, that we mult not wor

thip images, we ought to obeie, fuffering our felucs to be gonerned by the laive of God, and not by the inuentions of men. Pozeouer, we knowe, that Goo muft be worthipped in fpirit Iohn-4,23. and in truth: but no man is ignorant, that images be not fpirit and truth, for fo much as they 2.Co.5,16. be things which may be feene. And Paule faith, that We knowe Christ no more after the flesh: therefoze much leffe affer an image. I beleech you, let us conferre the flate of the primitive deurch (where, buto the feruice of Goo, images incre not bled at all) with the latter flate, where in they be allowed; and it will most manifest, lie appere, that all things are become more corrupt. Bogeouer, Augustine in his boke De quantitate anima , most wifelie worte ; that It behough him that is worthinged to be much bet ter, than he that both vield the worthin: but all men buderffand that images be not better than men. Further, if they might be indued with life and reason, they would bono; their maliers, by those hands they were made. When men finne in this kind of worthipping, they do nothing elfe, but (as S. Paule taught the las

mans) They change the gloric of God into the fimilitude of a mortall man, of birds, of foure foted beafts, and of ferpents. Those with befend and mainteine fuch worthwings, do braine a maie men from the true worthing of Dod. Hoz. then as Ieroboam went about to 1.kin.12.22 Draine amaie the children of Ifrael from the mozfhiming of the true God; he created timo images of calues one in Bethel, and the other in

Furthermore, in this matter we knowe the forwardnes of men: for whereas Christ hath commanded, that we thould beare his croffe, we had rather worthin the fame, and all to be croffe our head and forehead therewith: which thing he commanded by not. Acither can we but grant, that the Chaiffians (as we may learne by Tertullian) becam even at the first to fortific themselues with the signe of the croffe. Mait.13,25. For the dincil began forthwith to lowe cockle boon the good feed of the church, Alfo Paule put toth the Counthians in remembrance, that I.Conit. they were formetime carried awaie onto dumbe images: the which verie thing we fee done at this day in eneric place. The read not ante where in the time of the primitive church, that faithfull and godic men did direct their praiers buto pidures and images. But now this is bled cuerie where, and it is come to that palle. that men give more honor onto images, than they do bnto the wood of God. For there is not a man found at this date, that both worthin and honoz the holie scriptures. Chiff, when he was buon the earth, bicaufe he was now readie to Iohn.157. bepart comforted his apostles, faieng, that Vnleffe he departed, the foirit of the Comforter should not be fent voto them. Which the interpretors erpound to be faid, bicaufe that the prefence of Chaff, as concerning his fich, would hinder them, that they thould not be fit to recette the fricit. Which thing if it be trulie fato. as touching the flesh of the Lord, how much rather thall it be aftermed of his images and pl dures : Deifher do we doubt, that Perer would af wein not be worthimed of Cornelius the Centurion, mould not who was not to be thought that he would do die be worthing uine hono: buto him. With what mind, thinke per himwe, both he beare, that his images and pidures felle, much Should now be worthipped among men? But if mans. they will faie; We do not honoz them with the cheefest honoz: let them buderstand, that neither Cornelius minded to to worthin Peter.

18 Reither must we be ignorant, that the App. 19.10. angell in the Apocalople, oid twife reproue and 22,9. Iohn, for that he would have worthinged him. Then, if to be that neither angels noz men must be worthiwed, much leffe their images and vi dures. And it was not without confideration, that the angell forbat it: for I am (faith he) like

Of Images. ynto thee, and vnto thy brethren which have the testimonic of Ielus Christ: that is, thich bes leue in him. Seing therefore we be all of one beare, neither that one is more ercellent than an other, adopation can not have anie place as mong be. Although the argument be plaine, vet is it not boid of all difficultie. Bicaule if the worthining of angels were not lawfull, which were they worthipped in the old testament, which remealed themselues buto the faintse Beis ther bo we read, that the fathers of old time inere rentoued for that caufe. To this obiection manie things may be answered. For some faic. that as then the forme of Gob had not taken by B comparis on him the nature of man; wherefore men were

In anfwer. placed much lower than angels, and therefore it Gn between was lawfull, that they thould worthin and homin and nour them. But now, by reason of a new confunction of the word with the fielh, there is made a certeine equalitie betwene men and ans gels. Wherefore, it is not lawfull to intervole an avozing betweene thefe natures . The reafon that is brought is verie weake : for, although

Chaift be now incarnate, pet are other men much inferiour buto angels.

But others faie, that angels were then woy thimed ; bicaule the fonne of God , binder the name and title of them , ameered to the fathers. But this reason is not altogither true : for the fonne of God , bnoer the name of an angell ap peren unto the Patriarchs; but not alwaies. nor yet fo , but that other angels also bis make manifelt themfelues. For certeine it is , that the ancient of Daies was theweb unto Daniel , but ber the person of Goo the father, and likewise the forme of man, when also there was prefent an angell, whom Daniel worthiwed . Wint it man moze eafilie be anflwered , that the fathers of old time, when they did pelo anie honour to angels themfelues, they kept themfelues with in the bounds of civill honour; and that they did not give ante religious honour onto them. But vet bicquie that might feme to belong onto religion, therefore were men at the length to be kent inner , least they should worthin angels with a kind of bluine worthin . And it ought to be fufficient fo: bs, that the matter was at anie time found fault withall . But whie God would find fault thereinith more at this time, than at that it is not our part to inquire. Deither mult we fair, that it is now lawfull; which then was borne withall after a fort . The verie which read fon might be brought of the marriage of manie wines , of bino:fe; and fuchlike; which things were afferward taken atome by Chaft , when age of ma. nie miues as before that time thep were faffered affer a fort. Petitier are we bound of necellitie to clere the fathers alwaics of all fault.

Aurthermoze, it might be faid , that the fame

worthiming was then borne withall; bicaufe, albeit the Debaues bib oftentimes fall into ibo latrie pet did they knowe by the lawe of God, that the thing, whereto they inclined, was bri lawfull . But then as the Golvell was to be fpzed abread amongft the Gentils , it behoned, that inolatrie, and enerie kind thereof, therein the nations were trained by, thould be reprefe fed, left they thould thinke it a thing permitted, foit might take beper rot. For the like caufe Paule pin more carnefflie labour to verfuade fic 1. Cord.15 Corinthians , that fornication is finne , than is endeuored in the old teffament; bicaufe the Eth niks bid not thinke it to be finne , but reckoned it for a thing tollerable and lawfull . Therefore it was neofull to rettraine that milchefe with mam realons. Seing therfore our aduerlaries a mift of faie that the fathers, in worthipping of angels the aduceafter that fort, either finned , ot elfe finned not . faries, for Afther finned, whie were they not reprodued: If the wor they finned not, thie was lohn forefrained 3 angels. might grant as well the one as the other : first, that they committed fome fault or elfe, that they offended not : bicaufe they did kepe themfelues within the bounds of civili reverence. But that, bicaufe it was a bangerous thing ,therfore God inould at the length haue that cuffore to be as menbed ; leaff perhaps they, which were not fo well infrintebiniaht be burt be that crample. ano be calilie to to to tollatrie.

19 Moreower in the firft eviffle, and fecond chapter of John at to toutten; If we fin , we have an aduocate with the father, euen Iesus Christ, verse.1. an aduocate vimmenumer, euen tetus Chint. A good er-In thidyplace Augustine fait; The apost le doth position of a not faie, De haue me to be an nouocate; but he place in putteth himfelfe into the number of them, which John a. have need of an advocate . If then it be not law gainst the full to ble the apollies for abuncates, how much innocation leffe the images of them. And we mult not palle it over that Paule reckoneth the worthiming of Gala.5.20. images among the works of the felb: and numbereth it among those things - Rhich ercline bs from the kingtome of heaven . Wherefore, then the Debutes began to honour the image of the ferpent, the goolie kitte Ezechias brakeit 1.Kin. 17,4 in peces. But at this date, they fight suen to the fire and faggot for the worthining of thele images, which then themselves have made; not by the commandement of Goo as in times past that ferpent was made. And undoubtedlie loke how mante kings were commended for their godinelle fake, those oit rio awate images : but contrariloife , they which be difprated, did in create the number and worthiwing of images. Certeinlie, if fome woman , which hauing hir a fimilia bulband ablent, would chole an other onto hir, tabe. and him would imbaace ; the might not elcape the crime of buchaftitte. And Paule affirmeth,

Øm.ii.

that inclas a chaffe fpoule) are toined buto our

Part. 2. The Common places Cap.5.

Of Images.

Thiff. The then do we make pidures and images in feed of him , the which we imbrace. woz. In obiec= thip, and honour in freed of him . But they faie, that they do this, bicaule thele lignes and images, by a certeine fimilitude do reprefent Chrift. In animer. The berie fame also might that woman allege for hir felfe, faieng, that the man, which the hat taken in the place of hir hufband, did refemble hir hulband, both in age, in fauour of counter

They feigne alfo, that they bo no facrifices

nance in maners and in condition.

Hnother obiection.

bnto images : as though praiers are not a meet facrifice of duffians. Doubtleffe, they be a facrifice, which is left buto be, now that the old ces remonies be abjogated. Tertullian and Ierom. interpreting the words of Malachie, that The fa crifice of pater, immediatelie boon the conming of Chrift, is offered buto God, from the rifing by of the funne but othe going bowne of the fame. Alfo, in the epillie to the Coloffians, free will worthip is condemned, although it be offes red buto angels. And I will not omit that which mas froken by Claudius bithop of Thurine, as gainfithole, which did proffrate themfelues before the image of the lambe, thom Iohn Baptift theined with his finger : Thele men (laith be) bo morthin painted lambes, but betoure lining lambes Againe : They honour painted lambes, but they do flea and spoile the true lambes of Chriff, furthermoze, the godlie, which be bevarten, are bleffen; pet are they not become gods. that they thould be worthined and adozed: much leffe the images of them. But God (faie they) abouneth his faints; and therefore to it becommeth be to bo . True inded it is that Gob inducth his faints with honour, and with oncos ruptible reward; feing he giueth them eternall life. Let be bothe fame in like maner. by freat hing well of them, s by fetting them forthbuto the durch to be followed. Let be confider belide. that Bob both make his faints bonourable, pet anth he not either abose them, or put them forth Matt. 15,40. to be aboved. But it is faid by Christ: that Whatfoeuer ye did to the least of mine, that ye haue done voto me. But thefe words mult be binder fime as touching the buties of charitie; and not as touching worthip and adoration. And certeinlie, what Chrift ment, he himlelfe berie well gaue me meate; I was thirstie, and ye gaue me

lbidem. 35. erpounded other he fatt ; I was hungrie, and ve

Origin, in the eight boke against Cellus, meby chii: tians oght theweth a reason the the dustians thould abto flie the howe the worthing of images, and he faith; worthin= Images we have indeed, not outward images. Bing of irbidibane beene made by most bile carpenters; images. but the minos of the faithfull and holte men. from thence proceedth (as from the altar of God) moff froet fauour of praiers, which bo reach by even buto beaven. Witherefore, in the renelation of John, the praiers of godic men are Apoc. 8. called froet ocours. And David fang : Let my praier be in thy fight as the incenfe. Afferinarh Philiana. he appeth: The abhorre the worthipping of images, bicaufe they have no fenfe. This also is Another wont to be obleded ; that If boon the beath of obiterion. one emperour, there fucceded another, the images of the first were bestroied throughout all the provinces of the empire, buto which images, bonour was bone, as buto the emperour. the mas not prefent. This I grant : but that mas onelie a civill bonour, thereby they teffifie en themselves to be subject buto bim : and they received their new emperour with foifull bot ces. Alfo this muft be well confidered; that there Toolstrie have beene alwaies fome men, in cuerie ace, bub beene which have freelie cried out against the worthing spoken as ping of images. And undoubtedlie for that cause gainst in mante of the Gracian emperours; as namelic. the Philippicans, the Constantines, & the Leos, relifted the Romane bilhops ; acainst thoman the other fide, the Romane bithous opposed theme felues of a certeine hatred : bicaufe they befired earnefflie to be rio of their lubication. For which cause, they wined themselues with the French men, and by that meanes rent in funder the Romane empire. Wherefore it is no maruell, if at this date also for images take, they fir by baine contentions.

Further they object immnders and maruels, Wiracles thich are wought before images. And bio not are obicted Peter (faie they) thile he was bon the earth, for the deworke things of great wonder and admirati- tairie. on . Elis cannot be benied : and vet bib be not An anther. fuffer himfelfe to be abozed. Therefore, the argument is most fæble, namelte : Some miracles be bone at fignes and images : Ergo they muft be inorfhimed and aboved. Antichift alfo thall come with manie wonders, and vet to fol 2. Thef. 1.9. loine and honour bim, is a beinous inickednes. Also the bralen ferpent of beale them, ithich 2.Kin.18,4 mere burt in the wildernelle; which neverther leffe, when it was worthinged, it was aboliffed by Ezechias. In like maner the Othnikes themen manie fignes and miracles, for the effablishing of their fools : as me may read in Valerius Maximus Livius, and other old writers. At the where oblect latt (then they have nothing elfe) they fale: that for their This worthipping is the tradition of the church, ivols the and therefore must be still reteined. Elevelie, we francis recent not all the traditions of the church; but church. thole inithout controuerlie ine refeine, which as An antwer. are with the word of God; those also, which be not imperfluous, not bring in a new fernice or worthiwing. But if there be anie, which be repurmant to the wood of God, or burdenforce to the church of God, as do import some new kind offeruice.loc (boon inft cause) refer them. Mozeouer, how is the worthing of images an apor Molicall tradition, when as the primitive durch pled no luch things : Paic rather (as we have before beclared) forme of the ancient fathers, not. onelie condemned images, but also the mai hers of them. And most baine is that, which thefe men have alwaies in their mouth ; It is a tradition, inquire not of it. But I on the other part faie, It is a tradition, therefore inquire. biligentlie of it, thether it be agreeable to the morb of Gob : or tibether it were in times pall. allowed of all the micient fathers. But as concerning miracles, which be objected buto bs; we must understand, that the divell both manie times put himselse among, who is accustomed to nothing more, than to effablif fuper fittions and idolatric. Againe, the miracles which are of that fort, be done by the inft fudgement of God;

bicaufe men do call awaie from them the lone

20 The binell feing the figne of the croffe,

2.Thefia,12 of the truth: as it is in the epittle to the Thefe falonians.

Cott.

of Images,

faineth himfelfe to flie : when neuerthelette, by fuch counterfeiting, he creepeth more and more into bs. The frength and power of the croffe confilteth not in the flane, but in the true and found faith of Chiff crucified. The facrificing priests also do report, that they fandifie in a maner all things with the figne of the croffe. But the feriptures speake farre otherwise, which teffific, that meates are fancifico by faith, prais ers, and by the word of God. Thereunto while r. Tim. 4, 5 we affent, and do praie for the ble of things, to the cleane all things are made cleane. I benie not, but that certeine miracles have fomes times bene wrought by the figne of the croffe, as Augustine reporteth in his 22, boke De cimitate Dei, and eight chapter. But I haue alreadie declared the cause thereof, which seemeth not neofull to be repeated; onelie this & will report, that the binell is maruellouflie fed and belighted with mans errors. And withall it is to be added, that mante of those miracles were forged; for the facrificing prieffs and monks Sained and feeling after gaine, do fpread abroad manie fallo mira- fings altogither falle, which were neuer anic where done or froken. But whic the elbers (as we have above faid) figued their forthead with a croffe, it is no cafte matter to alleage the cers teine cause. But I thinke that there were two respects: first, to testific themselnes to be Thuis flians; as though they were not afhamed of the croffe of Chrift. And this I gather by Augufline De verbis apoftoli , the eight fermon : for the Othniks triumthed over the Chaiftians, cas fling their follie in their teeth, bicaufe they was

Chiped Chaff that was nailed on the croffe. To

thom that father maketh antwer; A hart in

boo we have, but get no fuch as ge have : nei

ther are we alhamed of him that was crucified: but in that part, where the frame of thamefalls nelle is, there have we the liane of his crolle.

Another cause is, that they would of a certeine cuill and prepofferous scale, imitate the legall ceremonics : and bicaufe it might not be lawfull, after the comming of Chill, to facrifice after the maner of the Debrues, who were bioden to beforinkle the doze-polls of their houses with the bloo of the paschall lambe: our Chiffians in femblance thereof, figned their foreheads with the croffe. As Augustine both tellifie in the 20. chapter De catecbizandis rudbiu, Morcouer, they perfuaded themselices (as it is alreadie theired) that the enill fuirits inere by fuch a finne chafed awaie: Dea, and Gregorius Romanus allo, in his third boke of a monders Dialogs writeth ; that A Tew entering by full hinoric night into a temple of an iboll, there to take his of a Jew reft, and being greatlie affonished with the that came fight of verie manie wicked fpirits, which were into the in that place, armed himfelfe by the figure of the tempte of croffe. And when the prince of the cuil fpirits the ivols. binderstood that a man was melent, he commanded one of the divels, that he thould go but to him, and trie him what he was. Tob, after he had beheld bim, returned and faid ; Erulie I found an emptic bellell but it was marked: and he left the Lew quite and cleane without anic harme. Which thing he confidering with himfelfe , came to the religion of Chrift. But Gregorie in that bone heapen by togither ma nie baine a fabulous things, the which not onlie may mone the readers of them buto laughter; but also they are verie much against the religio on of Cinia.

The figue of the croffe is wome by princes bpontheir crownes without fuverfition: bis cause by that signe they onelie tellife and profelle, that they honor and mainteine the religion of Chafft. Further,if it be lawfull for a man to beare in armes the badge of his owne familie; it is also laivfull for him, by the figne of the croffe, to profette Christian religion. And in The fiane times pall there ameared in heaven the figue of the croffe of the crofte buto Constantine the great, and an appeared buto Constantine the great, and an appeared buto Cons inscription was abord : In this figne shalt thou nantine. ouercome. How God was minded by a mira cle to coffeme him in the religion of Chaff, which he had latelie received. Peither may be be conbenmed, for that he caused that signe to be erpreffed in the banner which he ment to ble. What that he afferward made fuch a maner of figne in gold, that I allow not ; bicaufe by the boing thereof he opened no fmall gap to imperitition. Concerning the finding of the Lords owne croffe by Helen, wife men maruell that Eulebius Cæfarienfis, who was verte familiar with Constantine, and fet forth his life, wrote no-

min.

thing

Befoge in

ther of the report of others, than by the certeintie

that bifforig. there is found no mention of more

thipping: neverthelette, it is lato, that it was

placed in the temple. Mozeover, what great effi-

mation Helen made of the natles, which the re-

port is that the found it awereth; in that it is

that house, which his forme bled, another into

bis beliect, and the third the call into the fea, for

amealing of tempelts . At this date allo they

adoration) the speare, therewithall they safe

the Lords five was rearled won the croffe.

This is the willingthe of the binell, that be may

perpetuallie brine men forward, till at length

they be theoreme downe headlong into the bot-

21 Dur aduerlaties blame be, as being o

ner hard and bitter : and they faie: If one wal-

king by chance. Chall efpie a faire plant, not one:

lie arene . but loven with fruit; and he being

inflamed with an earnest affection towards the

most bountifull gooneste of Goo, and fæling

his mind firred to worthin God the author of

to beautifull a worke; what thould let, but that

he may profirate himfelfe nerc buto that pleas

fant tree, and there worthin God , and render

thanks onto him for his fingular benefits be-

flowed on mene Dothing, as 3 thinke. Soin

like maner, if one Mall behold the image of

Uniff and is earnefflie affected to the benefit of

Chailt his death; wherefore may be not morthin

Drill the author of his life neere buto the fame?

Derebnto I andwer, that the word of God

must alwaics be before our eies, thereby it is

forbioden(for religion fake) to profrate before

a creature. This ought to remaine alwais firme

and fure, and to be in force : that neither ine pro-

frate our felues buto a tree not vet buto an

image . Acither is it laming to ercuse these

things, by fateng; that they do not worthin the

outward matter, neither the figure, nor the line

autents. What then om they honour - They faie

they honour the thing fignified. So might the

Ctimiks likelvife baue ercufed their ibolatrie:

that they bid not worthin fones . mod and me

tall but orelie the properties which were repre-

the cuiffles of Ambrole. God commanded ablo.

lutelie, that images thould not be worthimed;

which pears worthin and honour at Rome, (with fingular

tomleffe gulfe of impietie.

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An other

obiectton.

The Common places Cap.5.

Augustine opon the 113. plalme, butte this They turned the glorie and truth of GOD into a lie, and they defired rather to worship the creature than the creator . The first part of Pauls fairing condemneth images; bicaufe they he lies, which are repugnant buto the truth and glozie of God : and the other part taketh amaie all excuse, that there they worthin not God : hut creatures. And Claudius the billion of Thurine faid; If thou have pictured boon the wall, Mars. Venus, and Mercurie, thou half no true gons: and when thou half there , Paule, Peter, & John, thou ball not berie men : therefore the erroz is not quite taken afwaie, but altered. Paule alfo idoll is nothing, but that which the Gentils do offer, they offer vnto divels. Anoughtenie, if the ercufe brought now by our aductfaries, were of ante weight, the Ethniks would eafilie hanc faid buto the apostle: Thou half done be a manifelt injurie, for our purpole is to offer the facris fices, which me flate, buto Bod, and not buto his the ceremonicall precepts; but that nom the lift. ceremonies being abrogated, we are no longer of the ten commandements there was nothing commanded, which did apperteine buto the ceres monies onelic the beging of the Sabboth pare ercepted , wherein neverthelette fome morall thing veclenteth it felfe onto them, which bills gentlie om behold the fame . Augustine, in his 1 19 epiffle onto lanuarius, doth acknowledge the fame . I beleech pou let thefe wife men confiber, that if this thing thould have beine reckoned among the ceremonies, the Effiniks had not finned in the honouring and worthing ping of images; bicaufe they were not bound onto the ceremonies of the Jeines . Mores ouer, it is enident, that the ceremonies of the old testament were not renoked by the anaffle , not vet the poke of them late mon the Bentils; who neverthelette, in expette woods

22 Seing therefore it is vientifullie enough confirmed, that images mult not be morthimed whether not about ; now it refteth , that we eramine images this, whether it be lawfull to let them in holie ought tobs places, there the congregations of the faithfull nes relogt . Some affirme that it is laipfull . fo the note. mouthming of them be forbidden . But (in mp indgement) it mult not be allowed , that they though be had in churches ; first, bicause it is a

Of Images, inherefore we must rather ober his words, than the fubtill forbillications of men.

argument; 13p the inogment of Paule it is fait; Rom. 1.1 of their ofone knowledge. Det. in the reading of waitten, that the put one of them in the buole of lato unto the Cozinthians ; We knowe that an I.Co.to.to ticls. Also we meete with others more folish, Banker which fate, that this precept was ginen buto the objection Debrues, & that it ought to be reckoned among more foobound by it. They confider not , that in the table In sufmer. commanded , that tools and finages thould be apoineb.

The latter frnot of

2 Epipha-

of Peter Martyr.

of Images. verie bangerous thing. And experience bath taught, whither men at the length, thosough beholding of them, fell, when they fawe them plas ced in the temples : for thep worthimed them. The wate therefore that leaveth buto toolatrie, mult be cut off from the faithfull . Augustine writeth verie well and religiondie of this mat ter, pponthe 11 3. pfalme; When images (faith bebefet in a high place, ozelfe in fome taberna cle a nauchtie affection is bred in mens minds. whereby the divell is invited to intermedie himfelfe. Alfo in his 40 epiffle Ad Deo gratias, he was of the fame mind. And furelic we perceive, that this thing bath hamened . Reither will I patte ouer the fame father in his firt fermon bp. on the Lords fermon made in the mount ; They occlare (faith he) in what place and estimation they account the image, when they amount to crea an altar unto it : for unlette they thought, that either it were god, or had fome divine volu er in it, they would not ered an altar therebuto. Cetherefore by this faieng of Augustine, almost all the temples of the Papills are condemned. therein alwaics (in a maner) altars are ioined

Part.2.

Befides, it may be proved by the example of Epiphanius, that they ought not to be had in durches. We being in his fournie, and happening into a certeine towne that was called Anablatha, bible (as he paffed by) a certeine can ble burning; and demanding that place the fame was, he underftod that it was a church, or a place of praier for the faithfull inherefore he entered in, that he might maic unto God. And he faine a curteine hang, wherein was painted the image of a man, as if it hab bene of Chaiff, or of a holie man : informed that when he fame the picture of a man hanges in the church, contrarie to the authoritie of the fcriptures, he both plucked boime and rent the curteine and count felled the fertons of the church, that they fould carrie it fouth, and wan a pope bead man in it. Mozeouer, he wrote buto lohn bifhon of lerufalem (wito wom the cure of that place belonged) that from thence forward he thould take heb. that fuch baugings, otherwise than religion would permit, about not be luffered in the durch of Built. Anothat could formed unto Icrom to be of fuch weight, as that he bouchfafed to turne it into Latine : which he mould not have done, if he had not beene of our mind. Allo the latter fornod of Ephelis condemned images: howbeit, the fame funed is not allowed, and that boon full cause; informuch as it fauoured the heretiks Neftor and Euryches . Such is the bay not onclie of humane affaires, but manie times also of eccleficatticall; that enil things are mingled with and. Withereupon it com-

methafferward to palie, that not onelie euill

Cap.5. things, but god things also togither are there withall rejected.

So we fee it hamened unto forme of the Gracian emperours , which abolifico images : for emperours Philippicus the first Leo the third Constantine, which were and Leo the fourth : bicaufe they were Mono- Bonothethelices, that, which on the other five they judged lites. aright of images, was reteded. Wilhich alfo commeth to palle at this dais, when, by reason of the corrupt connertation of them, which profette the Bolpell, their fincere potrine is caff out. Al fo the fonod of Eliberinum condemned images; therein was becreed, that within the walles of the durches there thould no image be painted, leaft fuch a thing thoulo be plaured out , as might be worthined, Perchus, when he percetued himselse to be barolic beset with the laicnas of thele fathers, he laid bnaduifeblie ; that Their a mife of mind was not to have all images to be taken forrelins. awaie, but onelie those, which were made octor medie boon the walles; and not like wife those that were don boon clothes a tables. But afferward, twen he perceived that this also was but a vaine thiff, he calleth to remembrance, that this fort of pictures ought well to be taken away for a time, bicaule men, in those baies, worthing ped them with the honour due onto God. And in this opinion he is against Gregorie, which des creed, that they thould not for that cause be taken Bivate ; but rather, that men thould be warned not to worthin them. Perefius also petermined. that after the fame reason and fort Epiphanius inas to be ercufeb.

23 Whereas afferward our aduerlaties des what the mand of be, what worthic men we have frene be that bemand or us, what mortific their the gate field froied to be definiers of images. Wie answer: Eze-images. dias a moli godlie king , which brake in pecces 1 King 18.4 the braten fervent. Moles alfo, which brake in funder the malten calle . Diher god princes al Exod. 32,20 fo : and Serenus the bifhop of Maffilia . Deither have we ever perceived, that the fcripture conbemned overtheowers of images, but the wor kers of images. The first perhaps, which painted who first the church, was Paulinus the bithop of Nola, painted which pelocothis reason for the fact. Withen the faithfull fort met togither topon the holie baie to celebrate the memorie of Felix the martyr, they were inferteined with a religious banket; and then they were more given to feeding of their hodie than reason would, that father benised to paint boon the wall, the histories of the old testa ment a of the new, to the end that the people, by behalding of them, might the more foberlie bes have themselves in their banket . But homses ner that holie and godlie father ment in other matters, pet in this matter he offended double. For first he Mould not have banketed the people

in the thurth, feeing we know, that in the thurth

of the Countles there were manie things found

The epiale fented by those fignes . Tierelie Symmadius

of symma- woote an cultte to the emperours, that they mould at length reflere the images of the Rogrs, confie mans, and there he vieth fuch and fuch like arous ted by Zim= ments bede Khetozicallie : but Ambrofe moff Aronalie bath confuted them all. The writings on both parts are pet at this date to be feme, in

Of Images.

boke witeth, that under the refone of Iulian,

1.Co.11,22 fault withall by the apostle, concerning those feaffs. Poscouer he bid amiffe, in that he thought men were more infruced by bumbe plantes, than by the liuclie wood of God. Where fore did he not rather teach them by a linelie boice, that they thould temperatlie and toberlie fremo out the time of the holie featt? This had beine the ordinarie waie and meanes, and Prudentius most poio of all panger. Prudentius also, thich linen in the time of Honorius and Theodofius, finging the patton of Callianus the martyz laid that The historie of him was planted in the

And in the fewenth Somod, which was holden

bnber Constantius and Hiren, one Nilus a bis

Part.2.

Dilug a bifljop.

thon is brought in which counfelleth him that flould build a new thurth, to garnish the wals on enerie fide with images and pictures. But what billhop this was, it is not knowen : a martp: inded he is called, in this respect, that he so became for Chiff , in the time of Dioclefian. Butit can not be he, bicaufe it was not then permitted unto the challians, to build churches publikelie. Further, in that Iccono Somoo of Nice . we read manie feined things : and thofe things which were cited by those fathers, for the most part are not ertant in the boke of those men, which were of found inogement. There also it is reported , that Gregorius Nissenus wept, at fuch time as he pasted by the image of Abraham : but whether that image were in the wate, or in the temple, it appeareth not. There al to it is read, that the marty dome of Euphemia the virgine, was painted out in the temple of the citie of Calcedonia : howbeit, to farre as 3 can gather, these victures were in the church Zugufting porth. But that Augustine had no images in his temple had temple, it ameereth hereby, that he erpounding no images, those words of the ir ; pfalme; The images of the Gentiles be filuer and gold, even the works of mens hands, he writeth: The works of mens hands; for they worthin that, which they themselves made of gold and of aluer. Doubt leffe, the also have manie inffruments, and beli fels, of fuch kind of matter or metall, for the bla of celebrating the facraments : the which beliels being confecrated to the ministerie it felfe, are called holie; in the honor of him. thom hereby we ferue for our faluation. And thefe veffels (3 beleech you) are they anie other thing , than the works of mens hands ? Bet notivithifanding have they a mouth, & fpeake not . Daue they cies, & pet will not la . Do we prate to them, bicause through them we make fuplications buto God . That is a berie mad cause of impictie. Wiberefoze it is manifest, that images were not there: for otherwise he would have confessed himselfe inerculable.

24 Mozcouer, in the fame Sonnob they cite

Balil, in his pration of the fortie martyrs, But Aplace in that which they alledge maketh nothing to the an opation matter now in hand. For Bafil affirmeth not, of would tra that the acts of thele marty:s were deferibed in the temple : but in the commending of them, in his pration be faith, that he would be right lie and orderlie, whereby others might againg ann againe be ffrenothened in faith. For pains ters, while they paint fouth the acts of baliant men, they ffirre by others buto laubable enterpiles. Den began, enen at the first, opon a rea-Die and will borne buto Chift, and to his and files, to have some of their images at bome with them. Afterward, being not fatilitied with the prinate vie of them, they fet them not with in the temples, but in the porthes. Againe, thep confidered with themselves; What if they thould be put in churches, would they not bring fuch and fuch things buto our memozie . And finallie there infued an aboration. Confrantine, with his forme Iustinian, at the temple of Sophia, made victures; the which afterward Philippicus toke atvate: foz thich caule there followed afterward berie fierce contentions. And fring Paule faith; How agreeth the tem- 2, Cor. 6, 16. ple of God with idols? Is it not a thame at this baie, that dwirdles (bould be fraught with images . Dow the ancient Christians ordered themfelues in praiers, Tertullian erpreffeth in his Applogetico.the 20.chapter : Tile (faith he) honoz ODD with our etes lifted by to the hear uens, and not onto pictures. Lactantius repro Lib. Inflica uing the Ethniks, faith : If ve thinke that those cap.1. thom the images do reprefent, be in heaven, thie do vou not lift by your eies buto beauen ? Talberefore it is lawfull to to face buto our and uerfaries : If ve thinke that the faints be in heaven, whie do pe not lift by your eies onto them, which we turne onto the images in the temples:

Alfo, ine may prome by an office argument. Other arthat Christians had no images in their teme guments to ples. For Aelius Lampridius, beleribing the proue that lines of the thirtie tyrants, among other things, and bad no faith; that Adrianus the emperor hab becreed to images. amoint durches buto the Chiffians, but that there was one, which bid billnade him that he thould not bott. Forbe faid; If thou bo this. the temples and images will be forfaken, and all men will become Thistians. For those thur thes, which the emperor was minded to give them, he builded without images. Infomuch as thole durches, which were afterward erected without images, were called the temples of Adrian. Mozeouer,it muft be confidered, that those things ought not to be had in the churthes, which call men backe from the religion of Chrift. Andoubtedlie, berie manie, as well of the Turks as Temes mould be content to be-

come chaffians, were it not that they be areatlie offenbed at our images. Therebpon Paulus -Astilus Ricius, a verielearned Debane, which was that picius a ffened at Pauia, faid ; It was berie erpebient, frarntb that images fould be remoued out of churches; pebiut. bicaule manie of the Debrues, by the meanes of thent, be called awaie from the confesting of duiff, And Erafmus, in his catechilme, wiote manie things to this purpole ; and finallie betermined, that those are not to be accompted he couching retiks, with want images, and will not receive images. them. And in his boke called Ecclefiaftes, he alloweth not of those preachers, tho, thile they beale with the people in the pulpit, bim ble victures and images : for that (as he faith) is not occent for that place.

Part.2.

Paule bnooubtedlie in the firft to the Cozin. 1.Cor. 8.10. thians erhorteth the faithfull, and that with mas nic words, that they fould beware of offending the weake. Therefore, although there be manie, which late, that they know that images mult not be morthimed ; pet let them thinke this , that es uerie one both not fufficientlie knowe it . And furelic, the confideration fameth to be all one of

images, and of things bedicated bnto idols. 1.Co.to, 19 Which the wife men of Corinch fait they knew mbat they were. And pet neuertheleffe, Paule commanded, that they thould not eate them: Bidem. 25. and he faid, Buy ye meate in the market, cate at

home, and not in places appointed for idols. Quen fo mar we faie : If ve will have images, have be them at home, and not in the temples. Acither do images placed in the temples leffe harme onto the church, than did the diffembling Gal, 1,13. of Peter. For he, in fuffering the ceremonies of the Lewes, nourithed an enill opinion of them. In like maner is the fall of the weake and per-

uerle appration confirmed , when images are fuffered to be in churches. The have (faie ther)a right indocument of them . Why do ve not then remouethem ? A right faith muft be teffified by beeds . And when as they be at anie time remoned out of the temples , I thinke it goo to beware, that they be not kept found and whole : to; if the fate change, they may eafilie be rello. 3mages muft as red againe into their places . When Conftanwell be tine the great was converted buto Civil, be broken in that by the temples of the tools ; but he befrois perces.as ed them not. Afterward came Iulianus the Apos remonuelt flata, and opened them againe. The which, if thep temples. had beine submerted , they could not so easitie have beene made anew. Which thing afterward

Theodofius and other duffian princes noting, they either beffroich them betterlie, orelle grand ted them to the ofe of chaiffians. whole part 25 But we muft binberffand , that it is not

It is to bes the part of pauate men, to caft bowne images: ftroit ima= therefore it must be done by the publike author ritic of a magistrate . Sozomenus in his fift

then he had opened the temples of the idols, certeine chaillians threw downe images : in fo much that emperours officers apprehended forme, who were suspected of that crime, and put them bnoer tonnents, and cramination; then they neverthelesse were innocent. But when the authors of the fact revented themfelues, and for rowed for the torments of others, they confessed that they did it and were burned . Dfthis mat ter Augustine , in his firt homilie De fermone Domini in monte, wat berie well, where he bringe eth the place out of the feuenth chapter of Deu verle. teronomie; When the land shall be yours, yee Britte of Britteronomies that subsert the alters and images of them mir, bette First (faith he) it behoued them to postelle the well crland, and to have it in their power, before they pounded. could fubuert the images thereof. And it is eut. bent that temples be publike places , and not the pollellions of prinate men . Wherefore it is not everic mans part there , either to caft out or to beffrois anie thing . They then , which beare rule , as well in civill as ecclefiafficall caufes, ought not to lufter those images in durches. Difer wife the limpler fort , then they perceive them to be fuffred even for that cause they attribute the more unto them : for that they lee the vinces billions and paffors do not call them awaie. And it is verte friuolous . that they have alimates in their mouth; that images are cer, whether teine vilible words of God, which helpe the faith inols belpe of them that be ignorant. For Paule tellifieth, the faith of foat Faith commeth by hearing, and hearing by rant. the word of God: not by pidures of images. If Rom.10,17 ante be petirous to haue Chaiff pidured let him read the holie fcriptures; let him have in his

times present at goolie fermons. Wherefore Paule buto the Balathians faith, Gal. 2.1. that Chill was painted before their cies:name: pow Chila lie, through the preaching of him and others, was painthereby they to faithfullic cleaned onto Chiff, teo by the as it feemed boto them, that they beheld him fa frenco buto the croffe. Wet they are wont to faie;that Ifthele fignes be remoued,the mind. of them. which be weake, are offended. But they fee not, that while they fruble to flumme the lefte euill,thep fall into the greater . For thile thep fuffer images in temples , the weake be offen bed ; and both the brigodle are confirmed in their bugodineffe, and the godlie are bamnifi. ch. Eurfhermore it is to be confivered , that our aduerlacies dorinmontunatelie . s without ceas fing bae that it is an eccleffafficall trabition. and that therefore if neither map nor ought to be changed . But it is farre otherwife ; fæing that ecclefiatricall traditions map be changed and taken awaie . if edificing om fo require.

hands the golpels, the apollolicall epilles . and

the Acts of the apostles : and let him be often-

ping in

baptifme.

10 erefins

reafon.

Thise Dip : thange the fame. In times pall children were

Cotherefore, if they would luffer it to be an ec

clefiafficall tradition, it thould be lawfull to

baptifed with thaife dipping : which cultome or

tradition (as Gregorie writeth unto Leander)

inas taken ainate: bicaufe of certeine bere-

tiks. which affirmed, that without those thee dip

pings, dillozen were not baptifed . Hor the fame

reason, why are not images cast out of the tem-

ples, leaft we fhould feme to confent with the

laters : But Perchus fatth, that By taking a

wate of images, we be against the fense of hu-

mane nature, and also against God himselfe.

But we have alreadie answered, that all kinds

of images are not taken awate by bs ; but we

would not have them worthimed, nor to be in

the temples, where adoration might eatilie be

owne buto them. Mozeover, if the reason of Pe-

refius were firme, we might proue Bob to do

against himselfe, the forbat by his lame, that

men should not proffrate themselues before

ges : bicaule men increthen prone onto ibola:

trie. But who 3 befrech you is able to know oz

affirme this? Is not now mans corruption the

fame that then it was . Are not images in this

our age worthined and honoured energe where:

26 At the last they come onto that, which was

the cause that we toke in band this treatise. And

images, in the tabernacle and temple. Derebn

to fome faie, that those images were placed in

them. It is a meake answer : for there were such

also in the court of the pricits, where they made

the burnt offerings and facrifices. Also in the

mere Cherubims.lions.and oren. Dozeouer the

fea of braffe was fet opon oren of braffe. Where

buon others answer, that those images were

not there, to the intent they flould be morthing

ped; but to be as it were a certeine training.

and that they might garnish the bolie temple.

33ut the Waniffs would, after the fame maner.

ercule their images . Witherefore it is more fit

lie answered, that God gave thelawe, not to

himfelfe, but buto bs; fo then we muft followe

the fame : neither may we bying him into op

ber, if he other whiles would ante thing of a free

ciall prerogative. He mult be luftered to do af

ter his owne mill : but the must obcie the laine

that is made. Certeinlie thole images had some

figurative meaning, but they were not let forth

as an example for be to follows. With them

was formed the mond of Goo, which the images

placed in our churches do want. And feing they

The Common places

Cap.5.

Of Images.

to them ; they were (after a fort) factaments of thole times : and it is onelie God, and not men. wich can make facraments.

And it is to be noted, that Salomon and Mofes thich made the Cherubims, burif not make anie other: they onelie made that, which in a commended buto them by God. They painted not been the malles the acts of Abraham, nei ther the boings of Adam or Moles, nor of the other fathers. They are also accustomed some whether in times to faie; We have the images of Chatt, to image of the intent we may contince the Marcionices Childman and Valentinians, which benied that Chrift had a be fet up for and Valentinians, mitthourness in a true bodie. Surelie a verie plautible and tharpe that behave argument! But I would have them answer, a truches therefore they have the images of other faints, bie, Was there and man that admitted them to have no true bodies . Doubtlelle there be other reasons to be bled for the convincing of here tiks; tho, if they be not moved by the tellimo nies of the scriptures, and by the acts which Christ did, furelie they will not be confuted by fmages. And to those things which be brought by our aquerfaries, be onelie pretences, leaves of fig-trees, a branches; thereby nevertheles they couer not their thame. If they would be feene to flie from Marcion the heretike, the bo thep not in like maner thew themselves to beteft toola trie . Acither is this to be let valle, that the image it felfe of Chiff, if it be had in the churthes, is far more bangerous than others be; by reason of the worthinesse and excellencie of the

person whom it betokeneth. 27 Alfo that is frivolous, which they report of amous of Alexander Severus the emperour, that he had Blerander images in his prinic closet; for he receiued them Seutrus. not of the duffians. De was an Ethnike, and therefore no maruell if he oclited himselfe with images. Such eramples are not to be fought from him, and fuch as he was. After thefe things they obted the brafen image, which in An brage times past was placed in the citie of Cafaria of biaste Philippi. But if they will somethat more dille Caesaria. gentlie read the hilloric of Eufebius, they thail bnocrifand that the fame inas not placed in the temple, but before the page of the fame momans house, which has received hir health of Chaffe. Among the Cthniks there was a cultome, that if one had received a great benefit of anie man, be would fet bp an image of him, of whom be had reaved to great a benefit : fobio the bebaue bir felfe toinard Cinift. Mozeouer, they be signes of femathe having of the image of Chaift erneified Chaift conopon the croffe, in this respect, that bulcile those cifico. figures be feene in everie place our repemption. that is the death of the forme of God may be for gotten. Unboubteolie, if it be beclared in fermons, and often called to remembrance, the

of Images.

teach.

Part.2. the primitive thurth had alwaies before their eies Duff crucifich, although it bled no ibols

no; images. But the writing of Adamafius, concerning the image of Chaiff wounded by the Teines. formeth to be both fabulous and fond. For there liuch at that time mante famous & learned bis thops, those works pet at this date are ertant among vs; who, if so notable a thing had happer ned at that time, they would furelie have made mention thereof in their boths and histories.

Eusebius, Sozomenus, and Theodoretus, injo wate manie things of Athanafius; pet bid they ptterlie leave out this which is vainelie boated of by these men. As touching the learning, which punterbat they faic is to be gatheren by these things, we bnages boo need not ffand boon it; feing God, Chuff, and the bolic Shoft speake largelte inough buto us in temples, in the holie feriptures, in fermons, and in facraments : ouer and belides thich, what need thould there be to bring in fina, ges buto them, which rather call be from the perceining of them, than helpe bs : It is not the part of Chaillians, to repaire buto the churthes, to the intent they may feed their cies with pidures and images ; but to maie , to heare the word of Boo, to receive the facraments, to give thanks buto God, and to celebrate the name of his maieltie. The Lacedamonians orbeineb, that in the Denat house there Could be placed no image ; to the intent the Senators there might be of readie init, and most attentiuclie bend their cogitations boon those matters, which were in counfell among them. 28 Coherefore in Daire Do our aductatics

clatter, that images be the bakes of late men: that while they notific the aas of holie men, they trach the rube and villatifult fort. Wile inbico confede, that formething is fignified by pittires primaces; howbeit veric flemberlie, But the minds of the unfailfull be fo rube, as that thep haue need of the ministerie of the word. And it commeth oftentimes to patte, that by images thep be rather led into erroz, than trulie taught. Let the ibiot or bulcarned returne as off as be will buto a victure, it will alwaies tell one thing : and if anie boubt hawen buto him, while he beholdeth the fame, it will neuer answer as nie thing for relating thereof. But in the halie feriptures, and in godlie fermons, whatforuer thall appere formerthat barke in one place, is Mainte inquer expounded in an other. Theretie a picture, if thou fhalt once ovre, it will never amend thee, Dombett, the grant that images may have a good viesnamelie to renew the me-

more of things which have beene bone. Which thing although not everit where vet in some memorie of to renewed places it happeneth contiententlie : euen as by images, formetimes we speake some things by ligious,

and bumbe men erprette manie things by ges Aures. But whereas it is lawfull to vie this at fometime, and fomewhere ; boine therefore vie it alwaics, and in all places ?

Shall be be accounted a wife Senator, that in the fenate house sheweth his indocument by pointing and nobbing - Anothereis no coubt, but we ble water for the quenching of thirst; pet if thou fet the fame before the abelts at a banket, thou thalt be called a fole and a coue tous man : fo in like maner images, although elsewhere they have their commoditie, pet they mult not be fuffered in churches, where we may beale with God by far better wates & meanes; especiallic feeing they can not there be had with out danger . For leremie in the tenth mapter verfe.14 faith that Images do tell lies. And cuen this both Abacuk thele in the fecond chapter. And in the 13 and 14 chapters of the booke of Calife In the name it is written; that Men be deceived by chapters. them. And that the matter may appere moze es uident, we must biocriffand, that then erest into the durch a frequented ble of images, when as bithops began to give them felues to ible nelle, when they cealed to teach the church that was committed buto them , and to feed the fame with the word and facraments : then (faie) they did fubffitute images, to be as it were vicegerents. I beleech you let experience teach bs, and let bs fee fince that time, (wherein temples were defiled with images whether the rube and unlearned fort have beene made the better learned by the vic of them, and have become the moze skilfull in diame things by the vie of them. Surelie Chriff, and God, was much leffe knowen than before. Was God ignorant of this commoditie of images?

29 Affuredlie, it could not be hidden from him, who with his cie beholdeth all things, and knoweth all things; if he falve it, and forbad it. He embraceth not be with fatherlie good will. tho may feeme to benie men to great a god. Furthermoze the aposties, who omitted nothing gote. which might further the faluation of men, made no mention in ante place of that to great a commoditie. But by their actions they belmaic them felues: for those images, but o the which he folith people runne on pilgrimage by heaps, be couered manietimes with great denotion, and hidden with great diligence; to that fcarflie they be opened to noble men, cardinals, and vainces. And the leelie ignorant people, for whole lake they will that those images were deutied, thall alteraies have those bookes thut by before them. Deither are we to palle much bp on the fecond Somoo of Nice. For if a man bowincigh but with means viligence, the reas fons of those bishops, whereby they established images, he can not refraine from laughing.

why the fa= images. There be others, which fate, that the fathers luffer thers in the primitive church luffered not imaimages.

Exod.25.18 they fate, that in the time of Moles and Salo-1.King.6,23 mon , God would have Cherubim , and other

Exod. 15.31 the inner most holie place, where none might fee

1.King.7,29 engins, which fusteined the lauatories, there

were externall things, and had the word abbed

faithfull will not be forgetfull of the fame. For

Of Images.

verfe.10.

The mea:

grhe.

Doscover, against that forned we will owose the fpnod Eliberina, in the which (as 3 hauc befoze beclared, piaures and images be forbidden. Further it is ffrange, that thefe men be not a thameo to obied againft be the place of Paule, therein he fain : To the cleane all things be cleane : liking in that place be intreateth onelie of meane and indifferent things, and not bangerous and forbidden things. And feeing noin we have woken of the nature and antiquitie of images, and have diffinguifhed them by the things which they liquifie, that fome reprefent Cod, others the creatures of God; and have fet forth that moued men to indeuour themselues to erpreffe God by images, and have thewed that it is not lawfull to represent God by pictures, partile in refrect it cannot be, and partile bicaufe he himfelfe hath forbibben it; and have alfo taught, that there is no let, but that things created may be refembled in images, fo that no honour or worthin be bone unto them; and at the last have provided, that they ought not to be fet in holie places : we thinke now , that we have fufficientlic fpoken of them.

Of Cherubim.

30 As concerning the name, Aben-Ezra wateth, that some make the same a generall word to all graven and carued things, and to formeof images : pet fo neverthelette, as those, which be Cherubim. watten of in the lawe , are fato to haue had Ezech.1,5. the Chape of man. But in Ezechiel, the formes of them be described; namelie of a lion of an ore. + of an cagle: I not of a mans thave onlie. Dea fur. Ezech.18, ther, in the fame prothet , a king is called The 14,and.16. rub : vicaufe he aboundeth with great dignitie,

glorie, and riches. Sometime that more is muitten at full; to wit, with the letter Van: but some Exo.25, 18, time in the place thereof is put, Kibbutz . Home 1. King 6,23 beit, Salomon fremeth to have followed Moles: for he also in his tabernacle had tivo molten Cherubims. Dea and the verie inward coaten. which was in fred of the wall of the tabernacle. had Cherubims of needle worke . Therfore it is no maruell, if both Salomon made tipo grauen Cerubims, and also byon the walles made ma nte fet out finelie in feeled worke. I am not for nozant, that there were manie of the ancient Debue interpretours, which thought, that the word Cherubim was compounded in fuch fort, as the first letter Capb, is a note of fimilitude. Then the verbe Rab being aboed, which fignifis eth, To nourith, 02 To growe, whereof is made the noune Rabum and Rabi, which fignificth, Ciloren and Pong men, bicaufe they growe and increase in flature. But this hath no likely hod of truth, that the etymologic of an Debute name thould be fetcht from the Chaldran tong.

Of Images. As touching the matter of them, it is enformt enough, that those which were in the tabernacle of Moles, were of malle gold: for they firetched forth their wings from on high, on both fives of the mercie feate, with their faces one toward an other. And the mercie feat was a table of the fame length and breath, that the arke of cour nant was; which confided of matte and pure what the gold, and out of that table (as is faid) two Cheru, the propint: bims bibrife bp. The fluffe ithercof Salomons mercie feat Cherubims were made, was woo of the cline, 1, King 6,13 which benoubtedlie is berie hard . Wherefore in

carning o; graning the fame, artificers too take great paines : but it indureth berie long. 31 In this place R. Dauid Kimhi bemanbeth. how it was lawfull for Salomon to cut bowne Deut 20,19 oline tres; bicaufe they bring fouth fruit ? And my what in Deuteronomie it is becreed , that those kind right Salo. of tres thould not be between botwne, no not but mon cut on the land of the enimies. 15p fome it is answer live tres, red that he cut none volume, but fuch as were withered with age, and were become to barren. as they would beare fruit no longer. But there be some which thinke, that he pled not the best olive, but the wild olive tree, whereof there is no fruit had. And there be fome, which write, that thefe trees were not felled within the countrie of Iudaa, but were fent thither by Hiram. Dowbeit, it might moze fitlie be faid, that thefe things were done otherwife than order was: and that by the inffind of God, fome pece of the lawe was dispensed with; especiallie that which rather belonged buto warre than buto peace. Also there were some, which benied that this was properlie the wood of the olive tree : for (as they faic) there be also other kinds of trees, which bring forth a certeine oile; as the Cedar, the pine aple, and firre tree : the which, in formuch as they beare fatnes or gum, may be called trees of oile. They alledge a place out of the cight chap. of Nehemias , there it is written , that the feat of tabernacles was celebrated, wherein it was fait to the people; Bring ye the leaves of the o- verte. 15. liue tree, and the leaues of the tree of oile . By which words thefe things are berie manifestice diffinguifhed one from an other. Further alfo, Leuit. 23,40 the Scholemaister of the lawe commanded not onlie to weare leanes of the oline tree, but ale fo of the Cedar tre : and the Breke translation bath the Cypicle tre . And in the 41 chapter of Efaie, (although the place be fomethat barke,) verfe.19. the wood of Cypreffe fermeth to be cruzeffed bris berthe name hereof . The height of the Cherus bims was ten cubits; pet fo , as they refembled poing age in their face: thich thing was fometime done by cunning artificers, in the great images called Coloffi, Dowbeit, lofephus be fcribed thefe images to be onelic of fine cubits;

and he tellifieth, that the fluffe of them was pure

the holie feriptures. 32 Astouthing the fite & habit of the Chetus ebe fite and habit of the Ches rubimis.

bing, this may be faid; namelie, that R Solomo injut, that with the foles of their feet, then frucke onto the flore, & hat their countenance turned toward the caft ; as though they beheld them which went in a out . The one of them, with his ming touched the wall on the fouthfive the other the wall on the north fide, touthing one an other with the mioft of their willigs. They were therefore billant one from an other ten cubits . The 1.Par.3, 10. bothe of Paralip. affirmeth, that thefe images han the countenance of your ment. On the contrarie part lofephus witeth, that none is able

Part.2.

and malle gold. But credit muft be ginen bito

to fair what countenance they were of ; but that their faces were bent toward the call . . to the holp place. The boke of Daralipontenon both te verfc.11. Wife, when they were with firethed out wings, the whole widenesse of them consisted oftenen bits; and to thep occupied the imple bienoth of the fanduarie, euen twentie cubits . Therefore in them might be frene the full measure of a mans bodie, according to the quantitic which they fair it conteins, feeing his hiath is fo much as is equal with him, his hands being frettheo out. But thou wilt faie ; If both the wings condition of fo manic cubits, what place thall we allow for the tranke of his boote ? David Kimhi writeth, that their bodies were birber the wings; bicaufe the tops of the wings were lot. ned to the chine of the back. So that their bodies amered in the fore part without the wings, and where they awared most, the arke of the cone nant was fet either bnoer og betweene thefe two Cherubims, the which was madolived with their wings fretched out. The length of the arke, as it is beleribed in

the 25 chapter of Grobus, was of two tubits. and a halfe: fo much alfo was it in breadth, and the verie high thereof was of one cubit and a fure of the halfe. There were bars of gold toined there with, which were put through rings of gold, and neis ther from thence were they removed at anice time : the length of those bars was foure cubits. About the arke in the propitiatorie, there were two other Cherubims made by Mofes. And by this meanes it came to palle, that in the holicit place of Salamons temple, there-were foure Cherubines; to wit, two of Salomons, mie two letter, made in the time of Moles. But the great ter , which Salomon placed , bid lolie foloard the fanduarie, and toward the east part. But the Cherubims of Moles, flod of each live of thepropitiatone, and loked one boon the offer, as if they hav beholden the propitiatorie with their hands. In the tabernacle of Moles, the opening of the two wings was of ten cubits, and with their wings they touched the wall; but after ans

office mance than those of Salomons bib. For Moles Cherubins touched the raft and the well part ; & Salomons, the north and the fouth part. But Mofes Chernbims being placed in the termile of Salomon, toutlebilot the walles with their wings; bicante the place was larger than it was in the tabernacle: Dowbelt, in Efaic we Efaic.6,2, read of air other of Operublinis, formethat differing : for to everie one of them was fir wings ; for with the oppermost, they coucred their court tenance, and with the lower nieft their fat, and flieng with the midblemoff, they tried ; Holie, Holie Holie. 33 Cole mint not thinke that Salomon trant

greffed the laive, by placing Gerubinus in the innermoff places of the temple sto be followed the erample of Moles, who was commanded by Con fo th bo. Boreoutr, then be ffelued buto David all the forme and beleription of the bolis building; there is no boubt, but he thewed him alfo the images of the Gerubims. Wilherefore foolaters mult not be led with the crample here of, to have images in their churches. Laft of all there remaineth, that I verlare formuch as thall what the be thought lutticient, for the lignification of thele Cherubins images. Certeinlie, they order exceent the admit and repreniftring fpirits, whereof there is mention made fent in the first chapter of the epittle to the Debrucs : verfe. 14. of which Daniel reckoneth fo great anumber, as Dan.7, 10. he writeth, that there be ten hundred thouland. (meaning an innumerable multitude:) for he put a certeine number for an infinite number. The ministeries of them be of piverle forts. Sometimes offeneritie : for then Goo had ogiuen Adam out of paradife, be placed Cherubins Gen. 3, 24. before parabile, with a firte two edged fword to Drine awate weetched men from thence. The Acgyptians were froken by the ministerie Pfal.78, 49. of angels. So was the holf of Senacherib. Da-2.Kin.19, 35 uid also same an angel approch mere Ierusalem and 17. with a drawne fword. Alfo an angel withfrod Num. 22, 24 Balaam in his tournie. Deither is there ante Gen.19. boubt, but the fine cities were bestroied with fire by the ministerie of angels. But other, whiles angels ow ferue God in the defending of men . Foran angell fet himfelfe betiwene the camps of the Acgyptians and Israelites, in the Exo.14, 19 fame berie night, when the Ifraelites thoulb valle through the red fea. Lotallo was prefer Gen.19.10 ued, and Perer brought out of prifon by the bili Ads. 12. gence of angels. And angels were prefent with Match. 4, Christ, when he was tempted by the divell in the wilbernelle. Porcouer,they befend kingboms Dan.12, 1. and prouinces (as it is written in Daniel.) And it is declared, that by the hands of them, the fpirit of Lazarus was brought to the bolome of A- Luk.16, 1 braham. And in the plaime it is fong ; He hath Plal. 19. 1 ginen his angels charge of thee, and they shall keepe thee in all thy waies. Alfo they were fane

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2.King 6,17 frand for the defense of Elizaus against his ent mics, as the holie bifforie reporteth and tellifieth. Furthermore, Goo vleth them for intruc Dan. 10, 5. ting of men, as we read in Daniel and Zacha-Zach.1, 14. rie. Marie was inffructed by Gabriel, that the thould bring forth the fruit of faluation. So Matthia, 13 was Iofeph, concerning the taking of his wife buto him, from fibom he was determined to ocpart : and to mas be likewife as touching his flight into Acgypt , and returning againe. That thall I fair moze : They be mellengers

Heb.1,14. of Goo for to reneale his will. 34 Dea, and the ministers of the church be Apoc.2,1. called angels and are represented by them: for they advance the holie word of God amonalt Ezec.10, 1, men. Wherfore Ezediel fatte an engin. where in Cherubims were carried : thereby (as the wife and learned do intermet) are ment the prophets, apolites, and ministers of the church, of thom Boo, that is, Jelus Chailt our Sautoz, is carried by his most into all parts of the world: and thereforeer they come, they celebrate the praifes of God amongst men, even as bid the Seraphims of Elaic . Manie things , belives thefe may be brought, whereby the allegorie betivene miniffers and angels might be ampliff. co : but with these few we will content our felnes. I returne therefore buto the angels themfelues, by whole ministerie allo 3 affirme, that Goo governeth naturall things. For there

loug things of nature are brought forth. For PGL18, 12, which causeit is berie elegantlie watten, that Godhimfelfe is carried upon the Cherubims. And the ferintures tellitie thele divine fricits to Ezec.1, 18. be offuch worthinelle and ercellencic, that it fetteth them out onto be; not onelie with wings, but also full ofeies: that is to faie, that they ere cute the office committed to them by God, both wifelie and freedile: which two things are most worthile commended in ministers and amballadors, Forthen they rightlie execute their office if they joine celeritic with wifedome. And thus much thall fuffice of Cherubims.

is no boubt, but that the celeffiall fubercs, by

their labour are furned about, and the maruel

5 But now let be fee fomewhat concerning

Wat it has beene no likelie mate for the ocuifing

ofalic, boles Teraphins had beine of humane

this word Teraphing, Some will have it, that they were infruments for marking out of m hat is ment by tinics; oz elle of regions, flations, and degrees Creaphim., of fars, thereby afferward, by the science of Altrologie, men might prognosticate of the cuents to come. But this is not much allowed: for they were rather images, as in the bifforte of David is manifelille læne : when as Michol 1.54.19, 13. the daughter of Saule, placed a Teraphim in the bed and feined David to be there law, whom notwithstanding the bad primite fent awate.

Mape. Wherefore it is fato by others, that they be images, to made by the observation of the ffars, as they be able to make anfiver, and give out oracles, when they are consulted withall. Of which opinion, among others, is Aben-Ezra. But against this ovinion, it femeth that that map be objected, which is pronounced in the plalme concerning tools; A mouth they have, Plality, and speake not. But if to be they answer ; Doin thall this take place . In the perie fame plaime the question is answered : They speake not in their throte: bicaule in berie bed men bo fpeake by a naturall poiner of life through an arterie proceeding from the lights . But in thefe kind of The pluelt images, not the life, but the binell freaketh, freaketh in Wherefore the Jeines, otherwise onerwhelmen tools. or prowned in these kind of superfittions, do thew, that the witches did facrifice fome duld. thom they knew to be a first borne, whose head being cut off. they imbaline with falt and wices. that it may remaine bucorrupt, buter whole tong they put a plate of golo, thereon they let the name of an incleane spirit, which they inuo cate : & fetting by lights they worthin this mil thewous head, and afte counfell of it, and from thence have answers, the vinell moning the

tong thereof. In Zacharie it is fait, that the Teraphims Zachato. bid fpeake lies . And maruell not that it is write Teraphin ten in Olea, that the people feeme to be left in the frip. ten in Olea, that me people terms to be use tures takin indipout Ephod and Teraphim; as though it indipart, perteined buto God, that Teraphim thould be Ofe.5, 14. worthipped, cuen as the Ethod was. For this is not true : for Teraphim, in the holie fcriptures. is alwaies taken in the worfe part. But there the meaning is, that the people of God thould be feattered and afflicted . fo as neither they might reteine the true worthiwing of God, net ther thould they be at leiture to morthin fools. Cohod in that place may be referred to mod religion, and Teraphim onto wicked: neither of which two, those that be in captinitie and afflictis on will reteine. But I maruell, how some bare be to bolo to fate, that Laban bid not morthin fuch kind of Teraphim or images; when as he Gen. 31,30. plainite laith, that they were his gods . I am of the mind, that he worthimed togither both God and fools. For it is verie likelie, that he had recourse to the idolatrie of the inhabitants of Mefopotamia; and he refeined fomethat of those things which perhaps his father Nachor taught. as touching the true Gob. Although that Nachor also was an ivolater, as it is thought of the Teines not bulike to be true : as was Balaam Num.23, 4 the lothlaice, which laith, that he mas callen ho Balacout of the berie fame countrie. ABut this onelie will I faie, as touching ipolatrie, and the inocuour about images and itols, thereby things to come might be knowne : that thefe

Of humane facrifices. Of Images

inolatric.

suriofitie things began of a curiofitie. For üben men of knowing were to immoderatlic carefull to know things to come, they left nothing bnattempted for the come, was compatting of the fame. And then the duel person to caute of ceineth himfelfe most casilie to be admitted, when we have fuch feruent befire of anie thing. Toperefore he both wieth his cunning, and also befoweth his labour willinglie, that we map be beluded and drawne from our true and perfectfaluation. But bnto Chaff are we behol bing, that thefe things are not now fo commons lie received in the world, as they were before his comming. Although primatelie they be not altogither taken aivaic ; pet is there no citie well ordered with lawes, but owth either punith feuerelie, oz elfe note with infamie, fuch milches uous arts and fludies of inchantment. Let Plutarch and others fair what they lift, as touching the cause why oracles ceased to be given ; freing we knowe, that this must be ascribed to our

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Of humane sacrifices.

36 It amereth manifefflie out of the holic 3112. Mill 3. hilforie, that men were brought to that made nelle, that they indenozed by humane facrifices and offering by of their children , to make Gob favourable buto them . And from whence this euill frang , diuers men de diuerflie imagine. Forthere be fome , which thinke , that that cu mote hu= mane fas fome was brought in by a peruerfe imitatle on of Abraham. Formen hard that God required fuch a facrifice : and therfore concluded, that it is most acceptable to him : and they thought, that they flould be hawie rich and mightic like unto Abraham, if thep had given fuch an oblation . Dowbeit, it hathno refemblance of truth, that the Ethniks made fuch account of Abraham, being a vivate man ; that they would fo groupulite punith themfelues by his crample. Againe, for the imitation of his fad, the prepara tion of the mind was fufficient; neither behos ued it, to performe the thing it felfe . For Bob, which commanded that this thould be done, did forbio it to be done . So then Tcannot afcribe the invention thereof to a moze certeine authoz than to fathan, which hath beine a murtherer from the beginning: neither beliteth he in anie thing more, than in flaughters and humane blond. Therfore it is notablic faid in the plalme 106. They have offered up their fonnes unto divels. But this would they not have bone, but leffe they had beene certified by their oracles, that they were delited with this kind of facrifis

ces. And not onelie in Paleftine, o: Syria, was

of Peter Martyr. Cap.5.

37 Plutard, in his parallels, the 66. chapter. writeth, that the Lacedamonians, what time as they were affliced with a plague, received ans fiver of Apollo, that the plague thould crafe, if they would flate fome virgine that should be chofen by lot, from among the chefeft nobilitie. And in the chapter following, he writeth, that the peric fame hamened buto the Pherai. Bozed. ner, it is often reported of all the poets, that Polyxena, the baughter of Priamus, was offered bp to the spirits of Adilles, And Iphigenia, 02 Iphianaffa (for indeed the was called by both the names) being the baughter of Agamemnon, was facrificed in Aulis : therebpon Virgil pronounced.

Sangume placaftis ventos, & virgine cæfa; that is, With bloud and with a virgine flame, Ye bane appear dthe winds (certaine.)

Dea and Tertullian,in his bolic intituled Scor- Tertullian. piacus, againff the Gnollikes, mentioned; that the Scychians faerificed men to Diana , name: lie in the region of Taurica; and that the Gaules oto the fame to their Mercurius ; the Affricans alfo unto Saturnus . Ano left he fhould fæme to report things out of knowledge, and most ancient, be tellifieth , that the fame moff cruell cu: frome oid publikelic indure butill the proconfulflip of Tiberius; who toke from among them The abjor fogreat a milithefe: and the priests which er: gating of ecuted these things, he hong boon the trees, facrifices. which Madowed the temple of Saturne. Howber it he addeth, that from that time were finished those most cruell facrifices, although not publikelie, pet at the leaff wife viluatelie. Dea and (faith he)in the citie it felfe of the godlie Aeneads, the fame thing was accustomed to be dome. fo as humane bloud was fprinkled buto one [which was called | Iupiter. Acither maketh it anic matter, that the fame bloud was of the Belliarij, that is, of those kind of men , which for divers kinus of great crimes were condemned buto braffs bicaufe, although thep were hurts full men, pet neuerthelefte they were men. This writeth he in his apollogie, affirming that this kind of oblation did fitlic agree with Saturne, idio as he frared not his owne natural formes, fo was he velighted in the laughter of frangers. This dinine power of Saturne (as the De bine interpretours affirme) was called among the Jewes Moloch; buto thom the ivolatrous parents bid facrifice their dilbzen. And it is not bulknowne, that the Romans, in old time, bled es uerie peare to facrifice tivo men , cafting them bowne from the batoge Miluius , into the river Tiber: which ordinance they did afterward mi. tigate, by throwing out of a balket into the riuer, not the men theinfelues, but the images of

them. Livie in his fourth becad, & fourth boke, that cufforne come in bie, but it came euen bumaketh mention of a holie facrifice of the fpring to force nations allo. pn.y.

Lord Jefus Chiff.

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time, therein the people of Rome bowed buto facrifice, all the living creatures, which thould be borne from the kalends of Warch , buto the fors of Daie. And (as Feltus hath taught) they

propte in

atime.

thereinithall boined even their children. And in Cyprus thep facrificed a man onto Apollo. #02 Tenerus, who first out this, delivered the rite by hand buto the posteritie; and that ceremonie indured buto the time of Adrian the emperoz. whomices And Philo, the wrote the historie of the Phonices, inzote, that they in their greatest dangers, accustomed to facrifice their children. Which thing agreeth well with the narration of the ho: lie historie. Worcouer it is knowen buto all men, that the Decij bowed their owne felues for the lafetie of their ofone armie; and that Curtius theely himfelfe into a huge gap of the earth, that the citie might be belivered from the plaque, wherewith it was infeded. 28 These men indeed are praised by the judge

> ment of the world and the fleth; whereas by the inogement of Goo anothe fpirit, they are wop thie to be dispeased. Therebyon Chaiff most purbentlic admonished bs , that those things, which ercell before men, are most vile in the fight of Coo. Therefore (as I have fato) this most cruell kind of facrifice proceeded of the biuell. 15ut let be fee,by that reasons men haue bone allured therebuto. One (3 thinke) was brought to palle by this meanes : Those things that be most pretious, and which do please bs molf of all, thoulo be offered buto God, cipe ciallie, then we are afflicted with ertreme bangers; But our chilozen be farre moze ercellent than cattell, neither account we anie thing more pare buto bs, than they : Therefore, then we live in the greatest perils, they must be offe red by buto God. This is a falle argument, [taken] from that which is absolute, to that which is in fonce refpect: bicaufe we also bo confesse, that parents ought also to offer on their chil been buto God, by beinging by of them godlie and religiondie; but not in making a burnt facrifice of them. Perhaps they are butten by an other reason; namelic, bicause they had beard of their ancestors, that is, of the holie Patriar che, that it would come to palle, that one baie God would be well pleased with an bumane sa. crifice. Wilhich as they did peculiarlie bnock frand concerning Dellias; to the wicked, ber ing taught by the infiruation of the vinell, but berifod it of fome particular men. Andoub: teblie it mas a maruellous blinonesse of their. minds, that they abhore to not to facrifice their children bute binels; and it was more than a true pretence of religion, which confifted not of the word of the Lord, but of a humane and biuclift invention.

And certeinlie, the more feruent that men be

in faverifitions ocusied by them felues the further are they carried beadlong into things more abfurd. And if to be that a good intent were at anie time to be commended ; here thould it most of all have taken place. For they, which old facrifice their ofone children, did not onlie ferme to mortifie humane affections ; but otterlie to despoile them. On this wife do men, when they be carried awaie of their owne will. What elfe, I belied you was this, than to be cruell against their ofone bloud ? Callo bealts, which be altogi ther bestitute of reason, would commit no such thing: who do fight for their vong ones, 4 offer them felues to die for the fafetie of them. Deres by we binderstand, what miscrable gods the idolaters have morthimed; whom they would not have to be mercifull buto them, except they had first done them much harme. Under the colour of godlinelle, the earth was polluted with innocent bloud, that a more bnhapie beffruction might come against it. And thus we see that ido latrie cradeth more, and farre more greenous things of men, than true goolincile, and the morn of God can obteine. It are web not those men to kill their fons ; but they that profette the Cofpell, will not abive to chaffen them no not lightlie. The prieffs of Baal lanced their bodies fo cruellie, as the bloud ran on everie five out of their bodies : and they which would be called driffians, witho, aw not their bodies from burt full pleasures.

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Of humane sacrifices

39 But and if we fould bemand, whether Gen.8 21. God have at anie time belighted in humane fas Exod.19. crifice, that will we not bente : for through the Leuici. & beath of Chilf, COD was well pleased with Num. 15. & 3. manking. And that which in manie places of the 18. & cuclate is witten as touching facrifices; to wit, rie where, that God inclled those things as a sweet favor : Leuit.26. that must be referred not buto the cattell which Num. 28. was facrificed, but buto the principall true that Ezec.20,41 mas chanomed by them, that is , buto Chrift, those death neuerthelesse and not barelie and bo it felfe pleafe Goo, but to farre fouth as it procebeb of a true obedience, perfed mind, and fingular charitie. And if thou bemand, whence that obedience and daritie obteined their bins nitie and excellencie. It thall be faid , from the dinine perfort in thich the bumane nature mas fuffained, while Chift, to farre fouth as he was man should suffer the works of our fatuation. Also the facrifices of the holie marty is, therein they fuffer themfelues to be flaine for the name of God, is also most bere onto God. Det is not Goo cruell as he that rejoifeth in the blood and peath of men: for the peaths and flaughters of martozs pleafe not God of them felues, and in their ofone nature; except in that, that they are offered for the telliffena of his truth. Againe. be bath not fo refrect buto patient men, as they

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be mere men, and the children of Adam: but as they belong buto the boote of Chaff, and are now become his members by regeneration, a.Tim3, 17 and (according to the forme of Paules speaking)

That Sod

mane fa-

crifices.

are called the men of God. 40 In berie bed God might, in his owne in his owne right, have required humane facrifices of men. right might forfæing he is the Creator of men, he may be fermine of them at his owne pleasure : which pet is the more lawfull for him, when as all the pofferitie of Adam have beene made fubied biv to beath. That therefore, which enerie house they owed to God, he might require of them, whene foener he had thought god. For trulie, no iw flice was againft it, but that he might vie their beath, for the fulfilling of his becrees. And in requiring of this kind of oblations, he fould have pone no infurie unto them : for in theb of the loffe of this transitozie and fraile life, he would have requited them with a bleffed and eternall life; the which should have beene counted for an advantage, and that a most manifest advantage. Therefore those men, that were to be of fered in a burnt facrifice, might haue fet their minos at quict, by this found confolation. But then it was lawfull for God thus to bo, her would not : naie rather, he forbad that it should bedone. First, before the lawe was given, when Gen. 22,12. us he flaico Abraham from killing of Ifaac. At Leuis,21. terward in the berie lawe it felfe, in two or three

Deut, 32,17 places he chargeth, that men fhould not offer by Pfal. 6, 37. their formes, and facrifice them as bid the nath lere.32,35. ons of the Chanaanites. And after the lawe was made, he offentimes by the oracles of the pro-

photorebuked the Maelites, when they come mitted fuch things. And in the place of humane facrifice, he amounted the flaughters of beaffs; that is, of buls, of calues, of theve, of goats, and of birds : which neverthelette he remoned afferivard, ichen Jefus Chuff had beine facrifi, ced. And the he for a time luffered those kind of why sod facrifices, Tertullian in his fecond boke againft required the facri= Marcion beclareth. Firff, bicaufe he faibe the Debues incline to the ceremonics of the idolaters, where these beatts were vice in facrifices: inherefore he rather would , that those things

Mould be done buto him, than buto the vaine gods of the Gentils, year ather buto binels. Furthermore, with fingular biligence and

perfect precepts he diffinguished the kinds of the facrifices : also be preferibed in a maner in finite things, as touching the places, bellels, & rites, to the intent he might exercise those fas

thers berie bufilie in his feruice, that they might be conffreined to meditate daie and night in his laine; and that with a true faith : otherwife

their facrifices fould have bene hated of him, Efaien, in as he fpake by the prophet Efaie ; To what end is this multitude of facrifices offered vnto me?

Haue I required this at your hands, &c ? Allo,

of Peter Martyr.

that maner of worthining was a certeine lehar ling : for the fathers were taught, that the beath. which they had procured buto themselves by their fins, was through the bountifull goonelle of Goo translated from themselues buto the las crifices. And Chrift was enidentlie thewed, tho toke bpon himfelfe all our finnes and beath; and therefore dico, that we might be absoluco. This was the fcholing of the facrifices of Mofes. Dowbeit, we muft not faie, that we are altogither without humane facrifices, which we may offer by to God. For enerie man may and ought to facrifice himfelfe, as Paule taught in the twelfe chapter to the Komans, watting; I Rom.ta,t. befeech you, by the mercie of God, that we give vp your bodies a living facrifice, holie, &c. And David monounced: A facrifice to God is a trou- Pfal 51, 19. bled fpirit, a broken hart, &c. In like maner may we offer by our children bito Bob, if they be goolie and fincerelie instructed to the honour of the true Bod : which map not be dome accop bing to the inventions of men, but according to the word of God. And this may now luffice as

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toudying humane facrifices. 41 But no leffe doubt is offered onto bs; to init that the hourible facrifice of the king of Mo- 2. King 3,26 ab map feme to haue bene verie profitable bnto him : forimmediatelie the ficae was dis foliced, and the hoft [of the Ifraelites] fo depar, ting awaie, there is an occasion given of ererct fing a peruerfe rite in time of aduerfitie. What then . Shall we accufe God, ichich caue fuch a fuccelle : po,not in anie wife : for no man may or ought to put a lawe boon him. Who thall prescribe unto him, feing he is the cause of all things . Bo that reason we will find fault with bim, that the loccerers of Pharao refuteo Mofes, Exod.7, 8. and did thew forth manie fignes and miracles against him. There also was an occasion given of refuting the word of God. We might also complaine of Antichiff, bicaufe with miracles and wonders (as it is written to the Theffalo: 2. The 2, 19 nians) he thall drive men to fall from the truth. Alfo in thefe latter times, miracles and belufi ons arcdone buto images, reliks, and febulthres of faints : thereby fuperfittions, and ibolatrous worthipings are confirmed. But we are not for these causes to complaine tufflie of Bot, feing he is berie infficett felfe, and both all things infilie. Those bereite, with for fuch occasions are drawne to euill; those I faie as it is witten buto the Theffalonians) have not re ceiued the loue of the truth, and therefore are gt 2. The.2, 10 uen by buto errois, and feducements of Antichift. Wherefore we are hereby admonifhed,

thile we take anie thing in hand, that the fuccelles and cuents thoulo not be regarded; fith me might be calilie becciueb. For we thould

pn.iij.

offentimes fee that godie men are veffed with troubles: and contrariwife, the wicked ow flow riff, and enfoic at their pleature, riches and carthlic felicitie. The will of God is onelie to be regarded, which he hath reuealed but o be in the holie fcriptures; according to which we must eramine what is to be followed , and what to be eldieweb.

The establishing of the second com-mandement; whether the child shall beare the inquitie of his father.

In 3nd. 11. 42 But in fhis place there is a moft weigh at the be= 2.politbe= 302.Sa21 at the be: ginning, and In 2,

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tie and berie difficult question; bicause the child both fieme to beare the iniquitie of his father. for plat. For it is written in the fift chapter of Dentero art . 4. 200 nomie thidialfo is in Grobus; I will vifit the 211 Den. 19. wickednesse of the fathers vpon the children, vnto the third and fourth generation . And the bes ric fame dia WiD reveate to Mofes, when he went forth before him : for among others his titles, the fame (Ofrecompending the wickedreing 5 2). nelle offathers vpon the children , vnto the third and fourth generation) is added. And it fameth Exod. 34.7. to be a maruell. how that could be rehearled a mong the titles of mercie. The Beretiks left not this bulpoken of namelie, the Marcionits, the Valentinians, and the Carpocratians, with for this caufe rejected the old tellament; and God the author thereof, they affirmed to be evill, as be that would spare the parents thich were finners, and would purify the children being innocents. And that he is fo far from mercie, as he cannot forget firme ; but keepeth anger in fore, even buto the third and fourth generation. Also the Jewes toke the same in ill part, who Ezech.18. in the 18 chapter of Ezechiel laio ; that The fathers did eate fower grapes, and the childrens teeth were fet on edge . This was, as if they Mould faie ; Ieroboam crectet calues ; Manafles let forward ivolatrie : were it met that we though faffer nuniflyment for them . But the Logo antwereth by the protect; All foules be mine. Like as the foule of the father is mine, fo is the foule of the forme mine also . The foule which finneth, the fame shall die : and the sonne Thall not beare the iniquitie of the father . Thefe things ferme not fufficientlie to agree one with

A Diffincti: niffments.

verle.2.

an other. 43 Some haue thought, that there muft be vice a diffination of euils, and punifyments. For they fale there be fome punishments, which apperteine to encrealing bamnation, others winch are buttemporall. And they border fand the fait place of Ezediel, to be fpotten of the for mer kind of punilbments. For as concerning encelating faluation, or banmation; energe man that beare his ofone burgen : and The foule which finneth, the fame shall die . Beither on they other wife understand the place of leremic,in the 31 .chapter: 15ut as touching tempo Ieremat. rall puntihments , (of which fort are ficknesse, veric. so. poucrtie banifiment beath, and fuch like) they affirme that it is not contrarie to the justice of God : that the father . togither with the fonne. and the people mith the princes thould be meant in those punishments. And so they expound that thich in the latte is fait; I will reward the finne of the fathers youn the children; vnto the third and fourth generation. Augustine femeth form Augustine. time to have allowed of this diffination : for in the questions boon lofus, the eight question; lofus, 7,14 then he disputeth of Achan, which had hidden forms of the accurred things, for whole finne all the Ifraclits were milerablic afflicted: and for that not onelle Achan was punished, but also his formes and bauahters were put to beath togither. There(& fate) Augustine writeth, that thole punithments might as well profit, as burt : the thich thing God himfelfe knew, and that therefore they were tempered by him, accolding to his righteoulnelle. Fo: God both fo moderate them, as both they may afflict the wice ked, and not hurt the god . For fuch is his prouidence, that those things which farme to be cuill be can make good. But as concerning the everlaffing punishments, bicause those do burt for euermoze, cucrie man doth tufflie fuffer them according to his cuill befart . Do man (faith be) fuffereth those punishments for an other mans fault . And even this also he writeth in his first boke the 10 chapter, against the aquersaries of the laive a the prophets; There is no boubt (faith

he)but in this life one is afflicted for an other. And against Julian the Pelagian, the firt boke \$12. chap he diffinguifheth the flate of the peo. ple: & fome (he faith) are regenerated in Chaiff, but that others are not pet regenerated . And Men bis of them which be not regenerated, their finnes dinguifted are bilited byon the third and fourth generati, into regin on to wit, bpon all the potteritie . And he allu notrems beth buto original finne, which from Adam is nerate. fpreo over all posteritie . But thou wilt faie: Whie then punisheth he to the third and fourth generation . The same father answereth in the 42 . queffion bon Deuteronomie ; Bicaufe The num: the being toines with the number of foure, ber of feuen make the number of fenen; which is a complete betokeneth number. So as by naming the third and fourth a complete number. generation, it is all one as if he had faid; Unto enerie generation. Which kind of Ipeach Amos bled; For three wickednesses (faith he)& for foure Amos.1,3. I will not be turned . Augustine therefore tinperfranceth the words of the lawe (concerning the punishing of the fathers iniquitie beon the

Icrom.

of Peter Martyr. ourents iniquitie. Part.2. dillogen, but o the third and fourth generation) of

But Ezechiel and Ieremie fpake of men , which incre borne ancio, and of the gift of regeneration puto be ginen by Chiff. But men, third be regenerate, fhall be indged cuerie one after his owne merits, and not according to other mens finnes. And fo the fonne thall not beare the inte quitie of the father, but the foule which finneth,

fferitie.

and Jere= mir being in fundite one thing.

them which be not regenerate; for the lawe (faith he) spake of them, which were boder the lawe. the fame fall bie. But befoge regeneration, originall finne infecteth, and beffroieth all po-

44 This diffination of Augustine I difallow not ; pet boubt I, thether it be fufficientlie au plied but's the fente of Ezechiel and Icremic. Both those prothets wrot the felfe-fame words; The fadiers did cate fower grapes, and the dildrensteeth were fet on edge : then as neuete theleffe the one was in Lewise, and the other wate both was led awate into Babylon : inithis a god at gument, that they spalle both with one spirit. But Augustine faith, that the exposition of Ezechiel muft be taken out of the 31. chapter of Icremie. For there it is abbeb , after those words; Behold, the daies will come, that I will make a new couenant, &cc. Witherefore all that thole place is to be amlied to regeneration: fo that by thefe words of Ieremie, the fateng of Ezechiel must be interpreted concerning the regenerate. By this meanes, that father thinketh that the question is answered. But I, When I more diligentite confider of that that ter of Ezediel, it femeth to me, that it fpeaketh of the paines and afflictions of this life. For therfore bio the people complaine, faieng; The fathers did eate fower grapes, and the dildrens teeth were fet on edge? Die fijey complaine of the paines of hell ? Po verelie : but bicaufe they were carried awate captine into Babylon, and there lived in bondage. They complained, that Gon bid beale ouer harolie; that thereas their fathers had beene wolaters, pet they which had not offended, thould be punithed. Concers ning those punishments, the people lamented: to as it was nædfull that the prothet thould an fiver for those things; The foule of the father is mine, and the foule of the fonne is mine: the foule that finneth, the fame shall die. Wherefore thefe things have respect to the punishments of this life. Albeit I benie not, but they may be transferred also buto spirituall punishments: but that is not but by the wate of arguing A minori ad mains, that is, from the leffe to the greater ; ichich is after this fort : God hath not altogither laid tempozail punifhments bpon the innocents for others finnes : Therfore much

leffe the spirituall and currialting paines. 45 Ierom, ithen he interpreteth Ezediel, Cap.5.

bath a folution , the which afterward Augustine alfo followed; as we will declare when the place ferueth. But the interpretors om varie, bicaufe the matter is obscure; and thereof commeth a Difficultie, bicaufe it can not be benied, but that God afflicteth fome for other mens caufe. Jo? Gen 9,24, where as Cham had disclosed the shame of his father [Noah] pet was the curse transferred buto Chenaan his fonne. And when the Sodo- Genag,t, mites hab groundlie finned the children allo to gither with the fathers were burned. Againe, uben Dauid hab committed abulterie, 6 9 2 2.Sa.12,19. caused, that the chilo begotten in that abulteric, thoulo die. Therefoze,in a matter fo obscure, Ierom inoced bringeth his oftene erpolition; but pet he theweth what other men thought concers ning this queftion. Firft he faith, that there were manic, which understood that place of the lawe; namelie, (that Boo both perfecute the inte quitie of the fathers upon the chilozen, buto the third t fourth generation) to be allegoricallie fpoken touching enerie particular foule,03 man that finneth. For they be certeine rath onfets, impullions, and forcements onto cuill , or (as other fate) first motions; afterward followeth beliberation , as then one hath betermined with himfelfe, that he will bo naught; thirblie, then this betermination is performed ; fourth, lic , there followeth a glorteng in wichconelle, then one both fatiffie and well pleafe himfelfe in finnes. So. after a fort , there be reckoned foure generations. But God is fo mercifull. that in the first and second generation ; that is, inralh onfet and beliberation be is filent, and maketh as though he knew not: but the third and the fourth, (that is, the committing of finne, and the glozieng therein) he punisheth: then as both a man both cuili, and glorieth in his finnes, and will not repent. Therefore they faie, that God reuengeth opon the branches, not bponthe rots. For a man (as they thinke) if he neither bo euill , not pet boatteth of euill, may be faued; although otherwife, he as well

lufteth, as beliberateth to do cuill. Deither om they otherwise interpret Paule to Timothie, when he faith, that A woman shall be I. Tim. 2,17 faued by procreation of dildren, if so be she abide firme in the faith, &c. That is; hir foule thall be fauch, if the worke well, although the have naughtie motions and cogitations. This interpretation I allow not. Firt, bicaufeitis allegoricall: feeing Goo (especialite in the lawe) fpeaketh plainlie and manifefilie. Secondlie, for that the words of the Lord, if they thould be Allegories turned to allegories , will become altogither baue no oncerteine. Lafflie, bicaufe it is not true that is fpoken. For those forcements and first motions are finnes; bicaufe they are against the late of God; and they be condemned by Ghiff,

of Peter Martyr.

Den be=

ferne enen

the tempo=

tall puniffy=

mits which

they luffer.

menta.

Iohn.9, 3.

Matt.5,28. vpon a woman, to lust after hir, he hath alreadie

Ibidem, 22, And; He that is angrie with his brother, is wor-

Numb.20.9 to the mind. Moles finned grænoullie at the

rom brought as none of his owne.

committed fornication with hir in his hart.

thic of judgement. Goo both not fo loke bpon

boings, but that he hath much more refrect but

waters of Arife; and pet, if we examine that

historie, we shall find no enill act that he out:

wardlie committed : but God fawe the incre-

dulitie of his mind, and grænouslie punished

him. Wiherefore, thefe motions and belibera-

tions of the mind, not onelie be finnes, but thev

be also grauondic punished by GDD. Let bs

then patte over this interpretation, which also Ie-

46 But noin, to make the matter it felfe

plaine : none can be fato to fuffer that, which he

hath not deferued as touching the punishments

of this life : bicause there is none perfect, no not

the chila, which is but one date old. There is none

but hath beferned, even beath it felfe. Why then

no men faie : Our fathers have eaten fower

grapes, and the childrens teeth are fet on edge:

feeing cucrie one beareth his owne burden, whe

ther it be touching this life, or the life to come?

Chaiff in the Bolpell of John answered concers

ning the blind man; Neither did this man finne.

nor yet his parents, that he should be borne

blind, but that the glorie of God might be made

there in the children, and the prince in the peo-

may bo it lawfullie. Which also may be aftir.

med, as touching other calamities : for if that

a chilo be bered with ficknesse, he beferned fick

nelle : if he have loft his monie, he hath loft but

fraile and buffable things; and those he had by

not alwates But God both not alwates bring thefe tempo

potall cuils, as paines and puniffments; but of

aspunith tentimes they have relation to other ends : as

The Common places uben he faith in the Gospell : He that looketh

on condition, that he might easilie forgo them.

So then, if with thefe kind of calamities Con will punith the parents in the dilozen, be can

not be accused of britistice.

47 Where'bpon Augustine in his queffions bon lofua, the eight queffion ; We are (faith In the rehe by reason of original finne, bebtors of mas generate nie punishments, the which neuerthelesse God God con-converteth into certeine medicines, and fin nishmens beth meanes, that they bo berie much profit, into me although they fame guill onto bs. For if to be bicines. the fon had lined, peraduenture he would have troben in his fathers cuill flevs , or elfe haue committed worfe things. Wherefore, if God take him awate out of this life , he cannot complaine that he is ill dealt with : fince death, by Gods bleffing, both redound to his commoditie. Forhe is luddenlie taken awaie, leaft wickeones thould change his hart . And certeinlie. ive ought to lufter, and indure the lette emis for to obteine greater goo things. For lo both the phylician with a bitter medicine trouble the mouth, that the ficke man may be reflozed to his former health. In like maner when we have Deferued punishments, pet @ D Dooth turne them buto goo. And by this meanes (faith Au- By bhat gultine)a certeine discipline is established in the means world: for buleffett were fo, men would perper is prefertuallie become worfe. Alfo there is declared a ued in the certeine confunction and focietie of manking, words. then as on this fort one is punished for the fault of another. For they, which belong all to one hingbome, oz citie, orprouince, be as it were one bodie among themsclues : and in the bodie one member both fuffer foz another member. Seeing therefore this is done in the bodie, it is no ablurd thing, that the lame do hawen in the

focietie of men. Plutarch, in his little boke De fera Numinis Plutarch. umdilla, bib berie well teach the lame : The ele (laith he) is crowned, and the being of the arme is lanced : even fo the father oid offend, and the fonne is vunifhed. The prince behaved himfelfe amille, and the veople are affliced. And fuch a naturall confent of agreement there is of bumane things. Jufflie both this author accuse the rathnelle of men, which, to often as thefe things bo hamen , complaine that God bealeth cruellie. For the father (faith he) is either good or euill. And if verhaps the forme of a good father be punified, by and by they erclame, that God dear leth bniufflie; and that it is not meet, that the forme fhould be fo miferable bandled, the had fo good a father . But if fo be the father be enill, and the fonne fall into calamitic, there againe they crie out, that herein also God is bucquall, and that the fonne ought not to be punithed, then the father hath finned. Witherefore the bulgar fort thinke, that the fonne fould not in anie

manifelt. Also Peter and Paule, when they were mhat re= put to ocath, could not complaine that they had bath in the not beferued it ; although Goo, ichen they were martyldom flaine, bid not respect this, to have them punith of faints. ed ; but that by their bloud, a tellimonie might be left of his fonnes Colpell. Wherefore, feina the case so stanoeth, and that we be all quiltie of finne we muft not complaine, that Goo dealeth to tharpelie with its, if for the finnes of our parents we be punished. For God can fo birect those troubles, as they may belong not onelie to his owne glozie, but also to the faluation of the parents . Offentimes he both punith the fas

ple. For the punishment of chiloren no lesse The for= graueth their parents, than if they themselves romes of children were afflicted. But if to be that the children die arethe for their fathers fake, they have no infurie dome forrewes buto them: for death is one buto them allo. and of the pa= otherwife it is certeine, that they mult die. Dow then, if God will ble their death in that fort, he Of bearing the

parents iniquitie.

wife be afflicted . But what if the father be enill, and pet all things chance hamilie to the fonne? Dere allo (as he faith) they complaine of the but full dealing of Goo : for they benie it to be met, that the forme thould live hamilie, which had fo enill a father. These things he svake godie enough, although he were an Ethnike.

parts of rents.

48 Pozeouer,it muft be confidered,that the be certeine chilogen be as it were certeine parts of their pas rents, and have somewhat of theirs in them: wherefore it is not abfurd, if Cod punith that part of the parents in the dilbeen. But I come againe to Augustine, tho faith, that Gob by this meanes appointeth a discipline in the world, in a Common-weale, in a church, and in a familie. Whole lateng (in my tubgement) cannot be bilallowed : for if to be the children do fuffer pur nishment for the sinnes of their parents, they have not whereof to complaine . Cindoubtedlic they olve this dutie unto their parents: for cuen this that they are they had it from them. Where: fore, if they leave their life for their fakes, they have no inturie done buto them : for they pelo that buto them, which they received of them. If God thall faie unto them ; I will ble pour pus nillment for the fafetic of your parents, they could by no right refuse the same. lohn teacheth, 1.Joh.3, 16. that Euerie one so ought to loue his brother, as he should be readie to yeeld his life for him. And

if to be that life must be peloco for a brother. how much rather for a father : Dod bleth biuers infirments, where with he draweth men buts him: they then may be not ble either the ficknes or the beath of children for the chaffifement or

faluation of parents: Augustine in his eight question boon Io-

Augustine. fua (thich we have offentimes alledged;) Et lofua.7.5. is meet (faith he) that the leffer part thould ful-Che leffe fer punishment for the greater: as in that hills reth punity rie it came to paste, for the farrilege, which Achan had committed. A few were flaine in the the greater.

> by is unvertion, how great the weath and vengeance of God had beene, if the whole multitude had finned; when as the finne of one alone was Co cofflie. And Plutarch, in the fance botte, which I cited a little before, faith ; that thus the emperours om in their camps. For if there be ante fault generallie committed by them all, they

hoft, and the whole multitude was affoiled. Her,

A cultome take the tenthof the multitude ; to the intent of rithing that by the punishment of a feto, the reft may be affoiled : and fo one both fuffer for the fault of another. But (as it hath being faid) God both inturie to no man : for he that vieth, was fubica to death, and God birecteth his death to a god end; namelie, that he may belpe others, that is, that by this meanes he may call home, either pas

rents, or princes to repentance ; or elfe to cha

bliff viscipline. Those things, which we have

faid, muft not be underftod concerning fpirite all and eternall punifyments: for (as touthing them) everte one that be puntified for his owne fault.

Cap.5.

49 Pow are we to ervound the berie words of the lawe; I (faith he) am a gelous God, and vifit the sinne of the fathers vpon the children, vnto the third & fourth generation of them, which hate me. These latter words, Icrom, whon the Icrom. 18. chapter of Exechiel noted biligentlie, and Augustine also in the question boon Iofua ab Augustine readic allengen ; Ofthem (faith God) which hate me : as if he had faid ; 3 will not touch the inno cents; but I will be avenged byon the iniquitie of them, which imitate enill parents, and hate me . After the like maner be promifeth, that he will do well buto the children, and childers chilbeen, even to a thousand generations . What to ithont ? Euen to them (he faith) which loue me. Therefore, if the father were wicked, and the fonne god, his fathers wickedueffe thall bo himno harme. Butif the father were god, and the forme wicked, his fathers godlineffe thall not auaile him. And therefore (faith lerom) God punisheth the iniquitie of the fathers boon the dillozen; not bicause they had eaill parents. but bicaufe they old imitate their fathers . The words themfelues ow fufficientlie veclare, that the lawe muft not be bnoerftod of originall fin ; but of that finne, which they call actuall. For then the fonne thall beare the iniquitie of his father, when he finneth in like maner as his father bio. Also the words of Ezechiel cannot be underfrod, as touching originall finne, as the words, which followe bo calille occlare . Albeit that, which is fain; to wit. The foule which finneth, the same shall die, map be binderstood euen of originall finne ; fith cuerie man bath in bim: Euerte original time; tim cuerte man yaus in him man bath selse a nature corrupt and prone buto cuil! inhim his uherfore eneric one both beare his owne finne. owne out-For although that that finne be originalise ginalism, braine from the parents, pet is it now become

But thou wilt faic : Seing it is faio in the lator; Of them that hate me , furchie fith ins fants do not hate Goo , therefore it cannot perteine boto them. I answer: indeed they do not hate God in act, but by naturall corruption and monchelle buto enill . So the wolfe that is growne denoureth the thepe, but the wolfes thelpe both not fo ; not because be hath not the disposition of his dam , but bicause he is not a: ble to bo it . And thus much concerning the words of the lawe. But for that cause it is faid ; Vnto the third and fourth generation : and not; Vnto the fift and fixt, we have heard what why the Augustine hath answered . But in my judge, mentioneth ment, we might much moze fittle laie, that the the fourth parents may line buto the third and fourth ges generation.

meration.

frace of foure humbred verres.

Cap.5.

Of bearing the

Pag.366. neration. God therefore would to punish the fathers in the third & fourth generation , as fome feele of that punishment of the posteritic might come to them, while they should be vet living; and that they might for the calamities of their childers children, + the children of them. And for this cause the holie scripture Did not make mention beyond those generations. Then their pofertite is cuill, and is punified by God; there is no boubt but the parents be punished in them. Chryfoftome on Genelis, homilie 29. interpres ting thefe words; Curffed be Chenaan, &c. But it was not Chenaan (faith he) that finned, but his father Cham. De anfinereth : true inded it is. but Cham toke that curffe far moze grecuouls lie, than if he himfelfe had bin affliced. Such is the natural morking and affection in fathers. that they be more disquicted with the afflictions of their children than with their own, So Cham perceiuco, that not onlie his sonne should be e-

74 fentence nnto mercie ueritie.

fes among the titles of Gods mercie; feingit femeth to have respect onto the severitie of God. But it is not fo : naie rather if the place be more narroinlie fiffed, we thall fee the fame to be a part of his mercie. For fo lone as finne is committed. Bod in his owne right , might by & by take bengeance: but fo god is he, that he will befor it butill the third + fourth generation; in the meane time he calleth home the father to res pentance, by the admonitions of the prothets, by preachings, by benefits, and manie other meanes. Laft of all, when it is come to the third and fourth generation, and the man nothing the Letter be executeth puniforment: and even then Bod vieth he bfeth not affliction , as the bttermolt punith. affliction as ment, but rather as a medicine. Tho feth not a medicine. that all this is a morke of areat mercie. Jufflie therefore, and boon good cause, are these words numbered among the titles of Gods mercie. And it cannot be benied , but that the prothets. togither with the veople, were oftentines affli Ezech. 1/1. ded. for Ezechiel and Daniel were led awaie into captiuitie, and Ieremie was caft into pri lere.37, 15, fon, and turmoiled manie & maruellous wates in time of the fiege; and afterward going to Acgypt with the Debrues, was flaine. For on this fort God will haue the thing to be done : that and men may not onelie order their owne conuerfation aright, but that also, by patient fuffes ring of arcenous things, they may warne and amend the wicked . For with them they line to gifter in one common-weale and durch, and be after a fort members of one bobie.

Therefore god men ought thus to thinke

with themselues : If God have afflicted them. we also thatbe bered together with them, we thalbe all meawed prider one puniforment. Therefore we must take bed, that we travell for them by reprouing and prairing : for their falnation being negleaed, it will being enill alfo bnto bs. After this fort muft Augustine be bn deritoo, when he faith that God by this meanes effablifheth biscipline. For if the people be afflisted for their kings, and the fonne for the father: then it behoueth , that all men labour and be biligent one for an other . Det ownot and men in the meane time live without finne, in fuch fort as God cannot find cause to punish them. Howbeit, the painefull things, which happen to The affile. the goolie as it bath beene falo, cannot properlie tions of the be called puniffrments : but rather erercifes of goolie cans faith. For by that meanes God both throughlie not proper make triall of their faith; and what locuer he doth led punite against them, it turneth to their goo. Pozeouer, ments. he would have them to expresse in themselves Jelus Guiff , their firft begotten brother, which bare the fins of others in himfelfe. For even this is a certaine portion of Christ his crosse, though they be not fo innocent as Chaile was : neither both their croffe inorte anie thing to the redes ming of finnes. Daniel being in captiuitie thus confessed his sins; We have finned (saith he) and Dang s. dealt vniuftlie. &c. De faith not : They have finned; but, We. And Efaie faith ; All our righte- Ffaie, 64.6 oufnes is like vnto filthie rags . 3noco in faints there is a certaine righteonfnelle, but no fuch, thereof they may boalt before the tribunall feat of God. Therefore, if they fuffer fome punith ments, they have no will cause to complaine.

51 But thou wilt faie: Wherefore is Coo faid to revenue on them the fins of other men, then as they themselves also do sinner De thould rav ther be faid to punish their finnes, than the fins of their parents. I answer: bicaule , then God had long and manie baies expeded their fathers reventance, a pet perceiped no amendement : # in the meane time, the third and fourth general tion was come, at the length he powerth out his in ath on the children . Doin they are fato to fulfer for their parents, bicaufe, hab it not been that the wickednesse of their parents had gon before, their punifhment might have been delaied long er: but now, fince they hapned to be in the third or fourth generation, the nature of Gods inffice fuffereth not, that the punithment (bould be longer beferred . And although themselves befer ued those cuils; pet, in that they are corrected in the third *fourth generation, they owe it to their parents. And to Goo ooth terrifie the parents. to the end they may frace themselves from wic keones : if not fo: Goos caufe , o: their olone fake: pet at the left wife for their pofferitie fake. De maketh also the chilozen afraid, least they

fould imitate the finnes of their parents; that the punishment due buto the parents , might not be renewed byour them. And it is no iniuflice, that the children fuffer formerchat for their parents : for even for their fathers fakes they receive inheritances, and are indued with honour andremoune beforeothers. For God not onelie gaue mob fucceffe bato Danid, but fanonred his polleriticalia for his lake : fith the hingdome bid continue in his familie by the

But as touching eternall fatuation , neither

rion,the children are not pu niften for their pa-

cents.

thing eters bothe fathers fuffer punithment for their thils nall falua = bren : nor vet the thilozen for their fathers. But manie pirituall giffs are by god parents obteined for their dilloren : for Paule fait, in the first to the Counths, the 7.chapter; Ocherwife your children should be vucleane, but now they are holie. Wherefore of godlie parents the dil Dien haue fome holineffe , and fome fpirituall giff ; as that place teacheth. Dn the contrarie part, by euill parents manie fuch good things be hindered. Deither are they, being enill and impenitent, beard of Bod, then they befire fpiris tuall gifts for their children, But it commeth of tentimes to palle, through the providence of Bod, that of god parents are home enill thilbren; and of ill parents, goo thilbren. As Ezethias a good king, had the wicked king Achas to bis father : and contrartwife, the fame Ezednias a berte goolie prince begat Manafles a moft wicked and cruell king. The fame also I might fair of Iolias. This hameneth thus, leaft inic kednelle hould arowe out of measure; if continuallie enill children thould be begotten of & nill parents. God worketh therein, who maketh the chilo, borne of an entill father, to become the member of Chailf. And he theweth ther withall, that his godnes can not be hindered by the pas while good rents, though they be cuill. Furthermore, cuill

children be children be borne of goo parents, that grace bone of ill may be confirmed; and leaft that the good behaand ill of

> 52 Due onelie thing is to be added to this quellion propoled ; namelie, that indeed it is lawfull for God (as we have beclared) to pur nill the finne of the fathers buon the dillozen: but onto men this is not lawfull. For in Deuteronomie,the 24. chapter, it is plainelie faio; Let not the fathers be punished for the children, nor yet the children for the parents. Which must be bnberffod ; fo that the father confent not buto the forme, not the forme buto the father. Therefore , if Achan had beene called into the place of indgement, and buto the tribunall feat, he alone Could have perifyed, by the ords

mozof the chilozen, thoulo be attributed buto the

nature which they toke from their parents. For

Con will haue it to be acknowledged his gift

that me be faued.

narie course of the lawe, and not his chilozen togither with him. But God hath this lawe ve culiar buto himfelfe, who would have it to be otherwife. Bowbeit , he fometime also obferueth this order: for in the 16.0f Jumeric, when verfe.22 Chore had confpired against Moses, he bicd an cuill beath : but the children togither with their father were not destroicd; nate rather, they were preferued into the holic ministeric, and of their policitie came Samuel. Iting Amazias 1.Par.6, 23 was commended, which put to death the mur, 1. Par, 16, 4. therers, of thom his father was flaine; vet he put not the children of them to beath : for he had a confideration buto the lawe of God. Au- Augustine. gustine alleageth the cause of this prohibition; God (faith be) may punith the fonne for the father : for though he do afflict him in this world, pet is he able in an other world to faue him, but this can not mando. Hurther, Goo feeth , that the children be not innocent, but man fæth it

Cap. 5.

of Peter Martyr.

And though the civil laives beale in this the civil point more fincerelie, and do punish the fonne lawes in for the fathers fault, (as it is in the Digetis, a cale of tree. for the tathers fault, (as it is made with the fault, in the Code Ad legem Inliam Maieliais) yet do the chibren they not put the found to death for the father, but for the pas they devitue him of all his fathers fubifance, rents. bignities, and honors. Howbeit, fome portion is alligned by them onto the daughters, by a laine which was called Falcidia, to the intent they might marrie. Dtherinife the civil laives Borre with the lawe of Bod: for in the Code De panis, in the laive Sancimus, it is commanded. that the punifiment Mould not be laid boon o there, which either be of affinitie, or bloud; but thould onelie bind the author of the offence. And pet, both this lative, and the other aboue, were made by the fame emperous; namelie, Archadius and Honorius. But whie it was to tharp lie becreed, again thuch as be quiltie of treafon; it formeth to be bone, bicaufe men might be terrifico from that kind of mildheuous ded. How beit, the lawes of ODD have decreed no fuch thing hereof : pet this they command in cr preffe words, that the forme thould not be flaing for the father; howbeit concerning the goos, they becree nothing. But our abuerlaries have transferred this civill late concerning treafon, buto heretikes: for they do not onelie punith

the father, being an heretike; but they also depatte the children of all his goods: bow tufflie, 3 will not nom beclare.

The

Gen.9,25,

uill, and subject to the curffe; but also that he himfelfe thould be punithed in him. 50 Powremaineth to be declared, why this alfo; namelie, Visiting the iniquitie of the fanor wato fe. thers ypon the children, was recited before Mo-

The fixt Chapter.

Part.2.

The third Precept; of the fanctification of the name of God.

He Debines call anoth by the name of Nifebba, being a noune derined of Schaba, that is, seuen; by which number is er preffed the power of the holie Bhoft, fæing tho. foeuer fweareth let him processand that he is bound and tied by that

oth, The definition is , that the fame is a confir,

mation of the will by the tellimonie of Bob . 02

chariff, as meate, and brinke . Allo by the end

thereof, it is beclared to be goo : for it is orbei-

ned to the intent anie man may fuffifie and

flat (as me read in the firt chapter to the De

bines,) We alwaies sweare by the greater . An

oth is a certaine confelling of the excellencie of

God. Wherefore , not without caufe it is faid in

the lawe , Lo tifa; Thou shalt not bring in the

muff not be minifred. But whereas it is faid

in the Cofpell, that an oth commeth of cuill, it

is not prejudiciall to the goometic of an oth. For

That anoth of Digine things. Df his owne nature it is god, in his owne pet the abuse therof may bo harme; as the @w

purge himfelfe thereby, that there may be a faithfulnelle of speaking, which oftentimes both much auaile: pea even to the finishing of controugrics: and this is watten in the firt chapter of the Debines. Furthermore, it bath his beginning from a right faith in Goo : for bicaufe incesteme all things to be throughlie knowne buto him. Againe, we judge that he is a louer of the truth, and a revenger of perfurie : all which points of goolineffe are not to be befulled . Alfo an oth ferueth to the honour of Bod; bicaufe ine ertoll the name of him. And therein we confelle God to be the greater and more ercellent . fith

name of God for a lie.

Nafa lignifieth, To aduance; as though they that fineare, ow by their oth ertoll the name of Con. Det muft ive not hereof conclude, if it be and if it make to the honour of God, that there fore it Moulo be often times bled. For although mbbs an an off be amerteining to the feruice of God; vet oth was is the inflitution of the fame to helpe the need of the brethren, if credit be not given bnto bs . 02 elfe, where one partie is not belœued of an offer. So that, where fuch a new thall not hamen , nev ther thall an oth be bleb. Guen in like maner, as # fimili= a medicine is in verie beo profitable ; pet where as a fit occasion of a sicke person bageth not .it

ft nothing at all hindereth, that forme things om fuzing of an ill occation, which not with tranding are god: as be medicines, bertues, meats , and

Dzinks. 2 In the old laive, an off was offentimes In I. Kine ! to be taken : the which, if it be kept true, found, beriege, and inviolable : faith also betimene men conti nueth pure, and perfect : but this being violated, hardlie can faith it felfe remaine found. Reither is it buknowne, that for manie causes men are pronoked buto perincie. First, bicause they do ercedinglie defire to burt him, whom they hate; and on the other five, by all meanes possible to gratifie their frends. Sometimes they be mo ued by couetonines and gredie befire, being unwilling to paie that which they owe, to reffore that which is laid to heepe, or to recompense the harmes bone . In the 22, chapter of Grobus, verle 8.11. God commanded , that in the cale of latena to pleage, and also in the case of theft and robberie, an oth should be taken. In the boke of numbers Numbers curfings are commanded to be bled toz gelofie. And the epille to the Debaues teacheth . that Hebr. 6, 6, berie manie controuerlies be occided by an oth. For when a thing cannot otherwise be done, we must flie onto Goo himselfe, who is the fearther of the bart and reines : and buto his cics all things are manifest, be they never fo fecret. Wut when judges can befine causes other wife, they must not minister an oth onto those, which be the adverlaries in laive . But offentimes profes be wanting neither are witneffes reas Die prefent,or elfe there is onelfe one found ; or he that is pleaded quiltie is troubled onelie bo. on report and fulpicions , which be not berie certeine : in bed in fuch cafes . an oth muft be

But in this matter mult not be omitted, that wow manie by the lawyers there be amounted these of four coths. Hinds of five aring. The first is a voluntarie oth, which is both given and taken among private men, and that in covenants, bargaines, and particular agreements: which kind of oth it is fre for euerie one to take orrefule . An other is called necessarie; bicause it cannot be refused without most great and weightie causes: for it is given by the judge or the magistrate. The third, they do call indiciall, the which the adners fartes in laive do one owe buto the other, with then it is offered by the defendant, buto the plaintife,it is of necellitie; otherwife it may be oftentimes refused. Also there is an affirming oth which belongeth buto the time prefent and past : for things that are to come , cannot be aftirmed, fæing they be not knowne; although an off of promile bath respect buto the time to come : and then is it thewed, then we bind our felues, either to do, or not to do anie thing. And in euerie oth & D is called to be a witnelle.

of Oths.

Part.2. which thing is fometimes done fimplie, and abfolutelic : and fointimes he is awealed buto, as to a lunge and reuenger against a lier.

of Peter Martyr.

There remaineth, that we lie whether it be mbether it lawfull for a christian man to ble an oth . Some be lawfull there be, which beterlie benie it, and beteft it, bis for a chit= cause of the words of the Lord ; But I faie voto you, ye shall not sweare at all, let your commuto Imcarc. nication be yea yea, naie naie. But the father is Matt.5,34. not repugnant to the fonne. The Lord, in the 22. of Crobus, commandeth the manifrate of Tract, in fome certeine cafes, totake and be mand an oth: therefore it is lawfull. Efaic, in the and 11. Emiss, 16. 65, and leremie in the fourth, Do promife in the lerem 432 name of God to the holie people, that thep fhould fucare by the true Goo. Goo oid fweare. Ginft John 4, 3. added to his frech; Verelie, verelie, 19e being Mair. 26,63 adjured or charged by oth of the high prieff, ald

not reprome the fact, as an enill thing ; but he obeied it. Paule, in the first to the Counthians, the 15. than. Iweareth . And in the fecond to the 2.Cor. 1,23 Coginthians, he calleth Bod a witnes unto bis Apoc. 10, 5. foule. The angels do fiveare. Porconer, anoth offentimes redoundeth to the profit of our neith bour, and half joined therewith an honour towards Cod ; therefore it is not to be betefted.

4 And little both it further thefe men, ichen In the new concnant greater things are required, than in the n!b.

they fair, that the fentences of the laive and of the prophets do proue nothing. Since that ive be a new people, there ought to be performed fat more ercellent things than be there conteined : for the comming of Chaift brought no new thing as touching works; onelie it broughta more ample fpirit, and more plentifull grace. Andone tedlie, whatfoever god and healthfull thing we can do, is conteined in the laive and the prophets. And would to God that we were able to accomplify fuch, and fo manic godie works, as God hath there promided to be expressed buto bs! Deing therefore that no man is better able to order politike gouernements and Commons weales, than God himfelfe, and that he would; that an oth Mould there be of force; let be also fuffer it there to be. Foz Chaiff came not to abos lift Common-weales in politike gonerne ments ; no rather, he left them in their owne effate. And now, fæing the magiftrate bath of tentimes to do with difforall men, the fould he not ble the one remedie amounted by God? The inords of Chrift in the fift of Matthew; Math 5,34 Sweare not at all, must be erpounded, and are not fo firialic to be understood as they found. The meaning of Griffs words is to require the laine of bs, that we thould line togither to faith fullie, and according to charitie, as we might have no need of an oth . Let everte one theres fore take her to himfelfe, that he bennot called by his ofone befault, and that as touching this

matter he latifie the words of Chuit; who for all

this fareng, becreen not, but that (if we happen to peale with men that be not foaffeded, or indued with to much godlinette, whom neverthelette it is expedient for be formithat to believe it is law full to tweare; especiallie where the glone of the Lord mar be aduanced.

Cap.6.

Peither let it trouble thee, that Chill in his That Chill words hath this phease; Not at all. for his forbad net fpech was fpecially fpoken againft the Scribes an oth, and Pharifies, tho were bold to fair, that those othe were established and firme which be erhibis ted by the name of God : but those, thich are Sworne by heaven, by the earth, by the altar, by the temple, and fuch like, are not of force; and that therefore it is not lawfull to transgrelle them. Thefe things Chiff confuteth, and would that all these oths thould be of great importance; and therefore perfuadeth, that fo far as licth in our power, we fould to live, and in fuch fort behaue our felues, as that through our bes fault the be not called to an oth. Deither are the othe be oths, which are fwome by creatures, to be light creatures. lie effæmed, as they accounted them; fæing thep are not created, to the end the fhould abufe them, as witneffes of our butruth : they ought to be inftruments of vertues, not of vices. And if we abute them in this fort, the inturie that is Don'ts great, pea and that berie great : for then they be called as witneffes in an oth, our mind telleth be of tiem, that they belong bnto Gob. and that the power of God both thine in them, for an oth(as it is in the eville to the Debrucs) Heb.6, 16, is alwaies made by fome thing greater than he that flueareth . But creatures be inferiours on to men, bulelle they be confibered as they be the hoft of God and do fernice onto him : and fo to flueare by creatures is not foibiden . Tcherce forc, when we fweare, we ble the holle Guanges liffs, the boote of Chiff, faith, and other like inords. Ioseph fware by the life of Pharao. And Mo- Gen. 42.10

fes, and the prothets do call the beauens and the Dout 22.1 earth to witnes of those words, which they were Efaiet, 2, to speake buto the people. Let those oths there: fore contrarie unto the opinion of the Seribes and Wharifies, befirme and fredfatt oths : 1900 as touching our owne convertation, let befo line, that there be no need for bs to fware : nets ther by Goo, nog pet by ante other thing at all. And this is that fame At all, which Chriff wake of. There be also oths made of curlings : as other Paule, who in the fecond to the Cozinthians cale curlings. Paule, tho in the tecond to the Conditions are a.Cor.1.3. left Good for a witnes but o his forde. And in the place of the old testament, they sware and 95/12. in a maner allwais by that particle If: and there wanteth the erpreffing of the curife, which muft be alivates fumlied of bs. The boatrine of the Wharifies was fo courupt, as they junged themfelues to fulfill the lawe throughlie, if they per, formed Do.i.

infficuteD.

Matt.5, 37

The Common places

Cap. 6.

Of Oths.

formed the thing which they finare. But Chiff beclarethit to be otherwife; namelie, that we ought to be of lo great integritie of life, as oths might be superfluous, and to be abolished. And by this felfe-fame maje me must interpret the lames, 5,12. 100:05 of lames, in the which he faith; Let vs not sweare anie oth, neither by heauen, nor by earth. 1By which meanes it is benied, that the fwearing by God thould be in ble of the godlie,

mhether me may fweare,bi= raufe things to come are not in our

and to in like maner of twearing by creatures. The Anabaptifts ble an other argument; Things to come are not in our power to be done, and God may let the thing which we promile to do : Elerfoze it is better not to fweare, than to promife doubtfull things. For this is wittinglie to call himfelfe into the perill of perturte. But if this reason of theirs be of force, it will together take amaje all bargains, all promiles, conenants, bowes, yea and baptilme it felfe : wherein me offer our name buto Chrift. and bind our felnes, that we will line buto bim. to renounce the binell and our finnes: all which things neverthelette are approved by the ozac les of God : those things (4 faie) which 4 bane mentioned. Deither put we forth our felues (as they thinke) into the banger of periurie: for then we fiveare, it fufficeth that we have this will of performing that which we promife. But if to be God thall their, that me ought to do otherwise, and it shall be beclared that our promife is against Goos will; now ought not he to whom we have Grome to cract the fame of bs : which if perhaps he fball bo. his right thall be accounted noright. for no fernant can bind himfelfe boto ante man, without the will of his lozo. And the knoweth not, that God is our Lozd, and that we be bound to lone him with all our ffrength, with all our bart, and with all our mind . Witherefore to often as me fiveare, our befire is, that his will, and the obei eng of him be evermore inviolate. Whereby appercth the making fruttrate of monafficall bowes: for there men do fweare that, which is repugnant to the will of Goo; for which cause it must be absogated and abolished. But concerning these bowes . we shall speake larger bereaffer: it fufficeth now, that we have made answer to this argument of the Anabaptifts.

that are to that, which is to be blamed in offis. And let be blameb this be the first. If ive fineare anie thing, which

is revuenant to the will of God, there finne is committed two wates : first by fivearing rafts lie; feconolie, if we performe that which the haur wickeblie fwozne: as Herodbib, when he Matt. 14.9. delinered the head of John Baptift, buto a moft wicked bankug damfell. A great deale more 1.Sa.25, 22. wifelfe bid Dauid, in breaking his oth: for he had fwome, that he would kill Nabal the Car-

6 Vout nom let be come to the describing of

melite : pet being throughlie infruden, and pacified by the words of Abigael, he remoked that which he had fwozne amille. For he had fain: So let God do vnto the enimies of Dauid, if of all that perteine vnto Nabal. I leave one,&c. In which place it is to be noted, that we must not will ance thing : that we must not promise nor Sweare to do anie thing that is not allowed by God. This have the words of Bons Deurs. e laine beclared to be therein the be command bed to love God with all our hart, with all our frenoth, and with all our foule: and this have we undertaken to do in baptilme. Therefore, thether the be floorne, or not floorne, the are neuer bound by anie laive, to bo anie thing that is against the will of Gob. But and if inc have floome to ow anie fuch thing, the fame mult not be performed.

Beither ought anie man to thinke, that he bath then broken his oth, feeing the fame is not to be imputed as an off: for the licence of fincas ring extendeth no further, than God hath ofnen scope buto the same. It is not convenient there fore, that we take an oth for anie thing, which is repugnant to the god pleasure of God. Hom beit, let euerie one take heb, that he thinke not bimielfe at anie time bildharaed of his ofh ; but telle that, for the which be bath Iworne, be made bapolible: 02 else perceineth for a certeintie. that the fame is revugnant to the most of Bob. no not although the Dope would diffente with bim never to often. Antidiziff is not able to make fruffrate the mozd of @DD. But those othe, thich be boto and of none effect, bicante they be against the lawe of God, be dispensed with even of themselves: neither is there need of [fuch] apoliolicall (yea rather piabolicall) polper, to make them fruffrate and of none el-

But if thou thalf object onto me the oth of the Toluza, 15. Gabaonites, wherein the dillozen of Ifrael pro: The cone miled that which was against the decree of God: nant of the namelie, that they would enter into league 2.Samais. with the men of that province, and pet ODD would the same to be established, for that he minded that the flocke of Saule fould be punis theo for that ofh. The animer, that the ofh or couenant in his olune nature mas hold, and of none effect : but that Woo held the fame effablis theo, bicaufe be would bring puniffment opon the Jewes ; namelie, when they had oner-rafty lie fwome buto them , without confideration of Gods word. Wherefore it mas necestarie afferward, that they should suffer them among them. And forformuch as God allowed of the oth. therefore by his decree it mas affermart of Brength, although immediatlie boon the mas king thereof it was boid. And at the last this thing rebounded to the bono: and commodifie

of Oths.

of the people, so as in verie ded ther had these frangers to be the hewers of wood, a which als waies orew water buto the miniffers of Gob.

8 An other thing that is to be blamed in an of follwear oth, is , if a man do not fweare , but forfweare. Chich finne is fo granous , as of that onelie , as mong the ten comandentents, von find witten, mhe aree: Lo linke , De will not forgive him . De will not nouines of hold him quiltleffe. for God is hiahlie offen-Exod. 20,7 bed then we abuse his name to confirme our lies . But if to be the bafeft fort of men mante times cannot abive, that they thould be account ted witnesses of a lie; bow much lesse will God fuffer a lie . Weftocs, our neighbor taketh verie great hurt, not of the bodie, fubifiance, ogname; but of the mind, that is to wit, of reason : for he that is a forfivearer, owth alivaics bequile and peceine; which is to feduce the reason of man. Politike gouernements, and common-weales also are ouerthrowne, unlesse we stand unto our oths & couchants. And this the Debaues, in a certeine Apollogie of theirs bo beclare; inho write, that when the tables were gitten bu on mount Sina , folone as the lawe was made concerning perintic, the whole world was that ken. Let cuerie one therefore beivare of it, and Caith or let him keepe faith euen with his entinies, with promife muft be theues and murtherers, though it be with the hest enen loffe of his gwos og life. For this caufe Regulus is commended, who returned to the Carchaginians, although he knew, that at his returne he Chould luffer most gracuous punishments: for he minoco to fatiffic his oth. Augustine in his boke De ciertate Dei not without iuff caufe, fets teth fourth his praifes; albeit his counfell tuberes by he hindered the peace, cannot be praifed or allowed. But in that he would in anie wife keep his oth inuiclate, even to the hazard of his own life, both not that beferue berte areat abmiras tion : Peither is it anie let . which fome men faic ; that by returning onto theues , muthe rers, and cruell men, if a man knowe for a cer. teintic that he thould be flaine is to cast himselfe into banger, and to tempt Goo . Foz this man was now alreadic, by the will of God, belivered into the hands of his enimics; neither of he el

cape thence without bling the testimonie of the

name of Cob . Therefore it behoued him to re-

turne, leaft God fhould be had in berifion ; bn.

leffe it had beene reucaled buto him, that the

o Dozcouer, weoffend in an oth,if a man

ted from periurie. For an oth was denifed to

them, and to firre them by more. Deither ought

fame fould be against the word of God.

becaufult ble craffie and occeitfull words, purpoling to take them according as he himfelfe understanboth them; and not as it femeth to the cares of fwearing. them which frand by : fuch a man is not exemp-

Hebe, 16. finificontrouerlies , Debaucs, 6. not to fowe

we to ble this remedie, to the beceiving and beguiling of minds, which feructh to the establis thing of them. Farre be it , that becet thould a rifefrom thence; there truth ought meff of all to thew it felfe. Alfo let be take heed of another befed in fivearing ; namelie , that we fiveare of rath not offen for light caufes, and rathlic, being by fwearing. ged therbuto by no necessitie, whereby the word of God might be of the leffe effimation . Sil bome therefore must anic swearing be vieb, and that for weightic causes : and fo fhall we the better auoid periuric. Dea and Augustine in the 28 fermon Deverbis apostoli , wateth , that Chriff and lames the avoffle forbad an oth ; not to the end they would utterlie take awaie the fame from the affaires of men ; but bicaufe we might beware of perturie, in not flucaring bu-

on light occation.

10 Lafflie in an oth let be auoid this : that we sweare it not by the name of tools : for that is forbidden in the 23 chapter of Crodus, and in Exo. 23.12. the 23 chapter of lofua . And God will have be 200kt 700kt to fweare by his owne name : for herein the Sam. 3.12 two,thipping of &D D is intermingled, thich lofu.23, 2, fondo not be attributed buto fools . Dowbeit Augustine, in his epiffle Ad Publicolam, gran teth buto the faithfull, that when need wall require, they may take an oth of the infiocls, in the name of their tools for other wife, there could be no peace noz truce confirmed with them . In an oth there is theeftie this confirmation of the will, which is a certeine goothing, that we may ble then we have need. And thereas they offer not the fame , but biber the name of fools , it greueth bs: and ifit laic in bs to amend it, we would willinglie Do it . Duce (faith he) we read in the feriptures, that it was bone by lacob, then be toke an oth of Laban : Laban fware by Gen. 31. 17 the Boo of Abraham and by the Goo of Nachor his father, and by the God of their fathers . 1But whereas they were inclaters in Babel and in Melopotamia, it is manifest that that off was celebrated in the name of ffrange gods: as Aben-Ezra bothreffife voon that place. But iffo be thou wilt faie, that there the name of faithfull Abraham is mingles with the other: it maketh no matter at all bicaufe he toineth unto him Nadior, and the fathers of them; that thou mair bnoerffand, Abraham to be there comprehenbed binder the name of that worthiwing, binder the which he lived in his owne countrie with his parents, which were idolaters: as we read in laft of lofua. But lacob fware by the true Gob, Ibidem. 2. uhom he calleth the feare of Ifaak : therefore e. uerie one fware there according to his owne religion. Thefe things be fpoken probablie ; how beit, 3 know that fome of the fathers were of the mind,that Laban fware there bp the true Gob.

But Augustine in the place, which 3 haue now

mits.

there is given buto him, even that worthin,

which is most high and fingular. For so we testi-

fie, that God is prefent euerie-ichere, and feth

all things, and will punify, if a man do of

feno. Ano this is fit for none, but for Coo onlic:

for faints neither be in euerie place, nor pet fe

all things . And it is requilite, that all worthip.

ping thould proceed of faith; which faith of necel

fitic is none, infomuch as touching the prefence

of the faints, we can learne nothing out of the

holic fcripture. Telby then do we call them to

initireffe, of whom we knowe not whether we be

heard . Further, they cannot punish whom they

tuonio : wherefore thefe things awerteine onto

The Common places

allebged maketh for me.

11 But it appereth, that Abigael fæmeth to In r. Sam, 25,001635. Iweare by a creature : and hereof the Papitts gather, that it is lawfull to Iweare by faints. mbether it be lawfull 13ut that we may bnderfrand, with how great to (weare reason they affirme it, we must call to mind by faints. what is an oth. An oth therefore is a calling to record of the name of God, to the confirmation of Looke the questions those things, which either we have spoken, or promifed. Then God is called to be a witneffe,

after the common place of the Maffe in the ab. Ditton at the end.

Pag.372.

Sorraten The Mani:

lerom.

The fourth Councell of Car= thage.

record.

Cod onlie. Thus it is watten in the firt of Deuteronomie; Thou shalt loue the Lord thy God, and him onelie thou shalt worship, and thou fhalt fweare by his name. Dere, there is an oth igined buto the morthiwing of God. Folithlie therefore and bigodie of Socrates, when he fware by a dog and a gofe : and the Manicheis alfo. when they fware by the light. Icrom bpon these words of Christ in Matthew; Thou shalt not sweare, neither by heauen, neither by the earth, faith, that he both not forbid bs to fiveare, but that we should not Ameare by creatures. And in the fourth Count cell of Carthage (which place is also cited in the 22.canfe, queffion 1, in the title Clericus) it is forbidden, that anic Mould Aweare by creatures: and it is added ; that If a clerke thall to fweare, mow manie he should be ercommunicated and deposed. But water mot fre muff note, that God is fometime called to is called to record, not absolutelie; but either with bowes \$ praiers, or elie with curffings and ercerations. Willi praiers , as ithen ivefaic ; As I would lue ; As Cod thall belpeme . Thus fware loith; Lop the life of Pharao: as if he thould faic; o let Pharao line, as that which I faic is true. And in times past they were wont to sweare by the angel of Cafar, and by the fafetie of his difforen. Doinbeit, fuch forme of oths was tahen await in the Code. But the curffes are on this fort ; Ill come onto me : 02 ; Let me be conformore, So David in the plaine ; If I have dione this (faith he) and if there be anie wickednes in mine hands, then let mine enimie take awaie mine honour from me, and tread my life in the duft. In thefe two forms, there is nothing

to hinder, but that the name of anie creature, into thom we will either good or cuill, may be mingled with them . 13ut that name of the creature is onelic there let downe indirectlie : for it is no direct and full oth . On this wife it may be erpounded; As I would line: that is, So God que me life; oz elfe, Solet me be confounded: that is, So let ODD confound me. Derethe name of Coo is held in filence, thereas in berie oceo the whole efficacie and taking record in the oth, is referred buto him onelie. As on the contrarie part, when we face : Thus and thus God do by me : the name of God is erpreffed. but the things themselnes be kept bnder silence. Witherefore thefe things do not further the Wapills at all for to prome it lawfull hereby to call faints which be bead buto an oth.

Cap.6.

Of Oths.

12 But let be le how rightlie Dauid fware 3n 2. Sam. bnto Semei, that he thould not die ; then as af: 19,000 1.14. terivard, being at the point of death, he infirmes whether ted Salomon concerning his affaires, tharged Dauid him among other things, that he thould put Se- rightlie mei to death. De feemeth not to frand to his oth, buto St or elfe he fivare not that well, which he wold not mit.

have kept. If he fware, he ought to have flooto his ofh : if he minoco not to keep his oth, he fhould not have fmorne. Some faie it ought thus to be ment ; that he thoulo not be killed, while David himfelfe lined: if he toke order that he thould be killed after his death, that then he brake not his oth. But this exception was not erpreffed in the forme of the oth; That which a man both by another man, he fæmeth to do it himfelfe. De ichich promifeth anie thing, muft not alonelie performe the fame; but he muft ap plie his indeuour, that the promife which he hath made, may be performed. So as Dauid ought not to have firred up his fon Salomon against Semei ; but he thould have given charge, that the promife made by him might not haue bene piolated. If a man will faie, that although the condition were not expressed; get the same was in his mind, when he did Aweare: we must confour how an oth is to be interpreted, inhether According according to the mind of him that flucareth, or of mind an him to whom the oth is made. Touching this oth must point, there feemeth to be contrarie opinions, brinter Ifidorus in the decrees, the 22 caule quellion the pieted. fiff the chapter Quacunque arte witteth; In eues rie art let men weigh the words of the oth. God, the is the witnesse of confciences, taketh those inords, as he, to whom they be fivorne, binder frampeth them. De twogeth that the oth must be

Gregorie in his Mozalls, the 26, boke, was of another mind ; The eares of men tuone our words to be fuch, as they found outwardie : but the judgements of God do heare luch things

understoo, according to the meaning ofhim, to

mbom it is made.

of Oths. spoken outwardlie, as they be biftered from mithin, And fo he would have it to awere, that the moins of them which fweare, thould be bus perfied according to the mind of him that mas beth the oth. Thefe two opinions are reconcts led cuen by the Schole-men , and among o thers by Thomas Aquinas. Dths be mabe, et ther as concerning the confcience, oz elfe in refred of outward pleadings. If we freake of the confcience, be which fweareth, either bealeth fimplie and fincerclie, or elfe craffilie and by fraud. If fincerelie, then is he bound to keene no more but that which he meant to do : but if frauvulentlie, then let him be fure, that he is bound to the meaning of him, whom he would haue beguiled. Butif an off be made in ciuil pleadings, the words of them which be fwome. must be taken according to the common meas ning. If there hamen a boubt, the magiftrate thall be the indue thereof. But returne we to Dauid : ifhe beltfincerelie, and had the forefaid condition in his mind; he was not bound to Semei, in refrect of his confcience. If he ment to applie himfelfe to the time , and by anie meanes to beguile him, he Tware not in truth. Temberefoze let be ble this innincible argument; Either he ment to heepe his promife, or he ment it not ; If he ment it not, he Goulo not have Mome; If he ment it, he thould have performed it, if it were lawfull. If anoth do confirme an briuft thing it must not be kept, pow to promife impunitie to a wicked mair, which hath broken the latic of the Lord (for the lative Exo. 13, 18. faith, Thou shalt not curie the prince of thy pco-

Part.2.

ple) is not just : inherefore he was not to performe the oth which he made.

Othe mane

The oths which be made braduifedlie, ought braduffet not to be performed. These be of those fort He, mut not of things, which alwaies hatte an enill end. be perfor turne which wate thou wilt. If to be thou performe them not, thou half fworne naughtilie: if thou do performe them, thou makelt a dous bleoffente. Deither here quatleft the infrance

lolus, 15, of the Itraelites fact with the Gabaonites. They fæme to have fwome that, which was not law: full; and pet they thought themselves bound buto their oth. In verie bed we fate, that they were not bound: for the Gabaonites biffembled with them. Withen he that fweareth, is becch uco be is not bound. But the Afraelites thought that they Mould blemith the name of God, if they did not frand to their agreement; and that the off which they made, was not contrarie on to the word of God. God would not have had them to make peace with the Chananites of their of the accord; but it is about Vnleffe they had demanded peace : but they alone befireb it. This therefore is not against the comman benient of God; especiallic fæing they not on

lie did receive the religion of the Afraelites, but alfo mere amointed for perpetuall feruice buto the tabernacle. Also the Fraelites thought themfelues to be occeived by their owne fault, bicaule they had not taken counfell from the mouth of the Lord. The promife, which David made, was not lawfull; namelie, that a wicked man thould be fpared. Therefore it is no mar. uell, if afferware he warned Salomon, that this euill might be amended. 13 But berie manie bo boubt, whether it be 3n 1. bin. 2.

lawfull to offer an oth unto him, which is sufper berfr.gr. ded of perfurie; and by great confedures is whether an thought that be will be foglworne. Fornot ones oth min be monght that he will be to always. I or not ones given but lie finnes must be audioed, but also there must him that is be no occasions of finning offered buto our suspected of neighbours. To this I anflwer : It is necellatie perlucie. for he to ponder, that they, which offer an oth, be not all of one fort. Wherfore, if they be tuoges that do it, and that the order of lawe require, that an oth Chould be offered; in obeieng of the lawe, thep finne not. Let them commit the mate ter unto God, and biligentlie warne him of his ontie, buto whom they offer the ofh. For (as it hath beine faid) the laive of Goo in Groous commanded, that in certeine cales an oth mould be taken. This if the indge obferne, it can not rightlic be faio, that he giueth a true oc casion of perfurie. But if to be the oth Shall be voluntarie to wit, betwene private persons, it mult not be offered to luch a man, as boon full cause is suspected of perfurie. For it is not lawfull to anie man, for his owne abuantage fake, to prouoke an other man buto finne. As touching panate conclutions, bargains, and couenants, let them be omitted, rather than for our fakes the name of God thould be made a iciting froche. Wherefore that which Salomon tkin. 8, 37. befireth, is bolie and fuff; namelic, that enill may be taken awate from the people, and that men may be terrified from taking of the name of the Lord in baine; either by benieng of a truth, or affirming a fallehoo by the tellimonie of his name. Bing Salomon befree nothing. but that he knew Goo himfelfe oto like of. Foz in the ten commandements it is written; Thou shalt not take the name of the Lordthy Godin vaine : for Dod will not account him innocent that to doth, but will granoulle punish him. as one that is guiltie. That this might come to palle, Salomon beffred, and elperiallie buto them that fortware themselues in that house,

which he had latelie builded. The oths, which (as I fait) were taken were accustomed to be done over against the altar of facrifice, that is, in the court of those men that were cleane. But the oth of promane persons. tibich commonlie they call the lattic, was bome at the wall, thereby the court of the priests was feueren

Do.itt.

bom inuio= lablie it fhould be kept.

Pag.374.

whie an orh feuered from the fame. Certeinelie, an oth was was inuen = invented for the bonour and glorie of the name of God and was commanded in the laive. So then it is the part of a amo prince to be berie circumined that it fall not out other wife: namelie, to the contumelie and injurie of God. And ther. fore Salomon is to be commended, then he praieth, that the honour one buto the name of ODD might remaine entire; and that euerie mans owne, to far forth as is politible, might be rendered buto him; and that the laive of lais eng to pleage, or of fealing , or of dwing harme might be kept inuiciate. But at the first thew it femeth, that Salomon bib not the office of a godlie king : bicanfe be befireth fulfice and banma tion onto finners . To this may be answered, that he likewife, on the other fibe, befreth god things buto those that were innocent:namelie, that right inogement might be ministred unto them, and that God would befend their caule. Further, it must be considered, that the alozie of Goo and publike lafetie, is to be preferred before the commonities of private men. But Goo The fenere haft belt much more fenerelle against periurie. as it is in the firt chapter of Leuiticus : for there he not onelle condemned the perimed man: but also all those which being prime of the perim richeld their peace, for the late commanded, that they, thich for a certeintie knew that an oth mas falfile taken. Chulo in Crewing forth reueale the fame , that the name of Boo might not be had in perition . Wherefore Salomon praiety nall felicitie. God, that be will beare it out of beauen.

The seuenth Chapter.

The fourth precept; of fanctifieng the fabboth daie.

In Ben,2, at the be= ginning.

chaftife.

ment of

perinrie.

verfe.3.

thrithed his worke, which he had made; mot that he created anie thing the feuenth date, but that lo farre forth, as our under the track of the t be finithed all things the feventh bate; when as we knowe that there was nothing made by him byon that date. Some thinke that the letter Capb which is about onto Iod both fignifie, Before: and they cite the place out of the 25. chapter of Deuteronomie; Thou shalt not mossill the oxe, before the treading out of the corne. But it was fand it, in the treading out. Holobeit here in berieded there is no question: for the same con-

fummation, verfection.oz finithing of cretures is not anic worke about to things created the firt date: but that on this fewenth date. the things are noted to have beene finished and made perfed. In that he refled the feventh date . bider. frand it not, from labour, but from the worke of creating, For Reft may betoken tino things: mom the either the end and termination of that thich is word ren done and fott is taken in this place; or elfe as a is to be bic refreshing after labour, which thing mult not be DerRoot. afcribed buto God (for without ante maner of labour of he create the world.) But as the Bebrues fate in the letter He thich is bittered with a breth onelie; By the word of the Lord were the heavens made, and all the hofte of them, with the breath of his mouth : Walme 32 . Let be verle.6. here palle ouer the molteries of the number of the number of broffe feuen . therewith benoubtedlie Boo is beligh, per. teo; leing he bath compailed in that number, the great and noble things, which be made and commanded. And this onelie let be note that of eue rie feuen baies, one muft be referued onto Bob. How die Cod ceafe from working, fering be lob. 5,17. now also worketh & Wea and he is a pure and meread: neither is that molt blelled action of his faid at anie time . We laie that this must he understood of other new creatures, whereof Cod created none afferward: pet be alwaies toozketh in governing and preferring of them: for: In him we live, moove, and have our being, Ads. 17.18. and tabile he intoteth himfelfe, tabo is the eter-

Wherefore let them go , which loke for more where is twozlos after this twozlo of ours. Die onelie onelie one twould there is , and the felfe-fame end of crea, world. tures according as it is bere beferibed . Refe ther is there cause, why man need to feare, least anie creature thould be made about him . And this is not the leaft glozie of man, that Bob bid rest after the creation of him, and that in him be finished the worke of the whole world. It is said. that God bleffed the feuenth daie . But To Genag. blette, is, To gine and bestoive some thing. what is What hath God given bute bs by this feventh ment by Date . Merie much: enen this woold filled and fruent bait fraught with all goo things. What maruell is it if after ward it were most acceptable buto him. to be two; thipped boon the berie fame date; fee that it is written , Giue him of that wherewith Deu.15,14. he hath bleffed thee? De bleffed the feventh date. This did he cheeflie give buto it, that therein men thould reft, and applie themselves to the feruice of Goo . Rabbi Agnon faith, that this bleffing both light boon those, which observe and fandifie the fame fabboth . Reither bio the observation becreof bearin, when the laine was quen in Sina; but it was celebrated before that time: as appeareth in the raining dolone of Manna Crodus the 16.

biochoole the bale of the bolie affemblie. God might in

of the Sabboth. 2 So fandifie (as it is taken in this place) is. the land. To appoint forme thing to the worthipping of meation of God: fot, elle-there it fignificth Diverfe things. the labboth. And God fandified the labboth, by the verie beed it felfe, then he refred from his worke. The which fandification, be not onlie rehearled after ward in the lawe but also observed it in act : feeing by on that bate be gave no Manua to the veople in the wildernelle. But whether thall the veoule.els thet in that baie, or in anie other baie be ible ? Po trulie. But euen as God ceafed not from all action, but onclie from the bringing forth of naturall things : even to we also mutt abffeine from the deeds of our corrupted nature; pet not gould red. to be discouraged from obeieng the motions of Bob : naie rather, we muft the moze verfiff in in this onelie worke upon the holic bates . And fo both Paule erpound in the fourth chapter to the Debrues, that we thould refraine our felucs not from everie kind of twoike, but from our owns works: which a christian man ought to bo folong as heliucth. So then we in chaffianitie mult not be accused, bicaufe we keepe not the fabboth baic of the Jewes | feing we have confecrated all the time of our life into a fabboth. And therefore buberfrand pe it allegoricallie, that this feuenth date is named to have neither mouning not evening, for bicaufe this is in bes rie bied a perpetuall reft buto the children of

flings are created for man, therefore man was made affer them . But man was made for the fernice of Boo ; therefore fraitivate after his creation, was brought in the bleffing and fandi fication of the labboth. Dereby men are abmo-Aboliedate milbed, that if the church give them commandes ment to imploie themselues in the service of God boon anie baie in the weke ; this is not pointed by altouither the deute of man : and that it both not americine onelie to the lawe of Mofes, but first it had also a beginning from hence, and that it ferneth to the imitation of God . But if then bemand, the the baie of observation of the fabboth, is not reteined bere in our durch ? 3 answer, that we have most of all reteined the fame; fothat we ought to have all baies to be fuch, as we thould reft from our owne works. But that one baic, rather than another . Chould be cholen for the outward worthipping of God. it was free for the durch, through Chafft, to aps point that, which it thould tugge most fit for the purpole. Deither oto it inoge amille, if in obfer ting of the Lords Date, it preferred the memorie of our prefent refforing ; that is, the refurredt on of Chill, before this finithing of the works

Here confider thou the ower of things. Some

manthin of the world. 3 But Paule, by the one of the fabboths, ment

worthipping of him; but feing be knew that we Date in the were commanded to eat our bread in the fweat weeke. of our face, he requireth of be one bair in the mete, wherein leaving off from other works, we thould awife our felues onlie onto him. And cuen as in other ceremontes , there is some thing perpetuall and cternall; and some thing thangeable and tempozall (Guen as in circum cilion and baptifme it is a perpetual thing, that they which belong buto the conenant of Goo. and are wined to the people of Bob , thould be marked with some outward figne; pet neuers theles, the kind of figne was mutable and tempozall. Poz Goo at his owne will, amointed the fame to be done, either by cutting awaie of the foreikin, or elle by the walking of water. Werpetuall also and eternall it is, that so long as the thurth is here conversant boon the earth, a maintenance of living is one buto the minis fers thereof. But whether the fame thould arife by tenths, or by certeine lands, or by monie vaid out of the common treasurie it may biners wates be done, according as is most fit for the regions and times:) Quen fo is it affured and firme, that there is one bale in the weke refer: when and ued for the fernice of God: thether of the baies why the be appointed, that is temporall, and may be fabboth bay thanged. Inolotime, by order of the laine, the was turned fabboth was obferued, for to reuine the memo, 1010s rie of making of the world : but now the Lords nair. Date is bled in the remembrance of the refurrece tion of Chill, and therfore to confirme the hove of our refurrection to come. But then this alte ration was made, we have it not expelled in the bolie fcriptures : pet in the Revelation of John, we have expresse mention of the Lords baie. And it is berie likelie, that the first chaillians, for a certeine time, reteined the Jewith cultome of

the thing (as the fe) was afterward changed. 4 And thy I thould thinke, that in that place is biberttob the Lords bale, 3 am lebby the Inthe meis undertion the Loros date, and wood the bine one Bebine phale, therein one fignifieth the first : fignifieth as in the bothe of Denefis ; And the evening the first. & morning were one daie, that is, The first baig. Gen. 1, 5. Alfo in another place, then it is witten ; In Looke In one of the moneth, it is ment, The first baic of the booke the moneth. And when it is waitten ; One mo- De veil, neth, it mult be underftod, The first moneth, Al pag. 76 fet to the read in the Gospell of Marke, the 16 that foppit at ter: And earlie in the morning in one of the verfe. 2. fabboths, they came vnto the sepulchre, the sun being now rifen : there manifestlie by one of the labboths, is binder food the Lords bale, Matt. the 28: In the evening of the fabboth, when the verfe. 1. first daie of the weeke began to dawne . So it is also written in the 24 chapter of Luke, and in verfe.t. the 20. of lohn . And to inflame our minds to verfeit.

meting togither bpon the * fabboth baie. But

ueffit not : bicaufe bere we may also bnock.

2 En veric,23.

Deb hane affigned all, or manie baies, for the onelicone

Cabboth

Of the Sabboth.

di

give almes buto the poze, Paule did berie fitlie why paule choice the date of the holie congregation; bis cheefeth for cause of the word of God, publike praiers, and bate of the goodie leffons, which be pled boon that baie : holes con= through all which things we be put in rememgregation brance of the benefits, which God for his mercie take hath bestowed boon bs. Also we receive the facraments, therby is renewed the memoric of that most ercellent benefit : I meane the beath of our Lord Jelus Chrift.

And what chaffian mind is not perfuaded to benefite his neighbour, by the goolie remems brance of fo great a good turne , Tho is it that will not, when he revolueth in himfelfe with a goolie mind, that the fonne of God gave him felfe unto ocath, even to the beath of the croffe for his falte, that will not (3 faie) alonelie impart fome of that earthlieriches, which is beftolucd upon him; but rather give himfelfe for his brethren? We confesse also the communion of faints, which will be either berie flenber. or none at all ; buleffeit be confirmed by liberalitie to wards the page. But there is no token of goolinelle, or communion of Christians more ercel lent, than is charitie. Beither are we for this cause to be accused as observers of daies, and of Gal.4.10. times as were the Galathians; as though we attribute moze holineffe to one baie, than to an other. Wie onclie for order fake, and a certeine civill custome of the church . Do meet together bron that daie rather than bron another. But in the cuiftle to the Galathians, either they are reprehended by Paule, which renewed the Iewith featl paies : or elfe the Ethniks, which fu perflittoullie observed the bates of the Acovotians , or of those that professed the Wathernati call friences.

Moreouer, there may be manie causes reckoned, this SDD would have the people prerelie believes the labboth baie to alcend to the Exo.23, 15. place which he had chofen for religion lake. First he appointed the same, bicause the remembrance of his benefits thould not be forgotten. but should be remined by verelie peregrinatis ons. Jo: in the feaft of Dalleouer was celebras teo the memozie of their deliverance out of Aegypt; and in the Dentecoff, the remembrance of the lawe given by Moles, Further, in both the folemnities, there was thanks given for Three min- the new fruits receined. For in the featt of Cacivall featt ffer, they offered the first fruits of barlie; and at Dates of the Dentecoft they offered bread made of new fibrat. Lafflie in the feaff of Tabernacles mas remembreo the benefit, whereby God fulfained the fathers by the frace of fortic veres in the ivilocrneffe; and thanks were given, bicaufe they had now gathered in all the forts of fruits.

And rightlie were thefe thee principall parts

of the aifes of God called to remembrance, in

these tince percerinations: for they be speciall and things, wherein confifteth the focietie of man. For the first felicitie of anie nation is. that there be a common-weale, and that it be fre: and this the Tewes obteined, when they were belivered out of the hard bondage of Acgypt. The fecond felicitie is to have laines and religion proper to themfelues : for no common. weale confifteth without laives and religion. The third is, that there be no want of things ne cellaric for life, Caherefore, the remembrance of thefe benefits was verelie renewed by the commandement of Goo.

Further, an other cause of this ascending to the feaths at Ierufalem, was, that the mutuall concord of the people in bigine fergice and relie gion might be preferued. For then the Leines were once gathered togither, and bid their facrifices, all after one and the felfc-fame other: it was most prudentlie provided, that fundric religions (bould not arife. The first cause mag. that the pricits and Levits might openlie teach them concerning the lawe and holie fernice, whereby the people returned home much better instructed, than when they came thither. There is alfo a firt caufe allebored, that in fuch an as femblie and mutuall beholding of one another. charitie might the moze growe and increase a mong the tribes. For they fame and talked one with another, they kept their featls tout ther; and that which was most of all they joined in publike and folemne praiers togither. Aup thermore, by these peregrinations, there infued a necessarie suffentation of the bolie mint fferie. For the oblations and facrifices were multiplied the greatest part thereof came to the prieffs and Louits. Belides this, the minds of them that praied, was confirmed, that God would beare their praiers : for he promifed, that in that place he would fulfill the praiers of the people. Which cause brooubtcolie should mone bs, to celebrate bolie congregations : for not withfranding that we may prace at home : pet fæing he promifed that he will allow of our maters, incre two or the fhall be gathered to Manil 8,19 gither in his name; therefore the amointed celebrations of the meeting togither in the church mult not be negleded.

Mozeover, God would, that by fuch godife per regrinations, they thulb tellife their obevience; especialite, in that they bid not chose the place. therebuto they had accelle; but it was amoine ted by the will of God. And it mult not be omit ted, that that place did remelent Dellias onto the fathers, without whom no works of men. though they be trim and godic in them, can pleafe God. Lafflie, that morke mas a notable erercife of faith : for, to offen as thep were to go by buto the place, which was afficined for by Of honor to Superiors. Part 2.

uine fernice, the Debues were convelled to feate all bacant and without gard at home. For the entinies were at libertie in the meane time, to breake forth, to walte, and befroie althings. Prowbeit, they obcied the word of God, and lit tle regarded whatfocuer thould happen ; committing all that ever they had to the fafegard of Gob. And fo great a confidence had they to wards God, as they boubted not, but he would pefend their borders, although they were defolate. Thee times eneric perc it behoued enerie one of manking to thew himselfe before the Lord; and that at those certeine and beterminate fealfs, which I have before mentioneb. But the women, forformuch as either they were great with chilo, or elfe might eafilie be hinde red byon other full caules, were not bound to to do. Polibeit, when they had no other impedis

ment, they came of their ofine accord. 6 But to celebrate folemnelic the baie of a mans birth, it hath beene a custome of all nations: and in my indgment, it is not don amille, fo that there be vied a godlie modeffie, Surclie it is a notable gift , that we may be reckoned among the number of Gods creatures. And who bombteth, but that it is well bome, to give thanks buto God for it, and in thanks-gining to teffific the infulneffe of mind, by an outward token of some moveff banket. The vie of honeff pleasures is such, as they have alwaies godlineffe toined with them. But in the meane time, let us remember that, which we lie hamened in the banket of Herod, when he celebrated his birth bate. For he bled things, which were not becent; namelie, the banfings of poing women, and rath fivearings: thereof followed that eru-Matth.14,6 ell eramule, to as he froke off the head of John. This is not to give God thanks for his great benefit, but to ferue the bellie and grabie befires. Further, it muft not be allowed in dufft ans, that they thould keepe in folenme remembrance the originall of their fieth; and pet be for getfull of their regeneration in Chaft . This benefit ought cheffic to fficke in our minds, that we be planted and ingraffed into Chaiff.

The eight Chapter.

The fift precept; of the honouring of Superiours.

Jukimit & COPP Doorishere taken, not onche foracerteine out wardrenerence, where with the renerence the effate of our neighbour; but also for the outward o helpe, fuffentation, and Ch aid, wherewith we re-

loue them which have noo. But it bath alfo other fignifications. So therefore parents mult be honoured : for ithich ad, remards are not on lie promifeo, but are alfo ginen. Contrariemife, we knowe that Cham fuffered pumifgment, Gengar who had his father in berifion. Cetherefore, in them must honour be done buto the image of Cob. For this caufe Salomon , folone as he 3n : tring heard that his mother was prefent, herofe up, 2, mie, 21 and went to meet hir, and received hir reucrentlie, bauing regard to the commandement of Goo; Honour thy father and thy mother. But fome man will faic ; Wasit femelie fo: him, being a king, to reuerence hire Aulus Gel- Aulus lius, in his fecond boke, intituled Nothum At- Gellius ticarum, the fecond chapter, disputing of this matter faith, that Dice the prefibent of Creta came with his father to Athens, and went to Taurus the philosopher, that there was brought a feate . Wilhich being prepared, the philosopher whether a bad the father of the prefident to fit downe: who fonne being answered ; Let rather this man fit, pointing to placed as bis forme: for (faith he) be is a magilirate of the magilirate of the ought to people of Rome . But Taurus faid ; Sit thou gue place bolune in the meane time, till we thall discusse to his faamong our felices, whether it becommeth rather ther being the or him to fit; feing thou art his father, and a pituate be a magistrate of the Romane Commonweale. Therefore the father fat bowne : and the fonne alfo fat, having another fole brought for him. Aben, after much talke, the opinion of Taurus was, that in publike places and offices, the turifoiction of parents, being compared with their children, placed in authoritie, ceafeth for a tibile, and for a time giveth place ; but that out of publike actions, and publike places, publike honois ceafe betweene them, and that the fonne

further, the fame author aboeth an eram ple of Quintus Fabius Maximus , who being made Confull, and his father comming on horsebacke to meethim, commanded him bo an officer to light downe: which thing he not onelie toke not in ill part, but he reiofled in his forme, which knew how to ercrette with author ritie and manfullie, the office committed buto him by the people of Rome. Wherefore, if Salomon, boing the part of a private man, honored his mother; he committee nothing, but that which was meet for him, gining a due honour unto his mother. De late bolune in his throne, and commanded that his mother hould fit by hir, he referred them not to hir indicement : but he himfelfe gaue fentence, not erpeding the confent of his mother. So as, when children that be in office of authoritie, are compared togither

must gine place bnto his parent.

botone in a mott honourable place by him. But as touching those things, which were beclared

with their parents, the comparison is of two

too milb

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kinds of paternitie. For in berle bed, the fonne, as he is a prince, is made the father euen of his owne father: when not with francing, as touthing nature, he is a forme. Wherefore he qualit

to indee of those things, which be either woken or propounded by his faither.

2 Furthermoze, let not parents be ouer t King, 1, 6. milde towards their children . Inded children are the bowels of their parents; wherefore they cannot be corrected of them without great for rome to themselves : which neverthelesse must belightlie palled ouer, in respect of the honour of God and the lafetic of their children. But this 3n.t. Sam. Dio not Helie, tho ouer fauourablie rebuked his chilozen; for he thould have fet everie one of melie was their faults effectuallie befoze their eies : fith it is a lighter matter buto them, and of finall force to their hearing, when their faults be reckoned by generallie: than when enerie particus lar crime is with authoritic obieded against them. And when they are tharpelie reckoned by one by one, they move them after a more behement fort. Worcouer, he did not reproue them, by anouthing anie thing, but onche bnoer conbition; So (faith he)the talke goeth; So it is renorted but a me: as if he had faid : If the things be true, which I heare, pe do greenoullie offend. But he Chould have faid ; This is your wicked nelle: Thefe be your faults; Thus hainoullie do

ve offend. Unboubtedlie, they which coldie and

milolie do admonith feeke nothing but to audio

That Helie bled not feueritie and correction enough, hereby it appereth; in that he was for the fame cause reproued afterward, both by the man of God, and by Samuel. Which would not have happened if he , in reproming his dul. been, had been the authoritie of the bigh prieff, and not the tendernelle of a father . The man was old, and at that time men are wont to be more inclined unto mercie. Iofephus laid. that he from that time forward, bid weepe in a maner alwaies ; for that he erpeded a moff cer, teine punishment to be done boon his dillozen by God, Chryfoltome , against the difuzailers of monafficall life, writeth; that Be ought not onlie to have punithed his dillozen with words. but to have chaffened them with ftripes, to have call them off , to have diferaded them of prieff. hoo, and not to have luffered fuch wicked caltifes to remaine in the ministerie. Ambrofe the billion of Millen compelled butto open reventance, not his children (Tlate) but Theodofius himfelfe, being the emperour. Alfo Marcion, punificaby then be had beffled a maiden, was erpelled the church by his father, being a bilhop: after which becomming to Rome, and there could not be accepted to the peace and communion [of the thurth ocuiled a wicked herelie. -

Beraduenture this old man Helie Inas forme what ambitious, and indeuozed to refeine fill the priesthood in his familie: in the meane while be by fuch meanes and that which was berie ill. both for himfelfe, his children, and his familie. Further , it is to be confidered , that Helie bla med not his children of his owne accordant free motion: but mas after a fort conftrained thereto at the complaints a cries of the prople. Wiere lie, the be all to bisposed, through our naughtie + corrupt nature, as the reproue others against our toils : for our mind is to pleafe all men, and to displease none. Also, man is a creature that befreth fellowthip: therfoze he feareth in a mas ner alinaies . leaft if he thould rebuke others. and more franklie admonish them, he should be accounted bulwozthie of focietie, and be called a furious and ferne man . For fuch be thep es fremed to be, which are wont to fpeake freile and trulie. And this most of all happened buto the propers, that while they reproved mens falts, they were of manie reputed for mad men. Hoz to the princes of the armie demanded of aking out Ichu, as touching the disciple of Elizaus : To what end commeth this mad man vnto thee? Againe, it is most trulie faid of the Comicall poet : that Truth biedeth hatred. So likeinife Paule onto the Galathians fato; Am I become Gala.16. an enimic to you for speaking the truth? Where, fore Helie thought it not meet, to take fucha thing in hand as might bred him bilpleafure: but did like a and Mitio in correcting of his chilozen. Faire fpech pleafeth all men, and foft morns are heard quietlie, and without grubge. Also there be some, which millike the admonithing and correcting of men ; bicaufe they have an entil confcience of their owne . and confider that they themselves also may be justice review ued: thefe do feare leaft that faieng fould be objected against them; Thou hypocrite, first Matt.7.5, take the beame out of thine owne eie. Cicero against Verres witteth, that the which is readie to pronounce against an other man, both bind himfelfe to live buightlie.

3 Pozeouer, Ambrofe hath well noted: firif. 3n st.37.9 that the father pught to take beed, that if he baue moze childzen than one , he thew not himfelfe more louing to one of them than to another; for Chiloren fo may he easilie marre that thile, which he far must be lost nozeth about the reft : fith by reason of his fathere goo will, he will fone take a libertie of finning. Further, the reft of the beetheen will eafilie be inflamed with hatred or enuie against him: which thou must provide that it barren not. At the least wife he himfelfe, which verceiteth that he is more made of by his father, than the reff, while thereby he fiveleth with infolencie. and advanceth himselfe with price is pulled a: wate from his brethen, with whom he ought to

haue beine most nerelie foineb. But if to be that the father ow loue his forme, let him winne but him the god-witt of the other brethern; and those, whom nature bath knit togither, let In an house not fathers affection ditable in funder. Fox, to had equall the keeping of houthold peace among beetinen. tribution is an equal tribution is required. Thou feel in required. the patriarch lacob, how great entil happened thereby. And if to be that beetinen be to after bed, for a speciall garment ginen to one , and not to the reft ; that thinkelt thou they will bo, if polications and lands be bequeather by the father of mother , to one about the reft ? But if the father will at anie time ercufe this bis lone. more bent to one than to an other , fairng ; 3 have refred buto bertie, I loue him moft that attaineth to more bertue and industric than the reft : I allow of it, that thou lone more; but pet thou mult beware, that thou bo not liabilie their forth cultent tokens of this love : there

before finne one were of more bignitte than the other; to as thile things were yet perfed, the woman were lubied to the man. Which thing he benieth, and mere fub= Cometh to leane buto the bolic Criptures. For ithen God had fathioned Euc, thus it is muit Gen.2,23. ten of hir; She is bone of my bones, and flesh of my flesh : and the rest that followeth. Beither in berie bed is there ante mention mabe of Subjection. Wout affer fin this fairing was ab-Gm3,16. DeD: Thy defire shall be subject to thy husband, and he shall beare rule ouer thee. Demerthe leffe I thinke, that euen them nature was bir corrupted, fæing woman was more boverfed than man, the thould after a fort have beene ru led by him: for the was made for him, and to be a belpe buto him. But then finne had now cop rupted our nature, the imperfection of isoman was granoullie increased, and therfore the had net to be more fenerelie ruled by man. Where fore, as things now be. Ariftorle, other wife an Cthnike, femed not to thinke amille, who faith; that It is not convenient, that a wife thulb not differ from a fernant, bicause this is barba-2 mife rous. The barbarous fort, in fo much as they Differeth have that part of their mind rude, which ought from a feruant.

be a wife and a feruant to ante man. And in the minth both of his Ethiks, he ape The domit pointeth the bonrinion of Arittocratia to be be, nion of A: tipene man and infe; in the thich kind of gos hetmens mernement , he is the cheefe , which ercelleth in butband bertue and worthineffe. Wiherchy it amereth, and wife. that the bulband is the head of his wife; bicaule in bertue and wifebonie be ought to excell hir. And although this do not alwaics come to palle : pet reason would, that fo: the melt part it Chould to be. But Paule in the holie fcriptures Ephel 1.21. commandeth that Men should love their wives, as Christ loued the durrdn: but Christ to loued the spen must thurth, as he both purged it, and made it fafe, loue their Quen as in the gonernment of ercellent men, mines. they which beare rule do not onche respect their owne profit, but the publike weale; and the bead both not exercise triannie against the members : euen fo, betwene man and wife there ought to be no need of violence. Withich I weake, not to this end as though men were not bound to reforme and confraine their wines that offend; for Chiff both formetime both that fen and correct his durch : but this he both, to the intent he may make it the better . So, if After what men correct a chaffen their inines at anie time, fort wines it is meet for them to bo it with that charitie, mun be therwith Chaift amendeth bis durch. But this corrected. they no not, who in a rage, and onelie to fatile fie their owne belire, do miferablie handle them. And God doubtleffe, by the hands and inbullrie of men, bicause of their effate anaturall dignitie, bestoweth many things bpon women. But if it be ofher wife bone at anie time, that men are either taught to be better , or elfe obe teine anie aiffs of Goo by meanes of inomen; that happeneth but feldome, and it is nothing prejudiciall to the order appointed by Bob.

5 Furthermoze, we must take heet what is due to enerie one. Unleffe the widowe of Sa- 1.kin.17,15 repta had certeinlie knowen it to be the speciall will of Bob, the Moulo not haue bone this: namelie, to befraud bir felfe and bir forme, to the intent the might fulleine a man being a ftranger. Deither aught prothets, ar men of Gon, by the accultomed rule of piette, to requit? this of anie men, that they thoulo mainteine them, without taking care for themfelues and ficir children. For even the apostle to Timothic 1, Tim. 1.8. nto plaintie pronounce; that They which have not a care of their owne, and especiallie of their familie, have denied the faith, and are become worle than infidels : and therfore he would that inicoines thoule be mainteined by them of their olune kingred. But tiben the widowc was now certified by the speciall will of God, it was not forhir to have respect what was commanded by the lawe in generall, neither might that take place, which is made a common prouerbe: Cha-

ill mill.

Ambrofe.

Cap.8.

Of honoring the Superiors.

Part.2.

mult be a refrect had buto their are. Dong men. are much affected buto anger and hatred; thich affections ought rather of the wife father to be repressed and kept inder, than to be firred by. 4 As toudying the man and woman. Chry-

fostome boubted, whether before they finnes,

Ariftorle.

to rule (for they be not infructed in and fcience and vertue) therefore they fame to be made

to ferue : neither ow they account of their wines otherwise than of bondiancs. But this is contrarie buto nature, tho is not accultomed to

applie one infirmment to two or more kind of works; one fittle ferneth for one worke. There: fore it is not meet, that one woman Chould both

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beit as touching the common course, that we may perfeate difeerne, to whom we be more or leffe bound , and not to be decciued ; we muft is bue to c= confider. that there be divers kinds of focieties, hindicos, and frendfhips. Dne is fpirituall; an other is bodilie, or of the fame focke; an other A comparis is civill, and fuch like. Wherefore, when the reas for mult be for concerning love, and dwing god towards our neighbours, there ought a comparison to be which be of made of those things, which belong buto one bes one ofter. gre : which being not made , an erroz will fone happen. That which I have now woken, I will occlare by eramples , that it may the more plainlic awere. If a man halbe infruced by a goolie palloz and teacher of the wood of God, and thalbe brought to regeneration; and the fame man have ther withall a father, of thom he was benotten, or have duloren: and the question be affect thether he be more bound to his paffor, or elfe to his father and children . The muft not answer absolutelie; fæing with our answer, the matter would not be expected . But we will faic, that in those things which concerne spirituall frenoship, we ought moze to obey the minis Her of the word that teacheth berightlie and admonifieth be out of the holte feriptures, than et ther the chilosen or the father, if they perfuade things that be contrarie and repugnant.

But if inchemand as touching things of an

ritic first beginneshat a man himselfe. How

other fort; namelie, of food and of maintenance. there is more one onto parents, and onto chilbien , than is buto others; though they be mint ffers of the word of God . In which matter the Scribes , Warifies , and high prieffs offended, when they taught children to face buto their pas Matth.15,5 rents; The gift which I offer shall quaile thee: and forby offering top of their gods in the holie minificvie, they would befraud their parents of their one fuffenance . Indet the miniffers of the word muft be maintained, but pet not fo, as anic man fould befraud either himfelfe, or his familie, of necestarie linings. I will ble another fimilitude. Admit that a man be in the campe. there inflivarre is taken in hand . When the denerall capteine chargeth him in fomething, concerning the affaires of the warre, and the father being present commandeth him to the contrarie: in this case the sonne thall rather of fer himfelfe to the generall, than to his father. Butif we fhall determine of houfhold bulines. and of things perteining to living and lufter nance, the varent thall be heard, and not the ges nerall capteine. Derebntorefpedeb that faieng of Ambrofe, when he fait, in the first boke of DE fices; 3 do no leffe those you (weaking onto his flocke of Millen) whom I have regenerated by the Gofvell, than if I had begotten you in weblocke. True in the was that which he fpake.

Foz, as touching the imploieng of fricituall things of boarine of amenoment, and of facta ments he was no lette debtor to them than to the chilozen of the fleth : but if the bulinette had beine concerning the foo and maintenance of bodies (although he might not fo:fake others) pet he thould first have ministred those things to his owne.

Dozeouer, we thould call an other matter to our remembrance : that we must preferre the Common-wealth before our private commode tie. And this performed they, of thom Paule speaketh in the 16. to the Komans, who last verse. 4 bowne their necks for the life of the apolile. Those men berelie deserved well of the churches of Chiff, and therefore they were berfe much praifed by them. Derebnto allo may be amlico that thich Paule teffiffeth of the Galathians. that If it had beene possible, they would have Gald. It. plucked out their owne cies; and haue given them to him. Also and subjects, if their god mas diffrates happen into banger, ought not to fpare no not their owne life , to befend the pub. like weale and lafetie . And in berie bed . both forts of men (I meane magifirates & minifters of the church) must be mainteined by the fub. france of prinate verfons; but not fo . as either parents or chiloren thoulo be forfaken. Forthe commandement of God aboue all things mult stand in force, which he commanded by Moies; that We should honour our parents . And this honour confifteff not onelie in oncovering our heads buto them, or in gining them place; but he mould , that they should be nourtified and maintained by their children. And how much we are bound to the reft of our neighbours, in communicating of our gods , Paule Declareth verleig. in the fecond to the Counthians, the eight chap ter inhere he insote that ine must communicate our gods onto the poze; pet not lo, as thole which are pore thould live at cafe, and abound, and the givers themselves to want. Inded we owe buto God both our felues, and all that we have : but he realeth with be according to right and coutte: and as he is a mild father, fo he themeth this equitie or moderation . Therefore the matter is to to be betermined, as that which Elias bemanded, a that which the widowe gran ted buto him . we mult understand to be a prerogatine or privilege belide the common lawe. and quant not to be taken as an erample for bs.

6 But Chriff in the 22. of Matthew , forbat In2, Bing ! that we fould call onto be manie mailters in berit,13. parth, bicaule we have one mafter Zelus Chrift: so likewise he forbat be to procure anie other fathers boon the earth, faue onlie the heavenlie father. Therefore, that enflome fameth not to be allowable, therein the fernants of Naaman a.King. 5,13 called their lojo , Father . Derebnto we faie,

the Superiors.

that the words of the Lord must not be absolutes lie underflod, but his mind and meaning muft be confidered. Forit ought not to be boubted. but that Dutt himfelfe appointed his apoliles to teach and infruit, as well the Lewes as the Bentils. But it would be verie riviculous (and I may faic a follie) to give the thing it felfe, and to take awate the title and name. Deither man Paule be accused of facrilege, then he faith, that "Time,7. he was amointed by God to be the teather and

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maiffer of the Bentils. Beamozeouer, he ma both himfelfe the father of the Cozinthians, and thil. 2, 22, also the father of Timothie, in the fecond chapter to the Philipians. And although he was not ignozant, that Christis the pastor of the flocke of the faithfull; [yet] he teacheth, that in the church

Epholisti. there be pattors and bodors. Deither haue men. arrogantlie challenged unto themselues the name offather, but haue (as it were by infpira tion) received fuch a title offered onto them. Foz the laive both carnefflie command , that thil-Exod.20,12 Dien thould obeie their parents; which ifither thall do, it promifeth areat benefits. But on the

other five, if they will despise them, it pronouncethgranous curffes and erecrations against That therefore, which Chiff pronounced in

them.

Matthew, either represent the ambition of men, which bainlie and ambitiouslie fought after fuch trifles ; or elfe forbiodeth them to be maifters and fathers, who obscure the honoz of God, and his honour, while they teach and preach other things, than OD D and Chuft either taught or preached; and ow fener the honour of parents and maifters from the honour of God and of Quit. Otherwife they be fathers and maifters, but pet in God, and alfo in Chrift. Fozenen as of Guilt dependeth all kinden and paternitie, (as it is faid in the epiffle to the Cphelians, the third chapter) fo all the doctrine of the maifters of the thurth ought to bepend of the dianitie of Shift onelie . Dowbeit, fo far as I remember, Their is not anic where in the historie of the Cofpell called father. Tatherefore he faith in the John. 14, 13 Golpell of John ; Ye call me maifter and Lord, and rightlie, for fo I am. Allo the apostles (as we read in the Ads) were not called fathers ; onlie that Paule (as I warned befoze) named himfelfe a father. But at this baic, among them of the thurth, there is no measure or end of titles. They are not onclie called fathers ; but, Doffreues rent, Moff ercellent, Right honourable, Boff holie, and Doff bleffen. Holwbeit, the greater titles that are given them by the boting world,

the more abrect they are in the fight of God ; yea, and of all buhamic men moft miferable.

Of Ambition.

7 Ambition is an overmuch defire of hos 3n 3nba. neur. And honour is that reverence, which is 9, berfe. 5. veloch unto anie man, for a tellimoniall of what is his excellencie. And a tellimonie is quen to ambition him cuen of right : for it is met, that we fome, and ho. what recompense them, which helpe and main: nour. teine bs, and are furnished with the gifts of excellent Bob. And there is nothing that we hold more men are morthie, or better than honour. Porcouer, [we compenses, give them bonour | that they and their like may go forward, to erercife themselues the longer and more conffantlie in helping and preferuing of others. Befides this, that we viciding fuch a reverence, may get them authoritie, wherby they map the more aptlie and commodiouflic erecute their office. Dereby it appereth, that it is lawfull ge is laws alfo, even for bolic men, fometime to imbrace full for the honours, which are given buto them for ber: goodie men tue, learning, and godineste sake. For they honours of both peffre and allow of that , which is fuft; and feren them. bo rcioile, that men performe that good, which @ D D would by his lawe have done. And his commandement is, that we honour our father. mother, magiffrate, and fuch like. So as, if men obeie his commandements, godlie men cannot but take it with a thankfull mind. Furthers more if it thould not thus be done their minite rie would be contemned : but that muft by all maner of meanes be audided. And forformuch as we are prone to price hautinelle, and arrogancie; therefore it behoueth to take berie warie hee , that through the befire of honour , how full focuer it may be, we abufe it not. And thus Tourpoled to note those things, which & inone met to be taken bed of in this matter.

First, that we repose not our selues in this Cautions kind of goo thing, as the chefe end. Whatfoer to be vico uer we do, must be directed but o God: and sper ting of hos ciallie that honour, which is given buto bs. when nours. werightlie and orderlie do our duties; fo that thereby, both we our felues may knowe, and alto may teach others to glouffe God, and not men in their works. This moreover hath Chall commanded, that we flould to order our works, as thereby those that fee them may gloufic Goo, Matth. 5, 16 the heauenlie father . Deither ought it to moue be which is commonlic fpoken, that bonour is the remard of pertue. For that is not to be on monour is perfloo, neither as touching the vertues them, not in verie felues, not as touching the men, which be anot Decotheres ned with them. For it thould be verie ill with et veries. ther of them, if they had no other end preferibed than honour. The end of god men, is life eternall, and the kingdome of heatten : and the end of vertues, is to prepare and renew us to the glorie of Coo. Buthonour is faid to be the re-Pp.j.

fimilf=

Saluft.

ward of vertues, in respect of others, which do behold and monder at the oifts of God. which are in good and godlie men. And then they defire to prefent or recompense them with some god thing , & have nothing more ercellent than honoz, they give that buto them. After this mas ner therefore honor is accounted the reward of bertue.

An other caution is, that none be to inflamed with the defire of honoz, as he feeke to attaine to the fame after what fout he will; be it by right, og by wong. Saluft fpake an ercellent fentence as concerning this matter ; The god man and the cuill do both alike defire buto themseluce, glorie, honor, and rule : the one, by true meanes; but the other wanting god arts, firiueth to comvalle the fame by fraud a quile. Thirolie, ive muft beware, that a man fæke not more honor, than his beferts and bertues require ; nor that he like to west onto him ho nors and dignities, when he rather deferueth blame : for this would be both abfurd, and with. out all ozder of inffice. Abimclech toke no bed was ambie of those things, which I have recited : but ranne into them all : for he proposed to himselfe a kinglie power,og rather tygannie, as the chefe end: for he directed therebuto all his ads and des uifes. And mozeouer he indeuozed to attaine thereto by acceits and quiles, and not by a good waie and fust meanes : or rather he fæmed to A fentence be of Euripedes judgement : That even right it of Curipe= felfe is to be biolated for Dominion fake. And for for much as he wanted deferts, he rather er tosted honos (which is given as a tellimonie of bertues) than got it bnto himfelfe by honeft meanes. De circumuented his citizens by no obscure kind of largelle : for he with faire words pefireo the kingdome, bicaufe he would bellow byon them most large and ample benefits, for to much as be mas their kiniman. The laines even of Ethniks condemne fuch

ambition: forit is becreed Ad legem Iuliam de ambieu, that he which attaineth to honozs bu conficunc ambition. baberie, fould be condemned, both in a fine of monic; namelie, in a hundred peces of gold, and withall (bould be made infamous, And that 362 kin, 11 ambition is wont to brine men to commit murders, without all refrect of anie kindsed: the hilfories as well holie as promane do fuffi cientlie teach bs. Caine being afraid, leaft his brother fould be preferred before him, Did flate him. For the fame caute bid Romulus Bill Remus, Domitian laie in wait for Titus, and Antonius Caracalla flue his brother Geta. Allo there have beine chilozen to befirous to reigne, as they could not flate butill their parents came to their fatall death, And againe, fathers fearing least their children should attempt innouations, have put them to beath : as Herod

bib, of thom Augustus faib, he hab rather be his bog than his forme: bicante he abtremen drom hous by reason of the Temish religion : but he forbare not from murdering his children. T patte ouer the most cruell proferiptions of the Romans, therein all regard of friendships inag fet alive. Allo how the earnest endeuor of peruerle religion oz ivolatrie violentlie bzeaketh out and rageth, there is no need to repeat old histories; fæing our age hath ouer mante er amples of the fame.

Of desire of Praise.

8 Ehe goolie haue therewithall to comfort 3n 1.Col. themselves berie well, by this sentence of the perfe. 5. apostle ; (When the Lord shall come, then shall 1, Cora. euerie one haue praise of God) when they be backbited, when their god name is impeached. and when the things that they have well done, are brought into flander by cuill perfong. To: they be taught to erpect paife from Grift, and with a noble courage to contemne the maile that commeth from men, with for the most part is baine. Inded man, of his owne nature. is greedle inough of praise. Withers fore Augu- Augustine ftine, in his 13. boke De Trmitate, both cite a berte of Ennius; namelie, that All mortall men Ennius. Do fernentlie belire that they may be praifed. And no maruell : feeing man is according to the image of Goo : and Goo will have his mailes to be most highlie celebrated. But this beffre mult be reformed, leaft by our abufe it hinder faluation. This may be done, if we followe the counfell of Paule, in expeding praise to come from Goo; thereby it may be counted verfed and fincere. Augustine in his 13. boke of cons Augusting fellions writeth, that concerning this matter he had much caufe to be greatlie greened, (foz he was oftentimes commended , neither man it an easie thing to ouercome the flattering motion of the mind:) but he faith that he bled this comfort, that he knew it was most swelle betermined by God, that praise is a perpetuall companion of pure and that life. And hereof were not the Ethniks ignorant, when as they made praise to be as a shadoine folloming the booie, to keepe continuall companie with bertue. I ought not (faith one) for that caufe, to line naughtille, that all men may bate me, fo forte as they heare me fooken of.

But when we heare our felues praifed there semedies mult be bled a double remedie. Firff, let be re againt bu toile on the behalfe of our neighbours; bicaufe mant prais they be to amointed by God, and inspired by his spirit, as they will praise and allow of those things, which they thall indge worthic to be praifed : which benefit of God is not common. Another remedie there is that idiationuer maile

Of defire of Praise. of Peter Martyr. is given buto be, let be turne all that boon God The love of himfelfe, who is authorof all goo things; taglosie tomes king speciall beed, that we be not defirous to be praifed of men. For this defire is fo permicious, that fometime it brinch men to madneffe. Iulian the apostata (as we read in the firt bolic of quian the the tripartite historic) although otherwise a man wicked, vet in humane philosophic and friences of the Schols berie well learned : what time as he moued warre against the Perfians, was to belirous of glozic, that in pride of mind, he began now to became and imagine unto himfelfe a glozie, whereby he might be equall inith Alexander of Macedonia. Bea and he fell into fo great a follie, as he faid, that The foule of Alexander was translated, and dwelt in himfelfe. Tale be taught in the epiffle to the Komans, that Eruepaile is to be erpeaed from Rom.2,29. Goo : where the apostle speaking of Circumcifion, which is in the foirit, not in the fleth, nor in the letter, fraitwaic aoded . Whose praise is not of men, but of God. And in the fecond to the Counthians, be faith; Not he which commenderh himfelfe is allowed, but whom God com-If praise be mendeth. If eneric mans praise fall come bus

from sob, to him from God, the fame is alfo to be indged of difpraile. For in the indgement of God, as fo is also bifpratfe. there thall be manic praised fo on the other part, manie according to their defects that be dif-

r: berle.s.

7n r.Sam.

uerb men

into mad=

apoftata.

9 But infomuch as godlie men do fæme fortunes to be forgetfull of themfelues, then they speake honourablic of their owne bertues. we will occlare in few words, how the fame noblic may may be lawfull. First, the goodie make no thew praife them or brag of their oftene bertues : for they knowe them to be the gifts of God, and that they them: felues be defiled and mante wates corrupted. Secondie, they acknowledge those vertues to be given them, not onelie for their otone fakes, but also for the people; that they may prouide and care for fuch things as be necessarie for or thers. Thirdie, they perceive that they have not fulfilled the lawe of God, but that they oftentimes offend and fall; and that they be not able to frand in judgement before God. But if they be compared with their aductfaries, they boubt not, but euen before God ther thall be their fuperiours. Moreouer, they would, that by their god life the glozie of God fhould be fet forth; and that others, by their crample, fhould be fire red by to line well and goolie. Furthermore, they call their owne ads to remembrance; not for to make baunt of themselves among o thers, but to give a weight buto their doarine, fith their fperhes be neither falle noz baine, 1102 full of wind. For, as when place ferueth, thep fet forth their godnette; to elfe-there they diffens ble not their cuill. But bere muft be biligent

heed taken that we be not be quited by oin fleft. For as touching the thing it felfe, the veric fame is done by the godle, which is done by the wicken : howbeit, that which is come well of the one is owne wickedie of the other. 3 muel Eze- Efaic. 38, 3. chias, and others commend their owne ace; the berie fame both the Phorific : but not with the Luke. 18, 12 fame mind. God is he that knoweth the bart, and feth with what mind eneric thing is come of encrieman. Againe, the goolie que thanks buto Goo for his gifts; and as often as they call this to remembrance, fo manie times on they begin to be of a most affured hope, that ODD will in this fort be with them perpetualite. Laft: lie, they would not, that the fame light, which they perceive is kindled in them, flould be hid Matt. s. 14. ben binber a bufhell ; orthe citie to be fet in an obscure place, where it cannot be some. It is probable, that Samuel hab refped onto thefe things; but pet to nothing rather, than that the people fould acknowledge their finne.

Of Flatterie.

10 Flatterers be they, which for commoditie In i. Sen fake do temper their words to win fauour of 19,0006, 9; him, whom they flatter for fome commoditie fate. For it is flatterie, iben we amlie our felices both in words and deeds buto the will of another, and that feincolie, and not faithfullie; to the intent we may reape fonce profit by him. They, which be of this fort, do diffemble all things, and altogither depend upon the will and countenance of another: and do not onlic finne in talking, but offentimes in keeping filence. The etymologic of the word is derined of A's- The etymor AG A feruant : for it is altogither feruile and logic of the unboneft, Chryfoltome in his fift homilie upon woid. the cuiffle to the Bhiliptans ; flatteric (faith he) is, when we honour anic man, for that which what flats he ought not to be bonoured, that we may get terie is. from him fome tempozall benefit. The fame father, in his fluentieth homilie boon the first to the Theffalonians, faith; It is flatterie, when for fome cuill purpose, we do anie thing that be: commeth not a man : but if we weake inic Guerie thing to pleafe, howbeit not diffemblinglie og fpeaking fallelie, to the intent we might win fome man in fanone unto Chrift that is not flatterie. For Paule him terre. felfe, although he faie that he both not couct to Gal.1, 20, pleafe men,but God; and addeth, that his communication was not in the intilement of 1. Thef. 2, 5. words : pet buto the Corinthians be faith , that He was made all things to all men, to the lewes 1. Cor.9,29 a lew; to them which were under the lawe, as though he also had beene under the lawe; finallie, all things to all men, that he might win all. But this was no flatterie: fo: that (as I haue faib) is, when we not trulie but feineblie applie

pp.g.

aplie our felues to the wils of others, to the intent we may reape fome tempozall commonis tie. And fo is flatterie diftinguished from chailis an humanitie.

Part.2.

mauio bib flatter. 1.Sam,27. The most cunning hind of Batterie.

Pag.384.

Wherefoze Dauid fhamefullie flattered Adis, and that with a most subtill kind of flatterie. for Plurarch in a little bothe, both one may bil cerne a flatterer from a freno, faith; that Weis the closest flatterer, who, when he flattereth most, carrieth pet with him fuch a theto of libertie, as be may forme not to flatter, but rather to gaine faie. For that groffe kind of flatterie ; namelie. to hold by a man with yea and nate cuerie man can fone efpie. Plato faith; that It is the moft hurtfull kind of miuffice if a man can to hide it. as he map fæme to be fuft. David bib fo flatter, as it might fæme in words, that he would with frant the king and to beave kindneffe byon him whether he would or no. This is to make a thew of inflice in a matter that is briuft : foz be falned , that he would implote his whole trauell and indenour towards the king, and to take it in cuill part , that he thould be fo difmilled . At this date in princes courts, and speciallie in the court of Rome, there is no wate more readie to attaine honors, than if one to order himfelfe, as he can foth cuerie man in enerie thing.

mhether Danin ment to tarrie in the campe.

fained (3 faie:) for his meaning was not fo. for if he had fought, he had dealt bingoblie to wards his owne countrie men : if he had not fought, he should have beene bugratefull to. wards him of whom he was interteined. R.Ben Gerfon faith, that We would remaine in the campe, bicause he might make frustrate the counfels of the Philistines, and reneale the same puto his owne people. And prooubtedlie, when as afterward Abialon had made a commotion against him, he privile fent Chusa the Aradite, tho might frustrate the counsell of Achitophell. But thether David followed this counfell let Ben Gerion fe to it. But the moze likelihod is. that David , when he fawe himfelfe now out of danger , old the more confidentlie profeste these things of himfelfe . For thereas he was ignozant, that Saule thould to Come die; and faire that it might be, that the Philiftines

Dauid fained himfelfe to bepart with grefe,

and that he was berie deffrous to tarrie. We

thould be opercome, and that be foodlo be confirmed to remaine longer in erfle, thought it alto. gither convenient, that the fauour of Bing Achis fould be reteined.



The ninth Chapter.

Wherein is treated vpon the fixt precept; and first of Friendship.



This word Amicitia, In. 1. Sam. that is, Frienothip, is to 18. berte. 1. called, of Amor, that is, hip. Loue: as faith Auguof Parmenianus , the first boke and first chap

Of Friendship

and continuall in Christ onelie . It behoueth, that the bond of friendlhip be fedfatt and burable. But it behometh that there be a reconciler offrienus, to lead them onto felicitie; and that an eternall and true felicitie : foz other felicities are bocerteine and transitorie. Dowbeit, these things can no man performe but Chriff . Row let be fe that is properlie, To loue . Ariftotle faith, that, To love, is, To will well, and (if thou The Definis canff) to do well buto anie man for his lake, not tion of lour, for thine owne. This definition, although it may feme probable, pet mult it be amended : for we onaht to will well to no man for his owne fake. but for Bobs. But the thilosophers fraied byon the fecond causes : as if so be that they sawe a man godlie and god, they faid that he ought to he beloned for his ofone fake. But it behoueth bs to afcend higher, and to place the cautes of things in God. Cicero defineth friendfin to be Antfinition an agræment of divine and humane things, of friendthrough god will and charitie. But Ariftotle in his Ethiks (peaketh fomethat more oiffinalie: for he faith, that friendfhip is a godwill. But it hameneth oftentimes, that some man loueth an bugratefull person, and is not loued againe: and for that cause, he addeth, Mutuall. Dowbeit, fome men om mutuallie loue one an other, tho neuertheleffe knows not that they are mutuals lie loued againe. Wherefore it behoueth, that eis ther of them do reucale their friendlin one to an other.

Burthermoze it is requilite, that this god The ends of will be firred by in refpect of fome goo thing. true and For the do not love, without it be for fome cer, faite teine cause : and the god things are referred either buto profit, or buto pleasure, or buto bos nettie. Wat they which are induced to love either of pleafure, or of profit; they love bnaduifedlie, and accidentalite. For if the cause of vicalure. oz of gaine , thould ceafe ; the frienothip would fraitivate be lufed . But the frienothip, which bertue hath ioined togither, is fedfalt, a neuer biffolued : for bertue is an babit gotten by long cuffome.

Of Man-flaughter. Part.2.

cultome thich cannot be remoded. Such a confant amitic was between David and Ionathas A couten: Seneca, in his ninth epittle unto Lucillus revims gonof @pi- ueth Epicurus; bicaufe be had faid, that A friend must be fought, to the intent that if thou have ned, thou mail have one to belpe the; if thou be fiche, thou mail haue one to fit by the . For a far moze fwet friendfhip is it (faith Seneca) which doth belie another, than that which is hole pen of another. Witherefore (faith he) afriend must be fought, that thou maist have whom to belp, tiboni to fit by if thou be ficke. For Apelles (faith be) and Praxiteles toke greater pleas five of their owne works, when they were wor bing them, and had them in hand; than affer ward, when they had them made and finished in their chamber : cuen fo a true friend is more belited, if he himfelfe do ante god turne to ano. ther, than if he receine a benefit of another . 50 Did Ionarhas not refuse ante Danger that was to be taken in hand for Davids fatte . Saule alfo los ned David, but far otherwise than bid Ionathas. Acither binboubteblie bib Ionathas loue Dauid Dania lo= onelie in respect of that generall commander nen Tona: ment; Thou shalt love thy neighbour as thy respect of the aniral felic : but bicaufe of that notable indeuour, which commande: he found in him tolvards the Common-iweale motonlie. and godlineffe. Further, be fawe that the hingbome fould be plucked awate from Saule, and be given to one better than he : and he suspected, that the fame other man thould be Dauid, as we may gather by the historie. Det bio he loue him fo feruentlic, as he bid not for this cause hate

> Of Homicide, or Man-Plaughter.

bim anie thing at all.

ned by the word of God, and to be punithed by the magiftrates ; feconolie , who are quiltie of this crime. As touching the first, we must bu berftand, that not everie flauchter of man is condemmed. Forif one kill a man by chance, in exerciting of an honest and lawfull thing, be incurreth not the punifiment of man-laughter. Wherefore, in the old laine, there were granted Numbasse. elties of refuge. for in verie bed, he killethnot: but as it is there witten ; God (without whole will nothing is dome by chance) beliueren bim, that he thould fo be killed. A tudge allo and a magifirate, iben he punifheth beinous offenbers, is not to be accounted a man-flear : for it to not be that killeth, but the lawe ; pea rather God bimfelfe, who would have it fo bone, and fo

commanded it. furthermore, be that in a belos

late place, or where he cannot be holpen by or

Injudges. 2 Pere will I treate of two things ; the

9,birte.4. firft, that maner of man-flauchter is conbems

thers, is fet boon by theues or enimics : if, in befending himfelfe, according to the laives, bu revelling violence by violence, he flate a robber or theefe, which inuabeth bim ; be is not guiltie of man-laughter, forlomuch as in that cale, he is armed both by the lawes & the maguitrates. For the Common-weale would not that a lub. ica foould to deriff : ther fore it giveth him leave to pefena himfelfe by weavons. Touthis caufe Cicero befended Milo, bicaule he had killed Cicero. Clodius, who first by a fecret lieng in wait fet mon bun. Alfathe moman of Thecua obteined 2.5am. 14,6 of David that the magifrate thoulo not kill hir fonne, who had flaine his brother being at variance with him in the fæld, They were alone (faith the)and therefore it is not knowne, which of them first inua ded the other. Soldiers alfo.

then in a full war they dea their enimic, commit no bniult thing. Wilherefore, that man-llaughter, which muft

of Peter Martyr.

he punithed; and is condenned by lawes, is then junged to be done; when aman of fet purpofe is killed by prinate men. And they, which are to be concernined of this crime by the Romane lames, are not called man-licars, but murfherers. In the lawe Cornelia, the title is De ficario; and not De bomicidis : and they are mob be fo called, which we weare about them a fhort murthes freine to hill a man. And by the figure Syneodo- ters. che, bnoer the name of a fort fleine, is bnock from energe kind of weapon. And not onelie they tibich kill are guiltie of this crime; but alfothey thich either by beed, or by counfell om helpe, and in their latenge and allitance have refred here buto, that fome man thould be killed ; pea, the guthis of will is to be punithed, though it had not this pure fente the pole. But this incivill indgement is not bled, will ista ercept in the kinds of crimes onelie; to wit, feed. of murtherers, of rauthers, and of traitors. Therefore, that murtherer is to be punithed. thich throweth a meanon at ante man, to the intent be would kill him ; or having that mind, moundeth him, though the partie die not there of : as we have it in the Digells, in the fame tis tle, in the lawe Dium; there Adrian the empe rour maketh antwer, that we mult have reibed to the will, and not to the event. But that is underfrod, when the will manifelleth it felfe by anie awarant token. Det 3 did not without caufe fair that thefe things are thus concerning ciuill tuogment : bicaule other wife, before God. the defire and determination of the mind, as touching all kind of finnes, is condemned for finne. Chaff faith : He tharbeholdeth a woman, Math. f, 28 and lufteth after hir, hath alreadie committed adulterie in his hart.

And that the will, in those crimes is estemed as the fact, even the holie fathers, and the cas nons do decre. Lerom ppon Efaic, as it is in the lerom. title

10 p.tif.

Pag.386.

Cyprian,

The Common places title Panitentia, diffination the first dap. Omnis

baber ; Thou half not killed with the fword, but thou half billes with the will. Dea and Cyprian in his fermon De mortalitate, wuiteth ; De that belireth marty pome, is a marty before Gob. It is one thing (faith he) for the will to want martyzoome, and an other thing for martyp bome to want the will. Thefe things are found in the fame offination, in the chapter Nunquid: And in the fame place, in the chapter Periculose, Augustine. Augustine is eiten, wolaith; that the Jewes no leffe killed Chaff, than the Romans bib; although they late not hands boon him. Bothis diffination he accordeth the time enangelitis, the fame to difacte touching the house of the

Mark. 15,25 Logos beath. The one faith, that he was nailed in the third houre; the other faith, in the firt houre. Augustine affirmeth both to be true: for the Leives, at the third home eried; Crucifie, crucifie. Waherefore as concerning them, they then billed the Low two neverthelette was crus ciffed afterward in the firt boure, by the foldiers

> Of the fact of Elias, and that a peruerse imitating of him must be avoided.

3 The king was verie angrie against E-In 2.kin.r. lias; partie bicaufe he hindered bis ambatface, and partite bicaufe he threatned him with extremities, that is, with death. And it is like lie to be true, that he was prouded by his mother lezabel. Witherefoze be fent a capteine o uer fiftie with his foldiers, that Gould take him, and being him bnto him, that at length he might put him to beath. Howbeit the fingular gomes of Boo ofo not onelic befend Elias, but alfo toke most beaute renence boon his entmies, and that fufflie no boutt : for it is not met that apporbet, being the minister of the morb of God, thould be biolated by a foldier or garber of the king. Bod is prefent, and offen times fuffereth not these things to be done. Afio although be fornetime give leave that bis ministers be afflicted by the wicked, pet this be both not as being weakened by their power, as the would fale he were to feeble that he can not revenge, but be hath other ends, therbuto be directed the afflictions of the goolie. Where fore to offquiet prothets, commeth not of the power of man, but of the patience of Bod ; tho affurcolle is able to beliner them, feing bis poloce is no whit lettened. But he pleth their abnerlities for the performance of his countels: Mat. 16,53. ann therefore Chaiff fain : Could not laske my

father, and he would give me twelve legions of

angels, that I should not be delinered to the

lewes? The same Christ also, when he should bane beene amzehended alked of the commanie: For whom they fought? and then he had fail: Idin. 18, 4 Lambe, immediatlie they fell backward. And manie times bib the Scribes, Pharifies, and princes fend foldiers to awrehend him. tabile be meached, the could not late hands been him. but returning againe, (aid ; that There was ne_ lohn.7, 46, uer man fpake like this man. Wherefore thev. thich preach the word of Goo , have hereby a most finet confolation considering themselves to have BDD to be their defender; than thom, nothing can be found more frong, nor more miahtie.

Cap.9.

Of Man-flaughter

4 Buf now let be confider, that God bid refreet in burning of the capteins over the fifties. and their foldiers. Certeinite, he would thew himselfe to be a revenger of the prometie being contemned, and of the holie ministerie that inas befrifeb. In old time he revenued the soo faicall prieffbod, bicaufe it was fcomed by the feoftions. Allo he renenged the arke of the coue. I.Sam. 5, 6. nant, bicaufe it was unwouthille handled both by the Philiftines, and allo by the Bethfamites. Furthermore, he reflored to libertie the temple in the time of Nicanor and Heliodorus. Eliefe 2. Machan things do be therefore not permit to be onre ri.Mac.7,43 uenged, bicaufe they thould be inftruments of woolinelle. But a creat beals more both proces fie and the holte miniflerie belong therebuto. wife anoth not then to marnell, if he were fo andrie for the befence of his word, and of his prophet; for be both not eatilie lufter his ordi nances to be contemned; lith he that repugneth them, repugneth Gon himfelfe. And that thould no lette be spoken, touching the bolie mi nifferie, than touching the civill magistrate; He that heareth you (faith the il pin) heareth me, Luk 10,16. and he that despiseth you, despiseth mine owne felfe. But thefe offices are fomed togiffer, and to ordeined by Goo, as he being not burt . they can not be defulled. Wherefore justile both Eod renence both promette, & the bolle ministerie. then they be contemned and overtroden by the wicker. Howbeit this is fometime done boon the further, and cuen wille the contempt is : as it happened in those bands of fiffies, and as it came to passe in Jeroboam , then his hand ; kin.13,4 bried by, which he had firetched out against the man of Bod in Bechel . Suppenlie allo inere-Chore, Dathan, and Abiram fonte, tho made a committeen against Moles, bicause of the birth prietifico of Aaron. But fornetime fie vuniti. Num.16,2 ment is deferred for a certeine space : as in Achab, who long time affliced the prothets, and pet was not ffraitwate killed. Allo Chrift inbuten cruell infuries all bis life long : be was braten, and finallie was crucified like an euill Doer, Beither Die the punifhment fall bpon

of Man-flaughter. the murtherers and rebels, till after certeine peres. Thefe things both @ D Dinerlie, ac. coiding as the counsels of his providence do

permit. 5 There remainethto fee, iderefore it was abmitted to Elias, that he thould beffroie with fire from heaven, those princes and their foldi-Lukes, 14. ers: and yet it was denied to the apolites, which

in like maner beffred, that the fame might be Looke In 2 lawfull for them against the Samaritans, who Bings. : 33 molterwellie erclubes Chaft from harbouring among them, when he fournied from Galilie to Jerufalem : 102 James and John befired this of Chrift. Some faie, that hereof commeth the bit ference, that the fpirits of the lawe, and of the Golpell be berie contrarte. For the propertie of the lawe is to condemne, punith, and flea ; but the propertie of the Gospell is to forgine, mes ferue, and quichen. So that Elias was to hill them, which did opentie violate the lawe of Bod : but the butte of the apostles was to helps and to heale men, and not to befroie them. Witherefore the Lord abbed ; Ye knowe not of what spirit ye be. I om not thinke, that these morbs are fo to be unberfton, as though Blias man fo much abolited to the laive, that he had no thing common with the Bofpell, for he himfelfe was fometime a belpe to men . for in a berie 1.Kin.17,16 great bearth he fen the wibowe of Sarepta, toni ther with hir fonne and familie; vea, and when hir some was bead, he restored him butolife againe : and heauen being opened, be gaue

raine molt plentifullie. Allo the avoilles of Jelus Chill were not fo addiced botto godnes, as that they never burt anie : for Peter by his word beffroieb Ananias Ads.13,17. and Saphyra, Paule mabe blind Elimas the for 1.Cor.5,5. cerer, and belincred berie manie bnto fatan to beformented according to the fieth. Howbeit, I grant that the foirit of clemencie and gentles neffe flourithen more in the apolities of Chaiff. than in the ancient prophets : and againe, that the fpirit of feueritie and reuenge was more bttored in Elias and his fellowes, than in the enan gelicall victivies. And I thinke god to abbe. that the apolites were therefore warned of the Lord : bicaufe ther were moued againff the Samaritans by an humane anger, and not by a bis uine persuaffon, to with enill buto them. But it is veric likelie, that they were baged to alke that thing, through the fite of the place : bicaufe in the fame place Elias procured fire from bear tien buto those princes . For King Ahaziahu tous in Samaria, then be commanded that Elias thoulobe brought buto him . Wilherefore there was a certeine fond seale in the apostics, there: with they indecoured to imitate Elias . Parin the meane time bid they make ante difference betimene the nature of their bocations. How

thereto was Elias called, that he thould execute the judgements of Gods feneritie : neither bid he to tharpelie behaue himfelfe, of his owne ac cord, but by the warning of God, and of his ans gel. Indeb in outward thew be might feme to be a manqueller : pet mult he not fo be reputed, fæing be was onelie the minifter of Gob.

Cap.g.

And to me must beware, that we do not by ante erample of our forefathers , affure our felues of those things, which we earnefflie and extraophinarilie befire. Elpus bnboubteblie bio the fillie woman of Samaria , who realoning Iohn.4,20. with Chaill at the well five. laboured to pame. that God fuould be worthined in that mountaine, bicaule Iacob had worthimed him there. Indeed he bid that, which was lawfull for him to bo in that age, wherein he lived : but afferward, then the laive was given, the worthiping was to be dome at the tabernacle, and after that, in the temple of Salomon. Beither muft the eram ples of the forefathers, done against the lawe of Bob, be taken as rules to imitate and followe. The which if we shall bo, we shall not be counted as followers of the fathers, but as mockers of them. Wiherefore, when we will take braccus fromed things in hand, against the opinarie commandement of God; it is not enough to allenge an example of the forefathers : but we mult befrend into our felues, in cramining by that fpirit we be led ; leaft bider a certeine glos rious pretence, we followe the wifebome and affection of the fleth. Hor this caule Zelus faid to his apostles : Yeknowe not of whose spirit ve be : De purpole with pour felues to followe Elias, but pe be not led with his fpirit.

6 Two wates we fie there is offente com warres of mitted in this acc of ours. The duffian princes thedians have divers times taken in hand wats against agains the the Turks, pretending a fuff caufe, for that thev Turks. thought met to recouer those lands, which the barbarous nations and wicked typants had ta ken awate from the christians. But whether they were firred upby a goodpirit, it is berie boubtfall . Beraduenture they were moued by a greetie befire of bearing rule, or for worldie glorie lake, or elle by other inuentions of mans mifebome : and therefore had felbome anie god fucceffe Againe, there have beene fome, which in stabiling becoured by armes and humane power, to for the fyread abroad the Wolpell and propagation of Sofpell thurdes. Thefeverhaps bib not well frie, with that fpirit they old it. This is it, thereof Chaift warned his apostles , that they should bescend into themfelues, and examine with what fpirit thep were led ; namelie, whether thep could be Luke.9, 55. like buto Elias . And when they had belired of their mailler, that it might be lawfull for them, by his leave, to undertake and do it, be benied that request; bicause he was not sent, to the end

helpe them; and that therefore he would not

paffe the limits of his bocation. Thereby he al-

fo warned them, that they Could not rafblie

But that Chiff was not fent to punit, and

take revenue of wicked beds; bis life and ads

bo tellifie. For he was a fuccour buto all men,

and he helved them that were in milerie. To of

ten as occasion was offered . And when he was

with most bitter taunts reuiled, he dio not re-

uile againe. And being fastened to the cross , he

praied moff vatientlie for his entimies. There.

fore the places . which at the first fight femen to

barie, are reconciled . And we be all warned,

that when we are to take in hand anie thing a-

mainft order & cuffome, we muft firft difcerne

with what fririt and inffigation we be moved.

Deither let be be of the mind, to imitate He-

lias in revending : buleffe ine buterffant for a

corteintie, that we be led with the spirit of Heli-

as. Det is not therefore the polver, which the ma-

ailfrate hath of juff reuenging , taken from

him : for he hath laiwes preferibed buto him by

ODD, which he ought to followe . But thole

things, which we have froken , belong tonto mis

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felues.

nate verions.

he thould afflict or beffroje men , but rather to thoritie of the other apolities, and to crtoll his owne felfe: which thing could not be inthout But bnto this be answereth that the laienes indeuour, to arrogate fuch things buto them

and beds of the faints must not be barelie and fimplie weighed. Forotherwife, Samuel might have femento be a murtherer; who hillen Agag the king . In like manner might Phinces and allo Helias. It behoueth (laith he) to loke bpon 200ke 70 the caules, and to confider thie, and to that I. Sam, it end those things thalbe either faid or bone. 31. Paule (laith he) to as not lo arrogant, as be to onlo Num. 15,7 contemme offer a polities, in comparison of him. felfe : onelie be would win authoritie buto the Welvell, which was preached by him. For he had to do with falle momets, who fato; that but to Paule, which forban the ceremonies of Mofes, credit thoulo not be given; but to the great ter apostles , tho suffered them . Bzeefelie be would prome, that as touching things manifellie rewealed buto be by God nothing thould be withozawne,oz changed, by the authoritie of men.

Pozeouer, he femeth to affirme, that the in an ill worf tent oz endis cheffie to be regarded ; as though cannot be a worke (which feemeth abluto) can be made good by an ins and bolie, by an intent (as they call it.) This (but tent. ber correction of to ercellent a man) bo not 3 eafilie allow: bicanfe there be mante mozks fo inicked and corrupt, that bowgod an intent fo ener come onto them, vet are they not therby fo amended as they be made god. Let no man. (buder this pretence)fair that we must freale to the intent that almes may be given to the pone. Acither let anie man be abfolued, if be bane committed abulterie. by fateng that he bibit with an buzight mind, or to a god end . For (as faith the apostic) We must not commit euill, that Romas. good may come thereof . Further , in things that be indifferent, which may formetime be own well and fometime ill an intent may be of fome force. In which kind of things, flateng is calife placed. For fortime men are jufflie flaine, and fomctime briufflie . For the magistrate hafb the flword, and it is preferibed bim by God, that he Could punith offenders. And if he am it with a god mind , and a right purpole, his worke is counted both god and holie : but if he thall do it to fatiffie his malice, and to profecute his quarels, or to veele to his race and crueltie, he noth not well . Alfo appluate man , who hath not the right of the fword, if he kill anie man, he doth a miffe : bnleffe be be moued bnto it by @DD. through a certeine prerogative or priviledge. thereby the common laine is bebarred . But then mult he, third is firred by by God , be beriecerteine of his impullion. And therefore men mult not beale rafblie berein : but a firme and

perfed certeintie muft be erpeded.

VV hether Helias did well, in killing of the Baalits.

3n 1. Isin. 18 7 While the people mas hot and feruent in verie, 40. confession of the true fatth. Helias bled an occas fion. & picucnted the kings commandement. & provided that the prothets of Baal Chould be taken and flaine. They must not (faith he) be better infirmace and propoked to repentance, but be would have them forthwith to be flaine. For he was affered by the fricit of @ DD, that they were flaine. would not conuert og be thanged . And feing they had now led amaie manie from the true God, and would ftill have occeived manie, if they had remained aline : be accounted it a full thing, that their bigodlinelle thould be ended with their life. God bodoubteblie might by an other occation, means, and maje have confount wellag Dio Deo and deffroied the Baalits : pet feing be well in hit : thought beft to deale affer that fort we ought to ling of the thinke that this was the beft wate. But fome Baalite. man full fair that Helias in the meane time fees meth to be quiltie of murther: for he flue, and caused to be flaine, foure hundred and fourtie men. Chryfoltome treateth of this matter boon the could to the Calathians, when he erpour Gal. 1, 17. beth that place, therein he fait ; I went not vn-

to them, which were apostles before me : At the

first fight (faith be) be feemeth to piminish the au-

of Man-flaughter.

Part.2.

of Peter Martyr. Poly then I would affirme that those things: which at the first light feeme to be abfurd, are bu faith made honeft and right. For they be allomed by Gob, bicaufe they be bone by the prefcript of his word; when as men cleave effectuallie onto him by faith : neither maketh it anie matter, whether that word be of the common laine, or of peculiar infpiration. Wherefore the

coones of works bevenbeth of faith. So that, cuen as it is faid; Whatfocuer is not of faith, is finne : fo on the other fide may be inferred: That thich is of faith, is full : for faith it felfe inflifieth, as the apostles writings ow testifie. Also the gwones of works dependeth of the spirit that moueth: forif aute man be moued by the for rit of the fleth, be both buinfilie : but if it be bo the impulsion of the furit of God, he worketh fullic. And buto this had the Lord regard then in forbidding the apostles, that they thould not call bowne fire against the Samaritanes, he faith; Ye knowe not of what spirit ye be. And

Helias thall be ercufed, not onlie through his intent faith, and fvirit: but for bicaule that ODD delivered buto him his judgements to be cres cuted and amounted him to be a judge of the Baalits . So that he thall not be accounted a pauate man, but a man of God; tho enen as by an ordinarie wate in the earth he would have magiffrates to be his deputies, fo likewife can he promote to that place of dignitie, whom for

ner he thall thinke good. 8 But palling ouer thefe ercufes, I faie, Deut, 18,20 that it is decided by the lawe. For in Deuters nomic the 18. chapter it is decreed, that the prothet thould be flaine, which freaketh lies in the name of Goo, or which prochefieth in the name of other gods. And in the 17. chapter is the berie fame thing, cuen as touthing private men and women, which worthimed tools. But in the 13. chapter of that boke, not onelie beath is alligned to the worket which feduceth; but there is also a commandement added , that none thould frare his ofone brother, or the fonne of his mother, neither fonne, noz baughter, noz feruants, not those which were most dere and nes reft friends onto him. Chirolie, it is commanded, that the whole citie, when it is infected with ivolatrie, flould be deffroied with fire & fwozd. Further, in the 24. chapter of Leuiticus it is becreed, that the blatthemous man thould not be fuffered to line. Derewithall abbe the inflice of rendering like for like : for the prothets of Baal had caufed the minifters of the true Bod to be flaine, as well by lezabel, as by king Adab. But, will fome man faie; By thefe lawes and reasons it is proused, that these Baalites had indeed descrued death, but perhaps they thould

not have beine flaine by the prothet, for anoi-

ding fufpicion of man-flaughter. Dowbeit this

Cap. 9. I answere, that the king was also prefent, and confented buto the Baughter. Helias inded preuented the kings tabgement ; pet it apporch not, that he bid against it, bicause the king being prefent, did not withfrand it.

But wherefore he held his peace, manie reas fons may be brought. Hirffit might not be, but that by feing fo great a wonder , he also was aftonithed, rerecedinglie amased: wherefore he could not but fpurne against the pricke. Aone alfo, that the king durft not frand against fo great a confent of the people. Alfo it might be, that he was berie befirous of raine, and that therefore, least he should be disamointed, he gave fome maner of confent buto this danah ter. De caufed the falle promets to be brought to the broke Kifon ; to wit , that their bead bobies thould be caft into it : a backe otherwife noble, for the bidoxic gotten of labin and Sita- Iudg.4, 15. ra, by the leading and conduct of Barach and Debora, as it is written in the boke of Jud ges, and mentioned by Dauid in the Plalmes. Phl.43 .10. But to fome it fæmeth an bniworthie and crus ell thing, that the prothet himfelfe, with his owne hand, as the historic reporteth, flue some of them. As though it were not read , that Samuel finote Agag the hing of Amaled. Mofes 1.52.15,33 allo with the Louits beliroico manie thoulands of inolaters.

But and if thou wilt faie: that Mofes was prince of the people, and as a lawfull magifrat bled the Leuits in free of foldiers : I grant. But what thould we fate of Phinees, who being aprivate man. flue Zimbri and Coshi, thich Exod.2, 12. were taken in thosebonne . Dio not Mofes al fo, before he receined the principalitie, flate an Aegyptian man ? It is not lawfull to blame that fact, feeing Steenen in the Acts of the apo Act.7,24. tiles alloweth and commendeth it. Wie knowe in beed, that it is the part of prothets and mini ffers to beale by the word , not by violence, and by the fword. Witherefore Peter and Paule, Ads.13,11. if they punifice or put anie to death, they vio it Acts. 5,5. by the word not by the fword. But we faie, that thefe things, which Moles and Helias Did, were not opdinarie, but certeine ads out of ble, arb common order. Dea and theras Helias ererci 1 kin. 18,22 fed the office of a prieft, and facrificed out of the place chofen by Goo : Augustine bpon Leutte cus, question 76, excusethtt, by the same reas for, by which was excused the beed of Abraham, Gen. 22,3, who ment to flate his owne fonne. All thefe things were bone by the valuate instinct of Bod, againff the common lawe fet forth. The lawe-giver himfelfe, when he commandeth a

nie thing to be bone against his lawes, his commandement must be counted for a lawe.

Of

Poto

Of Parricide or flaieng of parents.

In Juda o.uerfe.s.

o Df the wicked crime of parricide. there are manie things written in the civil lawes Ad L. Corneliam De parriediu. And as far as may be gathered out of the laives and historics) in old time, the name of that crime was given onto those, which murthered their parents, grands thers, and great granofathers, to those also which murthered their dilbien , and dilbiens thildren, ac. 15ut afferward by Pompeius the fig. nification thereof mas further extended. And they were also called parricioes, which killed their brothers, their formes in lawe, their baughters in lame, their fathers or mothers in lame, and fuch other. Although there be an old laive, The lame and given by Numa Pompilius; If anie man of Ouma pompilius. wittinglie bringeth a fre man to beath, let him be taken for a parricipe. And Augustine, in his Augustine. third boke Decinitate Dei, the firt chapter couns ted Romulus quiltie of parricide, bicaufe he flue his brother. And there he derideth the Ethniks, which affirmed, that their gods fuffered Troic to be deffrored; bicanfe they would take benge ance of the abulteric of Paris, But how (fatth he) were they favourable buto Rome, when as the builder the cofcommitted particide, fraitwaic Augustines at the beginning ! Dowbeit, the same Augustine in his bothe De patientia (which neuerthelelle is counted none of his) in the 12 chayter, amount ted a certeine latitude or degrees betweene parricides : foz(as he faith) he finneth more heinoul lie, which killeth his parents or children, than be which murthereth his brethren. And he which flate eth his brethren, offenoeth more than be, which

Rome, forthe frace of fir hundred perres after the building of the citie, it was not committed. Dea and Romulus, that made no mention of it madeno in his lawes, being bemanded why he left it out, answered; that he could not be persuaded, that parricioc in anie luch thing can happen buto men. Solon alfo being afked the be likewife, by his lawes, bio not reffreine varricipe; answered that he wold not by anic occasion of his lames, give men knowledge of to boxrible a wickednesse, and by his admonissment, to fir them by after a fort butoit. Foritoftentimes baweneth, that thev. which forbid certeine bices, prouble men to fall into them; the berie often will incruour to om

octivoieth those, that be further of kin.

Anothe wicked crime of flateng parents 02

fuperiours, feemed to be fo horrible, that at

fuch things as they are forbidden. The murther

of brethen and kinffolke, bath bindoubtedlic

borne from the beginning; as all histories do

tellific. And the punithment of those parricides,

which flue their parents or delbeen . mas in laives (as it is percetued Ad legem Corneliam The punis. de parricidis) that they fould be fowed in Culco ment of that is, in a leather facke, and with them also particious. were put an ape, a cocke, and a biper, and were theolone into the ocapth of the fea, or elfe in the nert riner adjoining. But they, which flue of their kinffolke or confins, were punished with the floord onelic.

These punishments if at anie time thep were either palled ouer, or winked at, by the magifrates. God himfelfe punifhed them; as the historie of Samuel Declareth of Absolom, Absolom, which killed his brother, and most cruellie fet 2.Sa.18,14 been his father. We also friketh them with race and madnelle, which commit fuch hourible wie hed acts: as both the poets, and also historiograwhere watte of Nero and of Oreltes. Ho; both of Oreltes. them having killed their mothers, became mad. And it is a common faleng, that they, which commit fo great wickeoneffe, cannot be quiet in mind. Therefore Cicero in his oration for Rof- Cicero. cius faith that certeine pong men of Terracina, which were accused of murthering their father. incre by this meanes quit; bicaufe in the mos ning they were found allepe. For the judges thought, that they could not fleepe, third had committed to heinous a crime. Domitian alfo, Domition which flue his brother Titus, was killed by the bengeance of God. And in like maner Baffianus Caracalla, when he had beffroied his brother Cartacalla Geta. And that we ouerpaffe not Abimelech, Abime-God fent an cuill foirit befingene bim and the lech. princes of the Sichemits: and either partie was lude. 9. taken with a certaine furie, fo that in the end, one of them beffroich another.

Of Sword-plaie.

10 Whereas God by most weightie woods an . Gam. pronounced that mans blood fhould not be flied : 2.berfe. 12. this in the fluord-plate, among the ancient Romans, was held for a game : which beutle of flighting theirs cannot by anie meanes be excused. L. by imoin-Florus faith, that D. Iunius Brutus, at the func rall of his father exhibited for a them 22.comble of fword-platers. This (forfoth) was to purge his fathers foule by facrifice or rather to aweale the binell . But berie excellent was that fairnor of Theodofius the emperour. For then the prople in the Theatre made petition to bim to have fword-platers : be anfinered, that A godlie prince not onelie ought to refane with elemencie, but ought also to behold games, which be without cruelite. And at Adiens, then the people had determined to have a publike thew of fword-platers, bicaufe the fame ince a cuffeme among the barbarous : Demonax answered, that the altar of mercie mas first to be subuer

of selfe-murther.

ted before to great accueltie thould be ovenlie received. Augustine in his firt boke of confestions, the ninth chapter faith, that his friend Alypius other wife a god man, being at Rome, had his mind wonderfullie delighted with fwordplaiers, and did gladlie feed his eies with humane bloud . But what pleasure could be there, in ? Clas it to fe men die baliantlie ? Po, this mas not true fortitube: for that hath confidera, tion of the place and time. But this was to be ptterlie mad, and lauth of their life.

Seneca in his first botte De tranquillitate, and tenth chapter faith ; that Cicero writeth, that those finoid-platers were hated of the people, which would befire life of him, of whom thep twere ouercome; and that the people liked them. thich make a thew that they can contenue beath. Dowbeit this was not the part of men, 1.Sam., 11 but rather of beaffs. Therefore , both Abner and loab were to be repromed, which to caused their foldiers to kill one an other . But there is pet an other kind of fword-place farre more wicked. for there be fome , which pronote learned men to contention , about the weightieft points of our religion : not for the truth fake . but for the Defire of contention. There is exclaming, contending, and breaking of charitie. And the com mon multitude both to offen change, as it cannot tell now what it ought to believe. This of all other, is the worlf kind of fword-place. Indeed I biswallow not moderate conference of religio on; but I repiehend chibing and clamors as bout broten and fecret matters.

VV hether it be lawfull for anie man to kill himfelfe.

31,11. Death in it owne euili.

In.1. Sam,

11 Nowmuft I bifcuffe a queffion , thich I hope will not be bnuzofitable : thether it be lawfull foz ante man to hill himfelfe . And leaft I thould be ouer long, firth I faie , that beath of it ofwne nature is exill : for God threatneth the fame, and both call it boon be as a puniffment. Dozcouer, it is put as contrarie unto life, which we boubt not but is good . And Paule, in the first to the Counthians, the 15. chapter, calleth it the enimie of God ; The laft enimie (faith he) that Shalbe destroied, is death. The same thing, if need were, I might proue by other reasons . But now I onelie afte this, If ocath be euill, while is tt fometime withed for: for nothing can be beff. red but hath fome confideration of and & But thou wilt faic , that even this hath then some confideration of gwo, when men are thereby des linered from the greenous enils, which they thinke, that either they be not able to beare, or that in abiding of them they thalbe greenoullie troubled: as elfe, when by the fame they obteine

fome notable goo thing . Wherefore , though it fometime amere lawfull to with beath for ante of thefe; get is it a boubt, whether one may kill himfelfe for those things . Row will & intreate of that matter.

But I fpealie nothing bere of them . Which flaic themselves through thentie and madnetic. Hogalbeit, that those men may be condenined for other finnes, which they committed when they were thole ; pet it map rather feeme here , that they thould be pittied . For they have no free thoife of things; as it is written in the 15 caufe, queffion 2. in the chapter Infanientes . Beither will I offpute of them , which by chance being otherwise occupied , hamen into their beath a gainft their will. And we will vie this propoliti. That it is on ; It is not lawfull for one to kill himfelfe, for not lawfull ante of those things which 3 have the wed . This to a man Appende by the lawe of God: by that lawe 3 fette. meane which was made long before Moles was Arguments borne . For in the ninth chapter of Benelis, out of the thus God fpake after the floud. Your bloud will feriptures. I require at your hands, at the hand of man, at the hand of his neighbour, and at the hand of beatls. Leote 3n At your hands he faith; that is, if one Mall kill sen. 9,5. himfelfe. In the laine of Mofes, thus it is writ, ten ; Thou fhalt not kill. And that is froken in Exo. 20,11. generall, not onelie againft killing of an other, but that binoubtedlic thou thoulorft not kill thine olune felfe . Mozeoner,there is ingraffed in cuerie man a certeine louing affection by nature that everie man ochireth to have his owne life preferued and befended. We that procureth beath to himfelfe, fighteth againft God the authorof nature . Befides this , life is the gift of Bob; therefore it cannot be fullt without hat: nous offende. And he that flateth himfelic, both inturie to mankind , and to the common focies tie of men : foz he taketh awaie a citizen from the Common-wealc.

Appe withall that neither the prothets nor the apolites, nor patriards, would at ante time kill themselucs. lob, when he was miserablic affili tteb; My Soule (faith he) hath wished to perish Iob. 17,15. and die : vet bib he neuer flate himfelfe. Chafft Matthito, fent out his apostics, as there antong wol zes; 16,8,23 pet he bad them flie out of one citie into an other but not to kill themselves. And Christ himselfe, although by his death he was to beliver man: kind ; pet did he neuer offer to kill himfelfe, but tarried to be flaine by others . And when the A- 1. Sam. 1,16 malechit had faid, that he ftod bpon the boole of Saule , tivile he was bieng , and bid preffe him bowne, that he might die the more calilie : Dauid answered: Thou art the sonne of death Mout ifit had beene latifull for Saule, to have killed himfelic: how could the your man, which hafter ned his death, be worthie of deathe for it is law full for one to belpe another in an honeft mat-

of Solon.

patientia

(uppoled

not his.

Part.2.

The Common places

Of felfe-murther.

ter, and especiallie his wince. And if the lawe forbio the to kill an other man, it much rather forbiodeth the to kill the felfe : fift that which is not laivfull for the to ow to an other, is bollate whence the full for the to bo to thy felfe. For the rule of that rule of cha= ritie mult be taken from that charitte, where: inith we love our felues. Furthermoze, thou killeft efther an offender,oz an innocent. If innocent, thou dwell inturie to the lawe : if an of fender, yet art thou infurious against the lawe: for thou bereaueft the felfe of time to repent. And if to be God would fuffer thee, that thou mighteff repent; furelie thou that art not a magiffrate oughteff to fuffer thy felfe. Thus much out of the holfe fcriptures.

Augustine. out of the

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be taken.

12 Augustine inhis first boke De cinitate Beguments Dei, from the firt chapter onto the 20.01(puteth hereof at large. And the cause whie he wrote thefe things in fo manie words, was; for that then the barbarous nations, after the facking of Rome, did injurie buto young maidens and matrons, manie rather killed themfelues. than they mould abide fuch things, But Augufline counfelled, that they flould not fo bo. And in the 17 chapter he faith, that It is not lawfull for anie to kill themfelucs, either for obteining of good things, or for audiding of cuill: for it is murther, which is forbioden by the lawc of God. And Iudas, when he killed himfelfe, bnooubted lie bio flate a wicked man : vet is he quiltie (faith be) not onelie of the peath of Chift, but of his owne also. The same father, in the fecond bolte, and 19. chapter againft Petilianus; Thou failf (faith he) that a traitor hath periffed by an halter, and for fuch hath left the halter. As if Petilianus would late, that it is lawfull for a duffian man to reuenge his owne finne opon himfelfe; and they, which would to do, thould be accounted for martyrs. Yout the (faith Augufline) account not fuch to be marty s. The fame father, in his 60. epistie, and in the 204. doth much more plentifullie dispute of this matter. Icrom in his epiffle to Marcella, concerning the ocath of Blefilla, bnoer the person of Goo faith: I receive not fuch foules, which against morpill went forth of their bodies. And those milosomers, which so did be callett the marty s of folith thilosophie. The same father byon Ionas faith:that It is not our part to plucke death to be biolentlie, but when the fame is offered, to take it patientlie : ercept (faith he)it be where chastitie is in danger. Chrysoftome byon these words of the first chapter to the Galathians ; He hath delinered vs out of this wicked world: If so it were (faith he) that this life were cuill, they flould not ow suill , which kill themfelues :

which be called The canons of the apostles . Im Canone of call fuch men murtherers of themfelues. But the apostes and if it be not lawfull for one to geld himfelfe, much leffe is it lawfull to kill himfelfe. But pet it must be noted, that it is not there ment of them, which for dileale are cut by the

13 Derebnto also acre the better fort of the Argument philosophers. The better I fate, bicanfe I out of the knowe that there were manie (as Cleanthes, phers and Empedocles, Zeno, and others) which flue them parts felues. Plato in Phadone faith, that This thing Plato. for the causes is not lawfull. First, bicause it is not lawfull to flate the fernant of an other; and that all the be the feruants of God. Second lie, for that foldiers be condemned, if they for fake their flation mithout their emperous come mandement. De faith that God hath fet be as it were in a flation : wherefore he that without his commandement thall leave his place, is a traitez. Ariftotle in the fift of his @thiks fatth, Arifforle. that It is not lawfull to kill a citizen, without commandement of the lawe and manifrate: and therefore they which kill themfelnes, ought to be grauouffie punifhed; for they are noted inith infamie. Thefe things be faid, although it be revorted, that afterward, for the audiding of panger, he bid wilfullie kill himselfe . Virgil Virgil placeth thele kinds of men in great tozments in bell faiena:

Then low ing next in place beene they. that fell with wilfiell death, And ouiltlesse stremselnes, with baflie bands abborring breash, And shooke from them their soules. How gladlie now in skies ag ame Would they full poore estate and bardneffe of their life fustaine? The destnies themrefist, and lake unlouelie them detames. And bellie fenne that nine times flower, among them fast restraines. Out of the

And one that wrote Evigrams, laith; Death to contemme in poore estate, an easie thing it is:

In thrall to line who can abide, doth valiantlie vois.

14 In the Digetts, De bonis illorum, qui ante Arguments fententiam fibi manus attulerunt, aut corruperunt out of the accufatores.L. Quirei.it is becreed, that thep, toho lawes. thall kill themselnes, their gods thall be confifcate: 4 the reason is that they must be taken for fuch, as have confelled themfelnes quiltie. Det is the tharpnes of that lawe mitigated by Antonius the emperoz: for he becreen, that that laine Civilo be of force if the crime be morthic either of ocath 02 of banishment, Wiberefoze thep, which for theff kill themfelnes, are ercepted. They also be ercepted, which being wearie of life, or impatient of foroive. Do flea themfelues. Alfo Adrian ercepteth the father, who being suspected of hills ling his forme, killeth himfelfe:foz it thulb fæme (faith he) that he bid it rather for the lone of his fonne, than for quiltineffe of the crime. And if fo be that one going about to kill himfelfe, and others comming in the meane time do let him of his enterpaile (to be do this through an onpa tiencie of forowe, or wearinette of life) him also Adrian both ercept : but if he thall bo it for anic other cause, he amointeth bim to be punished. For he that will not spare himselfe (faith he) how

Part.2.

of Peter Martyr.

fuill he fpare others : In the Digelts De iure filer, in the lawe, In fraude, in the Warath, Si quis; If anie through thanne of nebt thall kill hims

felfe he alfo is parboned.

And in the Code, De illis, qui poffunt facereteflamentum ; If one thall latofullie make his tes fament, and afferward hilleth himfelfe, it is a boubt whether that testament ought to be of force. And it is answered in like maner. But if be be taken in the crime, or made quiltie, it shall not fand And, as we have in the Digeffs, Dere militari, in the chapter Omne delittum; If a foldie er would kill himfelfe, and cannot : if he do the fame, either through ir bfornneffe of life, or impas tientneffe of forrowe, or elfe for thame, be alfo is parboned ; pet fo, as he be biltharged from the war, and let go with fhame : but if he be not able to ercufe himfelfe, he is punifhed by beath. In the Digelis De ministo d'fratto testamento, in the lawe Si exparedato filio, in the Darath, Irriti. All thefe haue fiene, that it is finie fora man to kill himfelfe . But the Atheniens becreeb moze tharpelie as touthing this matter. For thep ozo beined, that he which to bicd, thould not be buried in the territorie of Athens. They bio not ones lie conficate his godes, but also they would batte his bodie carried fouth of their bounds. And the the Romans bealt moze milolie, 3 per: ceine not; buleffe perhaps they remembered, that they hav in their citie, fuch as more Lucretia, Cato, and Curtius, thom they would not number among the wicked . By thefe fo manie arguments, I thinke it is cuident enough, that it is not lawfull for anis man to kill himfelfe, neither for the eleaping of tyramie, nor pet for obteining of immortalitie, which thing Cleombrotus Ambraciota bib.

eramples of ples of Cato, of Curtius, of Lucretia, and of Iothem that nas, thich willedhimfelfe to be caft into the fea, banekilled and of Razis out of the bolts of Pacchabeis, & of themteines. certeine holie women, whose memorie is celes brated in the church, who for defente of their that fitte and religion, five themfelnes . Caro killen tilles him. himfelfe, leaft he thulo come into the power of a tprant. But if cramples ought to take place, we also may object eramples of patriarchs, apollis,

15 But there be obleded buto be the eram.

and marty is, the luftering patientlic all mas ner of most arrevous torments, vet did they ner ner kill themfelues. And thefe, infomuch as they be our ofone citizens, they fould more mone bs by their example, that om frangers and for reiners : efpecialite feeing the ads of thefe men are grounded byon the eternall lawe, and ers meffe mill of Bob. And as touching Caro partie cularlie, Augustine answereth in his first boke De ciuntare Dei, that that was not fortifude, but incakenette of courage : for that he could not innure anucrtitic, The fame Augustine, in the 19. boke and fourth chapter, maruelleth at the Stoiks. Who populace the bleffed fate in bertue, and reckon not iniffortunes among fuill things: and pet thinke, that they are to be fhunned even by beath. For what reason (saith he) is this, that calamities be not enill, and vet muft be another cuen by beath & D goodie felicitie (faith he) which mult be performed by the belve of death! And if to be that life be bleffed, we ought to above there in : but if the will finish and performe the same by beath, it is not hawie . For what felicitie is this that can be ourcome by those things, which pe mill bente to be euill ? Cato (faith he) killed himfelfe, bio be it patientlie, or bupatientlie ? Surelie bupatientlie and in bitternes of mind. For his patience was vanquithed, through the authoritie of Cafar.

Cap.g.

Others thus ercuic him, as though by his cre ample he would teach how milcheuous a thing tyramic fould be in a free Common-weale : and that the publike freedome of our native countrie qualt to be more piere onto be, than life it felfe. Inded our life muft be fpent in the libertie of citizens ; pet that must be in battell and conflict. But it is not lawfull for anie man to kill himfelfe by his ownchand. And it is law full to warne the people of their ontie, by all full meanes ; but it is not lawfull to teach them by naughtic gramples. And if to bethat Cato were to carefull of his countrie, what profit did he to it,by bieng : 1By his life he might peraduenture baue profited the fame, but being bead, he could by no meanes ow it. A thouland water better ofo our Paule: for he, when he was in prilon, and had luffered manie moft bitter punifhments. and would have accounted it areat abuantage. if he might have bled ; pet, bicaufe he fawe that be might wofit others, he rejected his owne commodities, and for other mens lakes belired to remaine aline. This unboubtedlie is the part of a good citizen, to thinke opon the publike btilitie of his ofone citizens . But Cato, before he fould die, warned his fonne, that he fould bope well of Cafar, und foine himfelfe buto hint. If this were bilhonell, by that reason perhuaded he bis forme . If it were honeft, it poid not be himfelle take the counfell that he gaue

Ωa.i.

Chryfost.

Gal.1,4.

but we fate, that they be wicked, and worfe

than murtherers. The canons condemne thole alfo, which gelb themfelues. And those canons.

@pigrams.

of Peter Martyr.

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Capig. Of Selfe-murther

his forme ? Wout it fremeth that Cafar fufficient lic perceived with what mind Caro bib this. For then he heard, that he was bead: De envied (faith he)mp glozie, he would not have me to be the author of his lafette. But be was afhamed to live in that citie, which thould be held with the rule of a tyrant . Howbeit, he fhould have confiberch, that that finne inas none of his owne. but an other mans . And we ought to be afta med of our owne finnes, and not of other mens; bnieffe they be fuch finnes as are gathered by our owne octault. Seing Cato procured not that tyzannie bnto Cafar; but euer as Cafar grein in honoz . To be put himfelfe againff him. there was no cause this he should be ashamed of an other mans fault.

But it is a berie great matter (fale flep) that

a man can bill himfelfe. 3 grant : pet finnes

also are berie great . Greatnelle map be no leffe confidered in vices, than in vertues. But thefe men , forfomuch as they be Ethniks , if they cannot be perfuaded by our examples, yet at the least wife let them acknowledge their ofone cramples : [whereof there be manie found in the ancient histories .] Marcus Ar-M.Regulus tilius Regulus would not flate himfelfe, but those rather to returne onto Carthage, when he knew he flould go to most extreame punish ments. Whether of thefe two feme to be of the greater conrage? Tindoubtedite Regulus; fith Cato mas oucreome with impatience. Also Lucretia is obietted . But Augustine laith, that the could not abide the note of buchaffitte, and for that cause the killed hir felfe . For Sextus Tarquinius entring into hir chamber, in the might, with his fluord drawne, threatned that he mould flaie hir , buleffe the would verlo to bim ; and that he wonto place a feruant flaine in one bed with hir, as if he had beene taken in adulterie with hir. Deere did the first begin to belibes rate with hir felfe, and afterward the obeied. Derby (faith Augustine) there is offered agreat fcope of matter buto Whetozicians , for fo much as some mould praise that fact of Lucretia, and others mould reprove it . As for his pratters, they were wont to faie, that two indeed comits ted the wicked fact ; but that one lie one was the adulterer. Witt (faith Augustine) the chastitie of Lucreria cannot be praifed, bnleffe bir murther be condemned. For if the were an abultreffe. the is the praised . But if the were that . who bid the kill her felfe ; And to be concludeth, that the fame in Lucretia, was no ballant conrage, but a faint heart, bicaufe the could not abite the peoples ill fulpicion of hir.

> But this fault was peculiar unto the Romans, that they were infected beyond meafaire with the befire of walfe. Wherefore berie ibell wrote Virgil; that The loue of countrie; and onmea-

Grable define of maile, had the our rhand. But if That Luthou bemand, whether Lucretta were an abulte, tretia was reffe, oz no. I answer that the was. For Aritho an abultes the ; in his third bothe of Citihs, when he billion tethofcerteine actions, thether thep be bolune tarie of not poluntarie demandeth; that Thome in a tenmest throwe out his merchanoise, rather than the whole this thould veriff, what may ner of action that is to be reckoned . And be ans fivereth, that the fame is a mingled action : for that it hath fome part that is boluntarie, and a part alfo that is not voluntarie. But to make a more eroulite answer, be faith, that the action is boluntarie: for the merchant had rather it mere fo for that time . And that an action must be weighed, according to that time . liberein it is taken in hand . And he abouth an other reas for : that fuch a kind of action falleff; out bridge the free dioife of man; for the merchant belibes rated with himfelfe, afterward he made choife, and fullie betermined that this thould be bone. Seeing then Lucreria chofe rather to commit that applierie, than to be flained with infamie after hir death, of necessitie the action was be luntarie. For the would raffier be an adultreffer being aline; than to to be accompted being dead. For ant imper that the action has fome mirrore but vet (as I have faid) we must measure the fame by that time, wherein it was taken in bann.

But we on the other five against this crame ple will object the erample of Sufanna. Tknoto. that that florie is not canonicall vet holofocucr it be the example must not be contemned. Whier those closes flow about hir in the garnen, and threatned that they mould accuse hir of abultes rie brieffe the topulo vielo boto them : the ans finered that She had rather fall into the hands of men, than into the hands of God . @uen fo suchfive also in such bifrestes, not to cleans buto our olone goo intents, and to imagine what map happen on each part ; but to make our felues conformable buto the will of Gob. and to leave buto his jungement whatformer thall happen. Alfo Curtius is objected, tho at of Curtius inchtime as the earth opened twide in the minbell of the market place, and that the gap could not be anie meanes be filled to: and that an are fwer was made by the fothlaiers, that our mos ther the earth delired that thing . which in the citie was most ercellent: be came armed on book backe into the market place, fateng: Thinke ps that the citie of Rome bath ante thing in the cie tie more excellent than armor and men & And four cing his horffe, he lept potone into the gan. and floathloith the earth returned to hir owne offate. What can here be fain, but that thefe things were done by the deceit and fraud of dis uelse Beuertheleffe if ine millenmore this

of Afe-murther. Curtius with Cato, we thall perceive, that he

was of a far greater courage. For he bid not kill himfelfe through impatience, but thorough a care and lone of his countrie : for he was led by fome feele of religion. But this was cuill in that he gave credit to the divell, whom he thought to be God. Deither was that other wife, which Plutarch theweth of the virgins of Lemnos : for they hanged themselves, without anic certeine raufe. And when there could be no end made of this their furte, those which had so come to their peatly, were, by publike confent of the citie, bawie naked by a hohe, with great ignominie among the people : and after that, they cealed to

16 But to fet affice prophane eramples, then faic, that lonas also willed himselfe to be cast in-

to the fea: and that this was no other thing than to kill himfelfe. But we muft remember, that Ionas was a prothet, and perceived the will of ODD, and by his inftinct commanded thefe things to be bone. Furthermore alfo, ODD would that in him thould be a figure of Chiff: that even as be had beene three baies in the bellie of the fift; to Thill thould be thee dates in the hart of the earth . Razis also in the hillogie of the Pacchabeis killed himfelfe : for then he fate that he was inclosed on eneric fide by Nicanor, and that he could not escape, he firmbe him felfe with his owne fword : afterward, when he faive his wound was not mortall, he call him felfe boime headlong . Dere Augustine taketh perie much paines . For the Donatifts were wont to take hold on this crample. Deuerthe The Dona = leffe, he firft anfwereth thus; that Some things perhaps were lawfull buto them, which in our time may not be lawfull. Dowbeit, this is but a weake argument : for the lawe of God, efpeciallie the morall lame, is enerlafting. But he abbeth, that certeine acts boubtleffe are mentioned in the holic feriptures, but not allowed of. Such are the bronkenneffe of Noah, the inceff of Loth, the felling of Joseph, the abulterie of Dauid, and other fuch like. But againff this and fwer it is objected, that in the 14. chapter, this act is commended by the author: for thus he wais teth; He would rather die honourablie, than fuffer anie thing vnwoorthie of his progenie. Bolwbeit, this both not much trouble me : for perhaps the authour weaketh thefe things accorbing to the opinion of Razis; tho thought, that if he thould line in such fort, it would be a great fhame, both to his frocke, and his name. How: beit, another answer is much better ; namelie, that those bobes are not among the canonicall feriptures, neither may ante opinion be confirmed by them. But thou wilt faic, that they were

read in the thurth 3 grant they were. Augustine

faith, that those bokes were accustomed to be

read; bicause of that noble bertue of the marthis, to the intent, that godie men might be incouraged againft tviants. But it is incredible, how delirous those Donatills were of bolunta: The monarie death. This they did, to bring our biffigens in tiffe befis hatred, the had obteined against them the alli- tone of to : france of the emperours. And now, to the end weart. they thould beate more mildie, they threatened that they would trill themselves. And when it was objected by our men , that it was not law full; they bled to flic to that erample, with we haue mentioned of Ravis, and buto the place in 2. Ma. 14. 17 the epiffle to the Corinthians; If I fhall gine my bodie, that I be burned, and have not tharitie, it 1.Cor.13, 5 profited me nothing . Wherefore, it is lawfe'll Another (fair they) so it be bone in charitie: for Paule reagument producth not the same, same there charitie faileth. of the Doc Wout they fondlie and buleerneolie depraned the nation. words of Paule : for they (as Augustine faid) are thus to be ment , If of necellitie we mult either Die, or elfe abunt fome mifchauous ad, it is much better for a goolie man to bie ; pet not lo. as anic man ought to be the author of his owne beath, but to be readie to abide anie thing bone by the typant and crecutioner. So may it fame, that those fellowes of Daniel belivered them Dan. 1.18. felues, when they faid, that they would rather bie, than mosthip the image of Nabuchad-nezar, And Chrift is faid to have given himfelfe Rom. 5,8. for our faluation. Det faith Paule, if a man cuen fo giue himfelte, that he be burned of a trant, if it be not in charitic, it thall profit him nothing. Det this allo did the Donatill's baunt, that man Another hath free will in his owne matters; and there, argument hath tree will mins owne matters; and there of the bor for it is lawfull for anic man to kill himfelfe, if nauks. he will. Butthis is riviculous & vaine : fifthour will muft euermoze be drawne backe from fin. For this both the holie feriptures erhort, and god magifrates, and godlie parents, intheir fubicas and children, dothe fame.

17 But lerom bon Ionas faith, that It is our part, not violentlie to plucke beath onto be; but with a good courage to fuffer it, ichen it is offe red ; bnlede perhapsit be, ichere chaffitie is put whether red; bnicue perhaps it oe, injete thantie is put lette-beath in banger. As if he had lato; It is lawfull for may be one to kill himfelfe, for preferuing of chaffitie. lawfull for Dfthe fame opinion Ambrofe fæmeth to be, in keeping of his third botte De virgmibus : for fo he wifeth channie. of Pelagia the virgine, that the tonnentors threas @ramules. tenco hir, that wileffe the would woulhin tools, they would rawish hir; and that the, to audio as well the one as the other, caft hir felfe bowne headlong. This act bid Ambrofe comment : and he addeth, that hir mother cid escape awaie with other two bauchters : and that when in fliena awaic, they were hindered by a riner, they of their of one accorderufft headlong into the fame. and by that meanes they were browned . Eufebius also, in his eight boke, and 15. chapter, Ωq.y.

The vir= gins of Lemnos.

hang themselues.

Curtius

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Part.2. when he rechoneth up the lewo lufts of Maxenrius, faith, that he, bearing inordinate love buto a certeine matrone of Rome of fingular beautic, privile fent ministers of his lewoneste, to being hir onto him. TCho having bound hir bulband, and bled all threatenings towards him. lafflic obteined of him, that he veloco his wife buto the luft of the treant. But the, as though the would ferme to obeie, when the has obteined a time to make hir felfe readie, being retired in-

Anauftins opinion touching thele cram= ples.

to a parlos, pid though hir felfe through with a finost. And that fact is not blamed, but rather allowed. Dere Augustine Comethat doubteth. what answer to make, First be faith, that on the one part he feeth that laine of Goo : Thou shalt not kill : and on the other part, that they be celes brated in the church as martyrs. As touching the word of God, he is refolued : and concerning the inagement of the church, it might be, that Goo by fome revelation made it be knowen, that their dwings pleased him, and that they were flirred by the motion and infline of the spirit, and by the special counsell of God. And like to this is that which we read to be done Ind. 16,18, by Samfon, in the boke of Tubaes.

But by Augustines leave, this comparison both not sufficientlie agree : for as touching Samfon, that he was let on by the fririt of ODD, it is certeine : allo God reffozed bis frength buto him, which he before had taken as wate. And Samfon, when he bicd, bid call boon Heb. 11, 32. the Lord. And the epittle to the Debrues aineth him a tellimonie of faith and godlinelle, and rechoneth him in the number of the faints. Which can not be fair of thefe birgins: for they have no tellimonie out of the more of Exod.20,13 Cob. Augustine abbeth; that that laime (Thou thalt not kill) is certeine and well knowen. But no man must be perfuaded to kill himselfe. through a divine motion; unleffe he knowe and baue a certeine triall, that it is the motion of God. Indeed I confesse that God sometimes both certeine things by ertracedinarie means. Exod. 11. 2. For he commanded the Debrues to rob the Ac-Sen.12.1. gyptians, and Abraham to kill his fonne : pet may we not hereby pronounce any thing, more than we fix is entbent by the holie ferivtures. Clecelie , I for my part can not allow of the

facts of thefe birgins : for whether they were

done by the motion of God. I knowe not : nei

ther do I thinke, that the same can certeinlie

inough be knowen of anie. Det may it be, that

they acknowledged their finnes, before they do

parted out of their life, and that God forgaue

them. Unboubtedlie, the indeuour of before

ding chaffitie and religion is berie laudable:

pet must we take hed, that we defend the same

by and meanes, and right confiderations.

Those birgins which did these things , be prais

fed. Admit they be fo. But fornetimes things. which be done amille, be praifed allo. The worn of Goo is luch, as in commending thereof, me

can not be deceived. 18 Iknowe there be some of the latter with whither for ters, which thus becree; that If anie man, for his the cause of owne fake , bicaufe he can not moure either Gods gloa owne lake, deanie ge can not moute enter the house fine the the the half harpenedle of punishment, or report, doch the labell for he hill himselfe, he finneth verie grænouslie: but fabrill for to kill that if he onlic late before his etes, the glorie of himfelfe. Con, bicaufe he perceiueth that those things. which he thall fuffer, will redound to his diffic noz be may to be erculed. For to Samfon killed Ind. 16.20 himfelfe, bicaufe he fatve that his miferie was a bifbonoz bnto Bob. And that fame Razis al 2. Machala. for those other women, which we now frake verfe-43. of did to likewife. But this diffination doth not weaken the truth, which we before : for it is a fredfall and cuerialling rule; that We must not Rom . 8. commit euill, that good may come thereof. Bra and the marty sallo could eafilic perceive, that their death would redound to the glozie of Gods name : yet was there none of them that Rilled himfelfe. Guen fo might that Amaledite 2. Sam. 1, 16 haue erculed himfelfe, which furthered Saules beath: for the Philiftines, if they could have taken Saule aliue, would not onelie baue remochebhim, but Gob allo. Benertheleffe, Dauid commanded bim to be flaine. Dea and Auguftine himfelfe answereth this reason: What finne (faith he) bid they fearer Surelie the finne. which feemed to be at hand, was none of theirs. but of wicken men. But if it be lawfull for be. to kill our felues, for the escaping of our finne. then should enerie one flate himselfe immediate lie after baptilme. 15p all thele reasons it is concluded that Saule, in that he killed himfelfe. can not be ercused. But the Ochques befend him on this fort : That when be knein be thoula bie, pet he manfullie returned to his campe. and failed not anie thing at all of his butie, but fubmitted himfelfe to the indgement of God. which was declared by Samuel. Pale rather be firmed two times creewoullie in one and the felfe-fame matter; first, in that he toke counfell of a witch; feconolie, in that he game credit buto bir, or rather buto the binell. For both thole boods of his were against the lawe of God. Thele things have I reasoned at large, but (as The con-I hope) not unprofitablic. For these bates of clusion of ours be beric dangerous, and the life of godlie this place. veorle is open buto pulous, buto banifbments. onto tozments, onto burnings, & finallie onto all kind of ends. Howbeit although the thould enter into all kind of advertities, pet muft none late biolent hands boon bimfelfe. Alfo. boubtfull and intricate conitations are oftentimes luggeffed buto be by the dinell, touching

pur fhame of infamie . But thefe affaults we muft valiantlie relift, and not fuffer our felties by anie perfuation of the dinell, to be carried a maie from Bob.

Of resisting of violence.

19 A chiffian man is not forbibben, but In Rom.13 that he may revell violence by violence; when perfr.19. either he is subvenlie fet boon in a befolate place, or can not other wife call for aid and helpe of the magistrate. For seeing the lawes made by a iuft magiffrate, do gitte this leaue buto him ; he both not this act as a prinate man, but as a publike miniffer, armed by inft and publike Man. 1, 39. laimes. Chaift fait , If a man give to the a blowe on thy right cheeke, turne vnto him the other. But this mult be bone, when thou left, that by this meanes thou mail profit the brother, or that it furthereth the abuancement of Goos glorie. lohn.18,23. And out of thelecales, it is not necellarie lo to Atts.23.3. Do as both Chaiff and Paule by their erample have taught . But while we repell violence by violence, we must ble a moveration of a tust defence of our felues, (as the lainters freake,)that we feeke not to hurt or to kill him, that both us biolence. And this must be viligentlie regarded, that with as litle barme to him as thou canti, thou repell from the his force or violence. Unbombtedie, if it had not bene lawfull to revell piolence by violence; the apostles following Chriff would not have borne fwords with them.

But they had fwords : for they faid buto Chrift, Luk.11,38. at his laft fumer ; Behold heere be two fwords. And Peter, then Chaft thoulobe taken: Shall Ibidem, 49. we finite (faith he) with the fword? Dereby it is manifelt enough, that the apostles to this ble ware fwords. If this had beine repugnant to the laine of God , Chaiff would never have permitteoit: for he was a most carnest mainteiner of the commandements of his father.

Of curssings, imprecations, or bannings.

In mait,9 20 It Mall now be veric convenient for bs. Looke 1. to intreat formethat of imprecations, and of Collis. at bannings, or curffings . The vie of malediation and curffing is berie ancient in the holic ferip Gengas, tures. Noah curffet his nethew Chanaan; Curfedbe Chanaan, let him be a seruant to his bre-

Num. 22,5. thren . Baalac also the sonne of Zippor, called Deut. 17,13 Baalam to curffe Ifrael. In Deuteronomie we read; Curffed shalt thou be in the towne, and in the field in the barne, & in the store. Curssed be the fruit of the wombe. Electe ercerations were to be recited upon mount Hebal. The law of ges

Num.f, 19. lotte hath alfo,in the bothe of Aumbers, proper

imprecations namelie, that The bellie should thidem at fwell and breake, and the thighes rot. All which things could not burt the woman, if the were innocent: but buto an abultereffe they were recited, not without force and effect. Iofua curffed Iofua, 6,16 him which would recoiffe Iericho, with the beath of his children. And this hamened broter Achab, 1 King. 6.14 as the hillozic of the Linas mentioneth . And Nehe. 13,25 Nehemias faith; that he not onlie rebuked thofe, 01 2.01 @ 12 which had married frange wives, but also curl, Dias. fed them . In the new tellament alfo, there want not eramples , the which thall be after: ward allebacd.

Dea and the Cimins likewife bied curifings. Acteius a Eribime of the people of Rome , (as Other tugles Plutardi beclareth in the life of M. Craffus) then he could by no other meanes diffuate him from his expedition into Pardia, at the length, in the wate, by the which Craffus thould patte out of the citie, he fet a chaffing bith of coles, in the midit of the freet, And when Craffus came againff it, he caff in certeine verfumes . and with most horrible and bitter curdes curded the generall, and all his hoft . Which curffes were not in baine, as the enent oner well beclared. Oedipus alfo (as the Poetstell) with bannings curifeo histwofonnes Adraftes and Polynices ; name lie . that they thould be inithout citie and houle, that they fould be beggers and wanderers a broad and to at variance in themifeluce, that the one thould kill the other . Which effects, accorbing to his with, came to patte . And Horace faith; I will btterlie curffe pou, and this bitter curffe can no facrifice ameale. Deither is that to be palled in filence , which Augustine mentioneth concerning Paule and Palladia. For they being curffed of their mother, miferablie wand red about from countrie to countrie : ontill at the last they were belivered at the tombe of S. Steeuen.

among the Jeives , as also among the Gen tiles; is it pollible, that it thould altogither be bniuft,oz be finne, to curffe, oz to with cuill bn to anie man, fo that it thoulo be lawfull at no time ? Augustine bnoonbtedie was of this Augustine. mind that it is not lawfull : and he intreateth of this matter, towards the end of his first books De fermone Domini in monte. De allo waiteth, that Curffes in those imprecations, which are read in the pros the pres thets, perteine onelie unto protheties ; fo that, phers, are under that forme of praier , they onelie foretold propheties. the things, which they faire thould come to palle. And wheras they ble the Dptatiue mod, in fled of the Indicative that (he faith) is not to be won bered at among the Debmes fixing they offen times ble fuch figures in their fpeches. For ma nie times they ble one Tenfe for an other, put

21 Seing therefore lo great plentie of curl

fings and bannings bath alwaies been as well

Da.iti.

fome finne of ours, as of offente towards Cob.

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ting the time past for the time to come : as : Pfalm.a, 1. Wherefore haue the Gentils raged, and the peo-

Pfal.22, 29. ple imagined vaine things ? Againe : They diuided my garments among them. Thefe things were for to come, and were forefroken concers ning Quiff ; when as neuertheleffe they were witten, as things alreadie paft. Howbeit, he confesseth, that otherwhile we maie, that some may be punished and chastised for their amenbement : which is not (faith he) to praisagainft I place out them but for them. And he citeth a place out of of the Apocalpple, the firt chapter, where the mare Apoc.6, 10. tyis crie binder the altar ; Take vengeance voon the earth for our bloud, which is shed.

And it fameth buto him, that thereby is

ment, that these martyrs praied against the kingdome of finne. And finne may be beltroicd tivo maner of wates. First, if a contrarie dilpo fition be induced : fo that finne being erclubed, maics be: there succeedeth mostification of lufts, righter oufnelle, boneffie, and all kind of bertues. A gaine,finne te fubdued onto God.then puniff. ment is applied buto the fame ; for while it is but punified, it hath nothing in it that is goo : but fo lone as it is punithed, forlomuch as that pur niffment is a part of inflice, finne is at the leaft wife fomethat reffreined and bribled thereby, from ranging anie further abroad. And this allo is profitable buto wretched finners. Witherefore if we will indge brightlie; the marty is, in fo praicing, praice rather for them, than against them. Deither alfo were it abfurd, if they thould prair for the end of the world, wherein they have fuffered to grauous hings, that bugodlineffe map once have an end. Although 3 thinke not, that all the elder fathers are of this mind, that we fould prate for the end of the world; feing rather on the contrarie part, Tertullian in his apollogic faith, that the chaiftians in their congregations, prate for prolonging of the end of

fcriptures, praied not onelie for emperours, but also for the long prefernation of the world. For after this monardie of the Romans, as Paule 2, Thefiz, S. writeth to the Thellalonians , thall come Antithatf, and the end. Therefore some of the acd lie fort praice, that the time might be prolon acd : partie, that the tribulation which thould come through Antichrift , might be beferred; a partie, that the chilozen of the election might be gathered toaither.

the world. And in the fame place he writeth, that

our men, by the determinate rule of the holie

The Grake Scholles write , that those holle martpes peaced against the dincil, that his power might be bribled and brought to an end. And thus much of Augustines opinion, the was also of the same mind against Faustus, who saith; Thefe words of erecration, which we read in the prophets, ferme to be the two os of those, which fore-fpeake, not belires of them that accurate. But as touding this matter. I would thinke it monio thus be actermined; to wit, that when there is an enimie, which both toutheth euill boto bs, and also to the ottermost of his power woy betheuill against be; we first of all thould make a diffinction of the caufe, for the which be bateth bs: Foreitheritis our ofone proper canfe, bumane and civill ; or elfe it is, bicaufe be bateth God and his truth, Gert that we make a diffire Ediffine dion as touching men : for fome are leb by an tion of the accustomed affection of their owne ; and other menthat fome are moused by God, who remealeth to them. curae, both what he will Do, or what is the flate of the wicken, a ffirreth them by to freake the things, a niffine which they do weake. Beither is this in the tion of the meane time to be palled ouer, that the euils. suils which thich we praie for, are either temporall, meter topate nall. After these distinctions. I thinke we ought thus to faie : That if our otome caufe onelle be in anour hand, therein the qualit to be patient, long ful above cante fering,and gentle. Bleffe, and curffe not : thus we munt be the feripture commandeth. Tele muft also mate patient. for them that perfecute bs. Wile are by God cre Rom. 11, 14 ated men, let us not fait out the benom of ferpents: and forformuch as we are men let be not fuffer our felues to be changed into bute beatls. They which hurt by, are mad, and are forced by furie: and therefoze are rather togethie of compallion, than of revenge or curllings. A mouth is given buto be, by it to belve and remedie: and not that me thould curffe and ban with the fame. Dthermife God faith of fuch erecrations: I commanded thee, that thou thouldeft praie for thine enimies, thy boott thou proude me noto against them - Whilt thou have me to be a belper of thee to transquesse my lawes, and to be

A certaine wieft of Athens could not be ity an eram. Duced to curife Alcibiades : forhe faid, that he ple of a was made a prieft to praie for men , and not to prieft of curffe them. And among the Romans it was not athens. lawfull for the high prieft of Iupiter to fweare; for that offentimes, the end and conclusion of an oth is erecration. For they faic ; Let thele or those things fall boon me, bnleffe I performe this or that. And fixing it was not lawfull for the " wieff to curffe bimfelfe, much leffe mas it lain full for him to curffe others. We berefore, if our owne cause be in hand, we ought not to ble curfings, but rather praiers, compations and blef. fings. But iben Gods caufe is in band, and that this indignation commeth on bs.by reafon of linnes and wicked ads ; there is nothing to In sods let, but that we may forntime ble imprecations, caufe imin fuch maner as we hall expedie. And it offen are fomes times happeneth, that our owne cause is toined time laws mith the glozie of God ; and is to toined, as it full. cannot be diffinalie iuogeo of, but onelie bo a

thine executioner ?

Imprecations. viligent and attentine confideration. As if a minister of the church tec himselse contemues and berived, although he often timen regard not his ofone vianitie : vet not withfranding. neither can be, mos ought be, quietlie luffer the word of God (which he ministreth) to be rotems ned. For this caule, the prothets fermed manie times to be berie marie, for that their mella ges and propelles were derided. Wherefore A grant, that in this cafe , both imprecations

22 Dowbeit, this I thinke necessarie to ab

monity pon of that we ocale berie warilie. For

and curiffings were jufflie admitted.

an impreca. tions we muft be = the fleth be not fitred

€be b:ft

inate of

our fieth is wont bnoer the pretence of Goos gloric and honor, to fight and brall for our plone bono, and ellimation. Dozeouer it mult not be neglected, that the diligentlie feuer finnes from nature, and that in anie wife lov will well buto nature it felfe, that is , unto men : but let bs curite and hate finnes. And for fo much as it happeneth oftentimes, that men, then they have bene corrected by fome afflict ons and vunifipments, do repent: fo, if unto wicked men, being frangers from Bob. and transgressor bis lawes, we cometimes with fome discommodities and aduerlities of the fleth, to the end they may feele the weath of God. Mie nothing to the contrarie. And this with out controuerfic we may with onto our felues, and that fullie; that God will rather afflict and fcourge bs, than fuffer bs to fall into finnes: of the finne, that he will at the leaft wife, by this meanes, call be backe to him. And if we may with thefe, and fuch like things buto our felies; this thould we not with them buto of thers, fæing we are commanded to love our 1.kin.17,1. neighbours as our felues? So Elias thut bp heauen. So God dieto home againe buto him felfe some of his elect, which went affraie: foz there be some dispositions of men so blockish, that they can not be brought home againe, but by this meanes. Therefore the plaime faith : Pals, 17. Fill their faces with ignominic, and they will feeke after thy name. So then , ine map with the croffe of affliction, both buto our felues, and alfo botto others, for amendement and correct tion. In which cause pet nothing ought over bafillie to be done : for offen times it hameneth, that fome by afflictions are not amended , but

rather made worfe. But the better wate were to prate buto God, to correct them; and not to with aouerfities buto them, except it be with this condition, to connect them, orthat the glorie of God map thereof infue. And this wate (faith Augustine) we frould not praie against them, but for them. Bowbett we muft buderstand , that among men there be fome, which are the amballadors of God, bho beale not as prinate men; but they

erernte an extraozbinarie ministerie. And thefe by the fpirit of probefreng boubt nothing of the mill of God: fot in their maters they taile togi ther with Sad , and in that talke they fee and buberfand manie things, as concerning the mind , and are wonderfullie affected . Seing ther that God fhe weth buto them, that finners thall be brought to amendement of fome kind of punithments, e that he bath octermined to punify them; or elfe that fome are now pall all hope of faination, and thall twithout boubt be punitheb witheternall muferie; fæing (3 faie) that fuch things are thewed buto bolie men, and that they in no wife boubt, but that they are occreed by the most excellent God (the which bring cholen by him, must of necessitie be god) how can it be but that ther please them, how can it be chosen but that they are willhed of Man. 6, 10, them, whom an they continuallie prais : The will be doone? Emberefore then they le thole things, they mate, they make imprecations,

they point out fuch ercerations and curlings. as we read in the prothets and holte hillories. 23 Bereof the goolie bo take confolation. who thereby inwerstand, in what fort wicked men thall at the length be handeled : and the weaker and wandering fort, which perteine but to the flocke of Doo, are by thefe things cources

ted, and do take bed onto themfelues, that they Deferue not the like. For this caufe Gregorie, upon those two tos of Tob, wherein he curtico the bate of his birth, prudentlie wrote, that the cres crations of the faints proceed not of malices that is , from a flethlie befire and two lolie has tren, but from a inft confideration, namelic, in that they do lie the fame to be allowed by the will of Gob. But (laith he) thefe things are not praied for by wilhing and deliving. Unto which laft fateng of his 3 affent not : for (as 3 haue alreadie faid) the faints can not but allow. and carnellie with that, which they le & D willeth; fo that they be affured that Boo hath thus firmelie berred. In this manner Paule Acts. 13.11. made blind Elimas the forcerer: Peter fluc A. Acis.5,5. nanias and Saphyra. So likewife the fame Pe- and.9. ter faid buto Simon the forcerer; Thy monic Acts.8, 20. and thou be destroied togither. Paule Deliueren 1. Cor.5, 5. onto fatan,him that committed inceff, and faid; Gal. c. 12. I would to God they were cut off, which trouble you! Defther Die Elias anie other wile com: 2.kin.1, 10. mand the fire to come botone from heaven. the thich becoured the capteins ouer fiftie with their fiftie foldiers. Elizaus allo curffed the thil 2.kin. 2, 24, been which derived him, and they were tome in funder of the beares. Withat difference is there. ichether God erecute by himfelfe, or by others. whom he bath appointed to be his ministers?

Wherefore, that which he doth by himfelfe, he

can bo in like fort by his faints and prothets.

Diligent

How to vie

Curffings. are compa=

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24 Furthermote, if anie man haue agreat befire to curffe other, and pretend the imitation of the prophets and apostles; let him fore-fee, whether he have their fpirit. For enen as no man ought to vie the fword, but a magiffrate onelie; e the frein folet none ble thefe erecrations, but they which of reuenge are most privile to the will of God, and which are mouch by the foirit to dive those curlies. This place is alike, yea rather all one with that place, which concerneth revenge. Painate revenge is fozbidden ; pet not publike renenge, and that which is done by princes. So then, let them, which be of the common fort abiteine from eres crations : especialite let them not with anie croffe to ante man, as touching eternali bams nation, but boon condition, that it map bo god. And let them knowe, that they are bound by Rom.; 2,14. this common rule : Bleffe and curffe not; praie Matth. 5,24 for them which perfecute you. And thep, which by Goos motion ble ante erceration or imprecation, let them alwaies have before their eics the amendement of finne: or at the leaft-waie. the diminishing of the malice thereof, through paines and puniffments, that the righteous map not be hindered from the worthipping of Con, and also may not firetch forth their hands

unto iniquities : and finallie, let them onelle

foche, that the will of Goo may have place; e let

them not be defirous of their owne comodities.

Acither ought it to læme a wonder to anie man that that common rule (which prescribeth to hs To bleffe, and not to curfle, and to wish well vnto them which perfecute vs) abmitteth anie erceptions: for that hameneth also in other com: mandements. Is it not elfe-ichere ordeineb. 1. Tim.2, 1. that We should praie for all men? And onto Timothic the reason is abbed; for that God will 1.John.5,16 haue all men to be faued. And yet John faith : that Some do finne vnto death, and for them mhat finne (faith he) we ought not to praie. Wahich vet ive me muft ought to processand, when we plainelie pernot praie ceive, that they have finned buto the death. Pow then, as touching that trope or figure of Augufline, wherein he faith, that thefe imprecations of the faints, were predictions or foretellings (as we do not otterlie refect it:) even fo we faie. that it is not neceffarie. Deither bo we grant, that in the ercerations of the prothets, and of the apofiles, there were not earnest requests and defires. For how could they but befire that, which then faine God had willed and decreed; unicite peraduenture by request and befire he ment the fence of the fleth, oz of reason, as it is led by mens counsels. Latt of all, this is to be noted; that it is not abfurd, that in one and motions in the felfe-fame will of goolie men, are contrarie

one will of motions : fith they happen not in respect of one

the gootic. and the felfe-fame thing, but in refpect of Di

uers. for, in that they loke byon the will and

beere of Cod, and the bestruction of some, and fuch like; they cannot but rejoile in the vuniff ments of the wicked : but as they loke byon them being men toined onto them by nature, of one and the felfe-fame fleft and lumpe, they are an eram ercedinalie force for their bellrudion. Thus ple of Sa. Samuel momen for Saule being refected by muelto-God : as we hane it in the 15. chapter of the firtt Saul. boke of Bings.

How far it may be lawfull to reioise in our enimies overthrowe.

24 Wherefore, if it be demanded, thefher it 3n2.5am be lawfull for a man to belite in the mile & bette to rable flate of an enimie: first 3 answer this whether is in generall, that for his ruine into finne, not be lating onelie me thould not refolle, but also we to refolk ought earneftlie to lament. As touching abuer, at the de. fitie fome boubt there may be. Salomon faith in of enimite. the Bouerbes, the 24. thapter; Reioife not thou verfe. 17. at the fall of thine enimie, and let not thy hart be glad when he stumbleth, least the Lord see it, and it displease him, and he take awaie his wrath from him. How then (wilt thou fate) bio Moles (then Pharao was befiroico and bead) fing that Exed. 15. friummant fong; Sing we voto the Lord; and not onelie refoiled in mind, but also appointed timbiels and banfes . Somemen do thus di Finauily this question. Elat lo long as the ente mie is afflicted, we should not reioife, bicaufe toe are precerteine of the will of Goo : for that eues rieman ought to remember, that he also is a man, and that the felfe-fame may hamen bnto him f that hameneth to another; for that no hu mane thing is ftrange fro him. But then God, by the flaughter and deftruction of his enimic. hath occlared his will and purpole, then we purt to rejoile. Thus have they laid.

we muft fe thether thou feeke thine owne, or not thine owne. For there be some which onelie have confideration to their owne : and when the enimic is afflicted, they thinke that their infuries be revenged of God . But if thou with drawe thy mind from thele cogitations, buto the glove of Goo : and confidereff, that G D D both therefore revence his ofone cause : that thine enimic may be bettered, that finne may be hindered, that the Golpell be no more diffurbed.or the word of God reprelled : then are we to rejoile earnellie, and from the hart. And in berie ded, we must not in this matter take eramples from bolic men, but from the lawe of God. For David wept at the beath of Abfolom, 2 Sam.I, 11 of Abner, and of Saule: but at the brath of Nabal 2.San. 3,3 be reinifed. Samuel morned for Saule, but not 1.52.25,39. for Agag. For lo bo lundrie affections felle we 1.52.15.35.

But I faie.that when thou booft thus refoile.

our enimies. in godliemen, according as they be divertile flicred by by the fpirit of God . In thefe affectis ons we mult altogither feele, not what is for owne profit, but what furthereth the faluation of our neighbour, and the glone of God . Dea and thefe tivo affections are offentimes foined in one man. For fo farre forth, as we fee our entmie is a man , humanitie it felfe caufeth , that we bewaile his calamitie: but if . on the other part, we cast our cies boon the will of & D.D. godinefferequireth that we thould reivise in bis indaements.

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26 But there is none to be found of fo cuill and lemb a nature, but a man bauing due con-

perfect 4 .

fiveration, may fe fome gifts of God in him, forhe is either actine . or firong, or learned . or noble , oz eloquent , oz wittie . Thefe things. though we be prouded by inturies, we ought not to beface, or keepe in filence ; if anie opoza tunitie be offered to fpeake well of our enis mies. Aefchines an Ethnike neither billembleb, nor numinithen before the Rhodians , the clo: quence of Demothenes his most professed ents mie: but rather amplified it, as much as he could, and recited buto them that most bene: mous oration, which Demofthenes had written against him: and he added, that it was nothing without the action and pronuntiation of that 1.Sam.16.9. Diator. Danid both in words and beeds reue renced Saule being his enimie, for that he was the annointed of the Loid. And the apostle there. fore commandeth the fame, bicaufe the world indgeth that man thould deale farre other wife. for either it belighteth in curffed fpeakers, and enimies of the truth; oz it thinketh it an honeffie to requite inturies. Wherfore Veipafian (when Vefpafiaas there arole a contention betweene a certeine Senato; and a knight of Rome) did with this fentence appeale the frife Doubtleffe, to reuile a Denatozit is not lawfull; but to reuile againe when a man is reuiled, that is both lawfull and civill: for that he, which first provoked, die beprinchimfelfe of the prerogative of his honour. But Paule commandeth be farre otherwife: foz we must not consider what our adversarie des ferueth but what becommeth our owne felues.

Arither poth the apostle require onelie, that we fould fpeake well of our enimies, but allo with well onto them: for to thinke I, that Nihoseite, (Bleffe ye) is to be taken in the fecond place as an Antithelis to that which followeth: (And curfle not.) Some thinke it is onelie arepetition for the greater behemencie . But 3 thinke it better agreeth, that we are first commanbed to weake well of our enimies, and then to with them goo, and in no wife to curife them as men commonlie vic to do. And if this feeme a hard matter to be done, let be remember, that Matt.5,45. We are the children of him, who maketh his

funne to shine vpon the god and vpon the euill : and that we are his disciples, the answer red his apoliles, when they renured fire from beatten to burne the Samaritans; Ye knowe not Luke.9.54 of whole fpirit ye be ; namelie his , which came not to beffrois but to fauc; his two healed them Luke. 12,51 that railed byon him; his, the reffered buto Malchus his care, tho came with the other fol Man, 26,50, piers of the chefe rulers , to take Chiff : his, which both faluted the traitor Iudas as a friend, Luke 23,43 and received him with a biffe; finallie, his, which forgaue the wiched threfe , and promifed him co ternall felicitie, which praice for them that crucis fied him , and which of his owne accord died for Rom. 5,8.

his enimics. It thall nothing profit the, to res compense miuries with inturies, and faunts with taunts. Thou oughteft rather to commit the matter buto Cod, who will be a moft inft indge, and by no perturbation can be led awate from tuffice. 27 Furthermore, thou fouldeft hereby as

of Peter Martyr.

ther, that it is not lawfull to fpeake ill of anie man : noz pet to curffe anie man . Forif it be forbioden to do thefe things against our ente mies, (which otherwise might fæme tollerable in mans indgement) much leffe map we fuffer our felues to do it buto others. Chryfoltome, to now manis the intent he might perfuade us to followe thefe water our woods of Paule, rechoneth by the commodities abuerfacies which the cutilings and perfecutions of adverta poo benefic ries commonlie bring to the goolie. Firft (faith us. he) they berie well helpe be to the obteinment of the kingdome of heaven: for Chift faith; Blef- Matt. 1.10. fed are they, which fuffer perfecution for righteoufneffe fake, for theirs is the kingdome of heauen. And he addeth ; Bieffed are ye , when they verfe ti. reuile you, and perfecute you, speaking all manner of cuill, and lieng against you for my sake. Be glad and reioife, for your reward is great in heaven,&c. Welides this, they are an occasion or matter of moft ercellent bertues : for as Paule teacheth; Tribulation, workerh patience; pati- Rom. 5.4. ence, experience; and experience, hope . But there is the patience of the faints, where is their experience, where is their hope; if thou take a wave the wicked enterprices of our enimies a. rainff bs ?

Dozeoner, the gloxic of God can by no other meanes be highlie avuanced, than if we baliantlie and couragioulite behaue our felues in those things tibid are to be fuffred for his name fake. Fozit is no hard matter , to cleane buto God, fo long as all things go profperoullie and quietlie with be, and as we would befire. But then all maner of aductities hamen, and pet we conffantlie abibe in his obedience : this boubtleffe commeth of a manlic and frout faith. And therefore I thinke lames fait , that Patience hath a perfect worke . Unleffe perabuen:

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Howtople

ture a man will thus understand it, that perfection is not in anie worke, buleffe weverfeuere in the fame. For then we leave off. we accomplift not the worke, and fo without patience it is left imperfed . Ande mozeover , that by this meanes cheffie our enimies are terrifico, that they proceed not to perfecute bs. For when they fie, that we are not moused by their inturies, they thinke, that they lose their labour: another fore they take not fo great pleafure of the reprothes, there with they have erercifed bs . But if they thall perceive bs to be bered, and to take it in ill part; they will thinke, that their infuries have taken goo fucceffe, and will be afterward more bold in their wicked indeuour. By this we Match f, 11 map fee, the Loro faio ; Bleffed are ye, when men reuile you, & persecute you, and speake all maner of euill against you falselie for my fake : reioise and be glad, for your reward is great in heaven. This commandement of Chaift the apos files executed ; for they returned from the prefence of the Councell, retoiting that they were counted worthie to be reuiled for his names fake. And Paule, in the firft to the Cozinthians. 1.Cor. 4,12 faith; We are cuill spoken of, and we blesse . In

> Mozeoner, men of God, then they come to this point, they have not a refrect to their owne caufe, neither do regard their owne inturies; but confider, that by the wicked works of the brigoblie, the church of God is harmed, the foiri tuall proceedings thereof are hindered, and the course of the Sofpell is letted. And they most arbentlie befire, that the name of God might be fanctifico, and his kingdome most amplie forco abroad. And hereof it commeth, that when the godlie prate against wicked men, they perfecute not their owne enimies, but the enimies of Don, whom they with to be most purelie wor thimed. Dauid faine that he was called by Cod to the kingbome : and binderfood that the entermiles of the wicked were not lo much repugnant to his owne dignitie, as to the will of God. Witherefore, inmethilic in his praiers, he with eth rather, that they thoulo perith, and that most bilie; than that anie iot of the most fust will of God Chould be hindered. So that both in this place, and in fuch other like, we are forbioden, not onelie to curffe, but also to speake enill when toe be overcome with the foites and invites of the wicken; by whom it is not meet that wee thould fuffer our courage to be quailed, or to be

29 Dowbeit, I cannot wonder enough that

certains and fired will of God, they do not one lie maie against the wicked by prophetieng as thinketh Augustine againft Faustus, in his 16. boke, and 22. chapter (where he thus writeth: But curffes, when they are bitered by the waie of prophetie, proceed not of an ill belire of him that curficth, but of the foreknowing fpirit of bim that benounceth them :) but also from the bart, God now confenting therebuto, and with ing the lame with it. David when as other mile he was to mercifull to Semei, to Abfolom, and to Saule, and to other enimics; pet fometimes be fo curffeth and banneth the wicked, as he duis ueth a horroz into them that read them . Chaift also first bewailed the infelicitie of the citie of Ierufalem, for that the knew not the time of hir Luke.1941 pifitation : and he faith; How often would I haue gathered togither thy dildren, as a hen dooth hir chickens under hir wings, and thou wouldest not? Howbeit, even he, knowing the affured and brimourable will of @ D. burft forth into these words; I give thanks vnto thee, Manual ô father of heaven and of earth, for that thou halt hidden these things from the wife and prudent, and hast reuealed them to the little ones : cuen fo Lord for that it hath fo pleafed in thy fight.

led from the rule of charitie. Werein doubtleffe wherein confifteth the magnanimitic of chailitans, and confifteth their incredible valiantnes of courage; not on: the mage lie not to curife them that perfecute them, but of chillialfo to speake well of them, and to prace buto aus,

our enimies. Thomas Aquinas fould faie, that by the words of Equinas of Paule, chriffians are not compelled; by force of the paccept to thew particularlie buto their es nunics the affect of charitie, or (as they ble to weake) to thew figues of beneuolence buto them, except it be in cafe of neceditie. Forit is enough, if they exclude them not from the dence rall bond of love, where with we ought to love our neighbours. Deither (latth be) is it of nes collitie, that we thould pray peculiarlie for them. But this is fufficient, if we crelude them not from the common platers, which we make for

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all men. And if anic man (faith he) befibes the tale of necessitie, bothew onto an enimie to kens of special loue, or bo speciallie make ins tercetion for him; that man followeth counfell, Mant, 44 but obeieth not the commandement . Bet Rom.12,14 Chiff & Paule, therether frake of thefe things, taught not this billination. This doctrine boubt leffe cutteth in funder the fincines of chillian religion, it preffeth bowne the behemence of Gods fpirit, and taketh awaie the foice and fharpenelle of the lawc of Goo. Let thefe men go now and crie out, that we be thev, which dife folue the indetions of and works, and open a mindowe tolicentious life ; when as then can not benie, but that themfelues are thofe, which at their owne pleasure change the certaine and fenere commandements of God into comfels. Wonbtleffe Chrift and Paule commanded thofe things, and bo not give them oneliens come fels. But this is ercebinglie to be lamented. that thefe commandements in this iron age of ours, are made like the lawes of Athens. #02 they, although they were wilelie invented and published abroad; pet notwithstanding laie negledeb, and were cuerte there of all men bis plated. And we mut thinke, that flis came of no other cause, but that the whole fince & bloud of chillian religion is in a maner buch bp.

Of a curffe.

In Judg .t. 30 The Debrues of onet offerlie ouerffrolive e defroic certeine cities, which they hav taken into their hands; but did inhabit them. How beit forme they curifed , totterlie roted out. And at the end. their bow of the thing that was promifed, was called Cherem, of the verbe Charam, Wifth is, Dowall To delfroie To hill To veface & Do accurate: The Gracians called that worde berem, avadena: and they also called avadencera, anoutiulva, xai apereaulva, as things confecrate and put apart. And it may be, that they were fo called, bicaufe they were hanged by in temples, and were fenutired from the ble of men, and might not be removed from off that place. Dea,men were fornetimes called by that word. Paule in berte bed bleb that Whith

manie times : fo; he faith to the Galathians ; Let him be accurssed, whosteuer shall preads Gal, 1.8. anic other Golpell. And to the Komane, he wir Rom 9,3. theo himfelfe to be accurffed for the betheetta or feparas And to the Cozinthians the firft cuiffle ,be faith; ten from He that louette northe Lord Iefus, let him be ac- Chiff. curfled, Maranatha: where he taketh this word 1,Co.16,13 άνάθεμα, for this word Cherem, that is, A thing Separated and bissomed altegither from the companie and ble of man : lo as it was bulate full to touch it, or ble it. A tellimonte idjercof we have in the boke of Iofuathe firt chapter, as touching the citie of lerica. And it feineth that lofu. 6:17. it was fo accurffed, bicanfe it was after a fort the first fruits of the cities which were taken. Foz, after that ther were palleb ouer lordan, it was the first that was conquered of all the cities, and that by no belie of man; for that the wals thereof fell potonte of their otone accord. and buthe will of GDD. Witherefor it was met, that the fpottes thereof thould altogither be confecrated bito God.

31 But it femeth to be biterlie Grange whether from the fetulte of God, to beffroie both cities the beffent. and men : and thefe things hatte rather a thew tion of ciof critelite than of religion. I anfwer that be ties belong fructions indeed of their cione proper nature, wice of awerteine reither to religion, nor to godines: 600. but lo farre fouth as they be referred to the glovie of God. And this may happen two maner of maies; as their that beftruction is counted for a certeine token of the feneritie and fuffice of & D D , against those people, thom he for their wickebneffe, would have to be beftroich : oz elfe , as a certeine teffimonie of Gobs goo, neffe and mercie towards the Elvaclites whom in that expedition he mercifulite helpen. Where, fore, the our theorem of the citic houses, men. and beafts, Die Wiew the inflice and feueritie of God : and the confecuation occlared the god: nelle helve, and mercie uttered to that people. Morconer, Too would by that meanes proue the obedience of his people, in abiteining from the funites which were confecrated to Bod. For we knowe, that foloiers, when they have gotten the bistorie, are harolic reffrained from the wefe. But they which obcied not the curife, when if was publified, were mot grænoullie punt theo. Withich the holie hillorie of Iolia occiareth to fique fienoened bitto Achan, bicaufe he blut: Tofua.7.1. ped buto himfelfe forme of the fooles of Icrico. Tale knowe allo, that Saule was for this cause 1.Sa.15, 11. bereft of his hinadome, in that he had referued Agag the kinn and certeine oren and fat cat; tell of the preie, which were alreadle bound by the bow of the curffe.

32 1But touching the forme and end of the che forme curfe wehane fpolen inough. For the forme of the curfe is the deficuction of cities men and beatls:

Exod.32,11 for the wicked. So bid Moles, then he made

curffe ent=

mics.

fupplication to Ged for his nation : fo bio Abra-1. Sa. 15, 11, ham for the Sodomites, fo Dio Samuel for Saule. lereno, 24. and fo bio leremie for the people.

15ut when they be out of boubt, that it is the

Græke it is hondogsulion dihoysule.

Gal. S. I would to God they were cut off, which trouble

Pfal. 69.12, you! And David faith; Let their table be made

be lawfull ment) it muft be fait, that we ought fo to beale,

alwaics to as Paule noin abmonifieth, follong as we have

28 But this perfuation Paule Did not al-

maies obferue : forto the Balathians he faith;

a snare before them, let their eies be made dim,

that they may not fee, and bow downe their

backs alwaies. All other bokes of the prothets

are enerie-where full of curffes and imprecati-

ons, itherewith they curife the enimies of the

people of God. Peredoubtleffe (in my indae

arefred buto our owne infuries ; and that we

walke the ordinarie wate, and common courfe.

thereby the are bound by love to with well but

to our neighbours. But if fo be God open onto

bs his fecret will, and beclare that thall with

out boubt come to valle, concerning our ent

mies, and those which perfecute bs ; then, if we

fincerelie and truelie love him, we ought on

doubtedlie to state our felues opon his will and

counfell. Polobeit, this caution is abbed: firff,

to be fullic affured, inhether those things, which

Con hath opened unto be. perteine onelie to a

threatening , or elfe implie to beclare his beter

minate and affured will. For there we fulped,

that Goo onelie threateneth , to bring be to re-

pentance, we ought not to ceafe praieng even

Thomas

Tooke in

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and the confectation of gold. fluer, fron braffe. pearles, mettous fones , a cofflie things , witch were appointed onclie to the ble of the tabernas cle. 13ut the end was, that they might be monu-Che end thereof. ments of Goos gooneffe and fuffice ; and alfo an exercife and triall of the Ifraelits . Powres firth to fpcake fomewhat of the matter, and effiof the lame, what locuer was to be found aline in those ch

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cient cause thereof. Certeinlie, the matter was, ties : for all that onaht to be killed. And the builbings, and other garnifhings of the citie to be cleane deffroied: but as for the riches and oz, naments, they (as it is faid) were confecrated buto the worthiming of God. But there was to be noted, that none were bowed buto fo horris ble a beffruction, ercept fuch as twere alreadie occlared and opentie bowed to be enimies of ODD. Hoz it is not lawfull to kill innocents. Wherefore, they finned most are woulde . which Acts. 15, 14. fo poince Paules beath, as they would neither eate noz brinke, till they had killed him . And at

this baie, they behave themfelnes more than wickedie, which confesse themselves to have made a bow , most cruellie to kill all the profes fors of the Golpell. Dea e leptha toithout boubt Inde. 11,39. was occeived, who bicaufe of this kind of bois ing, thought that his daughter ought either to be flaine, or elfe forced to perpetuall birginitie.

Agamemnon alfo is to be condemned, itho Agamem-(as Cicero in his boke of Offices reporteth) mon bowed buto Diana the faireft thing that thould be borne in his kingdome : which folith bow to ent caufe of performe, he facrificed his baughter Iphigenia. But the efficient cause of the bow Cherem, some times is God : as it is watten in the feuenth & Deut. 7, 16, tenth chapters of Deuteronomie. Foz fbereit is commanded, that places dedicated to idols .

altars, images, groues and monuments thoulo btterlie be beffroied : and that was a perpetuall curfle in the land of Chanaan, and to be almaics Iofua.6, 17. obserued . Sometimes the prince made fuch a bow, as we read of lofua : and fometimes the Num. 21,2. people, as we find in the 21. chapter of Qum bers. The prothet also sometime of this : and

thus bid Samuel charge Saule, that he thould be 1.Sam.15,3 froie all things which belonged to the Amalechits. The name of this citie, thereof there is mention in the first of Judges . was afterward called Horma; whereas before it was not fo called. Andit was fo called, of the word Cherem : for fuch a name were they wont to give the places that were destroice, by reason of a bow or curife. In the bone of Bumbers, a certeine portion, which the Mraelits kept by force, ivas (by reason of such a voiv) called Horma.

33 But it would feme to be a queffion the ther thefe deftructions were against charitie. I faie, they were not : for fuch enimies were tho fen to be otterlie deffroicd of the Zelves , by the

indement of Ged , and not at the pleasure of men. And as concerning the love or hatred of enimies we must bnoerstand, that Augustine Augustine, hath written toward the end of the former boke of the fermon of the Lozd byon the mount, that he both afcend a certeine fep of rightcouincle, which loueth his neighbour, although he as vet hate his enimie . But he thall then performe ampivill and amonette, according to the commandement of him (which came to fulfill the laine and not to breake it) when he thall ertend the fame cuen to the love of his enimie . For the other begre, although it be fomeithat , pet is it fo imall, that it may be common also with Wubs licans. Pritier is that, which is faid in the laive: Thou fhalt hate thine enimie , to be taken as a Matt. 5,42, commandement buto the full, but as a vermiffion buto the weake. Thus much writeth he . To mom if I thall fate as the truth is, 300 not as gre,but am certeinlie perfuaded , that to hate our enimies is not permitted by God; no not in them which be unperfect : for it is an everlafling precept, that we fould love our neighbour as our felnes. And he is our neighbour boon who is our thom we light by anie occasion : as Christ Des neighbour. clared in the parable of the Jeives and of the Luke.10,30 Samaritane. Those bindouteblie were compared as enimies one to another : therfore the condition of enimitie, when it hameneth, cannot let. but that fuch as are enimies one to another. be neighbours notivithfranding. Pozeouer.fozlomuch as we fe, that David and other mothets Plal.109. Dio offentimes curife their enimies : by that meanes can we call them weake, to whom God gaue libertie to hate their enimies . For ther ivere bolie men, and berie perfect.

Deither onth that fame to make much to the purpole, which the fame Augustine faith : names Augustine. lie, that The fatengs of thele holie men were no homes and befires, but rather forfveakings, and propheties of them, the lining boder the old teffament, bid offentimes propetie the cuent of things to come. For the apolities are allo found in the new testament, not onelie to have spoken woods of curffings (as Paule , when be faith : I would to God they were cut off that trouble Gal.s. 13. you!) but also to have imposed most greenous punifhments. For fo much as it is written in the Acts of the aposiles, that the same Paule De Acts.13,11, priced Elimas the magician of his fight; and Pe-Acts.5.6.49 ter flue Ananias and Saphyra. Wherfore it were better to faie, that thefe great men bib not fuch things of batred granted to them against bre perfect men; but forced therebuto by fome other maner of meanes. And fo me thinketh me muft gote a bis make this billination : that they fometimes had finetion. to bo for their owne causes , and sometimes for Godscaule. When they had to do for their clon

matters, they featoned all their beings with all

moordie

Of a cursse.

modeffie and gentleneffe: as we fe Dauid bib. 1,Sam. 16,9 tho fundaie times fpared Saule his beablie enis mic. Mofes alfo, and other holie men, bib berie ofrentimes Infleine gracuous things, both confantlic and baliantlie : but when Gobs bufines was to be handled, they behaved themselves fee uerclic and noblie. But this if they had done, the they tendered their oftene matters, they might have farmed to wreft the fword out of the hand of God, and of the manifrate i as they bo. tiludi revence their owne inturies. 33 This alfo is to be added, that men amoins

Part.2.

of Peter Mattyr.

mut fpecis ten to take in band, and to befend Bobs caufe, though they may then bothings tharpelie and feuerelie; ought not withfranding precifelie and heed of in diligentlie to beware leaft under that pretence. pooting the of 600.

to praie

againt

them.

they followe their owne affections. The apostles when they believe Chaill to fend fire from bear 54. tien buon the Samaritans (as they knew had beene done in the old time, at the petition of Elias were rebuked of the Lord; bicante they knew not of whose spirit they were : which without boubt was a most fit answer. For ther, whom Son lembeth to erecute thele offices, ought not now to be counted panate or merc men, but fuch as were prepared and instructed by him to hiplie his come boon the earth. But whether is mhether it it lawfull for prinate men to prate againft bu he lawfull godie and cruell typants, by whom the true to curffe ty= rants,and worthipping of God is hindered , and to curffe them : Augustine answereth, that it is alwaies lawfull for godlie men to praie agamit the hingsome of finne ; and that may be taken Augustine. awaie, when the bigoolie forfake their wicked nes : for those bufeined repentance we muft alwaics praie buto God. But if they feeme paft all hope, it is lawfull to praie, that their finnes may once at the length come to an end ; name lie, that thep, being taken awaie, might ceale both to hinder the worthiming of God, and also to trouble the faints. Horit is not convenient, that their fin thould range abroad bupunithed; fith when it is left bupunithed, it is meere buit fice : but when the puniffyment of God is iois

Witherefore, by the fame Augustine, Gob is berie well called, not a cruell punither, but a infl corrector . Worconer, feing that holie men be berie familiar with Bod , and therefore, fo fone as by anie heauculic revelation they be certified of his will, they having an earneft loue unto him, cannot but allow his indoment: yea, they faithfullie praie, that the fame may be accompliffice. Bowbeit, infomuch as they be men, they be both forcie, and also take it greenouslie. to have their neighbours to beyed . For which 1.Sa.17, 11, caufe Samuel mouned for Saule, although be

ned toit, then it hath in it felfe leffe deformitie.

were not ignorant, that he was releated of God. lerem.g.t. Icremic also wept for the captinitie, which was

at hand . And Chiff wept for the citie of Icrufalem that flould be deffroicd. For they, which be men inded, cannot chofe but be forie for their neighbours, and for their owne fleft, then it is affliced. Deither both God require of bs a Sto: God regut. icall lacke of compation . But of this matter, rethnor of if the reader defire to læmoje, let him perule call lacke my Commentaries boon the Counths. And as of compage concerning this prefent matter, I faie, that the fion. people of Hrael, in deffroieng or curffing of thefe nations, followed not their owne hatred ; but the inflination of God. For they were his lieu. tenants, and might be called his workemen; fæing they deffroied thole, whom God himfelfe hab declared to be his enimies, and commany bed that they fould be defirored by them.

Of Affects, or affections in generall; out of the Commentaries vpon Aristocles Ethiks.

34 An affect is a certeine power og facultie, what afa thereby we either feele or thun the obicats laid feet is. before bs. And in lining creatures, in that they be living, and have fenfe, it both infue know ledge. And fome affects de infue touching ; but fome do accompanie the conitation and opinis on. Elofe which followe of touching, forthwith, what afa as the fenfe lighteth into an obicet, either agres fects bod as the lenie lighteth into an oblett, either affice followe able or binagreable, do either purfue it, or file touching. from it. For when the fense and the obien om agree the one with the other, then it is pleasure: but when it hameneth otherwife, it is counted greefe. And while the linewes are hurt, there arifeth a great greefe; which greefe binooubted lie is not an opinion of acogitation, as manie have fondlie conceived : for, befroes the cogitation on oz opinion. the bodie it felfe is ill affected. And it is not in the power of our opinion or imagination, to change fuch maner of obicas : for those, which do cause greefe, will alwaies hurt the finewes; which finewes do emertcine to the fæling, and will ber the bodie. And on the other live, those objects, which of their owne nature are pleafant, will alwaies belite; fo that the bogie be not ili affected with fome ill qualitie. But mhat afthose affects, which do not infue in touching, foring from fizing and arife from the cogitation of imagi the cogitanation; although there be no outward obiect tion. present. Another be the motions of the hart, whereby we purfue or thun obieds ; according as the cogitation, either trulic or fallelle fiethe eth thole things to be either profitable or bupro fitable. Alpofe affects are called * walt, and ther . Daffions. fore they be not cogitations, but are beriued of them. Df thefe affects there be biuers forts : for fome of them be fimple , and others compount bed. Df the fimple ine reckon foure ; Cladueffe, Sladneffe,

Sabneffe. Rr.f.

Pag. 406. Sidneffe. mp:pc.

Part. 2.

Sabnelle, Done and Feare: for the obied, which is preferited onto be, is either good or cuill. And the fame is the wed by the cogitation, either as victent, or by and by to come.

The Common places

If good be the wed to be prefent, there arifeth glaoneffe, which is a motion of the hart, whereby it openeth & fpreadeth forth it felfe, fwetlie im blacing the prefent god. But if the god be not prefent, but is loked for; hope arifeth, being a motion of the hart, whereby it inlargeth and me pareth it felfe to imbrace that goo, when it fhall come . But the euill, when it is melentlie them co, the hart both thun it : for fabrelle is a motion of the hart, whereby it draweth it felfe togis fier, that it might audio the pielent euill. But if the cuill that is to come be thewed, then we feare. And that affect is a motion of the hart, wherby it draweth it felfe togither, left it thous be opperfed by the cuili to come. There are the timple affects, which are given buto living creas tures, that they might not onelie ble a know leage for their owne fafetic; but alfo, that if that knowledge thould be but a weake helpe, fuch kind of fours might be toined withall, as might ffir be by to our fafetie, and call be backe from things that are hurtfull buto bs. They be as it were winds, wherby the thin is dituen: and they are placed in the third kind of qualitie. And albeit that the first and fecond kind are of very great force to the gourning and ruling of living creatures; pet are those of more force to rule, and do worke with a greater behemence, than the habits or naturall powers ow . Howbeit, there are other affects of this fort, which are not fime ple, but are compounded of manie things; as is anger, which comprehendeth greefe and gladnes togither; and fuch other like there be.

The places 35 Powit remaineth, that we fee what be the or organs of organs or places of thefe affects. Plato bib place the affects. anger in the hart; befire and gladnette in the lis uer. But Arithotle was of another mind, who placed as well anger as greefe, gladnette, and fuch like, in the hart : albeit that Ariftotle placed also the natural affects; to wit, those which betong to the begelative or growing power, in the organs, which be proper onto that facultie : and fuch are hunger, thirt, and the firring by buto procreation. Deither would be benie, but that the liver is the chafe among thefe inward parts : bicaufe therein is the principal ffore house of the bloud; and that humoz is both now rithment, and also is the proper matter of the fab. But fetting alide thele naturall affects, which are not joined buto knowledge; let be beale with those which are joined either to the ap: pichenfion of the fenles, or elfe unto the cogitation. And fince according to the opinion of Arifeate of the focie, we place them in the hart : let bs vimne this opinion of ours by arguments. Certeinlie,

this must be done, wherefoeuer they are to inplaced, either in the braine, or in the bart, or in the liner. They thall not be placed in the braine. fince there the actions and powers . Which he repugnant to these affects; namelie, iuogement. and reason have their abiding. But one anothe felfe-fame power bringeth not forth at one berie time, actions which be repugnant. Anothat the actions of the affects, and those of indocument and reason be one repugnant to another; even Medea hir felfe in Quid teftifiet, tho fato;

Cap. 9.

Video meliora, probóque; deteriora fequor: The better I allow, and vew; But yet the woorst I doo infers.

And by this perie reason it awereth, that these affere are not (as the Stoiks thought) contation ons or opinions ; fince thefe actions confift in the braine. And therfore it remaineth, that if thev be not in the braine, they must be placed either in the hart.oz in the liner. And berelie they cans not be afcribed buto the liner; bicaufe those affects, which belong therebuto, cannot be governen by funament and realon, as bunger, thirlf. and mouing onto procreation may be. Ao boubt but inderment or reason may over-rule the power that moueth; to wit, that it thall not eate no: brinke, no: procreate chiloren : but it cannot let, that it thoulo victofe it felfe, that it Monld vionoke, bifquiet, and ffir bp. But thofe affects, which followe perceiving of knowledge. may be fraced by reason and subgement : and to they be not of the felfe-fame nature that those be which are placed in the liver. Wherefore they Mall not belong buto that part of the boole, but buto the bart. And with this opinion, which we thinke is Aristotles, the holie scriptures bo a are, thich faie : Thou shalt love the Lord thy Dour &c God, with all thy harr, with all thy foule, and Mark.12,30 with all thy strength, and thou shalt feare to offend him.

a6 But we must note, that hunger and thirst main the are fometime bnocritoo for the befet it felfe, naturall when we be quite emptie; and in this refrect affects bo they cannot be governed by fungment and reas belong to fon, not pet haue their originall from thence: the hart, but that areefe, which both followe, belongeth to the hart; fince the first emptinedle is in the op gans, which ow belong buto the vegetatine volve er . And as touching the affects allo , which followe the fense of fæling, there must be two things confidered; to wit, the diffolutions of the whole, the rending in pieces, and burnings: which things are done in the flesh and finelies. But the greefes, which followe them be motions of the hart. Deither mult we valle over this that the bart bath two other motions, befine affects: namelie the pulles. But we are not now at this prefent to speake of them, and therefore I come agains to the affects : which, fince me have calof Affects. adecte are no violent

sparthe led them motions of the heart, we must not thinke them to be violent : vicaufe they have their originall from nature it felfe, for they arife from the powers of the heart. But pet mult we binderitand, that fuch is the course of nature. that those things which be ouer behement, do burt, peather marre and corrupt. As for erams ple: if the light be to great, it beffrojeth the efes; puer-much heat , or ouer-much colo de deftrois liuing creatures: but whatfocuer is moderate. both profit and preferue. Which felfe fame thing mult be indaed of the affects. Michement areife, feare oz glabneffe be burtfull; but then there is bled a meane, they bring verie manie helpes and commodities . Dow haue we fpoken es nough of the formall cause: for ine have promed. that they be motions of the beart , thich bo fol lowe the knowledge of the fenfes ; ozelle fol lowe contation or opinion , thich neverthelette are naturall and not biolent. And we have also thewed what we must be termine as concerning the matter or fubica.

Pow it remaineth, that we freake of the effi-

why the

me cause of cienteause. As for this, it is the obiect, thereby the affects. the fenfe oz cogitation is moued; namelie, that good thing og cuill thing , which offereth it felfe, either prefent or to come. And moreover, the cit cient cause is a power of the heart, which fourth with moueth the fame to purfue or to foun that which is offered . Bowbett , betweene the obiect and power firred by of the hart, there commeth betimene amioale knowledae : for the voiver of the heart is not firred by by the obten, bulette it be through knowledge . For immediatlie, fo fone as theobicas are amichended, either by the fenfe, or by the knowledge; the fririts facul ties, which do attend won the knowledge, do Arthe the hart it felfe, and the power of the hart is awakened, whereby it is mouch either to flie from,02 to purfue. 15ut vet it muft be noted that according to the viners temperature of the bos affects are mojefeeble, Die, fo is this motion of the heart, cither flowlie and in other or speedilie firred by; and by reason of the as more beher feas do become more behement in fome, and in other some more fæble. Bot and oric humors Do eafflic and behementlic firre op : but those which be colo and moit, be fomethat flower: from which the affects must of necessitie proceed formethat flacklie. And further the humors are moned, according to the nature or condition of th affects. In greefe or feare is raifed melanchos lie; in gladnelle, bloud; and in anger, pellowe tholer. Duer this, the motions be cither of the propertie of brawing togither, or of fpreading a broad. When the obicat, which is offered, Malbe goo; the heart fpicaveth it felfe abjoad to receive it : but if the obiect Chalbe enill, then the humors withdraine themselves to the inward parts. And hence proceedeth palenette of the face; and

from bence arise bluthings, acrosbing as the bloud either retireth buto the inward parts . 02 elfe pointeth out it felfe into the outward parts. And thus much thall fuffice as touching the

37 Powremaineth, that we confider of two mbether things, firft that thele affects be not either to affects be gitations , ozopinions ; as the Stolks thought opinions. them to be Deconolie, that they mult not be all condemned as vitious and cuill . First it may evidentlie be proued in those affects that be calleo naturall as are hunger and thirft : which af fects inuade be without anie cogitation . Allo, ino will call it a cogitation og opinion , iben ive be affliced with a billolution of the thole, with a breaking of the finelines , or bitrining by flame of fire . They may as well perfuade be, as touching the naturall affections of parents towards their children, which are not onlic behes ment in men, but in bute beafts allo. Dowbes it, fince the matter is plaine; I thinke it neoles to fand much theretopon. Pow, as concerning the fecond ; I will not benie , but fome affects whether all haue their faultstoined with them. But 3 will affects be thew , that mante of them are good ; and that thole, which are enill, are enill through mans fault, not in their ofwne nature . And firft map we fpeake of the error of indgement, for we bon not alwaies judge aright of the objects with are before bs . That which is enill , is other while taken for that which is good, and that which is good, is effemed tobe cuill. But the affects, as ine have beclared, do accompanie the judgements of the mind; and to the fault patteth from the inogement buto the affect. The avoilles indued Acts 1511. the contumelies, which they fuffred for the name of Chiff to be honourable unto them, and there fore departed with tole and gladnelle from the Conncell.

But contraribile, when David was bitten out of his kingbome by his forme, he forrowed; bicaufe he fatwe, that his caffing fouth would be an offense buto men , which knew what God promifed buto David by the prothets. We faine mozequer, that thefe things bio hamen through his owne fault : and fith that thefe were enils. he could not chose but forroise. Cither of thele both David as the apostles tuoged rightlie of the things objected , albeit in biners maners thep jubged of the things that hameneb. Maine men dwelfeme flatteries to be god things inded, and therefore are belighted with them. Dithers tudge mozerightlie of them ; for they perceive them to be but mocheries, and for that cause do dillike of them. Ehofe that are gob men.bore, toife in mere bertues ; foz they inoge rightlie

of them Againe, thou thalt fe others, which bo hate them ; bicause they be infected with a coz rupt inogement : to as the naughtineffe and Kr.u.

harr is the

Pag.408. gwones of the affects, procedeth of the true or falle indgement, concerning the things which are obicated. Dowbeit.it is not requifite to faie. that all the affects are enill; bicaple manie men being febuced by erroz, ow light boon those ill motions of the mino: for they which erre not, are not burt by the affects of erroz.

28 An other enill there is in the affects thich

The Common places

MI affecte in berie bed procedeth not of error; but for are repug= nant to

Good and

laudable

affects.

that there he forme, which are aduerfaries buto right reason right reason : such is the befire of other mens gods, of murther, of abulterie, and fuch like. Thefe affects muft of goo right be convemmed: but pet for thele fakes mult not fentence be gi uen generallie; fifth there be other afters, which are agreable to right reason and sound subge ment : namelie, lone towards bertue, and batred and anger against sinues. Which affects, being agreeable to reason are not onelie honels and launable, but also herie profitable: for they are given as certeine fours to godie life. For tt is not fufficient to knowe those things that are god, but we must be earnethie firred by buto them. For the affects be as it were to neines by idiofe aretching fouth, or Minking in, we are the earnefflier, or the lightlier fficred bp. With leth not, that this is most true, that ancer is as it were a thetitone unto fortitude ? Wie thoulo be beric bull even buto honel actions, if we had not these pronocations: we fould be even as a thip in the fea destitute of mind. Witherefore, the nature it felfe of affects is not enil, fince manie of them be berie profitable and hone ft. Undoubtedlie, God gave the organs of these affects, and he appointed bus mors to attend on them, and imotoleoges to accompanie them: to as it can not be benied, but that they are the works of Goo; and cive ciallie fince he in his latue requireth fuch ab fects. For he willeth us to love and to feare God, to lone our neighbours, and fernants to feare their matters : and full of fuch precepts are the bolie fcriptures.

Alloideb.

*άπαθεία Hhat fame impassibilitie then of atteas, thirth the Stoiks would have albeit that Bafil, Naziof the Sto= anzen, and certeine other of the fathers offiers iks muft be tibile ferme greatlie to commend) must beter lie be refused. Chaift wept, was fad buto beath, was moned with mercie: to then he was not mithout affects. And therefore affects are not reproment enen to the perfection of our buy mane nature. True it is there hawen cuils manie times, through the fault of our corrupt nature: but me must inocuozour selues to conrect our vitious affects, and to confirme and reffore those that be good and agreeable to reas fort. And this we read, that the holie and godie heroicall men bio, both in the old, and in the new testament. These fathers did not followe

their affections, as amound by them; but bled them but o those bertues and noble acts, which God commanded. And it is awarant in the holie feriptures, that those heroicall men were furred by of God, with certain more behament affections than other men are. But it may be poubted of from whence the erceeding corrup whencet tions of affects, oz elfe lo great a bifagrement toms that from reason in some of them (such as is the biffenting aredie befire of other mens gods, of murther, of the afrape . abulterie, which can not ante maner of fects from maie be alloweb) hab their originall. Unto reason. which question an answer may easilie be made out of the holie feriptures ; bicaufe that By one man, that is by Adams fall, finne entered into the world. But the philosophers, which under-Canonot this, ow file onto temperatures of the bobie ; and buto alpeds and motions of the fraires : bowbeit, as the thing it felfe declareth, they can not by those causes veels a perfect reason.

Cap.9.

39 Pow let be fix, how thefe affects may pointhe be ruled and corrected. The first wate is cittill; affects me to wit, through mozall vertues. Forthole bo be gouttreduce them to a mediocritie : and those mould no. fuffice; if the thould onelie have refrect onto the veclent life. But in truth, before Bod they are not inflicient neither both this civill juffice fuffice before his tribunall feate. And therefore another rule is vet necessarie; namelie, the rule of the divine feriptures, the thich do profit nothing at all, bnleffe they be awachenbed by faith. This rule bringeth thoo maner of commodifies with it. The first is, that that which is wanting buto true righteoulnes (confidering the mozall frate wherein we be) is not imputed to be, and that the whole fulfilling is afcribed to be out of Christ his fulnesse. Besides this there is given buto be greater frength to withfrand lufts. And finallie by faith, the verie actions of bertues, a good affects, are altogether referred to God : ichich without faith cannot be done. And therefore, in men, which are eftranged from Christ those moverate affects, boto gozgious for ever they were are finnes; not that they be foin their of me nature, but they to become through pur natural corruption. For the be even as fallie beliels, the which on courant the wine, though it be good that is polyced into bs. And therefore. fith God is the author of all creatures. and that he made nothing but is god, and made no bare substances, and, such as are furnished with no kind of belos, but game buto cucrie one a moneffe and inclination buto those things which be hollome and profitable : it followeth, that not onelie natures and Subffances be aco: but also the affects, which are by God ingraffed inithem. Albeit, that in those which be wicked

men, they beame buto them thefe two cuils,

of Affects.

which other wife of themfelnes are god. firft, by reason of original finne, nature is so corrup ted and weathered, that god affects are not of fuch efficacie as they ought to be. Secondie, they are not directed buto God, as it behoueth that they thoulo be; but rather to the imbracing of pleasures and earthlie delectations. Witherby we may perceine, there are foure

begres of men. The first are the balett, tho be

of Peter Martyr.

goure De: grees of

neither indued with morall bertues , nor pet with godlineffe : in thefe we may perceive all things to be fraught with perturbations and Difoider. Secondlie, there be others as pet alis ens from godinelle; howbeit, ciuil men, tho by a certeine kind of habit, have after a fort renoked their affections to a mediocritie. The third fort are believers in Chaft; who not with flanding they are not without fin no moze than are other mostall men, pet is not their finne imputed buto them. In the fourth & last place must those be put, which either were made by God at the beginning, or elfc are lofed from bence, and be now with Thiff. They inoted have no corrupt affections, neither on the fecond, nozvet on the third cause; but they have them altogither god, ablolute, and perfect. Howbeit, in nature there be not anic affects to corrupt, and to vicious, but in them may be frene formithat that is good. For In all afs in all of them there doth appeare some part of the inflitution of God. Forthat fame firft beginning,og(as I may fo faie) the facultie e frength of thelequalities had his originall from God; but the confuseonesse either of imperfection, or of deformednesse, which commeth by reason of finne, hath corrupted the fame. Peither bo thole euill affects burt alone the groffer parts of the foule, but they also burt the will and reason. for fo bio God falten and bind togither thole powers of the mind, as they might ferue one another ; namelie, that the affects fould obele

burt the will and

fon being meake. 40 But which be the parts of the mind, that In what parts of the being inftruded by behement affects, bo bis mind be the furbe reafon, and make it feble ; Placo beclas red, who in the chafe place amointed * iveno-"The part that ruleth, vikov, and in the inferiour place, * en Junilinde, and * Jourseller. So that in thefe latter parts ding part. of the mind are placed the affects. And thefe pothe weath wers of the mind, as it was faid before, he fud ged to be in the head, in the liner, and in the bart.

reason, and that reason should rule and governe

the affects, and temper the motions of the hart.

Dowbeit, it fareth otherwife; and fo great a

feebleneffe there is of the will, as being compa-

red with the affects, it may fame to be even a

fearefull chilo. fitting byon a verie fierce boille.

Therefore, the morall philosophers have prefi-

red to themfelues this end; namelie, to qualifie

the affections by bertues, and to Arengthen rea-

But Ariftotle, for the generall word, toke ogen-Znov, which he dinioco into thee parts ; to wit. emi Junia, that is, Orcedie befire, Affectation, 02 Couctoufnelle : 90pos, that is, Artger, or Ciche mencie of the mind : & Exhibit, that is, Will. Withich parts, bicause they are awarant of themfelues, there is no need to erpound them anie further. Det this neverthelette will 4 aooc. that according to right order, the inferiour appetites ought to be moued governed, and ruled by that fame Superiour, which is Beangue; to wit, Will: euen as the oppermost there both guide the lower, as Ariftotle witeth in his 3.bohe De anima. And thus doubtleffe the cafe frandeth : the inferiour powers, when they be friered by, and comnell be to the boing of aniething are governed

by the cogitation; and the cogitation by reason.

Dea, and everie man hath experience in him:

felfe, that when anie naturall reason is aplico. the diffurbed affections are fet in quiet : euen as the minns are feined to be furmeffed by Acolus. Witherefore in man, the affects are obedient one to the will it felfe ; whereas in bute beaffs, ace tion immediatelie followeth byon the motion of the affects. But our affections to perpetuallic expect the commandement of the will, valette that fome impediment do opole it felfe : as in children, and in mad men we fe it falleth out. Dere perhaps thou wilt fate ; Do we not fee, mofether that in those, which are incontinent, the affects the affects are moued even againft the will ? We answer, be mooued that inded they rebell against the will; but that, against the as touching the motion and actions, they bring nothing to palle, buleffe that the will ow command them . Indeo the affections do relit the will, and trouble it, and finallie ouercome it, and lead it awaie to their owne opinion; which will, when it thall have given hir affent, and thall have overruled the matter, actions owfollowe, not as it becreed at the beginning. but as it commandeth when it is ouercome.

ring, and of being angrie, is all one; bicaule the powers contraries belong all onto one facultie: but of anger be things agreable onto nature, and things burt all one. full to the fame, are contrarie; and therfore thep be both objects of one part of the mind. As white and blacke, are objects of the fight ; a right and croked line, are objects of one and the fame fcis ence; namelte, of the fcience Dathematicall; and a thole and a ficke man, are obisas of phps liche . Dereunto we answer, that the obicits of the angrie and of the beliring power, are not lo to be diffinguifhed, by that which is agreeable. and that which is hurtfull, but that either of thefe parts hath respect buto good and enill; howbeit, not after the like maner, The power, which belis

reth, hath refued buto good and to cuill absolute:

41 But fome thinke, that the power of bell: whether

lie; that is to wit, that it may atteine the one, Kr.iii.

fall out betweene : fo that it is a difficult thing

to obtains this, or to anoid that . And there doth

the power of anger thew it felfe, for the ouers

comming of thefe difficulties ; it wellleth , and

it carnefilie relificits the impediments to the in-

tent we may either appeheno the goo, or auoid

the cuill, according as we do befire. So then the

obica of the angrie power is good and enill, ac

cording as the thing difficult and hard offereth

it felfe. Dope is cheefelie an affection of the anv

grie power: for it is carried buto that which is

god, but pet a god that is ablent, to the obtets

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The Common places

Cap.9. of not onlie the mozall thilosomer disputeth, but also the naturall chilosother, and the Thefician, and Rhetorician.

42 Dow to fet affee naturall pilosophers moin who and Thelicians, I will heate format of the toricians toricimis. They boubtleffe (as Ariftotle teffifieth Difpole in his fecond bake of Rhetoziks) do first in themselves benour by arguments, to make men belæue, ung of that those things be true, which they affirme. mens als

And then do they confider of the minds and af fections. fections of the tubares, and of thole which heare them: for that carrieth a great weight buto the caule. For they which favour him that is quiltie. bo beleeue, that either he finned not, or elfe that he mabe a berie fmall fault. But on the other live, if they thall hate him, they thinke with them felues, that either he is no innocent at all, or elfe that he is most quiltie of all . Thefe affections, bnleffe that an Datos can change , qualifie, 02 turne onto the contrarie ; he Chall labour in baine . Wherefore Ariftorle teacheth . that three things there mult be confidence. First, who they be that are prone to be affected, either this way or that . Secondic, towards whom they are wont to be fo affected. And finallie for what caules their affections are moned, either one maie or an other ; to the intent that thefe things being knowne, they may easilie make them ferue their narvole. But there be some, which thinke, whether h that this is not full, or to be permitted ; that in belamfull pleading of caufes, affections thould be moued, for Opators fince that the minos of the ludges, in differning, to ludge ought to be at quiet: which cannot come to palle fections. if the affects be troubled by an artificiall speech

affections:

of Daators. Howbett, they which freake this, feeme to me. that they diffinguish not the nature of affects, by the ble of them; bicaule in berie bed, the nature of affections is god, albeit that the ble of them be otherwise good, and otherwise enill. Al fo floores being made of iron, which is a god creature of God , do ferue fometime to a fuft blezand fometime to an bniuft. And bberein(3 beleeth you thall the Deator offend; if, then in a good and fuff cause, he thall see the studge ill as ferren tomarns the partie accused, he bottemper him with the art of elequence, and do draine him onto a contrarie mind , pea and firre bp the motions of his bart to becree granelie and fufflie : Dere bnoubtedlie there falbe no of fenle committed ; but humane affections that be directed buto the ends preferibed buto them. Forother while the anottorie, and also the indices become colo ; as onto thom it thall not fulfice to have thewed what is to be done, bulette they be prainne therebuto, by firring them by with a berie behement affect. But tholo Diators are to be reprehenoco , and reffrained , which to this end direct cloquence for the moning of seuerallie.

affections; that the minos of the judges may be bisquieted, and that thep may not see what is tuff. But pet, for thefe mens ill demeanor, muft not that profitable cuming be banifped from the affaires of men. For to ought the holie ferip tures to be blamed, wherin the fpirit of God, not onelic warneth what things are to be done, and that to be anoided; but also dirreth by the affect tions, that we may be the more compelled to obedience. And this will I have to fuffice as touching this matter.

Of some of the Affects seuerallie.

43 But now we thinke it god to speaks fornithat of the affects feuerallie. Affects, as it is 3n 3adg.8, Looke be. manifeft, do belong buto the general wood of tote part. 2. qualitic, and are conteined in that kind, thirth than 2. and and anticipation and natible qualis allo upon 1. commonlie is called paffion, and paffible qualis sam 18, 8. tie. But among thefe, there be two of a groffer and 1. Col. fort, and berie common ; I meane beledation 3, bette. 3. and arefe. They theflie have their place in the fincipes, tibico be disperfed in a maner ouer all the bodie : buto which linewes, when things, et. ther agreable to nature, or elfe repugnant therebuto be amlied, then we be either belited, or elfe bo forroive. Poreouer, there be other affeas, which followe knowledge it felfe : inhereby, as the nature of them is, to the hart ooth change his motion, according as god or cuil fhall be laid hold upon in the knowledge; and that, cither present or imminent. For when we fele that god is prefent, the hart is pleafantlie belited, and fivethe affected therewith : and this af fect is called gladnette. But if to be we perceine that the good is not present indeed, pet not far off, but readie; and that within a while we thall obteine it, then are we firred up with hope to purfue the fame : and the hart in like maner is pleafantlie moued. But when we perceive that euill is prefent, the hart frarteth backe with a greeued motion : for it thinketh, it abhogreth, and it is bered. And this affection is commons lie called as well forcoive as griefe of mind. In Brek it is home; fo called as the Stofks thinke of disc, that is, A loling. For even as the boble of him that is licke, is loled through ficknelle; fo likelvile the mind fæmeth, after a fort to be confunco with faonelle.

There remaineth another knowledge of euill. the third indeed is not prefent, but fuch as is now nere at hand : that both the hart eldew, enibentlie enough farteth from it by his motion: and fuch an affect is called feare. Accor bing to these principall affects, we will now in treat of those, tifich have their original from lannelle or greefe. And thole are like wife rocko

of Peter Martyr. ned to be foure ; that is to wit, mercie, indignas goure at: tion, enuie, and emulation; of the which Aritto- feets which tle bib fingularlie well wate manie things in artie of his boke of Chetagiks. But befoge Tocale par, greefe. ticularlie with thefe, we must bemand one whether thing ; to wit, whether affects are to be recho affects be ned in the account of god or of cuill things. The among the Stoiks accounted them in the number of cuill, number of and condemned them generallie : being led by collegings. this reason , that by them the mind, the indges ment, and found counfell is greatlie troubled. For they to hale and drawe the mind and reas fon to and fro, as it cannot peaceablie belialo things naturall and dinine; neither pet deters mine of voing things owerlie and rightlie. And further, bicause with the beause loade of them, flier britie men berie offen to commit billianell and briuff things : yea, and then they be fories that more behement they burt the bodie it felfe. These in a manner were the reasons of the

Stoiks.

The Peripatetiks teach far otherwife; name: The 10 erts lie, that it is not true, which the Stoiks Declare, patetiss. except when affections be not chaftiled by reas fon, but are luffered to have their immoderate fcope. Bicaufe thofeaffections, if they be comprifed within certeine bounds, are both awd & profitable cas being the matter of vertues, and which by nature were given, as the whetfrone of them. Forfortitude is greatlie furthered by the meanes of wath: and compation both attend bpon the bertue of clemencie. And in the fame fortit may be faid as touching the most part of them. But among thefe philosophers, to dilagree what the ing inthemfelues ; fentence mut be ginen ace hote feipe cording to the judgement of the bolie feriptures, turce de: They declare that man, in respect both of the bos termine of die, and of the foule, was created by God: and affects. then abbe ; that All things, whatfocuer GOD Gen, 131. made, were good. Therefore, feing he himfelfe planted the affects in man (3 meane not wics ked nor corrupt, as now we have them, but per, fect and found, and which thould obeie and ferue reason)ther of necessitic be good. Authermore. the laine of Goo both in cuerie place commend mercie unto bs : it preacheth repentance, which caunot be without forome & greefe of mind. Dauid alfo imzote, and Paule repratedit; Be ye an- Pial 4.5. grie, and fin not. Weat the matter hath ftretched Ephel.4, 26, to far fouth, that affects are attributed even to Boo bimfelfe, namelie, wath, mercie, forrowe, That which repentance, and fuch like: which although they his owne benot propertie spoken of him, yet this we must obserue, that in man, whatsoeuer by it felfe is neuer atvice and finnte in his owne nature, is never by tribuch the holte Criptures attributed buto God.

Of Shamefastnes.

cco among themfelues, it hereby amereth; in that the force of the angrie power beginneth at the power of octive, and enbeth also at the fame. For then ante man bath an inturte done onto him, he is fao : but the affect of faoneffe perteineth to the facultie of defire. Against this euill (whereby the offended partie is made lad, to the intent it may be anotoco) both anger interpole It felfe ; which , by revenge , coueteth to revulle that cutil. But revenge (as we all knowe) is a hard matter; which when it is performed, then fuccedeth gladueste, which belongeth to the power of befire, and there we ceafe to be angrie. Wherefore the power of anger is a befender, and also a firmer against, and doth relift the de, firing part . For the angrie part flieth from labours and greefes , but the part beliring ouer, commeth them, endureth them, and entereth into them, whether it will or no: and when the one of them enforceth hir action, the other contrari wife ooth flacken it . They which luft verie inox dinatelic affer women , are not angrie with them: and they which be angrie with them are Leffe inflamed with the belire of them. Wherfore the object of the angrie part offenorth the deliring part; bicaufe (as we fait right now) it flieth from labours and difficulties , therebuto the augrie part offreth it felfe, a makethit felfe rea bic to get the blaorie. And it is a manifell thing that of those two powers of the mind the anarie part commeth the never buto reason; for it is a helper of the fame , to crecute wholefome counfels : but the octiving part commeth never to the fenfe. And to deale by eramples, in a matter which vet I thinke is plaine enough. Bolonelle and feare, being parts of this mind be affeas: for boldneffe both affect a good thing, which is difficult . But feare flieth an euill thing, which is hard to be audided : for we feare not the enils, which bige be not, and may eatilie be anoided.

And thus much of the affects in generall, there;

ning wherof must be ocuoured the impediment of expectation; pea, the power and the difficultie of the impediments mult be ouercome. But in that order those faculties thalbe plas

Of Affects

ftotles 6:

Part. 2.

3n the com= is commended ; pet is it no bertue.bicaufe men

mentaries Do naturallie run thereinto, and fometime as gainft their wils : for it is a forrome or feare for forme entil that hangeth ouer our head, or into which we thall fall . But thou wilt faie, that af feas are neither praifed or difpraifed . fince they be naturall; how then can Chamefallnelle be commended, and the extremities thereof con-Demmed ? I anfiper, that a meere affect is neis ther praifed nor diferation, but the measure therof is. It is praifed, when it is in a meane : it is bifvailed, if it be ertreame. Were likewife in thamefallnelle there is found an ercelle : and he which to exceedeth, is laid to be xarrawlef, that is, Affonied, oz abalbed, icho is albamed at eue rie thing. And on the other five he is impudent. tho although he be not altogither athamed, vet he lacketh thamefallnette moze than become meth him.

Of Temperance.

45 Betwene plealures and grefes, tempes rance is the meane ; and intemperance the erceffe. The befect hath no name. But bicaufe pleas fure is of two kinds: fome be of the mind, and those be commended of all mentas when a man remileth in the contemplation of God, and of nature : 02 belighteth in the remembrance of his well doing, either elfe taketh pleafare in the helping and benefiting of others to his power. But the other kind of pleasure is more groffe, and is perceiued of the fenfes, not of the reason: and those are called corporall pleasures. Where bpon Ariftotle faith, that this bertue is not conuerfant about the former bertues : for those things being most pure, haueno neo of moberation. At remaineth therefore, that tempe rance is placed in this latter kind. And vet hath it not place about all corporall things; but in those onelie, which belong onto the sense of touthing. But with touching thou must also bnoers frand taffing : for those two fenfes (as it is write ten in the boke De anima) are berie nere one to another. Therefore, temperance thall be a me: Discritie in pleafures of meate and brinke, and flethlie befire. But therefore both it not also moderate the pleasures, which come by the fight and by the hearing . Bicaufe the octive of those pleafures is not fo great and behement, as it is of thefe: neither are those so hurtfull as these be. For by thefe, if they be immoderate, men do in a maner orgenerate into bute braffs but lo bo they not through founds, fmels, or colours.

But admit that in this kind of pleasures ab to, which belong buto the other lentes, meature be ereceded; and that there is need of fome bertue, that kind of excelle is never accounted or called intemperance : but they, which to finne,

are accused of a certeine other sinne, not of in: temperance. Therefore, feeing that the pertue of temperance bath place, as well in pleafores. as in dilplealures ; thether of thele affections is the more frequented matter thereof . Ariftotle faith, that those be pleasures : for in the summer fing of them, we have greater labour ; and onto the ercelle of pleasure the fæme to be minen by nature. Beither is it lo bard a matter to refift displcature, as it is to temper a mans felfe from pleafure. Tiertue in berie bed is cheffie conners fant about those things that be bifficult. Furthermoze, the greefe of the mind, which belongeth to this bertue, arifeth of the befeat or ablence of pleafure. But it is far moze eafie, to abibe the delire of a pleature that is ablent, than not to enfoie a pleasure that is present. The before or want in this matter had no name. A reason is brought; bicaufe there be not manie, naie ras ther, there be berie few, which do altogither thun pleasures. Those things, which do selbome have pen, or be in a maner neuer feene, bo cafilie want a name. But pet, faith Ariftotle, they be avaiduto that is Affonied. Benertheleffe ine must thinke that they are propertie to called : for that word both also fignific them, which being oppretted with the force of ficknette, have no fenfe, And it may be, that fome men, by reafon of a lickneffe, og fome diffolution of the linewes. fiele no taffe of pleasure and fletblie luft.

Cap.9.

Of Mercie, and the affect called Nemefis.

46 But mercie is a greefe of the mind, which In Judg. we conceine for other mens aductities : 02 (as 8, atti. 1.

Cicero faith) It is a creefe taken for another mans miferie. Ariftotle taught, that mercie is Wirred by, if we le anie that do luffer grenous things which they have not beferued. For if that the wicked do lufter full punishments, thereof articth no mercie. And belides, he thinketh, that those mithaus, thereby we are mouse with mercie, be cruell : otherwife, if they were but light, we would be moned but little or nothing: to conclude, that those are moused with mercie, which confider that fuch things may hawen to themselues or to some other of theirs. Where bpon it is thought, that they, which enione prof perificand ow inoge themselves bleffed are not inclined to mercie : naie rather, that they have beine accustomed to triumph over more invetthes, as of thole, thom they thinke are not able to burt them. In like maner, he remoueth this affect from befperate and weethed men bicaufe they feare, that nothing can bawen buto them more milerable than they have : and thus, in that desperate fortune they ferme to have bre

and Nemefis.

come lenfelelle . Bowbett if this were true, fome man might boubt bow mercie can be al cribed bitto God; fince he without controver, fie is the most blested, and that nothing is able

Part.c.

to burt hunt.

But herebuto we anfiver, that mercie is not propertie attributed unto Bob s but by a me tamo; taken of man ; bicante be both thole things which mercifull men haue beene wont to bo. Forther noubtleffe bo beine the afflice. the berie which thing also the godlie om. Howbes tt, I would not berein lubicribe unto Arifforle, that mercie is not to be thewed to them , which 1,52.55,11. Do inflie fuffer puniffment . #02 Samuel mog ned a long time for Saule , tho was relegen of God; not undefernedlie, but moff infflie. And no leffe did Chiff morne for the peltruction of Luk. 19, 41. Lerufalem, which without poubt hanged over the head of that citie, not without defert, but for fuft caufe . Deither pet w we allow , that the finnes, which are committed of fome, do not fit by mercie; but that onelic calamities and ab uerlities bothe fame . Forgodliemen areno leffe agræned for other ments chances , then they fall into great wickemelle, than when they be oppetted with unhappie fortune . Wherefore

we must not benie, that mercie is a good affect,

then it followeth the word of God, and realon;

47 An other affect, which artieth of labnelle

especiallie, fince the Lord hath pronounced with his month, that Bleffed are the mercifull , bi-Matt. 5, 7. cause they also shall obteine mercie.

and greefe, is that, which they call Nemefis . The fame hath no latin word, albeit of fome it is cal led Indignatio, that is, Indignation : which vet, by that word both not expresse all that affect. For indignation extendeth further than both Nea befiniti= mefis . But amitting the word, we will thus be: and see fine the thing; Nomelis is a fabrielle taken for the prosperitie of wicked men, bleanfe they form melis. to be unworthie of that fortune. Just and goolie men have fometimes this affect reigning in them. Dauid, then he fatte the bingoblie flourifh, fait; My feet had well neere flipped. Alfo Abacuk toke it arrenoulle . that the wicked were of to great volver, that they owned to the faints, and devoured the tuft . And lob fæmeth lob.21.1. in a maner to complaine unto his freenos for the fame thing . Furthermore, Plutarch in the life of Homer praifeth this affect ; and by reas fon thereof he far preferreth the Weripatetiks, in bifputing of the affects, before the Stoiks, and especiallie by the inogement of Homer: who affirmeth, that at the length Bob will angerlie punish, after that the wicked have a certeine while florithed. Bowbeit, this is to be obferued, that men in this respect are not greened tho: rough this affect; for that they thall fuffer anic lotte, by reason of the prosperitie of the wicked,

or bicause that they by their poiner can burt them. For if they were by this meanes greened, they thould not be troubled with New ofis , but rather with feare . But Nomelis is then , when a man is mouch of a Comach, and for that he has teth the univorthine de of the person.

of Peter Martyr.

48 This affed in tipo things communica The aurres teth with mercie , first , bicause that either of ment and them both is an heavineffe; fecondie, forthat difference each of them is flirren by through an bntwoatht bermeine neffe of the thing : Percie, bicacke god men are Ocmelis. græued and oppelled ; Nemelis, bicaule wicked men line fortunatelie. But berein afferwarb they differ, bicause Nemelie hath respect buto prosperous fortune ; but mercie unto sharpe fortune. So that Nemelis is, as it were a meane affect betweene enuic and mercie; for of either it feemeth to take fome what : of mercie it taketh butwoathineffe; of enuie, prosperitie, which it bath a refpect bito, And mozequer, Ariftorle teas Ariftode, theth , that none are affected with Nemelis , for other mens vertues. For if otherwise of vitious and corrupt men, they become moverate fronce and temperate men; we biloame it not : bicaule then they are abounce with bertues, they are no longer counted wicked men. But then at the last we are affected with Nemelis, when buto wicked men there come thole god things, where with we thinke that god men ought to be remaroco ; as aceriches, honors, authoritie, fauoz, and fuch like. Beuertieleffe , goolie men muft beale purbentile with this affect . that when their minds are affected therewith, bicaufe of the fortunate fate of the bigodie, let be haue a regard buto God, tofo is the true gouernoz and diffributor of all and things. Wherefore, if men thould betto we those outward god things byon the butworthie, their butuffice might be tufflie reproved. Howheit, luch a reprehention hath no place in DDD bicause he both all things most tufflie. This, then David bio not biligentlie confiber, he lath: My feet had well neere flipt. As Pfal.73,2 though he thould have laid; My reason of this Nemefu, I had almost grœuoullic fallen. Where fore we mult filbome gine place to this affect, least we some to repichend the promocnee of

OF OD ED. 49 Percie is an affect profitablie ingraffed 3n 3ud. 1.7. inour minds by God , whereby we are firred Char mer . bu to help and befond others. But we must take fitable bed, that thereby we be not made to nice and affect. effeminate, as thorough the fame me thoulb commit anie thing againft the comandements and will of God. The holie Criptures repichend Achab king of Samaria, bicaufe he fpared Benhadad king of Syria, of whom he fait: If he be a- 1.Kin.20, 42 liue he is my brother . Also they conbemme Saule, by the mouth of the prothet Samuel; bi: 1.Sa.15, 19. cause be saued Agag king of Amalech alive.

eltic.

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tsv luhom

And even as it was faid buto another by the mellenger of Goo; Thy foule shall be for his foule : fo Saule , being a little before placed by God in the kingdome was beprined thereof. Wihat thall we then do . Shall not finnes be forginen . Seneca, in his fecono bothe De clementia, the firt chapter ; Wardon (faith he) is a remillion of punithment oue, whereby he is for given, which ought to have beine punithed. And To be thinketh it is not a wife mans part to aime parpon ; bicaufe a wife man will neuer commit that, which ought not to be done; or leane ante thing bnowne, which ought to be done. This reason of his fameth to be god and effectuall enough, pet leaft the foonlo be deceived thereby, we must here make a profitable diffination of perfons ; namelie, of God, of princes, and of private men . Do man ought to boubt, but that God may forgive thom he will, fince that he is be forginen not bound to anie other mans lawes. There fore, in forgiuing, he is not fait to remit that, wiich ought to haue beene punifhed. Belides far foorth. this, he hath not to forgiven men their faults. but that he hath punithed them in his onelie begotten fonne Duiff.

But we must otherwise thinke of the mani-

firste, to whom it is not lawfull to forgive the punifoments of finnes, bicaufe be is comman. Ded to give subgement according to the lawes: to thom neuertheleffe it is commanded , either torcleafe, or to aggravate the punishments, accorning to the meight or maner of the crimes. So now, when he that is guiltie is cureable, and hath not granoullie offenbed; the magifirate is fomcime content with an ealier punifhment: and fometime he bloth a more fharpe reprebenfion or abmonition : and to be never leaveth finnes bupunifhed . And even be in punifhing is not cruell, naie he rather correcteth amendeth and healeth Which morke is both a full and mercifull morke : fo facre is it off that it thould be alcribed to feueritie or crueltie. And this will Talto abbe by the wate, which is written by the fame Seneca; that To have manie erecutions, isno leffe diffonourable to magifrates, than manie funcrals to Upplicians. But now, concerning piquate men , me thinketh it muft be thus an Iwered : It is their dutie to foratue inturies Done to themfelues. Deither can Seneca his late eng take place in them; namelie, that a wife man mill fraue nothing bnowne that ought to be don bicaufe reuengement is forbidden them by the laine of almightic God: and they are commanded after a fort to punth fuch as finne against them; I meane in reprouting them. And they are willed to be content with that punith ment, when those which have offenoed them, are amended and cured . But contraribile, if thev

perceive them to be Aubborne, they, by the com-

mandement of God ought to complaine to the thurth by whom at the last they are excluded by leffe they will be obedient therebuto. And when they are excluded out of the church, they may al to be accused to the magistrate; therein neuer, thelette there is not ante thing committed a gainst elemencie: for fuch is the mind and vorpole of the acculers, that by all meanes pollible. according to Goos commandement, still map be otterlie taken awaie from among men.

Of Crueltie.

50 And as concerning crueltie, we may ca InJani. file gather by the punishment done buto Adonibezeck that to much crucitie bilpleafeth Cob: and thereof I thinke it came to valle . that as mell by Gons laines . as mans laines (of those I meane thich are accounted tult and honelt) there have home certeine puniforments preferi bed for crimes, according to the greenouinelle of them; to the intent that images might have the leffe libertie to exercife crueltie . Dea and lato ters have abbed this rule, that puniforments Chould rather be diminished by subges than aug. mented : which neverthelelle muft be underflod to farre fouth as the nature of the fault and bite litie of the Common-weale will fuffer. Which I therefore freake bicaufe other thile those conditions . which commonlie they call circumffances, do make the crime to odious and borrible. that the funces mult there of necessitie anoment the punifyment, which hath beene preferibed by the lawes: to the intent they may terrifie others fro lo great a peteffable offentes, And lo Dauid, 2, Sam, 11,5 then Nathan the prothet had fet before him an execrable and horrible thing , becreed a more grænous punishment against him that was quiltie, than the laine babozouloed against common theues and fealers of cattell. Thaue therefore made mention of thefe , bis Three lines

cause there were in the law thee kinds of beath of beath in amointed for cuill doers ; I meane , banging, the laut of foning, and burning : therebuto fome of the Debaues aode a fourth; namelie, the punith. ment of the floord . But bicaufe there is not (as farre as 3 knowe) ante mention thereof in the laine, I have therefoze palled it ouer. Wie read that Adonias, Ioab, and Agag king of Amaled, were thrust thorough with swords; but we find it not preferibed by anie laime or precept, that the guiltic Chould be put to ocath. Seing there fore the matter is fo , pet ive perceine , that the An extrao. thildzen of Afrael bled in their tents a certeine ningrit pur ertracidinarie kind of punifoment against nichment of king Adonibezek. Beither will Theleue, that the De they did this without the inflinat of @ D: foz bours. God would punify the crucitie of this tyrant, with an erquifite punifiment, which neverthes

Part.2. leffe was a rendering like for like. Tabich kind of horrible dwing, to the intent we may the eatilier auoid, it thall not be græuous buto bs to

freake fornewhat thereof. 51 This wood crueltic, is derined either of che befini: this Latine word Cruor, which frantfieth Bloud, icherein ernell men like wild beaffs do belite ; prelie of Crude carnes, which lignifieth Kawe field, which barbarous and beafflie people do fornetimes eate : and it may be befined to be an cuil habit, by the which we are inclined buto tharpe and hard things about reason. And some times it happeneth, that crueltie is counted for a pleafure : with which wicked affection or habit. how fome wicked trants have fortime beene infected, it is enibentlie to be perceived by ma-

nic cramples. For the holie historic fetteth be fore our cies Adonibezek: and the cuancelicall Matt.2, 16. hifforte maketh mention of Herod. The Cth nike poets have made report of the crueltic of Atreus and Thieltes. And the most cruell fact of The cruel Xerxes hing of the Perfians is let fouth by Seneca in his third bothe Deira, the 17. chapter. Toben a certeine man named Pythius, tho had well deferued at his hands, came unto him, and defired of him to spare him one of his fine fons from the wars, he comanoed him, as though he mould grant him his request, to chose which of them he would have to tarrie at home from the wars. And he did as he was bidden . But this most cruell tyrant commanded, that the young man, phom he had chofen, thould be dratune one five of him one wate, and the other five of bim another waie, butill at the length he was tome in funder : the one part whereof he commanded to be fastened in one corner of the wate, by the which the foldiers thould nate: and the other in another comer : faicna.that by this

meanes be purged his armie. Dowbeit, not

long after he being most shamefullic overcome

and beaten by the Gracians, was confreined

to fire awaie through the overthrowes and dead

carcales of his offine foldiers.

Sylla banifico air innumerable companie of rable end of the citizens of Rome : but at the length be was moff horriblie caten bo of lice. Quen after the like fort bich that most cruell Herod, as it is most manifestic beclared by lofephus. Contras ric to this ercebing great wickednes and most heinous milchefe is clemencie, which as a fin gular bertue both berie well become princes, and is an excellent omament of chailtian men. Augustine in his thirn boke of Dueftions, que Mion ; 1. befineth the fame affer this maner ; It befineb. is an habit, thereby men being firred by to hav tred against anie man, are through godnesse kept backe. This pertue is a meane betweene 21 fantin crucitie and foliff mercie. I call it foliff merhind of merete. cie, whereby our mind is to mouted with other

mens miferies, that it beclineth from found counfell and just reason. And for this canso are inconcreme of this affect, bicaufe ine mould never fuffer fuch things, as incle others jufflie and descrueblic afflicted withall : and because the our felies indenour to audio the fame, therefore we ceafe to punifit the wicked.

52 David hauing ouercome his enimics ofd an . Gam grauoullie punish them; he led the Ammonites 12,0006.31. forth of the citie, and flue them, not after a bulgar maner, but he had fawes, wher with he fawed them in funder. And this is also thewed to baue hawened buto Efaie. And in the cleuenth chapter to the Debrues, it is faid of the faints, Heb. 11, 27, that they were bewen in funder. This kind of puniffiment perhaps was bluail in these parts. Dorcouer, he brought forth chariots and fleds, that they thould be draine byon them ; and he also before them in sunder with ares and hat thets, he threw them into the kils of bricke or tile : all which are cruell things . David perhaps un bether in thefe puniffments, might fæme to haue De: Danio generated from his owne nature : for he was were mehe and gentle ; but thele feme to be parts enell, of ercebing great crueltie. What did he become another Phalaris? Do : but if we will moge by things, as they were done, manie of them may freme in the holic scriptures to have beene cruell. For the Teines to punithed king Adoni- Indet 5. belek, as they cut off the thumbes of his hands, and of his feet. Iofua brought forth the kings, tofua. 10,1 ; which has bioden themfelues in a caue; and they being profrated byon the earth, he would have them to be tropen boon by the children of 30 racl, in fuch wife, that they Chould tread with their fet opon euerie one of their necks: and af terivaro he hanged them bon flue tres. Ge- Jude. 8, 16. deon, in the eight chapter of the boke of Judges. flue the elders of Succosh with thomes and but 2. Sam. 21, 9 ers. Saules formes by the will and commande ment of the Lord, were hanged bp. Thefe things feme at the first fight to be cruell ; but they be not fo. Withich that it may awere, do but confiber this ; that about the erecuting of punith. ments, there be found in the minds of men. has bits of pertue, and of biccs.

Clemencie caufeth minus to be bent buto the mitigation of punifoments, according onto right realon . The vice that is in befeatis a cer; teine remissenesse and slackwesse in vunishing: for the man fee manie, which do not once touch heinous crimes. And on the other part, there is a certeine habit of fierceneffe and crueltie, that paffeth measure. Those be called crucil (if we gine credit to Seneca, in his fecond bothe De clementia) thich erced a measure in punishing offenders. And, as we breffie touched, cruell men are fo called either of Crnor, that is, Bloud: as the fould fate, they be delited therewith; o:

tienge pri= mul vie,

Grats to punish by.

elfe of Crudicas, that is Ratunelle. For even as those things, which be fooden, have a pleasant tatte : fo have raive things an unpleafantneffe toined with them, togither with a certeine taffe that is hourible. Those be fauage and cruell, which bo toment without a cause, as though they mere polited with the toaments of other men; such as beaffs that knowe not gwoneffe and honeffie, but haue onclie refpect onto fwetneffe and commoditie : either for that the fight of bloud is oclitefull, or elfe bicaufe they will be fed with fieth. Pow, fince crueltic confifteth in this. that therein is a going beyond the measure of right reason ; let bs fee , whether Dauid and others have paffed the bounds of reason. Certes, they followed a mediceritie; and those things, which they did, belonged but o punithing inffice : for those were worthis of the greatest puniffments. David followed reason, but pet a biuine reason ; the which reason alone is called goo. Goo ffirred him bp bnto thefe things, not without a caufe. And it was necestarie for him. fince he was a grand capteine, to followe that reason, which God has thewed binto him. 53 That the Ammonites were mot wicked

men, we may knowe it by manie causes. First of all, they against the lawe of nations, shamed the amballadors of Dauid, in cutting thoat their beards and garments. They gave an ill judge ment of the most goolie king David ; namelie. that he had fent that ambaffage with a feigned hart, not to comfort the fonne of the king of the Ammonites, which was bead, but to beffroie him. Againe, ithen the head citie was beliegeb, and that they had flaine Vrias, and other baliant men, they also baunted againft God . This bid 2.Sa.12, 14. Nathan Declare ; Bicause thou hast prouoked mine enimies (faith he) to speake euill of me, the child, which is borne of thee, shall be flaine. If Goo flue the chilo of David, bicaufe David had giuen an occasion of blafpheming God ; how much more are woulde were they to be punith ed, which did this thing? And further, wheras they had done inturies buto David vet bid they first mone war against him. And neither would ejep onelie hurt David , but they also solicited others of his fubiens and tributaries to forfake him . They disquieted all those regions of Syria and Mesopotamia : and that (which is most of all) they burned their formes and daughters for their tooll fake, which they worthimed. And what maruell was it, if they were throwne into the fame fornaces, therein they threw their owne children ? This was a punishment of like for

> And alwaies in those vunishments, which are not repromed in the fertitures, we must file but to this ; namelie, that God gouerned thole fathers, Some, to make thefe punishments the

leffe, faic that all were not so handled; but the feignious and princes onelie, which were as the ffate and fuccour of the people . But lofephus faith that they were all rio out of the wate. And the feriptures alfo fæme to make it a generall punithment. Powbeit, I would thinke that fome were ercepted : for in the 17. chapter of the fecond boke of Samuel, we read, that Sobi the 2.52.17. fonne of king Nahas, bib belpe Dauid, ithen be mas bruen out of the kingbome by Absolom. Witherebpon it is gathered, that the one conne of hing Nahas was flaine, and that the other was by David made ruler of the countrie. Thefe things are not fo much to be wondered at in him, feing he was a figure of the true David, which at the last bate thall fate buto all men: Go ve curffed into euerlasting fire, which is prepared for the diuell and his angels. Ahole punithments thich God thall laie boon the wicked in hell are not cruell. Thep shall be as it were intolicrable punifbments but vet they proced of a right pur nithing tuffice. De faith in the Golpell; Bring Managan, ye vnto me all them, which would not have me reigne ouer them, and flaie them in my fight. Dere let magifirates learne to haue a regard onto right reason, when the quiltie are beliue red to them to be punithed. It mult not arioue their mind to execute those punishments, which are iuft, and commanded to be bone.

Of Enuie.

54 Pow come we to enuic: the same did Ci- 3n 3ndn. & cero thinke thould rather be called Innidentia, berfe. 1. than Inuidia: the third word Inuidentia we may in Englifheall Enuieng, or Enuiculnette ; bi: wherein caufe among the Latiniffs, those that are enuis enuis and ed, are faid to fuffer enuie. But enuieng belon boo biffer. geth to them, which vine awaie with this kind of grafe. And therefore he thinketh, that enuie or enuting is to called, bicaule thep, which be enutous, do loke to narrowlie to other mens wol peritie. Wherefore enute is a grefe taken at the z pefinitis profectite of other men ; especiallie of them, on of mair. which have beene of like beare with bs . Fora poze man enuieth not a king : noz vet beggers. noble men. Envie is of cauals, and fuch as be like buto our felues. And likenelle is confidered in kindacd, riches, beautie, age, wit, dignitie, and fuch like. The cause of enging is not in respect that we be afraid of harme to come buto bs . by fuch men as ine om enuie : for that inere feare : but that men of a certeine batred and fromach cannot abide the prosperitie of others, cipecial lie of their like and equals: this two; keth enuic.

Cnute is alwaies had in cuill things ; and it is granoullie repichended in the holie ferip, tures; bicaufe it is most plainelie repugnant onto charitic it felfe. Fozin the first epittle to the Cozinfhians, of Emulation. Part.2.

.Cor. 13,4. Counthians, the 13, chapter, the apoliticato : Charitie enuieth not . For Paule in that place Bibliot take this Oriche word Cale, in his proper lignification. But unto the Galathians he hati) moze plaintie forbioben ennie, fateng ; Be Gal.5,26. not detirous of vaine glorie, prouoking one another, and envieng one another. In thich place, not onelie enuie is reproued, but also the motherethereof is theined, that is to luit, the beente, 4. fire of glorie. Anothis may we also nete in the hillogical the Judges: for the Ephraits entited Gedeon, bicaufe the glosic of fo great a victorie

And this affect bearethrule in all those things,

Judg.8,t. formed to have come onto him.

tea a reioi=

ftein euill

things.

wherein we defire to ercell . Peither yet both it forbrare bertues : for he that is enuious would not have bisequals, and fuch as be like buto him to ercell in anie ornament of bertue. And the reason the ennie is connectant among fuch as bealthe, is, that although the profeerous fortune of our equals, and their that be like bs, bod not plucke anic cfour gods from bs , not maketh be leffe than the be ; yet the enulous man both to conceine of other mens gods, as if by them his honour and dignitic, his gaine and An engions other ornaments fould be diminifhed. Deither mult we omit, that cuerfe envious man is a vejoifer in smill things : for he belighteth in the abuerlitic of his equals. Det muff not both thefe be accounted for one and the felfe fame bice; fa incriber agerteine to contrarie motions of the mind for enuie is a quefe or fabnelle; thereas he that reloifeth in cuill things, is affected with belight. Otherwise these vices, although they be bluces, yet are they fo linked togither, as there can be no engious man , which is not moned with a gladueffe of other mens harmes . And hereby it ententlie awereth, that entire is mere repugnant unto mercie, feing mercie for roweth for an other mans miferic, but an em ulous man rejoifeth for the fame, by reafon of the belight, wherewith he is affected to other mensharme. This motion of the mind is in him also, that is bered or angred at the prosperitie of the wicked : for he that becommeth fat for the profestic of the wicked, the berie fame man

taketh pleasure, when he perceiveth them to be Of Emulation.

Suppossed and in trouble.

se Affer this, we are to fpeake of @mulati. on; that is to wit, the greefe of mind, which we run into for eiher mens goos , which we our felies want, when as those things may become to and me be able to obteine them . We befire not by this motion of the mint, to have other despoted of those omaments that they have; but it grouely be that we our felues be de littute of

them: and it cometh of a good nature thus to be affected . Therefore emulation interkoneda: Emulation mong commendable affections. Cicero in his is recioned Eufeulane quelloris defineth, that herof com among laus meth a greefe of inind; wher an other man in frees. toroth the good torich we our felues befite . The fame author obferred, that emulation is otherwhile to taken and it officeeth nothing from enuteria ; and therefore is fometimes reproued. Want if me buderff and it in fuch fort as we have fait, it is sconfmentable affect; bicaufe it maketh ment the better : for it is accuffoined to ingender the initiation of god things: 15ut we we muft must take heed of that, which indeed we are prone take heed unto ; namelie, that it begenerate not into ha, that emu: tred, and that contilation have no with frope, as accounted ine flouid defire to despoile men, which be fortue not into nate honourable , and honeft , of their omas muie.

ments and goo things. And for this cause Cicero faid, that that entar Cicero. lation is praife-inouthie, which is not like buto the emulation that is in womer; feing this is the propertie of waers, that they would to enter their pleasures, as they may otterlie ercline others. Thefe cautions being had, emulation is both good and gootic . Wherefore Paule erhorted the Corinthians, that they thould firine to ercell 1. Cor. 1.31. one an other in charitie and in the better fort of craces. Elis affection is most occupied about pertues and about all fuch things as are had in honour and amitration : foi that focuer thing a man contempteth and despiteth, he doubt not co mulate. Cmulation hath foines with it a perper @mulation tuall hope of obteining that which it defreth: for hach hope if a man delpate, it is not pollible for him to co toinco with mulate. And to much of thele affects.

Of Revenge.

56 Renenge is of two forts ; one publike, 3n ocn.42. and an other prinate. And as for publike, which verfe. 7. ought to be exercised by the magistrate; fo far is hocke part, it offirm prohibiting therof, as God commans art. 16. both the fame ; warning alwaies the magifrates, that they thould erecute tuffice and juogement , and not fuffer wickebnelle to'el a. in cape enpunithed. Butit is not lawfull forpit lawfull to uate men to retienge, onlette it be, according to repell viothe prouerbe, To repell violence by violence. lence by vi= This is not prohibited them , then the magie olence. frate cannot helpe them. For fomtime the cafe happeneth to upon the funcen, as a man cannot firattivate fire to the helpe of the publike power. Teherefore we may then befend our felues, bling nevertheleffe great moderation; to wit. that the onelie indeueur to defend our felties, and them that be committed buto be, not willy ing with a mind of revenge to burt our aduerfaries ; in fuch fort as that action may proceed,

£0 €1.

ment of

litte for

Itac.

not ofhatred, but of charitie . Bet neuerfheleffe.

publike renenge (as we have law) is commans

ded by God . 13p the which precept, not onelie

magifrates are bound, but the guiltie alfo are

bound, that they thoulo with a vatient mind

beare the correction and punishment, that is

laid opon them by the Superiour power, for the

crime which they have committed. Which if they

ow, let them bnberfrand, that it belongeth buto

But do not thou obied onto me the faiena of

Ariftotle, in his Ahetoriks, that according to

other pertues it is honeft and laudable, not on-

lie to do, but also to suffer . And he onelie ercens

teth inflice: for he faith ; Thep which are punts

thed, and do lufter infilie, must rather be difpat.

the commendation of inflice.

Pag.418.

the prater

of Gamion

were goob

Judges

or ill.

Cap.10. feneritie of magistrates, whereby they punish offenders. For they be the ministers of Bod : and that which they bo . Dob birnfelfe both it be

The tenth Chapter.

The feuenth precept; Thou shalt not commit adulterie: and first of Matrimonie, and having of concubines.

Afrimonie, twedlocke, In Ind. 3. Maria. 3. Maria. 3. Maria. 3. Maria. 3. Maria. 3. Maria. 4. Mar

fed than waifed. Forthat, which he here faith, is true; if thou respect the cause, for the which they he numified : that without boubt is not praife is made of the power of morthie : fith they are punished for offenles. Wet the father , e in the Digetts, Dericu nuptiarum) a pefinitis on the other five, if thon refpect his mino in ful is defined to be a confunction of man and two on of share fering, which for a publike commoditie, and for man, an infeparable convertation of life, and a trimonic. other mens infruction, bicaule of the comman communicating of the lawe of God and man, 200ke 38 dement of Goo, that he may obeie him, and in But this definition mult be made perfect by the 1.54,18,10, detestation of the wickednesse committed both willinglie fubmit him felfe to the lawes which holie ferintures . Wherefore we muft faie that this confunction of man and woman, was inare occreed; it mult not be benied, but that fuch fituted by Goo , for the increasing of children. a one doth infflie, and is to be praffed in fuch a fedfaffnelle , a inft betermination of his mind. for the taking awate of whorebome, and that thereby the life of man might have beloes and Ind. 16, 18. What pet the vasier of Samfon map feeme at commodities. In this ochnition, no doubt but the first fight not to be verie goolie : for he prais eth, that it might be granted him to take rethe confunction of man and booman are in fred in the 16.0f uenge boon his enimies; bicaule they put out of the matter. Anto the forme awerteineth the both his eies. In berietruth, if be had ment to infevarable convertation of life: feing with this mind and purpole man and wife mult marrie

not of his owne accord ; but by the brift and counfell of the bolie Shoft. Belides, we muft not thinke of Samion, as of a private man ; but as of a magiffrate, whom God himfelfe had ap. pointed. And furthe, it was not lawfull for him, as a pinate man, to renenge inturies; but as a magifrate, both he might, and thould do it. If we fpeake of a private cause, that must be of Rom. 12,19, force, tthich Paule faio; Giue place vnto wrath; vengeance is mine, and I will repaie, faith the Lord. But in a publike caufe, the magistrate, by the commandement and authoritic of & D.D. muft revenge the inturie done buto him : for he is Gods deputie boon the earth. And God him felfe, although that offentimes he revengeth

Therefore those words ; Vengeance is mine,

and I will repair, do nothing at all binder the

fulfill his wath, we might not infflie allow of togither. For although that copulation be fevahis praier : for he Moulo no more have beene al rated by adulterie; pet, when the matrimonie is lowed of Boo, than ifhe had faid erprefie; 3 bc. fact the Lord to profper either my theft or my contract both man and wife ought to have this in their mind: that being once foined they mult abulterie. Augustine laith, that Samfon bib thelethings. abive and live togither. This also belongeth brito the forme, that betweene them two there be a communicating of the lawe of God, and of the laine of man; fith it behoueth that they fould be both of one religion, and that they communis rate burnane things one with an other . For the inife palleth into the familie of hir hulband, and is accounted one flesh inith bir busband. Des and the gods of both the wedded perfons, in all refpects be made common to the one & the other. Dowbeit, the efficient cause of this ordinance mas God himfelfe, even from the beginning, the made a helper buto Adam . And the end(as me have laid) is the procreation of children : for Bon fain : Increase and multiplie . But as tous Gen. 1.28. thing the other end; namelie, for the audiding of inbordome Paule hath berie well and plainelie L. Cor. 7.3. finnes immediatlic, as they fate, by himfelfe; pet written in the first to the Corinthians. best he for the most part punish by magistrats.

If then milt bemand, whether bonds or ingitimes are required for contracting of matrimo

nie we may answer, They be not required : bis cause the consent of either parties is sufficient, as may be perceived in the Authentiks, and in the Code, where it is intreated of marriages. But that, which I erom writeth unto Oceanus, that thereby a wife is differned from a conen bute ; because a wife must have bonds, and a Dompie (which concubins had not) this I faie is not univerfallie to be received ; for his faieng is to be extended buto that wife, which before was a concubine. As touching hir it was ned full to have bonds, that the might no moze be counted a concubine, and that the chilozen, which the alredie had or afterward thould have might be legitimate. But a bowgie is not required of necellitie ; bicaule (as it is a common faieng) a bowie hath not place without matrimonie : but matrimonie may confiff without a bolinie. Fos a policie is given for the eafter fuffeining of the burthen of matrimonie. The canons hauc abded, and that profitablie, that matrimonies graint fes thould not be contracted pitulic. Forif the aftre marris fent of the man and wife be feeret, and without

witnesses, indges can pronounce nothing of

fuch a matrimonie contracted . Wherefore, if

their foils Mould be changed, and after those fe-

cret matrimonics, they thulo contract folenme

and publike marriages ; the first marriages

que place unto them, and the confeience is kept

both doubtfull, and also wounded.

Part. 2.

concubins.

2 But to speake of having of concubines. two things are to be confidence; first, what the Romane lawes ordeined concerning the fame; feconolie, in what fort it was view among the Beligues, or what is to be binberffod, when we read that the fathers had concubing. As concerning the first, the having of concubins was by the civill lawe a certeine kind of matrimos nic : fog a concubine was not a harlot profituted buto manie men ; no: vet a harlot, which was kept togither with a lawfull wife. And how much the differeth from a wife, it thall ap-The befini: piere by the definition of a concubine. for a tion of con- concubine is the, that hath the vie of marriage with one that liveth fole. But for that the is not tuhing. unseparable (informed) as they that are forois ned may calille be fevarated) therefore a concubine biffereth far from a berie wife. Bozeoner, the rites of the laive are not communicated with hir : for a concubine patteth not into the fas milie of him, with thom the is converlant; yea and their goos and faculties are not common togither. Deither are the chilozen, boane of that communition, counted lawfull and fuff heires; buleffe they be made legitimate by the benefit of the prince, bowbert, it is by the Romane lawe farbibben, that a man thould have manie concubins at once. And it is prohibited to have a concubine, togifter with a wife. Adopeoner, by

the Romane lawes, fuch cannot be counted as concubing touth whom rave may be committed; namelie, a free bome birgine ; and a wicolde binder 25 perce of age. For if a man haue care nall companie with them, either it shall be mas trimonie, ozelfe inogeo ichmibome. Det neuer. thelette, a withoute may be a concubine, if before witneffes it be beclared, that the is taken, not for a wife, but for a concubine. And laftlic, there can be no concubine, which may not become a wife : although not in that place where the owelleth, vet at the least wife in another place. Which I therefore fate : bicaufe by the Romane lawe. it was not lawfull for the prefibent to marrie a wife of that prouince where he gouerned : with neuertheleffe he might have as a concubine.

And if thou wilt bemand, whether the Ro- whether mane laive allowed concubines ? I will an the Boman fiver, that they bid absolutelic allow of them, to take allowcause they did not condemne the having of cons co of cons cubins, as a thing unlawfull; fothat it were pfen in fuch fort as & haue faib. Det intirectite it reprodeth that confunction, when as it fuller reth not the chilozen bome of concubins, to be lawfull and inft heires, buleffe the at the length of a concubine fould become his wife ; or but leffe it be by the authoritie of the prince. Down beit, we mult biderfrand, that the children of a concubine were admitted buto a certeine fmall portion of inheritance; but yet, not to a like and equall portion with the legitimate: pea and the children borne of a concubine, were not in the turifoidion of the father. But when of a concus bine the was made a wife, then it was necestas rie, that there hould be tables of matrimonie. If we will reteine the Romane laive, a handmaiden cannot be made a concubine ; fæina by that lawe a handmaiden could not be made a wife. For the confunction of a free man with a handmaiden, the Romane laives called Contubernium, a kind of fellowthin : neither did thev account it for a fuft matrimonie. Powbeit. bo handmaidens the Romans bnoerfloo not hired feruants, but fuch as they had bought. Which I therfore fpeake, bicaufe our hired handmaidens be free persons : so as it is lawfull to constact tult matrimonie with them.

3 But now let be confider the lawe of the Looke up: Debrucs, and what is to be thought of the concur on sen 16. bins of the fathers. In verie deed they were and is at wines, although oftentimes they were hand the begunmaidens : as Agar, Bala, Zilpa, and the concu-ning, bins of Gedeon. In the plea of court, and as touching the civill affaires of the places, in the which those fathers owelt, it semeth that free men might not enter matrimonie with them: and therfore perhaps in the holie feriptures they ivere called concubins. But pet before ODD. that is, by the lawe of matermonic inflituted by

\$1.11.

The second secon

Cap. 10.

of Peter Martyr.

Of Concubins.

Icrom.

Pag.420. him, they were wines. Therefore in the boke of Gen.16,3.

feront.

Genefis , Agar, with is called a concubine, is called a wife alfo. So then there were two diffe, rences betweene the Debine laines, and the Romane lawes; bicaufe with them , the hauing of concubines was no matrimonie, but with the Jewes it was matrimonie befoze Bob : al though perhaps in the court of plea, and in civill reason, bicause of the service condition of the woman, the was not acknowledged for a wife. Further hercin thev differ : bicaufe the Jewes had handmaidens to their concubines: and the fame was not lawfull to the Romans, if we followe that lawe, that the thould be a concubine, ithich map be made a wife; feeing the Romane lawes counted not that for matrimonie, which inas confracted with a handmaiden.

Peuertheleffe, this civill lawe was not in Ieroms time reteined in the empire of Rome; cither bicause the ecclesiastical lawes had mitigated it, or elfe for fome other caufe. For in an epiffle unto Oceanus, he fpeaketh of certeine, which had their handinaidens in fied of wives, and forbare the name of a wife, bicaule they would audid burthens and charges : tho not withfanding, if they became rich, made their handmaidens wines. But we mult further confiver, that where concubines fæme to be allows ed and permitted in the decrees, the fame thould be underft and of those, which are in verie deed toines : although by the Romane lawes , and in place of pleading, they were counted concubines ; bicaufe that woman was not folemne lic married , notwithstanding that there was betweene them a mutuall confent of matrimo nie. This, which I have alledged, is read in the 34. billindion, in the chapter Is qui & Christiano. Whereof the first is the vecree of the Councell of Toledo: the other is the tellimonic of Indorus, in his book De diftantia noui & veteris teftamenti. But when in the decrees there is mention made of concubing, which in berie oceo are not wines; ern ic. at they are generallie prohibited : and that is. then either partie will not alwaie dwell togis beginning. ther no yet acknowledge one an other as man

> Of Polygamie, or the having of more wives than one.

and wife.

25,42.

4 Berehaue I matter fomethat bard to In r.Sam. be erplaned touching polygamie. Wis place commeth offentimes to hand in the holie fcripe tures; therefore it thalbe beric well once to bus berifand what we are to judge of the fame. 3 bindonbteblie will beclare (as in a matter ob. feure) that may fieme goo unto me ; not preforibing anic thing in the meane time to anie

man,that can alleoge anie better . Polygamie polygamie is two maner of wates to be confidered of. The of two long first is that when the first wife is dead, a fecond or a third is married; as touching this, bicaufe there is at this baic no boubt, 3 will faie nothing. The other is, when two, or more wives be kent in matrimonie . But thether it be lawfull for one woman to have two hulbands at once, 3 thinke it needleffe to inquire : foz certeine it is that it was never lawfull by ante goo laws. Elis matter may be confidered, either fimplie and absolutelie or else according to the nature of the time and place. First therefore we will in the bining quire, whether polygamie may be fimplie and onofibis absolutelie proued. Secondie, by that right the queltion. fame mas bled among the fathers in the old lawe of Moles. Lattie, whether the fame libertie may be also transferred onto bs.

As concerning the first, there fæme to be Argumenta arguments frong enough for the profe of et for polygge ther part . First I will bring forth their argus mit. ments, which would have polygamic to be law. full. Secondite. I will thew that may be faid on the other part. After that , I will confute the foze mer arguments. First therefore they faie, that they have cramples , not of the common fort of men, but of the most holie men, Abraham, Iacob Helcana, and David: them (faie they) we fole lome in other things; and whie thould it not be lamfull in this matter allo, further, if they line nen herin, it is not likelie that God mould have miffembled that finne : for he fent Nathan buto 2. Sam. 12.1 Dauid, to reprehend him of abulterie; and Gad, Ibid. 24.11. that thould blame him for numbering the people. And other offenles of the people were ever repromed by the prothets. Porconer it is not read that the fathers did repent for fuch kind of polygamie: wherefore, if it were a finne, they hien mithout repentance. Belides this, when Nathan reproued David he thus bled his fuech to him, under the perfon of Goo; I have annoin- Ibid 12.7. ted thee king, and given thee the house of thy lord,& the wives of thy lord, into thy bosome. He ment Egla and Rifpha, the wines of Saule; and more were promifed him, if thele might not feme fufficient. Belides fhis, ihen Gob in Exo- Exod. 21.27 dus gane expelle warning of a gozing ore . of a 28,29. toth fmitten out. + of cuerie fmall matter, be no uer fozbad polygamie; naie contraribile, by fuppolition it may be perceived, that he did permit polpgamie. Fozin the 21. chapter of Deutero. he made this lawe; If anie man haue two wines, verfe, 15, the one that he loveth, the other that he hateth, let him not preferre the sonne of the beloued, before the fonne of hir that he hateth . Dowbett, this place prometh not aveatlie : for it might be, that the one wife was biuozfed.

Aurthermoze, if aman die without chilozen, Bod commandeth that the brother of him thuld Deut 25, 5. marrie

of Peter Martyr. Of Polygamie. marrie his wife: neither is there anie erception abbed ; namelie, that buleffe the fame brother haue bis owne wife before. Wherefore Boonot onelie permitteth, but also commandeth, that there thould be polygamie. If polygamie mere permitted, fo offen biuotements would

not be bled : for hulbands ow therefore refule their first wines, bicaufe they may marrie o: thers. Alfo, the fruitfulneffe, which is cheeflie regarded in matrimonic, would be greater by manie wines, than by one. And by this reason the Turks at this date do befend polygamic; bicaufe they have a fingular refpect onto propas gation and iffue of chilozen. Againe, that ac count thall we make of those ancient patriarchs, buto whom the Trives have alwaies at tributeo fo much : Surclie, onleffe the accept of polygamie, they were begotten either in who: bome, or in abulterie; fith lawfull matrimonic it cannot appere to be. And by that meanes found the fathers and authors of the flocke and name of the Jewes be baffards. Where thall then become that nobilitie fo often boffed of for onelie Rachel was the lawfull wife of Iacob; and of hir onelie two were brought forth. Iofeph and Beniamin. And of Iofeph were Ephraim and Manaffes bome. For inded Lea was a wife, but vet a fumofed wife ; that is, a concubine: orrather a harlot than a wife. Toher

fore all the other patriarchs were baffards. Beffes this, Valentinian the elder, a godlie emperour, and a chiffian, had two wines togis ther, as Socrates affirmeth in his fourth boke. For then as Seucra his wife had verie much commended buto him the fauour and beautie of the young maio Iultina, whom the had in hir traine : the emperour therewith inflamed, was tholie determined to take hir to wife. Det blo he not put awate Scuera from him, fæing ofhir he begat Gratianus, which afferware bib reigne. Dowbeit, none of the fathers, which lived in that time (although they were franke of freed, and ercellent men)reprehend him for lo dwing. Dea, and of this fecond matrimonic was Valentinian the fecond borne : and Galla, the afterward married Theodofius the emperour. Anothis al to is affirmed by fome, fourhing Charles the great; although others write, that he put awate the baughter of Defiderius, king of the Lom- . bards, without publication of the cause; and that after the fame he toke to wife a maiden of Sueuia a damfell of a noble house. Dowfoener the matter be, pet all men grant, that he, befices his wines, had foure concubins. Chryfoftome bp: on that place of Paule (The husband of one wife) faith, that Paule above this for their faites, which came from Judailme bnto Chaiff. Fog to them it was lawfull to have manie wives. Det (faith he) Paule game warning that a biftop thoulo

not be diofen from among the number of fuch. And Icrom liketuile followed the fame opinion. Wherefore, in those baies, they that hab more injues than one, were luffered among the cha-

And at this baic, if a Turke ora Jew thould 15 come buto Chiff with his two wines, what thould be none as touching them . Do plucke either the one or the other awaie, against hir will, were crueltie. But thould we permit them both : Mozeover, fring barrennelle is a curffe 16 of God : if a man cannot by his first wife hanc iffue, thall be fo remaine curffed , or not rather marrie another ? Augustine; in his 22, boke Augustine: acainst Fauftus the Manichei, when as he dealt 17 in this matter, be lo diuloed linne, as he faid one Sime Diis against nature, another against custome, and wided. another against labe. De faith that polygamic is not againft nature, for it is a furtherance bu to fruitfulnelle; neither against custome, bis caufe it was now openlie received ; neither a gainst the lawe, feeing there was no caution made by the lawes concerning the fame : where fore he concludeth, that polygamic was latur full. The laine also of marrieng another wife was granted, if anic mans wife became ale pre. Likewife, there is licence granted onto those wines whose husbands are wandered into far countries, or be fled, touding them it cannot be knowne or heard, either by letters, or vet by mellengers for a certeine space of time what was become of them. And pet the bond of matrimonie reffed in both : for if the first hulband that was far ablent returne home he is compelled to take his owne wife, although the be married to another. And after this fort polygamie is permitted. Howbeit, this doth not much make for the matter ; feeing we fpeake here of those, which ble two wives both togither.

furthermoze, if a woman for anie caufe shall be refused by hir husband, the bond of mas trimonie remaineth bnoiffolued : but the can not returne to hir hulband, from whom the is compelled to depart; for the is now become prophane unto him, pet map the be married to ano, ther. In this fort a wife may have two hulbards. Men are wont to refer the originall of polygas mie bnto Lamed : but touching him, ithatloes Gen.4,19. uer others on thinke, Chryfoltome faith, he was a god man and a godlie. It fæmeth alfo to a are with reason, that whosoever will, may pelo as concerning his right. With then fould not this be lawfull in matrimonie, if the wife be wil ling to permit it unto hir bufband . fæing by that means there is no intarte done onto anie? for fo Sara permitted Agar buto Abraham : and not onelie the toke not that fact of hir hub band in ill part, but also the old of hir owne ac coro prouoke him therbnto. Alfo Caietane bport

5 f. iu.

The Common places

Cenelis laith; Let the godlie reader confider,

that in expelle words there is no lawe written as touching polygamic.

Arauments

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6 But on the contrarie part, to fpeake plain against por lie of the thing it felfe, I faie, that polygamie is not lawfull. And to proue this 3 will reason first from the verte institution of matrimonie. For if we will knowe the forme or reason of as nic thing , we must have recourse onto the beginnings . God at the berie beginning created not the or foure; but two, and by the mouth of Adam himfelfe pronounced the lawe of marris Gen.2,23. age; This is nowbone of my bones, for this

caufe shall a man leave father and mother, and shall cleave to his wife, and they shalbe two in one flesh ; that is . They thall be so bnited togis ther, as they may be one fleth. If we verceine a nie thing hath hamenco otherwife in matri monic, the fame muft be renoked to this oxigi An objecti= nall forme. But if thou wilt faie, that the latter lawes (as the lawiers terme it) do ouer -rule the former: I answer, that if anie things were

obsection.

brought in , or blurped afterward , the fame be humane inventions; and that the first institution on is the lawe of God. And if thou will like wife contend about the time, the fame is also in time the latter : for Chiff, in the 19. of Marthew, and in the tenth of Marke, called home the same as it were by a kind of reconcrie; Knowe ye not (faith) he that he who from the beginning made them, faid vnto them: For this cause shall a man leaue father and mother, and shall cleaue to his wife, and they shalbe two in one flesh? Whom God therefore hath joined togither, let not man feparate. By thefe words the former lawe of God is reveated and nemlie chablifbed.

And if to be that Chaift would not fuffer , that the first wife, being put awate, an other thoulo be married ; how leffe credible is it . that he would luffer anie man to have manie wives at one time. Paic rather he weaketh moze tharm lie, that He, which marrieth an other, committeth adulterie. Deither is the matter thich fome here obiect, of ante creat force that Marke laith: Ibidem. 11. He committeth adulteric against hir : as though he were not an absolute adulterer, but onelie

that he both inturie to his first wife. Des trulie, he committeth bouble finne; first, bicante be is an abulterer; feconolie, for that he both iniurie to his toife . Ierom in manie places both pomoer these words: They shall be two in one fleih . Againft Iouinian be faith; It is witten, The thali he ting in In one fleth, not in two or thee. And he addeth, that Lamed was a naughtie man, which dini oco one rib into two : but (faith be) he fuffered the puntibuent of his nanohtinelle in the flob.

De fame thing he faith in an epiffle bnto Salui-

na. Although & mult needs grant this, that thefe

reasons vione not Icroms purpose: for unto

Saluina and Geruntia, be inucibefh againft fecond marriages. Into the which erro: Tertullian alfo fell, then as he erred with the Montanifts. Querthelelle, thele realons do berie well ferue bs in this place.

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Of Polygamie.

But I erom abouth; And he shall cleave vnto his wife: Bot, vnto wiues (faith he.) I berelie. then I ponder with my felfe thefe words . In one fleft, I perceiue a great emmalis oz force in them. Ho; One fielh, is either by colligation. as then all the members be knit one with an other, oz elfe by continuation . Both the waies make, that all the parts of the bodie bo ferue one an other. So the hand both his indeuour buto the mouth, the mouth buto the bellie, the bellie buto the whole bodie : as it is more at Targe Deferibed by Galen, Devfu partium, Such king of fleth is not vollible to be comunicated. fo as it cannot palle from one lining creature to an other liming creature. The fee therefore, that by the force of thele words, both abulterie, and polygamic are taken awaie. But thou wilt object : Whie then in a binogle , by reason of as An object bulterie, is it permitted to have an other mars on. riage . I answer : for that the cause of the buitie is taken awaie, and that is the fattening togisther. Wherefore it is faid, And he shall cleave fix married vnto his wife, and they shalbe two in one flesh. partits be But he which committeth abulterie, cleaneth free. not bnto his wife; and to be is not one fleth with hir. The perie fame is to be judged, if a faithfull wife, for hir faith lake , be calt off , hir bulband being an infibell : for there also is their cleaning togither taken awaie; that is to wit, the cause of britie. Wherefore Paule faith; The Lord hath I.Corn. 15. not called vs to bondage. Prither muft it be a nielet buto be, that the name of Two, is not er preffed in Genelis : it is lufficient , that Chrift hath added that word . And the same must be fullie fumlied in Genelis, fith then thole things mere fooken there mere onelie two: Adam and

But here is a great boubt put : for if that Bunther reason concerning britie of fieth , thould be of obiccion. force, it will also be of force in fornication and abulterie: fo as it should not be lamfull for a leion man to be plucked from hir with whom he hath committed formication . In fo much as Looke par. z Paule, then he disputed against fornication, pla.1. art., faith : Shall I take the member of Christ, and make it the member of an harlot? For it is writ- 1.Cor.6,15 ten (faith he) They shall be two in one flesh. Bow is that reason either firme, or not firme: if it be firme, it thall also be of force in fornication : if it be not of force, neither fhall it be firme in matrimonie. Some anfiner, that Paule faith. that inded the fielh of them which commit fornication togither, is all one; pet not perpetualite, but for a time onelic. Dombeit this is nothing:

Part.2. Of Polygamie. for Paule citeth the fame place out of Genefis. ecither both he fpeate of one houre, or ano ther, but absolutelic.

It fæmeth that a better answer map be made on this wife : that fo far as belongeth to the nature of the thing it felfe, the fleth is altogither one : but feing that whosemongers come not togither according to the Lords inflitution. that confunction is not firme, but may be billolucd. Indeed they are made one and the fame fleft, as concerning the fact (as they ble to faic;) bowbeit, by fealth, not lawfullie. But in matri monie both are god : as well the confunction, as the preferret of the Lord. That Did Paule late hold of bicaule be lawe it made to the purpole: for this hath whorebome common with matrimonie. Third hereby appeareth, for that through fuch a convertation with harlots, there arifeth anaffinitie : fo as it may not be lawfull afferward to contract matrimonic with the parents, or children, or brethren of fuch a one, as thou half before unlawfullie kept companie with. This 1.51m,20,3 is enident by the feriptures : for ithen Abfolom

had kept unlawfull companie with the wines of his father ; Dauid, then he was afferward reffored, would not receive them buto him, bis cause he did perceine, that by reason of that ill companie, there was now fome affinitie contraded. Dowbeit, no lawe is by that meanes procured, whereby the idoremonger may compell the harlot to remaine with him.

7 Paule bnto the Cozinthians toziteth berie well of this matter. For firft he faith ; Let euc-1.Cor7,2. rieman, for avoiding fornication, have his owne wife; and euerie woman haue hir owne hufband. But, Hir owne, is contrarie unto Him that is common to another . Againe, if the hulband have manic wives, the wife of necessitie must have a busband common to others, and not proper to hir felfe. The Logicians haue berie well befined that to be proper, which alwaies and onlie agreeth onto one alone. Paule addeth; I would not have you to defraud one another. verle.s. But in polygamic, one og other muft of necelfitte be petrauped : for the hufband cannot keepe companie with them all at once. Wherefore Iacob inas confireined to to decide the matter, as Gen.30,15. he by turnes was fometime with Rachel, and

fometime with Lea : fixing hereof there arife vernetuall contentions and bralles betwirt wo men. For we fee no litting ercature that is fo boid of courage, but both in feeding and propagation, would be free from impediment : and had rather fight, than to be kept from thefe things.

offentimes with their fifts and nailes. De that

And in the frate of volvgamie, although ivomen come not to the field, yet they be at war to gither, fortime with chibing and brailing, and

marrieth a wife giveth his bedie onto his wife: how can be then beliver the fame afterward to another ? It is a great intuffice, when one will not abide by his promite. Benerthelette, thou wilt fate ; We belincreth his booic indeb, pet not altogither. I heare the : but who then will he have his wife to give hir booic altogither buto him . In contracts, confideration muft be had to both alike . Weffees this, the principall point of matrimonic is freenothin; and freeno thip both cheffie confift in iuffice : if iuffice hait, matrimonie muft néos be lame. Paule aodeth; that The husband hath not power of his owne verfe. 4. bodie, but the wife; nor the wife of hir owne bodie, bur the husband. Weberefore, the bufbano cannot marrie a fecond wife, without injurie Done onto the firft . We affirmethalfo, that the troubles in matrimonie are berie great : For verfe. 28. fuch shall have tribulation of the steff. And it is not the part of a wife man, to increase his owne troubles, where no neco is : for there be berie few, which be able well to fuffeine one fuch kind

of croffe as this is.

8 Another reason is berined from the fignis The eight fication oz facrament. Paule faith bnto the @ argument. phelians; Husbands loue your wines, as Christ Ephel ;, 27, hath loued his church, &c. And ; They shall be two in one flesh. Great (faith he) is this facrament or mysteric in Christ, I saie, and his church. But Quill hath one onelie church ; therefore, if our actions qualit to be correspondent buto the oziginall forme, it fhall not be lainfull for be to marrie more wines than one. This reason lerom bled against Iouinian : in which place he carnefilie inueibeth against Lamech, who (as he faith) biuibed one rib into tivo. And fo be affir, meth, that the heretiks biutbe the church into fundrie conventicles. This doth not much treuble me, fæing this reason might ferue for vo logamie. For Salomon hab feuen hundred i.Kin. 11, 2. Duenes, and thie hundred concubins. And in the Canticles it is read, that he had the fcore Cant. 6,7, Duenes, and foure Core concubins : howbeit. and 8. one of them was his done, one was his perfect one. That doth Augustine in his treatile De bono coning ali, the 18. thapter, thus interpret; that Chaift of all his particular churches, throughout the world, hath collected one thurth buto himfelfe. I palle ouer, how others bo interpret Rathel to be the durch ; and Lea the fpnagog . In verie beed, there was one onelie bour, that is to faie, one perfect church. The Schoole Diuines late, that thice things

fpeciallic are requifite in matrimonie ; fruitful nette; bwelling togither, that the man and wo: man may one helpe another; and the lacrament (as they terme it) that is, the fignification, That first god thing fouthing frutfulnelle, polygamie nothing hindereth : naie rather, it is an in-

abide among manie : for among the more in number that frenothip is fpied , the flacker it ther to be the Chapoine of a wife, than a wife in-

muft be toward euerie one in particular. There ought also to be a fingular butte in weblocke:

Ephe.5,30. for They be two in one flesh . And Paule faith; Bone of his bone, and flesh of his flesh . Wut no one man can be one and the fame towards mas nie. Further, in pologamie, all the reft are of tentimes contemned in compartion of one, and they are counted in the place of handmaids, and that lame one both beare rule, and command the reft. Deither both malice there fale it felfe : fith offentimes, for that one womans fake, the relique are milerablie afflided. And this apie verfe.14. rethout of the fecond chapter of Malachie : for there the wives that were wared old, when they were defpifed and wronged by their hufbands. by reason they had married other wittes . came into the court of the temple, and complained but

crease to the same. Det that they can divell toot

ther in that Cate, and the hulband belpe all his

wines alike,itean haroliebe. In matrimonie

there muft be a fingular charitie. But, both reas

fon it felfe, and Arithode in the eight boke of his

Cthike, do teach, that special freenothip cannot

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to the Lord . And herein the bulbands committen pouble finne , both in that they married or thers wives, and bicaufe they afflicted their for mer infues. It femeth also, that the having of manie

mines, maketh against good manners : fith enimities are not onclic forwing by among their

wines , but also are bred and increased among their children. For Agar, tuben the fatue hir felfe to have conceived, the despited hir miltres, then the fled ; afterward, then the was returned.

and could not agree with Sara, Abraham was Ibid.21, 14. conftrained to call hir fouth. Louding Iacob, the hifforie is well knowne. Of Helcan and his wines, we have fooken in our Commentaries Epiphabyon the first boke of Samuel . Epiphanius as

gatnit the Maffalians faith ; that The ancient fathers, when they hav manie wines, never fulteined them togither in one houle . Whence be

Gen. 3 1,33 . toke that. I knowe not: pet from thence I fup nose he had the same; for that Laban, when he purfued Iacob, and fought his fools, it is write ten, that he first entered into the tent of Radel afterward of Lea: whereby it appeareth that

they divelt alunder.

Salomon, although he game no good counfell to himfelfe, pet by th'infpiration of the holie Choff he gave goo warning to others. For in the 1020. Prou.5, 19. ucrbs he faith: Delight thy felfe with the wife of thy youth, let hir be thy hynd, let hir be thy fawne, fatilite thy felfe alwaies with hir paps. But this cannot be do which hath mante wives.

And not onelie Salomon bio fee this , but Laban alfo. For he although he had forced lacob to take the tim lifters : pet when he ouertake him fic. eng into Gilead, and had made a couenant with him, he about this; Molest not my daughters, Genation nor yet bring in other wives vnto them. # 02 this he faire could not be done, but that those thould be areatlie difquieted . Lamech hab two wines, Genado Ada and Sela:and Sela figmifieth in Latine J'mbra eins that is 19 is fastoive, #02 fbe femed ra-

o Bea and the Comedie also teacheth, that polygamie is a great corrupting of matrimonie: fith in the Contente Phormio, the old man Chremes, when he had a wife at Athens that was rich and would marrie an other in Lemnos, was confrained to change his name. and to call him felfe Stilpho . Which bnleffe he had bone, verhaus that fecond woman of Lemnos would not have beene married onto him . Dea, Chremes by the Warafite Phormio ts accused of polygamie, as of a greeuous crime and offenfe. The Romanc lawes could never abide , that a man fhould have more wives than one. For in the Cone concerning incells, and buppofitable marriages, Dioclefian and Maximian beered, that none thould have mante totucs; and tho that oid contrarie thould be punithed. And they adde that the fame was received before the Pratorian edicis. In the Digells Deits, quenotantur infamia, late the first, in the Warath, at the end; They be noted of infamie, which have two wines togither, or be trothed to two at once. The fame toe find in the Cove, Adlegem Iulia, de adulteris, in the lawe, Eum qui. The which also is the more to be maruelled at, in the Cope De Indais, in the law Nemo; Theodofius, Arcadius, and Honorius The Rose becreed , that it thould not be lawfull for the mans for Jewes, which lived broter the Romane empire. bad polyge. to marrie mo . So the godlie emperozs,though Tebes. they old beare with manie other things in that nation, vet would they not fuffer this. In the Eliberine Councell (thich is also cited in the 21. quellion , chapter De us) it is becreed , that the ministers should not blesse such kind of marria ges. This place bath naughtilie and peruerfelie beene weelted buto fecond marriages: for the Councell freaketh plainlie of polygamie : bibich also the Gloffer perceined. The reason is alled ged.bicaufe the priest quant rather to persuade them bnto repentance, than to bleffe them . The The conclu fame is in the Ertranagant De fecundis nupris, arguments. laine the first. By these reasons I am moned to thinke, that polygamie is not absolutelie law; full. And much leffe do 3 allow of them, which thinke, that marriages pught to be common. Such werethe Gnoftiks, the Valentinians, and the Secundians : of the which opinion some waite that Plato allo was.

10 Pow 3 come to the second point. What Sin. 29, 17.

of Polygamie.

gamicof

will thou then fate, shall we thinke of the fathers ? Quen thus, that they may timo maner of waies be befenbed. For firtt & faie, that God, ac ere to inder cording to the fate of those times , dispensed of the poly with them, for the lawe which he had made at

Part.2.

of Peter Martyr.

the beginning. Popeouer, fome abbe a fignification . As touching the first, Bob could haue the fathers. raised men out of the fitine of the earth; but fee ing he had becreed, that manking thould be fpich by piocreation, polygamic was necellarie. And this reason both the Mailter of the lens tences followe. For propagation of the fleth was the increase of godline fe : feing @ D would, that the people, in whom true religion was planted, thould continue even buto Quiff. So then it was lawfull for them to have manie wives , to the intent that that people might be

mo in number : neither can it amere that thep finned when they to bio. But here finne must be Diffinguifhed : fogif, to finne, be to fraie from finnes by polygamit. most perfect reason, furelie they finned. How

Anobice-

Kin God

bis church.

beit, if we betermine that to be finne, wher with God is offended , and is pronoked to renenge. soddifpen. they finned not : fith God difpenfed with his for with his laime, to the end that the people, of whom hee would be worthimed, might be of the greater number . For although among other nations, piopagati=

fome perhaps were god men; pet the publike worthing of God was no where elfe but in hidea. Further, there formed to be no new thing brought in by them ; for the thole Caff part bled polpaamie. Therefore Cod prouided that

cuen that, which others bled finfullie, the Teines thould be without committing finne.

Butthon wilt obient ; Seing we confeste, that herein there is some imperfection, the bib God luffer it to be in his church, which ought to beare with be most perfect ? I answer, that in berie beed this imper- that thurth was verfed; but that was according as those times did permit : bicause as pet they killed bealts, and had groffe facrifices. For they thich to befond the fathers, are wont to fate, that the age of the whole would must be so considered of, as the age of one man, in whom is childhoo. pouth, mans fate, and old age. And there be manic things lawfull to children, which would not become an elder age. Augustine noteth, that to weare garments with lieues, and downe to the ground, among the ancients was a token of nicenette : but now (faith he) it would be noted, if one thould ble a thort garment, and with out lieues. Howbeit, thou wilt faie, that thole fathers were most perfect, as Abraham and lacob, as Dauid and others. I grantit. Pruer. thelette, it is one thing to confider a man in hims felfe; and another thing, as the time ferueth. Those fathers were perfect in themselves ; vet,

on. Forther faie, that those times were full of

parknede, if they thould be compared with our light. Indeed the Lewes of that time being come pared with the Gentils, were in a maner the light of the whole world : but they were nothing in comparison of our fate, after that the holic Choff was given, and the Golvell fored abroad. And there be mante things well bone in the parke which mould not be abidden in the light.

11 Deuertheleffe, thou wilt pet inquire by whence te what fcriptures it may be thewed, that God bid appeereth bispense with his lawe. I answer, that the same bispense may sufficientlie appere, by the examples of with his Abraham , Iacob, Dauid, Helcana, and other lawe. goolic fathers. But those (thou wilt faic) miaht erre : and that their fact is not fufficient to confirme the confciences of others. Des verelie.it ought to feme fufficient buto be, for that we perceine not, that anie where, they were repim; ued by the prophets for this caufe. Porcourt, God, when he made the lawe, if anie thing were before home amille by the fathers, he amended it. Hor before that time it was lawfull for lacob to have two fifters in weblocke. But this bid Bon feebio by the lawe, and diffinguifhed the Leuis 18. begrees: pet oid he not reuoke polygamic, als though the place may fæme molt of all to reoutreit. Anothis the rather also be allowell, in that God faith, that he gaue the wines of Saule 2. Samata, 8 bnto David into his bolome. Witherefore the fathere finned not in that matter ; for thep bid it without luft : which we doubt not but manie bib. And they kept the faith of wedlocke verierely gioulie : for they had accesse buto none, but but to their owne wines. And by this meanes the iffue was provided for. Howbeit, thou wilt ob jed that if the lawe of God were difpenfed with. in confideration of bringing forth chiloren, the same should cheestie have beene done onto Adam. Augustine De nuptijs & concupiscentijs, the wohr this first boke, and ninth chapter answereth, that lawe was Bod would let fouth in Adam the forme of per: not licens fed matrimonie. Popeouet, he addeth, that at counto that time there was no toolatrie : but after ward, when idolaters were increased, it was no ceffarie that the godlie thould also increase; and for that cause Bodoispensed with his lawe.

Dea(thou wilt faie)but it is the perucriencife whether of nature, and therefore not to be afcribed onto it be apers Cob. Philip Melanethon (thom I name for ho nerfenede nour lake) in his Cpitome of the Ethiks Diffin, of nature, quiffeth naturall honeffie, and faith, that one is eternall : to wit, that Bod muff be worthimed : that thou quantell to do to others, as thou would beff be done buto : for thefe things be eternall. and cannot be changed without great trouble. The other is that, which formuhat beclineth from a perfection : pet not fo, as ante great naughti. nelle og confusion both followe. And of this fort he reckoneth polygamie, which (he laith) God bid

boin the fathers wereper by reason of the time, they had much imperfect The Common places

Cap. 10.

Pag.426. allow among the Atraclites. Even to was it. for a man to marie the wife of his brother; which fer that time Goo not onelie allowed, but alfo commanded. Some of the fathers abbe , that Con dia difpense with his lawe, not onelie for propagation fake; but alfo, that be miaht bo forme meanes Madowe that, which thould after That in po= ward come to valle. Ambrole in his firft boke. and fourth chapter of Abraham the patriard, bis cause he first had a chilo by Agar, and afterward by Sara , faith , that therein lale hibben a great mofferie. The verie which thing Icrom alfo faid to Geruntia; to wit, that Sara represented the thurth, and Agarthe fpnagog . The fame they tunge of Rachel and Lea. The fame of Anna and Phenenna, Dfthis mind was Iuftinus Martyr, in his conference that he bath with Tryphon; namelic, that it was not lawfull buto the fa-

there to have manie wives at once, onlette it be

mhat the ching poly = gamte.

there was

mpfterie.

to deferibe a mpfferie. But what the fathers themsclues have held fathers ind, concerning the polygamie of thole of old time, it may calille apoère by their owne tellimonies. Clemens Alexandrinus, in his se ώματα, the fourth boke, faith ; that God, in thole firff times bio cract polygamie of them. Chryfoltome faith. that God granted polygamie bnto them. Icrom to Geruntia faith, that the fame was done acs cording to the varietie of times . Augustine De dollerna chriftiana.in the third boke, and 12.thap ter faith; that that fact of the fathers muft not be regarded, according to the outward action, but after the maner of their lufting. Wherefore he faith that they finned not, if they did it onelie for time fahe; but if there were anie, that therein fought affer luft, they could not be ercufed. In: bed Augultine in that place treated of meats : but this he added in the end as toudying polygamie and faith, that the fame was blamelelle. bi. cause of replenishing the world with sufficient iffue. Ehe fame father againft Fauftus the Manichei; Deing faith be,it was then the manner, it was no finne. And in the fame botte De dottrina christiana, the 18. chapter, he faith; They might baue cuen manie wines in chaffitie, and one inith luft. And he addeth, that they, which had may nie for an other cause, that is , for propagation fate are to be preferred about them , inich had but onelie one for luft fatte. Ambrofcof Abraham the patriarch faith, that he bio nothing for fulfilling of luft; therefore he map be ercufeb. Finallic, the fame thing both the Baiffer of fentences affirme, in the fourth boke, diffination 33.

12 Thus therefore may the doings of the fathers be befended . First, bicaufe those most ancients biderfoodby the fririt of God, theres thing poly= with they were indued, that God did difpenfe with his laine, Secondite, bicaufe the vofferitie camic. folloined the erample of their ancellozs, especial

lie when they perceined, that the boing thereof mas neither reproted any there by God, nor pet afferward by any lawe. Dthers there be tibith thinke, that the fame was fin , though not berie hainous . that it was remitted them by reason of their faith. And they thinke, that the fame finne might be eafed in them, by reason of probable ignozance: fith probable ignorance may in fome part excuse finne. For he that knoweth the will of Luke.13,47 his Lord, & doth it not, shalbe beaten with manie ftripes. Derhaus in thole times of barkneffe. either they thought not of the lawe, or elfe they bnoerftwoit not. Dozeoner,thep falve that polpgamie was received now bluallie over all the Caff part, to as they thought, that there was no other matter in it, than a civill optinance. And watfocuer finne was therein, ODD made as though he knew not both for propagation fake. bicaufe he ment of that focke to raile by a great number of people; and also by reason of theig. nerance of the fame people, (for as pet they were not otherinife infructed;) & laftlie for the figure and mofferie fake. Ehis is an other reason made by the latter men, whereby the polygamie of the fathers may be defenced. Both realons feeme buto me probable, and fo probable, as I for there be both learned and godlie men, thich fometime no followe the one, and fometime the other.

For Philip Melancthon , (unto whose manis Belancs fold learning and god lineffe I do attribute bes nion of this rie much) though in his Cthiks (thich place I cie thing. teo before he faith that God allowed polygamie in the Afraelits ; pet in his boke De coningio, he waiteth manifellie, that matrimonie ought to be a confunction of one onto onc. And he faith, that Gondin beare with that invertedion in the fathers; bicaufe ther, although otherwife they inere perfect, pet were not without their blemb thes. Howbeit, this Melancthon of the tree of confanguinitie more plainelie faith, that the fame finne proceded of ignorance : pet be adbeth.probable : bicaule as pet no lawe was ers tant concerning the same. But what lawe he freaketh of 3 bonot perceive: for the laine at uen to Adam went long before . Unleffe perhaps he meane the laine manifelted by Chiff; ozelfe that Mofes . which put that laive into low ting , was not pet boine : feing befoze that time, it was onlie kept by travition. De elle peradventure be ment, that that cultome was volv tike ; and that in fuch civill ordinances, alwaies fomething is fuffered to be amille . Howbeit this he faith, that God pardoned their faith bie cause it was not bone against the expresse laine. But thereas that great learned man inclined to this other reason, it was not of inconfrancie; but bicaufe he perceined them both to be probable. Unleffe peraduenture be mere alwaies of this mind, and that when in his @thiks be faith,

Of Polygamie. that God allowed it, be ment, that he forcaue it.

The choice thall be in the (gentle reader) which reason thou handest rather to followe : both of them be probable ; neither of them bugoblie.

Part.2.

langement hereof.

> bjofe and indgen ber

Indeb for my part the first liketh me best: 1715 owne for I fee that God altogither would that his people fould be increafed. further, albeit 3 boubt not, but that those fathers were not boil of fin : vet there they may be well befended. I would not charge them ouer-much. Det Ambrofc was teth Comithat of this matter, which I fee not how what Am: it may be allowed . For he creufeth Abraham; first for iffue fake; feconolie, for the fhanowing of things to come ; lafflie bicaufe he commina out of Chaldea, retemed fome gentilifme. This latter reason is not of anie great force : for Abraham bad abffeined a great ubile, neither bio befoine Agar to himfelfe of his owne accord, but was pronoked therebuto by his wife Sara. Bet both Ierom unto Geruntia report the fame of lacob. We faith it is objected, that lacob had tino wives. Indeed (faith he) be had; but that was in Melopotamia, and under Laban . But what

antwer will be make of Abraham ? For he bri

boubtedlie was not in Melopotamia. Withat

mill be faie of Dauid? Sith be han bis wines in

the middelt of lewrie.

The licence tranfferred Matth.19.

Chift al= teren not the lame,

13 And as touching the third part of that that the fore the purposed to speake of; namelie, whether that fathers had libertie may be alfo transferred onto bs : 3 ans mut not be frer that it is in no wife lawfull. For now hath Christ made manifest that laive of Gob, and bath called it backe to the first institution . Wherefore, be that now transaresses the same, both against the plaine word of Bob. Poreoner, the cause being taken awate, the effect must needs be taken awaie. And the cause was, the increase of polieritie: wherof there is now no need, leeing Don hath now those that worthin him ouer all the world . But before it behouse that the war thiming of God thould be reteined among one people, butill the comming of Chill. And it was verie profitable, that the fame laine thould be erpounded by Chiff : for then as Adam was the first man that had one wife . it was meet that Thill the fecond Adam, of thom the fame first was a figure, thould orbeine the marriage of one alone . But thou wilt fair, that Chiff came not to make lawes, but to weath the Bospell, and to redeme mankind, a that therefore it be house him to leave matrimonie in the Cate it was in as well as the funne the flars, and other

ontinarb things. I antwer, that Chill made no new lawe, but onelie remoked the old. Forhe onelie declared the will of his father, and taught nothing anew. Further he toke awaie facrifices, fo that now he is a wicked man that will kill anie beaft for facrifice. De also brake the firength of the judi-

ciall lames to as no man, that is of found image, ment, will was magistrates to execute those laws against their wils. petther only oid Chaift this by himselfe, but also by his apostle Paule, 1,Cor.7,2, Alfo he remoked wholie that matter concerning dinoclement : to that if anie man bepart from his wife, a marrie another he committeth aoul terie. But thou will obted : By this meanes the water the fozefathers map feme to be abulterers . 3 ans fozefathers fwer, as Thane laid before, that Bob bilpenled may ferme with his lawe, and that therefore they finned trees. not : neuertheleffe , the matter being now erpounded and beclared, he that thall bo other, wife both grœuoullie finne. And revoking hath a refrect alwaies to the time to come, and not to that which is palt; feing fuch is the condition of all laines : other wife , as concerning the na-

ture of the fact, the fame bondoubtedlie dio awers teine bnto abulteric . Fortheten commande ments have the fame respect to bertues and ble ces, as the ten predicaments have towards all kind of things : informed as there is nothing, but may be reduced to some predicament or other; fo there is not anie bertue no; anie bice, which may not be reduced to some vieceut. Row then, if we Cand onto that fecond onto nion, which we have erpounded, that there was

fome bice in polygamie ; the fame muft needs he abulterie. And although in plaine reason it were not finne, as in the former opinion Toes clared, pet was it fome revolting from perfecti on. Panormitanus (in the title of ofuorfements, in the chapter Gaudemus) faith, that The fozefas thers, when they had given a bill of bivoiles ment, and had married another, were lufficis entlie ercufed of abulterie : bicaufe abulterie cannot be committed but by collution of by co nine. Anothis be declareth by two lawes : the one ecclefiafficall, and the other civill. The ec cleffalticall is out of the Triburien Councell, as we read it in the 34.caufe, queltion the fecond, in the chapter In lettum. A man hab a tofe, and the a litter, all in one house. Withen the wite was ablent, that lame filter went to bis beb. Affer ward came the hulband, and thinking it had bene his wife, han the companie of hir. Effe Councell abfolued the man , bpon condition, that he did it not fraudulentite : but he was con-Areined to Aweare, that he did that wicked act ignozantlie and ontwittinglie. And it is called a wicked ad, not bicaufe it was fo in berie beb, but bicaule the matter perteined to wickednes. Thus the fathers are ercufed, bicaufe the p mars ried not their fecond wife by collusion : for they perceived, that the fame was accustomed and bluall among all.

The other lawe civill, is in the Digetts Adlegem Iuliam, de adulterio, in the last lame but one. Acerteine man put his wife fro him, but gaue

. Of Polygamic

Pag. 128. hir not a full bill of divortement. An other man married hir that was put awate; he was accufeo of abulterie : but he was erenfeo, bicaufe he knew not that there was anie thing lacking unto a juft biuozfe. Elis 3 fpeale, leaff it foculo feine bnto anie man that Chrift acculed the fathers, of adulterie. But if God, for propagation fake, difpented with the forefathers, as touching his laine; whie (wilt thou faic) map not the fame be done at this time to them thich professe the Cofpell ; feing, if they be compared with the Papiffs & Atheilis, thep be but few in number ? Dojobeit, the reason is not all alike : bicause it behouse the religion of @ D. bntill the comming of Chiff, to be reteined in one nation one lie. Pow the fuccession of goodines is not fought for out of one flocke or line, but is fpread ouer

The fathers 14 To this opinion of mine do all the fathers

the thole morle.

puinton

Claryfoft

Icrom.

Part.2.

acre . For Chryfoftome in his 56. homilie on Marth. faith ; Tole mult not wore of the fathers according to our ownereason: for at that time it was lawfull, now it is not lawfull. And he ad-Deth.that Guiff came, to the end he might bring us to the fate of angels . For now he granteth be one till we come to that place where they are neither married, not vet marrie wines . The fame father, in his oration De libello repudy, faith, that drift was therefore come, to lead be buto ahigher philosophe. The true religion he calleth thilosomic to take awaie the naive of the Gracians , the attributed to much buto their thilofo mic. I crom ingiteth harrof in bivers places to Gerentia, to Euftochius, and against Iouinianus. And among other things, he wateth, that Chaft Apoc. 1.8. inas Alpha Donega frat is. The first & the last. And when the mater was now come to Omega, that is . Vnto the last, the same was renoked by Chatte to Alpha, that is, Vnto the beginning : for that it pleased God (as Paule faith to the @hefi Ephe. 1. 10. aus to being althings into one, & reffore them in Onifi ; that fuchthings , as pet were bimerfed. might be beencht to perfection. Anto Euftochius he faith; that the world before time was onreple niffed, but then the haruel was ripe . Goo put

> The Valentinians and Martionits , by reason of this fact of the old fathers, accused the God of the old teffament; but Chrift (they faid) the fonne of the goo Coo , renoked this fufferance of the cuill aco. Jerom answereth; We biuide not the lawe and the Sofpell , neither do we fet Chiff againfi his father: but we worthip one God, who would have it for that time, but now hath ocerad againff it. Forthat then was the time to featter flones abroad, now is the time to gas ther them bp : then was the timeof imbraling. noth is the time to abfreine from imbratings. 132 of elie he faith , that the fathers ferued their

to his forth that is to fate , he cut off fuch libertie.

fimes. And that that thieng, Increase and mul- Genzes tiplie, is not in the fame force at this baic; for in olatime, birginitie was reproductuli : that note Paule intetti: The time is but short, and there- 1. Contras fore they which have wives, let them be as though they had none . And he appeth, that Griff both allow of them , which have made Matt.19.15 thenisches that for the kingbome of heavens fatte Allo Augustine De dollrina christiana, in the Augustine third bothe and 1 3. djapter, latth, that Thole fores fathers were fo chaff , as if they had happened to be mour cases, they would have made them. felues chaft, for the kingbome of heaven.

Thefe things among the fathers muft be trad with toogement : for their mind was by all meanes to ertoll birginitie, and fingle life. Ju berie Dat Paule praifeth virginitie; pet fo, as if 1. Cornas a man perceive, that by that meanes the king. The realon bome ofhrauen may be enlarged ; oz if by bos of pauls ing otherwise, it may be hindered. He praises hirating it I fale, not as a thing, which of his owne force, and of it felfe pleafeth Bod but as a fate, where in we may the more commotionlie and reads lie fpreo the Golpell . Augustine faith, that now me cannot have manie wines, but with luft, bicause it mould be against laines and customes. with cannot be violated without bulawfull luft . Alfo againft Fauftes he faith : Bicaufe it ing then the maner, it ipas no finne; but now bicaufe it is not the maner, it is finne. Clemens Clemens. in his Stromata, which place & cited befoze; when be had fato, that God in the lawe required solv gamie, added afferward, that the fame is not now lawfull.

And Luftine against Tryphon faith, that now Luftine. ruerie one both rejoile buder his bine, that is, Querie one hath his ofone foife, and that is but one oftelie. And he reproducth the Rabbins . tito as pet gaue leave to themselves to have more than one. Dut of Origin we cannot learne ante Origin thing for a certeintic, be fo plaieth in his ailego. ries; and manie wines he maketh manie bertues: and he faith, that he is most hamie that bath manie . By all thefe things it awereth. that polygamie is at this date forbioden. And to all thefe, I also about this, that the Romane latus Did nener permit volvaamie: and it is the part of a god citizen to obcie god lawes . Dea and Plutarch faith, that There followed a moff are uousbiffurbance of the publike weale, and of the whole world, when that lawe was broken. For after that Antonic (min alreadic had in marriage Octavia the fifter of Octavius Cafar) had also married Cleopatra; the people twke it in ill part, and Augustus most of all : so as they put themselves in armes one against another, with all their indenour and pewer.

15 Polo mult I confute those arguments. In anloce which we brought at the beginning for polyga, unto the mic.

of Polygamie. making for mie, Abraham (fate thee) and other fathers were polygamie. holle men, and had manie wines. Here might 4: make answer at a most ; that we must like by laives, and not by cramples. But Lande moziquer, that God either willed it; oz bare withit. It is therefore a paralogitime, or falle argu-A paralo= ment Afecundum quid ad fimpliciter, that is then atime. that which is but in fome refpect , is put for that which is absolute. God visvensed with them: mill be therefore with be alfor Drelfe it was a god thing in them : is it therfore god of it felfe ? But the promets reproved not that fact. Wilhat Cothe fe= maruell is it . for they fame it was either li cenced by God, or elfe boubtleffe permitten. Dolpbeit, here there is a falle argument, when Mparalo= that which is not the cause, is put for the cause: gilme. feeing it was permitted them for propagation, or for figure fake. Pow there is no neb either of lo populous a propagation, or elie of fuch a figure. They repentednot. It is no maruell : bis To the cause no man can repent him of the fact, which he is ignorant of. For it was a tollerable igno, rance, or elfe (that which I rather believe) they faire it was lawfull for them. @ D D gaue the wittes of Saule into the bosome of Dauid. It was laivfull; informed as be had difpented with To the his lawe. De if ante man will faic, that God per: fourth. mitted that buto Dauid onelie : this is the mea ning : namelie, that God gaue the kingdome buto Dauid : then it followed, that he might marrie the toices of Saule if he would; fifth no mancould then let him. But the firft anfwer To the fift. pleafoth me better. God made no laive acrainff polygamic. And no maruell : for his will was, that that people fould mightille increase. Afterward by Chiff he renoked it to the first in-Mitution. So, that which was wanting in Moles is fumlica by Chaff. €o the

A brother, although he had a wife, pet he was compelled to marrie the wife of his brother that was bead. The cafe is particular, and pierogas tines mult not be draine onto cramples. God would have that to be done for certeine causes. not onelie in the laive, but also before the laive: as amereth by the children of Iuda, and his Daughter in lawe Thamar Dozeoner the Rabbins fate, that that woman was not counted for the wife of that brother, which remained aline; but of the hulband which was bead, and that the name of the first husband whas given to the chib been which were bome of hir. So as the brother. which remained alive, was not properlie hir bufband ; but onelie had accesse unto hir, that he might raile bp iffue bnto hir . Tale thould have feiner binoifements and ichmiedomes. Deither of them is true: for they which hate their wines, will that them out of their house; as they which cannot once abive the fight of them. 1202

pet mas that the cause, thy God permitted a

Cap. 16. man to have more wives than one. And as four ding thorome, certeinlie Danid, then he had manie, pet he could not temper biinfeife from Bertabe.

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Breater inould the fruitfultrelle be . I grant zothe it : and therefore God bifpenfed with his late. eighi. Dowbeit now, wien as religion is not tied to one nation onelie, but is dispersed ouer all the morio, there is no need of fuch fruitfulnette ; far ing now the church bath bir refting places of recript ; although not alivates in one place, bet whereforeer God hath offered occasion. Lint the marriages of the fathers might feeme to be abulteries. Do forfath , freing Cobeither gane Cothe licence,or bare with it. For (as we faid out of much. Panormitane) apulterie is not committed, but with collusion. And that he promed by timo lames : the one civil, and the other ecclefially call. Elmoubteblie marriages they were, ab though not fo verfeet, as that of one man to one woman. But what thall become of that nobilitie of the Teines . It thall firmelie abide in his To the nime fate ; informed as those sto patriarche tenty. were borne of lawfull wedlocke. for Zilpha and Bilha, although they were but in the fate of feruants, and might be called concubins; pet in berie ded they were wines: howbeit, they were not miftreffes of the house, no: yet were hand, faffed with lacob. Deither bid that nobilitie bepend of the mothers, but of the bleffing and vice

mife of Bob. Valentinian had two wines. Admit he had: co the rt. neuertheleffe, we muft fe ichether he had them rightlie or no : for although he were a god em perour, pet was he not fuch a one as coulo not finne, Claudius Cafar, when he perceiued that by the laines it was not lainfull for him to mar: rie his brothers baughter, made a laime, that it might be lawfull : but fearfelie was there anie one claime-backe to be found, which would fellowe that fact. Dow both thefe lawes are otterlie ertina and forgotten; fæing they be neither in the Danoed, in the Digells , no: vet in the Cooc. Deuertheleffe, the fathers repioned not this in Valentinian . Dowcanff thou tell that ? Cothetz, Surelie (as I haue declared) they have fufficis entlie fet forth in their waitings what their meas ning was. But let be confider the cuent. luftina that fecond wife became an Arrian, and bio areuouffie ber Ambrofe. The ponger Valentinian, which was bome of Galla, the boughter of Iustina, followed the religion of his grandmo, ther, and did behementlie oppelle the durches : and he laie miferablie flaine in his litter. Chryfoftome faith, that Paule added [The husband] t.Tim.3,50 of one wife, bicaule of them, which having manie wines, were connerted from Judailine bn to Chaift. And therofit amereth, that polpganue allo was borne withall even in the church. 3 and

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Of Barrennesse.

To the 13. Twer, that the fame was therefore borne with: bicaufe that beclaration of the lawe of Chiff. inag of force for the time to come, and not for the time paff. Holpbeit, it was borne with, as a cortaine infirmitte, bicaule with a good confeis

ence they agreed among themselves. Det om Jotherwife binderfrand that place of Paule : for him bo 3 thinke that Paule called the hulband of one wife, who liveth chafflie with his owne, and followeth not the wines of other men but is altorither of perfect and good fame . And 3 am led fo to thinke , bicaufe the fame Paule faith, that Widowes should be chosen, which had been the wives of one husband. 1But it was neuer lawfull for a woman, by ante lawes . to have tino hufbands : Paule would have hir to be a wipowe, which thould be chaft, and well revoz ted of . If the Turke at this date, with his two wines, thould be connected onto Chaft ; might that polygamie be luffered in chillian religion. Surelie it might be fuffered fozatime, for thep with a god conscience agreed betweene themfelucs. Beither muff infurie be bone bnto thofe iniues : for everie of them bath right in hir bulband. And that laive, which Christ made, must be of force (as the haue faib) for the time to come. That which now is bone with a good confcience and in probable ignorance, cannot be bnowne. Dolpheit, an other kind of answer is made her of in the Decrees of binoglements, in the laft lawe. If the first wife will owell togither with hir hufband, the thall be counted for the wife, and the reft to be difmiffed; if the first will not, the nert must be had in that place : and foof

3 do not here contend. But pet 3 wonder at thefe men : for in the fame title , the fato Innocentius, being afted his counfell of a Teto, which in matrimonic had his brothers wife . Antwes reth, that the may be kept fill , after that they be contracted in good faith. If this be lawfull, why is not that other lawfull, feeing Chaft toke awaie both : But they might peraduenture answer, that the Jewes had an expecte lawe for marris end of the brothers wife ; but none at all for no lygamic. De elfe, that the Romane lawes would not fuffer more wines than one; but one they would fuffer, although the oid not fo rightlie marrie, Fruitfulnes is the bleffing of Goo. Be it fo, but now (as 3 haue often faid) the fame is not fo neofull. Indet it is a bleffing, but yet not fo that he is curtico which hath not dillozen. Auguffine faith, that it was neither againft the cuforme, nor againft the latve , nor vet againft na-To the 16. fure; and vet it is now againft the lawe, and as gainst custome. Those things, which were alled ged concerning leapies, and them which be far To the .7. Diffant, make nothing to this purpole. Forneis ther bo inc weake here of him , thich at one time divelleth and is convertant togither with manie wines.

A wife dilmilled was matried to an other. then as in the meane time the bond of matrimonie was not undone. I anfiver, that a bill of To the 18. dinoifement did fufficientlie ercufe bir from a pulterie efectiallie when the bibit of probable tomorance. Lamech is commended by Chryfo- Gen.4.19. ftome . Doubtleffe it is not for polygamie, but To the 1, for repentance . Det for what cause fo ener it ivere ofhers do not lo praife him. A wife,iffie To the 10. mill may pell of hir owne right. Howbeit, this is not to nepart from bir owne right, but from that which is Goos right : for the mult not have refrect what the wife would, but what God will. And as concerning that, which Sara bio . the bio it by the fetting on and perfualion of the bolic Choff : therewith there is no boubt, but the, and other godlie women were indued. The Schooles men among the number of thom we cited Caictanus, faie, that There is not ante lawe ertant, thich ervellelie forbiodeth polygamie; thich al To the 11. though they affirme, pet certeinlie others fale not fo. In bed the berie forme thereof in plaine termes is not found and expressed ; pet is the fame necessarilie gathered by the words both of Christ and Paule . And thus much of this que ftion.

Of Barrennesse.

16 Among the Teines barrennelle mas re Tu t. Sam. produfull, and was accounted a berie granous 1.10. infamic, and that for mante caufes . Fire, bicause it seemeth to be repugnant buto that precent, therein Bod commanded, both immediate he after the making of the world, and frattipale Gen.1,22. after the flout : lateng , Increase and multiplie, &, 28, &8, Further, bicause those that be barren. atteine 17,& 9,1. not to that bleffing of GDD, which be promifed unto Abraham ; to wit, that his feed thould be as the flarres of heaven, and as the fand of the fea . Againe, they which wanted children, feemed after a fort to be haten of God, in that he would not have their generation and frocke to be lyzed anie further abroad. But others thought that barrennelle was therefore infamous among the Temes: bicaule Mellias (bould proceed from their polleritie. And lo everie one indevoured to have manie chilozen, that out of his progenie Mellias might one baie be borne . Hombeit he ipas promifed onelie bnto the tribe of Iuda, and familie of David: fo as it behouse onclie thefe to be carefull of that matter . Dowbeit, of that befire there may be brought an other reason much more true. For the true religion and pure woathiming of ODD, befoze the comming of Chail , was in publike profession reteined onelie among the Teines . Wherefore

the more that the Leives increased in number. the greater multitude fould be of the worthip pers of Gob. For this cause therefore bid holic men fluote to haue a large posteritie, that the

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true Gob might be worthiwed of a great manie. But if to anie man there hamened no chil been,he was noted with a hind of infamie & rebuke. Therefore, when Rachel at the length be. Gen.30, 23. came great with thilo; The Lord (faith the) hath Efaie. 4, 1. raken awaie my rebuke. And Efaic faith; In that daie shall seuen women take hold of one man. & they shall faic ; We will find our sclues bread

and apparell, onelie take from vs our rebuke. Moreover, among Ethniks it was reprody full to be without children. And among the Romans thofe, thich had begotten manie children, were excused by the civil lawe from tharge and publike offices : as it is manifeillie fet forth in the title De is, quinumero liberorum fe excusant. At Rome boubtleffe, the were sufficient for an ercufe . In Italie were required foure. In the pronunces fine, fo they were not adopted, not pet were taken of the enimies, not Died out of the wars. Howbeit, this number of dilloren ercufed onelie from perfonall offices. not from offices of inheritance : but firtiene children in number excused from both kinds of offices, as it is in the Digetts De iure immunitatis, in the lawe Semper: which was made by Pertinax. Afterward allo tivelue did ercule, as appreveth in the Cone De decurionibus, in the lawe Si quis decurio . Baceflie, the bearing of children hath allvates bene an honorable thing among all nations. A certein Lacedamonian being an old man and bumarricd, as he patted by the high wate, fame a man that bid not rife by to give him honour, and he afted of him thy he did to? Who answered him ; Bicause thou haft left none into the Common-weale, that may rife bu buto me then I am old.

kind of rebute may freme to be taken awaie: pet must we indeuour to our power, that we man leave verie manie children buto the church. But by the example of Anna we are warned, that the lacke of children, and fruitfulnelle, are not to depend onelie of the fecond caufes; firing they proceed theefic from Bod himfelfe. For in Gen. 18, the familie of hing Abimeled, God fint up the wombes of the women, that they might not bring fouth. Afterward, at the praiers of Abraham they were belivered, that they might beare thilozen. So as Rachel, then the greeuouflie al Gen.30.1. fliced hir felfe, and faid to hir hufband; Giue me children for else I shall die Iacob being angrie fait : Am I vnto thee in Gods fteed ? If GOD keepe from thee the fruit of thy wombe, why d weft thou crie vnto me ? So on the other fide.

fruitfulneffe is the gift of ODD. Therefore in

And albeit that among the chaillians, this

Efaie the 66. chapter he faith; Am I he that ma- verle.9. keth other to beare, and beare not my felfe? And David in the plalme pronounced; It is God that maketh the barren woman to keepe house, and Pfal.115,9. to abound with children,

Whether it be lawfull for children to marrie without the confent of their parents.

17 Som fhall it be berie well to fe, whether In Judges. it be lainfull for dilloren to contract matrimo: 14,000fc. 5. nie without confent of their parents. Certeinlie An eran:= Santon would not. Anottis a matter of much pie of the honeffie, and of thankfulneffe towards the pas forefathers. rents, if matrimonic be not contracted without their knowledge and confent. At the beginning. Adam bib not chofe himfelfe a wife : Cob was his father, and brought Euc bnto him. A- Gen.2,12. braham, when Ifaac was a man, fent his fer Gen. 24.2. uants to his kindsed, to fake out a wife there for his forme. Ifaac also fent Iacob into Mctopo- Gen. 18,1. tamia to his oncle, to the end he might get him a wife there. Afterward followed the lawe that The laws was given of & D D by Moles, that children of God. Mould honour their parents. But the honour, which muft be given bnto them, is not onelie to wherein become the head, to give the byper hand, and to the honor rife by (yet these things must also be down, though ring of year they be not fufficient;) but they must also fur rents. feine their progenitours, if neb thall require, and their themicines butifull towards them. Wherefore, the power of a father is befined to be The power a bond of piette, thereby dilogen are bound to of a father their parents, to performe the duties of humas befined. nitic and thankfulnette.

Af so be children in other things ought to obcie their parents, boubtleffe they ought cheffic to Do it in contracting of matrimonie. Derof there is a peculiar laine in the 22. chapter of Groous; If a maiden, which is not betrothed, shall be de- verse, 16. ceited, he that hath feduced hir, ought to give hir a dowrie, and to take hir to wife. But it is aboed; If the father will . Otherwife he fhall onclie give a bowie ; neither that he have the maiden to wife against the fathers will. And in the boke of Bumbers, the thirtie chapter ; If a verfe. 4. maiden yow a yow, and the father heare it, and letteth it not, the vow shall be firme; but if he gainfaieit, it fhall be in vaine. And what is a vow : A promile made unto God. Howbeit, mas trimonie is a promife, which is made buto man. If God permit a bow made buto him, to the jungement of the father; much more will he per mit matrimonie bnto him, læing it is a promile made betweene men. In the fecond boke of Sa- 2.Sa.13, 13. muel, Thamar answered unto hir brother Ammon; If thou defire me at my fathers hand, he

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will not denie me vnto thee. The cultome was then that the baughters were belired of the pas rents. Dere 3 offpute not, whether it were late. full for David to give to Ammon his lifter to mife.

frurther, Paule faith to the Chefians; Chil-Ephe. S.L. dren obcie your parents in all things . We er cepteth nothing , when he writeth lo : but faith, In all things; namelie, which they command not against the wood of God, And in his first epistle to the Counthians the fewenth chapter, is most manifefflie occlared, that it belongeth to the parents to give their daughters in marriage to hulbands. And that was knowne, not onelie by the laine of God, but also by the light of nature. Which , euen the Comedies of Terence and Euripides. Plautus manifestlie Declare. And in Euripides a maiben answereth; Df my marriages mp father will have care, feing thefe things are not in me to betermine. Which berfe certeinlie fo liked Ambroic, as he placed it in his boke of the patriards. Further it ferueth berie well for bomedicall peace : for the baughter in lawe ought to be to the father in lawe in feed of a daughter. Contrariwife, of rath marriages rife great oils coads at home . And for fo much as the father ought to helpe his fonne with his gods; it is mete againe that the fonne thould obete his father in contracting of matrimonie . In other ciuill contracts, the forme can do nothing . with

out the confent of his father; as appeareth in the

Digelts, De mutuo, ad fenatufconsultum Macedo-

manam. (Cherfore it is meet, that the indgement

of the father thoulo be tarried for in to weightie

thing this

a matter. The felfe-fame thing have the civill lawes belawes tous creed, luftinian in his inflitutions, in the title De nupries will not that marriages thould be firme, without the confent of the parents. And in the Digeffs De ftatu bominum, in the law Paulus; 3f a fonne marrie a wife against the will of his parents, the child, which Chalbe borne of those pas rents, thall not be legitimate. And in the Code Denieptijs, in the lative Siproponis, the cale is dis licentite to be marked. The baughter marrieth by confent of hir father ; the afferward being agrauco at hir hulvand, beparteth from him : af ter that, he returneth into fanour, and the mar, rieth him againe againft hir fathers will. It is answered, that that matrimonie is not lawfull. Dereby it apereth, how much those lawes e fremed the authoritie of a father . Againe, in the laine Si furiofi, children (if perhaps their parents be mad, or bereff of their wits) fæing they cannot ble the confent of them in contrading of matrimonie, they thall be the confent of their tutois.

18 So then it femeth maruellous, that that frians at this daie determine, that marriages

are lawfull without confent of the parents. And what the to couer this, they alleoge the Canons: of the Canons dethich I thinke it god brefelie to declare fome. termine And first I will make mention of the better Ca. none, which were the more ancient : for the later they were decreed, the more corrupt they were. In the Decres, caufe 30 queltion 5 diapter Aliter : Matrimonies are then lawfull , when the maidens are defired at the parents hands . and belivered openlie : otherwife they are not ma. trimonies but idozedomes , dilboneft compa. nings, abulterics, and formications . Thus becroed Eugriffus, Nicolaus also at the consultation on of the Bulgars , cante 30. queffion 5. thapter Euariflus, Noftrates; Those matrimonies are firme, which Nicolaus. be built by the confent of them which contract them, and of those in whose power they are. Leo Leo. allo the first, in the 30 cause, question 5. chapter Qualis : Thenit is to be counted matrimonie, when the maiden is by hir parents deliucred bn. to hir hufband. And in the 21 cause, question 2. thanter Non oranis; A woman, which marrieth by the confent of hir father, is without blame, if ante man thall aftermard find fault withall. And thus Gratianus concludeth that place : that Gratian. he faith, In contracting of matrimonie, the confent of the parents is alivates to be required.

Hurther, Ambrofe intreating of the place in Ambrofe. Benefis, where it is witten, that the fernant of Abraham came into Melopotamia, and found a Gen. 24,47. wife for his mafters fonne; the parents of the mato, when they indeuoured to reteine him longer, and he would not tarrie, they called the maine, and alked hir, whether the would go with him . After this maner he faith (as alfo it is beclared in the 23. caufe, queffion 2. chapter Honorandum;) They afted not hir of the web. ding, but onelie of the jorniong with him. For it verteineth not (faith be) to maidenlie fhame faffneffe, to chofe bnto hir felfe a hufband. And the fame he affirmed of widows, with be youg. Although (to faie the truth) & cannot herein a gree bnto Ambrofe, that the maiden was not bemanded the question; whether the would mare riehim . Beither om I boubt, but the was be. manded as touching both maters. For in the 30 cause, question 2. chapter Vbi non est, we read, that There can be no matrimonic, there is not the confent of those, which contract : pea even in the marriages of the children, which are but fee uen yeares of age. And feing at that age they are thought to binderstand somewhat of matrimonie, necessarie is the confent of them which contract. And bicaule there is mention made of frontages, we thinke goo to note this by the wate : that dilozen fo contracting , ought to be feuen peares of age : for other wife the varents can promife nothing for them. Ehole chiloren, if they afterward, being of more yeares, thall conParents consent.

tract another matrimonie, the fame is of effect, and not the former elponfals : which vet must be understoo, if the parents consent to the fecond matrimonie. Doicouer, in the 3 1 caufe, quellion the fecond chapter Tua; Hormifdas and fuereth, that children, when they contract after this maner, ought to frand to the will of their parents. And in the Ertrauagants De fonfatione impuberum, in the chapter Tua, it is ordeined, that children, when they come to ripe age, ought to obcie their parents, forfortucti as they also gaue their faith, and confented.

19 3 thought it and allo to bring fouth form

etls concer= what of the Councels. The Councell of Tolening this

the matri

ptonie of

do, the fourth cause, question 21. chapter Hoc fantlum, becreeth ; If widowes will not profeste chaffitie, let them marrie to whom they will. And the fame it decreeth of a maiden : but it ad beth; So that it be not against the will of the parents, o, hir owne. Such an addition we lee that Nicolaus the fecond added, as the find in the 27. caufe, queffion fecono, chapter Sufficiat, there be wateth after this maner : To ioine matrimonie, the confent of those which contract is sufficient: and it followeth, According to the lawes. Which is abood, bicause the matrimonies of chil been be not acknowleged, if they be made with out the confent of the parents . Det the gloferes ferreth not those words unto the civill lawes, but to the canons : bicaufe as the Canoniffs fate, the civill laives are fometimes corrected by the canons. But offentimes it hameneth, that those canons are in berie beed axanore, that is, Rules without rule : as in the Ertrauagants, De coningijs fernorum, danter the freft; Ifbond men contract, yea againft the will of their loids, fuch matrimonies thall be ratified. Behold (faith the glose) the canons amond the civil lawes: threnethe for in them it is forbioden, that a bond-man canons and thould marrie a wife against the will of his ciuill lawes lorn Dea if a from man haue berie often recourle buto another mans bond-woman, he is made a bond-man. And a free woman, if the have much accelle buto another mans bond-man, the alfo lwfeth hir fredome . The glofe faith mozeouer, that more is attributed buto matrimonie, than buto holie owers ; bicaufe it is not lawfull to bring a ffrange bond-man into orders, but it is lawfull to contract matrimonic with him. Wherefore, it manifefflie amereth, that the latter canons were corrupted and devianed, which twhe awaie from marriages the confent of pas rents as a thing not necessarie.

But now let be for what reasons they pics tent. In the Ertrauagants De fonfalibiu, in the chapter Camlocum, it is faid, that in contracs ting of matrimonie, there ought to be a full lis bertie. And in the fame place, in the chapter Veviens : If anic feare hawen therein, the mas

trimonie fould be boid. And there is given a reason : bicause the cannot long please him, of thom the is hated; and bicaufe fuch contracts have offentimes buhawie fucceffe; and that thing is cafflic contemned, which is not beloued. Deatt femeth, that the canons have fo louco lis bertie in contracting of matrimonie, that the Connect of Paris (as we find in the 30. caufe, queffion the feeond) becreed, that it is not lawfull to befire a wife, by the refeript of the king : although the fame be also ordeined in the Code De nupries laine the first diantet Simprius ex referipto. The reason is, bicause the rescripts of Marilages princes are in a maner imperious commandes by the latter ments. Peither do I difallow that : although T of a king bo not a little maruell, that the canons have beliked. proceeded to farre, that matrimonic map be cons and wir. fraceh betineen bing that frealeff afpaie a maib. and hir that is Holen. In the Ertrauagants De Charringe

raptoribus & incendiarist, in the chapter Cum can- with a Goz fa: A maiden that was folen awaie ont of the len maid. house of hir father, and contracted matrimonic

with him that did feale hir; the father withflod the marriage. Here the goo Dope answereth; Fortomuch as

the mainen confenteth, the cannot fame to be Stolen. Wherefore, he becreet that matrimonie to be good, And in the next chapter Accedens; If anie man hab folen awaie a maiben, not onclie against the will of hir varents, but also against hir ofone will (which maiden nevertheles if the afterward agreed with him that fole hir) he des creep, that firme matrimonie might be contracs ted betweene them . The fame femeth to be becreed in the 36, cause, question the second, thaps ter In fumma : there is intreated of the ffealer. and hir that is folen . And it is becreed ; If the that is Rolen, Chall confent with him that frealeth, matrimonie may be contraced betinene them : but vet in fuch fort, that first they bo some penance. But bicaufe fome canons om make against this becree, therefore they moderate the matter thus ; That thereforuer they read, that matrimonic cannot be contracted betwere fuch persons, that, they borderstand to be fato for fome one of thefe the caufes : either bicaufe the that is folen, did not confent; or elfe, bicaufe the was betrothed before to another by words (as they ble to fpeake it) of the prefent tenfe (for 3 fair not of the future tenfe, bicaufe the hufband was not bound to marrie one defiled;) cither elfe for that the was not marriable.

20 But in the Code it is far otherwife Des creed, touching the fealing of virgins; namelte. that matrimonie betweene thefe perfons may by no maner of meanes be contracted : no not although the father give his confent buto hir that is Rolen . And Juffinian allo in his Authens tike, collation the ninth, in the title Quaraptori-

Et.itt.

busnubunt, occreeth the fame to the occessation of lo great a crime. But our Canoniffs (forloth) thanke matrimonies to be lawfull, etten againft the fathers will. Teherefore in the 32 . caufe, que fion 2. chapter Muler, the glose faith, that the authoritie of the father is bnowne as touching an oth and matrimonie, iden ripe age commeth : which laieng the Schole-men haue alfo followed. Ofthis matter they difpute, in the fourth chapter of centences, biffination 28. where they offine, that a man, even the sonne of the godman of the house, hath a certeine dominton ouer his owne bodie : neither is fo bound to his parents, but that he map, at his owne libertie, dispose it as touching matrimonic.

from the papile un= to matri= quisc a confent of pa: rents

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holicitic.

And then they read in the Canons, that the confent of the parents is required for the contracing of matrimonie, they, by their inters pretation corrupt them, and faie; that Enarillus Nicolaus, Leo, when they to becreed, did indge that the confent of the parents is required tow thing the honeflie of matrimonte, but not in refred of the necessitie. Which peraduenture they orewout of the glofe in the Ertrauagants De (ponfalbus in puberum, in the lawe Tua : which is affer this fort; that The goo will of the parents muft be required , petrather for the honeffie of marriage than for necellitie fake . So that , if the parents will not affent; pet are the dillozen free, and may contract matrimonie at their owne lis bertie. Dea and the Waffer of fentences, in the 28. diffinction, faith, that The confent of parents ferueth for the comlinette and honeftic of marris ages, and not for necessitie. And he bringeth the words of Enarithus. But he faith; Elere is a Dif. ference betweene those things, which are required to the fubstance of marriages, and those things, which ferue for honeffie and comlineffe. And the god will of the parents (as he faith) pers teineth not to the fubiliance of marriages. De thinketh, that without it, children may lawfullie contract. And for fo much as he maketh matri monic a facrament, he would have in fuch mars riages the Arength of matrimonie, but not the

21 But bicause they berie much bige the words of Evarittus, when he witteth that marri ages, contracted without the good will of the pas rents, are whosedoms, fornications, and abutteries. The Mafter of the lentences anfwereth. that that is true, not bicaule fuch marriages be fo inded ; but for that, they comming fecretlie togither among themselues, and minite with out the parents knowledge, are wont to be counted who mongers and adulterers : but pet that the matrimonic abideth ratified, and is firme, by reason of the words of the present tense which were bled therein. Alfo Thomas Aquinas, in the fame place, is of the fame mind. And buto

that thich is alledged out of Paule to the Chefis Ephe.6, :. ans (where he faith ; Children obeie your parents in all things) he answereth, that it must be proerftwo of those things, therein the diloren haue not anie libertie ; namelie, as touching familiar and domefficall things. And this reason he aboeth : Bicaule matrimonie is a certeine kind of feruitude, which the child is not comvelled to take boon him against his will . And in that it is written of Abraham, that he fought his Gen. 4, 3. fonne a wife out of his owne kindged ; he anfuereth, that the same happened, bicause he knew that land to be promifed buto his pofferi tic: and that God had becrad to take it awaic from the Chanaanits : to as he would not have his fonne to contract matrimonie with them. These fellowes indeed speake much, but they bring not so much as one word out of the holie fcriptures . They Mill affirme , that children ought to have most full libertie lest them as touching marriages: but that is a mere inuens tion of their stone, which by no means bath his foundation byon the word of God.

22 The ancient fathers were of our mind. Theelter But it hamened of them , as of the Canons: fo: latheren, the more ancient they were, the better they were nion to reat, and the more new, the more corrupt. Tertuilian Termilian. in his fecond boke to his wife, as touching the marriages of Christians with Chniks, writeth perie melt : neither alloweth he of marriages. betweene perfons of acontrarie religion . God (faith he) grueth the to a hulband. And he addeth. Doubtleffe bron the earth baughters cannot rightlie and tufflie marrie, without the confent of the parents. How therefore wilt thou marrie. without the confent of the heavenlie father? Chryfoftome bpon Benefis, and bpon Mat- Chryfoft. thew, when he intreateth of marriages, remit, teth the matter buto the eramples of the fathers in the old teffament. Deither is it of great necel fitie to recite his words , when as the fame father boon the first epittle to Timorhie , in bis 9. bomilie, treateth manifellie of that matter. There be erhorteth parents, bicaufe of the flip perie age of their chilozen, to give them in marriage : but he erhorteth not the chiloren . that they thould chose buto theinfelues hulbands oz mines. Det he connerteth his fpech buto the parents, that they Chould provide marriages for them . And he addeth a berie notable fent mothere of tence : Af (faith be) they beginne to place the har who sing lots befoze thep be married , they will neuer re befoze mare gard their faith in matrimonie.

I will note also by the maie, what he writesh in that place of webding crownes. For even at that time, they bled crownes or garlands in medding weddings. What faith he) lignifieth the crowne feb in mars oz garland : forloth, that the hulband and the riages. wife fould bestare, that cuen bnto that time,

Parents consent. Part.3.

they had conquered their lufts. If thou haft been an adulterer of whomomor, how beareff thou Augustine. a croivinc or garland. Augustine in his 133 cpi fle being befired to make a marriage betweene a poing man and a maid ; I would do it (faith he but that the mother of the dulo is not prefent; and thou knowest, that in making of marria ges, the mothers god will is necessarie. In this place Augustine writeth more seuerelie than the civill lawes : for they will not have the chilo to be in the power of his mother. Df Ambrole & will fpeake nothing at this time : I fvake es nough of him before. Seing then the lawe of God, and the lawe of nature, the lawes of cities, and the lawes of families, the fathers, and fine cere canons affirme, that the confent of the pas rents is necessarie, and the examples of the frat of pa= goblic occlare the fame, what flould let be to be

The conrents 19 picficable bien.

forthe chil= of that mind: Beither ought this to feime grænous buto children : lith it was by the latues of God to appointed for their commoditie. For pong perfons, in fuch things, and specialite women, offtimes prouide verie ill for themfelues. Where fore,it is written in the Cove De fonfalibis; in the laive Si pater : Then the father hath betros thed his daughter, if he afterward die, the gopernour or intor cannot bnow the concuant of the father. And a reason is abord ; Bicause tutors fomtimes are wone with monie, & women are carried to their owne discommodities. Also the crample of Third cught to moue vs, which was given of his father, to be the hulband of the John. 6, 38. thurdy : and he alwates faid, that He did not his owne will, but the will of his father, by whom he

was font. Further, how great a diforder arifeth in the Common-weale, through this corruption on? Dow great a windowe is opened to filthie lufter Infome places, be that can first lie with a majoen, hoveth to obteine hir to wife, euen against hir parents goo will.

An anfwer bnto rea:

fong on the

part.

23 But now we must answer the reasons. which the contrarie part alledge for themselves. Firft, as we before fait, they erie, that in contracing of matrimonie, there ought to be a full libertie. But (I praie pou)that libertie ? Dethe fich, or of the wirit ? Unboubteblie that libertie of the lutrit is the greatest, when we obeie the commandements of God : tho, if he would have be obedient into our parents in other things, the not in contracting of matrimonie alloe So then they breake the lawe of God, which euen in this thing obete not the parents. Further, if they will have the libertic of contrading of matrimonie; they bothey themselues forbid fo manie begrees of hindred ? Dncethe Bopes. would not luffer matrimonie to be contracted, euen unto the feuenth begræ: but now they conteine themselues within the fourth. Pozeo

uer, thy do they forbid marriages but o the mi niffers of the church ? Againe why did God him? felfe forbid matrimonics betweene versons of contrariereligion, if there ought to be fo great a libertie in marriage as they feigne to be But they abbe ; Children, for feare of their parents, will faie, that that matrimonic pleafeth them, which pleafeth them not. Pouertheles, the fonne is not compelled to to faic : nothing letteth but that he may answer, that the same wife pleaseth him not ; and that fuch a matrimonie will not be agreable to his mind. And indeed unleffe his confent be had, matrimonic map in no wife be contracted.

In the Digetts De ritunuptiarum, in the lawe

Cap. 10:

of Peter Martyr.

Non cogittie, we read, that the forme cannot be compelled to marrie a wife. And De fonfalibus, in the laime Sedea: If a daughter hold hir peace. the femeth to confent unto the father. And there are two causes alledged, wherefore the baugh ter may gainelaic bir father ; if either the father offer hir a bulband that is wicked, or that is beformed. Dtherwife, if none of thefe caufes be it is required of hir that the love him thom the father hath chosen. But if the will not affent when the hulband is neither deformed no; cuill mane The punis. red, the incurreth the crime of ingratitude; which ment of ma is so great, as the father may disherit hir foz grantinde, it. And in the title De vitu unptrarum, in the lawe Si cogente patre ; Although the found haue affens ted for feare of the father, pet bicaufe he had ras ther affent than offend the father . fuch a matrimonic ought to be firme and ratifico. Clitto the former caufes I would abde a third ; If the fas ther offer a hulband, which is of a contravierelis gion. And I would ener counfell the parents to Do that, third fould be agreeable to their chil-Dien ; buleffe they fould perceive them to be perie obffmate & bniuft. But iden the parents behaue themselues trannoullie towards their thildren, and force them to marrie wines, which

they cannot abive; the matter mutt be brought before the magifrate. It is his part to heare the Aremole caufe, and to beliver the fonne from inturie, if he against the cause, and to deliner the towns the many because the outer sparse is opposed to the court flavorest options. Then, if the song of passes marrie a wife by the authoritie of the magic strate, although it be against the will of the tar great wife ther it cannot feme, that he hath married biter father of lie without the parents confent. For the magt thecouns

The lame lemeth to be occied Deritunuptiarum,in the laine Quiliberos. And me thinketh, the Schole-men have not well fair, that the chil been of the houthold have power ouer their gione bodie : forfomuch as they give buto their parents, enen for the berie being, which ther have. They ought not to be compelled buto mat riages againft their will ; but that they flyould marrie without the confent of the parents, it

Arate is the father of the countrie.

Aquinas.

power of the bodie baunted of ; let bs againe re-The daugh- plie mon them with the answer of God, as touters of zal thing the baughters of Zalphead, the faith of them: Let them have heritage among their brethren , but letthem matrie in their owne tribe, These women are compelled to marrie the

not necessarie in marriages, as these men pretend. And by the civil laine, to areat is the authohad leave to ritie of the father over his fonne, that he map fell bim if be fall into grauous necessitie. And least chilbren. it fæme to anie man to be a barbarous point : it Exod.21,7. is vermitted by the laive of God, in Groous the 21. drauter: but vet abbing certeine cautions. which I thinke not good here to repeate. Where, fore, they bio not rightlie arque; when they fain.

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nighelf of their kinne, neither hated they that

ther fometimes was compelled to marrie the

wife of his brother being dead : neither could the

marrie otherwife. Therefore lo great libertie is

Deut. 25,5. libertie which thefe men imagine . And the boo

The Common places

that matrimonic is a kind of feruitude : which the forme ought not to take boon him at the appointment of his father. 24 And whereas they faic, that the confent

of parents is required for the boneffic of matrimonic, and not boon necessitie; it is baine and frivolous. For what greater necellitie can there

verfe 8.

be, than that, which the lawe and commandes Exo. 2 0, 12, ment of God both import ? Children are com-Ephe.6,1. manded to honoz father and mother. Alfo Paule the apostle prescribeth them to obeie their parents in all things. And the fame thing writeth he buto the Whilimians the fourth chapter: That which remaineth brethren, what focuer things are true, whatfoeuer are honest, whatfoeuer iuft, whatfocuer pure, whatfocuer profitable, whatfoeuer things are of good report, do ve. 1Bv thefe words awcareth that the things which be honeff. mult not be leparated from the comandements of God . So then, loke how necellarie it is to o ber Gods comandements lo necellarie it is not to marrie without the confent of the parents. And thereas they and that the confert of the narents is indeed required; but vet if they will not confent, the matrimonic map be firme : that is nothing else but to deride the parents. For what reviod is it for the forme, fo to befire the confent of his father, as though he be against it, and gainefaicit ; pet neuertheleffe he will abide in his purpole, and go through with the fame - It were much better not to befire it , than to befire it with that mind . This also feemeth a wonder to me, that the Maifter fo perperteth the words of Eugriftus, that when he faith, that matrimos nics, contracted without the confent of the parents, are those doms and fornications, and not matrimonie; bedare erpound, that the matter

is not fo inded: but bicaufe they fo come togither, as who mongers and abulterers ble to bu. But the fateng of Evariftus is manifelt; They are not (faith he) matrimonics. And indeed be an beth what they are : namelie, fornications and teries and thosedomes . And be faieth not that they feem to be thefe things, but that they are fo.

25 There be others , which obiect the bothe of Gen. 18 t Genelis, where it is written, that Efau married The marrie the wines of the Chanaanits, thich his parents ageof Clas toke in berie ill part : for be had married them contrarie to their commandement; and vet the feripture calleth them wines . Wherefore it fee meth that matrimonie may be contracted curn against the parents will. I grant indeed, that in the holie feriptures they be called wines, but pet therfore, bicaufe be to counted them, and bicaufe the nations, among whom they bwelt, fo reputed them . Botivithifanding . it is not gatheren hereby, that the feriptures do confirme fuch a matrimonie. The fame forme of freaking bled Paule in the first to the Cozinthians, the cight thanter; Euen as there be manie gods, and ma- yerfe.s. nie lords . De faith that there be mante gobs : not that there are fo inbeb (for there is but one God) but bicaule the most part to belieuce, and common perfuation conceived that there was an infinite number of goos . Therefoze he faith, Manie gods. But to be thich jubge aright, there is but one Cob , and one Logo Jefus Chaft . It is no bnaccuffomed or ffrange thing in the fcriptures, fo to call things, as men ble commonlie to fpeake ; pet clfe-there , then they fpeake propertie, they call enerie thing by his owne name. Doinbett thou wilt fate: Tille never read, that the children of Efau were not levitie mate. I answer, that Elau bab indeb a great posteritie; but whether it were lawfull oz no, the fcripture theweth not. Wherebuto aboe that by those nations among whom he lined, they were counted legitimate; for those had not the word of ODD . wherein it is commanded, that this thould not be done : and they had wonderfullie corrupted the lawe of nature.

26 Others crie : What thall toe thinke of our what tre forefathers ? What also of manie, which line at areto aca this baie , & have contracted matrimonies miffy count of out the confent of their parents ? Shall we call marriages them matrimonies, or elfe abulteries. And thall out the cont we count their children lo borne, for legitimate, fent of pas 02 for baffards . I anfiver : that iben as fuch rents. marriages were had in that time of barkeneffe. before the new light of the Golpell; those men in berie bed were not excused from finne (for it was not lawfull for them to be ignorant of the lawe of Bob:) but pet, bicaufe they were bone publikelie, and by the permillion of the magis frate ; 3 am perfuaded, that fuch matrimonies are firme and ratificd. If they obiect, that in fuch

Tanfluer, that it was therein, and it was not therein. For the magifrates had made the civil laines fubied to the canons : which unboubteblie they ought not to have bone. Pow in this, all men agree. And forfomuch as the macufrate hath the authoritie of the people, if he confent on to anie thing, there, affer a fort, is the publike confent of the people. As at this bate in Barlea. ments, when they affemble for the paiment of fome fumme of monie : although fome valuate men of the people be not contented with it; pet, bicaufe it is acreed boon by the magiffrate, they allo thould ferme to have given their confent. So indeed, the father would not that the ma-

Part.2.

of Peter Martyr.

trimonic of his some should be firme without his confent. Bowbeit, feinghe fubmitted his will to the subgement of the magistrate, be Moulo feme after a fort to have given his confent. But now the truth of the thing being knowne, the magifrate ought to renoke the er roz. So as the matrimonies, which hitherto(that is, in darkneffe) hane beine contracted againft the will of the parents, ought to be firme, and the children bome of them ought to be legitle mate. Beuertheleffe, if the lawe foulb affer ward be repealed, then Mould they be no matri monies, but onche vielumoled ; and in berie bied uhwiedoms, fornications, and adulteries: quen as Eugriftus rightlie indgeth. Howbeit, while the lawes, which are now in force, are not abrogated, I diffolice not the matrimonies which in the meane time are fo contracted. Deither bo I faie, that the children borne of thefe marriages are baffarbs ; but I beclare what both feeme moff agreable to the word of God, and to hos neffic. But Euariffus might iufflic fwite fo ; bis cause in his time the Romane lawes were of force, which accounted not find confunctions to be matrimonies. Further, Tadde, that fathers are not to be obeied, when they lett the marria ges of their chilosen onelie for religion fake; bis cause in that cause. God must be obcied in all things, who is the head father of althings. Loke the first to the Counthians, the feuenth chapter,

Of Rauine, or violent ta-king awaie.

ich from

In Judges. 27 This wood Rapters, Kauine, in the Bebrue commeth of Chatath . The Brethes faie, aema-(En ; the Latins R apore, which is, To take awaie by violence : not after enerie maner of fort, but as it were by a certeine furie and great vislence. Wherefore ranine differeth from theff;bis cause their may be committed secretic & with out piolence. For which cause, in the Digests De

in einerando in the latine Duoben reis it is waitten: Af a man flucare be bath not taken ante thing awaie biolentlie, pet is he not fraitwaicouit of theff. Por although that thing, which a man both be not raume ; vetit may be theff. So the civill laine putteth a difference betweene theft and ratine. But to what things ratine pertel. nethat is mentioned in the Directs , De conditione triticiaria, in the lawe the firft. Dings im moneable, as houses, lands, a farms are entred buon ; but those, which be moureable, as things not bauing life, bealls & men are violentlic tahen awate. Howbeit, we treate here of the bio: what kind lent taking awaie of things moucable : pet ne ef rapt is nertheles, not of all, but of mens bodies, that are ter of. by violence taken awaie for lufts fake. This is another kind of ranine, but not proper, which Augustine toutheth in the 19 fermon De verbis Augustine, apostoli : andit is mentioned in the Derres, 14 caufe queffion the fift, in the dapter Si quid innenett , there he faith, that things, which be found. mult be reffored. Which if thou do not thou halt taken them awaie forceablic: forfomuch as thou half bone what thou coulocit: fo that if thou had bell found more, thou wouldeft have taken a

Cap.to.

There the Glotter berie well declareth, what what is to is to be done with things that be found. Cilher bedoute (faith he) the fame are counted for things call things awaie : as if the owner have cast awaie anic forme thing, the fame, if a man reteine, when he hath found it, he committeth not theft ; but if that thing, which is found be not forfaken, neither thought to be cast aware willinglie by the ow ner (as then a ring is found. ozapurfe, oz anic fuch thing, which is not wont to be call awaie) if thou octeine it, it is theft, bules thou heve it by the with a mind + will to reffore it againe. So then, thou must openlie tell that thou half found thefe things, whereby the owner may come to his owne againe; as it is becreed in the Digeffs De furtis, in the lawe Falfus, in the Waraph, Oni alienum. But if thou keepe it by thee with a mind not to reffore it, it is theft . And this both Augufline in the place now alleeged reprome. The berie fame is beered in the Cobe De thefauro, ift the lawe Nemo, and in the institutions De rerum dinifione, there it is ordeined ; that 3 fa man fino treasure in his house or ground, it shall be his that findethit. Bowbeit, if he find it in ano, ther mans foile, either he hath gotten it by chance, or elle he fought for it. If he have gotten it by diance, let it be dinioco betweene the finder and the owner: but if he fought for it, the whole muft be peloco to the owner. If the place were holie, and the treasure found by chance, the fine Against ver thall haue it. It is abood, that if a man do wasike fæke for treature in his owne ground, and there and arts

bnto ble Dagike, and arts forbidden; the thing forbiden.

found

found, ought to be viloco buto the common treasurie . For he, which by euill meanes hath fought ante fing , femeth butworthie to be volfello: thereof. But to returne to Augustine , 3 affirme that which before & faid , that it is not properlie rauine, if a man hold backe that which

he hath found of an other mans. And this both Origin plainelie declare in his fourth homilie bpon Leutticus: Some(faith he) will not reffore that, which they have found : for they faie, that Goo hath given it them. Howbes it , whatfocuer they faie , it is a crime like bnto rauine. De faith not, that it is rauine, but a cer: teine thing like buto it. Although we have out of the civill lawe biffinguifhed theft from rauine. pet map rauine be called theft ; but pet fo , that there be added a violence. In the Digetts De Furtis, in the law Si vendidero, it is thus witten; De that taketh awaie by biolence, everie waie committeth theff, and is an open thefe . But o. mitting thefe things, let be returne to that kind ichercof ive now intreat. Some haue fait, that this Latine wood Rapere, is nothing els, but Til olentlie to lead awaie a maiden from the boule of hir father, to the end that he diffoneffing hir. may afterward have hir for his wife. But this definition is not full and absolute, although it be bled of the Canoniffs in the 36 caufe queffion 1 thap, Lex illa, in the Warath Cum ergo. For in the hilloric of indges, the mainens were violentlie caught awate, vet were they not taken awate from their fathers house, but out of the feelb 02 binepards. Peither is that true, which is abbed: namelic, Eo marrie bir , o; to haue bir to bis wife, when he bath diffioneffed hir : for the mind of him that taketh hir awaie by violence, may be to have hir for his concubine, or t'abufe bir at his pleasure, though he take hir not to wife. Furs ther this forfaid definition onlie maketh mention of maidens, when as pet neuerthelette both married women i widows, fre-maid-feruants e bond-maid-feruants, alfo pong children map be biolentlie taken awaie . Wherefore the crime ertenbeth further than that befinition both import. Dnlie harlots fem to be crempted; for they dee not faio to be carried awate violentlie. al though they be taken awaie by force . And certeinelie, it is then no action of violent taking a. waie, but of inturies onclie. But it is ment. that fuch persons are violentlie caught awaie from the cultodie either of their parents, oz of their tu. to; gardian , patrone, o; lozo ; to the end there may be bled an unlawfull copulation, thether matrimonie followe oz no.

of nunifit= ments mabe a. gainft raus 1015.

28 Dowmuff we declare that punifhments be ordeined for fuch biolent takers. In the Cobe De Raptu virginum, & viduarum, in the lawe Vnica. Iultinian intreateth at large of that matter . 1 maketh the taking awaie of the persons. which I have befoge rehearfed, guiltie of beath ; to that the companions also, and they which affifed the raptor, are comprehended in the fame punifhment. Deither was that thought to be fufficient, but there were other punifyments inuented more grauous than beath . Fortt is decran, that not onlie the lunges and magifirates thall put him to beath; but alfo if the raptor be taken with the wicked beed dwing , either by the parents brethren, binffolke, tutor, gouernoz, lord patrone, or finallie by him , in whole power the is that is taken awate, they may kill him. and that without anie punishment . It is also orbeined, that they, which are prefent with the rapto: and befend him in his dilhoneff ad map allo be flaine without anie banger . De addeth One man likewife, that violent taking awate is formetime commit committed against a mans owne spoule : as if raut as one by violence take awaie hir , whom he hath gain bis not pet married. And if a man take alwaie an o, owne fpoule ther mans wife , he both not onelie commit a bulterie, but also rauine . If the raptoz be not flaine (as they faie) in the berie heate of the crime, he ought afterward to be put to beath by from raus the indges of magifirates: and fo, that if he ap tops is the peale onto a supersour magistrate, he shall not ken amaie be heard. And that (faith luftinian) was opeined the liberit by a lawe made by Constantine.

Cap. 10. Of Rapt, or Rauine.

Undoubtedlie it is greuous, not to be heard ifthou awcale. And that is bere becred . So great a matter bio the civill lawes make of rauine . In fre-maid-feruants a bond-maid-feruants, the punifyment is ended with beath ; but if a fre-woman be taken awaie by biolence. the awas of the raptor, and of those which be prefent with him, do turne to hir ble that is taken awaic . Deither can the raptor gine awate his goos, or bequeath them by his will, but they fall to hir that is to taken awaie : and that not one lie for a time, but also for cuer; in such fort, that the may either feb them, alienate them . 02 aine them for a pointe. One thing onelie is ercepted; to wit, Unleffe the that is taken awaie, be afferward married to the raptor. The goods of the raptor mere given hir boon that condition, that the thoulo not marrie him : and the reason of the laive is added; bicaufe in our publike weale, we fuffer not that a man thoulo marrie a wife, after the maner of an enimie . For citizens are wont to marrie their wines, and not to take them bis olentlie awaie. But what was done with them, which although they were not prefent at fuch tahing awate; pet were of counfell thereof: 02 being witting thereof, oftered it not; oz elle aftere ward received the raptor into their house ? Iuftinian becreed, that they indeed thulo not lofe their goos; but onlie be put to beath. Peuertheles, if a bond-man,oz bond-woman were taken, either in committing or aloing this crime, it was comof Rapt, or Ranine. manded that they thould be burnt with fire.

29 But what if a maid will, by hir owne confent, be taken awaie ; pet muft no part of the punifhment (faith Iuftinian)be biminitheb : it is euen all one, thether the woman will or will not . And the reason is added ; Bicaule, if the raptor would abifeine from the rapt, it is not perie likelie, that anie woman will offer hir felfe, of hir owne accord, to be taken awaie. Wherefore it fameth probable, that the was toone by flatteries and decetts. Dea and the pas rents of the maiben, if they confent to the tas hing awaie, are commanded to be banithed. Thefe things luftinian becreeth in the Cobe: tho neverthelette afterward in the Authentiks (ubere it is intreated of women taken awaie, which marrie the raptor) was compelled to make the laime anew; bicaufe there were fome, which camilled, that if the that was taken awaie bid confent to be married, the might posteste the goos of the raptor . For fothey interpreted the first lawe, that the good of the raptor ought to come buto hir that was taken awaie, if the married him , og if he in his will made hir his heire. But we (faith Iuftinian) ment no fuch thing : for our laives bo not appoint rewards for a wicked crime. Belides, neither can be make anie will, forformuch as he is now conbemneb to bie. Deither de anie of our latves fuffer anie fuch matrimonies to be in force. And tfit be no matrimonie, how then can the postelle the good of the raptor, in the name of the bows rie . And to be becreed, that fuch matrimonics fould not be ratifice.

Cahat then thall become of the gods of the raptor If the maid (faith he)have parents, which have not therebuto confented, those gods thall come buto them ; but if they have confented (as I have alreadic faid) they were banifhed, with out ante propriette of gods or lands . Which kind of punifhment was much more grauous, than plaine crite. But if the maiten had no pas rents, or had those which conscrited, the gods of the raptor were conficate to the comon treafus rie. By thefe things it amereth, that in thofe times rauine was counted octeffable . Where buto I will also abbe this; If ante baughter had married against the will of hir parents, or otherwise behaued hir felse wantonlie and bn thatilie, it was lawfull for the parents to biffes rit hir: as ameereth in the Cobe De mofficiofote-Stamento, in the lawe St filiam. This one thing is ercepted : If the father knew that the full time of matrimonic was vall, and would not bes folue his daughter, then bath he nothing to brale against bir, if the marrie without his knowledge, or against his will; naie rather, be is compelled to give hir a bowie, as appereth in the Code, in the fame place, in the laine Si post

viginti quinque annos. Tehereby it appereth, that 25, veres was the fartheff time that mairing nie fould be britten off. Ebe fame is mentioned in the Diceffs, De ratu nuptiarum, in the laive Queliberos. Dither lawiers vetermine the fame thing, if a moman take awaie a man by bio, lence : although they face that haweneth but felbome.

20 Row muft be abbed the opinion of the The opinis Canoniffs, and what they bring out of the feripe on of the tures. In the 36.caule, queftion the firft, Grati- Canonias. an bringeth that pefinition of rapt, which we bane before confuted. But this he abbeth : that in rauine, inturic is fometime bone to the mais ben, and not to the parents; and fometime to the parents, and not to the maiben : and fometime to them both. For if the mainen will be taken awate of hir owne free will, there is no inturio Done bato hir, but bato hir parents : howbeit. if the parents give the man power to take a maje their daughter, bicaufe the will not confent to marrie him; then there is no iniuric Done bnto them, but bnto the baughter. Det there is inturie done to both of them, when the daughter is led awaie from hir parents as gainft their will. And in the fame place he bims The Count geth the Councell of Orleance, in the chapter cell of Ore Deraptoribus, there also he confesteth, that ras leanet. uine was wont to be punished with death. But it is further faid; that If the raptor take the thurth, he escapeth the punishment of beath. Dowthen . If the maiden (faith he) confented bnto the raptor, firtt the thall be taken from him, and reffored to hir parents. Deuerthelelle, the being excused; to wit, a caution being accepted, let bir not be flaine og bifberited : but if the confented not, the is by bir felfe fufficientlic purged : pet thall the raptor be compelled to publike penance, as it ameereth in the 36 caufe, queffion the fecond, chapter Raptores. But what The Couns if he will not do penance ? De thall be ercome cell of Chal municated according to the Cabylon and Chal- cedon and cedon Councell.

Potwithfanding, if he do penance, he fhall be puniffed by the purific. And herein they faie that they followe the word of Bod, which is written in Deuteronomie the 22.chapter ; If a man Deut.22,28 dishonest a maiden, he shall give vnto hir father fiftie fickles, and shall take hir to wife . And so they concerne the raptor to pale a certeine fumme of monie buto the parents of the mais ben: the which fumme if he will not paie, or hath not itherewithall, he is dituen to forue the fas ther of the maiden for certeine peres (which the Sloffer contriueth into fine :) upon this condition, that in the meane time he may redame himfelfe if he will. It is abord alfo ; If they confent togither, the matrimonie is firme, fo that the father agree therebuto. And that thele matris monics

is all one, though the maid ton= fent.

In rapt the

punthment

thapter Cum caufa, and in the thapter following:

which without doubt is against the civil lawes,

and againft the Canons of the better fort. But

is taken awaie, thoulo do publike penance; af-

terward it permitteth matrimonie, but pet not

betwene themselnes, but with other . And it is

added; that If the hulband or wife of either of

them die, he which hath committed the rauine, or

confented buto the raptoz, cannot contrad new

matrimonie, ercept the bilhop release him . 13e

fives this it is occreed, that by no meanes, anie

fuch matrimonie fould be firme , no not al.

though the parents confent therebuto. Dea and

the fame Gratian confesseth, that the fame thing

was occred in the Councell which was held at

Aquifgrane; pet afterward, both he himfelfe o

therwise pefineth, and also the Decretals of the

What then make they of those Councels They

answer that those Councels ment this , that it

thoulo not be lainfull to contract matrimonic in

that cafe , bnleffe open penance be firft bone.

and the confent of the varents had. And to prome

that fentence, Gratian in the 36.caule, queffion

2. thapter Tria, citcth Ierom, who feemeth to ace

knowledge the kinds of matrimonie to be

lawfull. Dne, then a maiden is given in matri-

monie to a hufband by hir parents, or tutors. An

other, if a maiden be omselled of a man, and bir

father afferward confent to give hir to him in

matrimonie . Ehe third is, if the father confent

not to fuch marriages, but give bir bnto an o:

ther man . Thefe the matrimonies he faith

are lainfull in the holic feriptures . Lout in the

27 caufe queffion 2. chapter Addieur, bp the tes

frimonie of lerom, there is about an other law.

full kind of matrimonie; namelie, when a wi

dowe, which is not bnock the authoritie of the va-

rents,marrieth in the Lord . Dere Gratian ca:

thereth , that Ierom acknowledgeth matrimo

nle betweene the raptor, and hir that is taken a

mate . 1But 3 perceive, that in the 22. chapter of

Croous , there is nothing intreated of biolent

taking awaie; onelie mention is made there of

thosebome committed, and not of biolent tar

king awaie. For it is fait; If he by flatterics shall

allure hir to lie with him, then hath he libertie gi-

uen him that he may take hir to his wife, hauing

the confent of the parents. But if a man had ta-

hen awaic a maiden, or man-chilo by biolence,

woman or man in Ifrael, should be punished

The Coun- the Councell Meldenum Decreed far otherwife :

cell Del= for firff,it ordeined,that the raptor , and the that

Cap. 10. Of Rapt, or Rauine.

thing the firmenette or establishment of fuch a matrimonie.

31 But here fome man will obied, that Ia- Gen. 34.14 cob and his sonnes did consent, that Sichem the Theraps forme of Hemor should have in matrimonie in a single his Dina. Jacobs baughter, being biolentlic taken ainale by him, byon condition, that his lubicas mould fuffer themfelues to be circumcifed. 4 grant this : howbeit , that was done befoze the lame of Moles was given. Peither bo wercab. that the Patriarchs had ante wood of God concerning this matter. Deither can it be benieb. that before the laine was publified, berie manie things mere committed against it . Iacob, of Gen,19, thom me nom weake, had at one time two fi ffers in matrimonie. Amram had to wife his aunt of whom he begat Mofes, Aaron, and Ma- Exed 6,10 rie. Which matrimonies affer the laive was que uen were not lawfull . So as the example now brought, prometh nothing. But if raptors (bould have anic hope of matrimonie, there would be opened a wide windowe for wild your men to take momen violentlie awaie : for they will make no boubt to take women awaie violent. lie, if they thall have anie hope to marric bir. thom they have taken awate. But all occasions of euill muft be remoued out of the Commons meale, and the Church, Pozeouer, feeing parents muft haue great honour done bnto them . they thould fuffeine a great reprody, if matrimonics thould be contracted betweene the raptoz, and

bir that is taken awaie againft their will. betrothed by the words of the prefent tente,

with death. Wherefoze there is nothing contain monics may be firme betwirt the raptor, and ned in the holie feriptures (fo farre as 3 fer) tou hir that is taken awaie . It also awereth by the Decretals De raptoribus & incendiaries , in the

This also femeth to be added, that Lucius the Dope writeth buto the bifhop of Burgis, as appercth in the Ertrauagants De raptoribus et incendiaries, in the chapter Cum caufa , that he bes creth, that If a maiden faie, that befoze the mas taken awaie, there were wozos palled betineen them touching marriage, it cannot proverlie be called ranine. What thall then be done : Day the against hir parents will marrie the raptoz - Innocentius the third, in the chapter following, becreth : If a maiben be taken awaie againft bir will, and afterward confent to marrie the raptoz.that marriage is also firme, yea although it be against the will of hir parents. And he addets that this is done in the honour of matrimonie: then as inded it openlie appeareth to the contumelie therof, if a man with deeper indgement incigh the whole matter. In the 27 cause question on 2. chapter Raptor , it appeareth; If a maiden that is taken awaie, be betrothed onto an other by the woods of the future tenfe, the must be refored buto him, if he will receive hir : and if he will not it is free for the mainen , which was taken awaie, to marrie an other . But if the were Of Rapt, or Rauine.

and that the can prove, that the was taken a waie against hir will: the spouse, if he will not

Part.2.

of Peter Martyr.

what the moge here: Thomas Aquinas.

receine hir ought to be compelled. 32 The Schole-dinnes write not much dil Signolinen agracing from this. Thomas in the 22.queftion toucheth this matter, when he wateth, that vio lent taking awaic fpringeth of a behement luft; thereby the raptor is fo troubled, that he negs ledeth all dangers. And he will have hir that is taken awaic, to be rendered to hir fpoule, if the have anie; and if the have none, buto his parents; of the be without parents, to them in whose power the was. Anothen, if they will agree, the may marrie the raptor; but pet fo, that there be first made a restitution : bicause in all theit and robberie, reflitution is cheffie required. Det (faith he) rauine befoge reffitution be made, is a hinderance to the contrading of mas trimonie; that is, that they finne, if they contract matrimonie : neuertheleffe, if it be contracted, it breaketh not the contract. But to the canons, which octermine against it, he answereth, that they were made in beteffation of the crime: but that the Dove afterward confidered the matter better. Dowbeit, this was not the part of a god worthipped lie man, to worthip the Pope for Dod, and fo to 29 600. flatter him like a bonoflaue. And to the end he might feine to fpeake rightlie, he bringeth the words of leroin, which are in Gratian, concers ning the three kinds of matrimonic . But how that place ferueth to this matter ive have in band, I have thewed before. Lafflie, he obiecteth buto himfelfe the Meldenfian Councell . Dow beit that place (he faith) must be binderstod, as if a man will take awaie bir that was married puto another : as though that were obscure or doubtfull. We need no canons to buderffand

uther.

Agginft Thomas, a certeine Dinine (none againt ans of the fimpler fort) carnefflic oposeth himfelfe in this matter. And where Thomas faith, that the violent taking awate hindereth not the matrimonicalreadie contracted; he answereth that manie becrees make againff that boarine. Further, he bringeth a reason; namelie, that he, which is ercommunicated, cannot receive the las craments. Then afterward he addeth, that the raptor is excommunicated : therefore, buleffe he do penance, and reconcile himfelfe buto the thurth, he cannot contract matrimonie. There Caictane, Caictane would altogither befend his Thomas; and denieth that he, which is excommunicate, can be partaker of the facraments. Dowbeit, this he confesseth: that he, which is ercommunt cate fumeth, if he receive the facraments. And he faith further ; If an ercommunicate be admitted to confirmation, or to holie orders, it cannot be benied, but that he hath received the facraments : neither is it lawfull for him to begin

them againe, (the afterinary bo penance, 150 fines he faith, that the Maifter of the fentences in the fourth boke, where he rectioneth the imper Diments which take awaie matrimonic contract ted, maketh no mention at all of rapt.

Cap. 10.

Dozeoner, he teacheth that the raptor, and the that is taken awaic, are not ercommunicated Ipfo facto, but are to be ercommunicated. 13ut bicause he teth that it is in the canons of the Councell of Chaleedon and Cabylon; Let the raptoz, and hir that is taken awate be accurfico: he answereth, that the glosse interpreteth that fairing to be of the fame force, as if it had beine faid ; Let them be accurffed . And againe be an Quereth to the other tivo things, touching relif. tution and penance; and faith, that the, which is taken awaje, ought not to be reflozed : but it is fufficient, if he fatilite the father by fome means, although the be not belivered into his hands; euen as in theff, it is not alwaies of necellitie. that things taken awaic fould be reffored, but fometimes it is fufficient, that the wrong be recompensed, either by a price, orby abond. But concerning venance, he faith : The raptor, if he contract without it, he finneth inoced; but pet af ter he bath contraced, the matrimonic is firme. Lafflie he faith, that the canons, which becree to the contrarie, either be abiogated, or elle fpeake of foonies. After this fort Thomas, Cuietanus, the Dinines, Occlefiaffiks, and Canoniffs tris fle among themselues, and plate the paralites with the Dope their god.

33 Pow I will beclare what the holie ferty what the tures do determine hereof, or what they will feriptures haue bs to lubge of the fame . The firft place is betermine out of Genetis, the firt chapter, there it is witte ten; The fonnes of God feeing the daughters of Gen. 6,2. men, that they were faire, troke them to wines. fuch as they liked 3 know there are brought funbaic expolitions of this place . Some interpict The fonnes of God to be angels, which being inflamed with the beautie offaire women had fellointhip with them. This exposition cannot as gree: for feing that angels haue no booics, thep cannot burne in fuch lufts . Dthers binderffand by The fonnes of God thole, which came of Seth, and were brought up in the true worthinning of God ; who being ourrcome with beautie and fairenesse, contracted matrimonie with the baughters of Caine : that is with ivolaters and infidels. Thereby there now remained nothing found and perfect : and therefore God fending a floud beffroicd the thole world. The Chalde in The Chals terpzetoz faith,that the chilbren of OD Diwere beinter: mightie men, and magistrates; who when they pretor. had taken to wines the daughters of bale men. all things were fraughted with bices. Gere om I fe that rapt was committed, which thing the Chalde paraphaaft hath fignificd, those author

TI u. t.

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guigrane. Dopes.

Icrom.

Exo, 11, 16, then he was inoged by the lawe Plagium, that

is fealing of men: which is in Deuteronomie. and this it teffifieth, that Whologuer ftealeth a

The Common places Part. 2.

ritie among the Debmes is incredible. And certeinlie, Mofes faith not, that they belis red there wines of their parents, but onelie toke them whom they liked best . By that place may calilic be noted the course, and as it were the begree of mans wickednelle . For first they lawe, and then they befired, and at the laft they violentlie toke awaie . Peither were ther won by their maners , but onelig by the beautic of the bodie : wherefore God puill thed that finne by a ficuo. And although there were manie other finnes in men, vet this one is expressed with an emmalis. Belides, in the 34 . chapter of the fame boke, Sichem the forme of Hemor bio biolent lie take awate Dina the baughter of Iacob : but what end came of that violent taking awaie, it is not now needfull to occlare . But the cause thie Dina was violentlie taken awaie, was hir curiolitie. The matter would go forth, and bnorffand the maners of other women. Curlo fitte was a hurt to hir then, and also will be a hurt alwaies onto women. For if it were hurt: Ben 34, at full buto the familie of Iacob , being fo great a patriard, for a maiden to wander abrove; how much more bangerous is it for other families, which are not fo holie noz acceptable onto Goo? But the nature of women is greatlie infected with this pice . And therefore Paule to Trus admontheth women to love their husbands, to bring by their dilloren , and to be bibers at home . And to Timothie, then he intreateth of

ivanton and young infootnes; They wander abroad (faith he,) and runne from house to house. and at the last go after Sathan.

Dea and thefe birgins, of thom there is mens tion made in the 21. chapter of Inoges , when they wandered abjoad through the vineyards, and gane themseines toelle bitto banfings, ivere intercepted by the Benjamits. Some will faie,that the bretigen of Dina oppreffed the Heverfe.7. morhits by guile . It is true inoce, but when they were reproded of their father, they late; Ought they to have doone, nebata, finat is, a foolift and wicked thing in Ifrael ? And that Dina was taken awaie not willinglie, but against hir wall, hereby ameareth : bicaufe it is witten, that Sichem, after he had oppetted hir, fpake bri to hir hart. Which fionificth no other thing, than that he would by flatterie have comforted hir. But it map feme to be a maruell , that thefe Beniamits were not punished for their rauine. famits bid not proper : And pet we mult confloer, that they bid not protie commit perlie commit ratine, bicaufe they led awaie the maidens, not onclie by their owne counfell, but alfo by the will of the cloers . Otherwise , true luckie cros and proper rauine hath alwaies had an unluc. baue come Rieend. Io was led awate by the Phoenicians,

ofraptings. Europa by the men of Creta , Medea by Iafon,

and Helen by Paris. All which biolent takings a.

amale firred by discords and wars, and also the overthrowes of publike weals and kingdoms. Alfo the Sabine women while they would be cu rious beholders of publike games, were caught by the Romans. Whereof followed fuch mars. as both nations were in a maner beffroico; as Ti- I inia tus Liuius , and Augustine De cinitate Dei , bm Augustine imite . Seing then God will not have fuch wic. hed are inpunished, it is meet that from hence forth me apoid fuch matrimonies. 3 am not of the mind , to benie that matrimonis, which have bene hitherto affer that fort contracted, are no matrimonies at all. For it is not my meaning to being a confusion of things . But thefe two points 3 affirme; first, that in contrading, there is finne, especiallie, if it be done against the will of the parents : further, that thole lawes, where, by fuch matrimonics are permitted, must be corrected, that hereafter it may not be lawfull to do the like . For we fee that the order, which God hath fet, is peruerted; then as the parents are neglected, by those counsels matrimonies mould be contraded. And by this means your men are incouraged to biolent faking awaie, fæing they hope that they thall marrie the mines, thom they hislentlic take awaie . Bes fiocs, that which I focate, is agreeable with the lawes of Goo, with the laine of nature, and with the civill lawes . Therefore let the Canonills and Schole-mentake hied, how they judge the

Cap.10.

VV hether marriages be lawfull betweene persons of divers religions.

contrarie.

34 Elecre be which defend this kind of marri, In 1. kings ages, and affirme, that they be lawfull. Horals at the bethough God in the 2 3 of Grodus, in the feuenth verle. 32. of Deuteronomie, and in manie other places verfe.3. forbat the contracting of them, that (fate they) must be understood anelie concerning the seven nations with were inhabitants of the land of Chanaan, Beither thinke they, that Bod bid foz bio but that the Bebrues might marrie with o ther nations . They abbe also, that as touching the Changanies, that lawe might fomtime be bi frenten with: for Rahab the Changanite bicaute the was godie and fauoured the Ifraelits , be: Matt.1,5. came the wife of Salmon, who not onelie was an Debrue, but a prince of the tribe of Juda. 4 omit Juda that went in to a wife of the Chanaa- Gen. 38,2. nits, bicaule he was other wife bucleane: fo then it is not lawfull to ground an argument boon his example. More probable is that, which is writ ten in the 21 .chapter of Deutcronomie ; there verle. 11. OD D gaue leaue bnto the 3fraelits (if them. felues mould to marrie the france women,

which were captines among them . But first he would, that the head of hir that thould be marris co, thould be thauen, hir nailes not pared, hir garment changed, and that the Chould morne for hir parents by the space of thirtic baics. Herby they gather, that fuch marriages were not by all meanes forbioden.

Part.2.

Dea and Boaz married Ruth a Moabite : and Ruth 4, 13. Dauid toke Maadra the baughter of Thalma the 3. Sant 3, 3. king of Geffur. Salomon alfo han the daughter of Pharao. Acither for this cause was he reproued of anie : naie rather, be fæmeth to be commended, bicaufe he loued Ichouah. I paffe ouer r.King.3, I. Samlon, of whose matrimonie with a ftranger it is enidentlie waitten in the boke of Judges. Iudg. 14, 1. Morcouer, there is a place brought out of Paule, LC01.7,11. in the first to the Coginthians, therein is de creo that It is lawfull for the beleuer to abide with a wife that is an unbeleuer. Bereby they gather, that the dinerlitie of religion maketh not,but that marriages may be firme. Dea and Augustine De adultermis coingis ad Pollentium. in the 23 chapter : and allo De fide & operibus, the 19. chapter, affirmeth, that there is no entbent place extant in the new telfament, that fuch kind of marriages thould not be contracten. Beuertheleffe, Icrom in his firft boke a gainft louinian , tharpelte mueibeth againft this kind of matrimonie; and doth openlie wit. nette and complaine, that fuch marriages in his time were not eschewed, Also the same Augufline, in the place now alledged De fide & operibus, is forte, that men dio not thinke it to be fin. to contract marriage with them that be of a fun-Difereligion. Butthere is a boubt put as touthing Salomon; bicaufe he femeth not to be altogither clere of finne, by reason of these mar, vale. 3, & 8. riages ; fith in the 23 . chapter of Deuteronomie. there is mention made, that fome nations were altogither to be excluded from the convertation of the Maelites. Forthe Ammonites, and the Moabits were perpetuallie to be excluded from the church of the Teines : but the Idumeans and Aegyptians onclie buto the third generation. And pet did Salomon immediatelie, in the first generation, admit an Aegyptian woman into the church of the Debrues.

Looke In 1. 35 Pow on the contrarte part, let be bring Ring. 11, 1. forth the reasons, which condemne and forbid and sen.24 this hind of matrimonie. And it is proued not at the end. to be lawfull, butles that partie, which was of the condemned religion, thall depart from the fame. Foz, then as God fo offentimes forbad thefe kind of matrimonics, he aboco the caufe: left the bubeleuing partie thulo allure the faith full partie bnto ivolatrie. Bicaufe, if the bubele uing partie abide in his or hir religion, the other partie both put forth it felfe into great hajard : which the beauenlie father would have otterlie

fore, if the believer thanks that he thall abite Acofalf in this kind of weblocke, he bicombted: lie femeth to tempt God. Further, welearne by the example of Salomon (tibe at length made LKing. 11,4 inols and durches for his outlandish wines) What fucceffe fuch matrimonics had . And loia. 2.Ch. 18,1. phat on this behalfe finned grœuoulie. Achab and 21,6. alfo, though he were an enill prince, yet became King, 16, he much woule by reason of lezabel. Poze: verfe. 31. ouer, what happened buto the Ifraelites, when they thamefully kept companie with the baugh: ters of Moab: in the boke of Pumbers It is mas Num. 25,1. nifeff. Iacoband Rebecca toke it in berie ill part, that Efau married ftrange wines. And Ef. Gen. 27, 46. dras, affer his returne out of Babylon, when he Eldr. 10,10, perceived that the Mraclites had coupled themfelues with the Moabites, and with foreiners of a biverfe religion, he bnoto thole matrimo nies : the which if they had beene fable by the lame of God it had not beene lawfull to have fenered those versons.

Againe, Paule in the fecond epille to the Co. rinthians, the firt chapter, when he waiteth (Do verle. 14. not ye beare the yoke with the ynbelceuers) it may feme that he forbad this: and it is thought that he alluded it unto the lawe of Moles, which Deut. 22,10 forbab that they thould not till the ground with an ore and an affe togither. For then a poke is put bpon beaffs, which be of divers natures oz forms, the worke goeth not well forward. Deres inithall the apostle about; For what fellowship hath vnrightcousnesse with rightcousnesse, or what partaking hath light with darknes? Some man will fale, that this place fremeth not to be ertended buto matrimonie; fixing Paule both there reproue the Corinthians, bicause they verfuanco themfelues, that it was lawfull to kepe companie with the Ethniks in outward things without committing of finne. Therefore Paule inould, that formuch as is pollible, they thould fe uer themselues from them : and he brought fouth a fentence, which is univerfall, and not particular touching matrimonies. But if the Centence were generall and that he vionounced the same of other affaires; how much rather thall it be of force in the contrading of marria ges togither with them ? Erafmus alfo in his Erafmus. annotations faith, that the fame apolile boeth not onelie forbid outward bealings togither. but marriage alfo. And binboubteblie reafoir persuadeth the same : bicause the propertie of marriage is to be a participation of heauenlic and humane things . For if this be attributed buto freenothip, much more it thall be proper buto matrimonie, feeing the fame is a freeno Thip most nærelie knit.

36 Cyprian, who is brought fouth by Augu- Cyprian. fline in the places nowetteb, in his epille De Mu.u.

which

Pag.442.

the beam=

ning.

pulike religion.

Of Marriages in

to be turned awate from his children . Withere,

Of Marriagein

Pag.444. lapfis, both lament, that the church in those baies

was troubled with that beteffable bice : euen in like maner as it was about the time of Augufiine, and Ierom ; They proffitute (faith be)the Ierom. members of God bnto the Gentils. Andlerom, in his first boke against louinian watteth, that the Chillian parents do proffitute their mem bers buto the idols . And he further faith, that Christian women, which are so married, become the ribs of the bluell. Dea and Ambrofe in his 70. cpiftle to Vigilius, witeth berfe largelte of this mater, where, belloes the decrees of the old lawe, be bringeth two other arguments. Firt,

that man and wife ought to receive bleffing bnoor the beile of the prieft . But and if they folemnizing thalbe of funorie religious, how thall they be comatrimonic nered in the durch of Chaiff onder one beile? By those words we boverfand , that it was then the maner to have matrimomies folemnis zed in temples; and that the hulband and wife were covered both with one beile by the mint. Mer: to the intent that they, which Mood by, might fæther were foineathen togither . Which cu frome is berie much against fecret matrimonie.

Poffidonius, pponthe life of Augustine, with

toth, that he vio verie well like the countell of Ambrofe, the inoged that Ifman and wife bid confent togither in matrimonie, the minister of the church flould be fent for, by whom the coue nants of marriage thoulo be established, and the matrimonic thouso be confirmed. And what the beile was , therewith the new married folke fould be coucred , I have nothing elle to affirme ,but that (as I thinke) it was an outward figne received from the Zeives, who allo at this daic reteine the fame. And perhaps Ruch had a milat Kath refrect therebuto, when the defired of Boaz that ment in de le would couer hir with his cloke; to wit, that firing to be he would couer hir with his cloke; to wit, that he would acknowledge hit for his lawfull wife. An other argument of Ambrofe was, that man and wife ought otherwile to praie togither. And peraduenture he meaneth those kind of platers, which publikelie are offered fometime in churches. But if man and wife bo not cleave both unto one God, how can they both prate to, gimer : Pale rather, it will calille hamen,that then the one of them bath betermined to praie. the other will be minded to feaff a make chere. The fame father, in his boke of the Patriarch

queffion 1. inthe thapter Non oportet. And in the fame queffion, Darath Exis, Ambrofe is cited, who faieth; It is no marriage, which is bone without the occre of & D. and therefore muff be amended. Cratian interpreteth

Abraham, the ninth chapter, warneth the faith

full, that they thould viligentile beware, leaft

they bellowe their baughters boon Jewes and

infiocls ; or to take wines among them. And

his words are alledged in the decrees, 28. caufe,

thole mozds, and laith, that It is not becreed. that there is no matrimonie at all among the infinels; but that the marriage betweene them is not lawfull , feing it is contracted contracte to the commandement of God: that is bettween fuch perfons, as Bob would not have to be coupled togither; namelie, them which be of kind. red one to another, within certeine begræs 110: hibited in the lawe; or elfe, when the one partie thall be an infloell, further Ambrofe commenbeth the old Patriarche, which fought out wines of their owne focke. Tertullian allo, in his boke De corona militis, faith ; Wile martie not onto Ethniks, leaff they thould compell their wines to foolatrie, whereat they beginne their marriages. And while he indendureth to prome, that God bath forbioden thole marriages . be bring. eth the place of Paule in the first to the Continthis ans uberein he faith; If the will marrie, let hir 1.Cor.7.34 marrie in the Lord . Which falend neverthelelle ofhis fome bo binbertrand to be spoken dene, rallie : as if the avoitle bad fato : Let bir marrie religionlife, observing goolineste, in the feare of the Lord : as though by thele few twords he forbad not this kind of matrimonie. And it might be, that Augustine was of the fame mind . 15ut I thinke, that the freech of the apollle, being was nounced generallie, is fo to be bnoerfiod, as thereby marriages also with infibels be forbidben . For how can it be, that a faithfull verlon thould be complet religionflie, and in the feare of the Lord with the enimies of Christ . And certeinife Tertullian, Jerom, and Ambrole, bitter, for that place after this fort.

Moteouer , Terrullian himfelfe wote unto his wife, that fuch marriages cannot be allowed by anie of the holie Criptures. And he abbed, that therein were manie dangers, and also wounds of faith : dangers, left the faithfull fhuld fall into ivolatrie ; & iwounds of faith, bicaufe.in to much as other wife the be weake, the hane the more need to be fumorted . But the other partie. being an infibell, foill not helpe: and the faithfull partie thall be compelled mante times to beare that will difpleafe him . Mozouer he freaketh moze bololie and frælie, fateng ; that fuch marriages make men quiltie of apulterie, and that we mult not communicate with them in brotherlie fellowthip. Wherefore it eatilie aweas reth, that they, which to han contracted matrimos nie in those dates were ercommunicated . And this they were quiltie of abulterie, he beclareth on this wife : God by his lame forbad fuch matrimonies: Therefore an infibell, which is given in matrimonie, is not fit for that marriage. Eben liking they be no marriages, there thall be morebome committed . Affrange person is brought in by whom the temple of God is defiled . Popeoucr, this finne is therefore made the

moze greenous, bicaufe it is not hard for chiffis ans to find out other matches.

valike religion.

Mozeouer, he anneth, that if it be true, that 1,Co.15.33. Menander a the apostile occlared; that Naughtle talke corrupted good maners : helv much more will to bunnet matches make them naught ? Cinvoubtedic, be that is a ftranger from Built, mill fpeake no good of him. Belides this, the inmit of all is, to have the fernant of the binell fo neere at hand. Elerelie, the feruants of princes, which would be counted faithfull, can by no nicanes abioc to have fellowthip with their enimics, or with their chimies fernants. And it cannot be benied, but that they, which toined themselues to such wines, passed not to be as mong the enimies of Chaft. Further, it is to be confinerco, that in those baies, the affemblies of the godlie were had in the night feafon. And therefore, how could that bufband, which was an infivell, fuffer his wife to be abfent in the night? Againe, it is euident enough, that GDD is the maker of godlie marriages : but fuch as thofe other be are procured of nanahtinette, that is, by the bruell. Befoce, Tertullian bringeth an er ample taken from things civill . forthe lawe was berie ancient ; that If anic woman kent unlawfull companie with a bond-man, and being warned did not amend. the thould at the length be made the handmaid of the maifter of

that bond-man, which the fhamefullie loued. Acither bib the Romane lawes fuffer, that fer man lawes, uants flyalo marrie without the confent of their loads. Withat account then thall we make of Chrift. which is the true Lozo of vs all?

Dozeouer, if we come buto ftrange women, ive thall at length fall into the hands of their mailter, which is the binell. Indeed the reasons, which this writer maketh, be berie frong : the which neverthelette perfuaded not the women of that time, especiallie the richer fort, bicause thep were not willing to toine themselves in matri monic to poze chaiftian men; but contrariwife, they fought after large houses, which might receine their fubitance. Afterward he added a no table fentence, and faith; that Faithfull men mult befire marriages of the church, that there may be one defire, one fatth, hope, and discipline betweene man and wife. The which when Chuft feeth, he will rejoife, and will fend his peace as mong them. And contrariewife, without this, thep thall neuer line peaceablic. At the laft, be concludeth with his owne judgement, affirming that fuch marriages are not lawfull. And he anneth; that Although they were latufull, pet that they be not expedient. Certeinlie in other matters and proprieties, that fentence is berie greatle regarded; Take thou thine equall. Dow much rather in matrimonic ought there to be a confent as touching religion?

37 There might be other of the fathers also Chebereres brought; but palling ouer them, 3 afterme, that of Councels the Councels have inoged the berte fame thing. touching Hor the Councell Agathenie, not onclie fortio, marriage. beth marriages with infidels, but also inditeth them with heretiks Alfo the Councell of Vrbin, cell Bagas it is brought in the 28. cause, question the thense. first, in the chapter Si Indaice, ore. bathorbeined The Counthe berie fame . In like maner hath the Comp cell of 1012 cell of Laodicea, Canon the 10. and 21. But I bin. maruell that many of the Canoniffs bare write, Laphices. that the Pope can dispense with this lawe : bis caufeit is (as they terme it) politine, that is, euill . Certeinlie thep be deceined : for (as it is whether protice) this is a bluine inflitution, neither is it the 10 ope lawfull for men to offpense with it, bicause God can vispense bimfelfe commanded it. Det mult ive abbe, that lawe. with Ethniks matrimonics are lawfull, fo that they be converted buto Chaff, and to the woy thin of the true Goo. So I thinke, that Moles Num.ta. t. married his Acthiopian wife, and Iacob the Gen.29. baughter of Laban. But bicaufe there is mention made of matrimonie with heretiks, what thall the faic is to be done at this date, when as Daviffs are formetime joined to the profeffors of the Golpell, and profellors of the Golpell contracthemfelues with Bapiffs . Hoftienlis fait, Hoftiente that this ought not to be done ; but vet, that if fuch be toined together in matrimonic, they be man and wife, and the marriages of force.

Den and Thomas, in the fourth bothe of the Thomas fentences, femethnot to millike this opinion. Wat these followes ow some otter that they thinke : yet they prome not that, which they freake. While they thus affirme, they call themfelues into a beric great abluroitie. For if that partie, which is an heretike, prouoke to herefie the faithfull and fincere partie : if the faithfull will not affent, not pet owell with the other par, tic ; ogif he will owell togither, he both it not without perpetuall contumelie to Chaiff, what thall be bone: They answer; If the matter come a bluoste to that point, let them be feparated ; bowbeit, beuifeb be from the bed, but not from the bond of matri, the was monie. And so they imagine a kind of binoise pias. ment, otterlie unknowne unto the bolie ferin tures. Wherefore I leane to the contrarie part, and am led by thefe reasons. In the hilloric of Bings, and in the latter bothe of Paralipomes 1.Kin.22, 2, non, the 18. chapter, Ichofaphat (otherwife a 2.Par.18, 3. most commendable prince) is accused by the word of God; bicaufe be entered into affinitie with Achab, an foolatrous hing. Forhe complete Athalia the baughter of Achab onto his fonne [Ioram : wherebyon he was afterward tharpe 28 liereprouce by lehu the fonne of Ananie, as it amereth there in the 19. chapter.

38 Let us confider mozeouer, how great 2.King.8.14 mildefe followed thereof. Ioram the fonne of a Tlu.iff.

Of Marriages in

Pag.446. The crams ambfather (namelie of Iofaphat) caffing alibe ple of 3012- the worthiming of the true God , bid imitate the kings of Ilrael : Athalia his wife wiging him therebuto . Pow let be compare togither the Ifraelits and the Jeines , betweene thom there is the fame confideration to be had, that is be twene the heretiks and the Christians. For the Ifraelits bid profeste the lawe of Moles, they had circumcition : neither were they by all mranes firange from the faith of the Letwes, and pet not, withfranding was the amitte, which the kings of 1, Kin. 20,36 Iuda had with them, reprodued; and by the will of Gob their thips were brothen , thile they toines togither in freenothip . What thall we then faic concerning heretiks . In the third to Titus it is witten; Shun thou an heretike, after the first and fecond admonition . Doft thou cine care onto the apolle if thou marrie lucha one Such were the Mraelits in times patt , being compared with the Jewes ; luchare the Papil's and Anabaptifts; if thou compare them with the profes fors of the Boipell. Ande herebnto, that in Iohn

> tans had no connectation with the Jewes. Alele realons do berie much moue me: how beit. I would that the matter thould be fo miti gated, as we might not be more careful than reason would about the easter fort of controuer: lies and dilagræments. But let be chæfelie er amine, whether the parties, which are to be for ned in matrimonie, do agree togither in the chefelt points of religion ; namelie , Whether they belieue in one verte God , as touding the effence, and the perfons togither in one fub-Stance; Whether they believe, that for our finnes we have need of Chaift to be an onlie mediatour; in whom be two perfect natures, divine and humane, the properties of them being preferued; Thether they believe that the be infilied by faith without works; That there halbe as well a refurrection, as a generall indgement : and other things of like fort ? Which I abbe herin, bicaufe it were an infinite thing to bescend buto more particularities. But admit, that when the marriage is made; the hulband and the wife bo agra in religion ; that mult afferward be done, if the one of them thall fall into heretie. The Pas pills answer: They mult be separated from the bed, as twe fato before, but not from the bond of

the fourth chapter, it is writter, that the Samari-

verfe.9.

matrimonie. But Coleftinus (ubged, that those matrimo of contrarie nies thoulo beterlie be bnowne, and a licence of nein marriage granted them. Innocentius, which followed after abolithed this occree: faleng : It may be, that they coucting to be at libertie from the marriage which they millike, would accuse their wines as heretikes . or would faine them. felues to be heretites : as amereth in the Er. trauagants Dedinorius , in the chapter Quan-

do te, &c. But Jacknoivledge no biuogle, but that which is free, wherein libertie to marrie a. gaine may be at the least wife granted to the partie offended. Beither do the holie fcriptures them of anic other kind of binozle . Bowbeit 1 inould animer Innocentius, that the one marri copartie must not be believed, that accuseth the other of herefie , buleffe the mater be promed bo inft and lawfull eramination . Pozeouer, I pounific thinke it beff that fuch punithments be laid by ments min on beretiks as none map lightlie be led to pro. belaid bu: felle herefie. Wherfore we mult betermine that on berethe fureff inaie is to take bed of fuch marriages tike. at the beginning . And if it hamen afterward. that there arise anie beresse of great importance among them, which is tried out by lawfull era. mination , let fore be wates and meanes at. tempted wherby the infected partie may revent. Which if it take no place, and that the infected a free bie partie will not bivell with the faithfull : 02 elfe uorfe beis not readie to bo this, without committing tweenean blafchemies and contumelies againft Chuff: bereike they must be separated with a free divoite. Pow professor. remaineth, that we answer to the arguments, thich femed to make againft our opinion.

39 Firft it was faid ; that God ment fuch matrimonics of bulike religion onelie as tou Deut.7.3. thing the feuen nations of the land of Changan. I answer that the cause thich is afterward at An answer. beb , is generall ; namelie : leaft men thould turne from the true & D D, and from the right worthiwing of him. But here we will bemand. that if furning buto the true Goo has hamened among them; thether it were lawfull for the Debrues to contract with those nations : 3 thinke it had not beene lawfull, without some fpeciall difpensation of God : bicante God hab tholie call out those nations . And as for that, thich was brought touching matrimonie licens Deut. 1.11 ced with a captille woman, I first laie, that if a man will more narrowlie behold that lawe, be thall easilie perceive, that such matrimonie was not allowed by God : the which neverthelette be granted to the Debrues by reason of their increoffile follie. Which I hereby gather , bicaufe be milled, that the head of a ffrange captine too. man fould be fhauen : that if perhaps the pleas fen an Debaue, by reason of hir beautifull haire, now being thauen, be might beginne to millike of hir. He also ordeined that hir garments sould be changed ; bicaufe even thofe (as often it commeth to palle) might procure that love. We also commanded that they thould let their nailes growe, to make them the more deformed. And he inilled, that there thould be a mouning for thir. tic dates ; that if the were loned before for hir mirth and amiablenette, now the thould lette please for hir morning and unhandsomnesse. With these conditions OD D indenoured to

unlike religion. make a medicine fog raging loue . Duer this, there is abbed a great burthen, that if the began to be milliked, he ought not to have hir for a bondflaue, oz elfe fell bir to another : but he was commanded affer a binorfe was made to let bir go free. Those conditions being observed, at the laft he condescended, that the thould be a wife ; which muft be binberffod (although it be not er? preffed) that the thould be first well instructed in religion, and thould be connected buto the true

dab, with whom the matrimonie being made

inas revioued by God, And thereas it is write

ten in the hillenie, that Salomon loued Ichoua;

that I do binderstand was ment by the loue,

which he hav at the first, before he was pet cor-

rupted. For afferward, when he was growne to

old age, bis bart, through frange women, was

alienated from God. And as concerning Augu-

fline , thich fait, that in the new testament there

is no expelle commandement ertant, whereby

fuch kind of marriages are forbibben ; I fet as

thorefer to this place the words of Paule to the

Part.2.

of Peter Martyr.

But touching those examples brought of Marth, 5. them, which in old time married fuch women; 3 Natural, 15. confeste, that some such were married, who nes . Sam. 3. 3. nerthelette bid first admit the true and sound 1.Kings-3-1 religion. But Tiubge, that Salomon had perhaps done better, if he had refreined from the baughter of the Aegyptian ; bicaufe 3 bonot thinke that Pharao was much better than A-

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Dowit is ment that Salomon loued 3c= bout.

fathers are gainft him Tertullian, Ierom, and other fathers. put for an

verse 14.

Counthians, the fecond epiffle, and firt chapter, which I allebared before. And that which he wrote Auguftine. in the former epiftle (Let him marrie in the Lord)they refer unto this place, and thew, that they were fooken against this kind of matrimo nie. And where it is alledged, that manie in old time did not abifeine from the marriages, neis ther did thinke that they finned thereby : that have not we to do with . For while Paule lineb. there were manie, which had recourse to idola-

trie, and thought not that they bid ill therein; even as manie thought that thousedome was not to be reckoned a fault ; which neuertheleffe, the aposile both carnestic reproue, and speweth it to be finne.

And that, which to the Cozinthians is decreed 1.Cor.7.12, by the fame apostic that The beleeuing husband may dwell with the ynbelecuing wife, if he will, and be contented therewith : five anfiner, that we in this place do reason of marriages to be made, and not of fuch as be alreadie made. So as the apostle saith there : We or the that hath an unbelening fpoule. Whereby it amereth, that he speaketh of matrimonic that was contrac tro before. But touching Salomon, ichether he Deut.23, 3. brake the lawe, which is in Deuteronomie, of the not bringing in of nations into the thurth of the

Beines either neuer, og elfe till manie generatis ons were past ; I faic, that that laive must be more diligentlie weighed, and more narrowlic fcano, that is, To enter into the church. For (as what was I thinke) we mult not belieue, that a man being to enter a profelyte, and connected botto the true Gob, into the and circumcifed, thould wait to long after be the Jewes. were justified, to be admitted buto offering of facrifices and common praiers. Wherefore it is perielikelie, that in the lawe was ment their infranchifing into the citie, whereby they might be in polibilitie to crecute offices, and to be in the flate of marrieng wines of the tribes of 36 rael. And to as concerning this, Salomon fould not be accused for breaking the lawe, fæing the fame prouideth it for men and not for women. I thinke therefore, that matrimonies of this kind are not to be made, bicaufe they be rather fnars

Cap.10.

Of Degrees forbidden to make con-tract in marriage.

40 This femeth first to be agreed byon, that In Judg. 1,

than marriages.

in the 18. and 20 chapters of Leufticus, are not Looke 311 rehearled all persons of degrees, in thom mars the end, and riages are forbioden. Forthere is no mention 38,11,and made of grandmother : when as neuertheleffe 2. Sam. 13. all men will confelle it to be moft Chamefull, if at the bes ante man thould take his grandmother to wife ginning. tho is fo far aboue him in veres. The wife alfo of the grandfather is not mentioned. And though the wife of the bucle, by the fathers fioe, be fpoken of ; pet is there nothing fpoken concerning the wife of the oncle by the mothers five. Dea and (that we more maruell at) there is no prohibition for the father to marie his baugh, ter : when as all men confeste, that those mars riages be moff incestuous. So as it is to be thought, that in that place are fet fouth by the hos lie Choff certeine begres probibited : and thole not mantabut pet fuch, that by them (as by cers teine exquisite and manifest rules) we may judge of the like. Wherefore we must thinke, that ubattoeuer is froken as touching the ryo ther, is also commanded as touching the grand. father, or grandmother : fæing that all thefe are reckoned to be parents. Those things also, which are spoken as touching the wife of the uncle by the fathers line, do manifeltie thew what is to be done as concerning the wife of the uncle by the mothers live : forformuch as thefe affinities or begrees have by the fame frace or diffance. relation one to another . So that Jam of this mind, that I thinke the prohibitions mention ned in the laine, are therefore fet forth, that by them we might enidentlie bindertfand, what is met to do in the like begres.

make

of Peter Martyr.

mtho more offend a= gaing the

bibaen.

3 grant neuerfieleffe, concerning Paulus than others Burgenfis reason, that they much moze breake the laive, which do contract matrimonies with persons forbidden: and that they also pernert Degree for= the ogver of kindgeds . For bnto me he fæmeth to bo farre worlle, which marrieth his grand mother, then he which marrieth his nece of his brothers five : although I thinke, that both thefe matrimonies are bulawfull. What the Debrues of our time do, I palle not much; pea , I much boubt of that , thich Paulus Burgenfis affureth himfelfe as a thing plaine and manifelt ; name lie, that the Leives at this daic are most dill gent in observing of their outward lawes. For me thinketh I thould do well, in not gining to them more bignitie or religion than to Chiffi. and . Therefore, as it is manifelt enough that we have for mens traditions . Araico berie much from the right observation of the commandements of CDD, and also from the right knowledge of the feriptures: lo is it also likelie that the fame bath hawenco to the Jewes , elpes ciallie in this our age . So as 3 am not iniuri. ens againft them, when 3 will not pelo moze buto them, than buto our felues.

Part.2.

10nto the meffenby

Peuertheleffe, 7 will not let to beclare, that begrees er= their Rabbins have added to the bearies forbid; ben in the laive, manie more as well in befeen Jewes have bing as ascending: which thing I bnderffand anden mas the great learned man Paulus Phagius hath Des nie moge. clared in his annotations on Leufticus. Och ther can I be perfuaded, that they were added by them for anie other cause; but onelie for that they thought that those degrees were compres hended in the degrees expelled by God. Wher. fore that (as I thinke) will not be fufficient for judging of latifull marriages . if the Degree. wherein they are contracted, thall not by manifelt and proper words in the lawe be forbibben. noz vet the order of kindred veruerted: for it may be, that the like beard, and of the fame biffance. is forbioden by authoritic of the laine . Acifher both the fcripture (fo far as I can feballeoge in ante place fuch a reason, as belongeth to the per, uerting of order although (as Thane fait before) Thuill not beterlie reica the fame.

> 41 Some man peraduenture will fafe: Withat matter is it for bs of this age, either to knoive or to marke those precepts, which are conteined in the 18. and 20. chapters of Leuiticus: feing that we after the comming of Chaff are no more bound to the civil laws of the Teines. I grant that the Christians are not bound to the civill precepts of the late : but pet afcribe those precepts, which are there often for marris ages, not to civili lames, but rather to mozall. And I thinke, that I may bring a reason out of the fame place to confirme my fatena. For Con then he gave those laines, abbed these morbs

therebuto; Take heed therefore that ye defile not Leuin, 18,13 your felues with whooredoms, and fuch incests, & 2021 as the Gentils have done, whom I have driven out of those lands, which I have now given vnto you: for feeing those nations have beene polluted with so greeuous wicked acts, I have therefore to destroiced them, and will doo the like you you, except you shall diligentlie shunne those things, which I command you, as touching these euils . I thinke no man will boubt, but that the Chanaanits, which received not the lawe by Mofes, neither were citisens of the publike weale of the Afraclits could not by that lawe be condentned : bicause they obesed not the lawcs of the Debrucs. They were fubied onelic to the laws. tibich is called mozall . Seing then God reprometh them for that caule, that they were to be. filed with fuch filthie lufts and incells, and affirmeth, that for the fame cause be bernuch them both of their land and life : it is manifelt, that thefe lains mult be foined not to civill meccuts. but to mozall, which all men are bound to ob-

Beuerthelelle, it femeth at the firft fight to be againft this bottrine, in that Abraham (a man Gen.ao, 14. otherwise most holie) is thought to have marri co bis bacthers baughter:namelie. Sara, Amram had also lochabed his aunt to mife, of whom he begat Mofes, Aaron, and Marie. And it femeth. that so godlie and holie men would not have done this, if the mozall lawe (as we have faid) bad beene against it. To this we answer : first, of nature that the laive of nature was much blotted by was baite corruption and wickednette, which overficelmed ned through all manking lone after finne : and for that cause finnt. they, which contracted fuch matrimonies, thought perapuenture that the fame was lainfull. And therefore, although they cannot altogither be ercused by that ignozance; yet it is to be thought that they committed lefte finne than those, which burft dw fuch things, after the laive was given. 3 abbe mozeouer, that among the facts of the fathers, certeine things are now and then froken of by which other men must not take erample. figing they are formetimes to be intermeted as prerogatines , or certeine prinilebaes ginen them . With how to ever it be, we muft not (as 3 thinke)much labour to excuse the fathers in all things. Although & knowe there be thich fate. The fathers that Sara was not the baughter of Abrahams much not in brother, but of kin some other wate. And there he cruito fore the might be called his fifter, after the ancis from fine. ent maner of speaking; as though the were of fome kindeed buto bim, but pet not fo neere of kinne, but that they might marrie togither. And in like maner they fair of the kindred of Amram and Iodabed . Dowbeit, I will omit thefe things, feeing the thole matter may be made plaine by thefe two kind of antiners before

in Marriage.

42 It might also be bemanded, that if the pres by his laws cepts of matrimonies be morall, and om amer, teine to the lawe of nature, the God would also elfablith them in his laives ? Bicaufe the light of nature was come to that point, that it was

not fufficient. The brightneffe thereof was day lie more and more befaced in the harts of men. Which both manifestlie amere, not onelie in commandes thefe, but also in the tenne commandements ! ments were there it is commanded, that men thould abobferred in ffeine from theff and murther. And pet we

menbeiere read in the hill ortes, that robbing on the fea. and the lawe. also on the land prenaties in such fort, as thep matt feme to be full of honour and bignitie. Plato, in his first boke of lawes, thought, that Plato. concerning procreation of children, we frould abiteine from mothers, grandmothers, and the Degres aboue them; againe, from baughters, neces, and begrees beneath them : but as for other perfons he made free.lerom against louinian, in his fecond boke tell ffieth, that the Scots in his time had no certeine marriages : but accompanied with their women, as they lufted themschies, euen with such as came first to hand. We faith mozeouer, that the Meds, Indians,

Acthiopians, and Perfians, confinedie contrac

ted matrimonies with their mothers . lifters. paughters, and neces.

Which fermeth neverthelette to bilagree with that, which Herodotus writeth of the Perfians. for Cambyles (no he tellifieth) belireb to mars rie his litter, for the which he alked counsell of the lawiers and wife men : and demanded of them, whether that matrimonie were lawfull or no. To whom they answered, that they indeed had no laive for the brother to marrie his fifter: but yet they had another lawe among them, thereby it was lawfull for the king of the Perfians to do ichatfoeuer bimfelfe lufted. Surelie they answered well in the first part of their anfiner, but in the latter part they moft hameful tie flattered the trant. Holobeit, the things, which be written by this historiographer (though fometimes fabrious) and those that Lerom brins geth, barte not. For the common fort being noto corrupted with thamefull and wicked cuffome, contraceo fuch matrimonies : howbeit, the wifer fort, in whom the lawe of nature bid thine. perceived that those matrimonies were not lawfull; although, being ouercome with coue touinette, they would not forbeare them. Whom Paule to the Komans bath harvelie reproued, Rom. 1,32. faleng; Which men, notwithstanding that they knowe the righteousnesse of God, they not onelie doo fuch things, but also they consent vnto those which doo them. And these matrimonies are knowne as it were in their owne nature to

be fo unlawfull, as they, which heare relation

made of fuch things, be friken with an erecebing great horroz. Dea and they themselves, which have committed fuch things in the heate of their luft, forme to acteff those whom they baue befileb.

The poets make mention of Cynara and Cynara and Myrrha his paughter, with thom hir father ver, Quita. ceiting that he tab bulvares kept bulawfull companie, be fo hated hir, that he perfecuted hir. all that over be might. Amnon began to to hate 2. Sa. 13, 15. his fifter, whom he had diffioneffed, that he coms manded hir to be violentlie thrust out of his fight. Thou thalt also neuer in a maner find (if Incells thou loke into histories) that incestious marri mauri als ages, or carnali copulations came to god end. water had Prolome hing of Aegypt toke to wife, by fraud unhappic and guile, his lifter Euridice . Withat ill fucceffe ends. came therof, the hilfonies, and (freciallic Iufline) haue plaintie fet forth. Antonius Caracalla, tho Anthonie married his frepmother ; and Nero, that come Caracalla. mitted abhomination with his mother, not on Nero. lie came to a most buhapie end, but (according to their deferts) were wonderfullie hated of the people, and were openlie called monfers of mankino. Wherefore we grant, both that thefe commandements, which do probibit those fins, perteine to the lative of nature; and also, that they were for int caufe renewed by God in his morall lawes.

43 It may also be plainelie enough occlared by another reason, that incessuous marriages are forbioden by the light of nature ; feina that The Mothey were earnefile forbidden by the Romanc mane laws laives, thich were counted among the most er forban to cellent and honel lawes: and thole marriages brothers. were fpeciallie named, wherein anie man had married his nece by the brothers live. Although Claudius Cafar, when he would marrie his brothers baughter Agrippina, caused the first laive to be absocrated ; and to be becreed, that it might be lawfull for enerie man to have his brothers daughter to wife : but there was none at Rome, except it were one or two, that would followe his erample. But the first lawe, which mas the best, was observed among the Romans. Dowbeit. we muft bnberffand, that the 2 were certeine persons prohibited by the laws of the Romans, thereof Bobs latus made no mention; and pet their prohibition was not without reason. So as the citizens of Rome were bound to observe them, although by the light of nature they could fee no cause why they should so do. Which kind of lawes was wont to be called per culiar, bicaule it fæmeth to be a thing private bnto certeine perfons. I will make the thing more plaine by eramples.

fore plaine by examples.
The Romans (as may be fiene in the Cobe) than might mould not that matrimonies fould be made not marrie beftweene the garbian the pupill; bicause they his papill.

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Ciceto.

false it would easilie come to passe thereby, that the gardian, which had confumed the goos of his pupill legft he fould be conftrained after the time of his tutelihip, to render an account of thole goos, would follieft the matten tomarrie age: which being obteined be fhould be fre from rendering an account of hir goos. Surelie the laine was goo , but vet it was not verfealle ob feruch, Cicero (otherwife a graue man) was ill reported of for the fame cause : for being farre in other mens bebt, when he had forfaken his wife Terentia , he married his pupill , of thole gods and affaires he had the charge as gardian . Alto the Romans Decreed, that no prelident of ante province thould take to wife, either to himfelfe, or to anie of his , anie woman within the fame pronince, wherein be gouerned. For they knew right well that it might to bawen, that the 101e. toz, Dioconfull, oz Dieffoent in a prouince, bauing affiance in the families and hinffolkes comming to him by his wife, might confpire new matters, and at last alienate themsclues fro the Common-weale . They also falo a great banger to hang therewoon, left he thould not be full and leveare in giving of judgement ; biraufe he would gratifie his kinifolks moze than others . Lafflie it fould not be fre for them to have marriages within the provinces : bicaufe magifrates might in a maner compell them of the provinces to contract matrimonies cither with themselves.oz with their freends.

THE fee alfo this excellent laine biolated . Fo:

meight mere not observed, when as that people

had thaken off even thole lawes, which we called

morall and are knowne by the lawe of nature ?

Cicero beclareth in his Diation foz Cluentius,

that Saffia, a certeine wiched woman . was fo

inflamed with wicked luft, that the infligated

bir fonne in laine Aurius Melinus, (to ithem the

had before married hir baughter) to refule his

ber baughter : which at the length the brought to

palle. And thereas that beed was accounted full

of diffioneffie, yet was it not punified by the

laines. Reither on ine read that the matrimo-

nichtlich Cicero affirmeth was brluckilie con-

tracted without order or authoritie) was billol-

ued by the power and commandement of the

magifrates. Wherefore there is here also offer

red a good reason, whie God would againe incul-

cate by a new lawe, those things, which by the

light of nature were judged to be honeft ; for the

bounds,bars, a clofures of nature were broken.

by the impotent luft of men; and therefore they

were to be made furer by another bond. For the

married to Felix which governed Jurie butter Nero, (as it is written in the 24. chapter of the Ads of the apos Acts.24,25. files) had Drufilla a Tew to wife . But what ned is it to rehearle , that thele lawes of leffe

Cicero.

gious loue of Saffia. Wife, that he might take hir to wife in fted of Afraelits were no moze thannefact in keving of naturall honeffie than the Romans were.

44 Reither is this to be forgotten, that Bon had certeine proper things in his lawe, which may be called peculiar; feing all men were not bound onto them by the lawe of nature, but the Bebaues onclie. For he would not have them to contrad matrimonie with the Chanaanits, Exodition Ammorhites, lebufits, &c; foz other people feme not to have beene bound to that lawe. Deither fhould fee at this date (if there were fuch nations Mill) be letted , but that we might ioine our felues in matrimonic with them . Although the cause of that laine quant at this date to be hold cause of that laive ought at this date to be now the goods ben : which cause is , that matrimories thould must not not be contracted with them that be of a constone in trariereligion; for we must beware, that the warriege godie benot joined with the wicked . Iknowe with the that Augustine, concerning bulatufull maria, bugoble, ges, witteth to Pollentius, in the fecond bothe. Auguline. and De fermone Dominimmonte ; that There is not a place in the new telfament, wherein by ermelle inords, matrimonies with infibels are forbioden. But of this matter 3 will not borite much at this prefent, feeing 3 have largelie intreated thereof byon the epille to the Cozinthi: ans. This will & faie mozeouer, that a coob man, in contracting of matrimonies, ought to followe charlie that which is hone firs not liabilie to ocpart from commendable orders . a phall cultoms, which are not against the word of Bob. And if there hamen peraduenture anie boubt. let him not thinke it much to alke his magis frate: other wife he thall rathlie put fouth him felfe his lufe, and his children into banger.

Forifhe he married in anie of the beares prohibited he thall not be counted a bufband but a imporemonger : and his wife thall be called a harlot: and the dillozen, in that marriage begotten, fall be taken for baffaros . Dombeit, the magiffrate, although he may not, concerning matrimonie, forbid certeine other contracts, belides those which God hath forbidden : pet can be not, neither ought be to remit anie of thole, which God hath commanded, and which he hath forbidden by his laine. Dea, he muft moft diligentlic take heb, that he burthen not the people to much, or without an earnest cause as ive le that the Bone bath bone , tho bath tivo wates finned therein. First, in that he burft by The Bone furpe the office of making lawes in a Cont harb two mon wealth; which undoubtedlie perteineth not waies errib unto him. Secondlie, bicaufe in his laines be touching followed not the wood of God; but without rea, thefe laus. fon forbao firt all beares, cuen to the fenenth. which he perceiving afterward not to be obferued, and that all things were full of confusion. he restrained his prohibitious to the fourth begree, Waberein be is confrant and obffinate, if

un Marriage.

ofmarri-

eng a wi=

noine to

thenert

there come no monie in ; but if monie be offered (whereof he must have much brought him to fill his græbie belire he bilpenfeth as pleafeth bim.

Part.2.

both with his owne lawes, and the wood of God. 45 This also muft be knowne, that God hath in his lawes another occree, which we may call preuliar ; bicanfe it fould not ertend to other nations : neither ought it to be in force at all times. And that was, that when anic hufband Deut.25,5. bid die without children, the brother that remained alive or fome other nert of hin fould mar, rie hir that was left: fo that the first, which thulb be procreated of that marriage, thould be counted the forme of him that was bead, and as in the inheritance fould fullie fucced him. Foz God would not in that Common-weale, that men thould altogither be ertinguifted. And he promided, that this divition of lands thould be hept as much as might be. And feing the fame is not bled in our publike weales, neither that God hath commanded it ; therefore it both nothing apperteine buto bs. Tatherefoze ine muft keepe our felues bober the generall and common lawe ; namelie, that no man prefume to

though he vied without children. And be it knowne buto be, that in the begins ning, when onelie the familie of Adamitued on the earth, brethren were not forbidden, as they were afterward : for brethien were briuen of neceffitie to marrie their fifters. Dowbeit, af terward, when as men were increased in num ber, they began to be affamed , and by the inffindion of God, og nature, either to abffeine from prohibited perfons, or at the leaft-wife to knowe that furb confunctions were full of ignominic . But what time they began first to abfleine, it appereth not by the hiffone. The hea: then poets perhaps thewed that necessitic of them in old time, which beged the familie of the first parents to match the brother and fifter togither, when they feme, that their gods had their the goos of fiffers to wines. For the cheefe of them ; names lie Jupiter had Iuno, the in Virgil thus fpeaketh

marrie the wife of his brother being dead, ab

the Eth= niks mar. of hir felfe; rice their fifters.

But I, which walke the Queene of gods, both fister and wife to I one. 46 And though the word of God and the ins

Looke In Sam.13,1.

flind of nature, fhould be fufficient of it felfe to make be abilicine from the forefair continuti Augustine, ons; pet are there brought by diners writers, causes fit enough to forbio the same. Augustine, in his 15.boke De contate Dei, and 16. chapter. writeth; that That abilimence both beriemuch beloe to inlarge the bonds of humane focietie. For if marriages thould be concluded between the parents of one familie, there would beno kindreds betimene others . Furthermore, it is

not convenient, that one and the faint man

fould fuffeine the perfons of fundic kindieds : to init, that one man thoula both be the bucle and bufband of ance one woman; and that one froman flould both be the aunt and also the inife of anic one man . Telhich reason also Cice- Cicero. ro made in his fift bothe De finibus; and Plu- physich. tard in his 108, probleme. And fæing both thefe men mere Cthriks, they could not perceiuc this, buleffe they had beene illuminated with the light of nature. Also the third reason is added; bicaule thefe perfons, from whom we must abstrine, do for the most part dwell togis ther in one house. So if they thould have leave to joine in matrimonie togither, they would not fo grauelie & modefflie be conucrfant one with another, as comefficall civilitie requireth.

Plutard, in the place now allenged, hath thew Plutarch, ed two other reasons, belives these, with wie haue brought. Duc is, that bettweene nere cou The caufes fins, biffentions were to be feared : for they of viffentia would fone complaine, that the right of kinded kinffolks is inere taken ainaic. Which fairing I thus bitoer to be cut off. fand: If either the that were to be married, 02 he that would marrie, thould overthin the new rer of kin, for to marrie one of further aliance: then that partie, which were never of kin, would take it to be an injurie received; as if by ouer; fkipping, it had beene purpofelie come, to put the other partie to thame. Guen as it commeth to palle in making of wils, wherein they, which be the never of kin, neither map noz ought to be forgotten. And in the lawe, touding the raifing of feed buto the brother alreadie dead, the first place was to be granted buto him that was nered of kin; who, if he would not vie his owne right, was made alhamed : as that lawe more at large both beclare. Wherefore, feing that bib orders betimene all forts are to be hated, then those bettweene kinozeds muft be detefted. Also Plutarch bringeth another reason : namelie that women be women be weake, and therefore have need of marrieng of manic and fundite upholoers. So that in mar gratia hete rieng with ffrangers, if they be afflicted by them ter public as it commeth to palle, they have all their owne ben. kinfmen to be their patrones and befenders : but if they thould be wines but o their owne k. 10 beco, and be ill intreated of them, they foould have a verte few to befend their caufe, fith other kinifolke would not be berie readle for their lakes, to fall at controvertie with their owne kin: which would not greene them to bo acainft

Arangers. 47 But leing now I am in hand with Plutarch. I remember that, which he hath written in the firt probleme : and I thinke it not briprofis table to rehearfe the fame, feing it appereth to be against that, which Augustine hath in his 15. Augustina bolte De cinitate Dei, and 16.chapter, touding the marriage of confins germane. For he affirs

ane be= coufing atrmant.

Aurelius

the bithop

Victor.

of marris meth there, that the fame was lawfull before his time; although fuch kind of matrimonies fee med berie rare bicaufe men bid in a maner foz: beare to contract with persons so nere of bloud . But he faith , that afferward that liber. tic was taken awaie. Which in berie bed Jean. not perceine in the Romane lawes, which were publikehe receined and allowed; and pet neuer, thelette, those laives were in force throughout Aphrica, So as it map fæme obfcure to fome of which lawes Augustine speaketh: onto whom he faith, that matrimonics of this kind were for bioden in his time . But it muft be bnderftod. that then Augustine lines, the laime of Theodofius the elder was in force, who first among the Cafars (fo far as 3 know) forbat this fort of mas trimonic. Which also Aurelius Victor, and Paulus Diaconus do tellifie. And the lame we find at Diaconus, this date in the Code of Theodosius, concerning incellious marriages, the fentence as touching these persons remaining in these words; De that thall violate himfelfe with the marriage of his couline germane, either of his litters or brothers daughter, or of his wines daughter ; laft, lic of anie the marriages of whom is forbidden and condemned.

Dowbeit, at this base the lawe is not extant in the Digells, no; in the Code, noz pet in the Authentiks . Which neverthelette king Clocherius followed as it is read in the Almane lawes. in the title De illicitis nuptijs : vea and it is confirmed by the ecclefiafficall Canons and Des cres, by Gratian 35. queffion 2. and 3: out of the Agathen Councell, the 61 . Canon . And Gregorie the first, in that place, is found to be of the berie fame opinion : in the chapter Quedam lex R omana, &c. Thefe things he answereth but to the firt interrogative of Augustine the billiop of Cantur of Canturburie. And he affirmeth, that they tabith foine togither in the begree of coulins germane, ought to refraine from contracting of matri monie betwene themselues. And Ambrose also long before Gregorie, in his 66.epiffle to Paternus, condemned marriage betweene brothers and fifters dilbren; and witneffeth, that the fafre mas forbithen by Theodofius lawe: which Jalfo hauc alreadic alledged . And if it be lain: full to ble contecture, I thinke that Theodolius bid it at the request of Ambrofe, itho had a maruellous respect to publike honestie. Det neuer thelesse was not that lawe so source in those baics, but that the fame might fometime be bif. penfed with ; as the epiffle to Paternus both them . And in that Ambrose aftermeth there. that fuch kind of marriage was forbidden by the laine of ODD; it cannot be proued onto anie, which throughlie confider the words of the lawe. and the acts of the fathers.

Dow the Romans ordered themselves in any

cient time, as touching the marriage of confins germane, this 3 have obferned . In the fecond bolte affit Decabe of Liuie : Liguftinus faith. that his father gave him to wife his bucles paughter, Cicero alfo, in an ozation for Cluentius, matteth, that Cluentia was lawfullie marrico to M. Aurius bir confine germane. Ano M. Antonius the thilosother married Faustine his couline germane; as Iulius Capitolinus waitefh. And before the building of Rome , there is men. tion made of the marriage betweene Turnus and Lauinia, tho descended of two fifters . Det Plutarch , in the place before cited, faieth, that in the former times at Rome it was mouiord by laive, that they which were niere of hin thoulo not be foined in marriage : but that the fame laine mas afterward released boon this occasi, on. For a certeine man, which both was honell, and of and reputation among the people of Rome, being berie much preffet with penuric. marico a coufine germane of his, which was berie rich and wealthie : for which cause he was ace cufed of incest. But his cause being heard, beibp the imprement of the people of Rome) was ablolned. forfanour bare a great frohe in the citie. 13p meanes whereof, there was a lawe made by the people, that from thence forward it fhould be lawfull for couline germans to marrie. Thefe things I thought and to occlare of this kind of marriage, both out of the lains of God, out of the lains of the Romans both ancient and later, and alfo out of the fathers & ecclefiafficall Canons.

Whereboto Thell acce, that there be manie cities acknowledging the Golpell, which do not allow the marriage of brothers and fifters this bzen ; namelie, Zuricke, Berna, Bafil, Schaphufium. Sangal, Bienna, &c., Allo in the kingbome of England (there I was) there this begree was ercluded from marriage, So as in places, there the magistrate both forbid these marriages, the faithfuli fort muft forbrare them : for those reas fons which Thave before peclared . But Odmiclif he incre the confine germane to Adia, he might marrie bir by the lawe of Goo : but if he were hir bucle, he might not do it by the common laine : hombrit be marrico bir. Therefore one of thefe two things we must faie ; either that there was a fault in him (for the fathers, as we have alreadie faid, were not alwaies fre from finne oz elfe, that God, by a certeine print ledge or prerogative, would have thefe things to be bone: which nevertheleffe must not be challenged for an example. Reither muft ive forget. that by a cultome berie bluall in the fcriptures, In the they thich by ante meanes were foined in blond freiptures were called brethren. Quen as Lot is called the called bits brother of Abraham ; and the kinfmen of Telu them. Chailt the fonne of Goo, in the cuangelicall his frome, be called his beetheen, So likewife in this

Difprufati=

1 cuit.18.

aither.

forbibben, partie be morall, and partie indici all. The morall and natimall are, that the father mannot marrie his baughter, nor the fonne his mother. Here they fate is fuch an indecencie, as by no meanes it can be taken awaie; but that it found be a perpetuali impediment. For they fair, that the father and the daughter, the mother and hir fonne be one fleth. Potivithffanding,in matrimonicit behoueth, that one fleth become another than it was : howbeit, those are not fenereb.... But if the reason were firme, Adam might not have married Euc : the was his fleth, for he faith; This is now flesh of my flesh. Thep and Gen.2,22. fiver, that Eue was the fleth of Adam ; not by wate of nature, but by miracle ; fith God fo fra met Adam's rib, as it was made a woman. Dolibeit, ichen hindred is befined, we have no

reconsictorniracles : butit is faib to be a bond of those persons, which be derined from one bes ginning by morreation; to Bue might not be called a kiniwoman of Adam , Wherefore they faie, that in those precepts, which be in Leuith cus, the innecencie betimene father and baugh fer, mother and forme, is naturall, motall, and perpetuall : and that the reft of the begres bos americine to the indiciall lawes. Some inde cencie thep mould have to be there, but pet not fo much as hath bone alwaies forbidden. For Deut. 15,5. bretheen & lifters bio at the first time marrie one

of dispensed Marriages. Part.2. of Peter Martyr. place it may be, that Odioniclis called the bros ther of Caleb, when he was onelie toined onto him by fome neere kindico . And this expolition the interpretors, for the most part, bo ble : the thich & would not millite, buleffe I fame ab bed in the text this particle (The younger) with is not accustomed to be aboed, but when bees theen or lifters are in berie bed compared to

VV hether anie dispensation may be made in degrees of kindred prohibited by God.

48 Powlet be beclare, thether anie bilpen fing may be in the beares forbioden by the law 13,0crfr,6. of Con . For at this baic, those which would be counted chillians, being matched in the begries farbioden, do faie; Let be go to the Wove. let vstalke with him, he will vifpente with bs, fo we reward him with monie. Deither bothe common fort onche faie this, but our maifters, The fehools initial he the Sachole-Divines, in the fourth boke men befend of fentences, the 34 diffination, concerning mas trimonie write, that the Pope can difpenfe, And they indenour to prome that this he may bo. For they fate, that those precents, which be in the 18. and 20 chapter of Leuiticus, touching begres

to another : ves and the lifter of the brother beparted, was married in the lawe, for the railing Gen.29. by of fed , Iacob hab two fifters in weblocke; Amram hab his aunt; Abraham hab Sara thom Exod. 6,20. becalled lifter . Wherefore (faie thep) thefe De. Gen. 10,11 gres; namelie, the father and the baughter, the mother and the forme, are after a fost vernetual lie forbiogen by the lawe of nature, and by the mozall laive : but other perfons, which be forbioben by God, were kept backe from marriages ;

howbeit, that was by the indiciall lawes.

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But those lames endured to long as the civil regiment of the Jelves continued: which being becated, we are not tied to those lattics anie further, than the church bath allowed of them: fo as but a be they be laives of the church, and not mos rall lawes: neither are they law byon be by the lawes of God, but by the lawes ecclefiafficall and politice. And whereas they make the Bove to be prefident over the whole church, they faie it is in his power, for certaine inft causes, to releafe thefe impediments. They to flatter the Dope, that Caictane Secunda fecunda Thoma. quellion 154, article the ninth, faith, that the Dope onth for full causes offvente in all those Degrees (ercept for marriage betivene the father and the daughter, and betweene the mother and hir fonne;) not by a common lawe alrea-Die ordeined, but by the Popes licence. This he affigneth to be the cause, for that they be indicials. Erperience teacheth, that thefe things haue Emanuel fometimes hamenco. Emanuel the king of Por- hing of tugall married two lifters, Cadrarine Duene Dottugall of England two brethren, Ferdinandus the king Catharine of Naples married his aunt : Pope Alexander England. the firt allowing the fame. Thave read, that Jucctions Martin the fift gaue licence to marric with a na marriages. turall fifter : whereof manie of the Canoniffs faie that it is to be boubted, whether it were lainfull oz no. This licence is horrible. De le hain great matters thefe men challenge onto them. felues.

am of another mind : and thole things. which be conteined in Leuiticus, touching de cres forbioden, I effeeme them to be morall. Such marriages feme rather beaffile than ble The Diobi. mang. And that the fame [probibition of Des bition of Des grees israther naturall and morall, I prone by grees in Le. the verie words of those lawes, Then GDD inticus 18, made those lawes, he spake on this wife ; Obferue ye thefortings, and defile not your felues Leui.18,74. with these abhominations, as the Chanaanites, which were before you, and I did cast them out. If ye shall imitate them, and shall defile your felues, the earth alfo fhall caft you out . Thus 3 reafon ; The Changanites were not the people of Ifrael, Goodin not gine laives bute them bo Mofes, pet were they punithed for fuch kind of marriages suberefore they were bound to thefe

Maa.t.

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precents. If they were bound, they were bound by the light of nature; and the precepts bib allo perteine to other nations . A nature being well inffituted , might perceiue that thamefulneffe. Elje Lozd faid , that he for that caufe hated the Chanaanits . So then it thoulo not be contient ent for vs, that those precepts were but of small value, perithing togither with the civil admis nistration of the people of Ifraell.

Gen.29.

mines.

What bo they fpeake of the children of Adam? Dien of 21= Dur caufe and theirs is not all one. Their caufe find opon great neceffitie. Bozeoner, Bod bil penteb,fateng; Increase and multiplie , and fill the carri. And God can difpente iben be will. It was not his pleasure to bring forth other momen. What this thould be done without fuch a necellitie as that was, we have not a word to thewit . In that it was once bone , men mut The crams not imitate the fame . Truettis , that Iacob ple of 3a: married two lifters : but publike honeffie was affer a fost befaced in Melopotamia, and elles there. Deither were all things well done, which the fathers did : unlette we can faie ; that the fpt rit of ODD would this to be done vecultarlie. Tille freake of the common lawe, and bluall course. Iacob hav two fifters against his will: his will was to have had but onelle one : but through the wiles of Laban, the one was put to him against his will, and the other died by the maie befoge he entred into the bolie land. The Debaues laie, that God would not that fo great

mbe muft not liue by erampice, butby laures.

wickednelle thould be in the land of promile. Against that example we alledge the lawe of Con . Wie mult not line by eramples, but by lames. There were fuch things in other nations allo, but not to be allowed therfore. Eulebius Czfarienfis, in Praparatione exangelica, writeth that the Perfians had marriages betimene the father and the daughter, and bettoene the mother and the fonne . Berofus writeth, that giants before the flow bio not refraine from fuch marriages. Caracalla fain to his ffeymother : If it were lawfull. The brichaft woman answered. Ifit like the it is lawfull ; An Emperour glusth lawes, he taketh none . Among the Americas it was lawfull to marrie fifters . Thele things be thamfull. Against those thamfull things, let be appole the good laters of the Romans. As touching this matter we fee things berie repagnant in the Dones licerices. By a common and forbidden laine, they abridge the libertie of marriage, and forbio more begrees than Bob oid appoint. For once they forbad the fenenth begree , within a while the fourth begree; afterward they to licence at their owne pleafure, as they except on lie the first orgree.

So will I, fo doo I command. Let will for reason stand. I dente not, but that in thefe confracts, the in

cell is greater in one begree than in an other: but that things foener Goo hath forbibben, be unhoneft. If they fate that they do this by a fulnelle of powet : let them faie (faith Baldus)bp a Baldus fulnette of tempett, where with the courch is tropbled and corrupted . Do not thinke that anie man (Bod Tivill ercept) can give licence that

Of Dowries: In the Commentaries vpon ludges, the first chapter, and the 14. verse.

the brother Chould marrie his Ciffer.

49 But imether influends received doingles 100kg an of their toines, before the laine, it is bucerteine, 1. Sam. 18, The feruant of Abraham rather gaue giffs into whither Rebecca, than received; for fo much as be halbande brought with him golden and filner beliels, in mold time the name of Abraham and Ifaac , thich inere to received be given to the spoule. But there is no mention bowsies of made of the maidens botogie . Alfo lacob feruen thete wines. for his toines, to farre was he from receiping anic thing of them in the name of a bomzie. Sichem alfo, the forme of Hemor, inmainates ite louing Dina the baughter of Iacob , with thom be had committed fornication, faid butto the fonnes of Iacob; Increase hir dowrie as ye lift, I will refuse no condition, so I may have your fifter to be my wife . Howbett, 3 cannot tell how the cultome of the ancient fathers in not taking but giving bolozies to wives, tibich they thould marrie, ought to be commended: pet 3 thought goo to recite thole things , thich I have read hereof by the waie . And to begin with Megadorus in Plantus Comenie Aniniaria, when he thould take to wife the banchter of a pose man being allo infliout holosie, commenbed his counfell by thefe morbs ; If (latth he) o ther men would bo after my eramile, the citie mould then be in better concord and enute finite not be forife among be as it is . They (namelie the wines) will feare be the more, and the thall keepe them with much leffe coff.sc.

When I conliber thele things , they leeme to be berie wifelie fpoken . For now and then it bameneth, that one citie is after a fort biniben into two parts : when as the panapters of poor men are without have to marrie with them that be of the richer fort, either for the flembernette of their bowie or elfe bicame they have no notorie at all: for they atteine not thereto, except it be by chance, or elfe verie filoome . Wherefore the rider and mightier fort are much entireb, and greenoutlie hated of the pozer . Belides this, inities, which have good boingles, frand in the lefte aime of their bulbands: vea rather, they belyife and let nought by them, counting them as but

Of Dowries. Of Dowrier.

wathie to be matched with them . Lafflie, their becking and lufts cannot be fatilfied, but with ertreme charges. Plutarch in his Apophthegs of Plutarch. Lycurgus, then he was afted therefore he had commanded that virgins thould marrie with out bowie, answered ; To the intent that some fould not be left bumarrico for pouertie fake. or other fome fould be ouer-much befired or wwed for their wealth; but that enerie man diligentlie confidering the maidens conditions. might chofe him a wife for bertue fake . De fliciveth also, in the thirtic probleme, that the brive brought to the brivegromes house onelie a pillaffe and a spinole. The Decemuiri of Rome the Decem perredalfo, by the lawes of Solon, that a wee man thould be without a downie, and fould being from hir fathers house onelie thee gar.

> bicause they would beclare, that the fellowship of marriage is not confirmed by riches, but

through the loue of children. Certeinlie thefe things bo berie well agree with that, which is written by Paulus and Vlpianus, in the Pandeds, as concerning the free gift betweene the hulband and wife. It is written

of the Be allo of the Acgyptia is, that if they received dolo rie of their wines, they thould then be counted as their wives bond-men . Which cuffome did fufficientlie teach, that it femeth both infamous and unprofitable to feeke a downie of our wines; then as nothing is more noble than libertie, And nature bath ordeined, that the bulband A cultome Mould rule the wife. And it is maitten, that the of the Spa= Spaniards had a cuftome, that the wines fould

ments, and also certeine bellels of fmail paice;

bring to their hulbands a diffaffe wond with flar, in fred of a dolonic. I might reherle a great manie befides, to fignifie, that all the mentin olu time allowed not, that hulbands fhould have bologies given them, when they married their wines. But in berie den the lawes of BDD make mention berie often of bolune. And vet Jam affured , that the fame was fome-where vice before the lawe . In Grooms, he which had befiled a birgine, was bound to marrichir, fo that hir father were content; but if he would not marrichir, then he was forced to give hir a bowgie, even as the lawe amointeth the bowie of birgins to be. Porcauer, in the first boke of Bings , the ninth chapter ; Pharao gaue for a bowie buto Salomon, icho hab married bis baughter, the citic Gazar, which he had taken from the Changanites. Befice this, the Bruhane laives, which otherwise be most moisterent of

50 Wit firing we are now come thus far, it Che befinis fameth mate to actine a downie; that there tion of a by we may the califier knows, how much mult bowite.

be attributed thereto by godlie men, in the contrading of matrimonics. A pointe is a right to ble things. which are given to the bulband by his fuife : 02 by others in hir name, to luffeine the burthers of matrimonie. And although a dows rie be properlie faid a right of bung ; pet not: withfranding, those things, which are given but to the man, are offentimes called by this name bowie. Dowbeit, the end is chaffie to be noted in this definition , namelie, to lufteine the bur. thens of matrimonie. It femethallo, that for ing the hulband bestoweth verie much in now riffing of his wife, and in the honest mainter nance of hir fulfice and coultie would, that form that in like maner be veloco buto him. Then, feing a bothic bath this foundation of inffice, there is no poubt, but that it is a thing lawfull. Deuertheleffe, therein is an erroz not to be fut feren; bleaufe fome are not alhamed to fair that by a downe, concord betweene man and wife is ealilic obteined. This, both reason and erperts an error ence teacheth to be most falle. Who is ignorant, touching that that kind of frændship (which hath respect now, ic. onelie unto profit, and which is grounded onelie buon pleature) is berie fraile and transitorie?

Cap. 10.

of Peter Martyr.

thich be to contracted, as there is no other confideration had therein but onlie the wives beau tie and hir downer have vericill fucceffe. There fore there are reproned by the common mouerbe ; Qui vxores oculis & digitis ducimi, Such as marrie wives with their cies and fingers. that is, which are moned onelie with beautie and monte, So then it behoueth tuft laives not als Dowiter togither to take bowies awate, but rather mun be gis Arcialie to monioe, that they be not ouer-mild) moberaincreased, not bone without right of reastion and fort. And for this cause the Romane lawes come reason. manded those downes to be cut off, which were greater than the abilitie of the giver might beare : as we read in the Digeffs De inre dotiam. And contrariewife, we muft take hed, that neither parents not tutors, being ouercome with courtoufnelle, give lelle than honellie requireth : as it is written in the title De dote mofficiola. And bicaule bolones be giuen , todu ficine the charges of matrimonte; those cannot be excused, which having received them of their wines, afterward dare ofe their wines mileras blie. Befices that they be butuff, bicaufe they biolate the lawe of God, whereby they ought to long their wines as themselws, and as their owneproper booie; when as they will not con-

uententlie belpe them with their owne awds. Bea there be forme, which if thep were not lett by publike laives, would confume, fell, and bt terlie alienate their wives bownes. And that this might not be, the lawes, especiallie of the Romans, haue carefullie prouided. for they

Mozequer, experience teacheth, that mariages

all other, bo make berie much mentionaftooin ries; and have manic whole titles, wherein this matter anelicistreated.

Aga.u.

Icrom.

of Cato.

becree, that the flate or title of the bologie fhould remaine with the wives, although the hulbands had the fruit and ble thereof, folong as the mar, riage thoulo laft . But ithat (3 praie you)thall ine faie of them, which fuffer to greenous and intollerable burdens of matrimonic to be bailie augmented, while they to much flatter and cocks er their wines . Surelie thep finne berie gree uoullie: forfomuch as now, neither their owne patrimonie neither their wines bowgies can be fufficient; bicaule they erced to much in fump tuous attire . Certeinlie among goolie hul bands and god wines, all things ought to be b fed with moderation and temperance . But therefore (thinke we have the lawes ordeined fo manie things, and by fo manie waies concerning downes . Guen bicaufe they would keepe the citizens without burt or damage, when as they marrie and are joined togither in matrimonie. Hoz it is expedient for the weale publike that if the hulband die, the bolivie thould remain whole but o the wife; where with if the will, the may marrie againe : og if the wife die firff, that the doingie thould forme to nourith, amarell, and being op the children, which are begotten in mas

si Botleithanbing ,than wilt bemand; White are powers faid to be given under this title, of fuffeining the burdens of matrimonie? Guen leaff the fame downe Gould be counted a is no price price : as though wines and marriages were of marriage things to be fold. For the which caufe, in the Die gelfs, gifts betiwene hulband and wife are prohibited; to wit, that in matrimonies & contracts, giffs betweene man & wife be neither ginen 1102 received. furthermore, when as bivorfements were given in manie places by that civill laine. if gifts betweene man and wife had beene law full, marriages would berie caulie haue beine biffolued. Seina if one of the married varties would not give buto the other, to much as he bes manded ; that partie foodly foothwith have beene refuled. The men in ded might give certeine aiffs buto their wines, before the marriages, which were called jointures, as some certeine recompentings of the dolume. Bet nenerthelette, when they were once married togither, the Romane latues permitted not , that thep

fould give gifts one to an other. Whereof Plutarch also hath made mention ; Plutarch. out of whom neverthelelle is brought an other reason than that , which I beclared to be taken of the periodains. These be the monds, in the as and 36.paccept of matrimonic: Certeine bodies are faid to confift of feuered things, as an armie, and a name; other bodies, of things toined toat ther as a house and a thin; and other some are buited and compact togither, as all liming creas turcs are. Wherefore matrimonie, thich confi-

feth of living creatures, is buited and compag: but the matrimonie, which is made either for powie fake or for chiloren . belongeth to booies inined togither . And that which confifteth for pleafure or carnall copulation, thou mailt num: her among the feuered bootes : for there man and wife may be faid to dwell togither, but not to live togither. And as in living creatures, the temperatures of humozs runne through all parts : fo marriage mult mingle bodies, monie, friends and kinffolke togither. And the maker of the Romane laines forbad persons coupled in matrimonie . to take oz to giue giffs one to an other : not to the intent they thoulo not be partakers of anie one thing; but that they thould thinke all things to be common.

Howbeit, thefe things are to be underflood of frægiffs, and not of downies: thich otherwise Downies of inere both lawfull and much bled in the Romane maior gia publike wele. For the baughters of Scipio, Curi- un out of us, and Cincinnatus had bolizies out of the treas the comfurie : bicause of the pouertie of their parents to montrea= the intent they thould not be married without faric. holingies. Wea and the generall Councell of the coun-Arls, as it is rehearled in the thirtie queffion, cell of aris the fift chapter Nullum fine, Decreed, that no mae falle betrimonic thould be contraced without a down cree, ric. Let the doluzie (laith it) be according to the abilitie, neither let anie woman prefume to take a hulband, oz anie hulband a wife, without publike marriage. This canon I willinglic allow, in that it condemneth fecret marriages: but there it cecreth that marriages cannot be contracted without a bowaie, feeing that is not confirmed by the tellimonie of Gods word. 3 cannot abmit. For there are and have beene berie mante, which have married wives altogither without bowie: yea and thele men of lo great boneffie and authoritie (as it fhould feeme) a rall part to concerne their owing, feeing the holie ferintures are not againft it. Beither bo T tubge, that matrimonie thould by anie meanes be denied to those women, which are without a doluzie,if marriage be necellarie for them.

Mozeouer, Paule teffifieth, that matrimonie Ephels, 21. both thatowe the confunction that Chail hath with his church. Wherfoze, if the truth of the matter be well confidered, the church had nothing to offer onto Chaift in the name of a pointie; nate rather (as Ezechiel teacheth) the fame mas found Ezec. 16,30 becamed in bloud and mire . Alfo the fathers in the old tellament feme fometimes to have had wines without downies . So then it fermeth met to be becreed, that men map, and that it is lational to receive downer, when they are given, anothat the fame cultome is honeft, fo that a full measure be not ercoped, and that he which marrieth, be not allured therebuto through the name of the downie, as being the principall

caufe. The maners and godlineffe of the wife quant dieflie to be regarded. Beither ought anic man fouthwith to verfuate bimfelfe: 3f 4 thall marrie a wife without a downe, I thall therefore have bir the better, and the more at quiet , lith (as lerom beclareth in his firt botte audinit Iouinian) Cato Cenforius had Actoria Paule to wife, borne of a bafe kinozed, tho was or be mile unite alfo and without a bowie; and pet neuers thelette the was a demnard, impotent, and been haued hir felfe woudlie toward Cato. edition and their

Part.2.

Of Dinorfements, and putting aware of wines. 52 Unto the Debines and Ethniks it was

it was lawfull boon enerie occasion : but bito

7, berfe. 10. but a light matter to put alway their wines, and

the Christians it ought not fo to be. This bath: Mauh. 5,31 Chiff beclared in the c. and 19: of Matthew! There (then he fatth) Moles gave you a bill of diportement) it ought not to be birocritor, as though Moles Did this of himfelfe, without the commandement of God : for he was moft faithe full as OD D beareth record of him. And that Deur.24, 1, which is occreed in the lawe , touching binoiles: ment, afferivaro is commanded in Malachie ; Mal. 1,16. to wit, If thou hatethy wife, put hir awale. for the Lord would not, that hatred and entimitie Moulo be reteined in fo nære frænoship. Where fore, in the new testament. Quist calleth be lethus home bonto the first institution. For informed as now, the spirit is more plentifull, and grace firt infti= more abundant; men ought to ble greater pas tience and chariffe towards their wines, and not fo to deale against them, as they Chould res ted them for everie cause. In like maner there is required of the wives a greater obedience and

53 Dere thou wilt fate buto me : What if thou fhalt find at this date, among Christians, fuch as be to hard-harted, and to obttinate in reteining of hatred and entinitie in wedlocke, as they be not onche equall to the Lewes, but also go beyond them therein ? Sieing then the bil rafe is all one, thy is not the fame remedie left ? Unto whom we answer, that they, which be of fuch fort, be ftrangers from Chrift : wherfore we commit them to the Common-weale, to beter mine of them as it thall feme moft expedient: For then they cannot be amended by the durch, let be count them for Ethniks and Ibub licans ; let be deale with them by the civill why wante lawes. Wile have it plainelie enough beclared intermit= by the word of Christ, that a divorte ought not to terb the er= be bone, buleffe it be for the caufe of abulterie. ception of The which exception, if it be intermitted by Paule,it is no maruell: for when Paule faith; that

he speketh not these things, but the Low, he sen beth be to the Lords ofone words: neither both he plucke and thirty awaie from his commans Dement And then be faith that be commandeth not but the Low : be maketh not those things of Intall force, third the taught before when they are not wan to be expredelie | fpoken of Chill, fith even those things are of the Lord : for he faith : And I dinke dut I alfa hauethe fpirit of God. 1. Corn 40 But he flere fore locakethof the commande

ment of divitato mitigate the Maryonelle of his: frech: (t); it lemeth intollerable to the fleth that matrimonie cannot be villoluen . It is euen as mudi an if Paule han fair ; Afet not before you france of new things, and fudy as batte not beene hearto of before my time , this the Low hath commanded . Elfer both this and thole things which the apolite wibte before are firme, and full of authoritie. But this is the difference, that thefe things the Logo spake by his owne felfe, and repratett them by Paule ; but thoic other he monin to be btterebby the apolite ones lie Ann tondring his ferifente: that matrimos me thould not bebillolned, Chill allowed it by A realon of atestimonisms of the boshe of Genesis, where matrimonis it is fatt Forthis cause a man shall leaue his must not be father and mother, and fhall cleave voto his diffolied. wife. This neere freenothios are laid togither in Gen.2,24, thefe words a the one is betweene parents and their children: (the other betineene the hulband and the miles And feeing the bond of the father. or of the children is fuch, as it cannot be funde red and Maken off by anie meanes, much leffe this bond betweene man and wife. And as the bond of amitie betweene the child and the par rents endureth perpetualite, to both the confunction betweene the hulband and the wife. This is Chriffs interpretation of that place, and the reason that he bringeth thereof : but vet he will have the cause of abulterie to be ercented. And Paule (by idjom Chrift fpeaketh) ercepteth another thing ; namelie, if one of the married persons, in that he is an infidell, will not divell with the other being faithfull, as it thall be declareo in place conuentent.

54 Butas touching the cause of adultirie, whether which Civill excepted, fome boubt whether that oneliethe be the onelie cause ; and they are bold to fate, cause of that Christs meaning was to comprehend ther boomake in all other wickennelle, which is either equall, adinoile, or more heinous than abulterie; and they faic. that the maner of the holie fcriptures is, that in one cause rehearsed, they include others like on: to it. Caen as we read in Denteronomie, of Deut.19, 5. man-flaughter, which is committed by chance. and against amans will : there one onclie reafon is beleribed ; namelie, when the batchet flip eth off the helme. But what . Shall we not inoge

Ana.iii.

the berie fame. If in building or carrieng of anie

me he the fould re= maine mhole to the wife.

trimonie.

ralien άντίφες-

Lawes of the empe rours for taufes of Dinoife.

Diuoife.

cence of Dope wa= charie.

that a mi= flating of afffolgeth

thing, one man Chall kill an other brivillinglie: Quen fo (faie thep) there are mefentlie manie faults equall, and perhaps more greenous than abulterie : lo as thev tubge , that those offentes bo alfo make a cause of omorsement . Which meaning perhaps cauled manie emperours, o therwise godie and Audious of Christianitie to erpresse manie crimes in their laives , for the which it thould be lawfull to make a dinoxle ; bis cause they subged them to be no lette than abulterie . And that other causes also, belibes the crime of abulterie are to be abunitten ; bereby 1. Cor.7,15 it may appere for that Paule abben, as touching the onfaithfull froute, which will not rivell with the other being faithfull : which cafe Chaill fpake Colonelle a motof. Wen , and at this baie, if acolimette as they trane it) my other like immediment be vercomed in the parties, which he alreade married, a just viunte is permitteb. And vet nevertheles April excepted onelie the cause of abulterie.

Dea, and if we will throughlie confider what licence the billiops of Rome have given to them. felmes berrein, the thall perceine, that they have openlie arrogated buto themselves the power to biffolue matrimonie alreatie contracted : fo that there followed not copulation (as they call it.) Dea mozeonor it is reported . that there hath bene a Dopes bifventation feene thich hath tahen awaie matrimonie : not onelie contracted, but (as they fate) finithed . And Dope Zacharic, (as it is written in the fourth boke of lentences) when a certeine man had committed abulterie mith his mines lifter, mote thus butobim; Dee ing thou half committed this boxtble act, thou thatt have neither of them to inife; both thou and the thom thou half defiled with adulterie , Chall remaine without hove of marriage, and thine owne wife thall marrie in the Lord, with whom the will. In which cafe , thou feelt it manifefflie tudged by this biffion, that a dinoxfement made for the cause of abulterie, both abmit a marriage afterward. They will moreover have matrimonie diffolned, if there be an errozo; a miffaking of the person or condition : as if a woman thall thinke that the bath a certeine bulband, marimonie andthall [afterward] prome the fame to be an other than the ment to have; or elle , if the hab taken him to be a freman, and of an honest focke, whom the finbeth to be a bondman.

There is aboed also the cause of the beare of kindred cuen of the acarée not farbiaden by the lawe of God, when they would have the matrimonie that is contracted to be cut off. So it appereth that it was not fo ffraitlie indaed . that the fame onlie cause, which Chast both erprette, maketha binonfe. Dthermile . Leing Civili er: preffed one onlie caufe; how commeth it to paffe that emperours being chaillians, and men allo which be of the durch have abbed to manie other causes : Certeinlie it was even this . that they thought that in that one onlie cause, Christ ment to be conteined both the offenics which be equall. and fhole which be more greenous. Erafmus (the Erafmus treated herrof at large) added ; When the 1 020 commanded that thou fineare not , that thou be not anorte, that thou fate not Racha, if a man Maus. thall firthe the open the one cheke , turns buto bem the other, if one will take awate the cloke. gine him also the cote and such like : the abmit interpretations , that the map understand thefe things to be spoken oftentimes of the mevaration on of the mind ; to wit, that it be not done rath lie oz liahtlie noz without a fult caule : and thall the be here to hard and precife, that the cannot abmit anie interpretation or expolition?

Cap. 10.

The Common places

TE And the reason tible Chill bid expelle min chie but one onelie cause of abulterie, farmeth to be, expelled for that there is nothing to great an enimie onto outlie the matrimonie as this militarie is . They shall confect (faith the feripture) be one flesh . But he that Gena,24, committeth whosebome, both to toins bimfelfe to other fleth, as he is plucked awaie from bis ofme wife : foz : Shall I (faith Paule) take the L.Cor. ... member of Christ, and make it the member of an harlot ? This (as Thane Declared) is the ovinion of fome, which although it be not twice hed , and perhaps it cannot eafflie be confuted : yet for my part, as 3 with all my bart imbrate those causes, which he expressed in the scrip tures; lo can I barolie indure, that binoulement Hould fretch beyond thefe bonds . And in berie bord, as touching fuch crimes as the feripture ipeaketh of ; if a magiftrate , being a Chriftian. thould be the feneritie, which both the binine lawes, and the Romanc lawes have becreed to be most just ine shuld not be troubled with these Catural discommodities. I freake not note of the immer les where biments of nature, tibith may bappen to to be, by marris and be fent in fuch fort by God , as matrimonte monte can cannot anie longer confift . That thich I have confift. Declared . I would have it to be briber and one lie as touching wicken acts, which of manie are thought to make matrimonie boto. Those things I fate cannot (in my indgement) be eafilis knowne, other inite than by the bolie ferintures. 56 Dea mozeoner, and in those things which the scripture bath expected, I thinke that no. thing ought to be adventured, ercept the magis

frate bo ratifie the fame. For matrimonie al though it be ordeined by Bod; vet, as touching the circumitances, it hath manie things belong ing buto the civill laines and cuffornes. Where. fore thep , which contrarie but o the manifirates mind and against the common laines, bo contrace new matrimonies, the first wife being dif milled, do incur exceeding great dangers. Thep gine the children, which be borne of the latter may trimonie fuch a blemith of infamie, as they be

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thing.

commonlie taken for baffaros : and buto fucha thame dother beliuce the wife, whom they have married, as the is accounted an abultereffe and an harlot; and do cause that they themselues alfo are noted with the fame bifhoneffie. The The magis must praie therefore, and by all meanes intreat grate mud the manifrate, that he being faithfull, will bes beintreated termine berof; and that he will aplie his lawes to betermin to the word of God. And it mult be forefeene, that it be fo betermined, as a windowe be not fet open to borrible offenfes, thereby matrimonies are in manie places rathlie biffolueb. And on the other part they mult take heed leaft tibile they will befend a blueglement to made, there of the holie feriptures never give anie tellimos nic, that the bond of wedlocke fill remaineth (the bulband and the wife being feuered, and fo feuerco, as they cannot divell togither ;) I faie hed mid be taken, that no occasion be given buto fraile lufts, and companie of barlots.

And if to be that anic, for fornication take, or bicause that he will not by anie meanes that his t.Cor.7,15. wife thoulo bivell with him (as Paule writeth of the infivell) is confreined to abide fole, and line continuallic without a wife, be remaining in a boubt, and not knowing what he ought to bo. then the lames will give him no libertie to marrie a fecond perfon ; certeinlie there are but two remedies , which he must have recourse bu to; that either, when he is bitten to this freia. be may now thinke that he is called buto this fingle life by Goo, thom by continuall praters he ought to moue and follicit, that he will be present with him, whereby he may live challie and purelie; and when he perceineth that iniurie is done buto him by the lawes, let him commend his caule bnto Bod, for that be bib not wilfullie, and of his owne accozo, caff himfelfe into this fate, but being taged of necellitie, is constrained to reteine this lot. But and if he thall altogither perceine, that he is not able to line a chaft and continent life, and that be cannot be persuaded in his mind to line fingle and without a wife ; and thinketh it expedient for him to vie the libertie, which God bath appoint ted, leaft he thould do it against the will of his owne magistrate, and against the common laines ; let him bepart, and get himfelfe into other countries, where this may be lawfull : there let him marrie, and abbid himfelfe buto that Common-weale, by whole lawes it is permitted him. These things are in such fort taught by me, as I am reable alwaies to heare and ab nut that counsell, which thall be better, and more perfea.

57 But of this I maruell offentimes with my felfe, how it came to paffe, that Valentinian, Theodofius, and Iuftinian, otherwise most that Mian princes, partite made lawes themfelues of

binoglements, and partice by their authoritie confirmed them which were made of old; and that fuch laines were not openlic withfroo by the most godlie bishops, which lived in those Daies : feing otherwife , Ambrofe procured Ambrote

of Peter Martyr.

Theodofius to make a late of beferring the pur procured nillyment of death forcerteine daies, and found Theodolis meanes by his authoritie, that the vertes, thich a new laws. Symmachus inquit haue effablifhet , toke no place. Seing therefore that those princes, which inere berie godlie. durit ordeine fuch things by their laines, and that the church withfrod not the fame ; how commeth it to palle, that magi frates at this baic bo frand in boubt to beter, mine hereof . Peraduenture they would faie, that there would then be great flore of dinose. ments. Which is not berie likelie, leing among the Hebrues, Gracians, and Romans, there nie unifements were lawfull, we read not that there was anie great number. But and if fo be they thinke, that our men be woule in thele baies, than either the Debines or Cthniks were in old time; both they bo inturie onto the name of chailtianitie, and by this means are brought, that they the rather condecend buto biuogles ment ; bicaufe it was permitted as a remedie of wickednette. For who will have a medicine to be taken awaie, while he perceiveth the Dif

eafe fill to reione ? 58 This moreover ought to be certeine, that Chill ment Chrift, then be ercepted the cause of abulterie, fuch a bis ment not a binogle, there with the wife and the nogle where bulband fould be feparated onelie (as they faie) licence of from the bed and boyd, and that the bond of wed new mars locke thoulo fill remaine. The Lord spake onto riage. the Bebmes, wherefore his words are to be buperflood of the viuall binorie amongst that people Allo the Chiniks, as well Romans as Gra- Such and cians, had onelie this fort of dinorfe knowne as no other bia mong them; that the one married person was the sac to lofed from the other, as new marriages mans and might be lawfull . And if to be that Chiff had ereciaus. otherwife ment it, be fould have fæmed not to baue antwered buto the question propounded bnto bim: for they reasoned then of that kind of biuogle, for the tibich a bill of putting awaie a mans wife was granted by the lawe. The oil putation was of that, therefore the words of Intil ought to to be bindertion . For ichether is it more likelie, that the Lewes inquired of the biuogle, which they were ignogant of ; ograther of that, which Moles han granten to them in the laive . I thinke that no man is boubtfull, the ther they alked of the thing, which was bluall

among them. 19 What also the ancient fathers in the church have judged bereof, it is no difficult thing to perceine. Origin grantett, that fome biffiops Origina gaue leaue buto wines (being feparated from their

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lerom.

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their hufbands) to marrie others: which fact of theirs he faith, was against the feriptures, and pet he createth the bilhops, that they did it not inithout confideration. Dfthe fame mind thalt thou find lerom to be, in the Epitath of Fabiola, which was married to an other, while hir former hufband vet lined . Ierom there confesteth , that the did not well therein; but pet in the meane time he exculeth hir fact, by fundie and manifoloreafons . And it apereth manifefflie. that the other marriage of this woman was not nuite cut off. The bilhous therefore of those times oid not give counfell to have new marriages; but it fremeth that they did bear with those twich hawened in the meane time. Albeit (as we have recited out of Origin) some of them gave licence to marrie againe . But we are to believe that

the greater part bid rather luffer than perfuade.

A Canon Therefore I binderstand the Canon of the of the coun= councell of Neocasaria (therin ministers of the cellof neo. thurth are forbioben to be prefent to bleffe the fecono marriages) to be ment as touching this fort and not of those which are renewed after the beath of the other fronte; forformuch as thefe marriages are god and godie, and are commanded by Paule, buto whom to ever they thall

be neofull feing he faith unto Timothie, that he mould have The vonger widowes to marrie. 1.Tim.5,14. and to bring forth dildren . But those other marriages (in fo much as the other married partie was liuing) were taken for inspected ; although they were borne withall: and therefore the eccletialficall bleffing was not given to to them. And this doth the reason thew . which is annen to the Canon : for it is fato : For how can faid Canon they intoine repentance for thefe marriages ? erpounded. Withereas it is not read, that ener anie repertance was infoined for fecond marriages, affer the beath of the hulband or wife, as though they had beene finne. But for matrimonie thich bath bencoone, the bulband being pet alive, it is manifefflie the wed in the epiffle of lerom, which ive even now spake of . There was repentance inioined to Fabiola, although (as I have faid) ive read, that that matrimonie was neither dillob

Ambrofe. abmittett. three cau= fra for a wife to De=

uch, neither pet counted bulawfull; for that wo. man mas with the latter bulband to long as be 60 And as concerning Ambrofe, how little be milliked fecond marriages, the one partie be ing alive, his expolition boon the fecond to the Cozinthians, the fournth chapter, both plainelie teffifie: where he binderstandeth, that the mife birhufband man depart from hir hufband for thice causes. The one, if he be an abulterer; another, if he be a backe-flider from the [true] religion; the third, if he would abuse his wife through luft, contrarie buto the full ble and cultome of nature : for thefe caufes (faith be) let a woman bepart, but

let hir remaine bumarried: fith that is not laine full to hir, which is lawfull to the hufband. For if the husband put awaie bis wife for fornication fake be may marrie an other. And be faith berie plainlie, that the mans caule in this refeet is hetter than the womans, and the reason he alles geth; bicause Man is the womans head : and 1.Com. 1. that therefore it is not meet be thould be tied by fuch freid lawes . Peraduenture, belidesthis reason, which he brought, he had respect onto the lawe of the old testament, where it seemeth to Deut.14.14 have beine lawfull onlie onto the men, to give a bill of dinosfement . Which beereby is proucd : bicaple at no time in the Icriptures, there is anie mention made of women, that they thould afte a bill of binozfement buto their bulbands. And in the prothet Malachie, then God both come Malacite plaine of the crueltie of bufbands towards their 3t is confirwines, (thich bailie lamented in the temple and med by the wept in their praiers , making relation wat Palachie. they induced at their hulbands bands) he commanbeth, that he which hateth his wife, thould que hir licence to bepart.

But and if lo beit had beene permitted bnto women to give buto their hulbands a bill of bi nonfement: they mould not have incured fuch crueltie, and fo hard a flate of life. They would have departed of themselves, and would not have waited for an admonition from the Lord. which thould fate by his prothet : If thou hate thy wife,put hir awaie, And bnboubteblie Bob fes meth in the old telfament , for finnes fake , to have subjected the moman unto the man, by a certeine kind of feruitude : fo as hir fate in manie things thould be twoole than the frate of man. It was lawfull buto the hulband (if be had Num. 5.11 been aclous) to make triall offic by publike and folemne ceremonie: which was not lawfull for women against their bulbanos. Wolvoamie.oz to have more wives than one . was fornetime granted buto men: which was not permitted buto women. And we might recken be manie fuch like things, which not with Canving were not without confideration amointed by the late of GDD , which would be now overlong to rebearle. Dea and among the Romans, there was Among the no fuch punishment of lufts been against men, somens as was against women. The woman was cons also it was bemneb of abulterie, with what man fo ever the more lates had kept unlawfull companie, but there was no men thants punithment bled against the man ercept then the women. he had plato the harlot in a Arange bed. or had rauthed those with were honest and free borne; but if he had dome wickedie in harlots houses. or against his owne bandmaids, there was no punifhment for him.

61 Mut lerom in the epiftle to Oceanus hath lerom. otherwife, and he faith; that That which the holie scripture commande to the man, the same both

also rebound to the woman : and he will have the like beere of both. Further, as touching the Romane lawes he faith ; In one fort fpeaketh Cafar, and in another fort Chaff; one waie Paule, and another wate Papinianus. Formy part, although I cannot benie, but in the lawe of Moles the condition of women and men was bulike in respect of manie things ; vet in this caufe as the fate of our time franceth, I would not fubfcribe unto Ambrole : against uhomal

Part.2.

to Augustine is, who, in the second boke and eight chapter to Pollentius De adulterinis coniugus , maketh both their flates alike . Potimithe Bunine De= fanding that, which the Pailter of the fert.er mile of the ces bringeth, is most baine; whose inogement Maifter of is, that thefe things are pad into Ambrofe his the lenten= boks by beretiks . But fo might all controuct frea he cafilic billolueb, and we might fale, that those things, which make against be in the fathers, were thruft in by beretiks. Dowbeit, the fame Ambrole afterward giueth the fcope of

new marriages buto women alfo, if the bubes letter will not owell togither with hir. Wilhich in berie bed fandethine in fred of a reason to prome that the libertie of both is alike. For if the cause, which the avoitie the weth, extend it felfe onto both the man and wife; it thall no lette be granted in the cause of fornication, which Christ erpzelleb. Dozeoner, that which is permitted buto the

man, thall no otherwife be , but that matrimo nic is diffolned bicaufe of fornication. But if fo be it be diffolued, and the woman lofed from the fame ; the thall it not also be lawfull for hir to be married buto another . Laft of all we la. that the lames of the biffious do grant unto a moman his pinose if the proue that his hufband is verie cruell buto hir. Wilhich fæing they do as touching hir bivorfe, how bare they benic that it may not be bone in a man ? In the old laine it mas not lainfull for wives to give a bill of binoxfement; bicaufe it was given for cueric caufe, And feing women be inconffant: it is not met that they thould bevart from men forenerie caufe. But noin the certeine caufes were limited, we might callie be rid of that in connenience. I will also adde, that the time is not caffe to be knowne, wherin it becan among the Romans to be latufull for women to put awaic their hulbands, bullelle it be in tholeques tions mired togither of the old and new tellas Augustine. Ment, which are intituled to Augustine. Tit the quellion 115.it is weitten, that bnoer Iulian this began to be lawfull for them. For their leaus was given buto women ; that they might put awaie their hufbands. Cottoithffanding, who this Iulian was, it apperethmot; feing we read of two emperours of that name.

62 But these were wont to be counted the

causes, the fathers would, that new marria, who causes ges thould not be lawfull, after a dinoxic was why they made for fornicatio lake. Firft for that it might would abfreme that the hufband lufting after a new wife, mit no new would inuent a feigned crime of adulterie a after dis gainst the first . Further, for that it might fame week in no wife mans part, that when it havned ill with cafe of a= him befoze, he would trie the fame luche againe, Bulteric. after a fort feeke the fame infelicitie. Belives thefe, there are brought in the places, as well to the Romans as to the Counthians, where the Rom.7,2. apostle fæmeth to be of that mind ; that a tufe. 1.Cor.7, 11. fo long as hir hufband thall line, is bound to his lawe. The latter writers also do cauil, that matrimonie is a facrament, and that therefore it cannot be made boid. And Innocentius, then he becreed that it is not lawfull for the one partie married, to enter into new matrimonie, if the other thall be fallen into herefie, abouth this read fon: that There would be a doze over onto great inconvenience : for anie man would fone feine himselfe to be an heretike, that he might be beliuered of his wife, and obteine another. further,

they be mont to brat this faleng : That which Matt. 19.6. God hath coupled togither, let no man separate, 1. Cor. 7, 8. Thefe realong Erafinus doth plainelle con: Erafmus,

fute. Douching the first : If a leuere juogement be appointed by bifhops and magiffrates, falle reports might eafilie be prevented, neither will there be ante leave given of bivozle, bnleffe that fornication thall plainlie and enidentlie be vio ued. Afthe other reason it is said : That which is objected, is berte riviculous, fæing we offentimes fee that those which have failed once with out and fucceffe, and have abidden thip wracke, do returne againe to thipping. And the partie, which is innocent, while he endureth prickings and burnings , and cannot eafilie kere himfelfe chaft : what maruell is it, if he caft in his mind to marrie againe . Touching the place to the Romans it may calife be answered: The anoffle bib not there bifpute, whether binoifc ments might be by anie meanes admitted : but it fufficed him, that he thewed buto the believ uing Jewes, and to them which were connected to our religion, that it was now lawfull to mare rie againe in Chilf, after that death was come, which is the certaine and bondoubted cause of bil folining matrimonie : wherein, although there mere a fingular comunation and veace between man and wife, pet by death the fame is diffolurd. Werfe wifelie therefore did Paule in that place put onelie that canfe of diffoluing matri: monie, which of necessitie he was to grant ; al though no other cause had hapned in the meane thile. So buto the Countmans be would thew, that it was lawfull for a wivolve to contract new marriages, if the would; because hir first husband was bead. We reasoneth not there, the

Part.2. ther a bluorle may be made for anic efter caufe: but onelic theweth, that there is no cause wite fecond marriages be not lawfull , ichen either

the hulband or the wife hamen to die. 63 1But ichether matrimonie be a facrament mhether matrimonic orno, it is not hard to be answered . If thou bre perstand the name of a facrament generallie, be a facra= Locke par. and at large, for cuerie luch thing as fignifieth pla.8.art.15 fome holie thing we will not benie but that mas trinionie may be a facrament ; fæing it refembleth onto us, the confunction of Christ with his

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thurth : whereof we have a testimonic in the es Ephc.5, 32. piffle to the Ethelians . But after this maner thou art forced to amoint , not onelie feuen , but an infinite number of facraments : fuch as are the walking of feete, the Chaking of onft from the fete,the imbrafing of yong chiloren in armes, and in a maner all the actions of Buiff. But if thou will beawe the name of a facrament to those things, which not onelie betoken spirituall things, but also are bled to be bone by certeine words, and of which there is a commandement crtant, that they Gould be bone : in this fente thou canff not amoint matrimonie f to be a fa-Dionyfius . crament.] I paffe ouer, that Dionyfius in his treatife De ecclefiaftica Hierarchia , rechoneth it not among the reft of the facraments. Deither Iouinian. would Iouinian haue elcaped this argument,

which left not anic small thing bottouched, where, by he might ertoll matrimonie. Further, that fort of facrament focuer this be, the reason fur, thereff not the purpole of our aductlaries. # 02 Christ, whom they would fignific to be foined buto the church , hath made a dinogle from the fpnagog, and hath coupled our thurth unto him. But if peraduenture they thall fate , that this is not come but by his reath: 3 will answer, that the vivine nature in Chair, for the which this matrimonie is especiallie agreable buto him , net. ther died not pet polithic can die . And vet (as Efaie fort. Efaie writeth) God gaue a bill of diuorlement vnto the people of Ifrael, and by reason of their

finnes he rejected them from his companie. 64 Allender reason also is it that Innocentiusbrought : for by the like and the fame reafor might anie man faine himfelfe to be a feruant. when otherwise he were fre; to the intent he might bnow the matrimonic contraded, and procure himfelfe an other wife . And if that the erroz of their fate were fo great a matter to them, that it diffolued matrimonie; whie flould not that be of more force , with Christ himfelfe and the apostle did ercept ? Peither both that greattie trouble us, with they offered in the laft place ; namelie, that it is not mans part, to lepas rate them thom ODD hath put togither. For then fuch caufes , as thefe be , bo hamen ; it is Con which diniveth and not men : forfomuch as he, by his word, bath given this power. Clindoub

tedlie men thould then feparate, if for everie cause not erpressed by God they flouid attempt to buto matrimonie. And Paule, ithen be fait; r.Cor.7,11. Let hirremaine vnmarried , freaketh of them. idid being led by light caufes , beparted from their bulbands . It was a cullome among the Debrues, to give a bill of bivorfement opon ante caufe. And bino: fements were fo common and bluall buto the Ctimits, as Iuuenal faid; So are there eight bushands made, fine for the harueft time , &c. Therefore, not without caufe the apostle writeth these things buto the Corinthis ans. The Romans were not fo readie to vut a wate their wines. For the first, which made a dis uogle, was Spurius Seruilius, and that bicaufe of barrennelle of the wife; in the two hundred and thirtie peare after the building of the citie : as Plutard mentioneth in the life of Romulus.

Paule therefore fpraketh not of the cause of fornication: for as touching that , he bilagreeth not from Chiff the (as we have prouce) die grant there a juft biuogle. Prither muft the apostle be wante ale bnderfind, as though he allowed those bepar loweth not tings of marrico folkes one from an other : bes thefe des relie he condemneth them, and would not have partings. them foralhlie, and boon fuch trifeling causes to depart one from an other. But as a goo mi niffer he provideth leaft perhaps , if they fall in to this vice, they may commit an other more greenous; namelie, to be marrico onto an other. Let hir (faith he) remaine vnmarried, or else let hir be reconciled unto hir husband . And he femeth in this place, not fo greatlie to reprome a blame the crime of Departing one from an other , as it deferueth. For he faire, that femetimes it hames neth that women be not levarated of their owne accord; but caft forth by their hulbands, in fuch fort, as if they would returne, vet is there no vies fent meanes for them to bott. Howbett the mas giffrate ought to proute for fuch afflicted foules by approved and goo latics.

65. But now I thought goo to weigh and eramine certeine things, which be spoken by Augustine,in his two little bokes De adulteri- Augustin De nis coniugis bnto Pollentius , according as 3 adulterini thall ludge them to ferue buto the purpole of coninger. this place. We thought in verie deto, that it was not lawfull for him , that thould put aware his wife for the cause of abulteric, to marrie and ther. Witt injercas in Matthew that cause is er. Matt. 5,32. cepted, he answereth, that either of them both is an abulterer; as well he which for abulteric fake, as he that without that cause, putteth his wife from him, and marrieth an other . And he faith, that Matthew expressett onelie one of them, to note bim which committeeth the arcater finne. Both of them do commit abulterie, by putting awaie their wife, and marrieng of ano ther; but he more granoullic, that Wall om this

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inithout cause of fornication . And so be would. that the fame erception (hould onelic be of force to moderate the crime of abulteric : but not to this effect, that it fould be quite taken awaie. And this he thinketh that he can theto by the morb of Bob : for Luke and Marke bittereb the fame fentence absolutchie, and without anie eps Mark.10, 4. ception. They late ; Euerie man, which fhall put Luke, 16,18 awaie his wife, and marrie another, committeth adulterie : therefore be conclubeth meneralie; that the laieng of Chrift muft be biberfob as Luke and Marke wrote. But Marthew (faith be) noteth him, that thall bo it for fornication fake. that it may be unbertion be finneth the lette.

But certeinlie I would indge this kind of are

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gument to be most weake : foz it fæmeth we Wattht w nfeth to et= plicate that not the perfect or complete fentence of the Lord, Barke

Thould rather fate, that Luke and Marke wrote which we ought to gather out of Marthew, and to boverfand it befinitelie. Wihich rule behim fpatemore felfe bfeth, and that not once, in his bothe De confensu enangelistarum, tibere be plainelie faith; obleurelie. that Teric offentimes in the other enangelitis, fome things are fpoken not berie plainelie and

perfeatie. The which ought more perfeatie to be gathered out of Matthew. Andit is to be town bered at, how be can alwates feeme to binders frand that departure, thereof the apolite freaheth, for that which may be lawfull, feing the 1.Cor.7,10. apoffle plainelie fait : Let not the wife be feparated from hir husband . Sonstt is manifeit, that the avoille weaketh of that vergetting, which is not lawfull : foeing he forbiodeth the fame. Whereby it eaulic aprereth, that here is no fpeth touching the cause of formication. But in that cafe the avoille would not commany, that the wife thould not bepart from hir hulband: for that were to nourith brothelrie, if abulterie thould be inffered, the wife being prefent and abioing with hir hulband. Wherfore Paule commandeth, that the thould

not bepart for thefe fmall causes, feing that is not lawfull. And if verhaps the no bepart, he commandeth that the flouid remaine bumarry ed; ozelle that the be reconciled onto hir but band. Cuerie one is bound to put awaie enil from among his owne familie. Dow thould a bulband but erclude his wife, when he findeth Bidem, 17, bir in adulterio & And perthe apostle faith ; Let not a man put awaie his wife . Dught be there fore to harbour fir abulterie . Develop is inflict entlie the web. of what maner of Beparting and Chiplottom election ffele thimas be ment . And in this place thou hall Chryfoftome , thois of our opinion: for he faith; Sometimes thep bepart one from 'another by reason of contentions, or faint cou as me noo. rage, or elle for continencie or for other preten les : neither both be make and mention of

Martion, faith; that Juffice bath the Lord to be Certullian a befender of bivoile. By which inords he thew admitterio eth, that duiff bid confirme binozic. and that he intt binozic. take it not biterlie awaie . For by this reason ments. the heretiks ment about to proue, that Chaill was contrarie to Bobin the old tellament, for condemning of those things, thich be ordeined. Which fentence of Tertullian foould not be true. ffiult dinoxlements (as the Bebrues bled) Chuld not be admitted among the Christians.

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of Peter Martyr.

66 Deither quant this to trouble be much, that in the old tellament, a bill of binoglement was permitted for enerie cause : seina now Chiff paweth the matter into fo freid a rome: this is no cause, they thou shouldest thinks him to be against the becrees and lawes of his far ther. West this thou must confider, that in those baies, the fame laive of gining a bill of binosles ment, which was ordeined in the 24.0f Deute verfe.t. ronomie, was civill : and Chaift bealt not as Chain touching the civill affaires. They, which governe bealt not a Common-locale, apoint themselves such a touching fcope, as if two cuils or difcommodities be offe affaires. red, the lette muft be vermitted, left they thould fall into the greater. Which may eatilie be thew a fimilied in harlots, whom they fuffer to line in cities, two. least moze bejnous crimes thould be committed. Which neverthelette, the lawe of the Lord in his Common-weale bio not vermit. But now I bring this as an example which although it be not pome according to duffianitie; vet is it to be fiene here and there in manie Common weales. Quen fo, as concerning the affaires of matrimonie, when the matches be butoward. one of the two discommodities farmed necessar rie; that they, which hateo their iniues, either they mould perpetuallie afflict them, and at length kill them; of elfe a licence of binonfement was to be given them.

This latter euill fermed more tollerable where fore ODD granted the fame to be in his Common-weale; but vet he formanted it as a bill of whom binorfement floylo be written. Where with a what can flarpe and intradable man, even in writing of tt, might fome wates be monedy e might more bineric. prevelic ponder how biffonest a part it should be to britte bir awate from him, with whom enen from the beginning be had lived most familiarite. For me be wont more attentinelie to ponder finde things, which we write, than thole things thich we freake. Pozeoner be come manbet, that when the thould be caft out by a bill of dinoxement: the miaht neuer be recel neo againe into matrimonie be bir fielt but band, So as in these politicall tames, let a this Mian and goolie man fo behaue himlette, that he ble not this leave . which he teth is aranted him, leaff we fall into more heinous enils : lith he may perceive that it hath fome enill allo tob

'abulterie. Terrullian, in his fourth bothe againft

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Pag. 464. ned with it, although it be the letter. Teherefore our redenier hath amointed decrees buto his people, both of pietie and religion. In the meane time he condemned not the counfell of & D. tigich be vice in the Common-welth of the De baucs for reffraining of more greenous finnes.

67 Thou thalt not find in the old telfament anic men of piaife or renowme (fo far as the holie hillories make mention) that bled a binorfe Do not obicet Abraham , ithirb put ainaie Agar, Gen.21,14. and Ifmael hir chilo from him : for this he bio not of his owne accord , but at the fute of his Augustine. mife and commandement of Bob. Allo Augafline, in the place aboue recited , oto watte ; that It is bubeleming for Chiffian bulbands, to take the matter to greenoutie, that they thoule not be reconciled to their wines (which fall into adulterie) when they be penitent, and their hove of amendement of their life. They mult (faith he) confloer with themselves, that they be chaiffians mole part is to incline to mercie, and not to be Michol the hard-harteb. Dauid (he laith) toke Michol to bim saughter of againe, the neverthelette was coupled to an of ther man . But this erample of his fæmeth not =.Sam.3,14 ucrie effectuall, bicaufe Michol committed not a full and compleat abulterie: for the rong was nian was compelled by hir father , tho was king , to match bir felfe with an other man . So that the was winen onto that latter matrimonie, not onelie by the lawe of the countrie, John 8, 11. but also by the commandement of the king . 311 Chain par- the fecond place be bringeth in the erample of Chaff, who feemeth to have parbofted the abulte refle : which (no bombt) is of force to perfuade the minds of husbands buto mercie towards their penitent wines. Det both it not prone, that a pulterers (hould not be pimilled by lawes and magifrates with beath, for Chatt, by that and on oio not take anie thing aware from the civill laines , or from the severitie of unblike subace ments. Witter men (falth Augustine) oto fo hate that chapter of lohn , as thep blotted it out of his place. By which words he liemeth to note (as the thing it felfe verlareth) that the fanne chapter inas not found in all the copies . Terteinlie these menonalit to have remember their ofune fractentile, and to marke how offentimes they them felies fell into fundie mildrefes : and

> . 68 They morequer thich to obffinatelle hate their wines a faicit is not meet, that bufbands who be the hears, and infues, thould be both bnberone lawe . Paie rather (fatth Augustine) feeing the man is the womans bear, bir ruler ! quide:therfore it had beene meet be thould erecti hir in vertue. And he citeth the latve of Antonius the emperour, which he faith, he read in Gregories bolte , which to on this totte : I tuoge it to be

formetime perchance into the berie fame kind of

perie briuff, that a man thould require challitie of his wife , which he himfelfe performeth not to bir . Where open he becreed , that the thould not be concerned of abulterie, which promo hir hulband either quiltie of that crime , oz elfe that be gaue hir an occasion of falling . 18p these and fuchother meanes, Augustine erhorteth men to parpontheir wines, when they have offended. Which I berie well allow, when there is hope of truereventance, and change of life. Sothen, if the magistrate once awlie his mind to take a maje thefe enils, and to reforme the faults that be in matrimonie : let him prouive , that bul bands, thich complaine of their wines naughtic nes, being proued in the fame fault themfelues. escape not impunished : and let him promoe by and laines, that bulbands give buto their toines no occasion of finning.

69 But when the apostle faith; Vnto the 3n 1. Co.7. remnant speake I, not the Lord. If anie brother berfe. 12. haue a wife that is an infidell, and shee is content to dwell with him, let him not put hirawaie &c. thou thalt note, that owelling togither ts required to a full matrimonie. Therefore the To a lan Lord faid, that he would appoint man a wife to matrimonit be a helper botto him. Which I speake not, to the is required intent it should never be lawfull for man and togisher. wife to be one from an other, either by occasion of ficknesse, or else for other great and brigent ne collities : but that married folkes may binder. fand, that there foodlo be no let in them to Divell togither, and that they thoule not thunne to liuc one with an other . Thou will bemand perhaps: If the unbelieving partie be promed ab togither an Atheilt, an Cpicure, thich hath no regard of religion, fo as there is despaire of his faluation; whether in that cafe the partie that velceneth, ought to remaine in weolocke . Wile anfiner : Certeinlie, when the partie married is past all hope of faluation, a feparation may be made : for the effect being remouse, there is left no place for the cause . All the reason of abiding togither, was for charitie lake; that the faithfull man might win his wife onto Chaiff.

But bicaule it is not lawfull to delpaire of & meant nie man, thile be limeth; and be that this Daie is to befpate an Atheilf, an Opicyre, and contemmer of relis of no man gion, to morroive perhaps will not be lo ; fés while be ing God bath the bearts of men in bis bands: therefore, builette there happen to be a manifest and speciall renelation of the condemnation of fucha one. there qualit not to be a beparting. But if the fame partie in the meane time thalbe

part . Dea verelle ; for he, thich honoreth Chuff. if he do not beliuer his name from contumelie. if he may ; or at the least-wife passeth not tibe ther he fæme to confent buto the intimie bome bnto bim, be finneth greuouflie, and in baine taketh himfelfe to be a chaffian. Wherefore pau bentlie both the apostle wate; (If the vnbeleeuer will dwell togither with the beleeuer :) bis cause he is not induced to be willing, which both beteff the religion of his fpoule; who both reuile his & DE with blafthemics, and fuffereth not that his conscience may rest in tranquillitie and quietnelle. This is not to divell togither, but to torment the other partie, to raise up Arife, and otterlie to onerthoine all bomeffis

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call peace. 70 Alfo, if it hamen, that the faithfull partie be weake, and perceineth him felfe, by meanes of that matrimonie, to fall awaie by little and lit. tle from chafftian religion ; fo that he is almost led awate from the faith, and readie to fall head long into ivolatrie, by being with ivolaters, what thall he then do ? De ought not to abide : for that fentence must stand fure and bushaken; We must not do euill, that good may come

thereof. Beither is there anic hove then remaining that the unbelouing partie can be conuer ted, which was the cause of reteining matrimos nie: naie rather it now hawenco contrariwile. that the believing partie thulb be put in icoparbie of inclining to infivelitie. And this was the reason thy God, in the old telfament, appointed matrimonie, which was contracted with infi-Eldr.10,11. dels, to be diffolned by Eldras: bicaufe men were by that meanes firred by buto fuch worthing pings, as were forbidden ; fo far off were thev from winning their wines onto the Jewes relie

Augustine, gion. Augustine, in the place nowcited, reafos neth on this wife ; for this caufe Paule wrote thefe things, for that it was to be fearen, that if though the Golpell begun, the matrimonies contraded thould be made boid, thiffian reliai on would be condemned; as though it troubled the Common-weales, and did cut in funder honest and lawfull contracts.

And there was added another discommoditie; namelie, that the unbeliening partie, lufter ring a repulle of bir bulbano for religion lake, intangled birfelfe with new marriages, where, by hir mind might be the more vehementlie hardened in infidelitie, and moze and moze bes come france bnto chriftian religion. Wilhich would not have happened, if the faithfull wife Bil meanes had tarried with him. So as it fæmeth god, that mun beat: all meanes be attempted, befoge a departure be tempted be had. Wereby therefore we fe, that Paule both forc a Dia gine leane to bepart, not for religion fake one lie; but in case that the bubelouing partie will not divell togither [with the belieuer.] So as be

maketh the obtinate will, to be the cause of Departing, rather than bulikenes of religion: fee ing be teacheth, that the lame after a feat might be abipoen. And it appereth, that the fentence of Thill, therein be onelie ercepteth thosedome, Matth. 5,32 mas not compleat : foring the apolitic here adbed another.

71 Bere arife thie great boubts. Firft it Thee gret fremeth, that Paule lateth open the partie that noubto. brieueth unto great perill : for he perfusoeth him to remaine with an infloct, whereby he perhaps might fail into tholatrie : for it is an eafic matter to be feoticed of the onbelemind partie. Butitis answered, that it is not fo: for, God being then money by prairets, will belpe the faithfull partie, when he perceiveth him to followe his pocation, and that he did not will linglie, and of his owne accord, procure thole Dangers. Which has beine as much as to tempt Goo, the feeth, that he abtoeth not in this kind of marriage by his olwite will, or for his olone commoditie fake : but that he may obcie the commandement of Goo. and therfore will heles him. Moreover, if it happen that the belæner, being weake, perceiueth himfelfe to be led from Griff, be hath leane to bepart ; as we have in fructed befoze.

The fecond boubt is, for that in committing of mimenome, metherefore finne : bicaufe we take the member of Chiff, and make the fame the member of an harlot. Dow haweneth it here, that finne is not committed, when as we make the member of Chill (I meane the partie 1.Cor.6.15. that belegeth) to be a member of ivolatrie . 3t is some answered ; that we do it not : he was the member of his wife befoze. Dnliethis muft be holden, that there thould be no parting for the Bofvell fake. There is no leaue given tohim, which alreadie is the member of Chill, that he thould become the member of an ivolatrous woman, to marrie with one that is an infibell: but it is onelic faid, that he thould not rathlie oc part. But in committing of fornication . we which alreadie be the members of and are vulled from him; and make our felues the ment bers of an barlot. Thou feelt that the reafed is bulike. Furthermoze, it commeth to palle, that in coupling with an harlot, either partie is one pure : as well the harlot , as he which hath the companie of bir. So is it not in marriage of persons of bufemblable religion, there the one partie ; namelie, the belœuer is pure. for he. which committeth who dome, is not onlic mingled in booie with an harlot, but also he confenteth with his in the wicken befire of fornication. So that both of them , as well touching the mind, as the boote, are befiled. But here in marriages of contrarie religion, they are not conv pled togither in respect of faith ; but in bobies 15 b b. f.

Augustine.

The law o Gregories

uotfe be

a blaithemer, and a curffer of Chiff : fo as the belæner cannot remaine in matrimome, with out the contamelie of Chail (for verhaps the buf-

band cannot abide to be reprehended of blafthe mie :)02 elfe that the truth of Chiff mult be are

fenned by confession; is it lainfull then to be

onelie: and Paule tellifieth . that from the bodie of the infidell, bucleannette is taken awaie, that the other partie may not be contaminated. In the meane time, faith remaineth found, and the mind pure, in the partie fandified : which faith

The Common places

The last boubt is; if a Christian husband divell with an idolatrous and an unbeleening wife, and that he ought not rathlie to bepart, and pet may depart from an abultereffe ; it feemeth to follow that abulterie is a moze græuous finne, and more intollerable than inolatrie is. Chryfoflome anfwereth, that God is fo beriegod , as Chryfost. Cometime he preferrethour commodities before his owne: for he willeth, that the facrifice be left at the altar, and before ive do offer facrifice a reconciliation is to be made with our neighbours. De fometime forbeareth to have a bebt paid onto him, and forgiveth the fame : but be he will not absolue, unlesse we satisfie our neighbour. Wherefore the argument is but feeble, wherein thou didelt gather that idolatrie is a leffer finne than abulterie ; bicause the spoule is permitted (to tarrie with the idolatrous wife, and from abulterie he may bepart . But it appeareth, that ive may make a more perfect antiver ; that in berie ded ivolatrie , in his owne nature, is a more grauous finne than abulterie: but that as oulterie is more repugnant to weblocke than toolatrie, therein man and wife thould be one gaina wed: fleth, and by adulterie be drainne one from an other. It is true inded, that idolatrie is more repugnant buto God than abulterie is; but abulterie is a greater enimie to marriage than too latrie. Which both hereby ameare, for that marriages are had betwene toolaters and Mahumets.

72 But Whether David bio well, in takina of the Synamice to wife , it appeareth boubtfull unto force . Hor those that are colo [of nature] then thep marrie wines , they feeme not to bo the part of a married man , bicante according to humane laws, fuch marriages be not firme : foz cold persons do inforce themselues to performe that which they are not able . Certeinlie there matrimonie hade beene manie things decreed touching this is to be cut matter, as well by the Civill as by the Canon off for the lawes. First they becree, that if there be a contiimpotencie nuall befea ; thole thich be contraced ,ought to of the man. he fenarated: fo that the partie, which fueth to; fe paration, had no foreknowledge of that difeate. For if the woman, contracting with a man in ill fate bio know therof before, the cannot for that caule ffep backe from hir hulband . There is a lawe had concerning spoulages, in the laws Mulier, which oppeined in this wife; If before matrimonie contracted, the wife knew of the infamie or the impotencie of the man , let hir im-

pute it to hir owne felfe , the cannot feke for bis

noise.In the Digetts Ad legem Iuliam de adulterus, in the lative Si vxor, about the end it is faid: If ante man knowe that a woman hath conv mitted abulterie, and thall afterward marrie hir he cannot accuse hir of abulterie : for feina be toke hir to wife, and had knowledge of it he

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famed to allow of hir conditions. The fame bath the Canon late octermined. as in the 33 cause question 1. in the chapter Requilisis, the Blotte faith; If the woman knew the impediment of the man, and contract with bin. the cannot fep backe . But admit the knew it not, shall the matrimonie befirme . Gregorie. in the Canon alledged , Did counfell , that they Chould divell togither; to the intent the woman. if the cannot be a wife may be a litter . But this be (peaketh by counfell, not by commanoment. for if the bente with lowe boice, and late, that the would be a mother and beare children: the is heard. Howbeit, they make a condition; name lie, that the thall gaine-faie it within the space of tho moneths (as ameareth in the Ertrausgants De frigidis & maleficiatis , in the firtt Cas non:) feing if the abide long, the femeth by hir owne confent to have confirmed the marriage. But the rigoz of this lawe is not observed at this bate, but a longer frace of time is amointed. and that jufflie: for he perhaps map fæme cold at the beginning which will not be fo afterward. What thall be bome then, if the gaine-faie it, and pet allow it . If the bulband will fand at beniall, he must be credited : but if he confesse it, they thall be feparated, and leave is given buto the moman to provide an other marriage.

Which neverthelette aught not to be dome oner haffilie : for they will have the space of thee peares to be expected; to the end a longer, and a more fure experience may be had . The same have the civill laines judged. Iuftinian De repudis, in the lawe In canfis, first assigneth two peares ; but there in the Warath Sed bodie , be as figneth the yeares, and it both berie well sore with the Bopes Canons. The fame he hath in the Authentikes, in Collatione 4. in the Baram Per occasionem; namelie that thee yeares be given. Dowbeit, this must be understad on this wife: Winleffe a plaine profe therof can be had before. bicaule it ought not then to be deferred . But fome men fate: that It is possible, that subges may be beceived, that the difeafe may fomtime be cured, and that the space of thee veares les methnot to be fufficient, that he might marrie with an other, and have children, & that in connerlation they might both of them lometimes confeste their colonette, bicaufe they might find the meanes to be fevarated . If this thould happen,they would that the man, being afterward found fit for procreation, thould renew his for mer marriage. But this is not obferued . The fame on they affirme of them, which be hindered by direlift practices. But bicaufe the direll both fometimes hinder lo as a man is able to vie the companie of one woman, and not of another; therefore matritionic is alligned to be with hir, from thom he is not lett. Ehelethings are faib

of Peter Martyr.

touching women. afthe buf=

hand were

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73 But if the man bo cither knowe, oz be ige nozant that he is colo, what then Chalbe bom ? 36 he be ignozant ofit, be is after a fort ercufed ; tit is lainfull for him to afte a omorfe, whereby he may be cafed of the charges of marriage. But if he knows before, that he had the bifeafe of colds neffe, he is compelled to find and mainteine his wife, whom he occeived. The Bopes canons beere, that he fould martie no moze : as it is read in the place a little before alleoged, De frigidis & maleficiatis . Dowbeit, there be fome, which fate ; If he can find anie that will have him to hir hulband, to he make knowne this imperfection , he may contract matrimonie with hir. But what maner of marriage will that be, then it is done neither for procreation of chil-Dien,neither for anording of themedome . Unto this they answer, according to the fateng of Augustine, which we read in the 27 catife, cueffion the first, in the chapter Nupe arum: and it is write ten in the sight chapter De bono con ug ab. In the old time, marriage was an obedience of the lawe now it is for the redicte of our infarmitie. and for the comfort of manhind. But the place is ambiguous, for the comfort of manking map have a respect unto procreation of chilozen; fith thereby the parents conceive no finall pleature, therin they belite themfelues. Dowbeit, at this bate, they abmit this kind of marriage : and

They, which intreat of thefe things, have confivered, that there is a great difference betweene colonelle and old age. And they define, that old age muft neuer be beinen from marriage. In that forbad ancient time was made the lawe called Papia, 01 Papaa, bnoer Tiberius Cafar (thereof Tranquillus in Claudio maketh mention, and to both Lactantius;) thereby it was prouided, that they which were past the fcore perces of age, thould not marrie wives ; and that the women thouls not be married, which did erceed the age of fiftie peres. But thefe lawes were abolithed by luftinian : as is to be found in the Code De nuptys, in the laive Sancimus . For this colonelle is not in all persons alike. Dowbeit, neither the lawes of emperours, not of bilhops gaue libertie to them, which were geloed men indied, to marrie. Det it behoueth, that that colonelle oz Diuelil practice, thich may biffolue matrimonie, fhulb be perpetuall. For failfull men bo fometime make a remedie for things, which burt but for a

there be manie found, which do peaceablie line

time. Befides this it is necessarie that the imper which he biment be before the contracting of matrimos the veris nie: foz if they once become die feth, marriage impibi is not bnowne. De this matter also wrote the ments of Pailer of the fentences, in the fourth bake, the mit.

Cap:10.

farlie of the matrimonte of David. And this will we first note, that he was not moused buto that marriage of his owne accorb, neither of luft. 02 of naughtie belire; but by the abuile of his noble men, and by the purcent counfell of phylicis ans. Ocuertheleffe,thou wilt laie,that a naugh tie abnife and a wicked, muft not be abmitted. This in berie beb is true : but in this matter (fo far as man amere)neither lewones of mind. nornauchtie befire can be prouco. Firft, old age nothing hindered, but that the king might contract matrimonie : this perhaps also was thought, that as touching colonelle, he might be reffored; although not to the Grength; which he was wont to have, pet fo, as thould be fit for his olo booie. Certeinlie Abraham was reffored. then be mas an bundred veres of age : fo that after the death of S wa be married another. and bo hir he bio beget children . Deither was there wanting naturall helps to David, wherewith the phylicians thought they might reffore him. Dozcouer, if they occlared buto the bamfell the old mans improment, and the fame being knomen. the gauc bir confent, the fuffeined no inturie. It might be abbed, that hir mind was perfuaned by Boo, that the thould content for the benefit of the whole hingbome. Potwithfanbing, if the were moued thereto by ambition: the counfell had not beene goo . But to iudge rathlie of thele points, it flandeth neither with our godlinelle, not pet with our authoritie. See ing thefe things might be done of a fincere mind and by the will of @ D D ; I thinke they ought rather to be taken in and part. This ooth the hilloric teach, that this bamlell was not long with the king bicatife within a while after he bis ed : howbett, his life, which was verienccella rie for the Common-weale, was prolonged for a while Det thus much I will admonish, that we need not labour fo much to ercufe the fathers of blame; who also ought not to be charged, brileffe the hillorie compell therebuto. Deither will we

> of this bamfell to oppecte Adonias, and to effablith the king, nome of Salo-

> > mon



34.biffination. 74 Powremaineththat we intreat varticus

patte it ouer, that & D D bled the occasion 1.King.1,17

13 b b. ff.

hath no place in committing of whosebome.

Part. 2.

greater fin than abul=

Boulterie more a= focke than

at the be= ginning.

7 bs

Cap.11.

not to accounted : and manie thinke that it is

Of Whoredome, fornication, adulterie, and other noisome things, which are contrarie to the feuenth commande-

The eleventh Chapter.

In Jud.16 berfe.4.

Ofc.1,1.

Div I thinke it god to speake somithat of those of contrastion. For an there were manie in old time, so now there are not a few, which ale firme, that it is no finne.

But I will prove by the

feriptures, and by most certeine reasons, that it is a greenous finne . They which ertenuate this wicked crime, do ground byon divers arguments. First, in the Acts of the apostls, the 15. thapter, when in those first times there arole a Diffention among the Jeines and the Gracians, it was by common affent vecreb, that the Ethmiks thould abffeine from bloud, from frang. led, from things offered onto idols, and from fornication . Dere (fate they) those come is rec. koned among those things, which in their owne nature are not finnes : therefore it appereth, that of it felfe it is not finne . For thefe things were then for a time occreed by the apolities, that Chiffians might line peaceablie together . Foz No creature of God is euill : as Paule onto Timochic faith. Furthermore they fair, God would not command that, which of it felfe is finne : but he bab Ofeas the prothet, to take buto him an harlot and to beget children of fornication; fo that of it olone nature it femeth not to be enill. Mozeoner, enerie finne is against charitie :ei. ther against that charitie, which we ofte buto God ; oz elfe that , which we olive buto our meiahbour. 1But in inhozenome or fornication, there fee meth to be nothing committed against Goo; foz his honour and religion is not burt : neither ab fo against our neighbour, for there is no bio-

Dozcouer Augustine in his boke De bono Augustine. coningali, multeth, that as meate is unto the bo. Die , fo is the bed for procreation . But if a man cate and prinke a little more than be qualit, be is not accused of finne : to likewife , if a man do fraic a litle in the companie of women , he is not to be inogeo quiltie of finne . Lafflie, thofe things, which God hath forbidden as finnes, are to plaine and manifest, that even by the light of nature, eucrie one may bnocultand them to be finnes : but fornication, in mans inogement, is

intenatuli expettion committed.

lence bled against his wife; neither is there anie

no finne, Mitio in the Comedie in Terence faith. Beleue me it is no wicked ad for a pong man to commit fornication . And there wanted not Some in the church of Cozinth which were of that ovinion. So as by thele realons, the filthinette of those dome is to extenuated, that either it is not counted for finne; or elfe thought that it thould be reckoned among the least finnes.

2 We muft not have a refped onto the reafone of men, but onto the wood of God; not what men thinke or funce, but what the holie Choft fpeaketh in the holie fcriptures. In the prothets, and in Salomon there is deterting of fornication folditate in everie place that in the lawe they face there is on is for nothing becreed against it. Seing they will res bippente fon by the late. I also will bring testimonies tellimonies out of it; ithereby it may eafilie be binderftod. of the lawr. that fornication is forbioden . In Leuiticus, in the boke of Bumbers, and in Deuteronomie, the Tetres are forbidden to linke themfelues bnto france women. Againe,in Denterono, verfe. 17. mie the 25 chapter, it is commanded, that there thould be no harlot noz common tooman in 36 raell. Let thefe places be compared togither. It mag not lawfull to have anie barlots neither france women . not vet women of Afraell: Therefore they were all forbioden . But fome will faie, Dow then had Samson fellowship ludien, with an harlot ? Some of the Debmes anfmer, that the was not an barlot, with whom Samfon had fellowthin; but one that kept a bitling house. But for somuch as that is but a meake are fiver, me thinketh that an other answer must be made . The publike weale of the Debrues was at that time corrupted : for they lined then but ber the Philiftines. Betther is it ante maruell if they had then received fome of their bices and corrupt maners . Wherefore forme barlots thev had : howbeit not by reason of their owne lains. but through the vie and convertation of the Phi-

3 But in the nelo telfament, thosebome is at la fora openlie and manifefflie forbioden . Tothe Des bioden by cators the Lord will judge. The Lord is not faid of the new to funge and to avenge, ercept it be for greenous Heb. 1.1.14 finnes. And to the Epelians , not onelie coue. tous men and toolaters , but also fornicators Ephci. 5, 5. are excluded from the kingdome of Bod. To the Cozinthians alfo , tibere Paule watteth of ercommunication ; Ifpeake not (faith be) of all forts of fornicators , but if anie brother be na- 1.Cor.5,12. med a fornicator, with fuch ye shall not so much as eate . But he treateth much more manifelt. lie of all this matter in the firt chapter of the fame epiffle, and that of berie purpole. for manie (as it is faid) were of an entil opinion as touthing this kind of wickednesse. First (be faith;)

for the Lord . Dozeouer, all meate of his owne nature is pure ; but for the offenfe of our neigh! bour, we ought fometimes to abileine. Bowbe. it fome man minht faie ; Deate is necellarie to

line by. It is faith Paule) in this life, but in the bleffed refurrection God thall beffroie both the meate and the bellie. Colherefore thou mult not to much effeme it, that for fuch a cause thou houldest offend the brother. It is not commanbed, that thou thouloeft abiteine from all meate generallie, but from that onelie, whereby the weake brother is offenoco. But as touching for nications (faith he) of which ye make fmall ac count, there is a far other refpect ; Your bodie is

not appointed for fornication, but for the Lord, And this muft not be paffed ouer, that Paule with great wifebome faith not, that the bodic is not given for procreation, but that it is not at uen for fornication ; fitt) the bodic is also ainen

for procreation fake . Ditentimes men are Ivont to excuse their faults, and to impute them buto nature. The nature of the booie (faith he)is that it may be given buto the Lozo : fo then the rule of life muft be taken thereby , and not bp The nature cuill cramples. This is the nature of relatives. of relatives not onelie of those relatives, which in the felfes fame thing that they be, belong to other; but al to of those, which by anie meanes are referred to another thing : as the head buto the bodic, and like wife the boote buto the head. For ithen we fethe head, we fraitwaie require the bodie: and againe, then we fee the bodie, we require the head. Such relatines, as the Logicians faie, are called Secundum dici. The Lord is the head of the bodie of the durch, and the church is the bodie of his head. Wilherefoze Paule, both wifelie and pt

made to this end, that it should pollute it selfe with lufts, but to be correspondent vnto the head, and to be conformable vnto it. And he adbeth; God, which hath raifed vp Christ, shall raile vs vp alfo by his power. The first argument was taken from relatines , the fecond from God himfelfe. Forif he thall raife by our bodies, as he hath railed bp Thill, the then do we thamefullie vie them . He procedeth fur-

ther, and faith; But do you not knowe, that your bodies are the members of Christ ? Shall I then take the member of Christ, & make it the member of an harlot? Unboubteblie a weightie ar, gument, which he concludeth ; Shall I take (faith he) the member of Chaift ? As though he fouto have faid ; Do without boubt : for this were to rent in paces the bodie of Buift. And it

thille disputeth, then he faith; The bodie is not

commit imozedome. But it may be bemanded , how other finnes our owne be initiout the boote; and how by fountation fointeation fointeation fointeation fointeation fointeation fointeation. is a most cruell thing to plucke awaie the mem bers from a limite bobic, and to joine them to a Bbb,ig.

rotten or dead bodie. But herein the Arength of the reason poth confist: This cannot commit fornication ; wherefore, if thou will commit for nication thou mult be first plucked from Chill. Were is theined, that fornication is not onelic a fin ; but allo a beablie and moft grauous fin,

himfelfe vnto an harlot, is beccome one bodie [with hir :] for they shall be two in one slesh. And he, which is joined with God, is one spirit. This place is verte full of confolation : forfor Before in much as it beclareth, that we are toined moft the tenth nigh botto Chill, from whom we mult needs be plac, art. 6. plucked awate, before we be made the members of an harlot, He, which cleaueth vnto an harlot, is become one bodie with hir : for they thall be two in one flesh. The apostle semeth at the first fight to abule the words of Genetis. in trans ferring them to ubosedome, which be fooken of matrimonie. For thele words were first fuo-Ben of Adam and Euc : bicaufe the fieth of Euc was before in the fleth of Adam, from whom ODD toke a rib, and made thereof a woman. which he againe toined buto Adam, to be with him one fleth. But in berie beed the apolile abus feth not this fentence, for formuch as whose bome is a certeine corrupting of matrimonie : fee ing one matter; namelie, the contunction of the fieth, is common to both, for booics are come municated as well here as there. So as Paule had a refrect to that, which is common to them both, when as yet there in this difference betivene them; that in whosebome the confunction on is againff the lawe of Boo : and therfore for nicators muft be pulled one from another. o. therivile there is left no hope of faluation for them. But in matrimome the knitting togither is brought to palle by Bob, and therefore it is become an indiffoluble knot. Seing then the coupling togither is all one, and the felfe-lame in either of them ; Paule Din rightlie amlie that fentence to those nome. He that cleaucth vnto God, is one fpirit . Thele woods ferue much for this prefent matter : forif we be with Bod one fpirit we must with earnest labor flie from thate things, which he bath forbioden . Wherefore aut. He hath the apostle abbet; Flie from whoordome. De faith mozeouer : Euerie finne, which a man committeth, is without the bodie; but he, which committed who redome, finneth against his owne bodie. If the arguments, which I haue brought before, Do not moue pou ; at the leaff. inife haue a regard to your owne bodie, the thich you feme to hate and contemne, then pe now we

banes it is thus watten ; Adulterers and forni- tellimonies

Cap.11.

fhidem.

Part.2.

and Adulterie. 1.Cor.6, Meate is ordeined for the bellie, and the bellie

of Peter Martyr.

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veric.13,80 for meate, but God shall destroie both this and that; now the bodie is not for fornication, but

bicaufe it plucketh be awais from Chiff. 4 Aftermara be addeth ; He which coupleth verfe. 16.

not but he which is berie anorie . nourilleth and augmenfeth choler : thereby the boote is not a little hurt Sichnelle allo owth berte much weas Pro. 17, 22, hen the bobie: therefore Salomon faith; A forrowfull spirit drieth vo the bones. Againe, brom. kennelle and aluttonie do binder health , and Do in a maner biterlie beftroic the bodie . Dea and envious perions do læme allo to finne a gainst their ofone bodie: for thou mail perceine them to be dated, withered, and in a maner dead with leannelle . Bow can it then be , that other finnes are without the bodie . Some faie that fornicators bo finne against their owne bobie : bicaufe berie manie times , through the compa, nie which they have with www.they are infected with the pocks, and with leprotie. But let others fate that they will: I hav rather thinke, that the apostle had refrect buto those things that went before; in to much as be had fato, that the fornis catoz is made one bodie with an harlot. And he færmeth to finne verie græuoullie against the mouthie fate of his bodie, tho maketh it all one with the most wile and filthie boote of an harlot. For if ame king or prince thould marrie a wife 21 fimili= of a fimple and bale begree, it will be laid, that he hath Clained his kinderd . 3 knowe there be fome which thinke that thefe words are fpoken hoperbolicallie : bicaufe there be found other finnes also, which burt the bodie; but this finne

both moff grauoullie and moff of all hurt it. 5 The fame Paule both pet further arque; 1,Cor.6,19, Do ye not knowe that your bodies are thetemple of the holic Ghoff? And affuredlie, he which destroieth the temple of God, him will God deftroie As if he had fain De hame not your bodies of vour felnes, but of God; God hath mabe them his temple, the holie Choft bwelleth in them; pe are not pour ofone : inberefore pe bo not a litthe violate inflice, in befiling the thing that bes longeth to another. Ye are bought with a great price, glorifie therfore God in your bodie. There arguments of Paule are ercellent , and of berte great weight: ther with if anie man be not well latiffied , let bim loke boon Samfon . We was no foolater, no murtherer, no thefe; and yet was heen bound , his eyes put out, call into pal fon and compelled there to grino, as if he had beene a foure-foteo beaff. Paule by manie arous ments laboureth to proue ubordome to be finne. And no maruell, fæing be then wrote to the Co rinths , tho at that time ercebed others in for nications : whereof came the proverbe : Non cuinis Corinthum ; that is, It is not met for euerie man to go to Corinth . And generallie, all the Chains were in an ill opinion touching this vice. For which cause, when the church was pet in growing (as Eufebius tellifieth in the 3. boke Eufebius. of his hillorie, the 29. chapter,) The Nicolaits bio openlie and manifefflie commit fornication

and fathered the custome of their naughtinelle chebistoile boon Nicolas the beacon. of Mitolag

Botobeit Clemens, billiop of Alexandria, in the beaton. his Stromata, Desth excuse Nicolas; for he faith, Clemens of that he neither thought nor taught ame such Alexandia. thing . Went having a verie faire woman to his wife, and was thought to be gelous oner hir, he biomoth hir fouth before the people, and fain: This is my wife. And that ve might buderfrand that I am not gelous ouer bir, I am content for my part , that anie man take hir to wife. Which allo be ment, to farre as the lawe of Boo would fuffer . Howbeit , they which mere affer. ward called Nicolaites, bnberftanding his toods peruerfelie, Supposed him to thinke, that wines among Chaffians ought to be common. Athis feet it is waltten in the Apocalopfe : But this thou halt, bicause thou hast hated the doo- Apoc. 2,6, ings of the Nicolaites, which I also hate . So that it is no maruell, if Paule toke fo great paines. to teach that whosebome is linne.

6 This milchere is an enimie bnto matrimonte, feing they which follow wanton lufts, & harlots are enimies buto marriage. Wher boon Terence faith : They which lone , can ill abide to take a wife. For thich cause Clemens faith, that Clemens. Whose Dome leaveth from one matrimonie buto manie: faat is from one lawfull confunction to manie bnlawfull & wicked. The epiffle to the De Heb. 13,14 brues forneth fornicatours with abulterers, a te-Stiffeth that God will judge them. And thefe ting bices are fo joined togither . that they are comprehenoco in the felfe-fame precept, therein it is faid : Thou shalt not commit adulterie, Alfo fits Exo. 10. 14. pellilent vice is revugnant both boto charitie. and to the publike weale. Unto charitie (4 fale:) bicaule the fornicatours bo injurie buto their chilozen, who not being lawfullie procreated are Cartelle at anie time brought op honefflie and bertuouflie. And they burt the Common-wele; bicause they befraud it of and citizens . For Manger, a baffaro 3 meane, and one borne in Deuta 3.0 fornication, is ferbioden to be received into the durd: not that he is restrained from the holie communion.or from the mufferies of faluation: but bicaule it is not lawfull for him to rule the publike weale, and to be numbred among citi sens. Some thinke, that this cuill would be remedied, if a man might heepe a concubine at home : fo (fate they) the titue thall be certeine. Certeine perhaps it might be . but lamfull it thall not be. Seing therefore that this mildele is both against matrimonie, and charitie, and alfo the publike weale : it cannot be benied, but that it is a finne most greenous.

And for fo much as it is fo; whie are the frews at this bate openlie fuffered in cities . I freake not of the Ethniks, I fpeake of the Chiffians; and of thole Chaillians , which will alone feeme

Part.2. to be the furcestors of Christ, and to be called by that name. Within their bominion thoseboins is mot thamefullie mainteined, they not onelie being willing buto it, but allo taking abuan tage and revenues for the fame. That which is againft the word of God, againft matrimonie, againg charitie, and againg the publike weale; either it is no finne at all, or elfe it is a notable finne. If it be a finne, top is it not taken awaie. and weded out ? Dowbeit, I knowe what they will babble. They bring forth Augustine, tiho in his boke De ordine, writeththus : Take awate brothell houses, and all places will be filled with flithie lufts. But let bs confiber at what time

Augustine wate this boke. Doubtleffe, while be was pet Catedumenus,that is, bubaptifeb. and not lufficientlie intruded in religion. And although he had not bene Catedhumenus, pet this faleng of his douth not agree with the word of Bob, neither with berte Augustine himselfe ; tibo in another place affirmeth, that the goo. thich commeth of euill, as a recompense, mult not be admitted. Which also Paule buto the Momanstaught, euen as they were wont to faie of bs; Let vs do euill, that good may come therof, whose damnation is iuft. Wie muft neuer have regard to the end and cuent, when we be baced by the commandement of Gob. Some times men faie bnto bs ; Unleffe thou commit finne, this or that entil will fuccied. But we muff anfwer what Boo hath commanded ; the care of the fuccelle thall reft buon him. Deither is it met. that one onelic fentence of Augustine thould be of greater authoritie, than fo manie realons, which we have brought, and fo manie

plaine places of the word of Bob. 7 Bob commanded absolutelie, and by er-Deut.23.17 preffe inorde, that there thould be no barlot in To ract. But fome go about to meft this place from vs, in lateng that there inchane words, Ke-Certeine words ta= defcha and Kedefchim, lignifie not Whores or am both in Barlots ; but rather the prietts of Priapus, thich were bowed and confectated to things molt fil the good fine. But contrartelvife, 3 thinke, that Kedefeba part and

fignificth an Barlot; and Kedefchim, Buggerers and effeminate perfons . God would have netther of those suffered among the people. And that, which they obtent of the holie feruices of Priapus, it is nothing. Forit was fufficientlie before Decreed touthing toolatrie ; and what need it to be repeated againe ? Det that we map the more manifellie unvertiant, that Kedeleba lige Gen. 38, milieth au Barlot, let baread the hillotte of Iuda ver.15,&c. and Thamar in the boke of Benefis; and there we thall fee, that Zonab and Redefeba, are taken both for one and the felfe-fame thing. For which caule we must note, that there are certeine

words, which may be taken both in the good and

quill part. Dfubich fort among the Debputs, is

this word Kedelcha, which figuificth, both Wolie, and also an Warlot : even as is this word Sacrum among the Latins, & it fignificth curfico. And thereupon Virgil faith; Anri facra fames, Virgil. that is The curfee bunger of gold. This Webiuc moro Kedes, is Co prepare, or Tobe verpared: thereof is berined that word, which figurateth an Barlot ; bicaufe fuch women are prepared and fet readie for all men : or elfe, bicaufe they are wont to go trimlic occhet and paintee. Where fore Clemens faith, that The Lacedemonians Clemens fuffered barlots to weare wrought garments, fine amarell, and golo : which things were not lainfull for matrons to ble.

Bow let be lie what followeth in Deuterono, mie : And the hire of an harlot shall not be verse, 18. broughtinto the fanctuarie. Here againe the lawe calleft that Zonab, thich it had before called Kedefeba . But thou wilt fate ; If the laive mould not batte harlots to be fuffered, what nee bed it to have forbinden their oblations . Withat needed this laive . They which speake on this wife, om feme inded to fpeake wittilie; but pet they freake not fufficientlie. For foreine natis ons also fent gifts for the furniture and bie of the temple. The Cunuch of the Duene of Acthiopia came to Ierufalem, tooffer in the temple. The Macedonians and Romans gane peres ite oblations and facrifices in the temple. Where fore the laive forbibbeth, that if anie thing be of fered by Arangers that is gotten by the gaine of an barlot, the fame fould not be admitted into the fanquarie. Belides this, God had ginen a charge, that there thould be no harlot in Ifrael: but he knew that they would not observe that laine. And ithen the Philiftines, Maccdonians, and Romans reigned oner them, they had bar: lots. Dea and Chiff maketh mention of har: Mau. 21, 31 lots and publicans togither. Then right well both God first forbio that there should be no bar lots among the Debues : and afterward he decreeth, that if in cafe they were had, the gaine comming of them, thould not be admitted into the fanduarie. Which bendoubteblie be commans bed, bicause of the vilenesse and fitthinesse of the gaine. In the fame place he anded, The price : 1. Ibidem. To of a dog shall not be brought into the fanctuarie : bicaule that bealt is fowle and bucleane.

8 Caligula, otherwife a beteftable monffer, becree (as we have in Suctonius) that thep, Suctonius, thich thoula commit thousenome or brothelrie. thould be spentie puniffet. Derent Hoftienfis Hoftienfis. witteth riviculoudie ; Barlots inved (laith he) are bound to pale and to offer, but the thurth cannot two ought not to receive the fame. Det the glafe both much better veere in the Decre tals, bullination the 90. in the chapter Oblationis; mamelie, that Politing at all, which commeth of the gaine of an barlot, thoule be offered in the

Cap.11.

Of VV horedome

makes an putuft gaine of harlots. Looke 3n Øtn.: 8.21.

harlots,

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durch. But prichs and monks, when they feared that fome of their profit thouls be gon , have beutico an other reason. For although (faie they) the gaine of harlots cannot be received for an oblation; pet nothing letteth, but that it may be receined for almes . But after that fort doth the Dove receive the monie of harlots Surclie, not as an oblation, bicaufe be cannot; not as almes, bicaufe he is not pope: it refleth therfore, that he receiveth the fame as a prince. The Lord would not have this kind of monie in his fanctuarie; but the Pope will have it in his treasurie, and he hath it, and getteth a wonderfull great game by it . Those vicar then is the Bope . Bobs bi. car . Pate, Coorcfuled fuch a gaine. What . Is he the vicar of Chrift. But Chrift neuer Departed from the will of his father . Then mult it confer quentic followe, that he is antichift; then as he both teacheth and dooth thole things, which are expredictic and purposelie against the word of God a of Chill. But he will fale, that he cradeth this monie as a prince. Let him then be a prince. But I bemand, whether he be an euill prince, oz a good prince ? It is not lawfull for a good prince to depart from the lawes of God. Let him then be an euill prince : let him be cuen a Caligula.

Weraduenture he will answer, that in respect he is a prince, he both according to the civill laines, which do not take awate harlots out of the Romans dominion : pea rather, thev distaine not to occree formethat touching their price or A Decree for remard . In the Digelts De conditione ob turgifte bato pem caufam, in the lawe Idem etfi, it is becreet: that They cannot bemand againe, that which they have given to an harlot. And there is a rea fon aboco; for though it be a thame for an har, lot to be an harlot, pet it is no thame to take hir hire being an harlot. Thefe words are obfcure, fo that they may forme to be a ribble. Further in the Digelis, in the title De donationibus, in the law Affeitionis gratia, it is becreed; that It is lain. whether it full to give as well unhonefflie as bonefflie. It be lawful to is lainfull honefflie to giue , as to parents, kind folks, frends, ac: buhonefilie, as to harlots. But 3 would know, by what licence that is lawfull ? Wath God ginen gods bnto men, to call them ainaic on barlots ? Wolwbeit, they confelle here, that fome thamfulnes there is : for though it be lawfull to giue, pet if thou half promifed anie thing buto an harlot, the obligation bindeth the not incither can the barlot challenge the promife: as it map be feens in the Blote , in the title De

donationibus, in the laine Ea qua. But it is a boubt, that if the bo not receive it fhamefulle thic it may not be lawfull for hir to afke it without thame . They antwer, that this followeth not: bicaufe manie things are taken honefflie, which are not honefflie bemanded. And for that matter be citeth the lawe 1 . De. varys &

extraordinaries cognationibus. Therfore the Bope will not, by the civill lawes, take awaic barlots: but receive monie of them: which be feeth cannot be fuffcred by the laines of God . But beere 3 will reason with him a little. Certeinlie be pro. felleth himfelfe to be a ruler ouer the cinili laws, and in beric bee be hath altered manie of them. as though be would amend them ; when as vet he hath taken awate the goo, and fometime, in the fred of them, bath put fuch as be enill . Whie bath he not amended thole lawes for the fuffe ring of harlots; fæing they be repugnant to the laine of God . Unboubtedlie, the true caufe inv he hath not taken awaie the laives of harlots is this: bicaufe it thould be over burtfull buto the Popestreasurie. For at Rome they measure their laines by profit, and not by honeffie.

o Bowbeit, by what civill right on they receive monte of harlots. They answer: for tribute. But the bo not they rather faie for brothelric Douts leffe if we will fpeake trulie , Dopes in this refred are not altogither fre from brothelrie. Let them diligentlie marke the civill lawes, where, by they note go about to befond themfelues, and what the ouer which they boat themselues to be rulers; lawis bes and let them loke what those indge of brothelrie. tree tous In the Digelle Deritu nuptrarum, in the laive thingbies Palam , it is thus witten ; De thich hath bond, thelia women for gaine, the fame committeth brothel rie. Row I bemand of thefe men . in that com Dition they count the harlots in Rome? Force tizens : Bothing leffe. They count them therefore in a maner for bond-women, and of them they make gaine ; fo as in a maner they are brothelers or bawos. As much might be faio of bluric. In their dominions they lufter Lewes, which are blurers; and they take gaine of their blurie , euerie peare a certeine part, the twentieth part at the leaft. Therfore the Dope is not onlie a balvo, but also an vourer. And that which 3 affirme of the Dope, let promane princes alfo take beed , least the same should be also said of them, which exercise this kind of gaine of the Jewes. To them bnooubtedlie agreth that late eng of Dauid; If thou faweft a theefe, thou ran- Pfal. so, 18, nell with him, and laiedft thy portion with adul-

Butther laiethat thele be tributes. But in the Cove in the title De Delligalibus & commiffis, in the lame Ex praftatione, and in the lawe Alleoatis Arthute is befined to be that buich is valo for those things, which are brought into the publike weale from foren nations : for they are called in Latine, Veiligaha, of the verbe Vebere, eribute des enerie thing was paid, in the name of a tribute, orcuffome. Wherefore cuffomers were called Oftanary, of Oftana parte that is. The eight part, which they gathered, But what (I praie you) bo

of Peter Martyr. and Adulterie. Part.2.

harlots being buto the publike weale ? Guen filthineffe and lufts : of the which the Courtiers and Dopily prieffs do gather not the eight part, but the wolc. Thefe Vettigalia are alfo called tributes and cuffontes, thich are taken offelos and lands. But what feelos have battots : That lands : Done forfoth : then let them leave to er: cufe a most spannefull thing by fo honest a title. A knowe they will faie ; 36 harlots were luffe red to be free and at libertic, they would finne moze licentiouflie. D goodle hind of correction!

Can harlots be reffreinch by no other means, but to . They ought rather to becree, that they fould not remaine in the citie, that they flould hane ill-fauoured and barke houses, that they thould calt awate all the ornaments of the bo-Die, that they fould not come abroad openlie; and they thould be thamed by fome notes of dithonetric, that thereby they might be mocking focks to the world. By this meanes they might peraduenture be called home into the right waie. But now (god God!) how are they kept The lururis binder ? Their houles be moft gorgious , thep outneffe of ride openlie in chariots, amarelled like princes, thep rice boon their fine fote-cloths. They have in their companie men wearing chaines, and bilquiled perfons, vea and fometimes Carbb nale, especiallie in the night, and a most sump tuous traine of waiting women. Will they benie that thefe things are true ? Then let graue and faithfull men, which have at anie time beene in Rome, thew thether the thing be lo or no. If they will not belieue me, I can bring for witnes both Carbinals and Prelates of Rome.

10 Paulus the third of that name beclared once, that he minded fome reformation of the thurch : he committed the matter to certeine Cardinals and Bilhous , which were counted more pure than the reft. And what they judged, it is ertant in the third bolume of Councels. And they complaine, that the power of harlots is fo great at Rome, as it was in no other place the like. But bath Paulus the third amended this? Also in the spnot of Trent, the clergie of Rome promifed fome great reformation : but they bio it not; neither bib they indenour it at all. Caby bothey not rather imitate and followe the laws of luftinian? De, in his Authentiks, in the title De lecombus, willeth, that Warlots thould be bt terlie thunk out of the citie; and that, if they promiled ante thing buto bawos, they thould not be bound to vale and accomplish the lame. Pale rather, if they have Iwome to be harlots for a time, the Dope absolueth them of their oth. Thefe things do thefe men diffemble, and do fuffer and mainteine harlots. Which neverthe, leffe we are not to wonder at : for feing they fo biligentlie reteine and increase spirituali formis cation of minds; namelie, superfition and ido

latric, how can they but joine therewith the for nication of the booic . But fixing they toke awate wives from their mading pneffs, it was a hard thing, yea and brooffible, to be without bathell houses.

Cap. 11.

Inftinian forreined, bicaufe he fawe brothell houses so nigh buto the churches of &DD: but now they owell in the middel of cities; not far from the houses of dinine fernice; ait greeneth not the Bope one whit. But let the owners, in whose houses these harlots divell, plead their pinne cause, Went fuch houses, for the most part, americine to Bishops and durches : and thep will fate : Wile do not take part of the game of ambarlot, but (as mete is) we receiue rents of our boules. Withich is not prohibited by the co uill lames : for in the Digetts De petitione bereditaris, in the latve Ancillarum, it is faid ; that Brothell houses are bled in the citie rents of honeff men. And in the fame title, in the laine Si poffeffor, it is omeinen ; that If a man haue buhoneff gaines, he thould be comvelled to refore them, leaft an honeft meaning might bring profit bntohim that is an owner, by an buhonell gaine. Dowbeit, læing they will main. teine it by laines, why have they not a respect puto the interpretation of thole lawes . Rames lie, if this kind of gaine be once eraced of harlots, that quant to be reftozed buto the beire: otherwife it is not lawfull to require them. Deb ther can contrarietie of lawes be audided by anie other meanes : for thefe laives thoulo not agree with those of Iustinian, which are to be read in the Authentiks De lenonibus & fcenicis muli-

But let them (I belied pou)marke the words which are read in the title De ritu nuptiarum, in the lawe Palam: and in the title De is, qui notantur infamia, in the lawc Aibletas; that Dat wo man is infamous, which profelleth hir felfe an barlot, and be also that is partaker of the gaine; and generallie, that all bamos are infamous. Let us also (which is of much moze weight) have a regard to the wood of God, who commandeth; Be ve holie, for I am holie. Wihat Do the gather Leuis 11,44 by thefe words . Quen that that is not to be fill fered among duffians, whereby men are made infamous. So then let bateds and harlots be remoned awaie, fortomuch as their kind of perfons are noted infamous by the civill laive. But they will fate; Wen oftentimes fall, and fome times commit those things . thereby they are made infamous. I grant it: vet is not this to be bome withall therby they are made infamous. thether they will or no. But though they had a thouland civill laives on their five, pet ought ive moze to effeme the word of God. lerom,fped Ierom. king bereof, writeth berie well in his epitaph of Fabiola: Civill lawes (faith be)ought not fo care

Bonic.

fullie to be cited ; Papinianus witteth one Tertullian. thing , and Paule another . And before lerom, Tertullian De anima ; 1820thell houfes (faith he)

are beteffable before Bob. 11 But if harlots (faie they) thould be fuffes red , there is some hope of their convertion. Matt.21, 31 For Christ faith; The harlots and publicans shall go before you into the kingdome of heauen. But let them thew me. whether thev can bo no other meanes be called home into the king. bome of God , but by fufferance . But he meaneth not harlots, fo long as they be harlots, and be not connerted. For what caufe then is it faib, that they thall go before the Pharifies and Scribes into the hingbome of Goo . Bicaufe they, being converted, owachnowledge and bewaile their finnes: but the Thariffes & Seribes regarded not their wicked ads, but would feeme to be most holie. If harlots should be suffered, bis cause they may be converted; then thall there be no finne to granous, which ought to be punished. Ho; there is none fo farre paft grace, but that fome hope remaineth, that he may be called home into the right waie. And to by this means, all lawes hall be filent . They faie mozeouer, that Goo did forbid harlots, as we read in Deu. teronomie; and pet they were afterward per-1.King. 3.16 mitteb: for Salomon gaue indgement betwene

two harlots. Firft I antwer, that it is not certeine that they were harlots: in fo much as this mord Zonab, fignifieth hir allo that keepeth a bitling house, and one that getteth hir lining by fundic fort of gaine. Further, though they were harlots ; it is pet but a weake and friuolous argument . Hoz we mult not reason from that which is done, buto that which ought to be done. @DD bindoubtedlie fozbad harlots , but afferward discipline qualled, and manie things were committed against the lawe. Dowbeit, we must have a regard not onto that which is done ; but bito that which & D bath commanded to be none : otherinife, if we will line according to

mbere. Hor Dopes and Cardinals do not onelie lutfr harlots; but also they themselves keepe them as things moft beintie. Deither can they abibe the Canons, which occree, that a priett for whore, pome thould be deputied; in the diffinat 82. thapter Prefbyter: then neuerthelelle the Glolle faith there; Dow a daics no man is depoled for inocedome. The fame we have in the 2. caufe. queffion 7.chapter Lator. The apolite ercindeth inhoremongers from the king come of Goo but thefe exclude them not from the church : neither The papills thinks they that they ought to be depoled. But it reckon a- is no maruell , freing they faie that the bifthop dilicries as may dispense with adulteries, and other light mong light crimes: as may be perceived in the Extrans-

eramples, there are ill eramples enoweuerie

gants De indicije, in the lame At clerici. They Looke : be the words of Alexander the third : thereby it Sam II. .. appereth that thefe men account abulteries for perie finalicrimes . Whie thould we then bepend boon their eramples? Philo a 3ch faith; Philo Iu. that In the publike weale of the Betwes, barlots daus. might not be fuffered : for of necellitie it behos neo all then they came to ripe yeares , to be es ther hufbands or wines. Some widowes inded there mere, but those were ancient in peares, and of a tried chaffitte. This crample thould we follow : namelie of fuch an holie publike weale: and not the erample of the Popes court.

Ata certeine time & being in Rome, remem. a witte bred a wittie fateng of Crates. De; then he came fairng of to Delphos, and faire in the temple of Apollo, a Cratts. golden image of Phryne a perie notable barlot. cried out ; Behold a triummant token of the wantonnelle of the Gracians! So I confibering there the fumptuoufnelle and magnificence of harlots, faio ; Bebolo a token of the wantonnes of the bilhops of Romes prelates ! But let bs leave them, and proced with the words of Bod, and the reasons brought from thence. Bafil, in Bafil. his first boke boon the Blaimes, erpounding thefe wozos; And hath not fit in the chaire of pefilence imiteth peric well : Whomedome faith be)fraicth not it felfe in one man, but inuabeth a mole citie. For fome one your man commina bnto an barlot, taketh bnto bimfelfe a fellow; and the fame felloin also taketh an other felloin. Wherefore even as fire being kindled in a citie, a fmile if the wind blowe behementlie, fraieth not in the tube. burning of one boule or two, but fpreadeth farre and wipe, and braineth a great deffruction with it : euen fo this mifchefe, being once kindled. rangeth ouer all the citie. Ambrofe also prubents Ambrofe. lie writeth bpon the 1 19.pfalme, allebging the verfe.7. mozos of the 16. chapter of the properties; Who can nourish burning coles in his bosome, and not be burnt with them? Who (faith he) can thinks that harlots may be nouriffed in a citie, and poing men not be corrupted with thosebome? And fo may me autlie inuert that fentence of Augustine: If thou take amaie harlots, all pla: Engugine ces thall be filled with filthie luft. Elle rather fate fentence ins the contrarie ; pourith harlots , and all places uerteb. Chall be filled with filthie luffs.

and will have brothell boufes to be fuffered left biolence fould be offred onto honca matrons. I have answered before , that Euill things muft not be done, that good may come thereof. 3008, but God himfelfe (faie they) hattrozdeined a recompenie to be made for finnes: feeing be for the hardnesse of the Debrucs harts, to the intent and Adulteric.

Cop buto univer ; neither is it lawfull to require of him a reason of his lawes. Wherefore it is no found conclusion : Bod did fo : Aherefore it is lawfull for be to do the like. We muff not loke what Bod hath bon, but what he hath com manbed be to bo. But Bod faire that hatred haweneth offentimes betweene man and wife. and banger of committing of murther : rather than the fame thould hamen, he amointed that a bill of binoglement thould be made. But it is a falle argument: OD Dappointed abill of biuorfement: Therfore it is lawfull for be to keepe brotheil houles.

12 Pow remaineth to confute the obiections

Part.2.

of Peter Martyr.

A confuta= tion of the murria:

cond.

mhat is

of the adversaries. First they said ; Wijmzedome in the Acts of the apolities , is numbered among those things, which of their owne nature are not to the first entill : as bloud, things strangled, and things be bicated buto idols. For No creature of God is Ad. 15. 20. euill, that is received with thanks-giving. Wherfore, feeing fornication is rechned among thefe, it is no finne. Dowbeit, this is a weake reason: for these things are not reckoned by of the apofiles, bicaufe the nature of the fault Mould be alike enerie one of them; but bicaule all thele, if they thould have bone vied, would at that time have diffurbed the durch. The Jewes, by the cultome of the lawe, absteined from bloud, and from that which was ftrangled : and the Chniks made no account of thosebome. So, to the intent that peace might growe betweene them all, they becreed, that they fould all abs fleine from those things . Thereby it followeth not, that all thefe things be alike faultie: but this rather we may infer, that all thefe things were an occation of diffurbing the durch. further, they obleded, that God commandeth not fins: but he commanded Hofea the prophet to have Hofe. 2.1. To the le fellowthin with an harlot. I anfwer : Cuerie finne, in that respect is fin, bicause it is against the two to of God : but if God particularlic com mand anic thing to be done, which other wife difthe proper fenteth from the word written, that verelie is nature of no finne. Sinne it is to take other mens good awate: pet God commanded the Debrues, then Gen.21,1, they thould go out of Aegypt, that they thould borroive fuffe and filuer bellels of the Acgyptians, and take them awate with them : which thep oid without finne.

Alfo, no man doubteth, but that murther is finne : and pet Abraham, if he had factificed his fonne at the commandernt of & DD, which he was readie to do, he had not finned. So may we faie of Hofea the prophet, if he committed thosedome at the commandement of God, his inhorcoome was no finne. I knowe there be fome, which thinke, that Hofea was not bioben to commit who zebome, but to take a harlot fo his wife ; but that agreeth not. For it followeth;

And thou shalt beget of hir children of fornication. Children gotten after that maner ; name: lie, of a lawfull wife. Chould not have beene chil been offomication. Icroin Doth better interpet Icrom. thefe things hoperbolicallie, and faith; that Bp this image was expelled the wickconcile of the Bewes, which had forfahen God a hulband to them all, and had committed fornication with the iools of the Bentils, and had begotten onlaipfull and ballard dilloien, as touching the feruice and religion of God. Poreouer, that is to the falle, which they alledged; namelie, that whose third. bome is neither againft daritie, noz religion. For the have before occlared, that it is otherfoile : neither is it here neofall to repeate that, which we have fato. Augustine was brought, To the which faith ; What meate is brito the bodie, that fourth, is the bed for proceention; But to eate or orinke a little moze than neebth, is not a greeuous finne: Do moze therefore is above dome.

The fimilitude agreth not in eueric point, but ferueth onelie for that part, for which it is ta ken. And bnooubteolte, he which eateth oz bzinketh more than he ought, both not ftraitwaie forgo the health of his bodie; but he, which firate eth in carnall fellowflyip, and plaieth the harlot, map calille forthwith procreate a chilo, buto whom he both infurie, bicaufe through his fault he is borne a ballard. Poreoucr, there followeth enill education, and by that meanes charitie is burt. I might alfolaie, that euen as cuill and notiome meate belt roteft the bodic (pea Adam, by eating of the forbioden fruit, corrupted his posteritie:) so whosebome killeth the soule. Laftlie, thereas they alledged, that formication To the file. is therefore no finne bicaule this cannot be perceived by the light of nature , that I faie is no thing. For the precents of God may be knowne even by nature, that they are full : howbeit, bp fuch a nature as is found and becorrupt; feing a corrupt nature both offentimes allow vices in leed of bertues. For among the Lacedamonians theft was commended: and (as Thucidi- Thucides luiteth) among the ancient Oreks piralie dides. was counted a bertue. Furthermore, it follows eth, that the precepts of God map by nature to 200ke in knowne to be full and honeft ; but pet by ana tion of the ture infirmed and framed-with the word and questions fpirit of Bob. Ditherwife (as Paule witneffeth) at the end A carnall man knowed not the things, which are books.

Of Baftards, and children vn-lawfullie borne.

of God.

13 Tabereas Leptha had a noble man to his In Judg. father, vet it die profit him nothing ; bicaufe he it ar the was bale borne, and not borne in lawfull mars beginning. riage.

They object agains a recommente of finnes. Gen.22,

they might not fall into greater inconvenience. amointed them a bill of binoxfement . But thefe men ought to remember, that we must not call

Pag.476. bab no Commonmealenf Tfract.

of Jeptha

concubine.

Ballards riace . Therefore by the civil late of the De brucs, it was not lawfull for him to have place place in the in the congregation of Mraell. For in Deutero, nomie it is watten. Manzer shall not enter into the congregation or affemblie. Zur, is in De Deut.23, 2. baue A ftranger ; and a baffard is fo called , bis cause he pertemeth not onto the familie of the father. She that bare lepdia was no wife but an harlot . This Debrue word Zonab, fignifieth two things. First A vitler, that is , fuch a one as felleth things perteining to biduals : for Zon fignt fieth To feed og nourifh. It fignifiethallo A har lot, perhaps for this caufe ; namelie, for that bit, lers are fometimes ill fpoken of for dalfitie, as appereth by a certeine lawe of Conftantine, thich is extant in the Cove Ad legem Iuliam de adulterus. And bindoubtedlic either fianification The mother may be aptlie amlied to this place. Some of the Debrucs thinke, that leptha was not the fonne of an harlot; but offelie the fonne of a concubine. thich was not espoused with a lawfull contract. and downer. Wit that femeth not berie well to agra : for the Debrues called not a concubine Zonab . Deither hat it brene lawfull for lepthas beetheen to have expelled him as a ftranger if he had beine the forme of a concubine: for the haung of concubines, of that fort, was with the Icines true matrimonie . Further we muft knowe that the Debucs had an other wood. But thie would not God haue a baffard to come into the congregation . Pot bicaule be had beine

not to enter nothing elfe but to be made bufit for the erect

inhorenome.

ting of an office, either civill or facred : although otherwife he had to his father cither a prieff or a ruler. So then it was not lawfull for baffaros to execute the office, either of a tribune, or pretoz, oz magifrate, oz patell. Whie therefoze both God now make a baffaro ruler ouer his people? Micaufe he preferibed the laive buto men , and not buto himfelfe. Another caufe is leaff thev. which are to bome, thould therfore traitivate be histouraged. Further, to the intent they might remember , that they be not ercluded for their ofone fault, but for their fathers fault. And noto. to returne unto lepdia: his brethren coulo not have freuff him out, ercept be had beene borne of an barlot. Dtherwife, a concubine was a law. full wife. And the children of Iacob, which were borne of his concubines , above with their other brethren , and were inheritors togither with Gen.21, 14. them But thou wilt faie, that Abraham caft out Iimael . That mas come before the lawe , and by the special will of God: to the intent the whole and perfect inheritance might come to Ifaac.

Otherwise, by the oppinante law of the Webrucs

the immife man, to that he had lined well ; but

that the people might know, that Boo beteffeth

And not to enter into the congregation , was

The Common places the children of concubines were not offerlie cre cluded from all inheritance.

> 14 And that the matter may be made more a picting plaine, it femeth and thus to diffinauifh this tion of the bien Some be legitimate and not naturall as bien. those be, which are abouten and chosen . Ather: fome there be which are naturall, and not leaftimate, as they which are borne of concubines. But I weake here of concubines after the Romane maner : for as touding the Debrues, they which were borne of them were legitive mate. And there be other, which be both legitimate and naturall; as they, which are borne in full matrimonie . Lafflie, there be fome, which are neither legitimate, not vet naturall; as bar faros be. And a baffaro is he , thich cannot tell what this who is his fathet: or elfe, if he can tell . it is one, is called a thom it is not lawfull for him to have for his fa, ballaro. ther . As it is muitten in the Digeffs Deftatu per longrum, in the laine Vulo concepti, Eliere is a great difference in the frate of children. But ive (as concerning this matter, which we have in hand (will neither intreat of children adopted. not pet of chilozen naturallie legitimate : but onelie of naturall dilozen and baffaros, tho fæme to be more obscure than the reft . The dile men, which are naturall, and not legitimate, may be made legitimate : asit isin the Code, Denaturalibus filis, in the lawe Anaftatig . And the water how they might be made, are defert bed in the fame Cobe, in the lawe Si quis . But baffards could not be made legitimate.

If we thall freake of the children of concubines after the maner of the Telves , they were legitimate : as me bauc taught bi fore. But the Romans counted them not as legitimate: one lie this they ordeined; that they might be made Legitimate . Doucouer, baffards be not in the fathers poiner , neither vet can they be. This 3 fair to the intent that we may lee in how areat a milerie baffaros are. So leptha coulo not ats teine to the inberitance of his father. And thefe lawes were made , that men might be with Drawne from woredome, if it were but onelie for the ignominie of their children: for then they beart ballards, they burt them without hope of recouerie. Wherevpan Chryfoltome, bpan the Chryfolt eville to the Romans , then he interpreteth Romant thele words (Now is the houre for vs to rife from fleepe) earnefflie inneigheth against thoses mongers : Whie bolt thou lowe (faith be) that thich is not lawfull for the to reave : or if thou Doll gather it, it is reprochfull onto the ? For infamie will arife thereof, both to him which thall be borne, and to the alfo. For he, fo long as he it ueth, thall be full of ignominie; & thou, as well then thou art lining, as then thou art bead, thalt alwaies be noted of thamefull luft, ac. Therefore it bath beine ordeined by lawes, that

Part.2. Of Bastards. balkaros moulo not be admitted to the inheris

tance of their fathers. 15 The father, when he dieth, may give fom that buto naturall children; vea, they inherit, though the father die inteffate, when there are no other children : pet they fucced not in the whole, but onelie in tipo tivelue parts; as apice, reth in the Cove De naturalibis liberis, in the lame Licet patri . But the baffard was fo far from inheriting to his father, as he might not fo much as bemand food of him : as it is in the Cope De meestis nupris, in the lawe Ex comple-The canons au. Dombeit, the Ecclefiafficall canons beale Ecclefia: fometihat more dentlie : for they perinit, that a baffaro frould have fornethat given him to find

him withall : as may be fæne in the Ortrauas gants, of him that marrico bir, thom before he bab pollutes with abulteric ; in the chapter Cum baberet. And thus both the lawes of ODD and man Dagre. Deither (as Thaue faib before) fuere thole lawes made for hatred or crueltie against bastaros ; but that at the least, by this meanes, the fhamefull lufts of men fhould be re Areined. Potwithffanding, & will not ouer, passe this, that by the lawes of Rome a bastaro might fucced his mother : as we have in the Digetts Al fenatusconsultum, Tertullian 16.1. De may also complaine of his mother, if the leaue him out of hir will; as we have in the Dimefts De mofficiofo testamento, in the lawe 29. there this is to be underflod; Orcept the mother be a noble woman. And why baffards are not reputed in the place

of children, and are deprined of their fathers in-Augustine, heritance; Augustine, besides these reasons, which I have brought, bringeth alfo another reas fon out of the holie feripture. In the 22, of Leuis ticus it is written; He diat commedito the wife of his vncle, shall die without dildren But (faith be manie are borne also of incest whose parents are not chiloleffe. He answereth, that the Low fo fpeaketh in the laive, bicaufe furth are not counted for children : wherefore their fathers are infli lie faid to be without chiloren, although they baue dilbren; bicaufe it is all one as if ther bab none. And bicaufe fudy children are contemned of their father, neither are they rightlie brought by noz chaffiled; offentimes they proue woule than the other. Chryfoftome, boon the epittle to the Bebines, the twelfe chanter, in his 29 homis lie, erhorteth the people to thinke that God both like a father, when he challifeth bs. For the far ther neglearth unlawfull begotten dilbren and ballards : therfore Bob, ichen he chaftifeth both the part of a true and lawfull father. Plutard, in his ldroblems, the 130. Wrobleme faith; that The Romans had foure furnames; fo that fome were called Caxi, and other fome Caij : and thofe

names they noted by two letters onclie, or by

thie. Wherefore he bemanbeth, thy Spurius, that is Abaffaro, mas insitten by thefe two let ters Sp. Bicaufe (faith he) the firft letter S. fignificth Sine, that is, Telithout, and P. Patre, that is. A father: bicaufe he was borne of an onknoiven father : although the fame may also be applico bnto those that are borne after their father is nead. But to them it was no reprody to be cal-Ico baffaros : for Sp. Melius, Sp. Caffius, and other of that name, were noble citisens. Wie have hearn the laine of God , and also the civil laine : now it remaineth that we fearth the car nons.

Cap.11.

of Peter Martyr.

16 In the Derres, the diffination 56, in the what the thapter Presbyterorum: thep fuffer not balfaros canons to be admitted to holie orders, bulche they creen tous have beene first brought op in Monasteries ; ching baas though by this meanes they might be amen garas. bed. But the canons which afterward followe be formuhat milber, Chryfoltome, upon Matthew, Chryfoft, in his 4. homilie (as it is in the fame place recited in the chapter Nunquam) teachein that fuch maner of births ought not to be hurtfull buto the dilloren. For ifa man hane bene a thefe, a ichmiemonger, or a murtherer, and then be repentant ; bis former life thall not be hurtfull buto him. Duchleffe qualit the finne of the father to be purtfull botto the chilo : naie rather, if the chilo behaue himfelfe well , he thall be fo much the more notable, and worthic of more praife ; in that he hath not followed the fleus of his father, lerom, in his cuille unto Pammachi- Ierom. us against John bishop of Jerusalem, as in the fame occres appereth, in the chapter Nafeitur: Baffaros (faith be) are not to be contemned : for they hab God the worker of them, neither bio Dob bifbaine to make them, and to giuc them a foule sc. Gregorie alfo in the fame place, in the Gregorie. dapter Sais perverfum, faith ; that 3t would be an bumost thing, that the child thould fo be pur nithed for the pleafure of his father, as he might not be preferred to the holic ministerie. Ierom in the fame place, in the chapter Dominis; 3f Chrift bouchfafen that baffaros be reckonco in bis genealogie, they thall not we then admit them to the minifterie.sc?

After thele canons, which be more fauourable buto ballaros, is brought a ftrong argument on the contrarie part. Thommongers (faie thep) what harm Do fame to powe in a certeine force into the is brought feed, which patieth also into the children; whereof by parmis followe easilt inclinations: and thereby are they ballards. jungen to be worfe than other, efpeciallie then they be not corrected in their childhad. Wilheres fore, if they be promoted buto the holie ministe. rie, the durch fhall be incamaged. Bet at the last it is abbed in the chapter Conomanensis : 3f there be ante that are notable, they may be abmitted buto bolie orders ; but pet not that it

Ccc.f. should

baffarbs

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Of Adulteris.

flouid be a generali rule for all , but a printlege onelie . And thefe things be watten in the De cries. But in the Decretals, De filigs prefbyterorum, weread; that Baffards, if they be mabe monlies, may come into orders ; pet fo neuers the leffe, as they may not be promoted buto dignities , not be made either abbats of priors. Howbeit, if they live without the monasteric, the bifton may give them orders, and beffow fmall benefices upon them : but that is by interpoling his owne authoritie. (as they commonlie call it) by dispensation. But the eccletiafficall dignities Mall not be given them, of anie other than of the Dope ; fo; that power he keepeth to himfelfe a: ione : albeit fuch difpensations of Bopes and bishops have respect to gaine onelie . The inone: ment of thefe things thould have beene left br to the church, which herein ought to have regard buto tho things ; namelie , to the necellitie of the church , and to the ercellent bertues of him idom it would promote. If the durch hall have a great ned, and he ercell in vertues, the maner 1. Tim. 3.2. of his birth fhall be no let unto him. For Paule, Trus. 1,6. in his coulles to Timodic and to Titus, when he diligentile waiteth of the election of bishops

and pricits, did forbid none of this kind of men.

But thou wilt faie, that in the old lawe bas

flaros were excluded from the ministerie. I grant it; neuerificles we are not now bound to that law ; & it was made ordie for the beteffati: on of abulterie. Det now if thep be able to profit the church greatlie, their election muft not be A vaine vif forbidden . And it is baine . which is written in ference put the Decretals that legitimates maie be chofen, by the De but baffaros qualt to be rejected; ercept with difuentation as we have in the title De elettionibus . forthele counterfeit colours and beceits. the Romane bilhops have invented, to amplifie their dominion . But the judgement , which I baue allowed , agreeth with charitie ; and we map gather the like of it out of the civil lawe; where it treateth De decurionibus, that is, of cans teines ouer ten foldiers : fith thefe were civil hidges for private cities and townes . Where fore it is occreto, that ballares might be made made Decu= Dienriones,if necellitie fo required. In the Die gelts De decurionibus, in the laive Generaliter, in Darad Debet enim . The lawe therfore would haur that order : namelie of Decuriones , to be full. Howbeit, if another bome leaitimate. inere a futer togither for the fame , he thould be prefere red before the baffard. So thinke I that we mult do in the durch; that if anie man be as god, and as apt for the ministerie, being a legitimate borne: let confideration be had to him, before the baffard , inho muft gine place in that cafe buto him that is legitimate. It is abbed in the latve: If they be honest and and the blemish of birth

thall nothing hinder them : in the fametitle, in

the latue Spurios, and in the latue following. Elicle things have I therefore mentioned that we might bioerstand, by what right leptha was by his brethren thruft out, and that the a. greement of the civill lawes with the lawe of God might be perceiueo.

Of Adulterie.

17 Doublelle, adulterie is a greuous finne, 3n 1, Bam and hom grauous it is (as Tertullian gathereth 11.26, in his bothe Demonogamia) toe map perceiue by wow stees the contrarie, in comparing the fame buto ma adultities trimonie. Let be confider ichercin matrimonie Looke at confifteth. God made man and moman, beiot the benins ned them togither in one fich: therein matris ning of the monic both frand . And if to be that one fleth be fame thanrent and pulled afrais. To as an other is mingled and fet in place abulterie is committed . Ahis heinous crime hath bene forbibben, euer fince the first originall of manking, as manie of the fathers have proved. God made man and woman, not men and momen: to the intent that cucrie man thould be content with his owne luife, and enerte wife with hir owne hufband : if noin then a man be not content with his owne wife, he thall not have one wife; but manie. Man shall leave his father & mother , and cleave Gen. 1, 24. to his wife : if he be pulled afrate, houbtleffe he cleaneth not to hir. Chryfoftome, been the er. platme in the first homilie laith ; that The fruit of abulterie is murther and polloning . In his 42 homilie boon Matthew, he faith; that Abulterous inomen berte offentimes madile mure ther, and that not of one man onclie, but of all them also , but o whom they thinke that their ine famte may come; as of Herodia. Ierom again@ Iouinian, toward the end of the first boke; TChats focuer tumults faith be are in tracedies is the fuite that is betweene married wines , and their hufbands harlots. Dozeouer, Agamemnonings Daine by the abulterer Aegiftus . Atreus and Thickes, byrcalon of abulterie, toke in band those cruell enterprises. The rauthing of Helen Hirred by the most cruell mar of Troic. In this is a certeine finke of all cuill.

Cyprian, in the fecond entitle of his fourth boke to Antonius , writeth ; that In the first times there were fuch bithous, as mould never let abulterers to reft in the church : but there were other bilhops, that after a good fpace of time if they thewed fouth anie fruit of venance. mould reconcile them after a fort. Augustine in hie 42. entitle to Vincemius the Donatift allen geth this epiffle, and faith; that This divertitte of custome the bishaps had and vet they kept the buitie of the church. Chriff milleth . that matri montes thould not be broken off: and vet be fo accounted of abulterie as he made it the cause

of Adulterie.

the matronomic thould be bendone. Be abulte. ric the boutholo is disquieted, the bed it felfe is hithonoured areat imurie is done unto the chil been rifor either they be baltaros, or elfe taken for haftarbs. Bartholus Allegem Inliam de adulterit, in the Wandeds writeth, about the title of the fame boke that Abulterie is the molt ares nous crime of all other, ercept treafon to wit. as concerning chill regiment. Thales Milefius indged, that perincie is not a more granous fin than abulterie. For a certeine abulterer was readic to take his oth, that he committed not soulterie ; and periurie (faith he) is not woole than abulterie.

Chryfostome, in his 62 homilie open John.

Phether abulteric be a more greenous finne than

mas bold to write that abulterie is a more gree nous finne than idolatrie. And he alloweth two reasons, both which neverthelesse are verined from matrimonie and the nature therof. Winch 1.Cor.7,12. is written by Paule in the first to the Corinfhie aus, where he becreed, that A beloeuing hulband may dwell with his vnbeleguing wife: but he granteth not that an abulterer may ofwell to gither with an abulterelle ; wherefore, that the fame is a more grœuous fault . Another reafon is: The believing wife is not befiled with the companie of hir toolatrous hulband; but an Bfalle ar- adulterelle is alwaies polluted, if the be foined with an abulterer : therefore he concludeth, that abulterie is a thing more greenous than toolas trie. But onder correction of fo notable a man. I map faic, that the arguments be weake, THE muft not compare matrimonic with ibolatric: but matrimonie and abulterie muft be compared betweene themselues. These two are in fuch forf, as the one of thent in his otone nature, and by the amointment of God is and and the other

And thereas in matrimonic, the one part is fometime an unbelœuer; that hameneth by acribent. But the greatnesse of finne muft not be tuoged by those things, which come by chance, 02 (as they weake in the Scholes) with hamen by accident. A belœuing wife map dwell with an bubelaning hulband, to be be willing therebre to. For matrimonie is a good thing? it is not fo polluted with the idolatric of the other partie, as it cannot be and buto the belauer in Chaft. But abulteric is alwaies an cuill thing . none can well and rightlie vie the fame. And though the reason of that father be not firme, and that it is not true, that ivolatrie is a lighter fin than abulterie (forivolatrie is the greatest finne of Boulterie all:) pet the finne of abulterie braineth fo nære biameth buto ivolatrie, as in the holie feriptures it is ntere pnto compared with toolatrie. Toolaters be called ibolatrie. thosemongers and abulterers : for the web locke of Goo with men is violated.

18 But we might fano in boubt, ibether it

be lawfull for anie man to take hir to wife, whether an thom he hath before polluted with abulterte. If abulterer the civill latves, or the Lewith latves were in may marble, this cale would not fo off hamen to be Abule rie an abutterie was an offense, wherevento death was ones If the abulterers both man and woman, thould be put to reath; how might they contract mar trimonie : Certeinelie not in another toozlo. where no marriages thall be: But fontime perhaps a man frageth unpuntibed, or sile abulter ries committed aronot openlie knowne ; wat then ought to be done . In the 18 and 20 chap: Leuic.18, ters of Leuitiens, there be amointed mante ime and 20. pediments, and manie degrees, wherein matris montes be forbioben ; pet ignot this named in that place. Pochaps for the cause which I have now fpaken of ; namelie, forthat abulterie bes fernen neath; or elle, bicaufe it was a ferret crime. In that cafe there formeth to be no laives

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of God, which probibit . Bowbeit, the Popes laines did afterward ordeine this much; that if one of the married perfons Did feets the beath of the other, increby fuch a one might enione the befired matrimonie, such marriage should be boid. The fame we find in manie places of the Ortrauaganis, in the title ichere offputation is had of him, that marrieth his toile, whom he had firff polluted by abulterie. And in the title De conversione infidelium, in the

canon, which beginneth Landabilem; If a hufband, while his former wife liveth, committeth abulterie with another woman, and they contrad matermonte togifter or plight faith one to another, fuch a matrimonie is of none effect. Which allo Interestiso Triburiente, in the fortie chapter, was begreen. Augustine in his first bothe De nuptus & concupiscentia,the tenth chapter, fee meth to difallow matrimonic betweene abultes rers.In the Authentiks, there is nothing ertant of this matter: indeed they bente that marriage that is made betweene the rauther, and hir that is rauffed. As for David he cannot properlie be called arquiffer : inbeo he committed abultes rie, it. This matter is treated of by the Mailler of the fentences, in the fourth boke, and 35.06 ffindion. Thefe things may be gathered cuert by humane lawes. Dowbeit, God feparated wot Dallid and Bethfabe ; he fuffered them to res maine married but pet in great affliction. Itlee meth that the bishops were led to make thele lawes, leaff men thould be inclined to the murs thering of hulbands, to the end they might ens toic their wines.

Of Idlenesse, and other intise-ments vnto wickednes.

19 But nowthat we may the eachier auoto Ccc.u.

miaht be

madarbo

by the

Cato

Ouid.

Part.2.

mife flent in an affernone, mas flaine, David, when he lived tole after the lame maner, was well nere querthowne. But if he had earnefflie meditated of Gods lawe, and of Gods bene fits, which he had abundantlie beltowed boon hint of the warre which then he made, and of the Danger of the Common-weale be thould never have fallen into thefe mifchefes . So great a matter mas it to be fole. And afforeblie, idlenes is condemned by the lungement of all wife apleneffe men. Seneca, when he patter by the mano: house

fiens David was carried into admiterie. The cir-

cumfrances of place and time mult be obferued.

In the afternone he flept quietlie in his with

dialving place . This was an argument of a

careleffe and tole man. libofeth, when he on that

condemned of one Vacia a citizen of Rome, that was an tole inogement and flothfull man : Dere (faith he) is placed of the wife. Vacia. De bib meane, that a man tole and but Seneca. profitable for the Common-weale, was in a maner buried there. But this I alfo abbe, that fuch maner of veav carcales, both have a verie foule fauoz and ow also being forth rottemelle stot all and incentes. A knothe indebthat there is a cerkind of teine honeft kind of idleneffe, ichereby god men iblenede being become the better prepared, are wont to condemned. returne to erecute their offices, either private or publike. Affer this maner Chiff Dio offentimes fpend the thole night in praiers alone byon the mount: but fo as he returned in the mothing to meach. Manie times was he in fecret places. but vet fo. as he inftruced his disciples. There is allo an other foldtielle that is holie and commendable, thereby we keepethe fabboth holie

> But we concerne a bull and flothfull ible. nelle, whereby mens minds and toits are bulled. Cato, in his oxiginals, berie well wrote; that It behoneth an excellent man to pelo no leffe ac count of his folenette, than of his bulinette. And Christians mult confider , that they be those er. cellent men, and that they thall one bate be calleb to that account. Ezediel, in the 16. chapter: This (faith he) was the iniquitie of Sodome thy fifter pride, fulnelle of bread, abundance and idleneffe. And affeit that toleneffe ow nourth other infe manie cuils : vet onthit not hourith anie thing cither mote, or more eafilie than luft. This alfo bio the Boets fee , and Quid among o thers who faith:

from finne: that mult we alwales have in elli-

Demand is made wherefore and whie. Aeaistus waxt an adulterer; The reason followeth by and by He was an idle loveerer. And in an office place :

If thou flie idleneffe, Cupid bath no might. H.s bowe herb broken bis fire bath no light.

Of Idlenesse. Ambrofe hath an excellent similitude of the Ambrofa trab and the offer : The crab (faith he)mou will In crois limalie enteth the meate of oiffers : but for fo lint famile much as those be well fortified with most frong tube of the thels on both fives, fo as they cannot be broken crab and by force, he craffile watcheth, while they oven the offer, themfelues to the funne. Then thile they men themfelues, and take the sire, the crab putteth a from into the months of them that gape, to as they cannot bring fogither agains their theis: afterward he fafelie enough thrusteth in his clawes and febeth of the meate. So (faith he) then men be given to iblenette, and open their minos to pleasures , the binell commeth and putteth in filthie conitations : fo that , when they are not able to make backe their fhell. there with they were armed before, they are be-

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20 David malkeb carelelle and at barts cafe. But princes are not created to lead their life in tolenelle; for they are fubled to that lawe, which in old time was fato onto Adam; In the fiveare Genaus. of thy face thou shalt eate thy bread . In both Br bbat they bu not plough not belue, pet qualt they to precept be vigilant, and to fluoie for the Common-wele, ibleneffeis to cramine caules , to give fentence . to write forbidden. goo lawes. And not alonelie kings would be tole, but billhops also , and monkes especiallie of all mer Those at the brainning lines of their labours : afterward , they being wearie (as I thinke of and works found the meanes (as tole men) to be mainteined with flivenes of the thurth. But when by godlie men . they mere fet on worke : Surelie (faie they) it is not lawfull. fith this is not according to the golpell . For Matt. 6,34. Thirst warned that We should not be carefull Forthe morrowe, but should consider the lillies Ibidem. 26. of the feeld, & the birds of the aire. But against them Augustine disputed, in his boke De overe Augustine, monachorum; If pe will (faith he) imitate the biros and the lillies, whic do pe not also init tate them in this point . The lillies bonofcate or brinke, the birds ow not late by till to moze role; but ye bo cate and brinke , and bo care. fullie late by in flore. And he rightlie erpounded matteren of the Low Be not carefull for the morrowe for he faith, that the Loro forbindeth onelle a pentiue carefulnette toined with infloes liffe; as though we are not mainteined by the providence of & D D , but by our ofme proper inputtie.

Dauid, then he was tole, fell into abulterie. 2. Samat. Nabuchadne-zar alfo, ithen in peace he gaue Dani. 4,30: himfelfe to iblenes, he became moud; Is not this (faith he) that great Babylon ? As though he han notten that lo great a power of his owne felfe, motof Bob. Manie euils (faith Cecleffafficus) Eccl. 33,26. hath idleneffe taught. So then we muft foccial lie betware of this cuill : For our enimie the di-

of Idleneffe. nell goeth about roring and feeking whom he may denoure. If he alwaies lie in prinie watch, readie bent and piepared to our befrution; it to met that we also Gould perpetuallie watch. and be ener readie to relift . D. Latimer, fomes Latimer time bilbov of Worcetter in England, and at bithop of terward a most constant witnesse and marty; morteffer. of Chill , when he would exhart bilhous to bo their Dutie, among other things fait; that There mas not a biligenter bithop in Englandthan the binell : for that he bid alimaies teach, abmonith,inficuat, and adome his church. Withorrfore he erhorted them, that if they would not followe Bod, they thould at the least-twife imitate the Diuell. Howbeit, he cried to them that were beale: for mame bilhops at that time were fo fet, as they would neither followe the vinell, not pet Bob. Mifelie bia lerom admontil, in his trias tife to the hulbandman; Be thou alivaies bos

> may alwaics find the occupied. 21 David walking boon the house top latue afaire woman bathing of hir felfe. But what neben Dauid, with find curious eies, to beholo what was done out of his house . Dawly bid that feelie woman bath hir felfe abroad with out couert, where the might be feene naked of men . In that the trathed bir felfe, the toas not

ing fomethat, that the bluell, tiben he commeth.

to be blamed : for there were manic legall ime

purities, which it behouse at that time to wall

awaie, by fuch purifications. Dowbeit, the thulb haue walbed bir felfe within, and binber couert. David falverand was caught. To lie (they faie) is the first entrie of louers. Howbeit, I map To bebolo moze trulie faie, that To fe is the firft entrie of them that perith. For David loked not bpon a moman this woman with a lingle eie , but with an one in the firft cleane and cuill eie. De ftraitwaies caff from him the thollome word of Bob; Thou fhalt not Exo. 10, 14 commit adulterie. Than the thich word, there is not a more present or better remedie, if at anie time we feele our felues tickled with carnall pleasures. This wicker acof David will

fæme the moze beinous, if we compare it with B comparts that molt chaft young man lofeph . Be was a fon betwene young man Dauid was olo : be was a batcheler, manit and David a hufband; pea and that of manie wines, that there might be no want to fulfill pleafures: be was prounked, and that of his millrelle, who might after a fort have commanded him; David of his owne accord prouded, and that his owne fubied, whose chastitie be thould by all meanes

bave defended. The woman was beautifull, and

of beautic. But pet we mult not thereby gather, that beautie is an euill thing, Fora fit foining togt. ther of the parts, with a pleafantnelle of colour, which they befine to be beautie, is the cuming workmanihip of the Creator, and the image of

God ; neither can it bo anic harme , ercept it light bpon buchaft cies. Bucu as the light of the 2 fimilia funne, although otherwise it be pleasant and tube. gratefull, pet isit grænous unto blearen cies. But we are corrupted, not onelic by the corrup. tion of oxiginall finne; but also by other finnes brainne batobalo ble and cultome. Chrylo- Chrylot. flome in his first homilie boon the sciplatme; By this crample (faith he) all men ought to be Diffened moused, that they approch not butto offioneft fights mud fights, there harlots are thetweet and all ac be another, flures of bile luft ervelled. For that is tidi culous, thich forme mendo anfloer : that they are not monco by those fights. For that (faith be) are they made of from of fome, or of aba mant . We then wifer or fronger or bolier than David ? If a warke be call into hate will it not take fire + Our flefh (faith the prophet) is haie, Efaie. 44, 6. and may calible be fet on fire : and for that caule the holie Choft fetteth fouth unto be the fall of Dauid, that ine by his crample might beware

of the like contactort.

The photicians, if by charice they light boon a man that is or enouglie and pangerouflie bile ealed, are wont to bring their bilciples; that they may the more easilie unversand both the force of the bifeate, and the maie how to cure the fame, hing David was to be cut, fo as we ought attentiuelie to confider, by what art be is cured of the Lord. first let be fe by what meanes be was briven to fall . De refraineg not his eics : we muft re wherefoze be hauing forgotten hintlelfe , was frainc our eafilie carried headlong into milchefe. Soin cics. the boke of Benefis, the fonnes of Boo, thich were descended of Seth, then they lawe the Gen.6.1. baughters of men borne in berie bed of the poferitie of Caine, they bean to love them bepond measure; and so being blinded, began to begenerate from their former godlinelle, which they had reteined even from their great grands father Seth. Paule, buto the Cozinthians, com 1,Co.tt.to manbeth women to have their bead covered in the holie congregation, at the least-wife bicaufe of the angels. And even as women ought to fishome their face, that they be not fiene : fo on the other five, men ought to temper themfelulb. that they no not over-curionilie behold them. De thich matter Tertullian woot mante things verie well, in a little boke intituled De virginibus velandis. And Solomon thus wifelie abmos nifhed : Luft not after hir beautie. Alfo Grego- Prou.6,25. ricthe firit; They (laith he) which abufe the out marb eie be worthie to haue the inward eie tha. boweb. I have made a covenant (faith lob) with lob 31,1. mine cie, that I will not thinke vpon a virgine. De faith not onelie, that I would not latte up on , but that I would not abmit into my mind

an imagination of bir. Elits fering David bit

not , be call himfelfe into the banger , which all

Ccc.iti.

Cap.11.

to keepe our bodies that , and not to befrome

them boon frumpets and harlots . They (faith

be)that fhall ow that, are in perpetuall infamie.

man thall have carnall copulation with hir that

is not his owne, or anic woman with him that

is not hir owne ; let that be counted among

most thantefull things. So as they noted abulter

rers, both men and women, to be infamous.

Diogenes the Cynik was of another mind. For

it hamened that a certeine man, called Didv-

ing bemanded what thould become of him, an nes.

fiverco ; that according to his owne name, he

ought to be hanged. How Nidoun with the Gra-

cians be the ftones of a man oz of a beaff. In olo

mus, ings taken in abulteric; and Diogenes bes of plones

Ariftotle, in his fettenth boke of Bolltilis in of Bils

the latt chapter faue one, wateth thus; If anie foile,

Pag. 482. Part. 2. godlic men ought to take beet of.

Of the punishments of Adulterie.

3n 1. Sam, 22 Somethat we will declare in this place of the punishments of adulterte . And this I thinke to benecellarie for me : for by the gree. uoufnelle of punithments, we know the weightincile offinnes. By rewards and punithments Common-weales are preferued. But punith. ments mult be applied, according to the hearts nelle of offenles . It is berie well written in the 24 caufe ,queffion . in the chapter Non afferamus (which woods be afcribed into lerom , but The grees rather they are the woods of Augustine;) Bow nontinelle of greenous a finne is Schiffme, or to be Dinibed from the durch, it is perceived by the punity ments lato open men for other græuous finnes. The inplatrie owne unto the molten calle, Goo lere.36, 19. punithed by a kind of peath. Bicaufe Zededias burned the bothe of the prothet, Boo bibrenenge it with captiuitie. But the rebellion bone againff Moles and Aaron he punished more greenousite: Num. 16, he lent a fire, therewith thole, third confeired with Chore, were confumed, and the earth fwal-Mointillon lowed by the fevitious perfons . Wie will firft of this place then confider the punishments of abulterie, that inc may binderfrand bow beinous a finne it is. Scrondlie we will fe , whether the abulterer and the abulterelle, thould have equal punity ments; and whether they be bound to like punifhments , and whether of them is the greater finner . Thirolie, what euils mate come by rea. fon that thefe punifoments are either negledeb o: btterlic taken awar. As touching the firtt: the mult fearth in the holie feriptures, that may be found touching the punishments of abulte. rie; after that we will befeend to the reckonting top of punilyments of diners nations ; then will ine come to the Romane laines; and lait of all

unto the ecclettiafficall and Canon lawes. Dithe first we must bnoerstand, that the of nine feriptures teach bs, that The wages of fin Rom. 6, 23. is lieath . Steing therefore that beath is bue bre to finnes; fouthwith, after a man bath trans greffen he might be put to beath by the inflice of the lawe. But Goo is not fo fria an erador , be granteth as pet fome space untolife : the tohich neverthelelle is formtime broken off by the fwort of magistrates : if greenous crimes be committed, which can by no meanes be fuffered . But there are other finnes of lette tweight, for which it is not lawfull to put men to beath . Further, ine will fe thether abulterie map be reckoned among those linnes , wherebuto beath is bue, Certeinlie it was a finne , therebuto beath belonged : as the bolie feriptures beclare buto bs.

and that for good cause. For by this inichetmette is burt that focietie from thence is beriven the fountaine of all friendlyip among men. In the Gen. 16 11 boke of Ocnelis, then Abimeled the king of Gerar had leene Ifaac plateng fometchat famili. arlie with Rebecca, he perceiued him to be hir hulband and not hir brother. So then be thar, seath for ged, that none upon the paine of death fhould abulterie touch that woman. Therefore we lee, that before before the touch that woman. Theretoe we lee, man wroge lawe. The law of Moles, abulterte was by the Complete Genggeo. punithed with beath . lofephafter that it han beene laib to his charge in Acgypt, that be come mitted abulterie with his miffrelle, was beline red to the head officer of capitall crimes : and was caft into wifon . Thamar, tiben the had Gen. 8.14. burieb fino bulbands, and maiteb for the thirb. onto whom the mas betrothen bid commit & builterie and was twoged to be burnt . And buy boubtebite, when a woman that is betrofbeb. both abute hir felfe. the committeth abulterie. For although it be not a full marriage, vet is there fuch hope of marriage, as it ought not to be polluten.

This bid the superour Severus perceine. The laine may be read Ad legem Iuliam de adulterio. in the Digetts, the late Siver, in the Warath Dinus. In the 22 dapter of Deuteronomite and Deuter. in the 20.0f Leuiticus : by the laine that is there Leuit.10,10 given, the abulterer abulterelle are commany bed to be put to beath. Which fentence . Bob in the 16. chapter of Ezechiel confirmeth, where he verle. 38. faith, that he would bring punishment boon the abulterous Ifraclits . The fame laine is confirmen in the eight chapter of John . When the Scribes and Ibbarilies had brought buto Chriff a woman, which was taken in abulterie, they fain : Moles commanded vs in the lawe , that vertes. fuch a woman should be stoned. &c. So greatlie Did God eltæme challitie . and bulpotted weblocke; as be would not have fo much as a fulbicton to remaine betweene them , which were man and wife. For in the boke of Bumbers, there is Num. 5.14. oppeined a lawe touching deloufie . She which The laws was inspected of abulterie, was brought unto of groude. the prieft ; curffes were bettounceb, a brinke was given bir, and firattwate it was knowne thether the was an abulterelle orne. And if a man hab married a twife, and hab beine able to gather and prome by certeine fignes, that the was not a birgine; the was puntibed. If a mai: 10 units ben betrotheb to a bulbanb, hab beene forceb by abufing 4 ante abroad in the field, the rautiber thould have mail he beene punithed with beath : if in the citie . the trothed. bamfell thould also have bad the same punith ment. Deuteronomie 22. So then great feneris verle.13,4 tie was bled herein. Dowbeit the revenue was not committed to private persons: the busband killed not his wife not the father his baughter; but the matter mas brought before a intoge. Do verle . 7.

lere 19, 22 read that Nabuchadne-zar rofted Zedechias

23 The lawes of the Wentils also luffered niks lawes not this militheefe to escape bripumilhed . If we mine recoit to Strabo, in the 16, boke of his Deo graphte, the Arabians made it death. In Arabia. there folces growe, the fame punishment was promoed for admiterers; as Eulebius faith in his firt bothe, eight chapter, De praparatione euan-Cithe Hez gelica. The Aegyptians (as Diodorus Siculus to geprans. posteth in the first bothe of his Bibliotbeca) bib cut off the note of an abultevelle ; that the face of hir, which was so pleasing, might be before med. The abulterer was beaten with a thou fand fripes euen inell nære unto beath, Aelianus in his hilforie of Clarietie, the 13. boke, with teth that Zeleucus the lawe-maker of Locris 02 peince, that an abulterer thoule have both his eies put out. The fame was thought to be a hard lawe. Within a while after it happened that his ofone thould be pulled out . There were a peo. ple, thich Suidas calleth Laciade, and others Placiade, among whom abulterers were to: Laciant. mented with punishments and ignominies a

Alfo the Germans (if we belieue Cornelius Tacitus) were most feuere punishers of abultes ries. Forthe abultereffe, being taken with the maner, was fet naked in the fight of hir kins breb : the haire of hir head was cut off, and after that the was by hir hulband beaten through the towne with a cubatill. Plutarch in his Woblems twitteth, that the Gortinzi, then they had amper bended an adulterer ; they brought him forth spentie and crowned him with woil : whereby they might thew him to be a wanton and effeminate perfon. After which time he lined in verof the Cap petual infamie among them. The people called Cumzi fet an abultereffe in the market place, byon an infamous from, and there of the people was put to thame : then being let topon an affe, the was carried through the citie. Afterward in maie of ignominie, it was fait buto hir, onocaof the men 2c. Saletus a citisen of Croton(as Lucianus with

time among the Atheniens, abulterie was a cas of the 25 pitall crime : as Paulanias in his Boctike the theniens. with. Beciteibthe lawe of Draco. And it was lawfull among the Amenicus to flate an abulte rer,that was taken with the bed dwing. And even this douth the opation of Lytias tellie

fie, therin it is fpoken of the beath of Eratofthenes the adulterer. The adulterelle was not frait wate put to beath, but it was not lawfull for hir to come into bolie affemblies. Diherivife the might haue all maner of ignominie bone buto hir by ante person, onelie the punithment of beath creepted : not for that they die take pitie of hir, but that they might giue hir the longer toment. Which may be gathered by the mation of Demofthenes against Neara, if the same be his. Polybius in the fecond boke of his historie; If an abulterer be flaine (faith he) let the crecus tioner go free. We femeth to fpeake this by the lames of the Gracians : for he was a Gracian bome "ow greatlie the Gracians were mou. of the for the adulterie and violent taking awaie of oreckes, Helene, all men knowe, which have anie fmall fkill of the poets. Mahumer (as apperett by his of Gahuofone latives) would have abulterers to be thip met. ped in a maner to beath. The Goths mabe a laine of beath againff abulterers, as it is read Sabs in the firft bothe of Procopius De bello Gotbico. Manie things of fundate nations might berech

ted ; but there for this time fhall fuffice. 24 3come now to the Romane lawes. Dio- The Bos nyfius Halicarnaslæus commendeth Romulus manlames nyins Halicarnanaus commencem Romans the first bing of the Romans; for that he from the adulteries haue, by his laines, matrimonie to be inuiclate;

Part.2. of Adulterie. to parbon him. But he, confidering with himread the to be done in Sufanna, although that his felfe how thamefull an offense he had commit-Storie be Apocryphall. In the prophet leremie, we ten leapt of his owne accordinto the fire. And aniong the thilosophers, Plato, in his cight boke platos and Achabus, tivo britial prietts. Thefe things Delegibus, faith, that Abulterie is a great & hop lawe. we have in the holic feriptures especiallie of the rible offense, when the busband goeth to another olo testament. than his owne wife, and the wife onto another than hir owne hulband. Further, that we ought

abulterie. of the #=

of the

of Loctis. plute finne was taken in adulterie: the people would have released him from punishment but the father would not. And to the intent the fame latue might affer fome fort be kept ; be milled. that one of his fonnes eics, and another of his

bout the fecret parts.

of Croton. teth of them, which being hired ferne for reward) made a laive, that adulterers thould be burned aline. Mithin a thile after he himfelfe was ta-Ben in adulterie with his brothers wife : he betreg accused, made an oration, wherein he is de-

fenore himfelfe, that all men bent their minbs

and pet (fo farre as we can find) be made not as oulterie to be punithable by beath . Dinorfe mas permitted for the cause of abulterie . Dea and afferivaro, forthe fulpicion of abulterie, a

putting awaie of the adulterelle was admitteb. And so die Cafar : for he put awaie his wife Pompeia, finding hir with Clodius in the boule of the head bilhop . But he being afterward bid. ben to beclare against hir some witnesse of abulterie he mould not : and being bemanded ther, fore he had then put hir awaie, be answered; that his house thoulo not onlie be free from the filthis nelle of abulterie, but also from the berie fulot The lawes cion thereof. By the lawes of the tivelue tables, twelne ta: an abulterer was put to beath . But in fo much

as belongeth to publike punishments, it fæmeth that in those former ages, they were more easie. Tacitus in his fecond boke veclareth, that a cer-Other old teine man was accused of treason and of abulthis thing. terie in the time of Tiberius Cafar . And tow thing adulterie , it femeb that it was warilie enough prouided for, by the late Iulia . But Tiberius, who about the beginning of his refane was gentle, bio by intreatic put awaie thole great punishments, and faio ; After the maner of our ancestous, let the abulterelle be remoued

terer be banifhed both out of Italie and Aphrica. Wile read in the tenth bothe of Titus Liuius, that one Fabius Gurges, which was Cento, han condemned manie matrons of abulterie . The amercoment that they pain was monie, of the tibich monie he afterward builded a temple brito Venus. Dut of the quation of M. Cato, which is rehearfed by Aulus Gellius in the tenth boke. and the title is De dote; we may perceine, that before the laine Julia was made, it was lawfull to flair both the abulterer and the abultereffe. Augustine, in the third bothe and fift chapter De momenbue cinitate Dei laith; that The ancient Romans to ried quicke fed to burie the beltall birains aline_if ther had

two hundred miles from the citie, and the abul-

for whooses committed thosebome; but that they blonot beale fo fencarelie in punishing of abulterers. We faith, that they rather protected the temples of their inols, than their owne wedlocke. And no maruell it is : for they worthimed adulterous gobs ; Jupiter, Mars, and Venus. After that time was the late fulla made thereof there is mention in the Digetts, and in the Cobe. Manie bib fallelie imagine that the fame lawe has beene made by Iulius Cafar.

It was made by Augustus, tho was allocalled Julius ; for to much as he was the adopted fanne and heire of Iulius Cafar, Suetonius faith. that he made this laine, and he made it boon inft caufe;for his baughter Iulia, and a nece that he had, were most licentious monsters. The empe. ronr vico to call them , his rotten impoliems. When be hab mabe the laine, there was brought bnto him a rong man taken in abulterie with his daughter Iulia. The which the emperour toke in fo cuill part . as beflue at him with his fifts. The vong man with a low boice crieb out: Thou Cafar onelie haft fet botone this latue, Cafar, for that he was blamed, as if he had beene an inconfrant man, would not eate his fumer for for roine . 1Bp this Iulian laine, there firft, in the when the time of Cato, it had bin latefull to thrus through power of both the abulterer and the abulterelle; then was killing the both the adulterer and the adultering the adultering this power taken from the hulband: and it was bas taken lawfull to kill the adulterer onelie. In the Die from the crefts Ad legem Inliam , in the laine Marito; bufbank and in the Code, in the fame title, in the laine Gracebut.

Cap.11. Of the punishment.

Det 3 read in Suctorius, that Claudius Cafar killed Meffaling, buber the name of abulterie: but for fo much as he was an emperour, be bib ithat he would. It was lainfull for an hulband to kill the abulterer, although not abblutelie; but then be foodlo be taken with the maner, and in his olune houle. Acither might be boit to e uerie one but to one of the common fort: for if it had bene a noble man , buto thom he ought a reurrence, it was not lawfull : yet might be heeve bim thut up in his boule 24. houres, bre till be bid bring witneffes . Wie fee , that there mas fome erception of perfons. Why leane was taken awaie from the hulband to kill his wife, a reafon may be given . Bufbands bo forntime beare hatred unto their toines , then they be contentious or beformed . They might couet to gaine a bolivie and to marrie an other boman: therefore the lawe would not conbeceno, that the torfe fhould be flaine. Dotobett, it was late full for the father of the abulterelle, to flate both; as incli in his ofone house, as in the house of his fonne in laine : as may be feene in the Digelis Ad legem Iuliam . But it was not lawfull for him to kill the abulterer, bonleffe be also killen his baughter : the reason was this that Bature teacheth the parents to lone their chilbren bar. tilie: whereby it is probable, that he wonto not flate his baughter, brileffe the were taken in apulterie.

25 Seneca in his first Declamation fermeth Seneca to affirme, that it thould be lainfull to kill them both, for he put this cafe. A certeine foldier. thich had loft his bands in war, found his wife to have fellowship with an abulterer : even while the act was committed be ralled his forme to flate them. The forme refused to obete, where fore the father rejected bis forme : it is bemane ned, whether he bid this fulfile as no & 1800 pers haps Seneca hab refued buto the time of Cato. But if fo be the bufband, when he was in a ferrie, had killed his wife being an abultereffe ; be, by the Romane laines', fould have eafter puriffe ment, than if he had been an abfolute mouther

nelia of murtherers : his punishment was exde. Which is to be feene in the Danbeds, Adlegem Corneliam de ficaries; in the first and third lawes. Whereport, when it is fan bu the Cities nitte, the 3 quante, queffion the fecono, in the thapter Interbac ; that Sometime it was laws full by the Romane laives to kill a intie, being taken in abulterit, & not by the Occlefiafficall latines : pe must buberstamp, that the matter is not altogither to; but bicquie the punishment ivas light, affer a fort it toas fait to be latofidi. Dielfe perhaps, they which made thofe canons, han refrect but the lames of Lombardie, in the

mid that was lawfull...

Let be also ande, that the bulband might, by the Romane laines daie the abulterer mot one tic their be toke him at home with the maner, to as be could not benie it; but also out of the house, when the case were to, that he was sub peared, and that the bulband could bring tellie monte, that he had given him warming once. there, there, that he thould not have communication with his wife. Dowbeit, if he had found thein talking familiarlie togither in the temple or place of praier, then it was not lawfull to to nm : but they were belivered buto the bilhon or nefenber of the church. Wat the bilhous were manic trates against the putting of them to brath : neither would they give licence to hill them. It feemeth, that those first Canoniffs inere led with a before of fauing foules, that they Mould not die opon the funden, without repentance. The latter Canonills fanoured this matter, perhaps bicaufe they, more than others lait in wait for the chaffitte of other mens wines. the effect Whereforethere twere manie punishments for of the lawe abulterie monitoed by this lawe Iulia. Firet, the crime was brought before publike allemblie: the acculation was admitted, not rafulie (for lothbut by a certeine orber. The wife, if the ac culed hir bulband of abulterie, was not heard; but the hir felfe was accused. The first place was given to the hulband, the fecond to the fat ther; beetheen and uncles also might accuse: and afferinard, at certeine times, place was giv

the was attached. And there was fome certeine peculiar thing It was not in the crime it felfe, thich could not be accorded with the accufer : as it appereth in the Cobe De to make an transactionibus, in the latte Transigere . It is the accord with lawe of Dioclefian & Maximinian . they would the accuser. not have it agreed boon, that monie, being gie

uen buto Arangers. Dinoxement was order

ned bottodene them, they lost the downie and do-

nation, which came by marriage. Woth the abul-

terer and abulterelle became infamous, but af-

ter fundaie falhions : the abulterer, not, brileffe

be were condemned; the adulter cite, to lone as

nen to the actufer, he (bould ceafe from | purfuing libig inicked fact. Talbich vet inas lainfull in other crimes of beath; namelie, to redeme the foule for monie at for anie thing elfe. ADozeouer. the hulband might not reteins the adulterelle, nor pet call hir home, after he bao put hir as inate nother mile, he thouse have incurred the crime of baothelrie . Boffors this, then a womanipasting condicted, no other man might take hie to wife . In octellation of this crime, this also was anded ; that not onelic they, which got onelic had committed adulterie, were punified; but abulterie, they also, which has intilenance woman, though but also the they could not atteine to their purpose. In the intifer Digetts De crimiibus extraordinaries, in the thereto was first laine, wereau; that the intifer ought to be punished. punifibed without order of laive. Porcouer, if The punifibe foldiers had beene consided of adulterie, they went of fold were vilmilled from the oth of war, they were beers for put out of paic with thame; thereof the lainters abulteric. beart recom in the Digetts Dere miliari, Plini+ us fecundus, in his firt botte of epittles, in his eniffic buto Cornelianus, inzitetii; that Traianus bin Graitinaie for adulterie bildiarge a fol-

Cap.11

pier of his oth and difmilled him with thame. But thefe nuniforments other thile were mis The punity. tigateb, and it came to valle, that it was come ment of as monitefalo (as luuenal witteth) Ehon laive Iu- Dulterie lia, uhat art thou all eperalicy made but a scome mitigate. of it. Sometimes they were contented with this Charme: that the abulterelle thould be brought forthopentic in the garment of a man. Teheres boon the poet Martial faith; When Numa laws the anulterous take a far off in hir gowing, then befair that the mas a concemned abulterelle. At Rome in the baies of Theodolius there was a more framefull cultome. An abriterelle being taken and convernmen, was brought to the bros thell house ; as Socrates in the fift boke of hiffe. ries, & third dapter waiteth. Theodoius come ming to Rome, toke amaie this most shame full custome; least sinnes should be added buto finnes. Confrancipus Magnus (as ine read in Confrans the lawe Iulia de adulterius, in the Cobe, in the tinus laws. lame Quamuis adultery) appointed a bevie feuere puniflyment of abulterie. De calleth abulterers. factilegers or robbers of matrimonie: and there fore thinketh them to be untworthie of this life. Then was that lawe received, which oid endure unto the time of lerom: as we read in the epiffle to Innocentius De muliere septies icha Vercellis. There be some also, which affirme, that adulte whither at tie, enen before Constantine, was punished mas bue for with brath by the Romane lawes : and they al abulterie leoge a laine wordie to be knowne, which was before Conmade by Alexander Seuerus the forme of Many- flanting, mea, in the Cove Ad legem Inliam de adulteris. Thus it beginneth : It is agreeable to the chaffis

tte of our times, that adulterers be punithed. 3f

thing abul:

the which

peath is

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anic woman old by anie means escape capitall puniffment, he operined, that none thould mare rie hir . And pet the fame Alexander was long before the time of Constantine.

26 Some leke forthis thiff, and laie, that by capitall punishment, according to the ancient lawes, is ment banithment . But that maketh no matter: forthere is an other laine of Dioclefian and Maximinian (tho were before Conftantine, though not long) where it is thus read in the Cove, in the title De transactionibus, in the laive Transgere , There is no let , but there may be composition made for capitall crimes, ercept Crimes for it be for abulterie. In capitall crimes, the lawes Do permit,that a man might redeme bloud for monie, if nied thould be , and might compound with the acculer, to ceale his acculation. If by this word Caput, thou fair is ment banifyment; the words that followe ow forbid it . In the reft one he faith; In those faults, which cause not the punifyment of beath, it is not lawfull to make composition. Dowbeit, the common opinion of the lawiers is, that by the lawe of the Digetts, it is no crime of beath; but by the lawe of the Cobe it is , by reason of that lame of Conftantine. Which opinion if we foonlo followe, and faie. that the lawe Islia ordeined grauous punith ments, and pet not the puniffment of beath: 3 will thew in histories the contrarte. Iulius Cxfar had a tranchifed man, whom he loued beares lie; this man being knowne to have committed abulterie with a matrone belonging to a certeine gentleman, he put to beath.

Opilius Macrinus (as imiteth Iulius Capitolinus') was accustomed to burne in the fire the anulterer and the abulterette, both their bodies being foined togither. Aurelianus (as tellifieth Vopifcus) having a foldier, which ramithed the wife of his holt, tied him fall onto the top of two trees, which he had bended downe : the fame being let flip againe with great violence, pluce ken the bodie in funder in two parts . Augustus, for adulterie, put to death Proclus his franchifed formant. If therefore the lative Iulia ofo not cons bemuc adulterers to beath, it amereth bereby, that emperours (as the circumffances required) might increase the punishments . That law of Conftantine, which becreed death against adulterers (as we have it in the Authentiks)is rehearled in the Cobe Ad legem Iuliam de adulteris: it beginneth; Sed bodie . Iuftinian fomes that mitigated that feueritie, who fuffered the punilment to continue, as touching the abulterer; but he ocalt fomethat moze fauourablie towards the adultereffe . We permitted them to hane their life, but pet affer fuch a fort, as they fould be beaten with cungels , and driven to a monafferie, from whence the woman might be bemanded again of hir bulband within the space

of tipe peares . If the bulband bib not bemand hir againe, but were bead in the meane time. The inas confirmined to line there buring bir life. ...

: After this, abulterie was fo Imallie regarded, as they made a morbe thereof, and would do it a neder. in amaner offet purpole. In fome place they ting of thefe made it to be a penaltic of monie; thereby the lawes. pozer fort (in beed) might be reffraince, but the richet bab a greater occafion to finne. Guen in like maner as it happened of a lato, which Gelliu's fpeaketh of ; that for paleng a certeine furning of monie, bne man might frike another. Wher bpo a certeine man gining a blow to a citizen, whom he met by the way commanded his feruant that followed him, to go paie the judge that fumme of monie which he had forfeited. By this meanes it came to palle,that mentalb; De is a bile man that ficketh for law at the chefe inflices hand a gainst abulterie : as if he might faie ; De hath fmall courage, that thrufteth not through both the adulterer and the adultereffe. But although the lawes are flent, vet the iuffice of God fheir ethit felfe: for it punifheth abulterers with mad nelle, with furie, and with other molt greenous punithments ; euen as we fee in David . Thefe A bifribus things had I to declare of civil purifyments, much which if they were diffributed into a certeine ments of method were either punishable by death; to as adultria the magistrate himselfe punished them : 02 it inas amointed to be bone by prinate perions; as by the hutband, o the father of the abultereffe; ozelle, if they escaped the punishment of beatly, they were noted with forme infamie. The infamie was fometinte naked without outward tokens lometime it had certeine outward tokens Tof thanne lother while the abultereffe was let bu on an alle, and crowned with woll . Sometime there was appen a challifing of the booie . The wines were beaten with cubaels , their notes were cut off. D: elle the punithment was of an other kind : they were banished, they forfeited a fumme of monie, they loft their volvete, they ivere bimiled, and might no more be marrico. 27 Pow me will fpeake of eccleffafticall pur

niffments. And theras manie things be thewed by the fathers and the councels, we will ble this method : that first we will beclare what they have difallowed in the civil lawes; fecond lie what ecclefiafficall puniforments they themfelues have late opon adulterers . Firth the pur They als nithment of death liked them not. In the Count lowed not cell of Tribure, chapter 46, it is ordeined; that beath for If an aoniferette thall flie onto the church, the adultuit. lie , that Apulterers may be fafe , if they flie to the church, i hall not be beliucred ; or elfe, if they

of Adulteric.

be belivered, they thall take an off that they will not burt them; and if to be they had not frod to their oth, but biolated the fame, they were er, communicated . At the length it came to that gops chal patte, that the bilhops, to lave them from death. mould have the inogement of that crime to perpunifoment trine bnto their Court. And this they will hereot to be the cause thereof. If this cramination on be permitted to laie men , they would be to negligent therein : as who fould fair that they theinfelues are moff feuere. And what I beferch you do they by their epileopall craminations ? They fet a fine bpon their heads, and feparate them from the marriage bed. Dereofarife innumerable bhogebomes; pea and the naughtie men themselues sometimes abuse these wines being feparateb. Doscouer, they allow not, that the abulterer

They allow or the adulterelle should be flaine, either by the not the a: hufband or father. Dfthis mind was Augustine putterelle to be flame in his treatife De adulterinis coningis ad Pollentium, in manie places of the ferond boke . De be bir bul= banb. abulteries committed . Thefe reafons he bains

Bealons inby the by bir buf: banb.

> be forgiuen vnto you. Tac praic; Forgiue vs our trespasses, euen as we forgive them that trespasse against vs . With what face can we weake these things, if we be focuell in revenge & God will Exc.18,32 not the death of a finner, but that he shuld turne and line. Why then wouldeft thou his beath?

Thefe reasons benot firme in all respects.

Mauh.6,12 fittire.Forgine ye(fatthour Sautour)and it fhall

would, that those private men thould forgine

geth; Wie be all infected with finne, we have

ned of mercie; Eherfore bnto finners we muft

thelu mercie. And he bleth the lateng of Butt

in the eight of John : He which among you is

free from fin, let him cast the first stone against

the adultereffe . De that is thus baged , let him

thinke with himselfe, thether he be guiltie of

For if they thould be understood concerning cis uill magifrates, no malefacto; thould be punis fled; and to what end flouid mamifrates then beare the fivoid . As touching winate men, 3 agric with Augustine ; that they ought not to take fuch voticer boon them, as to flaie the abultereffe and the adulterer. If anie man will faie; The publike lawes on there give authoritic bus Buobice to the bulbano, he is no private perfon: euen as then they command the foldiers to fight, or the erecutioner to put a man to beath, who be pris uate men. But if by the commandement of the magifrate, they bothat, which they are comain bed, they be not prinate perfons anie more. It is lawfull for a traueller, by the waie, to befenb hinfelfe against theues, if they affaile him 1 if he flate them, he is bifcharged. For the magt frate, at fuch a time, armeth him; he cannot be fuch at the common laive : the prince would not that his fubicat fould perify.

Tanfiver : that the civil laives have ginen no fuch authoritie to the hufband and the father of the abultereffe; but onlie hath pardoned their greefe conceined : they command not that this Chould be done, but they command the foldiers and executioners [to dotheir duties.] Telhere fore the fimilitude is not alike. So alfo it may be answered of the travelling man, which is let buon by theues: if he ocfere himfelfe with a mind to kill the there be is not absolued ; but if he kill him by chance, ox (as they fate) by accident, then he is abfoluce. The cafe is not all one: for he hath no time to call byour the magistrate, be cannot fur him at the lawe. But the bulband might flut up the adulterer in his bonfe, he might call for inituelles, and heale with him by the laine. Alfo the Geclefiafficall writers, and the Cano nifts do not allow, that when acculation is had, the adulterous bulbands found be beard, and not the adulterous wines. Deither would they allow accepting of versons; to wit, that onelie the common perions, and not the nobler fort

fould be put to beath.

28 Alfo they are against that rigour, that if the abulterer or abultereffe efcape, there Gould be no reconciliation had. Augustine, in his boke Looke a little before allengen, will have it to be other, art. 30. wife; If the woman (faith he)repent, let there be areconciliation. We allebaeth realons thereof; Soo must be followed, his church doth eftens times commit fornication, as we knowe was done in the thine of the Ludges and Kings : pet he faith by leremie ; Ye will not receive your Icrema, t. adulterous wines, I do otherwife. The lame both Hofea affirme in the name of God. If cr. Hofe.t,14. amples Shall beare froke, David bib fo. Michol and 2,3. the daughter of Saule was given buto another : 2. Sau. 3,14 that, which was committed, was abulterie; for in that meane wille there was no biuone : Dauid required to haue hir againe . Alfo luffinian bio moderate that aufteritie: for when the abultereste had beene thrust into a monasterie, the hulband might bemand hie againe within the fpace of timo veres. But thou wilt tell me: Augulling faith; She is not worthie to be my wife. the is bupure and polluted. With both thou call hir impure, which hath repented hir felfe . She is reffored into the kingdome of beauen by the heics ; and may the not be restored to the bed ? We onlock thou have the felfe to be fo ferued ?

Pnthis wife bio the Councell of Arles Detera mine : which we read in the Ertrauagants De aduleerys, in the chapter Si vie feiers. The mound of the Councel be thefe; If an avulterelle be no nitent, the man ought to take hit againe. The gioffe faith ; Is it the part of honefite, or of no ceffitie : De faith: of honeffie. 3 infer; 3f it be of honeflie, in respect of goolincile, it is also of neceffitie. For ine muft malt chings, trhich ap-

map not be delinered buto bir hufband, oz to the lunge,og prelibent . The first councell of Orleans, which was help biner Clodouxus, in the 3. canon, bath in a maner becreed the fame; name.

The lawe of Conftan. eine mitt: Tuftinian.

pertoine to honeffic : as we have in the fourth thapter to the Whilimians; Whatfoeuer things Phil.4.8. be true, whatloeuer things be honest, whatfocuer things be iuft, thinke vpon them. He faith , that it is not of neceditie, bicaufe be cannot be compelled thereto by an outward laine . It is abbeb ; But not often . That femeth (faith the Blotte) to be repugnant to the Golpeli, then it faith ; Seuentie times feuen. be anfwereth, that he map forgiue bir fo of. ten as he will; but the church will not offen out it felfe to be a meane for the obteining of this reconciliation, leaft it thoulo ferme to open a minpoine unto wickeonelle . Poseover the murch thinketh that it thould be but feigned repentance, if this thould be often bone . We abbeth; Perabuenture thefe things are fooken for terroz fake . Butiffo be the bonot repent hir, the ought not to continue in matrimonie: for then the hufband might fæme to be the mainteiner of adulterie . And in the Councell of Arles, it is fait ; he thould feme to be a partaker of int.

Ierom, bpon the 19. chapter of Matthew, tout teth ; She that hath biuibeb one fich into an o ther, ought not to be kept ; least the bufband Chould be wnoer the curffe. For he that reteineth an abulterelle with bim, wanteth wifoome. 3f he be briuft which accuseth an innocent , be lee meth bnwife that reteineth an offender . But thefe things muft be underfrod with this ercen whether tion ; that bulcle repentance be bab . Moreo the bulband ner, it is demanded; thether the bulband hall having bil accuse his wife of abulterie, when the is bilimis fed : Some thinke , that of tharitie the ought accufe bir not to be accused ; if the revent. But others faie. of abutterie that the crime is not to be forborne ; and that Deut.13. 5. areat offentes be punifpen; alfo that the laive of

private magifrates thould put to their belying hand, to the roting out of wickennelle; and that publike weales cannot fand, bnleffe that God would have enilt to be rio from amongft men . It is certeine in bed , that if abulterie Mould continue fill, the adulterer ought to be accused; that at the least twife , by that meanes. he might be made the better, if other connenient remedica were bled before : as if he had ware ning given him by his frends. But somit, that the partie which firmed do repent, ought he not. withfranding to be accused . Surelie, if the crime were openite knowne, and the partie in. nocent receive the abultereffe into favour by reason of reventance, he thall seme to mainteine linne. Wen knowe of the noniterie, but of the reventance they knows not they will thinke that he viethbathelrie. If he accufe bir be fhall at the least wife purge himfelfe, and auoto the blame of infamie.

Admit that the crime be not to commonlie

knowne, and that the vartie in fault be revene tant: but the bath conceiucd, and is to be believed red of a chilo : if the bulband accuse bir not, the iffine thall be his fumoted heire; it thall not be lawfull for him to differit him : there will be an inunie done unto his lawfull bractten dil men. What thall be bone in this cafe ? In thefe tino latter cafes : namelie, if the crime be oven: lie knowne, and the dill conceined; counfell is given of the more learned fort, that the buftant thall not go buto the magilirate, to befire the punifyment to be executed on hir, which is vent tent; but that, for the audiding of his owne infamie be thall repaire to the church , and fignifie the cause: thereby they may binder frand, that the partie poth repent. Also, if the case be the toeb to certeine perfons : not for punifhment fake. but to the intent they may knowe that the finit is conceined by an abulterer, which afterward alfo be might bilberit , there is found a reme-Die for thefe euits. lofeph, then he lawe his wife Matt. 1,19 Marie to be great with child , not by him , was troubled, he would not ocfame hir, and yet was be a tuff man. On the one part he faw it belong. en bnto fuffice to accuse hir ; on the other part, he man troubled in himfelfe . not without the fpeciall providence of God. While he was in a perpleritie thich waie to take ; @ D was at hand with him. So will be like wife do bnto the godlie in thefe cases, he will be prefent with them, and will comfort them . Thefe queftions ine fall into by reason that abulterie is not put nither by heath.

29 Thus have we leene what the fathers hane @ulif. Difallowed in thecimil lawes . Poto, hereafter anicall pai let be fee that maner of ecclefiafficall punift, nitumis ments they have beene accullomed to late by, of abelient on abulterous persons . Cyprian , in the fourth bothe, and fecond epiffle bnto Antonianus, with teth; that There were certeine bilbons, thich game no peace onto abulterers; that is, they ab mitter them not to the communion , but would have them perpetuallie to be erelmoed. Others gaue them peace , but pet affer a certeine time. Cyprian thinketh, that a moderation mult be bleb : leaft they be btterlic erclube b from Gwift. and raft awaie all lone ofreligion. He faith allo, that there must be a trial made of their repentance (or a certeine time : the space of time be appointeth not. The Sopnod of Ancyra, in the 19. thapter amointed feuen yeares : which fpace of time the Eliberine Councell abbnoged bnto fine years. Whereby it may awere, that it was in the choice of the prelats of the church . The Councell of Neocasaria occreto . concerning Clergie men:that If the wife of a Clergie man fall into abulteric, he is at his choife, telether be foil fraitmaie refule hir, or elfe bevart from the miniferie. Elev feme to admit no reconciof Adulterie. Part.2. liation in the clergie. I thinke the taufe femeth Beconcilias to be, for that the familie of the minister ought to be of god report. Dorcouer, they added : that

the cirrette. a laie-man, mole wife was fallen into adultes ric, fould not be admitted into the ministerie. Thinke the cause to be this ; for that he first ought to have governed well in his owne house. But there was a fufpicion of negligence, feeing his wife bib fall into abulterie. If a clergie man

had not rejected his wife, when the fell into abul: teric, the Eliberine Councell gaue him no peace or fellowthip with others, buring his life.

The Councell of Toledo Decreed otherwife (ap we haue it in the Decres, 72. caufe, quelti on the firt, in the chapter Placuit; to wit, that A clergie man , whose wife bib fall into abulterie, might keepe hir at home , howbeit tied for cerfeine pieres, with a falling that thould ferne to keepe hir in health, but not that thould make his to die. In the Decrees, the 81 biffination, in the chapter Romanies, the chapter Presbyter, and the chapter Diaconus ; Abulterous minifters be bts terlie remoued from the ministerie. And the Eliberine Councell vio giue no peace unto bis thous, pricffs, or beacons being fallen into abul terie) no not then they thoulo die : no more alfo bid they to the common fort of men, which had committed abulterie moze than once oz twife. They found also another kind of remedic, but that was in cales of fulpicion. In the Ertraua, gants De indicijs, in the chapter Significatti; If a minifer were suspected of abulterie, and the canonicalt crime could not be promed, they bled the canopurgation. nicall purgation; namelie, that he thould find out other five miniffers, which would affirme by off, that they could not believe this of him. But fuchit behouse these ministers to be, as they might be fure would not fortweare themfelues. They bled allo another thing; namelie, that an adulterer thould not contract matrimonic with the adulterette, if hir first hulband had beene bead. But this they underfrod conditionallie if to be they had contracted while the other fpoule were alive; or had conspired the beath of the hufbanb.

Elere reffeth to occlare what we are to thinke of the becree of Iuftinian. As touching that, that a woman, affer the were beaten, thoulo be bais uen into a monafferie, and not be punifhed with death as an abulterer : I perceive not by what reason that might be proued . The crime belongeth unto both, as well to the man as to the woman: why then is the punishment bu like . The finne of the woman doth no leffe fraine the familie than the finne of the man, yea and that more . Derhaps it will be fato, that the is weake : but if that reason thould take place, no woman ought to be punithed with beath. Therefore binder correction of fo notable a man,

the inequalitie of the pumifiment can harolic be allowed : but I thinke he did this in favour of the bilhops. Dozeover he is blamen, infomuch as he ordeined; that If a hulband thall not bemand his wife againe within two pares; 02 elle that he vie. The thoulo be confireined to live continuallie in the monasterie without marry ace. Unboubtedlie that is against the holic fcriptures. What if the be incontinent, as the gaue a token thereof by reason of the crime of abulterie + If io be that the magistrate grant life onto a malefactor, he ought alfo to grant those things, which perteine to a goolie life. De therwise, what profit commeth by putting hir awaie; buleffe it be to make hir woule : 3 haue beclared what I thinke concerning the beere of

Iustinian. 30 Powlet be come buto the other auchie whether on; namelie, whether a man and a woman do bootime in finne, the one as greenoutite as the other, in the abulterie cafe of abulterie ; and whether they both are to more gree. be difuen buto one punishment, so that in all res woulds than fpeasthey fould be in all things equall . Anto men. berie manie it hath not to fæmed goo; and that berelie for divers causes. They would have the cafe to be more greenous touding women than touching men : and the causes, which lead them thereto, are thefe. First bicaule they perceived that the civil laives do admit no acculation of the hulband against his wife, or of the father as gainft his baughter; but not fo of the woman. although the take hit hulband with the thamefull act, and have witneffes of the fame : as we haue in the Cove, within the title Ad legem Iuliam de adulteris, in the first laine. Wherefore they in old time accounted the fault to be more greeuous in the woman. Alfo they weigh this that a woman being taken, is fraitwaie infamous: but a man must be first accused and condems ned, befoge that he be fained with infamic. Thirdlie, it was fometime lawfull , before the laine Iulia, for hulbands to kill their wines : as Caro tellifieth in the place aboue recited ; The laive (faith he) is to flaie hir that is taken. But it is not lawfull for hir to touch the once with hir finger, if the perceive the to commit abulite rie. Dereunto Plautus pleafantlie alluben in the comedie Mercator. In berie Det momen are here bound to ouer-ffreid a laive : as Plutarch (bpon the life of Romulus) reporteth, that it was lawfull for the hufband to put awaic his wife for abulterie; but not fo on the contrais part. Wilhith laine feines als to like Constantine: as we read in the Theodofian Conc, Deadulteris, in the chapter Placuit; Let the hulband (faith he) put awaic his wife for abulterie, but let not hir bo the fame onto hir hufband, though he be an effeminate perfon,or a muliercularian. Fo: this terme he bleth.

D DD.1.

Part. 2.

The Common places Allo they harby confider of an inequalitie; for that the woman, if the kept ill companie with an other mans bond-man , the was made a bond-woman; but it is not taught that it was fo done buto men, if they finned against bond- wo men . Porcouer,they faie,that luft is alwates counted to be more thamefull in women , and that therfore the crime thould be more greenous in them . Further, they suppose that a man, ab though he live in matrimonie, if he keepe ill companie with others, being lofe or fingle wo. men(as they call them) he committeth not abulterie: when as on the contrarie part, a woman being married, may have fellowthip with no man, but the falleth into abulterie . And they ale lenge that which Suctonius writeth boon the life of Velpafian ; that he caufed the Senate to be, cre , that a fre-woman , which ioined hir felfe with bond-men, Mould be confirmined to bondage : but decreed not fo, touching men. How: beit this and the fift argument is all one. There is an other argument taken Ex Orificiano, out of the Code, in the latue Illuftris; that It is a farre moze thamefull thing for a woman to have bas faros, that is, by one which is not a lawfull bul band, than it is for a man to haue baffards . Co

clefiafficus is alledged, which in the 7. 24. & 26. thapters, fpeaketh manie things of the cultodie, which the father ought to have of his baughters, for the confernation of their chaffitie; but fpear keth nothing of his men dillozen. Apep alfocon, forr this: that A moman, being taken in abulterie lofeth bir bolorie and bonation . granted in respect of marriage, whereas the abulterer fuffeineth no loffe. In the Ertrauagants De donationibus inter virum er vxorem, in the chapter Plerinque, in the end ; Adam and Eue, being found to be in one kind of finne, have not both one punishment : Eue is punished more grees uouflie.

berie great, which perfuade otherwife. The first That abul= terong men than the

is, that a woman is more weake and imperfed finne more [than a man;] the wanteth binder franding and grecuondic indarment. Thefe things ferme to ferue for di minishing the fault. And manie lawes persuade be, that in puniffing, we fould have a confide ration of the fer . Some of the lawes I will recite. In the Digeffs Adlegem Iuliam peculatus,it is faid: that In puniforment, there must be confiperation had of the fer : the lawe beginneth. Sacrilegi pænam . Also Adlegem Iuliam de 'adulteris, in the lame Stadulterum, in the Warath Fratres, and in the Darath Lucestam, they would have a difference to be confidered of in the fer, bi cause women are not forced to be skilfull in the laines, formetimes they be pereiued: they thinke that to be lawfull, which is not lawfull. Also the Ceclefiafficall lawes teach, that there ought to fixing man is the moze perfect, be bath the fire

31 On the other foc, the caufes fæme to be

be a confideration had of the fer. In the Ortras uagants , De homicidio, in the chapter Si dignum, in the Cone . Ad legem Iuliam maiestatis , in the lawe Quifquis , in the Parath Filias ; There is more favour thewen to the baughters of confpirators, than buto their fonnes. In the Decrees, cause 2 2 nuclion 6. the chapter Indignatur, there is confideration had of women, even in the felfe fame cause of abulterie.

There be faiengs also of most ercellent men, which be agreeable to this fentence. Augustine, in his treatife De adultermis coningus ad Pollentium, citeth the letters witten by Antonius Pius which five may read in the Gregorian Code; that It is berie briuff, that men fhould require that faith of women, which themselves will not thew. In the Digetts De adulterio, in the laine Si vxor. in the Barath Sindex; It is commanded, that if the tuoge have knowledge of the adulterie let him loke whether the hulband have lived chafflie. And to the fault of the boman is mitigated. bicante the men themfelues by their ill lining be causes of their bucleane life. Wher boon Seneca. in his 04.epiffle buto Lucillus, faith; that It is a most butust thing for men to erac faithfulnes of women, when as they themselues be the cov rupters of other mens wines. Acither bib Auguiltine put this matter in filence, who faith, that Vir; that is to faie, Wan, bath his name of Virtus, that is, Electue; and that therefore be ought to ercell the wife in all bertues and challitie. In his little boke De decem chordis, (and it is also read in the 22, caute, question . in the thanter Non machaberis, laith that The hufband is the bead of his wife; if the head fall into abulterie. and the wife be chaff, he is a man turned buffde pointe, the head is onder the feet.

It havneth off times, that the abulteries of the wife arcrevengements of an abulterous but band. It is fait of Clyremneitra . that the game the nomer of hir bodie to Acgiffus, bicaufe the bearn that Agamemno preferren Chrysis before bir. That fuch a nuniforment is brought by the inderment of God, it amereth that lob underftoo, tho in the 31 .cha. faith; If my hart hath been verfeq. carried afide to a strange woman, and if I have lien in wait at my neighbors doore, then let my wife grind vnto an other man, and let hir yeeld hir bodie to other men . So then there be rear fons to be made on both parts. Tahat thall we ga bufels faie : Meredit be ginen to the Schole-Dinines, ming of the the diffination must be made, which is mentio quedion. ned in the fourth boke of Centences, in the 25. diffination . If the faith of wedlocke be confidereo, the finne is equall on both parts; either is bound buto other, whether the woman give hir felfe to another, or elfe the man commit abultes rie. If the condition of the person be respected.

in Adulterie.

He anflute

Co the

of Peter Martyr. Cap.11.

mer judgement, and ought to ercell his wife: his finne is more greenous than hirs. Dowbeit, if we note the confusion of things, the supposed heires, and the flyame of the familie, the woman is more granoullie chargeb.

But as touching the veric lawe it felfe of weblocke, they fate well; that the bond is all alike, that finne is committed as well by the one as by the other, they must be brought to an equalitie. Equalitie me proute out of the holie ferip tures : Tinto one Adam, the Lord gaue one Euc; and to one Euc, he gaue one Adam : and Gen 2,24. be fait; They shall be two in one flesh. Paule, when he treateth of these things in the first to the Cozinthians, the fewenth chapter, faith; that The wife hath not power ouer hir owne bodie, burthe husband . And on the other fine, he mas heth this lawe equall to the one and the other. Deither both he fpeake unto the one partie, of rendering due benenglence ; but bnto them both . And if they thall thinke good to feuer themselves for praier sake, he willeth that the fame be pone by both their confents. In cafe of religion, if they will not awell togither, ech par tic is fet at libertie . The fame is also fpolient there concerning the bubel wuing hulband. The laive of God commandeth, that both, as well the anulterer, as the anulterelle, thould be flaine. Seing therefore he maketh this equalitie, we alfo ought to followe the fame.

the arguments. It was faio, that a woman muft not be heard. This laive is ciuil, and arguments, refused of the Ecclesialticall writers; and that To the first tufflie. Ierom, in his epiffle to Occanus, upon the beath of Fabiola , whote a berie excellent fere tence ; Those things, which in the holie ferip tures are commanded buto men, do redound onto women . Wiherefoze, if it be lawfull foza man to fart from his wife, for the caufe of abulterie; it is alfo lawfull buto the wife. Among be there is the fame libertie, and the fame bone bage buto both parties : to correct affer a fort the civill lawes. Woth parties must be heard. To the te Couching infamic alfo, it is mans opbinance. Quen as praise is called the celebration of other mens bertues ; fo infamie is to difpraife that, which is in another . And it may be, they will freake more of women than of men. But with Ood this fame is of no importance. There is more froken of the women , by reason of the harme which they bring; and bicaufe they make a confusion in families . As concerning that it

hath beene lawfull for men to kill their wines,

and not for the wines , their hulbands : I an

fiper; If it were lawfull, pet that lawe was not

fuff, as the fathers thought . I abbe : It is no

maruell ifit were not lawfull buto women; for

they handle not weapons, but are subject into

32 Powit remaineth, that we answer to

men; and in this respect there is some inequa-

And in that there was vied to be a putting To the awaic of the woman by the man : I faie it was fourth. a becræ of men, as lerom citeth in the fentence now allebaco. Affurentic, Theodofius (as we find in the Cobe Derepudis, in the lawe Confen-(14) queth authoritie unto the wines, to put as wate their hufbands : and he declareth manie caufes why. There is an ercellent place of this matter in the Decrees, canfe 32. quellion the fiff, in the dapter Christian religio : there it is written, that Avulteric is condemned in both feres aline. And bicaufe fome were offended, for that they faine men offentimes put awaie their wives, and wives to be more offen ercommunicated for abulteric than bulbands: anfwer is made, that it is not, bicaufe finne is leffer in man than in woman; but for that men might have more free authoritic against the women. And therefore, forformuch as the church douth not inoge, bulcfeit bein matters thich be manifeff, it commeth to paffe, that women are more often taken than men, and are ercommunica ted, a lufter divortement. Allo we knowe, that in the old lawe, it was lawfull for men to give Deur.24,1. a bill of bino: fement buto women; but contra ricivile, that the fame was not lawfull for wo men : therefore it læmeth, that Bob bid attribute more binto men . I anfwer, that the cafe muft be weighed, for the which God would haue this bill of dironfement to be given. It had been an calle matter for men to hill their wines. then as they might not be rio of them : but this was lette to be feared of women bicaule it both felbomer hawen.

Another argument was that it was promocd To the fit. by the lawes, that If a woman coupled hir felfe with another mans bonoman, oz kept hames full companie with him, the thulb be brought in to bondage : but it was not fo orbeined against men,that they thould become daues ; according as Velpalian perfuaded the Senate of Rome, as Sucronius reporteth. But it is anfwered, that men mabe this beeree. If it had beene in wo men to have becreed the fame, thep would have paquided otherwise. Poucouer it ameereth, that Plato, in the fecond bothe of his lawes, counted both alite; both the men, which kept bulawfull companie with bond women; and the women. thich of the like with bonomen. Befoes, they that would make a difference, are in the banger of that faieng of Paule ; In the fame thing that Roma, 1, thou judgest another, thou condemnest thy selfe, for thou droeft cuen the fame things that thou judgeft. But it was abbeb ; That luft hathal waies bene counted a more thamefull thing in women,than in men. Dfichom hath it beine fo To the firt, accounted : DI men. But, will we faic, is it fo. Doo.u.

Ent.

if we respect the will and commandement of Cod : Dan and woman bnboubtedlic be all of one lumpe. Further, women be the unperfeder and of the leffe inderement : it is mans part to quide them , and to have charge of them . How can the luft be moze filthie in woman than in man. Thies perhaps we will have this refpect, that womens thame is more manifelt, thep become with chilo, the matter apereth, the thew is more enteent in them : but if we confider the commandement and laime of & D.D. the cafe

is all one with them both. 33 But thep faie ; that It is the common opinion of men , that if a man, toined in matri monie, have copulation with a touman , being fre and at libertie , be committeth not abulte. rie; but that whenfoeuer a woman that is mars rico, have copulation with an other, the is count ted an adulterelle . So as there is a difference. To billolue this reason, manic things are to be faid. First if the feek the etymologie of the word mologie of abulterie ; it fignifieth , To go to the wedlocke abulterie. bed of an other. Wherefore, in what fort fo ever it be done be it of man or woman, it is all one.

Inded I knowe , that the civill lawes have tuoged and determined, that it is adulterie; when there is wicked focietie with a married woman . Fo; if the lame be either witowe . 02 birgine, they faic it is those dome : and that a bulterie is onelie to have fellowthip with hir that is married . This is the opinion of the lawicrs, as améereth Ad legem Iuliam de adulteris, in the laine, which beginneth Inter liberas perfo-Boulterie nas. Therewoon Azo, a famons lawler, befinen Abulterie to be the lieng with the wife or frome of an other man ; and that , to speake propertie, (thich I abbe bicaufe lerom , in his 2. treatife against Louinian, towards the end, writeth the opinion of Xyftus one of Pythagoras fed, that if the hurband moderate not himfelfe in concupif cence with his wife he committeth abulterie but this is not proper adulterie) the deflowing of cocubins or handmaidens, which be toined in marriage with bond-men, is not taken for abulterie.

Inded it was linne, and there was an action commences, either of the law Aquilia, or elle of trefpaffe; as against a fernant commuted but not to ameach him of apulterie. But the are to inage other wife by the holie fer future. The law. ters by their leave have not well befined abulte. rie. This bid Chryfoftome note tho in his epi file to the Theffalonians wateth thus : The Romane lawes punith women, which be taken in adulterie but men they do not punilb vet God will punish them; for without all boubt, it is a bulterie, Augustine, in his boke De fide & operibus, the 18. chapter, faith ; that Thep be abultes rers, which have other mens wines in place of their owne; and abulterelles, which have other

VV ho sinne most Cap.11. inomens hulbands. And to a froman, that is for at libertie, and bleth a ffrance man in fren of bir ofone.committeth abulterie. The fame Auguiting . De bono coningali contra Iouinianum the fourth chapter, writeth; that Abulterie is a vio Another lating of the faith of weolocke . When a man befinition therefore bath accelle to an other mans wife, of avaluate inhether the be free . or knit in marriage , abulte. rie is committed by him, that is the butband. And a little after be faith: It is abulterie . iben there is carnall fellowthin with an other man. o; an other tooman, against the conenant of marriage. Down off therefore to ever it be bone against this covenant, by the testimonie of Augustine it is applierie.

If I thould befine it thus would I faie that I bulterie is a benercous action, wherein there is carnall fellowihip with that fieth, which is not bound to it felfe by the lawe of matrimonie, but buto an other. Dow let be fee the party of the bc. finition. Action is the genus, or generall inorn. and bicaule the actions of men be bivers . benereque is abbed for the difference. Againe, there is an other difference; in that the followibin is with that flelly, which is bound but o an other, by the faith of mateimonie. Why is it faid: Bot bri to it felfe but bnto an other ? To the intent me may buneritand, that in the polygamie, which was in old time, there was no plaine applierie. For one of the wines, when the was toined with a hufband was toined with that fleth, which mas alfo tieb to another moman. Therfore it is fain : Which is not joined onto it felfe, but onto an o ther, by the faith of matrimonie. Further, if me will more narrowlie eramine that piece of the fentence ; To have carnall fellowthip , may be onderftwo, to be either in act, or cogitation. For Chrift faith; He that shall looke on an other mans Mans, 18 wife, to lust after hir, hath alreadie committed adulterie in his hart. But here we weake of abniterie, that breaketh out into act not of that hibid

34 Mozeouer,it was fait to be moze thame, full for women to have battarps . than it is for men. Alis also hath moceded of mans reason: a thameit is, both to the one and to the other: but perhaps it awereth more in momen than in men . Ehole places of @ccleffafficus.inbich fore parents to keepe their baughters. or the bobles of their baughters, have not respect buto this place . Bo rather the wife man both conflber , that if baughters be corrupted , they are to bring great harme & ignominie to their fathers house : and the father is accused of negligence. But men chilozen mult allo be well brought bp, botobeit , the fowlnes of this fact , in this crime, appereth elfe-where, not in the fathers house. Penertheles, thefe things being not to palle, but that they both commit fin . An other argument:

as yet is within the hart.

in Adulterie. But wives love their bowrie, thereas abultes rers be not fo punifhed. That is falle : for cuen as if matrimonie be bnowne, by the fault of the inoman, the lafeth hir bowie and bonations given in respect of marriage; fo, if it be dome through the mans fault, he lwfeth the bowie it felfe and bonations alfo, and muft reffore them

Part.3.

of Peter Martyr.

unto hir. Againe, fom what was fait of Adam and Euc; that they were in the like fault . I vet Eue was more grauoullie punithed than Adam. Here ellen of the map either of both be fait ; either that the finne finne of A= was not of like weight, or elfe that the punith: ment of Eue was not more græuous. It is erculed by fome, that the mans fault was the greater. Fogitis faid ; Curffed is the earth for thy fake, in forrowe shalt thou eate of it, thorne and thiftle shall it bring foorth vnto thee, and thou shalt cate of the herbe of the feeld; in the fweate of thy face shalt thou cate thy bread, &c. Thefe cuils were continuall bnto man : be Mould labour, he thould eate in great fiveat and travell, and the earth gave not onto him the fruit that he loked foz. Women feme to be leffe punified; onelie the paines of thilb-birth and conceining are laid byon them, the which be not perpetuall: but the labours of men dw alwaics continue. Further, the man ought to prouide. not onclie for himfelfe, but also for his wife, thil been, and for his whole familie. But if thou will faic, that the wife is fubied unto the hufband. and must be binder his gouernement : this importeth not much; forby the verie conflitution it felfe, the is inferiour buto man. Wherefore it might by this meanes be benied, that woman is more greenoulic punifped than man.

But if we would grant onto this, we might alfo fair on the other part, that the finne in was man was fomethat more grænous; namelie, bicaufe the was feduced by the divell, and fo febuced, as the thought the thould become equall bnto God, and this the berie much beffred. Ace nerthelette, Adam beleened it not ; bicaufe he faire it was not possible to be : and therefore the apostle faith, that he was not seduced, but did onelie cate: to the intent he might obeie his wives mind, and made more account of his wife than of Goo ; therefore he was not becetued with the fame kind of errour. Pozeouer, the woman did not onelic finne, but the also induced bir bulband to finne. But on the other part, the is formerhat lightened; bicaufe the was the unperfeder, and was feduced. Howbeit, if anie of their finnes were more arewous than other, the womans finne was to be weighed the great ter. This is the opinion of the Waiffer of the fentences, in the fecond bothe, diffination the 12: and he alledgeth manie places out of Auguthine. But 3, for my part, would faie; that the

mans finne was more grouous, and that his punishment was the greater, by reason of his perfection and ercellencie. Coherefore this argue ment maketh nothing to the purpole; cither die punifiment was of equalitie, or elfe the cir, cumffances were not alike grecuous to be aggrauated to them both. The circumftances were manic. fome were moze greenous in Adam, and fome in Euc.

35 Alfo it was alledged on the contrarie part. that the finne is leffe in women : for a confioc: nofp a conration thould be had of the for. Inome this is to forgation be granted : pet the cause must be searched out, must be had thin those latines he favourable to the for of the fer. why those lawes be favourable unto the fer. And there is a cause brought by the lawes themfelues : namelie, that women are not britten to have the knowledge of all lawes and customs: and therefore may the more calific erre; and the erroz both fomethat mitigate the fault. But here this erring bath no place : for there is no woman to folith, but the knoweth, that the ought to keepe hir faith and promife with hir hulband. But in inceft, they rather forgane on to women than onto men ; bicaufe they knew not those pegrees, wherein it was lawfull or not lawfull to be married : and therefore they were not fo greenoutlie punished. And wheras it was whether allenged, that the abulteries of the men are of abulteries tentimes punished by the adulteries of the woo of men must men : as it hath bene laib of Agamemnon and be punifica Clytemneltra. The antwer, that fuch reuenges ties of wor are not to be allowed ; for that they are repuge men. nant to the word of God : and therefore we al low no luch forms of reuenging.

True indeed it is , that finnes are punithed with finnes; and he that bepeth not faith him felfe, must not loke to have another keepe the fame with him : nevertheleffe, this is doine by the order and promoence of God. It is not lawfull for anie man to owill, bicause another hath finned : for by that meanes, cuil would arowe till it were infinite. In that women are fomes that forbome in the great offence of treaton, it is no maruell : for the cause the that the sonnes why in case of conspirators, which have finned against the of treason prince, are punithed in such fort as they be, is; punithed least that if they thoulo reteine the authoritie for the vaand riches of their parents, they might imitate rents. their finnes ; or elle revenge their beath : the which in daughters is not to be feared. But pet it mult not therefore be concluded, that there is a difference as touching the crimes . 15: a flie, 1 allow well inough that diffination of the Schol men ; that if the fath of matrimonic be confibered, the finne is of like equalitie, both in the abulterer and abultereffe. If the fate of the parties] be confidered, the man finneth more grauoullie : but if we regard the harme that is Done unto the familie, it is to be laid to life wo mang

Dob.iii.

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ment of

are woullie, in refrect of that which belongeth to

his state and degree, it is manifest; not onelie

by this , that he is of a greater inogement , but

me may also perceive it even by the holie histo:

rie. Nathan was not fent onto Bethfabe, but

26 And thus much have we laid concerning

the fecond question . Now let be come to the

third; namelie, what we are to betermine of

The Common places

Cap.11. mans charge . And , that man finneth moze

lie, are fuffered to live. The fourth reason is, that in fuffering abulterers to line, they intricate be with berie hard questions . First there is brought in by the papills a binorie froin the mars. riage bed but not from the bond of matrimonie. Dozeover there is disputation, whether the in-

37 It is obiected that Chrift fuffered not the Thebifforie

nocent partie may contract matrimonie, thile the other partie lineth. And there is a controner, fie, whether the adulterelle, which furniueth may marrie againe with an other. Further they dif pute of reconciliation betipeene abulterers, and by this raffe meanes, cities are filled with bn

cleannelle and adulteries; and men would after a fort be more pitifull than God himfelfe.

thefe punifhments intermitted . Merelie. if 3 is not mel intermitted, Chould fpeake freelie what I thinke it is not well ordered, that the punishment of death is not in vie; feeing the fame agreeth with the word of God, and with divine laines, which ought to be Leui.20,10. of great importance with bs. In Leuiticus, and Deut.22,22 in Denteronomie, God opocined, that both the

unto Dauid.

abulterer a abulterelle fould be flaine. Second: lie, I prome this by the berie order it felfe of the commandement of God. Let be laie before our cies the ten commandements . As touching the worthiming of the true God, it perteineth to the first commandement: he that should boother; Inile was to luffer death. Df taking the name of the Lozdin baine it is faid; Ifthere be anie blafphemer let him die the death. Df keeping bolie the fabboth baie , we read ; that he which biogas ther frickes on the fabboth date, was comman: ded to be flaine. De the fift precent it is brered. that if any man inere rebellious against his pas rents, he fould be brought to the indges, and flaine . Df the firt precept ; He that hath flaine an other man, let him perish, and let him be plucked euen from the altar . Then followeth the precept of abulterie; there the (word fraieth his erecution, and proceedeth no further . Winto frealing and false-witnesse-bearing, there is no punifyment of brath appointed . Deither hath

Seing the order is on this wife. I would know who the men of our time inwert the fame? But they fair that the Common-weale is more hiffurbed by thornes, than by abulterers : for ine must have a consideration buto the commoditie of the Common-inele. But I benie that theres dofmore diffurbe the Common-tweale . If they robbe and flaie by the high waie in the night, and lie in wait formens liues, 3 might calilie grant it:but absolutelie of Gealing I cannot sap fo. Doubtles, if our inogement be right, who had not rather lofe fomethat of his goos and fub. ffance, than that his wife thould be bilhoneffed. Dowbeit , fuch a conetoulnelle there is at this daie ingraffed in men that they make moze accompt of their monie, than of their wines hone fric. Wherefore I faic, that there is fome iniui rie done onto theues, in fo much as they be hanged; and adulterers, tho finne more greenous

concupifcence any punishment of bloud belong.

ing therebuto.

abulterous woman to be froned . The sight of of the abula Iohn . Wherby they gather, that the Load would tereffe in the 8. of not have this to be dome in the flate of the Gof. John, ber c. pell; and therefore adulterers are to be foared in thefe paies. They faic alfo, that lofeph being ac culed of this crime, was not put to death. To thefe tipo eramples we muft answer. First. 7 am not ignozant, that the fame ffozie, in the cight chapter of lohn, hath been retected by forme; bicaufeit rather femed to beput in of others, than to be written by John. Ierom, in his fecond boke againg Pelagius, waiteth of this matter. The same both Eusebius Cafariensis touch in his third boke, the faith : that he did thinke if to be taken out of the golpell of the Nazarits. Auguftine, in his fecond bothe De adultermis coningis ad Pollentium, thinketh ; that It was the berte forie of John in bed , but beuifed by cruell hub bands to be wived out to the intent that abulterous wines might be put to death. Bereby it commeth to patte, that in forme copies it is found and in fome not. How likelie a thing this is , let other men inoge. What fo ener it be, whether it be of lohus writing or no, the matter is not great : for it conteineth nothing against the fentence which I have propoled : which thing I will fomethat moze largelie beclare.

De muft thinke with your felues that the Wha rifies ofo not being the abultereffe buto Chaff. as buto a judge of king; for they never acknow ledged bim to be fuch a one. Beither die Chriff euer blurve fuch an office buto himfelfe, he with John 6.15. drue himfelfe, when they would have made him a king; neither would be dinde the beritage: I.uke.12.13 and he promounced his kingdome not to be of this world. Whie then do they bring hir to him? John. 18, 36 Quen to late a bait for him , and as they faie to take him in a trip . We was praifed among the common fort for his clemencie, he was loved of the veople . Then bid thefe Pharifies beuile a mong themselves : If he thall faic that the must be put to death, this favour of the people will fail from him, as being one, that would bring in againe the rigoz of the laive; but if be faie, that

in Adulterie. the mult be let go, he thall ow against the lawe of Moles, pea e of God himfelfe. But Chiff berie mell repelled their wilineffe. De did neither of both, which they hoped he would do : pet in the meane time he did his part beric worthitie. De was no civill magifrate, but the minister of the durch. It was his office to preach the Golpell and repentance ; both which he dio. Wheres fore he fait to the Wharifies , Hee that among you is free from finne, let him throwe the first ftone athir. De faio not ; Let hir not be put to peath : but, Lake her ithat ve pour feluesom, and revent.

Part.2.

4.plac.14,

This also mult Judges be warnebof, that in the thing inherein they condemne others, they harreto pus be not guiltie themselues. Wut therefoze it is nichothers not lath ; If your felues have finned, fpare pe others . For they thould finne two wates ; as well for that themselues were guiltie of hete parlane. nous offentes ; as also bicause they punished Looke part not others, thich were guiltie in the fame. Ehis that belonged onto himfelfe, he gaue them wars ning of : and in the fame fort he bio afterward into the moman; Gothy waies (faith he) and finne no more. Therefoze he bilchargen bir : for he fait ; Seeing no man hath condemned thee, neither do I condemne thee. He faire hir pents tent hart. After what fort old be acquite bir? pot from the punithment of beath; for that he left to the Common weale . But he accused bir not. That might not Chift do, not in that refpect that he was a minister of the church; but bicaufe he had not feene hir, not taken hir with the mas ner , he could not be a witnette ; neither came he into this world for that purpofe.

Pottwithffanding, fome man will faic; She to line in hawinede. neverthelette franco awaie , by reason of the words of Chill. This was indirectle [not in refred of Chill's indgment. | Chill's dealing was otherivile. This was the Socribes fault, who might not abide to heare Chailes preaching of repentance. They cuerie one departed one after another, and left hir there alone. Deither is this a god consequent; Christ, at his first comming, condemned not an adulterelle; Therefore he pu nitheth not adulteries. He punitheth them of tentimes, when the magistrates aword is fill: be doth, and he will om his office. Beither is it agod reason, to late; The church hath not the fmort, it both not punith abulteric with beath; Therefore, neither ought the chill magistrate to do it. The church letteth not the civill magti frate, but that he may do his office. Pore flere ber is the argument taken of Iofeph : for cers teinlie he was belivered to the chefe inffice of capitall crimes. The crime therefore was of beath: they which were put in that union, were appointed to be put to death ; euen as that Bas her was. But the inogement of lofephs cause

was deferred : belives this, he was not accused, that he had committed adulteric; but that he would have done the fame. And let thefe things fuffice for those objections.

38 Dow Tonclube, that Tipeatic not this, The concluto the intent I would abolify the authoritie of fion of this magiftrates. I knowe that crimes are to be pur place. nithed, this is appointed by the late of Coo. but the maner of punithing is committed onto mas giffrates ; neither ought those laives to be of force. I knowealfo, that thofectuill lames, gi uen by Moles, do no more bind be than the ces remontallow. Epeceremonies twie effect till The cores the comming of Chaiff. The civil lawes had mornait their vie fo long as the Common-weale dis laurs are laft; they were concenient for that people. But I dave take upon me to fair, that it were connes nient, that the inflice, which is to be feene in those lawes, Mould not be neglected, but Mould be into braced of magiffrates as a profitable thing . As touching the eccleficallicall puniforments, in my inogement, fuch regard ought to be had, that as bulterers, which be conuited, and are not penis tent, might in fuch fort be handled , as at the least-wife they ought not to scape to free in the thurth from punishment, as they thould be pare takers of the facraments : for the crime is most grauous; they wound the confeience of the god lie fort. And how granousit is, it is fet forth buto be to behold in the fall of Daund, But What is the cause, thy David was not condemned : Wie answer, that there was no tribunali feate # by Danib aboue his otone; he had none aboue him but condems Bod, the pardoned him of life : but pet that the no. same thoule be full of manie croffes; so as he fremed rather to be referued buto milerics, than

Of the reconciliation of man and wife after adulterie committed.

39 The civill lawes are verie much againff In Judges. the reconciliation of the bulband and the wife. 19, vert to. after adulter is committed. Foin the Cope see chill Allegen fulum de adulterir, in the lame that he ginneth Calitati notivorum temporum, it is the creed; that If a man hall bring home againe after abula bis wife, being condemned of abulterie, he both terie. incur the crime of brothelrie. And in the title of Looke bea the lawe Crimen, we read, that he which thall res love art. 17. teine in matrimonie his wife being an abulte and 28. reffe, he may not accuse bir of abulterie. Pot withfanding, it was afferward, by a new lawe otherwise promoco. Deither was it a light matter for one to be condemned of brothetrie : but it was even as beinous, as if a man thoulo be condemned of abulteric. Dea, and if fo be that a man reteine withhim a weman condemned of

abulterie.he himfelfe without an accufer maie be condemned of abulterie . And if a man fhall bring hir home againe, whom he hath put away, he cannot accuse his of the adulterie, which the had before committed. But of an other adulteric he may; fith in bringing of hir home againe, it femeth that he allowed of hir conditions. And if anic woman be concemned of abulteric, none may take hir to his wife . Wherefore the civill lawes ow otterlie milithe of reconciliation after adulterie committed ; fo that it be convicted and condemmed. Fog if there thould be but onelie a fuspicion thereof, it may be lawfull for the bus band to reteine hir with him, and to accuse hir being fufpeded. And if he thall afferward per: ceine that he was led with vaine fulpicion to accuse hir, he may defift from his purpose: so that

he first obteine a discharge from the judge. Icrom, bpon the 19 . chapter of Matthew, may feeme to holo with the civil lawes : for he with teth, that the, which hath biuided one fleth to an o ther man, orother men , muft not be reteined ; least the hulband become onder the curse . Foz as it is maitten in the 28. chap. of the Pagouerbs; He that keepeth an adultereffe with him, is vngodlie and folish . So indet the 70. interpres fors did erpound it: but the truth of the Bebrue fert hath it not. The fame Icrom faith : If there hamen anie finne to be, it doth not ffaine matrimonie; but if abulterie bamen, now is not the wife lawfull . And in the 32.caufe, queffion the 1. the words of Chryfoltome are recited; 3f a man have the companie of an adulterous wife let him repent . The fame father, bpon the 26. thapter of Matthew: Quen as he is briuft, thich accuseth an innocent; so be is a fole, which retels neth an abultereffe . And the verie fame fals eng we hane in the Decretals De adulterijs , in the chapter Si vir ferens, and it is the Councell of Arles; A man thich reteinethan adulterelle, is partaker of the crime . Alfo : If a woman, being put awaic, fould be married to an other ,al though hir latter hulband be bead ; the may not returns to the first, for the is now become bus cleane onto him; as we have it in the 24. chaps ter of Deuteronomie.

40 But now paffe we oner thefe things, and which make let us fee the reasons, which make for reconcilia. tion. That moft mightie and ercellent God of ciliation. ours would be the spoule of his church, and that not onclie in this our age, but also in the baies of the fathers. Bowbeit, the thurth, speciallie in old time, vio offentimes decline unto ivolatrie, and plato the harlot with the gods of the Gentils; as inc may read in fundrie places, in the boke of Andges, and in the hilloric of the laings, and in Icrem. 3, 1. the Wortets. Det neuertheleffe, Icremie, in the name of God called hir home, that the might res turne againe to hir hufband . And euen fo bib

the prothet Ofe, and that with manie fpeches. Ofea,19. And if Soo be readie to receiue his abulterons wife, man ought alfo to be reconciled onto his inife ; efpeciallie , if the fall from bir erroz , and repent. For how manie lo euer be Chaiffians. ther profelle the following of Coo. There is ertant an example of David, which brought home 23am. 14 againe his wife Michol; although the had beine bestomed by the father to an other man. Juftinia. Juftinian, an alfo in his Authentiks , then he comman beth an abultereffe to be beaten, and closed bp in a monafferie ; pet doth he giue leaue bnto the bulbano to take hir buto him againe, if he will, within the space of two yeares; and so both most manifestlie allow of reconciliation.

Cap.11.

Augustine, in his second bothe onto Pollenti- Augustine. us, laboureth peric much in this, to have them reconciled. For in his time there were manie. which would not take their adulterous wines. as they which were now spotted and polluted. Wherebpon he waote : But bolt thou thinke hir to be polluted thom baptifme and repentance hath purged and thom God hath made cleane . She ought not to fæme polluted bnto the. And if that the be alreadic reconciled by the heies of the church, and admitted into the king. bome of heaven; by what right mailt thou repell hir from thee ? In the 32. caufe , queffion 1. thefe morns also are mutten : If the be fallen, thou mail knowe, that to fall is common a mong men : and mercic ought to be thewed to bir, if the be rifen againe . For the fame would we have bone buto bs . And extreame laws is extreame murie. In the Decretals De adulteris of flupris, in the chapter Si vir fciens, we read out of the Councell of Arles ; An abulterelle . if the be penitent, ought to be received. The Blotte in that place afteth, by what lawe or right the Choulo be receined. It answereth : Dot of neces fitie : bicaufe the man cannot be compelled the ther he will or no to take hir. Wherfore he ought by the laive of honeflie to bring hir home

But I would afke the queffion; Dught he not to take hir home, by the outie of godlineffe, and precept of God, then as Paule faith bnto fhe Whilimians : Do whatfoeuer things be honeft Phil.4.8. & juft? And to the necellitie of the comandement faketh place therein . Dowbeit, the Gloffe ment there, of the outward lawe of pleading; there by no man may be confireined to take an aoul tereffe againe. But in the Canon now cited, is abben : Not often : foz if the fall offen into abul teric,the thould not be receiued . The Blotte there objecteth anift against bimfelfe, tho be: ing bemanbed. How oft a man should forgive his brother, when he finneth against him, answe reth; Not feuen times onelie, but fcuentie times Matt. 18,22. feuen times . Unto this he laith, that the words

of the canon must be understoo; that when the abulterelle both lo often fraie, the church fall mabe no intercellion for reconciliation ; parts lic, bicaufe there would be a windowe opened unto wickednelle ; and partie, for that it is thought to be but a feined and counterfet hind of repentance . Allo there is aboed another ans fuer ; namelie, that it is fpoken for terror fake; that the people might not finne to bolblie and licentioulie. Berebyit is gatheret, that the durch ought to make intercellion for repentance, to the intentithere might be a reconcilias tion, Wiberefoze, the abulterelle either theweth tokensof repentance, or elfe theweth none : if the thew anie, the church ought to make infer-

cellion for bir, that there map be a reconciliation

on , but if the their none, intercettion of the

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durch hall not be bled : otherwife it might be monaht to be a fumorter of finnes. 41 Bow mult we make answer unto the are En anfmer to the reas guments, thich fæmed to be a let unto reconcis fons on the liation. As concerning the civil laives, they mult be amended by the tword of God . Ierom and Chryfoltome freake of the abultereffe, thich will not repent. Anothis is plainelic per-The course crived by the Councell of Arles. For fa it is there: A man, which reteineth an abulterelle, is partaker of the crime ; pet neuertheleffe, if the

Brits.

repent, let hir be received . But why the laive of Deut.14, 4. Moles would not fuffer that a wife, being once put awaie, Could returne to hir first husband as ter the death of the fecond, the cause map easilie be theined. For if he had permitted this, dinorfes ments would fone haue ben admitted; in hope that the wife thould at one time of other recouer hir hufband againe. Bod would, that fhe, thich was once put awaie , might not returne anie moje; leaft the found be put awaie bpon fmall occasion . There might also have beine li eng in wait for the latter hulband; that the wife, then the latter were taken awaie , might returne againe to the firth . Wherefore the lawe of God was moff equall, thich perfeincth not bu to apulterelles, whom by the commandement of Bob, it behoused to frome onto beath. By thele things now it awereth, that it is lawfull for the bulband to returne againe into facour with his wife, that hath beene an abultereffe; fo that the be penitent : who neverthelette ought to accufe his toile of abulterie, if the crime be openlie knowne; or if the owverfenere in wickennelle, or elfe if the illug be borne by abulterie, lead the lawfull heires thould be befrauded. For buleffe that acculation should be a remedie, a man might not differit his chilo borne in abulterie. further, the church may make interceffion, and beale with the hurband, for to bring home his penitent wife againe. So as our Leuit muft not be blamed, for receining of his abutterous

wife into faijour ; if to be that the bio repent bir of hir abulterie.

> Of VVine and Droonkennesse.

42 Poin, bicaufe there be berie manie in temperate men, which being blamed for their Demnisennelle, are wont to excuse their finne, otherwise most thamefull , sateng ; that They abufe not wine, forformuch as they ble it to that end, for the which it was appointed and ordeined by Goo ; to wit, that mortall men might theres by make themfelues merrie. For this canfe 3 thought it goo to reprove their impudencie. Wherefore, I will first occlare the true ble of a mullion wine. Afterward I will thew the abufe thereof, of thetrees teaching it to be againft the lawe of Goo. Then elle. will & bring eramples , manifefflie to open, that the abule of it is as well banmable, as fowle and deteffable. After this 3 will rehearle the hourible effects of this enill . And lattlic I will answer to wose civiliations and sophistis call arguments, whereby bimnkennelle and abufe of wine is befended by the @vicures.

Astouching the firft, I benie not, but that Gend and wine hath ercellent properties : for it quendjeth hereaules the thirst, which might also be done with water; of mine. howbeit, not fo commodioullie. Bicaufe wine, in quenching thirff, maketh a man ffrong, and quickeneth the fvirits, whereby nature is berie much refreshed . Further, it is medicinable for cold and weakenelle, both of the flomach, and al fo of the powers, which ferne for the life of man. Whereboon Paule waiteth buto Timothic, that 1.Tim. 5,23. he thould wie twine for the fromach, and offen difeates thereof. It is occupied fometimes alfo. a not bupgofitablie for wounds, For which caufe in the tenth of Luke it is written , that the Sa- verfe 34. maritane bound by the wounds of him, bhom he found halfe bead, and powed wine and oile into them. Dozeoucr, wine maketh merrie and helpeth not a tittle to brine awate fabreffe and bequinelle of mind. And therefore Salomon, in his Prouerbes, the 3 1. chapter, writeth; Give verfe.c. ftrong drinke to them that are heavie, and wine to the forrowfull of hart, let them drinke and forget their pouertie, and remember their for rowe no more. And we read in the 104. pfalme, Wine verfe. 15. reioiseth the hart of man.

For fo great bath beene the goonelle of Goo towards man , that he would gine bnto them, The marus not onlie things necellarie for their fullenance, nes of sob but he also bestoined large veinties opon them. towards For propertie and of bimfette he belighteth not men. in the languishing, fadnesse, and heaninesse of men ; but befireth to haue them line in godlie and honeff merinelle of the hart. Wherefore he

hath granted buto them, not onelie the vie of furio, which God will give with the wicked to wine, but alfo of oile, and moft fragrant finels; fielh likewife , and also binerse and manifold kinds of meats. Affuredie, the ble of wine now and then is profitable for them, which are recoues red from offeales, and muft be reffored to their former health ; and (as a certeine Philosopher thewed) the heavinette and certeine bitternette of old men is thereby mitigated and affivaged:

as hops, which otherwife are most bitter, become Moberati= fluete being freped in water . But we muft on in Dank- take heed, that we kepe a mealure , otherwife, ing of wine. the reforting that is atteined by wine , is fone turned into berte great heauineffe. For the bri temperatnelle of wine, both eafilie lofe his btis litic ; pea, and if men come to brankennelle, the ble of wine is most lamentable and burtfull. So then it is necellarie to put a difference betweene the ble and abule thereof.

43 Derewithall we faic, that to haue to much neife diffin : Drinke.or to be bronke , may two wates be taken ; either properlie,or metamoricallie . This Difference Did Marfilius Ficinus plainelie teach. in the argument of his fecond dialog De infto; and he maketh one kind of dronkennelle about the nimne, or a celedicall bronkennelle ,firren by by bairking of heavenlie brinke; wherby the mino, being fet without it felfe, and aboue it felfe forgettefhall mortall difeales, and onelie confidereth things binine : by the brightnette idercof,firft it wareth ofmme , but after that it taffeth the famour of the fame, it is by a new heat changed from his first habit or qualitie, thereby within a thile it clerelie beholdeth fpirituall things ; and while it fauourlie taffeth them, it is fruitfullie nouriffico. Wherefore it is written in the plainte; We shall be made droonken with the fruitfulneffe of thy house . Dea and Musaus an ancient 19 oet faith, that the reward of bertue is perpetuall dominennelle . And Orpheus, before Mulaus, laid, that the fame was fignified by the ceremonies and holie feruices of Dionyfius.

per the mone, and is wouldlie; which is firred by of prinke, taken out of the fountaine Lethes, that is carnall brinke, whereby the mind being fet without it felfe, and bnoer it felfe, forget teth diume things, and boteth, petther is it to be doubted , but that this kind of dionkennelle is btterlie to be auoided. Df the firft kind of brom hennette, which is metadoricall, there is plaine mention made in the Prouerbes of Salomon: there infloome firreth by men to brinke wine, which the hath fet footh upon hir table plentiful Mau. 26, 29 lic and abundantlie. Dea and Chaff our faut. our, which is the true infloome, promifeth bs fuch wine in the kingbome of heaven. By tranllati on allo is ocicribed the wine of compunction and

The other kind of dronkermelle he faith is but

Drinke : whereby they figall become mad, and for their Deferts be turned into farke furie . But fetting afibe thefe metathors, let be returne bn. to promkennelle, properlie taken, thereof we nom intreate.

And let be declare by tellimonies of the holie Diconten ferintures, that fuch abuse of wine is forbioden, nette fora fcriptures, that luch about or wine is reconvering man regarded and the contrarte into ined us. To the Cheffans bloom by the police Paule faith; Be yee not made dronken with the police triptures. wine, wherein is intemperance; but be ye filled Eple, 5, 18, with the spirit, speaking to your selues by pfalms hymnes, and spirituall fongs. Apon which place Ierom faith; Wie cannot at one time be filleb with wine, and with the holie Bhoft . for the apoffle placeth thefe things as contraries; cuen as me cannot ferue tipo maifters. We that is file led with the fpirit, hath wildome, mekenelle thamcfaffneffe,and chaftitie; and he witch is file led with wine, bath folithnelle furiouinelle mas lapertnelle, and thamefull luft. Thep which be not filled with wine, can eafilie fing plalmes, homnes, and spirituall fongs : which they care not ow, that have fifted their gorge with wine. The like also Paule witteth; Care ye not for the Rom.13,14 Ach to fulfill the lufts thereof. But Chill by cr preffe words, faio unto his difciples; Take heed Lukearas that your harts be not ouercome with furfetting and dronkenneffe. And in the old testament, in the Douerbs, the 31 . chapter, it is imitten; Giue Prou 31, 4 not wine vnto kings . And in the 23. chapter; verle. jt. Looke not youn the wine, when it is red, and when it sheweth his colour in the cup, and goeth downe plesantlie.

And in the fecond chapter of @ccleffaffes, Sa- verfett lomon faith that he thought to give his heart to wine and pleafant things, and at the length be found this frudie and purpole to be mere bank tie: I tooke laughter (faith he) to be error, and I faid vntojoie; Why dooft thou in vaine deceive? This mirth of wine, and pleafant things, ought not to be often vied by godie men : for fo much as Chiff bath taught, that They are bleffed Matt. 5,4. which morne, they (faith be in Matthew) shall receiue confolation . But in Luke, the firt chap Luke.6, 21. ter it is appen : that they thall laugh. And it is belt to be , that we do want fome fore in this prefent life, that we may perpetuallie laugh. In the fift of Elaie, it is watten; Wo be vnto you, Elaie. 5, 11. which rife vp carlie to followe dronkennes, and to drinke even till night, to be inflamed with wine. The violl, timbrell, pipe, and wine, are in your featts, &c. And againe in the fame chapter; Wobe to you that are mightie to drinke wine, verle.12. and are frong men to mingle dronkennesse. Belibes, loel in the first chapter touteth; Awake veile !. ye vp that are dronken with wine. And this we must not valle ouer , that in Le

mittens Aaron ambhis formes are commanded Leuis 10,9

Droonkennesse. Part.2.

not to brinke wine, butill they came to facrifice . Tim 4, 3. before the Lord. And timife Paule commanded. and Treat 7 that the miniffers of the church fould not be gt uen to ouer-much wine . And when he counfel ".Tim.5, 23 led his Timodile to ble wine for the fformach

and difeates, he addeth, that it thould be but a little; leaft he thould gine licence buto bawns benneffe. In the old lawe also the vic of wine was forbidden unto the Nazarites. And the Re-Icrem. 35,5. chabites in Ieremie are commended, bicaufe at

their fathers commandement, they absteined from wine : at which time neuertheleffe they knew that those things were written, which in the hillogie of Budges wer haue concerning wine ; namelie, that with it, both God and men are made merrie. And that also, which is written in the 104. plalme ; that Wine maketh merrie the harts of men. And to the map gather, that thefe are not contrarie; and that we may ble wine temperatelie and moderatelie; and that

it is given to bs by Goo, to make be merrie in due time by a right vie thereof.

44 And we muft not be ignozant, that fome when the fuch times bothance, wherein it is not met for timeta chillians and godlie men to gine themselues mherein to mirth. We must mome, in the meane time, for finnes committed. And fometimes we are greeth not. troubled with verie gracuous miferies; and then we be binder the rod of Bods hand, we muit praie the more carnellie: therto fallings chaffenings of the bodie do much helpe. And this doth Paule declare in his firft epiffle to the 1.Co.7,5. Coginthians, when he faith ; that It is lawfull fometimes for the husband and wife to depart one from another for a feafon. But pet with mit tuall confent to lie afunder for a time, that thep map give themselues to falling and praier : al though we must not for fuch abstinence appoint aniccerteine memoriall and pere bates; but leave the time to the wiscome of the spirit. Dowbeit, this reason maketh much against those, which affirme, that they must be alwaie bibbing, and that they must not be without mirth at anie time. Dea and the fame apolile faite of himselfe; I chastife my bodie, and bring it into bondage . By which fateng he abmonis

briole their luffs. There might be manic more cramples rehearled out of the holic feriptures, manifestice to occlare, that both beontiennesse, and also to much ble of wine are forbibden : but thele thall be fufficient at this time. And this onlie I will nies of the abbe , that the Ethniks were also of the same mind. Plato, in his feuenth bothe De legibis, to ward the end, writeth, that Minos by his lawes, forbat the Cretenies, that they Ando not brinke togither onto diminienneffe. And Seneca faith in his 84.cpiffle,that Donkenneffe is nothing

Plato,

theo the Cozinthians, through his erample, to

elfe but a voluntarie madneffe; and firaitwaic after: The qualitie of Dimnkenneffe continuing manie baies is furioufiteffe. Dozeouer, ther, which contend in brinking , although they have the bictorie of others in taking of much wine, pet will they, og nill they, the cup sucreommeth them . And it is thamefull for a man to take in more, than he is able to receive, a net to knowe how to measure his fromach.

Cap.11.

of Peter Martyr.

45 Ditherto we have fufficientlie beclared, that the abuse of wine is both again it the word of God, and also against humane reason. Dow let us prome the fame by cramples, that thep, which will not believe the fatengs before alled ged, may yet at the least-wife be taught by ers amples. Noah, a mightic man, tuft, and accep. Gen.g.at. table before & D D, who lawe two frates of the The Discons would (for he hued both before and after the kennetic of floud) is fet before bs, as an erample for the bt Moah. ter ausiding of dimnkenneffe ; fæing that he, 200ke In hauing bronken more wine than was met, sen, gat laie in his tabernacle most shamefullie nahed; the end, and the fecret parts of his bodie, which were wont to be broben, he left bare and bucouered. And he, which was wont to be a scholemaister of bertues, became a great offenfe buto his chil been. Cham macked him, his other two fonnes were of a better and more holic disposition, and were forte and afhamed to fee the thame of their father. 15p this act it is fufficientlie occlared, that fhame, berition, and offenfe followe bions

But of this finne we have a notable grample Gen. 19,3 3. in Lot, who benountedlic bronke not out of The broom. meature, to the end he would abufe his daugh, kenneffe of fers, and commit inceff; but to put awaie cares Lot. and greefes, thich he had taken, for the ouer: Looke 311 throme of the fine cities, for the loffe of his owne General wife, and also of his substance. De moulo also the end. comfort his baughters, that they thould not take to much thought; especiallie for the loffe of their mother : but he thould have beuifed and ther waie of comforting . Dowbeit , I fpealie this onelie, bicaufe none thoulo thinke that he. of a purposed will , bid brinke to much ; to the intent he might pollute himfelfe with mil thamefull lufts. Det for all that , to great abuns dance of brinke was the cause of his most tile inceff,otherwife being a man in percs, at a bes rie bufit time ; when the inogements of GDD were thewed against the lewd luft of the fine cities. Des and this is to be wondered at , that mine fo alienated Lot from himfelfe, that he binberftod not with what women he had kept unlawfull companie. Wherefore rightlie (faith Seneca in his 84. epiffle before allebgeb;) They Seneca thich are Dionke, bo manie things, which affer ward, then they be fober, they be afhames of. Lorfought to make himfelfe merrie by wine,

Diconker-

neffe with

none pri=

truntife.

The loffe

and he incurred a perpetuall fadnelle.

Let them therefore, which feeke to be made mes rie with ouermuch wine, remember, that thep put themfelues into a berie prefent banger; and by that meanes may eatilic throwe themfelues headlong into moff greenous finnes. Petther is there anie cause the anie man thould ercuse. that fuch cuents be uncerteine ; fo that a man cannot tell for a certeintie, thether he, which ozinketh to much, thall fall into thefe thainefull matters; for fo much as the thing is fo certeinlie knowne, that even the baughters of Lor, being pet virgins, underfloott; namelie, that the old man by wine might be britten to naughtie lufts , and be fo beceineb , as he might haue ill companie even with his owne daughters . Tho will therefore fair , that he knoweth not that which they broceffod ? Lot was deceived and marco by his owne baughters. But they with love to much mirth; to wit, baonken men. do allure themsclues, and do fight openlie againft Bob umi= themselves : neither thinke they or call to remembrance, that God, with molt grenous pu nithments, taketh bengeance of dawnkennelle, most gree= and luffereth not the abufe of his most pretious

nichmente. giff to be long unpunithed. Thefe bibbers are wont fometimes to biing forth Lor, as a patrone of their intemperance. Beither ow thep marke, that the holic feripture holie ferin = fetteth forth the foric of him, as an horrible, and tures make almost a tragicall erample. Goo bio not ligbtlie mention of punift the Dewnkennelle of that man : for he be. the hiftople ing coupled with his daughters , they conceiued of 1.ot. by him, and the thing could not be diffembled. Inceffuous children were borne, Ammon and Moab; of whom came the nations of the Ammonits and Moabits, which were both hatco of God, and enimies to the Afraclits. Lot himfelfe (as it is to be thought) was alwaies in greeuous for, roine for the crime which he had committed : he

tons and fwine, whom no bertue can perfuade, either from litting or lieng bronken both bate and night . That which we read hamened once ted against to; bicause he, being so berie a graue man. some,

to Lot, thefe men have cuerie baie in erercife. 46 But loke what our bronkards allebge of Lot, the Romans in old time alledged of Catimes in the night recreated his mind : boubt. leffe not in bolling and bibbing immoderatlie, but in figuing and brinking a little, adding ther: with much honeft talke . Prither confidered they that the fame man was fober all the whole

became a by- word among men . And feing the

teffimonic of the holie feriptures is ertant, and

mail remaine onto the end of the world; how of

ten fo ever thep be read. fo often is his infamie

noted, fipico abioad. If lo be God fpared not a

men, otherwise holic, the nethew of Abraham. &

harbozer of angels; what will be do to those alut-

baic, and laboured much in defermining and indaina of causes, in consulting with other Ses nators concerning the publike weale, in bauing affaires with the people, in executing the of fice of a magifirate in reading and in writing. Such god and honell indenours ought thefe men to have imitated . But let be proced in rehearing of eramples . Amnon , Dauids forme 2. Sa. 13, 28. was flaine by Abfalom : verelie not in his fober mod, but when in a banket he was more merrie than was meet, by brinking of to much mine. And (as it is Declared in the latter end of the first bake of the Dachabets) Simon the high 1. Macc. 16. prieft mas (mith his ting formes Mattathias and 16. Iudas flaine by his fonne in lawe : then in a feaff they mere in a maner monken, by fluil ling in of much wine.

And the hifforie of Judith (although it be not Judaz, 20. found in the Canon of the Leives) theweth that Holofernes , otherwile a berie færce generall of an armie, was to overthelmed with wine. that without much a do be was beheaded by a filie moman. I might abbe how Sifera, being Iudaig. bronken , mas flaine by lahel ; although his Drinke was milke, and not wine. And if belide thefe, we will read ouer the Mories of the Cth. nike five thall find manie and notable eramples of them, which were most greenouslie hurt by Demnemente. Alexander of Macedonia the con Hieranner queroz of the inorlo, inas most thamefulle ouer, of Paccoo come with wine, and being Dronke, flue Clytus nia. his most baliant and faithfull freend, whose bis ligence, inoutirie, labour, prubence, aftrength, he had long time bled in the wars, to his great commoditie. So when he had flevt his fill till he was fober againe , and had remembred with himfelfe the act which he had committed, he was fo forric and afhamed that he withen himfelfe bead. But yet he amended not his vice of boonkennelle; naie rather , he bamke fo much wine in one night, as he fell into a feuer; and bicaufe he mould not tenmer himfelfe from wine, he (within a while after bied. Wherefore Seneca, in his 84 epiffle alreadic alledged, writeth, that Alexander which had escaped to manie bangers. and ouercome the hardeff enterprifes , periffied through interwerance of prinking, and by the

fatall cup of Hercules. Marcus Antonius, otheripife a fout and ba Marcus liant grand capteine, and a conqueroz in mante Antonius, battels lo laved himfelfe fometimes with wine: that even in a morning, in the tribunal feat, be fore the people of Rome, whileft he fat to give fudgement he inas comnelled to bomit. And in Acgypt he bled much drinking by reason where. of he could do nothing honourablie, but was most shamefullie put to flight by Octavius. What the Boets write of the feath of the Lapidis and Centaurs, it is better knowne, than thould

Droonkennesse. Part.3. be neofull for me to recite at this time. And I thinke I have now brought cramples fufficient, which being biligentlie confibered . ferue much for the audiding of dionkennelle.

47 But they, which are not terrifico from the filthine We thereof by the word of God, which we have first and foremost spewed, andom not als hor the fame, being perfuaded by those exam-The effects ples now alledged; thall perhaps be wone and led from it, by confidering those cuils, which bo frzing of the abuse of wine. It is expedient that the tre be knowne by his fruits. And affureblie, Demplemmelle is to be counted fuchathing, as the fruits, which foring thereof, be knowne to be. Dowbeit that we may fpeake ogoerlie, we will divide the enils by their fubicas : for it hurfeth the bodie, bereth also the mind, walleth the good, and is hatefull to our neighbours. As tow thing the bodie, by bronkennette come offens and burts times fubben beaths. the diffolution of the parts by 5100n= of mens bobie, the falling tickneffe; and fundaie fuch miserable chances. Hoz the finoth and plaine ground buto demkards is a pit ; fith thev fall, breake their legs, their arms, and fomtime their necks, and are burnt when thep fall into the fire. The liver is inflamed with to much brinke, the bead abeth, the members are made meake, and ow fremble, the lenfes are corrus ted, the natural beate is overcome by overmuch wine : the formach is annoted with crubi tics and intollerable greefs, thiles it is fuffed and farted about measure: the whole bodie is in a maner inflamed, and the thirlf is augmenteb. Dimnkards lie groneling like blocks, and fo are bereued of their frength, that neither head not fot can bo their office.

Comperefore it is written in the 23. chapter of the Dionerbs ; To whom is wo ? To whom is forrowe? To whom is ftrife ? To whom is fighing? And to whom are wounds without caule? Orto whom is the bleareneffe of the eies? Euen to them that tarrie long at the wine, and to them which go and feeke mixed wine. Looke not vpon the wine, when it is red, and when it sheweth his colour in the cup, and goeth downe pleafantlie, in the end it will bite like a serpent, and put out his sting like a cockatrice. Thine cies shall looke vpon strange women, & thine hart shall speake lewdthings; and thou fhalt be like one that fleepeth in the middelt of the fea, and as he which fleepeth in the stop of the maft of a fhip . They haue striken me, and it pained me not they haue brused me and I felt it not, When I awake, I will feeke it againe, &c. And behold how manie punifhments God bringeth buon bronkards. rentiger: Efaie, in bis fift chapter, agreeth with Salomon, For be alle faith ; Wo vnto those, which are mightie and firong to drinke wine. And in the same thapter he saith ; that Dronkards regard

northe works of the Lord, neither confider the worke of his hands, Porcouer, to fuch men be; longeth wo; bicaufe (as lerom boon that place lerom. waiteth)they are most unhamie, who being occus pied in bionhennelle, gluttonie, and fundie pleatures, from morning to night, bioerfland not the works of the Lord in themselnes ; net ther confidering wherefore they themfelues are created, dowin a maner fleepe out their whole life. Therefore I oel cried out buto them: Awake Icela, f. vp ye dronkards, weepe and howle all ye that drinke wine. But ownhards are not wahened by thefe cries : for they ow not onelie flepe, but freme to be in a maner burieo. Therefore Vir- Virgil. gilaptlie fato of the citie of Troic, that it was

48 But now must we lee how much the wow much

buried in wine and deepe.

Cap. 11.

foule it felfe or mind is burt with dronkennelle, the mind Diminards are offtimes friken with the fpis burt by rit of affonifhment, and after a fost are turned wine. into maducile : they become like brute beatis, fo that there femeth to remaine in them no onberftanding. It is a grauous thing for a man to wound himfelfe, or to deprine himfelfe of ante member : but to take awaie his owne mind from himfelfe, without compultion, it is an euill intollerable. In the fourth chapter of the protet Ofe it is tuillie written; that Wine and verfe. 11. dronkennesse take awaie the hart. And we read in the 19. chapter of Ecclefiafficus; that Wine verfe. 2. and women make wife men to flie from their profession, so that they are no more their owne men : for they be withorawne from their office and bertue, and do also fall from the right trade of life. And in the same boke, in the 3 1. chapter, verfc. 38. it is witten; that Wine droonken with excelle ingendereth bitternesse of mind, with chidings and despites. Droonkennesse increased the courage of a foole, till he offend, but it diminisheth his frength. In thefe words there is an elegant Antithelis, or contrarie comparison; namelie, that wine increafeth the courage and fpirits, and caufeth greater audacitie; but it biminith, eth and weakeneth the Arength. Wherefore

not by anie reason and lawe. Daonkennelle allo caufeth men to forget both laine and right. Witherefore Salomon faith in the Anouerbs ; that Wine must not be given Prougt, ynto kings, least peraduenture they drinke, and forget the lawe that is made, and alter the judement of all the children of the prore. Plato alfo Plato, waiteth in his third bothe De Republica ; that Daonhennelle may be fuffered in anie man, rather than in a magifirate. For a bronken man knoweth not the ground whereon he fan beth . If the magifrate be ownken, then hath

Plato, in his firt pialog De mite, at the begin Plato.

ning : A bremkard (faith be) batha tyrannicall

bart, for he would rule all men as he lift, and

@ec.f.

the keper ned of a keper. This mozeover is to be above, that nothing is kept fecret, where Dimilieninge reigneth; bicaufe it discouereth, not onelie the fecret parts of the boote , but also of the mind. And in brinking , there be power out words buthamefalt, folith, bnapt, and wit. hed : fo that Horace, beferibing the effects of dionkennelle, faith; What is it that dionkennelle committeth not ? It visclosesh things fe cret, it establishesh hope, it theusteth forward the bnarmed man to battell, it taketh awaie the burden from carefull minds, it teacheth arts. Whom have not full cups made eloquent . And thom have they not in extreame powertie made

And Plato, in his first bothe De legibus, toward the end, faith thus : When a man brinketh wine, at the first it maketh him moze cherefull; after: ward, the more he winketh, the greater and better hope he is in , and feeleth bimfelfe frong: then , as though he were wife, the man is filled with that confidence . libertie , and audacitie, that without feare he both faith and both what for ener pleafeth him . The fame Plato , in his firt bialog De legibus , faith ; De which is filled with wine, is firred by with a madnette, as well of the mino as of the booie; and both draws eth others, and is drawne everie where himfelfe. And a deonkard is like a man out of his wit. Seneca, in his fecond boke of naturall queltions, the 20 chapter, faith; that Doonkennelle, till it be dried by , is madnelle ; and by to much hear uinelle is brought alleve. And in his 60 epille to Lucillus, toward the end : The brankemette of one houre , both recommente his distolute madnelle with the tedioninelle of a long time after . And in the 84. epittle ; Damikennelle brainethout all bice, and both kindleth it, and disconcrethit; it putteth awaie all Chamefalls nelle, whole propertie is to relift enill indenours. Where to much power of wine polletteth the mind , what ewill fo euer taie hioden , burfteth out. Dionkennelle maketh not bices, but bring. eth them to light.

An demnischneile, to the proud man, pube increafeth; to the cruell man , crueltie; to the etiulous man , malice ; and all bices are bilcoue red and thew themfelnes. Bo it a man forget teth himfelfe fpeaketh bombtfull and flamme ring words . It caufeth inconffant eles , ares ling pace, or inelle in the head, and to feeme that the house goeth round about, toments in the flo mach then the wine botteth; and it maketh the bomels to fivell. Crueltie, for the most part, followeth bronhennelle: for Marcus Antonius wonderfullie reloifed at the heads & members of the condemned men, which were brought bini at a feaft . Alfo, in the 20. chapter of the 1870 uerbs, it is witten; Wine maken a mocker,

and ftrong drinke a troublefome fellow; whofocuer erreth therein, shall neuer be wife . But bicaufe there be some, which boalt, that they can prinke a great deale of wine, and be Will Cober. and of a found judgement ; I belire them to hearken unto Seneca, in the epittle now allete med, tho faith ; Let fuch men allo faie , that bo beinking of potion they thall not bie; and by taking of powie they thall not flepe, and that by brinking of helleborus , they thall not call footh and purge out, what to ever is in the intoard

49 The discommodities of wine, when it is erceffinelie branken, the which we have bitherio occlared, perteine both unto the boote, and unto the mind. But now we mult abbe how it bring. Drontine eth hunt to our lubstance and gods. In the Bio, nels confisence nerts, the 21. chapter it is written; He which loueth wine, and fat things, waxeth not rich. And in verte. 17. the fame boke, the 23 chapter, it is thus written; Be not thou among the wine-bibbers, and with verte, so. them which devour flesh : for the bibber and the glutton shall be brought to pouertie; and he, which giveth himselfe to much sleeping, shall weare a torne cote And how troubleforme bront Dionbaros are onto their neighbours , it may eafilie karos are be perceiued. They are miurious, and raile opon troublethose whom they meet; and when in their furie their neiste thep fall into Chamefull lufts, they be readie to bours. pollute other mens foonles and toines, and by hortble meanes they rage against the families of their neighbours. They be an enill example, pen and an offense onto other citizens. And table left they confume their lubitance boon wine and bronkennelle, they have no regard to pronine things necessarie for their owne boule. Baterather , thile they be in their mat furie, they ill intreate their innocent toines and chile pren, and defrano the pore of their almes; which, by lining more thriffilie, they might be able to befrome boon them. They make themfelnes bre profitable for the publike weale; feing that hamnkards can neither execute the office of a magificate, no pet well thew obedience to their elners. They trouble also and infame the dand. inherefore they are feverated from the fainte. For Paule, in the first to the Cozinthe the fift chapter, verleur. numbeeth beauthards among thole, with whom me qualit not fo much as to eate . And there is fcarfe ante entil remaining, to be some onto the pernicious effects of montiennelle.

to But to conclude the matter, first we grant but o those which ow excuse the vice of bronkenhelle, by the ercellent le and ble of toine, that it is lawfull to ble wine for necessitie lake for mes bicine, and allo for mirth; pet to neverthelette. as it mult be tempered with Cobrictie and that it erceo not a meane: yea and it mult agree with time.place. beurer, ace, and kind . Affer this

of Peter Martyr. Droonkennesse. Part.2.

maner let holie men reioife before their Gob; namelie, with giuing of thanks, & celebrating with bittine praifes. And Salomon, in the 23.0f the Powerbs , faith not ; Wo vnto those that drinke wine, but; Wo vnto those, which consume their time therein, which give themselues onto nothing but to buinking, contending tho can beinke moff, proudking one another, and come pelling others to dinke. Thefe men be repam ucd, and not other, which modefilie be the giffs of God. Let men fo make themselues merrie with wine, that afterward they may be more marfull to obeie God; and to luffer aduerlities, if not thall require : and let men beware, that they forget not themselves , that they oners thelme not their fenfes, and choke by their frength. Potther must the holic scripture be bugodie and violentlie drawne buto the li-

cence of the fleth : yea, two ought to to be prepas 1.Cor.3,13, red, that we obcie the apostle, which said : It is good, not to eate flesh, nor to drinke wine, if it flould turne to the offending of the weake brethren . Let bsalfo remember, that The kingdome of God is not meate and drinke. Acither are they commended of God, thich can brinke more wine than the reft. The words of Bod befend not demnkennelle, but detelt the fame.

THe will therefore conclude against these men, with the bodrine of Geelefiafticus, the 31. thapter, there it is fait ; Shew nor thy felfe a man in wine, that is; Shein not the frength in beinking. For there be fome, thich trie themfelues how firong and mightic they be in this intemperance; and also, which with ouer-much drinking of wine do opposite all the powers both of the boote and of the mind. The Wife man goeth forward, and faith; For wine hath destroied manie a man. As the fornace trieth the hardnesse of the sword in tempering, so dooth wine the hearts of the proud when they are dronke . Wine moderatelie donken is profitable for the life of man. What life hath he that is ouercome with wine ? But it was created to make men merrie. Wine, meafurablie domiken, bringeth gladneffe and therfulneffe of the mind, tc. Thefe things may cafilie be taught and answered buto those men, which buder the pretence to make themfelues merrie, labour to befend and mainteine donkennelle . Let them confider with themselnes, that the gifts of God ought nener to be separated from the rule of moderation and temperance. Letthem not for get, that the apostle, in his epistle to the Bala thians, rechoned Dawnkennelle among the works of the field. He also nomonithed the Ko-Rom. 13,13 mans Not to be conversant in chambering, in gluttonie, and dronkennesse. And to the Hieste

1.Thef.5.7. bice, when he fait ; It perteineth vnto the night ;

Cap.11. they which are droonke (faith be) are droonke in the night. As though be would afterme it, as a thing bulwouthis to be forme by the light of the baic.

Of Danses.

52 Chores, thich lignificth a bante, is to cale 311 the book led (as Plato faith) of this word xxeg, which fig. of Junges nificth foie: for that it is a certaine tellification Looke In of tote. And Servius (when he interpreteth this 1.Col. 10. berle of Virgil, Omnis quam chorus & foci comi- berle.". tantur onantes; that is . Cohom all the banfe and Sernius, fellowes in triumb wife Dio followe) faith; fiat Chorus is the finging and danting of fuch as be of like age . But from thence banfes hab their from beginning, there be fundzie opinions. Some panies thinke that men, when they beheld the fundite fyrang, motions of wandering and fired ffars, inuen. ted danling, idjereby the varietie of motions might be represented. Dther thinke, that Danfes rather came of religion; bicaule among the olu Cthniks there were in a maner no holie feruis ces, wherein was not hopping and banking. For they led their danles from the left part of the altar to the right, whereby they might resemble the motion of heaven from the east buto the well. Affermarother returned from the right to the left, to expresse the course of the wander virgil, ring ffarres. Thich perhaps Virgil fignified, iden he lato, Instaurantque choros, mixtique altaria circion; that is, And they being mired togts ther, renewed their danles, compatting about the altars. Dea and the banfing pricits of Mars, The Dans were had in great honour among the Romans, fing priens Some there be alfo, which refer the beginning of of Wars. Danling to Hiero, a typant of Sicilia . Houthey The origis faie, that he, to establish his typannie, forbat the ginall of people to speake one to another. Witherefore tributed to men in Sicilia began to erpzelle their mea miero the nings and thoughts, by becks and geffures of tyrant. the bodie. And that afferward bid turne to an ble and cultome.

But thatforner this thing was, dantings in the old time were not against religion, although afterward they were amlied to publika mirth. Belides, there was another kind of banfing , thereby pong men were trained in wars like affaires. For they were commanded to make geffures , and to leave, having their armour boon them, that afterward they might be the more nimble to fight for the publike weale, then ned thould require. This hind of danting was called Saltatio Pyrrbica; and bicaufe it was erercifeb in armour, it was called ἐνόωλια. Df this danfing is mention in the civill lawes: namelic, in the Digetts De panis, in the laine Addamnum. And fometime pong men, ichen they had offended, were not fraitwais put to Cee.tf.

lonians he theweth the thantefulnette of this

verfe.I.

Placo.

Seneca.

death; but were condemned either to bunt boon

a frage, oz elfe to banfe in armoz : and they were called Pyrrbicary. Alfo there was an other kind of danting, which was instituted onelie for pleas rafciulous fure and wantonneffe fake ; and that was called of the Gracians κόρδαξ και κορδακίσμο. But of those bantes, which by gestures of the bos

Die erpressed the fenfes of the mind, writeth Lucianus in his boke moel ogxnores; and to both Lucianus. Athenæus. In this kind, men fo prenailed at the length,

that when at Rome , Demetrius Cynicus Detis Ded the banfe called Minica faltatio , (calling it a thing baine and nothing worth) a noble banfer, which then was had in honour at Rome, befired him, that he would onelie once behold him, while he banled, and afferward to imge and (peake his fantie what foeuer he would . De came buto the stage , the banter called Saltator Mimicus began by gestures to resemble the common fable of Mars, taken in abulterie with Venus; therein he fo expected the Sunne, the ining the fact, and Vulcane unitting his nets, and Venus ouercome with thame, and Mars hums The fateng blie beliring parbon,that Demetrius being allo of pemetri. nithed cried out; auso & allegaze a milic, & yae ύξῶ μότον, ἀντᾶις γὰς τῶις χεςσίν Λοκῶς μοι λα-Afr: that is; I here D man, the things that thou boeff , 3 om not onelic fee them , for by thefe thy hands thou fremeff to me to fpeake . About the fame time by dance came to Rome the king of Pontus, and then he had fene this banfer make his gefferes byon a frage, being afterward wil Led by Nero to alke what he most desired to have giuen him, he defired to haue the fame Mimus. Nero maruelled, (læing he might haue alked o: ther things of much greater pice,) and afted him the cause of that his requelt . We answered; Bicaule I hand fundzie nations fubiect bnto me, which without an interpretour I cannot onberlland . And offentimes it hameneth, that the interpretours bo not faithfullie enough fell them what I faic ; noz againe, what they faic buto me : but this fellowe, with his geffures, will

erpresse all things berie faithfullic. 1 53 Plato, in his third bothe De legibus, mas keth two kinds of dantings; the one called wolfpuror, that is, warlike, which before we have cal-Ico Pyrrbicum, the other dewind, that is, peaces able thirth he calleth Buncheron . I omit to ipcake of the Chamefull kind of danling , bicaule it is o penlie condemned by the laines. The prarhicall banting , and that which is bone by geffures. may forme to fome vices in the publike weale: but they perteine not to our purpole. Wherefore we muft here fpeake of that which is called 60μελεία, how farre it is lawfull : for lo much as it Danfing by is everyfed for mirth fake. I thinke affuredlie,

ture picious or forbioden ; bicaufe mimbleneffe name is and agulitie of bodie is the gift of GDD : and if not cuit. there be aboed anie art; namelie, that the bobie be moned in order , aptlie , in number , with comelinelle and occencie, 3 do not fee ubie it ought to be reproued , fo that it be bone in time, moberatlie, and without offenie. Foz, e uen as it is lawfull to fing , t we may ble fing. ing to gine thanks bnto God , and to celebrate his prailes : fo like wife, by a moderate banting. ive may testiffe the tote and mirth of the mind. for David banfed ovenlie before the arke of the Lord, and the maidens with danies and longs 1. Sam. 16,6 celebraten his victorie against Goliah. Marie alfo the fifter of Moles, then Pharao was ouer: Exort to throwne and flaine, led banfes with other wo men, and long a long of bidorie. Wherfore leeing goolie men, and thaft women, have bled banfes; we cannot fate, that of their owne na ture thep be vicious.

But as it is bled in thefe dates, that men Danlings thould bank mired togither among women, it of men and sught not to be fuffered; bicaufe thefe things women to= are nouriffments and pronocations butolufts atther are and wantonneffe. Marie the fifter of Moles ban; fed not with youg men , but apart by hir felfe among women. Reither Did Dauid banfe with inomen. And the maidens, which celebrated his bictorie, banfed among themfelnes , and not with men . And now they which lone God with all their heart, and with all their firenath, cuaht not onelie to observe his commandements but alfo to cut off all occasions, whereby the obser, uing of them might be letten . But our banles acalons ere most eutoent occasions of transgresting the against the laines of @ D : they be inares and offenfes, banfis of not onelie buto the banters, but also to the bes our time. holders . For they Airre by and inflame the hearts of men, which otherwife be euill enough even from their beginning; and that, which ought with great findie and indeudur be kept binder, is firred by by the wanton intilements of banking. Undoubtedlie, if a man will cramine his owne felfe, by have an etc. either unto ervert ence or reason; he shall perceine, that in such spedacles, the lufts of the mind are greatlie kind led and inflamed : and he fhall note , that men returne home from those banks with leffe ber tue; and the women with lette chaffitie . fur: ther , bangers muft rather be auoided than nouriffed : for(as Salomon faith.) He which lo- Eccle. 3, 17. ueth danger shall fall therein.

54 But fome will obicat, that thereas bans fes be fo against maners , and do kindle lus; that commeth rathlie and by chance: but eucrie thing must be judged , not according to those things which happen by chance, but according to those things which be in them of their owne nature. There be fome fo chaft, and bucorrupt, that of Dansing.

Part.2.

of Peter Martyr.

Cap.11.

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they can behalv these speciacles with a perfect and thail mind. I grant, that this may fointime happen. But I adde, that all accidents are not of mute of acs one and the felfe-fame kind : for there be fome. thid hamen berie feloome ; other fome are called ontre Etuxles, that is, which by their nature may as well be prefent with , as ablent from anie thing . And there be forme, which are called in to mold, that is, fuch as are wont to happen offentimes, and for the molt part. Thefe laft accidents ought in enerie thing to be confidered, and most viligentlie weighed. Betther must we note what may be bone, but what is wont to be Ariftippus. Done, Ariftippus Danfed in purple, and being res prouch, be made an creuse, that he was made never a whit the worle for that banfing ; but

might in that belicacie keepe fill his philolo: phers mind. Dowbeit there mult be no eare gi Demofthe- uen to luch words. For (as Demofthenes faith, and the fame is cited by the lawters;) Tale muft not regard that fome one man both at one

time, but what is wont to bedone for the most part. Abmit ive, that there is fome one man fo thalf, as he is nothing at all moned with fuch intilements: how in the meane time is the peo ple and multitube pronfoco for . Shall we, for the performelle and integritic of one or two, futfer all the reft to be in danger ? But fo (a man will faic) take awate fermons also and facra,

ments : fo: manie heare the wood of Bod, and

manie cate and drinke the holic implicates to their owne condemnation.

Dere muft we biverffant, that certeine things are profitable to the faluation of men; and are commanded by the twood of God : and thefe ought by no meanes to be taken awaie. And certeine things be indifferent, which if we perceive that they tend to bellruction, they must not be fuffered. The have the laive of God for hearing of fermons, and receiving of the facraments; but for banling there is no commande ment ginen. Wherefore, thefe things muff not be compared togither. But by meanes of banfings and leapings, fome faic, that berie manie honest matrimonies are brought to paste. It map fometimes be fo : but I was never of the opinion, that I would have matrimonics to be contracted by thefe arts, wherein a regard is onlie had to the agilitic and handlommelle of the bodie. There be other means much more honest, let be ble them, and leave thefe, as being thames full and unchaff. Let be remember, that although honest matrimonies are sometimes brought to palle by banfings ; yet much more often are adulteries and fornications wont to would dan- followe of these spectacles. Take ought to followe the crample of the godlie fathers, who now and

then bled banfings : but pet fuch as were mo

berate and chaff; fo that, the men banfed by

themselves, and the women apart by thems felues. By fuch kind of danfes, they thewed fouth the gladuette of their minds, they lang praifes bito @D D, and gaue him thanks for fome notable benefit , thich they had receiucb. But we read not in the holie ferintures of mine gled banfes of men and women togither.

But our men faie : Celho can banfe affer that fort : In fating to, they discouer themselves what they feeke for in banfing . Further, let bs marke the effects of banting. It is weitten in Matthew, that the Daughter of Herodias Danied Matt.14, 6. at a banket tabut the king made, and the king toke a pleasure in bir, whom without thame he could not open the behold: Ath the was a manifell tellimonie of his valatoful matrimonie, and ofhis abutterie. How Herod had married the The effects mother of that madein, being his boothers wife, of lafewia Ehrough that banfing it came to patte, that fings. Iohns head mas fmitten off. Wanie be offenoco with be, bicaufe we crie against bantings, as against things, which are of their owne nature euill and forbioden. On the other libe, we faic; that things are not alwaies to be weighed by their ownenature; but by the disposition and abule of our fleth. We cannot benie, but that wine of his owne nature is goo; which neners theleffe is not given to one that is in an aque: not that the wine is enill, but bicaufe it agreeth not with a bobie, which is in that wife affected. When the Zews had made theinfelues a calfe to Exod 36,6, inouthip, they fat bown, they bid eat, they branke, and role op to plate. In which place it fæmeth, that to place was nothing elfe but to banfe. 55 But leaft I thould feme to frenke and to

tubge thefe things of my felfe, I will abbe cer teine tellimonics of the fathers. Augustine & Augustine. gainft Perilianus, the firt chapter faith; that The bishops were wont alwaies to retreine tole and wanton bantings . But now a dates there are fome bifhops, which be prefent at banfes, and banfe togither with women : fofar off are they from refereining this vice. The fame Augufline, bponthe 32.pfalme (when he erpoundeth thele words; Vpon an inftrument of ten ffrings I will fing vnto thee) makeththole ten frings. the ten commandements. And when he had fuo. Ben fomethat of everte one of them, at the last he commeth to the fabboth, thereof it is write ten; Remember that thou keepe holie the fab- Exo. 20, 10, both daie. I faie not (faith he) to line velicatelie. as the Leines were wont to bo. For it is better to big all the whole bate, than to bante on the fab. both paie. Chryfoftome, in his 56. homilie boon Chryfoft, Benefis, then be intreateth of the marriage of lacob; We have heard (faith he) of marriage, but not of banfing, thich in that place he calleth bis uelift : and euen there he hath mante things thich make for our purpole. And among other

Cec.iii.

in his nowe that this kind of danling is not of his owne na

he logiteth, that the bridegrome and bride are corrupted by banfing , and the whole familie is defiled . Againe, in the 48 homilie; Thou leeft (faith he) marriages, but thou left not banks; for at that time, they were not fo lascinious as now a dates they be. And he hath mante things Matt. 14,6 more bon the 14 chapter of Matthew, where he spake to the people of the banding of the bangh. ter of Herodias . And among other things he faith; At this daie the Chiffians belimer to befruction, not halfe their kingbome, not an other mans head; but even their owne loules. And he addeth; that Where wanton banking is, there the vinell danfeth togither with them . In the The Count councell of Landicea it is watter It is not met tell of Lao for Quiffian men to danfe at their marriage. Let them dine and sup granelie and moderates lie, gining thanks onto Bon for the benefit of marriage . We read also in the same Cours cell; Let not the Clergie come onto thewes,eis ther bpon the flage, or at weddings. They may inded be prefent at marriages : but afterward,

The Cours In the Herden Councell, which was held binber cellof Her= the Dopes Symmadius, and Hormifda, and tri per Theodoricus the king , the fame is becreed ; namelie, that Christians thould not banfe at The Count marriages. In the Alliciodoren Councell thich tell of alli. was held under Pope Deus dedit, this reffraint fæmeth to be made for the Clergie. For there it is forbioden, that anie of the Clergie Thould at a fcaff, either fing ordante; as though in a fort The fchool that might be lawfull for others. Df the fame o. pinion are certeine Schole-vinines, bpon the third boke of fentences, diffind 37. tho referre these probibitions anclie unto the holie daies. Richardus De media villa faith ; that Tobante on the holte dates, is a finne most greeuous, as though on other bates it might be permitted. But the opinion of the fathers and found count cels is farre more scuere than the optnion of tiffic men; who permittoullie leave those things at libertie, which thould be refframed ; feing thereivith is toined a banger buto foules, and not a banger onelie , but offentes grienoullie to belamented . Holobeit, it fæmeth, that thefe men borrowed this their boatrine (therein they forbio danling on the holie baics out of the civil laives. For in the Cobe, in the title De ferie, in the laive Diesfefter; In bied ine releafe idienes on the feaft bates , but we will not haue men giue themselnes onto voluntuousnesse. Where, fore it thall not be lawfull on the featt bates to

ble banfings ; whether they be dome for lufts

fake.or for pleature.

56 But let bs fe that opinion the Ethniks han of this matter. Aemilius Probus, in the life Aemilius of Epaminondas, faith; that To fing and banfe Probes. ivas not verie honourable among the Romans. then as the Gracians hab it in estimation . Sa- Saluft. luft, in his ogation against Caviline, togote : that Sempronia, a certeine lascinious and buchast woman, was taught to ling and banle more belicatelie than became an honell matrone . And there, he calleth those two things, the instru ments of letherie. Cicero, in his third bake of Cicero. Diffices, writeth ; that An honell and good man will not banfe in the market place, although by that meanes be might atteine to great pollelli. ons. And in his ozation, which he made after his returne into the fenate, be in reprochealleth Aulus Gabinius his enimie, Saltatorem calamiftratum; that is, A danling digard. It was objected to L. Murana foz a fault ; bicaule be hat banled in Alia . And even this also was objected against Bing Deiotarus. Cicero anfiwereth for Murana; Do man being fober banfetheither in the wib berneffe, oz at an honeff and moderate banket. unlette perhaps he be out of his wits . The fame Cicero, in his Philippiks , among other bices, bpbraineth Anthonie with banfing . But it appeareth, that the nature and difuolition of the men of the Caft and of the West parts , was not all one. They are cherfull of mind, and nim ble of bodie, and for that cause belight in banfings, for(to omit other examples) David the 2. Same. 16 king panled publikelie . And they, which come nom buto be out of Syria, boaffirme, that the Christians, which live in those regions, Do bp. on the refurrection bate, and also byon other famous feaff daies , come into the temple with barps & biols & fing plaims among themfelues, a panfe togither. For their fpirits are berie light. and ours more land beaute . Dotobeit, they late, they bante foberlie and modelilie, the men avart by themfelues, and the women by themfelues.

Cap. 11.

Of Garments

Of Garments and Apparell.

57 The lee that the Lord dio first gine onto In stu ?. men, becent and theiffie garments; fuch as have buic. 11. refpect bnto a ble, and not bnto a belicatenette, and prodigalitie. And feeing that in all men inffice comelinelle, and modellie onabt to be obferned; we be taught here to ble the same in our garments the end whereof is profit and boneffie . This muft be observed that therein we patte not our bounds, either as touching the fluffe, or as touching the maner and falhion. That thele limits are amointed for garments, it ameareth, in that Adam first made bimfelfe breches, for he was alhamed of his nakednelle. Therefore, an honeffie [muft be regarded.] Boo for this cause awareiled man ; for that he

would caft him out of the diffemperature of the menther : therefore builtie is to be respected. The Tewes had their fringes, and the prieffs their proper kind of garments. Further, herein it is contiement, that there be a villgent confe beration hab, of the cultome, age, and fer, that there be no rath alteration from the maner of the countrie. And what cuffoine muft be obs ferned, the fundite garments, which were ans pointed onto wiells, ow beclare : and in that the prophets were clothed after another maner, than the common people. The fer alfo muft be confidered : for a woman mut not weare the apparell of a man, not the man of a inoman. Touching age, the youth muft go affer one foit, and the elver people after another . The ble of the countrie must be regarded : for the Leives ware fringges on their garments.

Part.2.

How greatlie men de finne by wearing of wanton awarell, we may geffe by the aposiles Peter and Paule, who forbad women to weare vectious garments, and superfluous decking of their haire , that thould be trimmed or braided with gold or pearle, the newerthelette have a colourable ercufe ; namelic, to pleafe their hufbands. Wherefore, how much more must these wherefore things be reproued in men ? If then the ble of garments was deuffed to withfrand the pronothe ple of cation buto wantonnelle, thereof a fhamefall; nelle was given be by God ; they are greatlie Las ginen to be blamed, which pronoke the fame enill by the curious fathion, fineneffe, and niceneffe, or vanitie of awarell. Alfo, let all fuperfitioufneffe be anothed, neither let there be anie vertue or holinelle attributed buto garments. And let here the godnette of TD D be confidered, tho to helpe man (that by his owne befault was made subject buto the buttemperatenesse of the nice, to colo and to raine) hath clothed him with garments. ¶ Of the apparell of ministers, looke the epistles to certaine English men, at the end of this booke.

1.Cor.7,34. 58 And there it is witten; that She, which is married, dooth care to please hir husband : some refer the meaning thereof buto becking and ap-The appa. parelling of themselves; the which, no boubt, being kept within the bounds, that it be not (as the apostles fait) in curled haire, in golden fewels, of pretious garments, is not against the word of Bett feite God. And the thing in his olone nature is netit is neither ther good not euill : for we may both ofe the fame ivell and ill. It is berie oftentimes god, and to be bleb, not for it felfe fate, but by the fault of the other married parties. Those husbands be fomto bulbands what inconstant, which will neither love their wife,ifthe be not trimlie becken, noz pet will be content with bir alone. Hefter garnithen bir Heft 5,1. felfe, and is not repromed in the feriptures : the bid not those things, through hir owne bantitie,

or vaine office of pleating; but by reason of the onperfectuelle of bir bulband. So likewife a 2 fimilia mother, when hir chilo will not leave crieng; of, tube. tentimes fingeth, and otherwhile banfeth; not bicanfe thefe things as they be in themfelues do like hie, but that the feeth they must be vice by reason of the chilos fault.

But the must beware of the finnes, with may

of Peter Martyr.

happen by fuch kind of trimming; that in coffs and charges a meane benot erceded : leaft pers adventure, by ill cramples we might be led with baine affection . to cleane therebuto, and pronoke the lufts of the beholders. And therefore Hefter laid, that fuch kind of apparelling was Heft.14,16. into hir as it had beene a befiled cloth. Quen by thefe words; namelie, To please hir husband: hulbands are noted to be beric effeminate, bis cause they pote to much on their wines, and for that caufe bo manie times finne. Wherefore by Augustine they be called no husbands, but ars Augustine. bent louers. Dowbeit, we mutt not thinke, that it should be imputed as a fault onto busbands; if they give some place buto their wives in honest things, feing they be commanded in the epiffle to the Ephefians ; Yee husbands loue Ephe. 5, 25. your wives, as Christ loved his church, who gave himselfe for the same . In like maner it is the wittes part, that the indenour to do those things which hir hulband commandeth. After which fort, if the couet to please him, the ought not to be rebuken, but to be praifed. All that I haue fpoken, may be noted in the words of the apolile; to wit, that in matrimonie, the hulband and wife mult be carefull to pleafe one another. But againe, 3 give warning that thefe things, by themfelues, and of their owne nature, are not agreable bru to matrimonie, when they thall be abused ; but then are they joined therbuto rathlie, oz as they terme it by accidents.

Of Counterfet, Fuke, or false colouring.

59 Pow it Spall be verie mete to bilpute In 2. Taina. fomethat offuhe,og falle colouring, thether the gat the end fame be lawfull oz no. First, we will begin with the name; afterward we will treat of the mat: A biuffion ter it felfe; further, me will bring the realons, of the treathereby fome indendur to allow the vie of this kind of medicine ; fhortlie after, the contrarie Mall both be affirmed and promed ; lattlie thall be discussed the reasons at the first alledged. As An inter-concerning the first, Fuew (among the Latins) petation of is a Dorre of Drone, much like onto a be pea the word and of fome it is thought to be a bee onperfect, fule. a not fullie absolute : it wanteth a fling, neither both it worke honie, but greedilic eateth op the bes honie. And to by translation, they, which be

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then there come in Southmon, that is, fings ers oz platers opon inffruments, which ferue for banfing, let them rife and go their toaies ; leaft by their presence, they thould feeme to allow that inantonneffe.

tole and flothfull men, be called Fuci, or fuch as have but the face and thew of men: tho, not inithfranding that they thunne all labour them. felues pet do they eate and brinke abundants lie; in fo much as some thought, that the word was deducted of this word payer, which is, To cate and confume. For this harme take, the bees onue them from their hine. Wherefore Vir-

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gil in his Georgiks laith, Ignauum fucos pecus à præfepibus arcent; that is, The bonnie-making bees doo drine The drones an idle beaft from bine. Alfo Fucus is taken for the colour, therewith

cloth and woll is bied. As we have it in the first

late of the Cobe, Qua res vendi non poffune. In

ithithlaine, Gratian, Valentinian, and Theodo-

fius do decree, that boon paine of beath, none thould fell cloth or woll bied in purple; bicaufe the emperour would be clothed there with alone. But we here intreate of that kind of counter. feit colour, which is a medicine or colour, where with the face is painted, that it might feeme the more beautifull. Df the Hebrues it is called Puc. of the berbe Hapbac, which is, To change or turne the right fonne . And certeinlie, it is a true and apt ctymologie; for by fuch maner of paintings, countenances and faces are turned and alte, red; fixing they amere to be farre otherwife than nature bath amointed. By a generall word they are called χαλλωπίσιιατα, ounaments of the face; bicause they serve for the ornament and Decking of women. They call it also ponov; there off as I thinke the Latines berived Fucum; and not of payer, as I alleaged before out of other mens opinion. And they call Ceruffa , 02 thite lead, particularlie by the name of Linniblov and Stibium to cinut, the which we call Stibium . And Purpuriffe thep name and eine lov, which is a red vainting. ftont in the Thefe things alfo have an other name, whereof Plinic maketh mention in his 23. boke,the 4. chapter : and Tertullian, in his bothe De cultu faminarum; namelie, Calliblepbarum, focalled bis cause they make the cie libs and browes more beautifull to behold . And thus much touching the names. Pow let be come to the matter it felle, which cannot be better knowne, than by the

proper causes of the lame. The end of 60 The end of fuch curious trimming is to fuch curt. procure beautie, to alter the face; thereby one may appere the trimmer, and blemilhes may ous trim: behinden ; or elle to bring in a better fauour than nature hath wought . And the thefe colours , which the fine doers of thefe things do practife; is either whitenesse, which is done with white lead ; orrednette, which is brought to patte by Purprille; og elle blackenette, bled by the meanes of the fone Stibium . Alfo they colour their haire fometime with fafforne, and fo they beautle the beholders of them, and with marue,

lous craft beceive them. Decreof commet that. which we have in common talke : namelie, that A man caffeth a colour boon anie thing, then he beceiveth . And it is wont to be oftered in hargains in covenants and agreements; Waithout colour or counterfeiting; that is, Freelie in own faith, absolutelie, and plainlie. These things of

The efficient and proper cause is the nanothie The efficient Defire of pleating, the which formetime is firred tat caule, by by pribe, and fometime by luft. By pribe, bis caule they will not have anie to furvaile them in beautie, but will make a their to be farre moze beautifull than others . Bp luft for that thep would feme to be beautifull more and moze, than the measure of their olone naturall favour bath amointed, and to allure men to fatiffie their luft . 3 am not ignozant, that the molt ancient fathers (especiallie Cyprian in his boke De velandis virginibus) teach; that The bie uell was the inventer of fuch maner of trimming. For when (as he thinketh) the enill angels had burned in the delire of women, and badas buled their bodies ; thep, for a reward of the licentious pleatures permitted buto them, make demonttration of these artes and thamefull ou naments. Wherfoze Cyprian waiteth, that thele be not the conaments, thich & D made; but those which the divell devised. Louching the cause efficient we have (poken enough.

But the matter is nothing elfe in a maner, The matter but filth; to wit, Imoke, lot, fome, and wittle and fuch things for the most part, as would loath a man to touch them . Dea, and fometimes pol fons are mingled; fo that thep, with their counterfeit colours, bo not onelie wound the minbs of the beholders, but do also burt their bodies. Df the forme I have nothing to faie ; bicaufe thele things be tempered an infinite number of wates. And loke how manie counterfeited wo men there are, almost so manic kinds of false colours there be . They are faid also to bie their faces, and that is, both to colour them, and to beforme them. It is also faid that this vice is great ter charge to women , than to men : bicaule a woman, through hir befiled and corrupt nafure is belirous of beautie and (as the Greekes late) φιλοκόσμος, that is belirous to be trimme.

Botobeit, Paulus the fecond of that name Bope some part of Rome, (as Platina writeth) at fuch time as be the freme thould come abroad, abiteined not from falle co bled to louring; enen to the intent he might fæme of paint his the moze beautifull countenance, as be was berie tall of frature. What how tham efull a thing it inas for the bicar of Chriff, as be challenged bimfelfe to be let other men jubge. Certeinlie, the Cthrike poet mononneed; that It belt become meth men to be carelelle of their beautie. And againe; farre from be may fuch yong men be,

the Face.

Cxiar.

which are curioullic trimmed like women. For Iulius Cafar was befirous to couer his balones. Therefore, bicaufe of the honors (which were berie manie that the citie had beffowed boon him) he most willinglie received the laurall crowne, which for this cause he ware in a maner alwaic. And Ierom writeth, that Maximilla the prophes teffe of Montanus vied Stibium: which may note

Maximilla. unto be, by what frient the was led.

tons bied

their faces

The generall wood of this vice is feigning, rall word. and alfo leafing : fith they feigne a countenance to themselves as they lift, and they counterfet beautie. Peither is wantonnelle far fromit; for then by nature they have not the mouth nede of beautie, they counterfet the fame as they can. And we will not omit, that there be be uerle, which have fometime painted their faces: not to the intent they might appeare the better favoured and fairer; but bicause they would feme to be moze cruell, fierce, and horrible to the spits behald : as it is written of the Brittons, who di ed their faces with a kind of hearbe like unto plantine, as Cafar reporteth in his fift boke of his Commentaries. And in India, there is no fmall plentie of pretious frones, they are wont to make hollowe places in their owine fleft, that in the hollownelle thereof they may close in pretious fromes, and that as well in the forchead as in the cheekes. Thefe things thall fuffice for beclaring the nature of falle colours. Pow remais neth to be faid, whether it be lawfull to vie the Acquients fame. Some affirme that it is lawfull, of whom whereby there be manie Schoole-men, who rather favour fome would and make much of vices, than purfue them, and læke to twee them out . first they alleage cers teine tellimonies of the holie feriptures, which colouring. at the first bew feeme to be of their five. Second lie, they labour to prome the fame by reasons.

61 Dut of the holie feriptures they alleoge that, thich is written in the first to the Corinthis ans, the fewenth chapter, He that is not married, careth for the things of the Lord, how he may please the Lord; but he that hath married a wife, is carefull for those things that be of the world, and how he may please his wife. The vnmarried woman careth for the things of the Lord, that the may be holie, both in bodie and in spirit; but the married woman careth for those things that be of the world, and how the may please hir husband, Itis latwfull therefore for fromen to indeuour to pleafe their olune hufbands, there. by they may reteine them fill to be content with their owne wife. For if they thoulo befpife them, they might calille incline to ahorecome and adulterie. Therfore (faie thep) there is forme good the enen of counterfet colouring. And fur ther, but o this purpose they draine that, which is written in the first of Timothic, the fecono chaps ter, εγχαταςολή μοσμίω, that is, In trim & come-

of Peter Martyr. lie apparell. And they fair that the apostle fpake this, when he gave precepts touching women. Poscouer, they occlare, that in the first epistle buto the Counthians, the twelfe chapter it is witten; that Vpon thoic parts of the bodie, verfe.23. which are lefte honourable, put we more honour on; and our vncomelie parts have more comelineffe on, And that therefore, if anie deformitie be either in the countenance, or in the cies, it is convenient that we thould becke them more cofflie. Anobicause they be not so berie blind and blockiffs, but that they fee this to be a great flop buto them, that men by these paintings and counterfet colours are prouoked unto luit; they have invented certeine craftic and lubrill thitis, that with them they might thatowe and

colour their error.

Cap.11.

62 Firft they late, that we fall into the falle argument [trith is called] A fecundum quid ad 250 what Simpliciter, that is to faie, From that, which is in reconsting fome refped, unto that which is absolute. For that befend forme respect, with that the men but olust are fin, this place we thinke that all things, which proude men then that buto concunicence are to be condemned. Eljat comme it. the case both not so trand, they also being an in-Stance of naturall beautic, the which out of boubt A fimilia kindleth naughtie concupifcence with the light two. of the fance : pet none will faie, that the naturall apperance of beautic is to be defanted as a fin. Some grant, that finne may hamen thereby; howbeit, not through the nature of the thing it felfe, but by the circumftances adioined ; that is, if they go about to paint their face, to the intent they would be unbonciffic loued of those, which behold them. Dreife, if they be fo proud and hautie, as by fuch meanes they inocuour, and are befirous to ercell other women in beau tie: then (laie thep) that euill creepeth in by accibentall meanes, and not by the nature of the

counterfetteb colour. Wherefore thep affirme,

that there be two forts of pronocations unto

wantomelle; namelie, that either it commeth

according buto the naturali condition, or elfe

through a lewbneffe of the intent and luft. And

in thefethey grant finne to be, in refpect of the

corrupt will and buhoneft befire ; but they ab

mit not that there is finne, by the natural con-

dition of the counterfet colour. And they fair mozeoner, that the effect is to be confidered all alike, thether it proceed from na ture, or come by art . Wibereby they indenour to prome, that if the fault be not in the naturall beautie, no more is it in the artificiali beautie. They bring a fimilitude of the health, that it is a fimiliall after one nature and maner, whether it grow tube. by temperature, and naturall equalitie of hus mors; or elfe, if the fame, having beene biffem perco, is reffored by the art of phylicians. More ouer, they put a difference betweene cause and

Part.2.

occasion. And they laie, that coloured faces be not causes of the ruine and offense taking of the beholders but are onelie an occasion : and that things muft not be indged by the occasion, but by their owne proper nature; otherwise we thould in a maner ow nothing but the might be accused of finne. For even the berie beft things map be occasions of falling buto sinne: and that it thould not be lawfull for anic man to thein either gold,or filuer , or pretions frones; bicaule there would be an occasion given of coneting them. And that by this meanes it would followe, that a beautifull woman ought neuer to ffep out of hir house, least the thould be an occalion of wicked concupilcence. Wherefore let us refect (faie they) the things that come by accibentall meanes, and those things which be occafions ; and let be onelie haue refped buto them. which be causes both inft and by themselves. And let be remoue corrupt nature, and naughtie concupifcence, as bice and finne, which be the true causes of buhonest loves, and raging lulis: and let us not blame either feigned colours . 0: elfe naturall beautie. Lafflie they faie, that we cannot benie, but that Gob hath made the nature of colours and painting: and that we cannot but grant cuerie creature of Gob to be amb. and that therefore it followeth , that Christian women may ble them frælie . Thefe are the things which be alledged by thefe men. But we, on the other part funge that they be not lawfull; the which we will prome, as well by the scripture, as by berie likelie arguments.

63 Paule, when he went about to teach . that on the con- the ceremonies of Moles were not necessarie to traric part. faluation, was ill reported of by the Jewes, and by the falle apolities : the which thep berie often times obiedeb againft bim. But he answered; If I would please men, I should not be Christs fernant. By the which faieng he giueth bs to bnderstand, that we must not greatlie striue to be well like of men. But those women, which let a falle colour opon themselues, bo labour all the ivaces they can to pleafe men . If it were not lainfull for Paule to pleafe men in the ceremos nics, which were not mens inventions, but had their beginning from the word of DD; how much leffe must we vield to these men , in the thing which proceedeth from the follie of man, from naughtie luft, and (as Cyprian faith) from the divell himfelfe . Further it is chefelie commended to the Chultians , that they thould in. brace finceritie and truth: for we ought to bar. het in the buleanened bread of finceritie and truth, as Paule berie well admonished us; but in feigned colours, neither finceritie noz truth can take place . And Chiff faith in the fift of Matthew, that Men cannot make no not one haire verfe 36. of their head white or blacke . But they, thich

viacife frianed colours, indenour by their art to impugne that fentence ; when as they hie their face and their haire with colours, at their owne pleasure. Also Paule, in his epistle to Ti- 1.Tim.t.o. mothic forbad that women would breffe them felues with curled haire, with gold, and pretions ffones.

And even thereof doth Peter, in his epittle, 1.Pet.3.1. give warning. Wherefore the part of Christians is to obeie fo great maffers of the durch. Am if fo be thou wilt faie, that they made no mention of counterfeiting or colouring: I answer, that there is lette naughtineffe in golo , finer, and metions fromes, than in falle colours. Which & alone ponot (peake, but I have Augustine for mp marrant,in his epiffle to Poffidius. I haue alfo Chryfoftome in the 31 . homilie boon Matthew. Doin for for much as the apolities forbad that which is the leffe cuill, we must consider, that they also remoued that which is counted for the more greenous fault. Also it is read in Deuverles. teronomie the 22 chapter, that God commanded that men should not be clothed in womens apparell, nor women in mens: for bicause that is to hipe the fer given by nature, and to their themfelues to be of an other fort, than God bid create them. Seing therefore this billimulati. on is forbidden to be bone in garments, thie thatl it be granted, that we may feigne and alter the forme and fauour of our countenance . To I.Cor. 11,6. thefe things abbe , that Paule bib fozbib Chaffis an women to go with their beads bucquered. leaft in berie deed by the comlinette of their long baire, they might be an occasion of offense onto men. Therfore, feing be forbad, that they foould laie before mens eies the beautie of their haire, how much rather mult we understand, that he forbao them to make that offentation of bear tie. whereof they be destitute by nature ?

And thereas we, by the divine Deacles, are commanded not onelie to provide for our ofnne faluation; but for other mens alfo, holo may there be fafelie bled anie fetamed colours, which be fipozos, poilons, and firie flames buto vona men, who are beholders thereof ? Watere is the obseruing of that commandement: Thou shalt loue thy neighbour as thy felfe? Paule, when he had in manie words preached buto the Corinthians, touching fornication, in the end concluded; Magnific or glorific ye God in your bodies. And 1.Cor. 6.20, OD is magnified in our bodies, not onelie through chastitie, but even by the verie habit oz dilpolition of challitie. Further then this,let 10 bs confider the maner of our creation . God at the beginning made men trimmed onelie in their naturall attire, to as they went altogither naked : but after fin was comitted, they put on coverings of leaves, whom afterward God couered not with purple or filke, but with a most

of Pater. plaine garment of fkins. Whereby may be perceined, that Impertuous ornaments oid not pro-

gen from Gob. Againe let be confider that by falle colonings. the picture of God is put awaie, and the picture ef an harlot taben on . But Paule faib ; Shail Irake the member of Chrift, and make thereof the member of an harlot? And to we may infer, Shall Itake the face, figure, and lineaments of Cob, and bring in the lineaments, colours, and them of an harlot . So like wife Chailere daulid, 16 promet the hypocrites, bicause they obscined their faces, and beformed their bilages, to apperethat they had fatted ; when neuerthelette the falling, which they bio feigne, might in his hind be an honest a fust thing . Down much lette can it be allowed, that thefe women thoulo alter their faces; to the intent they may allure buto bithoneffie . Alfo in the third chapter of Efaic. God both earnefflie reproue the baughters of verfe. 1 6. Sion, for their superfluous ornaments ; and threateneth them, that they thoulo be most grees noullie punithed, in fuch fort, as all those things flould be turned into their great reproch . Lafflie, it is not the part of duffians to glorie in the fiell, But thefe that bo thep elle feche by pain-Ting of themselues, but the pleasure and glorie pfihe floth . I might allebae berie manie other tellimontes out of the holie feriptures; but there I take to be fufficient unto the minus that be

godie, and not oblimate. Pow will I bring in probable arguments, thereof least I thould guments feeme altogreper to be the author, I will declare out of the what the fathers have written touching this fathers &: gainst fuke. matter.

sia out of 64 Terrullian wote two little bolics, the one Catallian. was of becking, the other of womens attire. And in the firft he writeth, that men, by feigned colours, are allured to luft; and that a wate to temptations is opened, the which thould rather haue bene thut. Poreoner, he reproueth pain ted women for their follie bicaufe the more that foulencile is historn, the more it is bisconcret. And when he tellifieth, that God bid not at the first create men, either painted, at with feigneb colour ; he bemanuell, thether they thall at the latter baic rife by from the bead with thele counterfet and painted colonies? Which being a matter inercoible, he abuffeth them to refraine from the lame ; feeing fuch things are neither agreeable buto the refurrection, not pet to the first treation. Wilere thele kind of omaments (faith he)forgotten by God, in that he gaue them not at the time of creation ? Certeinelie he might have feene thefe things, which pe have in nented ; buthe gane them not, bicanfe they bil plealed him. Doubtleffe Tercullian perfuabeth not that a woman thoulo go altogilher buhand fomlie trimmed, and to be uncleanlie ; but be

teachell, that the trimming ov of wonten mult confift in a plante and fimple cleanlinelle . And affurcolie (faith he) duiftians do profeste modes fir and himmlitie : but thefe kind of omaments have altogether refrect buto prior. Allo he faith; that There cannot be theined anic goblie was man, and which hath beene commended in the holie feriptures, that both becked hir felfe on this matter; wherfore it followeth, that the fame is a vice, which cannot be defended by anic goo

Cab.ti.

And as Paule lato, that There is a difference 1.Cor.7,34 betweene a matried woman, and a virgine : fo We may fale that there is a difference betweene the handmathens of Chill, and the handmate Dens of the omell. The handmatoens of the of uell, fæing they be burchaft, bo ble thele pains tings. Wherefore the handmalocus of Chuit pught to efthew those things ; that they may thew themselves the more buithe buto the o ther. Unboubtedie, if dhiffian ibomen would fo colour and counterfet themfelues ; wherein (I beliech pout) Mould matrones biffer from harlots . For even they do cheefile fet forth their ofone beautie with thefe feignings and lies. He teatheth moreoner, that it both not fulfice onto chillian challitte, that the lame be av fureblie hept ano hab; but that it is also required, that it may appere and breake forth in their attire and countenance : and that the power of faith ought to be fo great, as the same map breake out from the hart onto the habit or countenance of the bodie. And he faith, that chiffian women are therefore fallen into colours, and counterfet beckings ; bicaufe faith is become incake and feeble in them. Origin, in his fecond The fecono Come, and feirth homilie of fundie places of out of Opis the feriptores, among other things reproueth gin. momen, thich haue forged colors fet bpon them; efpeciallie allebging againt them , that they paint their livelie faces with bead colours : and he affirmeth that they bothele things in reproch of the Creator.

65 Cyprian allo wetteth of this matter in his che thirs fift fermon Delapfis, and in his bothe De babique out of ce. virgmum. Be imitateo Terralhin, from thence plian, allo he toke manie things word for word : although it thould ameere, that he thiote boon ans other purpole; for he weaketh one ire of the holic birgins , but Tercullian fpale generallie; to wit, of womens attice, and of the habit of all wos men. This father, in revisioning of this vice. brought a verie elegant finnlitude beduces a fimile from a painter. A painter, if he thall earnefflie tube. Dratve ante figne, and another man come affer him, and abor other colours and lines thereto, he perceining this, will take it to be bome in great bifbaine: euen fo faithhe)feing Bob hath fallrionebour bootes after his owne mind, he

21 Cmill=

bjofe.

De telleth and cannot abide counterfet & Grange colours, which are brought in by men, ouer and belides that ithich he bath done; lith thele things may forme to have a refpect of mending his worke, or rather an impugning of the fame. With blacke pouloer (faith he) boeft thou paint out the lineaments of thine eies , thereas Boo made the other wife. And that which is more be. hement, he addeth; which women, if they on this wife paint themfelues, cannot put on Chaift : foz he maketh them to be alienated from faluation, when he leparateth them from the holie buction of Chuff. And against those , which make a thew of themselues , to have a continent and chaffe mind, he waiteth: And if thou knowell a brinke or meate to be porfoned, and thouldeft fe anie man endeuour to eate or brinke of the fame; couldeff thou hold thy peace, and finne not : Paie perelie thou not onelie holdest the peace; but thou beinkelt buto them the poilon and liquor of beath, and laieff it before mens eies to be bronke. Further, there be other fuch like fat engs in Cyprian, thich for breuitie fake 3 mind

to valle ouer. Ambrole, in his bothe De virginibus, then he ont of Am= reproducth this vice; faith, That through counter. feting of the countenance, they beuile how to comput their challitie . Alfo he reprometh their mannelle, when he addeth; While they fand in feare, how their hulbands will inoge of them, they bewrate their owne judgement of them felnes: and they, which inocuor to pleafe others, first vifpleale themfelucs . Foz bnlette thep had difulated themfelues, and had beene deficous of fome thing in themselnes, they had not belired to better their faces with feigned colours. After, inaro he added (me thinketh) a certeine hyperbo licall fpech; fith as the words found, it is not true. For he faith , that outware aculteries ; to luit, of the bodie, are more tollerable than aoub teries of the countenance : bicaufe chaffitie is corrupted in this, but nature in the other. And in the firt boke he imiteth; It is a painting of vice, not of comelinelle; of frant, not of limplicitie; th bequileth and beceineth. And the that garni theth hir felfe on this fort, contenteth not hir hul band, who knoweth that the fame is counterfet, and not his wines owne.

66 And Chryfoftome, in his 3 1 homflie bp. out of chize on Matthew, erhorteth the hulband to terrifie his wife from this vice; by thewing buto hir, after a courteous manner, that coloured faces please not him, but that he is an otter enimie to them : bicause the propertie of such kind of pains tings is rather to beface the well-fausureonelle of women than to beautific them . And mozed uer he faith ; that It is a great belight, to fee the face to be luch a one, as DDD hath created it; then as on the contrarie part , a bilage bilozbe.

red from his owne nature, with red chalke and white lean is milliked. And he theweth that that ocformitie commeth by this meanes; namelie. then the lips be bied with purple, they refemble the cruell grinning of a beare; if the onerbooks be made blacke, they will fæme as if they bab beene rubbed against a pot in the kitchin ; the thehes whited, will thew like the wall of a whiten fepulcize. But if fo be a man will faic, that fome women be fo foule, as without counterfet colours, they have no anoacitie to come abroats he answereth, that in vaine they do ble those things; bicaufe nature beareth rule ouer art. And if they be foule of fanour, they cannot bring to patte by painting, but that they will be knowne at length what they be . Furthermore, peformitie it felfe is both of rebuke : but cours terfetted colouring , being perceived , is continuallic noted with infamie.

Cap. 11.

Against painting

At is written in the eleventh chapter of Co. valet cleffafficus; Despise thou not a man in his outward appearance, neither commend thou a man in his beautic. Wherefore a blemith or foulenelle of the face, is not fo greatlie to be abhorred. For (as he faith;) If that a faire and a foule touman mere both weighed in a balance, and the difcommodifies weighed , as well of the one as of the other; the thould not eafflie perceine, that the foule moman bath more discommodities than the faire woman . Dozeouer , if they can teach bulbands to love women, which be in fuch wife counterfetted ; they thall not allere them to themfelues , but rather fet them forward buts barlots, who are cunninglie infiruded in fuch arts . De waiteth that women, which paint their samile faces, do enen as if they thould freinkle a gold tube. finage with mire and flime. Undoubteblie, the forme, which is like onto Goo . cannot be erpres fed in counterfet paintings , and outward co. lours : which colours affureblic are to be taken of no other thing, but of the fone called Stibium, or of white lead , or of the red painting called Purpuriffe. Seing it is not lainfull to counter. fet the wares, which men buy and fell: how much leffe to counterfet the vilage [which God hath framco- and if fo be, that then fault is found [with ware]after it is bought; the bargaine is broken , and the feller compelled by action at lame to take his ware againe : no boubt, but if anie man buy a birgine, meaning, if the had bene no birgine, be would not have bought hir; if afterward he perceine the was beflowerd, the bargaine is boid and an action is granted as gainst the seller, for the taking of hir againe. But bo thefe women thinke to fcape bupunifhed, for occeluing of men, tho being beguiled through counterfet colours, thinke they marrie beam

tiful women; when they take deformed wines : The firt out 67 Ierom againft Heluid ; watteth ; This of gerom.

of Faces. woman is painted out by a glaffe, and to the reproch of the Creator the indenoureth to be fair rer than the was by birth . And in his epiffle to Lata, touching the bringing by of hir daughter, wherin he, reciting the historie of a certeine wo man, that was fore friken for annointing hir paughter with painting colours, calleth them which we luch things, Wiolaters of the temple of Chiff. And in his epiffle to Furia, of the keeping of widowchod, he theweth; that Counterfet. ting of the face with colours, is an enimic unto repentance, wherebuto chaffians ought to auplie themfelues all their life long . And he beingeth an example of the woman being a finner, who with hir teares flowing abundantlie, walls ed the fact of the Lord, and wiped them with the haire of hir head. She had them not (faith he) burnillyco with the frone called Stibium. More ouer, he calleth white lead, and the red painting called Purpariffa; The fires of poing men, the nourithments of lufts, and the tokens of an onchaff mind.

Part.2.

But to Augustine I come, who purposelie out of Aus treated of this matter in his epiffle to Pofficius. De had propounded a queffion buto him; Whether all kind of omaments fould be forbidden buto women . We answereth that he would not that he thould have to forward a indgement, fourhing the omaments of gold and of pretious awarell; to wit, that he thould forbid them but to all women. But he faith ; Lobe coloured with paintings, whereby a woman may appere either whiter or redder, is an adulterous and craftie deceit, whereby I boubt not, but that the bulbands themfelues will not be beceived. Der: by we easilie gather, that it is not lawfull for to ble luch paintings, figing they be counterfet beceits; and not onelic counterfet, but allo pernicious : bicaufe they be fet fouth to beceive the beholvers. Dozeouer it must needs be a vicious thing in a froman, that the would begule a man. Thus much Augustine. Wiherebnto 3 abbe, by the judgement of Paule; that We must not onelie eschew cuill, but also the verie shew of cuill. But in falle colouring, there is fo mant feff a thew of euill, as it cannot be benice. Winboubteolie, in the holie feriptures, the colouring with Stibium is neuer taken in good part. In the fourth chapter of Icremie, and in the 23 of Ezechiel, when @ D D bringeth the toolatrie of the Leives into hatred, he victh the metaphoz of Morenome, and faith; that We will bring the entinies against that people, who for their lakes had before painted their faces with Stibium ; to the intent they might commit thamefull whose

> Seing therefore the feriptures beare record, that thefe colours are procured for ithmiebome fake, we mult not give care onto fond painted

fromen, which protest that they have a thatf hart and mind. Now that we have brought toffimo, A conclufe nies enolv out of the word of God, and plen, on of this tie and lufficient reasons out of the fathers; what and what must we then conclude : Pot that eneric oma, ognaments ment fould be btterlie taken awaie from wos women men. Letthem (in Gods name) indeusur to may ufe, pleafe their owne bufbands benefflie ; let them not be altogither buhanofome, and foulic atti red ; let them wash awaie bucleanlinesse ; let them cleanfe awaie filth : but let them not be painted with white lead, with Purpuriffe, with Stibium, and finallic with anic counterfet co: lours: For that is to put on bigaros, and to place the malkers, to bequile, to beceive, and allo to fir bpluffs. But wat my judgement is cons what is to cerning gold, iemels, a fumptuous garments, beindged I bid not purpose at this time to have bisputce; gold.oung howbeit, bicaufe they are things nore agreeing ments and togither, I will breffie intreat fomerhat of icwels. them. By the fateng of Augustine cuen nowal ledged, it appereth, that those ornaments are not rathlic to be condemned, and otterlie to be taken awaic. For there be biners begrees, and fundric frates of men. There be in the world not onelie common people, and fuch as are not in honour : but there be also Emperours, Calars, Bings, Duenes, Dainces, Lords, and Ladics : unto whom after a fort those omaments be no

68 Bolwbeit, thou wilt faie, that Peter and 1.Tim.a.g. also Paule bo fæme to have forbioden these 1.Pet.3,5. things: but what their meaning was, that are we to confider of. Their mind was to with The Cope Dalwe chaiffian women from banitie, pitoe, fits of the apos perfluitie, and to muth lumptuoulnelle; and to fles in relead them awaic from that opinion, wherein the pride of they inaged these things to be the proper, true, women. and principall ernaments of women. So that they being adomed on this wife thought that no other thing thoulo be fought for : as though in these omaments consistest the whole summe and effect of all . Witherefore they forbid thefe things, not absolutelie; but by wate of comparts fon. In like maner, as when the fame Paule faith ; that Our ftriuing is not againft flefh and Ephelio, 12. bloud; benieth not, but that we must also strive against thefe things : but he sheweth that thefe ffriuings are berie fmall, in comparifon of the powers of our aduerlaries, which continuallie affault bs. And cuen as then Guff,in talking of John, fait ; that They which are clothed in foft Matth. 11, \$ garments, be in kings houles, toke not foft and pretious garments out of the world, but thewed for whom they were met. Dozeouer, we muft confider onto thom the spottles wrote; name, lie, onto them of fmall effimation, to the common fort, to those which were obscure and abicas : ficing the church for the most part at that

fff.i.

accounied finne.

fibes. Thefe things being on this wife ordered,

we will answer the arguments brought out of

69 First,out of the first epittle to the Cozin.

the ferintures by our adversaries.

The Common places

Cap.11.

Against painting

time confiffed of fuch. Wherefore Paule fait in 1.Cor.1,16. the first cuiffle to the Counthians ; Brethren, haue an eie vnto your calling, not manie noble men &c. Zo the intent therefore that Christian women thould audid superfluttie, and to much fumptuoulneffe, and not ble fuch ornaments for things indifferent, and thinke that they might bic them as they lift; they call them backe from those things , that leaving their affection to: wards them , they thould fete for better : the which would be overlong now to recite. For they are easie to be found in the berie waitings of the anoffled, and almost in the whole scripture be-

verfe. 34. M confuta= thians, the first chapter . it was alledged ; that tion of their married women do care for those things that which al.

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arguments be of the world, to the intent they may pleafe their hulbands. But this we benie not : let them low women have a care to please their husbands, so they bo it without diffimulation and lieng. And let their faces . them thinke of themselves, whether they would be to beceived and bequiled, as in fleed of a comlic and well favoured man , they thould marrie him that were foule and deformed. They faid ab fo, that if men thould be altenated from their wines , for beformitie lake , they might eafilie fall into adulteries . Derebnto I anfwer, that honest bulbands, by falle paintings are rather alienated than wonne buto their wives. Mozeoner, if they abiteine not from adulteries, for the feare that they have of God, and are by ged by the authoritie of his word; neither vet be mouce by the lawes of men, and terrified with greenous perils : much leffe will they frate for fuch counterfet painting. And thereas it was 1.Tim.1,9. allebged out of the epiffle buto Timochie, that it is lawfull for women to go in comelie awarell. it is not rightlie ervounded by our adversaries: bicaufe resource in that place is modeff and boy neft : which the word following both beclare, for it is afterward added ; In fhamefaftneffe. But in feigned colours there is no thamefaffneffe , naie rather, there is intollerable impu-

Authermoze, there was a place brought out of the first to the Counthians ; that Vpon those 1.Co.12,23 parts, which be most vnhonest, put we more honeftie on : wherebyon it was concluded . that if anie blemith be in the booie, or in the counter nance, it is lawfull to aborne and to colour the fame . First let be confider that mind the apofile had , when he waste thefe things . In berie Det he ment nothing elfe, but that the weaker fort in the church, which feeme to be the univerthis er and obscure members of Christ, thould not be

referen and troden biber fet; but rather cheri-

thed and abounce : the fimilitude being draftine from hence , to wit, that it bath beene fo bled in the outward bodie . And thereas the apostle freaketh of honour to be put boon thefe parts which are leffe honeft; it cannot amerteine buto counterfet colours: for they are no ornaments. but rather feigned benifes and beceits. I maie pou mozeouer, what honour is there given buto the parts that be lette boneff ? Quen to court them : for the prouide that they should not be fene or oven onto others. So then let them co uer their face if they thinke it to be foule of leffe pecent . But they will faie, that it is not the cufrome in all countries , that women fould ao with their faces covered. If this mate not be, let them abide the foulencile and inoccencie laid bpon them by God. That if fo be they had beene borne lame, or with a croked backe ? Certeinlie they might not have amended thefe things; but Mould have luffered them. Let them therefoze, which be deformed by nature, endeuour to make themfelnes commendable and approned for their bertue and honest conditions . Thus much for anfiner buto the places of the feripture allenged by them . Bow must we confute their fub

70 First they faie, that we offend by a falle argument, A fecundum quid ad simplicater, from The abutta that which is after a fort , to that which is ablo faries lalute. For fæing there be manie things found, Philimes which proude luffs, which cannot be benied to be finne ; therefore that we indee all things to be bicious, which moure or aftere our cuill concupiscences. But this they afterme to be false, and bring an infrance of naturall beautie, thich inflameth those that loke therebyon, and vet will none faie that there is fault therein. To this falle furmile we answer, that one and the like comfiberation is not to be had of beautie naturall. and of that which is counterfet . Bicause nature rall beautic cannot be accused of sinne, feeing it is the morke of God. Againe . The that is beautifull by nature, inocuoured not to obteine this gift : but they, which paint their faces . feeke it as much as they can : that being not beautifull vet at the least wife they may ferme to be fuch , and there with all discover their olone corrupt mind. and their fignes of a naughtic concupifcence. furthermore, they faid, that the ble a falle follogifme of the accident, in that we indge of the action not according to the nature thereof, but according to the accident which followeth the fame : that is by the circumstances which are a bout the matter, and happen therebuto . Beres and tinte buto it is faid , that thereas of accidencies or of circumcircumfrances there be two kinds ; one come flances. mon, bifaufc either for the most part, or now and then it is feparated from the thing) and a

post onelie hapen, through the corrupt will of them that practife thefe things. Dowbeit, if we theuld followe this as a continuall and certeine rule, we fould befend manie acts wichedie omne, to be things indifferent : which neuerthes leffe, by the feriptures, and by the jungement of found men, are condemned. For in apulterie, if

thou have respect buto the condition of nature; that elic (I prair you) is there but a confunction of man and woman . Shall we therefore faie, that fuch a continution is not finne . Raie bes relie, it is a molt greenous wickedneffe: bicaufe men are not there coupled with their owne, but with other mens . The which condition is fo any nerco buto adulterie, as without the fame, it cannot be committed. Theft alfo, if thou loke byon the naturallaction, is to carrie awaie a thing from place to place, and to translate it from fome one verfon unto another. But in thele actions, theft is not committed; buleffe the good belong to another man, and be taken as wate against the will of the owner. Witherefore the circumffances, or fired accidents are of fo great importance, as in them that which is don, is judged to be finne : pea and in them it reffeth oftentimes, that the forme of finne is changed.

Part.2.

pas are tuffie and byon god caufe allowed or

Difallowed. Guen au,forthat it is a thing necel

farilie incident buto furfetting, to ouerdarge

the hart ; therefore it is condemned as finne.

while alio firreth up buto furic : therefore it is

finne in things, either by a naturall condition

on, at cife by an affection of those perfons, which

be them : but that in counterfet colour there is

no cuil by a naturall condition; but that finne

This in like maner they have alledged, that

Broonken Dewiffenneile alfo, bicaufe it taketh awaic the hart of man, prounketh him to luft; and others,

it is not theit, but facrilege. 71 Porcouer, they toke it as granted that a thing thether it proceed of nature, or of art, is all of one fort : and therfore, when there is both a nas turall beautie giuen, and an artificiall, feing the one cannot be reproued as a finne, neither ought the other to be disallowed. And that the things naturall and artificiall have one and the felfe-fame refpect : hereby they prome, bicaufe the health, which is naturall, and that which php, ficians reffore by their art, be both of one condition and propertie. But in arguing in that fort thep are deceived : for it is not true, that things turalland naturalland artificiall are both of one conditis artificiall. on. And the fimilitude brought doth proue no

Forif that, which belongeth to another man, be

talien awaie from the owner, againft his will,

theff is committed; but if thou take awaie a ho-

lie thing, oz remoue it from a holie place; now

thing : for the health, which is reffered by vinte cians, is not artificiall, but naturall. It is na ture it felfe that bringeth fouth the fame, bring aided by medicins and phyliche . Therefore the pholician is called the minister of nature. And if fo be that nature ow fo faint . and be biterlic pellitute of frenath, the phylician can being no. thing to palle . But bicaule 3 will not feme to cauil, abmit we them to be of one condition. then will Jaffe; Bicaufe naturall beautie both proude onto lufts, therefore muft we fludic to Do it more behementlie by painting and colouring . Further,it is not true, that femblable ef. feas are brought forth in them both : fornatu rall temperature maketh true beautie ; but counterfet colours and painting do make it dife

Cap.11.

fembled feigned and counterfet. They contended, that the true cause ought to

be diffinguilled and fevarated from the occalion. This will we eafilie grant, beniena neuertheleffe that, which they affirme; to wit, that we thoulo not imoge of the actions, according to the occations. For although it to happen fometime, pet is it not alwaies true ; forfomuch as occalione have a great force, and (according to their Difference) manie things are allowed, and alfo dilpailed. So great refpect had Bob buto occar how great flons,as for them he made manie lawes. Wher, force occas fore would be have his people of Thraci to met fions bt of. togither all in one place, to facrifice and to woy thin . Affureblie enen bicaufe there thould be no occasion given of schisme in religion, if men had affembled togither in divers places at their owneplature. For in fundric places, euerie man inould have ferued ODD after his owne mind, and not by the prefeript laine of &DD. Deither bib be, for anic other caufe, permit a bi uorfement, but to take awaie the occasion from cruell hulbands, of murthering their wives. De alfo fozbad matrimonie with foolaters & ffrangers, for feare of corrupting found religion.

72 Bereby we may calilie fe, what account God made of occasions. And it awereth not to be true, which these men suppose, that we must not funge of mens actions according to the occations. Alfo, how we are to elleme of occalions, the Romane laines on teach. For in the boke of the Digeffs, in the title Si quadrupes pauperiem fecife dicatur, it is becreed ; that The owner of the foure-foted beaft thall either beliuer the fame beaft that hath done the hurt , or elle paie the value of the harme. And in the title Ad legens Aquiliam, manie punifipments are prouided as gainst occasions, and against those things, which are home by diance. If a maiffer fhall be ouer. cruell to his leholer, fo as afferward he put him in perill of his life, he is in the banger of that laive; although his mind was to teach, and not to hurt o; wound. Allo the phylician flandeth in

banger,

2 biffe: tence her

thers to fired and confrant, as they be not bille; uereb: De that giveth the cause, semeth to have bome

But our ameriaries will faie; We reafon not

the harme.

Offenle of t wo forts.

caffon biffe- of the cante, but of the occasion . But (3 beleet) poulet thefe men tell me, what is occasion . The fame unoubteolie is a caufe alfo, although not fo full and perfect ! For, even as an offenfe is of two lorts (given I meane and taken)even fo we fair, that occation is of two forts ; namelie, ta Occasion of hen and given . It thall be called an occasion taken inrespect that then a man indenoureth to om well, and according to the precept of the laive) others take occasion of befaming and flandering his good purpoles : in this cafe he that both well, is not to be accused of finne; neither muff he leave off from his good enters pale, bicaufe of them which fpeake cuill. But he is faid to give an occation, which by doing of es uill,02 by not abliening from fuch things as he might; either by his erample , 02 by fome other mernes, both fittre op fome man to finne . Be, fides, in this beard are women that paint them. felues to be reckoned ; bicaufe they offens , and que offente by their buhoneft boing ; and by not ocliffing from that from which they might eafilic temper themfelnes . For thereas it is not buknowne bute them, that manie of the bes holders be fiffamed and periff , though their counterfet colours , pet will thep not refraine from them, fosciallie, feing that in those things a fmall fault, pea fometimes no fault almost at all is condemned . Guen as there is no boubt, but that a maiffer which feeth his feruant ffrike or hill an other, is in banger of the law Aquilia:

as faith Vipianus in Loge Aquilia, in the Dicells. in the fame title. For that the knowledge a fight is taken for the fuffering, fince he bib not forbib it . when he might ; as Paule the lawier them. eth in the lawe following in the Digetts , in the fame title. Electore it is not true, that thele men affirme that we thulb never imoge by occations, feeing they ought to autoo all things, which map que occation and offente : as I have declared,

73 They fato moreover, that in following of our opinion, it might not be lawfull to make their either of gold or of tewels ; least the behol. bers thereof thould fall into naughtie betires. and fibille inith them to be theirs ; although it were by wong meanes. Derbnto we answer, that there is great difference betweene counter. fet colours. a naturall beautic fuch as is in gold. filner, and pretious Hones, which fometimes are necessarie to be the toe o fouth to the eie: as in the crowne of a king, in mincipall bankets, and boon certeine other cautes. Further it was obfeded that if the matter thould be thus, it might never be lawfull for a woman , indued with na turall beautie, to frep out of hir house ; leaft the thoulo give an occation of naughtie belires. Derebnto we answer, that it should be bevie mell pone of faire maidens, and comelie ma Thepart of trons, to kepe at home, fo much as is possible, a beautifult Whereboon the fnaile, among the Ethniks, was Damiell, an boneft matrons comisance; bicaufe that creature both continuallie hibe it felfe in his thell . And Paule reprometh the widowes . which manher from house to house. Let them remember the ill hap of Dina, which gabbed abroad to be acquainted with the maners and qualities of Grange inomen. Salomon also faith : that The undraft woman is a wanderer up and downe, but the honest woman setleth hir selfe at home.

But thou wilt faie, that the mult fometimes an abroad buto godlie fermons, to comfort the affliced, and them that belicke; fpecialite if thep be of hir kindged . I grant that thele be necella rie buties; in the boing thereof, let women to milelie behave themselves, as they bear not of their beautie , but let them rather mobellie bil femble it; that if there happen ante euill after. ward they may be excused, bicause they game not their inbenour to anie lewo or forbidden thing. Lafflie, it was objected, that thefe things be the ereatures of God; & therfore indifferent : where boon it was concluded, that we may ble them. But we replie, that we may ble them rightlie; but not abuse them . If this were a frong arque ment aluttons a bronkards thould be excused. For they would fair, that bread, tother biquals, a alfo toine be the works of Goo: a therefore we take our pleature of them. Alfo the workers of fools frould pectend that the marble fone , ino rie, golo, filuer, and twoo, are the creatures of of Theft.

of Peter Martyr.

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God; and hereby would faie, that it thould be lawfull for them to ble them at their owne pleas 1,Cor.6,12. fure. Paule fait ; All things are lawfull vnto me, but all things are not expedient . For thatfor ner the bout ought to be a furtherance buto the alone of Gods name , and to the ediffeng of our neighbours. Let thefe things fuffice for anfluer, buto the arguments and forhifficall reasons of our aductiaries.

Part.2.

The twelfe Chapter.

The eight commandement; Thou shalt not steale. And first of theft, facrilege, and the itealing awaie of mens fernants and children.

3n 21.0m.2. perfe.21. Ehat theft

manbe.

Et must

confiber

mhat fo

cept of the

ments.

S touching theft; it is theft, when we withhold that, which is another many another mans, against the will of the owner; or else, when the by inturic drawe but to be other mens gods;

or when we differbute not that which is our of one, when need requireth. And there be manie other kinds of thefts . But in the table of the ten commandements, the chafe pur mine of the pole is onelie to fet foutha brefe fumme ; and that after the plainer and homelier fort, in the which we may binderstand all the parts thereof. The head and fumme of all theff, is conctonines. Quen as in the buhomeffer fort of pleafures, onlie abulterie is erpretted, binder ichich are comprehended all kinds of bucleanes : fo buder the name of ivolatrie, all kind of falle worthinging is forbidden; whereas that onelie is expressed, which is most grosse. Hora strange god is for bioden bs; fo likewife are grauen images, and fundrie formes. Wherefore, then anie of the ten commandements of God is fet bowne buto bs, it is our part to confider well, what things be comprehen = comprehended binder that finne . Further, the bed binder rot muft be fought out, and there against we muft ffrine with all the might we have . Coues toulnes or theff hereof frangeth, that we diffruft ODD, and are alwaies afraid leaft we fhould want anic thing. But abulterie, and all bucleannelle of the fleth, fpringeth from the delire of voluntuous pleafures : as Chaift erpreffed , ichen he fain; If a man looke vpon a woman, to luft after hir, he hath alreadie committed adulterie in his heart . And against this concupiscence we ought to weatle.

As touching murder, Chiff bath likewife ad: Matty, 21. monified us, that we fould take cleane awaic anger, as the rot thereof. Sacrilege alfo is to what facet catch, and rathlic binrpe to a mans felfe, bolie

things, which be bedicated unto Bod, of due unto Deut.12, 3. him, either in reford of a boin, or a fevaration. The Lewes were comanded in the lawe, not to Alawe gi= Ene general merecomanoes in the inmer nor to the spare isola: for they ought to have overtheorems general for and beffroied them all. 13ut they being drawne befroieng by constouinelle , referued them buto theme of images. felues , and turned them to their owne commos lofua.7, 1. bities, So finned Adian, and alfa Saule, when he 1. Sam. 15, 8 had ouercome Amaledi . Contraticioile, Moles gaue an ercellent crample of courage, when he not onclie brake the golden calle; but also bid beat it into ponder, and thew it into the river. But if the relikes of the tool had remained fill, peraquenture the Ifraclits, as they were mad bpon them, would have worthiped them. Cin what our boubteblie the Common-weale, and our magis manifirets frates, map take awaie those things, which are mais noo Superfittious, and connect the prices of them to with the fire god and godlie bles : pet private men may not perfittions bo fo . But the Debrues were generallic forbid be auten ben that they fould not keepe fuch things; efpeciallic fuch as they had curffed.

2 Theft was not a crime of beath: but if there 70 1 Sam. mere found anie folne thing in the hand of the 12, perfe, 5.

robber, the thing folne was reffored. Howbeit, The pu= if he had either flaine it, or foldit; he reffored niffmene of foure oren for one, and fine thepe for one. But thett. Dauid mabe it beath ; He delerueth death (faith 2.Sam,12, 5 he,) and willeth, that there thould be reffored eight folo : if we follow the rules of grammar. Hoz Arbathaim is the quall number: albeit the Chaldran interpretoz, and fome of the Bebrues take it for foure fold . What thall we answer herebuto . We answer two manner of waies. The first is, that the lawe ought to be kept after the ordinarie and equall manner; but it laie in the Judges hands to increase or diminish the puniffments, according to the nature of the circumffances. What were the circumffances, for the which David augmented the puniffment? De that fole, was arich man ; further, he fole from one that was poze: which also both aggranate the caufe. Totate fomethat, there great Roze is , is not fo great a matter . 13choes. he toke from him that one, which of all other he held moft beare unto him. Wherefore bio he fo . To give god interteinement to his abelt, who ver, haus was an ill man) and to make goo there with him . Wherefore it muft not feme anie maruell, if Dauid augmented the punishment. Dea but thou faielt that this is to alter the laive whether of God, thereof God faid; Neither adde thou the fencence vnto it, neither take thou from it. They fale: against the there be no words aboed, the lawe remaineth lawe in perfect but forfomuch as the law-maker cannot beut.4,2. erprette all cales, it commeth to patte, that it is and 12,13, put to the diferetion of tudges, either to aggra, whether

uate,og to diminith the fentence. Potwithffan, the lame of bing, that is a great matter, then the fentence changes. of

⊙od:

of the ludge is to aggravated, as it maketh that

to be beath, thich is no crime of beath. De might

haue laid; If it be not inough to reffore home

fourc,o: eight folo , let him paie ten, twentie,tc.

of Davids fpeaking, is not to be taken, as though

he would have the partie to be punished with

death: but for the more behement expressing of

his mind, he bled an ercellive freach, as though

be put to death. When a funge heareth of anic

greuous crime, he faith, that fuch a one befer,

neth a thouland deaths; when as onelie one beath can be laid boon him by the latve . This

faieng ferneth to eraggerate the crime , and

maketh not the words falle : for all men knowe,

that the meaning thereof is . This I fpeake the

rather, bicaufe if we faic , that in the facrament

of the Bucharift there is a figure: they faie that

we make the proposition, This is my bodie, to be

falle . But a figure both not make the words

falle. So true is the figure which David here b:

feth, as he binoeth it with an oth. Gither of thefe

fpeech were he fould hane fait ; De might fæme to be guil

hyperboli= tie of beath: and not that he would have him to

Another answer is that they fair; This maner

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mhether

Dauida

Cap.12.

Of Theft. led to make a perfect reffitution. In that place he compareth the finne of theff and abulterie to gither, and would thew and beclare aculterie to

be the greater . If a thefe have no other intent. but to fatiffic hunger, it recounceth not to his thame . Ifhe be taken, he is compelled to velo againe that which he hath taken awaie . If he be taken in adulterie, he is punithed with death. Whether Louding the restitution of foure fold, it maie bauld were feme that David was punified; not onelie to bone foure the proportion of foure fold, but of about eight fold. fold . Hoghisten concubines were befiled by 2. Sam. 16. Abfalom . And although himfelfe was not 22. flaine, yet was he referued to great afflictions. 18.8.3.3.8.

For foure of his fannes were confumed : firft, & 18,14. he thom he had by Bethiaba, then Amnon, af and I Kin.

terinaro Abialom, lattic Adonias. 3 The crime of fealing awaie of fernants, In sen.37, or children, and felling of them, was by the civil berferes. laive vinified with death: as it is in the 48. of straing booke of the Digetts, and in Deuteronomie the awaie of 24. chapter. The punifhment ithich Cod amoin: fernants teo for the fame, both pet occlare the gricuoufnes punithed by of the crime. For this fault the Debutes confelle, Deura, 7, that they were manie yeares togither bered by Exo.21,16

answers is probable. I see that in that place, the holie Choff vicothe tong of Dauid unproperlie, according to the common pronerbe; A fraieng tong telieth truth. We was the chilo of beath, for they incre capitall faults which he han commit-

ted: and he fould reffore eight fold, that is, he thould paic much. Trulie, it liemeth berie hard to punith theft

The lawe with neath. Penertheleffe we muft confiber, that in tome cale in that lawe of Croous, this was ordeined; that if a there had come armed in the night, with Exod. 22, 2. intent to feale anicthing awaie, it thould be lawfull to kill him, and that without banger. In this cafe, when it is faid, that the rich man both take awaie from the pose man, his one onliclambe; there femeth to be a violence bled, and not a fraud. It is no marueil therefore if the punishment be augmented, and he moged work thie of beath . And as for the reftoring of foure retitucion, folo tuc haue not onelie a late, but alfo the er: Luke. 19, 8. ample of Zachaus, in the 19.0f Luke; If I haue taken ought from anie man by deceit (he faith to Sum fold Chaft) Ireftore him foure fold . De faith not, 3 reflutation. reffore him double; but to them his dutie the more, he dole to himfelfe the fraiter puntil ment. Againe, there is a place in the firt of the Diouerbs, there Salomon faith, that A theefe which is taken, shall restore seuen fold . In which place it may be gathered (as it femeth) that it was in the power of inoges, to increase the pu-

niffment : for at this time theues did reftore fe Some answer, that it was not there meant of anie precise number , in the reditution of things taken awaie; but that a thefe thoulo be compels

Pharao in Agypt. Affuredlie, the felling of Chaift Gen. 37, 23, braue Iudas to hang himfelfe, and in the end Mattaris. insought confusion, both to those that bought him, and to the whole kingbome . In the boke Zahor (therein be praiers, thich the Bewes re: peat in the date of Burification, when they fall for the fatiffaction of their finnes) there is men: tion made of ten Rabbins of areat name, the which were flaine by Cafar Adrianus. For Cafar pemanoed of them, what punithment their laine toke of fuch, as fhould be found guiltie of fealing fre men awaie, and felling them : Who wifelie answered out of Deuteronomie. 24.7. that they were worthie of death. Tehere: bpon the Empero: put them to beath, latena to their charge, that they were guiltie of this crime. But what fre man it was that he charged them to have fold, it is not there ermeffed . Bet in their Thalmud , to the end to flander Chuff , then they make a occlaration of this fact, they faie it was lofeph . And leaft they thould feme to freake against all reason or likelichoo; that affer fo manie ages, thefe men thoulo be punt then for a wickennette to long before committed , they fpeake more abfurolie , that foules remoue from one to another; anotherefore, that the foules of the ten brethren of lofeph bid te moue into thefe ten Kabbins, and that for this caufe they were punished after fuch a manner.

Of well dooing, and Hof-pitalitie.

4 There is a notable place in the first to the In 1. Co. 16 Coain, berft.4.

of well dooing. Che com:

things a: mong the fitto. Looke in thebooke

Charitic

muft be

of Peter Martyr.

Corinthians , the 16. chapter ; iherein we be taught beneficence and liberalitie. By the which, and by fuch like, the Anabaptills (which declare that among chiffians all things ought to be manape common be confuted. For if their opinion were true, there had beene no need to erhort the faith full to diffribute almes buto the page : for enes ric one might take from whom be would . 15ut pag. 79. put forformuch as the holie feriptures commend al. mes buto bs; they thew plainlie, that enerie one is a polletto; of his ofone gods : although

he be bound to communicate with his nædie neighbour, of the fruit and profit which commeth of the fame . Tile le alfo in the fame place that the durch of Counth relitted not Paule, in fair eng; What telleff thou be of the Terofolomits? Dane not we pose people of our owne with bs. thom we ought to find and relanc ? Suffer bs to diffribute our owne gods among our owne pore . But when they had heard Paule beter: mine, that it was not inough, that everic durch

fould find their owne poze, but is also bound to relaue the brethren of other durches, if there a bilitie ferue; they were readie to give their confent . For although that charitie ought to be

bone in due order, pet mult it not be fo ftrait laced, as it Mould have respect onelic unto them orner, vet that be hir ofmie. In deed we ought to begin not to be with fuch as be our owne, but we are not there

to make a flate.

Furthermore in diffributing of almes , there must be a consideration had of the bonestie of thole that be in neb . Cherefore Paule faib unto Gal.6, 10. the Galathians : Let vs doo well vnto all men, especiallie vnto those which be of the houshold of faich . Belides this , there must be a speciall confideration had of them, touching thom the word of ODD hath ginen expresse commandes ment : as are the father, the mother ; the wife, the dillien; and the ministers of the durch. Thirolic, necefitte muff be regarded : for other, wife there hamen cases sometimes, wherein our helpe cannot be beferred with a fafe confcience; in which time both father, mother, and the reft, but o whom we are bound by the word of Gob, and also godlie men, thould after a fort beare with vs. But a ffranger, which meets vs, is fo narrowlie bruen, and in fuch banger, as he may not be overpaffed.

5 But out of fuch a cafe of neceffitie , orber must be kept : so that first we must do well buto them, whom God bath toined buto be by ante means of frienothip. Wherfore Augustine in this cafe in bis firft bothe De doitrina chriftiana, faith ; If admitteth thou foulloeff by chance met by the waie with two perfons, of like honeffie and necellitie, and habbelt onelie fo much as would relevue one of them, thou thus muling with the felfe, conlocit bo nothing better , than even to drawe cuts,

which of them to gratifie, soo thalt thou (faith he) gather by a certeine aime, that cither the one or the other was toined to the by the feill of Och, in forme begræ of comunation . Bicaule, it, en we be borne, none of us all chafeth to himfelfe what affociato, freends, enimi s, parents or kine bico he qualit to have . These ow haven buto cuerie man by chance, and cueric man is bound to be good buto thefe, which be winco to blim and fuch be called his neighbors. Which word is not reffremed onlie to the confunction that we have with our hindred, countrie, or particular places. For that , which the Grake called winow, the Debaues Rebe, the Latines Proximum, in Eng: who is bulift, A neighbour; muf be bnoerfimb as tou berftood to thing them, which by the will of Gou through a neighbone, nie occasion do mete, or be toined buto bs, of be commended unto us : be it by meanes of kinded, of friendthip, ce of meting by the waic. Cole are accounted to be their neighbours, to thom Con both affociate, and toine be by ante maner of means. Wilhich appeareth in Chat man, tipo in the parable of the Lord is described to Lukic, 30. haue gone botone from Jerufalem buto lerico . Lie of the This man being ill intreated by theues, & being 1.010. an inhabitant of Ierufalem , pet was a Samaritane beclared to be his neighbour ; notwithfanbing that he was of a contrarie religion unto him , and perteined to another kingdome. De was neighbour to him; bicaufe the will of Coo was, that he thould meete with him. In that cafe therefore he was the neighbour, which beferred not his helpe, when there was prefent necessitie,

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that might not be beferred ; and then there

It is provided alfo, that the name of a refalls

neuertheleffe was not bniuft. For the widowe

knein him to be both a prodict , and a man of

Cod. But if thou wilt demand, how the binder

foo it being a franger ? The cannot otherwife

faic , but that this was bone by the motion and

perfuation of & D D: as appeareth in the fame

chapter. Hor Goo laio bnto Elias; I will com-

mand a widowe to feede thee. Wherefore for

was no other helpe.

bour both not amerteine onelie buto kindico and acquaintance: for Elias went wife Sarepta, a place of the Sidonites, and bemanded wead pie of Eliand water of a widowe. That widows would as. have bled the ordinarie wate of charitie; name: 1.Kin.17,11

lie , to have referned that little (that was remaining) buto hir felfe and hir fonne . But the prothet fain; Go thy waies, and first give me of it. The woman therefore, when the would have folloined the bluall wate of charitie, the paluate admonition of the word of God bid let bir : wilch

he fait that We ought to give our lives for our 1. John 3, 16

the fafetic of our neighbours life, we are bound

to beffowe, not onelic our goos, but also our

foules; that is our life: as Iohn witnessed, when

brethren,

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Pag.520. brethren , euen as Christ did . But as concers ning the full entation of bodies, first it behoueth, that we fet before our eies the glorie of Goo: the which according as we thall image it to be promoted by anic kind of mothe; fo muft we be the more inclined to liberalitie. So then we fee, that this inivolve had a goolie meaning; in that the would firft haue a regard bnto bir felfe and hir chilo : but afferward, when the binder, fron that this was a prothet, a that it did theefes lic belong to the gloric of Goo, to have him fuficined , the first ministred bntohim; then as neverthelette the had it promifed hir, that there thould be no want of fuffenance for hir and hir thild. It now aweareth, by that we have froken.

that there is an order to be bled in charitie; and

pet neuertheleste, that the same must not be li-

mited within anie freid bounds.

6 But feing we are in hand with almes, we mult answer that common a groffe erroz ; therin men fhinke, although they be intangled in the greateft crimes, and do not revent, they may be able to attaine to cuerlafting life : fo that they que almes liberallie. And they oftentimes ob, trude bito be the fateng, which we have in the A place out cleuenth chapter of Luke; Giue almes, and all of Luke. 11. things be cleane vnto you. Which place requis reth a diligent cramination : for that same berbe dore, Giue, mate as well be the indicative mod as the imperative. If it be taken for the indicatine, we may fate ; Ye gine almes , and all things be cleane vnto you, that is to laie; Then pou be full of wichebnelle, giuen onto rauine, and in the meane time give fome almes to the poze, pe thinke that all things be cleane bnto pout as if this kind of fpach were a fine quiv. But if we read it after the common translation, in the imperatine mode: Augustine in his Onthirition to Laurence giueth be this manner of interpretation , that when it is faio ; (Giue ye almes,) it may be understoo, that the boing thereof mult first begin with our selves ; to wit, that we our felues conuert firtt bnto Gob , and then all things thall be cleane buto bs . For it is Eccl.30,24. fato; Haue pittie vpon thine owne foule, pleafing God . So as in gitting of almes, let be firft gitic our felues bountifultie unto Cod, and then all things thall be cleane : according to that,

Matt.12,33 · tree good, and his fruit good. The third erpolition, is to faie, that Chiff lowed the words among the Scribes and Whark fice, with whom he dinco . But thefe men were carefull, about other things, for the cleanling of their platters and cups. On the other fide, Chaff perfuaded them to make finall account of outward cleanlineffe : The faith, Seing pe be gree nouffic loben with ranine and deceit, cleanfe pe those things which be inward, make cleane your

hearts and confcience. Thich cannot be bone. unleffe there be faith : for it is written; Purifieng Ads.tr. . their hearts by faith. And as touthing outward actions, give ye almes, and then all things will be cleane onto pou. For concerning outward things, whether the platters be cleane, or the cups wathed, pea or no; the confcience is net ther the better nor the worfe. Wherefore pour confciences must be washed by faith, & pe must be liberall towards your neighbours. Also there is objected out of the 12 . chap. of the epittle to the verte is Debrucs ; that By fuch facrifice God is pleafed. Aulate out But in the Greeke we read Nageseirou, which of the 13. fignifieth, He is merilie affected, 02, He is plea- thay, tothe fed. And we are easte to be perfuaded in this, that pibines. the morks of mercie are accepted bnto God, and that they please him well; so that he is willing lie delighted with them, when they be wought by godlie men . Det muft it not be attributed unto thefe works, that either they pleafe Gob : oz elfe make bs acceptable unto him. forthis were to diminith and plucke from the facultice of

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the death and patton of Chatt. 7 And thefe things now might fuffice touthing almes , but that the fee the denotion of difiributing to the pose wareth beriecold': and that both the beggerie of men that go from bote to doze most plainlie occlare; and this ought not to be fuffered among chaffians . It were mete, that in euerie durch there fould be men thosen, the which thould have the names of all the pore people registred; and thould biligentlie view both the powertic, wherewith they be oppect feb, and what labours they would be fit for : and to differbute almes in fuch fort, as they main taine not them that be tole; and that they with bagebond maine their almes from those which will not las beggers. bour. And it would be verie requilite, that in the thurthes there thould be a common treasure theff for the pore, tuberein to put the common almes : and that cuerie man , of that little that Aremole he hath, not onlie offer thenfocuer there is ante for the godlie affemblie ; but alfo theife or foure times poots in the peare , prepare fome honeft offering. And so they, which have the custodic of the pone mens bor, not onelie ought to have the diffribu ting thereof; but also to velo an account onto the church, both what they receive, & what they laie out . Beither Could anie man pretend that he will diffribute his owne gods at his owne pleafure; for it is hard for one man to know all: and things be more easilic fried out by them. which are amointed for this purpose . And it is rather to be withen, that all things map be done in order than rathlie. Wen heretofore could befowe much opon focks and fones , and opon the outragious buildings of temples, upon dead mens bones, and pilgrimages, tpon frations # pardons : all which were luperflittous things.

of Alme deeds. Part.2. And pet at this date, they (being delivered by the benefit of Childes Colvell from those craftie penifes) deale verte niggardic with the poie,

being the linelie temples of Chiff. 8 But Paule maketh speciall mention of the faints , bicaufe they among others, have most ned being those thom the world both hate. And Che faints herfahtlie aboeth (Strangers:) for in those bafes haus mose the faints were turned out of all their good, and lined offentimes in erile, like fraiers and ban nilhed men . Paule therefore erhorteth the Ro mans, that they would interteine fuch men with louing minds, and liberall hospitalitie. The flesh is not bent to do good to this kind of men : for when it feeth them in unferie, it invigeth that thep cannot requite their curteffe; and therfore what foeuer is bestowed boon them, it thinketh the fame to be lost . And they , thich be affected on this lufe, account nothing more harvie than to receine : fo that they give nothing willinglie, er, cept tibere they thinke they thall receive as much or more againe. In the laive, God both of tentimes commend frangers . In the 22.0f Crodus, he commandeth the Ifraelites, that they frould not ber frangers, but fould courte, A jame for onlie intreate them ; bicause they themselues the moore allo had beene frangers in Aegypt. And where, as he called to their remembrance, the things that are palt; it maie also seme to be profitable buto bs, if we thinke boon the things to come. Foruho is now fo affired of his habitation, as he knoweth for certeintie, that he thall never be

And in the 19 chay of Leuiticus, commandes Leuit. 19.9. ment is given to the harveft-folks and grape;

mecellitie.

gatherers, that they fould not gather all ; but leaue fomidat for the pore and frangers. Anb Cod commandeth his people to lone them, enen as themselues. And in the tenth dapter of Deu-Deuto, 18, teronomie, God affirmeth that he is the protect tor, and avenger of orthans, widowes, and firangers : for thefe kind of people are left to his care . Einto all fuch kind of men we owe our be, nevolence; and cheffie, if they be of the houles hold of faith . Thefe things the apostles, Peter, Galanto. lames, and lohn, had fo great care of; as then they had fent awaie Paule to the Bentils, # they themselnes were appointed to be ministers but to the circumcilion: they commended but o his care, the pose which bivelt at Ierufalem. And this bulinelle he telliffeth bnto the Galathians , that he with an carneff biligence accomplished. That thichis in the Latine boke, Necessitatibus, that is, pecenties, is not well translated . For the forhillers abuse this word, a teach, that a chailt an manis not bound by the commandements of God to helpe the poze weetthes; buleffe they

be in verte great, or (as they fpeake) in extreame

But Paule willeth bs to communicate rather whether the to their vies, than to their neceffities. for, to do pose muit nod unto the neighbour, thoumat not tarrie before their till be be biged with extremme necesitie, læing erreame that no man would gladie to be bealt with, merunie, Peither is this to be palled ouer with filence, that forme bothes, in fleed of xearer; that is Tifes or necesities, have ushour, that is, Demories. And of the reading of it on this toile, Origin, 01 rather his interpictor maketh mention . And Ambroic both renorth it to , & fo interpreteth it. memnit And fo the fonfe is, that we ought to bo god, not benefi: not onclie to the pow , which are prefent ; but alfo to enelle the them thirth be abfent, for Thales Milefius was prefent, but wont to fair ; that Tele ought not onelic to remember our freends prefent, but those which be abfent. And the apolile had a great care to piouibe , that the Gentils Gould minifter almes buto the faints, which direct at Ierufalem. Down beit, two will followe the accustomed reading, we must xeeixcand faie, that we ought to communicate unpart to to the bles of the laints, (to their bles I fair and the vic of not to their pleasures or belights: lith by that not to their meanes,men are oftentinies made worfe. And pleature. befores that alfo, fuch superfluitie might ferue to releue other pore folks alfo.

9 Deither (faith he) Giving or bestowing, 34 gining but, Communicating ; bicaufe in almes gining, of almes, is there is a certeine communicating . For if the accreance speake of the pope, which were at Ierusalem; the communispeake of the pope, which were at remaining the cations. Gentiles had received at their hands spiritual History, 2. things; For the word of the Lord came out of lonnes, 12. Sion, and the lawe of God out of Ierufalem, and faluation from the Hebrues . Seing out of that nation, were awointed preachers of the Golpell. to preach unto the whole world . Therefore Paule in the fecond to the Counths , the eight chapter, faith; That your abundance maie releene their want, and that on the other fide, their abundance verfe. 23. may releue your want. But if we weake of other pore folkes, cuen when we helpe them with our almes, there redoundeth onto be no fmall com moditie og profit. For Chaift warned (as we read in Luke;) Make you freends of varighteous Luke 16.4 mammon, that when you faile, they maie receive you into enerlasting tabernacles . But what if the pose be entil, and they also excluded from the hingbome of heaven ? Thefe things are to be binberfrob; not of the men, but of the works. But by this meanes also followeth another ab, furpitie: That by the vertue of our works, we thould obteine the hingboine of God 3 anfiver; As we benie, that works are the causes of efernall life ; fo like wife we benie not, that Cobres marbeth the god works of the faithfull, which of almes are now regenerate by Chatte; fince we know, breas. that He will-judge eueric man according to his Roma, 6. works. For he will faie; I washungrie, and ye Matt. 25,35

fed me; I was thirftie, and ye gaue me drinke; I

which in another place he taught; Make ye the

was a stranger, and ye harboured me.

Elic hingbome of God is given for election, and for the promites take, which the faints receive by faith. But bicaufe thofe things, are bioben from mans ries , therefore are goo works brought forth: which are the proper and mant feff elects both of our faith, and Bods election. Διάκοντες, that is, Giving our felues (faith he) to hospitalitic. This is not spoken without a great holpstalitie emphalis: fo; it is a greater matter to purfue hofvitalitie than onelie to be hofpitall . For A-, than to keep braham expected not, till frangers came home hospitalitic. to him, to befire to be receiued, and to befire low ging: but going of his owne accord out of his jud.9, 11. tent, he loked round about , to fe if he could efpie anie Granger, wom he might receive into his house . And if he falve anie, he ran buto him, and praised him not to patte by his houle; If I have found fauour (faith he) in your cies, I be-Gen.19,2. feed you turne in vnto your feruant . And the fame biligence and mind was in Lot : and well

nigh in all the fathers. Paule in thele words that

geti be not with anie vile and bnoccent works.

but with verichonorable and ercellent works.

Titus Vefpefian, when he called to remembrance

at night, that he had bone no god turne buto

for here was never ante noble man oz no-

becomined table prince, but that he was belirous to do and unte others , and was carefull ouer frangers.

> ante man, would with heatines faie; frenos, inchangloff this baie . And Chrift faith; that The kings of the nations beare dominion ouer them, and they which have power over them, are called gratious: in Orette it is Everyeta. The Cthniks alfo faie that @ D D hatha care ouer ftrangers; and therfore they worthimed Iupiter Xenius, tho had a care a regard of frangers. This propertie of ODD , Homer beferibeth in the fecond bake of his Odyffes . And Virgil verie aptlie faith ; Inpiter, bofbitibus nam te dare jura loauuntur : that is, for men faie, that thou D Inpiter gived right bito frangers. And the naturall affection toward citizens commonlie Cirreth euerie man; that if he met a ftranger, and one that is needie, he will to his nother helpe him , and proute harbour for him. Quen fo in like manner, if peraduenture the faints (which as touching the eternali countrie, are our citizens.) Do come buto bs, we ought to helpe them, and gentlie to interteine them.

10 But bicaufe that lahel fæmed to haue bio. In Jung. 4, lated the laines and couemant of holpitalitie it is a posible whether we fould condemne bir or aut bir . Dowbeit, bicaufe all confrouerfic bepenboth not a little of the circumfrances of the perfons , we will therefore fet hir before our cies ; law of hot, and confider with our felues, that manner of men the Kenites in the fourth of Jueges were. They affereblie in bloud were toined with the

Afraelits: for they were the posteritie of Hobab who the the father in laive of Moles . Pozeoner, they per Bintis fealie agreed with the Debines, in the exercise of wire. godlineffe, and in the lawe of Gob. Beither man their faith tole but effectuall and working : for they leaving their countrie , followed the Afrac. lits through the befert; and God which was their quide through the inildernette. Wherfore at the length, when the lands were distributed, they obteined inheritance togither with them in the land of Changan. Hoz thefe caufes if lahel went about to fet the Jewes at libertie. The bid but bir onetie : neither oid the take boon hir anie other

Dn the other part, let be confider of Sifara, who sifa De was an oppellog of the people of God, and to but, now flaine by the power of God , and otterlie confounded: neither aweared there in him anic token of repentance, but he would rather hine himfelfe; to the intent that he, escaping this so prefent a banger, might againe gather a new hoft against the Ifraelites . In bed, after a fort he was in league with Heber the Kenite: pet(as it is to be thought) with no fincere bart, but onlie to plucke him away from the reft of the Telves: thereby he might have the felver enimies, and not be compelled to fight with to manie enimies at one time: ozelfe to get of him a great tribute. or force other commoditie which he loked for. Furthermoze, in this his milloztune, he calleth opon no God, he beffreth not the helpe of other mens praiers; but onelie feketh lurking places. where he might hive himfelfe, till fuch time, as the rage and heate of the conquerous were form what flaked, and onelie truffed onto the helpes and aliance made inith men. 13v thefe things it eatilite appearetty, that Iahel bio bir outie, and Sifara beferven to be flaine.

11 But as touching the lawes of boloitalitic, The lawer the alfo inder , that they by themfelues , and of of howitak their olone nature, ought to be kept facred and tir ought inuiclated . This did Lot benderstand, when to be kept he would have put forth his daughters to the minlared. naughtie lufts of the wanton Sodomits; to the Gen. 19,8 end they thould do no inturic but othem, which were longed with him. And this fame erame ple did the old man followe, which received the Leuite with his wife as frangers : as it is more at large erpounded in the hillorie of the Judges . Those counsell, in betrateng his lud 19,4. Daughters, although I allow not: pet I do bes rie much commend the defending of Arangers. Dea and the Centiles worthimed lupiter, and gaue onto him the name of keeping holpitalitie; knowing by the light of nature, that Goo had a fingular care ouer frangers and gheffs. Pytha- Pythagors goras allo for this cause discommendeth the finalowes, for that they longe briver the conering of mens houses; and pet will never be made fa-

miliar or tame buto their holfs . Also there merc fometimes certeine milcheuous houfes, Certeine in the which none might anie longer inhabit : mifchet= as probable writers have beclared, and that bis nous hous cause the customes of hospitalitie had beene bro: Ben in them . And contraricivife where holvita litic hath beine well and faithfullie keut not one. lie angels, but Gob himfelfe also hath fomtimes Gen.18.

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bone a most profitable gheft.

Christ also in the end of the world will faie; I Man 25,35. was a stranger, and ye lodged me, commending his cholen in the fight of all the world, for the ver, tue of holpitalitie . And it is manifelt, that men in the old time withed, that there thould be great amitic betweene the housekeper and his gheff. Lafflie , DDD commanded, that the Debiucs fould not bespise the Agyptians, or wholie drive them awaie from them : and that for this caule, that at the beginning they gave intertainement bnto their anceftors. Wherefore we muft conclube by a generall and ordinarie laive, that the cultomes of hospitalitie ought to be kept inuio lated . And this alfo ought to be firme , that no go lawes laines not frenothips, be they never to honeft of freend= bip fo nt: and tuff , but if Bob command otherwife , ihey ceffarie, but ought to be broken . For fo long muft all thefe

Sifara and the Chanaanits, and would have them to be deffroicd, no covenants might inflie be hept with them : for we mult rather obeie Bod, than give place to the reasons of men. And of this will of Goo , Deborah was both a prothell er, and an interpretoz . She had declared that Sifara was now caft out by God; and forctolo, that he thould be fold into the hand of a woman.

12 After this manner the Leuits obeied Mo-

must be things be of force, as they thall be allowed by the

mill of Bob, Mich, feing God had now caff out

Exo.32, 19. 12 Must up manner to have be festing of their frambs, and kinlefolks. To whom Moles, in the name of God laid; Ye have confecrated your hands : fo farre was it off, that they were reproued for breaking the bonds of freenothip. Ieremie alfo , when by the commandement of God , he had declared that

the Moabits thoula be flaine, curffed those which had withorawne themselves from that mind; He is accurfied (faith he) that dooth the worke of the Lord deceitfullie. In the latue it is also commanbed, that none foulb be fpared, thich bib

intife anie to ibolatrie; no not the father nor the mother, neither pet he which fleepeth in thy bo. fome . Who feeth not here, that the most neerest bonds of freenothips must be contemmed, if the will a word of Bod be therebuto toined . Abraham was commanded to hill his fonne, and that his onlie fonne; as touching whom he had recet-

ued a most large promise. The promise of Bob, and the naturall love of the father feemed to be a gainst this commandement : notwithstanding.

against both these, being water by the word of God he quant to have killed his fonne. So muft we thinke , that all men , although they be of nigh kin unto be,arc facrifices to God fo manie as he commandeti to be flaine. Therefore it is witten in the 24. chapter of Efaie ; The Lord verle.6. hath a facrifice in Bozra . But they, which with a prepotterous clemencie, contrarie unto the word what have of Goo, will be mercifull; let them remember them the that happened unto the king of Samaria . De, haus a pres when he had march Benhadad the Rung of Syria, pollerous contrarie to the commandement of God , was clemente. in this manner reproued by the protect in the "kim, 10,19, name of God; Thy foule thall go for his.

Of benefiting and vnthank-fulnesse.

t ? Forfomuch as fuffice and honeffic re: 3n3n0.12,1 quire this , that we thould give thanks buto them, which have beffolived benefits buon bs:na ture followeth this order, that we thould connert the effects into their causes : forformuch as they have their confernation and increase from thence from whence they fpring. This was due buto leptha, fince he thould have had either the braheff place, or the next buto the higheff, among those that had well deferued of the mib. like-weale. Forfirff,thou feift fome that aber the bethey bestowe benefits, they have onclie a refrect grees of hes to themfelues. So bo thepheards, neatheards, nelies. and finincheards , when they proute paffure for their cattell, whereof they have tharge; fince therein they focke onlie for their owne gaine and commoditie. Dtherwife, they have no loue to oren. Cheeve, and fwine. There be others, with in boing of goo, have regard both buto thems felues , and alfo buto them thom they bo helpe. For the pore do ferue rich men & princes , parts lie bicaufe they love them, and partite to get forme commoditie at their hands . In the third begree are those placed, which do in fuch fort beflowe a benefite byon ante man, as they loke for no recompense of him. It offentimes hames neth, that when we le one in milerie, we ate touchen with mercie, and we helpe him : with mithout poubt proceedeth of humanitie. Forto. much as we are men , we thinke that nothing belonging to a man, but it amerteineth bito bs . They are counted in the last and thefest place, which benefit others, even with their owne greefe, burt, and loffe. After this maner Grift dealt towards be , he redemed mankind with wherein the loffe of his owne life . Whom leptha (after Jeptha is a fort) refembleth, who belieured the Ifraelites refembled buto libertie , and that to his great bander. Duto Chila. Which he beclared by this forme of freaking ; I haue put my life in my hands : that is , I haue

perfe. 22.

pitalitic.

Of Plaies

The bes

arees of

men.

not refused to indanger my life . Wherefore the Ephramites were moft bugratefull for fo great

a benefite. The first fort of buthankfull men is, then they requite not goo to those that before it at pngratefull their hands . The fecond, when they praife not, no; allow well of those things, which good men bestowe bpon them. The third is of them, which forget the benefits they have received . The fourth and worlt of all is, when for benefits, inturie and hurt is recompensed. After this manner the Ephramits behaued themfelnes toward Icptha; tho, bicaufe he had gotten the bictozie, would have burnt him and all his. What elfe is this, than to contemne both the benefits, and him that bestoweth them. But this is most of all the point of buthankfull men when neither men nogother creatures are defulled in their to dow ing, but Coo himfelfe contemned. For whatfor or hat the cuer benefits we receive of men, we have them benefits , of God, witch bieth the helpe of men, to releue the miferable and afflicted. Therfore they, which receipe of men,Beo are bugratefull, are boto of charitie; as well to come from wards God as towards men.

14 But thou wilt faie; Then men that be: Stowe benefits, ow sometimes light boon but gratefull persons, what ought they to do: Shall withdrawn they firait-waie withdrawe their well-dwing buthankful, from them ? Indoubtedlie thep beferue this. Dowbeit, we must not fouthwith do it , bicaufe men, by reason that nature is corrupted, are flowe, neither are they calilie mouch to om their ductie. Therefore we muft go forward in welldwing : for he, which is not moned to be thanke full by the first benefite, will peraduenture be firred by the fecond, third, fourth, og fift. But if he altogither continue in his ingratitude, we naie infilie withdalve from him our benefits; not mouse therebute by hatred or befire of reuenge, but that he maic be corrected, and that he Do not continuallie difoaine the benefits, which are the giffs of Cod. This both Bod alfo, who by Ofe the prodet , faith buto the buthankfull Des butes; I will give vnto you a heaven of braffe, and an earth of iron; I will take awaie from you ny wooll and my flax, &c. bicause ye have beflowed them vpon Baal.

Thou wilt alic perhaps; Why vid Chill com mand us that we thould Be perfect as our hea-Matth.5, 45 uenlie father, which maketh his funne to arife, as well ypon the cuill as vpon the good. And as it is written in Luke the firt thapter ; He is good towards them that be vngratefull ? 3 anfwer, that this fentence of the Low , is not against the wind befinition now beclared. For @ D hath two of benefits kinds of benefits. There are certeine, which are principall ; as the renelation of the Golpell , faith inflification anolafflie aloufication . 02 cternall life: thefe he giveth onelie to bis . There

be certeine other temporall and common giffs, 2 which pet are especiallie giuen for the clea fake. Doinbeit for that it is bopolible, that without a miracle they thould come buto the goo, but les the wicked be also made partakers of them . therefore he grueth them as well to the one as to the other . Dow might a Chower be let, that it a fimilio fould not water the fields of the wicked . In tube. ded God might do it, but yet not without amis racle. And forformuch as he will not alwaies worke miracles , he will rather that the bincol lie alfo thould be partakers of thefe benefites; than that the good thould be belittute of commo-Dities necellarie for life.

Cap. 12.

Alfo kings ow not make euerie citizen a ru: # finilia ler , a prefident , or other officer belonging to a tube. magifrate; but them onelic that are tuff and trife: which if they do not, they execute not their office . But when they give buto their people liberall giffs, or a banket, or biffribute corne; bicause without great labour and paine thep cannot feparate the good citizens from the bab: therefore they bestowe such things, as are of this kind, boon all men one with another; and dwfe rather to before well of euill citizens, than to pefraun the amo of their liberalitie, for whole lake they are cheffie moued to be bountifull towards the people. Let be also imitate this, that when we bestoive prinate things, although we light wow be bpon one that is bugratefull, let bs not frait, fould bewate withdraine from him our liberalitie . But felurs to let be behaue our felues in fuch maner, as we wards the have before declared; that if he Aubbomlie vo bugrattfull ceed to be bugratefull, let bs at the length, for his correction fake, ceafe to bestowe anie benefit boon him . But fuch benefits , as are common and publike, let be continuallie beffowe them. veg even boon the bnoratefull; as we are of God commanded . And let be rather chofe . to haue our goo things diffributed to godlie and holie men, than to ceale off from boing goo; bicause the wicken thould not be partakers of

Of Plaies or Pastimes.

15 Some of the Fathers feeme to millike In Judg+ all kind of places. Ambrofe, in his first boke of tooke I. Difices, the 23. chapter; Plaies and pallimes Col.o, 24 (faith he) ferme to be finet and pleafant, pet arc Ambrole. they contrarie to the rule of a duillian, lith it is not found in the holic feriptures, how they ought to be bled. Chryloftome in his firt homilie bpon Matthew, faith; that & DE inuenteo not ga Chryfoll. ming, but the biuell; For the people fat downe to eate and drinke, and rose vp to plaie, in the honoz of a most filthie woll. Hoz when they had worthined the calfe, and incurred idolatrie, they feemed to have obteined this reward of the Dior Pastimes.

nell ; namelie,toplaie. Perhaps Chryfoftome alluneth to that , which Plato wrote in Phadro. that Theut the bitiell of the Agyptians found out fird numbers Deometrie Affrologie, letters, and bice. But Augustine in his fecond boke of mulicke, faith; that It is the part of a wife man, formtime to revoke the mind from earnest mat, ters; and that is speciallie bone by pastime: inherfore it færneth lawfull. But inherof fo great a nelight in place commeth, it is not hard to bu berffaro. Ariftotle, in his fecond boke of tile torikes , putteth victorie , or the hope of victorie among the caufes of belight . But iben we plate, either we obteine the victorie, or elle we be in foure hove therof. So as they, which befend place, betermine with them telues, that the mind ought fometimes to be no leffe refreshed , than ting in play. the bodie: and as the bodie is retitued by reft of quietnelle, fo they faie, that the mind is recreated by plate . By which means they thinke to prone, that fome place muft be left for plaie;

First, that there be no vile and unhonest words bled in plate : forit is commonlie feine, that in gaming , both Chamefull & blafthenious talke is vico. The muft alfo take heb , that to much lightnes, and lacke of granitie and comes linelle benot intermingled with plate : for of tentimes it commeth to patte, that men bo fo tholie give themselves to place, that affermarb they are able to thinke boon no weightie matter. Pozeouer, the circumffances are biligentlie to be marked: (3 meane) of the person, the place, and the time. It is certeine in bed, that in cornit in the holie ferintures, there is no rule 02 forme the bolie preferibed, as touching plaies; although there feripture concerning be read in them mante kinds of plate. In Benes fis, the angell wreffled the whole night with Ia-Gen.31,24, cob. Sara faine Ifaac plate with Iimael, which Genati,9. The toke in cuill part : not bicaufe he plated, but for that he plaice with the forme of a bond-wo. man . Alfo David panfed and plaico before the 2.52m.6,14 arke of the Low. And the maidens lang in their 1. Sam. 18,6. Danfes; Saule hath ouercome his thousands, and Dauid his ten thousands . And Christ complais ned, that the Lewes were like buto children plats eng in the freets, and fateng; We have piped vnto you, and ye have not danfed; we have forrowed, and we have not mourned. And although of thele things there be no certeine rules mant fettlie imitten in the halie fcriptures; pet thep

fome cautions neuerthelette being preferibed.

be fet forth in the civil lawes. 16 But befoze I fpcake of them , it thall be A biffinctis convenient to Diffribute plaies or games into on of plaies. their formes and kinds . There be fome, which be otterlie referred onto chance: as he, which calleth most points, or throweth this chance or that, winneth the game . There be other, where, by the powers either of the booic or mind are er-

ercifed. Such places as depend opon chance, are undertimo by the name of oice-plate . and are Diceptate condemned both by the civill lawes , and by the condemned father's. In the Digetts De aleatoribus, the Dies lame. to: faith : If a bice-plaier be inturied by his fel. lowes, I will not gine him inegement ; but if one freale, or do violence to another. I will furclie om right, although they be butworthic. And afterward: If a man compell another to plaie let him be punifhed; either let him be caft into the attarries to big frones , or elfe into the common rations. By ficle things it awcareth, that to place at pice was lunged, by the civill lame tobe a verte obidus thing. Cicero, in his fecond Bhiliwike against Anthonic; Dis house (faith he)is full of ofce-platers and biomkards. Further , the laines abbe ; If Dice-plaiers laie unic wagers among themfelues, let them be of no force. Dolobeit, it is permitted to them that be of one houtholo, to plate among themfelues.

for a repail or banket.

But in the Cook De religiofis fur ptibus funerum, it is more particularlic orocined concerning the plate at dice, and dice-platers . In the olotime, foldiers were permitted to plaie at bice, ithen their bufinelle was bone. Beuerthe, leffe, the emperor found fault that in those baies all men plated, and in trieng of chances wafted all their patrimonie ; and lattlie bled blafthe: mie againt Bon. Wherefore be becreb, that it thould not be latufull for anie man to plate, not to loke byon him that plaieth : and he warneth the biffops to loke biligentlie, that thefe things be obferued. The fame Iuftinian the emperor, in his Authentilies, in the title De facrofanttis episcopis, in the Warath Intercedimus, prohibit teth by name, that no bithop , wieff, or beacon, fould either plate themfelues, or loke bpon them that plate. But if they thould bo other wife. he commandeth that they thould be put into a monafferie for thee peres. Let now the Boves go , and faie, that it is not lawfull for emperors to becre touching eccleffafticall things . Deexceffu pralatorum , in the chapter Inter dilettos : bis caufe a certeine Canon was found to be a dices plater , and in plate had given his monie bon blurie, to receive foi 10. peces of monie, 12; he mas ocpoled.

Alfo De vita & boneftate clerico um, in the chaps ter Clerici ; Let them not plate at bice noz tas bles , neither let them be prefent at futh games. The fame is to be read in the 35. billination, chapter the firft ; Either let thent ceale to plaie. oz elfe be conbemnet . But thep that mainteine Againff or elfe be condemited. Due they that if the them which this kind of plaie, were wont to lay; What if the pefend bics. lift to befroise our monie in that fort . Are not plate. ine maifters of that thich is our owner the bo no wong to our neighbour, we take not awaie other mens goos. Thefe things they have cons Oggj.

are to be

COT.

mbether

henefits

benefits.

O(c.2.5.

The Common places Part.2.

tinuallie in their mouth. But they ought to bu-

perffant, that it is the magistrates office, to lee,

that cueric man ble his owne well . Further,

ine muft confider moze devlie, that God gaue

thefe men monie, to nourif their familie with

all, and to helpe the pone; and not to late it boon

a chance, and hazard it boon the bucerteintie of

fortune. Porcouer, it behoneth, and efpeciallie

challtians, to reprefent the image of Bob, who

gonerneth and ruleth all things by reason . But

to confirme monie on that fort, is not to be a

loed, but a treant ouer his owne. Abbe herebut

to , that if there be anic thing gotten by this

meanes, the fame is filthie lucre; and fo is it

17 Pow, forfomuch as it is counted filthie

game, it maie jufflie be bemanbed, whether thefe

not in his owne gouernement, but onder the

fuition of another (as are children and feruants

of an houthold) the laines ow amoint a recoue.

rie, and that botto the age of fiftie veres . How

beit, if they be under their owne tuition, there is

no recoverie granted: and the cause is allebacd,

bicaufe it is a thame for them both. In which cafe

the pollellor bath the better caufe . In the Db

geffs, in the title De conditione ob turpem caufam,

in the laive Phi autem; When the Chame is in

either partie, there is no condition given. What

then thall be done with the monie . Thep fate it

must be bestowed boon the poze, that he, which

hath loff, may receive harme : and he likewife.

which hath gained, maie not intote that which be

hathnaughtilic gotten . This muft be bone,

then the propertie is translated. Df the fame

mind mas Augustine in his 14.epille to Mace-

donius : Where the postestion (faith he) is translat

teo, let the monie be given to the page; but where

it is not translated, (as if a man take away anie

thing by theft . & lofe it at dice) let it be refforen.

birected by chance and bnaomifeonette, fo that in

them , both good and monic are indangered,

ought not to be abtoden. For it belongeth to the

putlike weale, to fee that mens goods be rightlie

ordered . And God gineth fubffance, to beffome

boon goo bles : forlomuch as thereby do of:

tentimes fpring horrible blafdemies, and rob.

bing of houses; and couetous telire of other

mens gods is firred bp , befoes the great loffe

of time. Thefe things did both the civill and ec

cleffafficall lames fee . But at this baie thep

are not recorded : fith the canonical laives be

condemned by the Clergie , and the civill laives

delpifed by Painces . Forthere is in no place

more thamefull and continuall place pleb, than

among minces and ecclefiafficall perfons: who

in times past, when they wante those lawes, were

Let be then conclude, that fuch places, as are

by Diceptate things that be loft by Dice-plate, maie tuftlie be

thould be received ? I answer, that if he, which lwfeth, be

Cap.12.

of a found judgement; but fin our daies ther both have lived, and bo live thamefullie. 18 But the other kind of plate, therein is what tinh erercife of the powers, either of the bobie ozof of plate is

neft . So at this paie . the publike fortale both be not burtfull and pernicious; and that therein be no banger of killing, maining, oz miterable tearing them, which either exercise themselves. or be prefent or be afternbled to behold . And this kind of dames is forbibben Adlevem Agniliam.

that tubich infueth, ought to be forbinden.

In the old time, relivards were amointed for fingers, ozatozs, poets, and readers : tibich are not altogether to be disallowed . If they be bone well, and with moderation. Afterwards were aboed stage places, thereof I will face nothing in this place. There were also bantes, whereof toe bane footen in their place . But men could not content themselves with these places; be cause the mind of them also, which for biverse caufes cannot exercise the powers of the bodie must be refreiben with fome pleasure. Wherefore, they invented another kind of plate; namelie, the place of dellemen , which we commonlie call chelle, and is not thought fit to be condemned. Againe, there is a certaine other kind of and ming, which franceth partie boon chance, and partite opon inouffrie: as is plateng at tables. fuch like, where in verie beed they call by chance. but the calls are governed by indenoz. Wherfore Tableplate. Plato affirmed the life of man to be like buto Plato. the plateng at tables . For even as in table plate, to also in the life of man, if anie thing chance amille, the fame by art must be corrected. Unto which fentence Terence in his Comedie Terence. Adelphorum allumeth, And in need there kind of places feme to be fuch that fometime they maie be permitted; to that they hurt not, to they recreate the fririts, and be joined with honeffie: and that the time which (bould be frent byon bet ter things be not confumed in thefe.

19 But

Of Games

the mino, is not biterlie forbioden. Inflinian, in lictored. the lawe before alledged, then he had forbioden plaies, which bepend of chance, operined this other kind of places in the freed of them : as the throwing of a round ball in the aire, handling of the weare running; and such like. Yea and Ari-Aristole.

ftotle, in his Rhetoriks , commendeth thole erercifes of the bodie. And certeinlie for found as a man hath need of fome refreshing and pleafure to recreate himfelfe withall, it is most that he flouid have leave to ble fuch thinks as be bofornetime promife rewards buto fuch . as can best handle their weapons; to the intent their citisens maie be the better erercifed. Boiobeit, there must be been taken that the kinns of places

in the lame Nam ludus and in the necross De tormeneis. Those things which of their owne nature be not entil. but are entil oftentimes through

or Paftimes. 19 But what shall we answer buto Ambrofe? This certeinlie maie be fait, that that place De officies, perteineth not butoplaics ; for: formuch as he there treateth of pleafant talkes, tamnts, t fcoffes ; fpeciallie fuch, as are ioined with feurilitie. Deuertheles, in the 1 18. pfalme, puon these words; Turne awaie mine cies that they behold not vanitie, he callett fage plaies, banftie: as both Augustine, Lactantius, lerom, Lactanius. and other fathers; for they had in them much filthineffe . And in the beginning they were inflituted buto the honour of idols; and for that cause were obious buto the fathers and theiftiplates conans. But the reason, which Ambrofe first alled ach, was ; bicanfe there was nothing found in the holis fertptures, how thefe things ought to be bled . Therebuta we answer, that they are found in the holic feriptures generallie; Whe-1.Co.10,31 ther ve eat, or whether ye drinke, or whether you do aniething elfe, do all things to the glorie of

God . Therefore the bodie and the mind muft otherithiles be so restreshed with places, as as: termard we mate be cherefull and prompt to meightier matters . Furthermoze, there is

nothing found particularlie in the feriptures touching bakers, cokes, or fhipmen; and pet neverthelette, their erereifes mult not be altoat

ther crelubed.

Stage

Chryfostome faid, that the dinell found out plate, allebging this that The people far downe to eate and to drinke, and role vp to plaie . If a 1.Cor.19.7. man loke throughlie into the place of this father, he thall perceive that he fpake of those men, which would not repent: but were wont to faie; I would to God I might neuer weepe, but might alwaies laugh and plaie! To whom. he faith; Chiff preached; Bleffed are they that mourne. And forfomudias we finne fo often, đ do fo græuoullic offend God; how fhould we have leifure to plate ? We also condemneth those plaies, thereby we are made fluggiff and buapt to goo works. Tele bo not (faith he) in place or laughing, imitate Chrift orthe apostles : for we never read, that they either plated or laughco. Dowbeit, he addeth a moderation, fixing he faith; I ownot generallie take awate all laugh: ter , but erceffine and immoberate lanahter. Lafflie , be connerteth his fpeach bnto fage places, and faith; that They were incented by the binell: for they conteine the wicked ads and who rooms of the goos, whereby the confciences of gooliemen are grænoullie wounded, and wicked lufts are manie wates firred by.

And thereas he faith, that thefe things were invented by the divell, he speaketh nothing contrarie bnto the truth: fith (as I haue beclared) they were instituted buto the honour of falle That mug gods . Dea and he addeth mozeouer, that the dibe moged well builded fages in cities . But now to cons

clube , me thinketh that those kind of plates, concer as which ferue for refreshing of mens frongth, are plates. not otterlie to be forbioden. Deither aught bie lightlie to be offended, if we for men plate at dieffe; with which plair the powers be upe and are nothing holpen, but oncliethe induffrte of the mind erercifed . for if frength faile through age, fo that they cannot erercife themselues by anie other meanes, or that their bootes be but weake; the thould ther not be permitted to be light themselves moveratelie with this bino of plate & Deither alfo is he ftraitwates to be conbenmed, which being fichen weaks, recreateth himselfe with that kind of plate high dependeth bpon chance or fortune ; fo that therein be no has sarbing of monie . For the mult thefelic confiber, to what intent the laives forbabit : bnooubs teolicit was, bicaufe a manihould not prodigallie waffe his gobs. And therefore it was pros gro mhat uided by the late, that a man fould not hasard end the late about a flyilling: as we have in the Code, in the forbab place before allebaed. The meaning of the lawe games. was this, that monic fould not be ill frent.

in plate, buleffe thep plate for monte. But 3 maie afficof them, to what blethey meane to imploie that monte ? Derhaps they will faic buon a feaff. And whic not rather buon the none? But I faie, it is much fafer and better not to place for anie monie at all. Hor alipough it may be, that thou thy felfe art not touches with coue. touines , pet perhans the other, with whom thou plateff, is touched . Let the occasions be taken awate, which otherwise be mante enche that mone buto enill . And if there were nothing elle to feare be from plates, let be fo: Code fake weigh the fearlitie that we have of time . The lawe of God requireth fo manie butics , that all our whole life is not able to performe them, + vet thall we bestowe time in place ? Tile are fustis cientlic infected otherwise with conctousnesse of monie, and with ambition to ercell and oner, come others: whie do we firre up thefe infirmt ties with places : Albeit thou wilt faie ; Eliefe things are never firred op in me. But now, thou muft remember , that they maie calille be ftirred up. And we muft not enclic fe to our felues, but also have a regard, that we bring not other likewife buto this point. And thus much of the honeff kind of plates and games.

20 But fome faie, that they take no pleasure

If there be anie, which no plate, being initled with conetoninelle; let them knowe, that they, like cuill merchants, rather thou and change, than plate: for they loke no other thing but filthie gaine . Deither fothe they pleafure which in honeft places is the chiefeft : but they fiche their ofone commodific, and that by tile means. And thereas they, which belight immoberatelie in plaies, do laie; Ehere muft be fome pleafure in

Cagii,

mhether

verfe.9.

verfc.16.

Tertullian. fes belibes

plaics or

games.

the life, thereby we maie be recreated. Let be grant that it be fo: but in the meane time they mult be admonished, that there be other pleas fures more honeft . Paule to the Cheffans, the fift chapter, faith; Speake vnto your felues in pfalms, hymnes, and spirituall fongs, singing and making melodie in your hearts. The perie fame muiteth be buto the Coloffians, the third chap. Tertullian in Apologetico, faith; that Christians bled to allemble togither to their moderat thort fumers, when they were refreshed with meate, nell ererci= they fang biuine praifes bnto Bob, and recited Come thing out of the holie Corintures, exharting one another thereby. Anoby this meanes they returned lober bome.

There be also problemes, where with the wits mate be erercised and refreshed : which if they forme to be to haro, there are frozics, which map iniffileffer labour be learned. While have they not remembrances to read them buto them? There is no hilloric fo flender, which is not berie profitable for fome part of mans life . There be historics also of plants, of hearbs, and of fones. Elere are likewife communications of goolie men one with another, where with minds are refrethed, and there with all edified . 3 bo not (as 3 hauc faid) bebar plates btterlie; but I preferre thefe things, as much moze honelf and profitable . Although the plate of Samfon was honest and fæmelie, pet had it a beablie end. And if this place has fuch ill fucceffe; what is to be hoped of fliofe, which are forbidden by the laives ? They that made those laives, were wife men in go uerning of the common-weale: to thom, feeing credit is given in other things, whie is it not al fo given in this one?

Of Gentlenesse and affa-bilitie.

21 The vertue which followeth things belightfull in Sports, is dire & we lia, to wit, Bents leneffe and Affabilitie in freath. It is otherwile anecellarie thing: for as the bodie hath need of reff to the mind to be refreshed with some pleas fure. Det muft we beware , that we be not to forward in those things, least we hurt, and least that we fpeake anie bneleane thing. Mozeoner. me must observe the circumstances; to wit, When, With whom, and How; and that it be none inith fuch words and actions as be connenient. The excelle is Bapoloxía, to wit; when men tile a certeine reprochfull kind of fcoffing, then they fpeake those things that be filthie and burt others, and have no confideration of time. maner, opperfors. Bouto, fignificth an altar. and in ole time about altars there was meate: and then there fat infers about the altars , that

they by their much babbling (which offentimen was berie bneiuill) might make men merrie: thefe are faid to be rude and rufficall perfons. De elfe, as they which be pleafant, mair be called civill; to thete other mate he called uncivill.

The.12. Chapter.

The ninth Precept; Thou shalt not beare falle witnesse. And first of Confumelie:

S touding this place, 3 In 1. Som, indee that there be four 1. Som, indee that there be four 1. Soften things to be conflored B different than the soft that rable. Thefeppincipall points being eramined, we will amliethe matter onto David; to confiper whether be did rightlie, in bearing there with in Somei . What it is, we thall by this meanes knowe. First, we will note the etymologie of the what is inozo; after that , we will fet fouth the befiniti contumette. on . Contumelie (if we gine credit buto VIpianus the lawier , in the Digelis , in the title Demining , lawe the first) is localled of Contemnendo , Contemning : and in berte beed it bath his beginning of contempt . Ehole thom me reproch, we despite. Couching the definition, we gather out of the fecond bothe of Arifforles labe: toxikes , that this cuill hath , for his generall A primitis tword, odrycola, fhat is, Contempt. It is befined lie. that it is to wit , A certeine action about the opinion; and concerneth that thing, which aweareth buto be to be of no value. Tale in our mind and conceit contemne those things, which feeme to be of no value. Df this contempt be maketh the kinds. The first is, xarapeoints, that is. Thie Delpiling, The lecond is empedano; that is A certeine kind of disprofiting; as if we be to at fected against others, that we take pleasure in the bingering of their commodities. There be fome lottie minds, which in comparison of them-

The fame confifteth in faiengs and doings. tiben we tile the bitterer fort of words a deds. to the befacing of antemans honour, and bo take pleasure therein . Wherefore Cicero, in his Dration for Marcus Colius, faid: that Shrewd fpeaches tend to no other end, but to contume. lie; which if it be bollet of, after anie infolent

felues . thinke men bniposthie of anie and

thing . The third is . "Boic, that is . Contumelie.

thereof we now intreate.

Of Contumelies.

maner, is named a report, but being dome merilie,it is called teffing . To perceine it the betmarie buto ter thou must binbertfand, that betweine reprocontumetic. thing and honoring there is a contrarictic. They are under one kind, and pet, as contraries, are furtheit off one from another. They amerteine to the fignification of honour. If we honour anie man , we beclare that we thinke well of him; if we reprochain, we thelv by some figue, inords, or deeds, that we thinke cuill of him. And therefore it behourth , that if a man either ble contunctic, or hanc it bled buto him, this manner of fignification is alwaies therein . for if we thould do antething against the estimation of anie man, and pet not fignific the ill opinion we have of him, it would not be properlie called

Part.2.

A will thew it by cramples. A man breaking over another mans omie , to ffeale , to commit abulterie,or to kill fome man, that breaking in of the gate is beinous; but being not purposelie done, to diffione if him, it is injurie : if he breake it open , to reprochitim , he bealethcow tumeliouflie againff him . Abfalom abufeo the . Sam. 16, wines of his father. If he had done it of luft, it had beine inceff onelie, and not continuelie; but fixing he did their things without having delight in their lone and beautie, onelie through the batred he bare to his father, meaning to dif honour him it is now called contumelie. Then in thefe contumelies, tawnts are bled against anteman; those fometimes are fins, and some times no finnes. Pofinnes, as if one opbiato talunts are another, that he hath the por, that he is lame or finnes, and blind: finne, as then Semei callety Dauid, A

2 There is vied another diffination. These mildrefes are fometimes true, and fometimes billingtion. falle. In David they were falle, he bid not court the kingdome ambitioulite, he bio not commit micken murders. Those finnes are fometimes manifeft, and fometimes hidden. Dercofcom: meth the aremoulitelle of contumcties. Somes times they be weighed according to the fate of the person : as if he, to whom the contumelie is bone, be no prinate, but a publike person; as a magifrate, or a preacher . And there is alwaies required therin, an intent and purpole of diferes biting the fame and effimation of another man. Which I speake; bicause, if talunts be not used to thisend, but to the intent men may be amended, they be not properlic contumelies . Wherefore, if anie governours of a lehole, or ministers of the durch ble flary words to renoke men from their finnes; they cannot be called contumelious. Sometimes it is lawfull to handle men fo for discipline fake. This is gathered by an argument from the areater: If it be lawfull to ble Aripes, it is also lawfull to pic tharp speches. Do

Paule called the Calathians, Fooles, And Chiff; Gala, 1. O ve fooles, and flowe to believe . There was a Luke 24,25 refrect buto amendement, and it was no con-

Cáp.13.

Alfo the prothets do fo beale, formetimes they efatt, esc. freake berie bitterlie against Ifrael, calling bir 14. and elic harlot and Sodom; not to the intent ther would where, befame the people of God, but to renoke thene from foolatrie and wickedneffe. Paule alfo,in verfe.12. the first chapter unto Titus, fermeth to inucigh tharplic against the Cretians, when he bringeth a verse of Epimenides; The Cretians are alwaies liers, cuill beafts, and flowe bellies . It might ferme to be hardle bone, to note the whole nation of the Cretians with fo orrest an infamic. Downbrit, the apostles weath was not to this end: but he gave admonition buto Titus, where by he might understand, how carnestic he qualit to brac that people. Acuertheles, paffors a fcholemaifters muft take heed , that they ble not contumelies initiout indeement : for if they offen bie the fharper freathes, they which be reprehenoco begin to hate them, whom they ought tolone; and by this meanes, admornishes do but fmallie pienaile. Di elfe another thing felloineth: to init , that they are not moned therewith but are hardened of they often heare bitter morbs . Wherefore Augustine, byon the fermon of the Lord in the mount, laith; that Ehismuft be done filoome, and with inderment. Like bus to this is that . Which is wont to be done with biting freaches, therein is more bitternelle than faugur. They which ble them, be of the number of those, which had rather forgo their frond, than a fine lateng . There muft be beb taken, that men be not hurt raiblic. Thus much of the na: ture definition, propertie, tole of contumelie. 3 Pow in the fecond placelet be speake a of the cau;

few words of the cautes : they proceed for the fes of conmost part of anger, and are a certeine kind of timelies. reuenge which is ouer at hand. For fomen cafe lie remember themselves; especiallie they of the common fort, and also incment: and generallie those, which are not able to make their part and with frenath and weapons, do vic contumelies. In a certeine anger, Semei curito 1.Sam.16,7 David : he would revenue the inturies, which he fumoled that he had brought boon the familic of Saule. They also proceed of a certeine anger. Some there be , which in comparison of them: 10 110t. felues, make no reckoning of other men, and therefore they be readie bent to confuncties: therefore rightlie fait Salomon; Where pride Proutt, 2. is there is reprod . The blafthemous freathes, a kin. 18, 30. ithich Rablaches caft out against Goo, furming from no other fountaine, Alfo they ow growe of seolignes. a certeine folithmette. So Nabal the Carmelite curffed Dauid . Salomon faith; It is a mans ho- 1 Sam. 25, nour to keepe himselfe from strife, but a sole 14.

medieth Cg g.itj.

2. Sam. 16, man ofblond.

are no con-

of Peter Martyr.

Part.2. medleth with reprodies. Thirolie, we are to cons mbeiber continuelle fiber abether it be finne. Derein there muft be a Diffination bleb. If it have refpea bnto correcti en,it is no finne . But if we boit onclie to bes fame the honour and dignitie of our neighbour, we must confesse it to be finne: for it is against the rule of tharitte . Salomon faith ; Hatred ftir-

reth vp contentions, but tharitie couereth the multitude of finnes. It taketh all things in goo part, it andieth to amend by full meanes; it hath not recourfe buto contumelies. Charitic is a bertue, therefore contumelie

must nées be a sinne . Contumclies or remothes being forrothe onto our neighbour, and take awaichis god name: thefe be cuill . 50 Matth. 5,22. Chaiff faid in the fift thapter of Matthew; Whofocuer shall saie vnto his brother (Racha) shall be guiltie of a councell; and whofoeuer shall faie, Foole, shall be guiltie of hell fire. Reproch is The weigh an euill, woule than theft it felfe : fo: the weigh tineffe of finnes is confidered in respect of their tineffe of obiects. Theft is about the goos of fortune ; but by their obs among their gods , a god name is the most er cellent thing . Sieing therefore the contumelis ous perfons take awaie the god name, they of fend more greuoullie than theues . Better is a good name (faith the wife man)than great riches. But honour franceth moft of all in the ercellencie of vertue : wherefore they , which take awate pertues, as much as in them lieth, (and in their rome fubititute vices, and oftentimes faine lies, bo finne. Derebnto abde, that a god name is fcarfelie recompensed at anie time, with full relitution, of fo much as was taken awaie from it . Some, forthe regard thep haue to a mans honour, maie faie, that the matter is not fo : howbeit, there is enermore fome blemily

4 The fourth point to be confidered of, is,

inhether reproches are to be fuffered ; or elle pre-

fentlie to be repreffed . This firft of all I faie,

10 hether lies ought

that the indgement of luffering contumelies to be fuffe= and intimics is all one . That which we weake generallie, we biderstand speciallie . In the Cofpell, Christ commanded that we fould fulfor injuries : If anie ftrike thee on the right Matth 5,30 checke turne thou also the other; and he that will fue thee at the lawe, and take thy cote from thee, let him also take thy cloke; and he that will compell thee to go one mile, go with him twain. These precents other whiles have greatlie offens bed fome , which bio not rightlie binberffano them . Hereby it was objected to Augustine, that duffian religion bio fmallie profit the common-weale : that the common-weale of Rome was by this meanes greatlie diminished . Auguftine answereth, that as concerning the pres paration of the mind, goolie men ought to to be affected, as that for the name of Chrift, they be

The Common places Of Contumelies. Cap. 13. content to fuffer all kind of injuries, to they perceive it to be expedient for the bonour of Bod, and for the lafetie of their neighbours. But if it tend not to the alogic of God, and is burtfull to him that both the injurie, there is no necelle

tic that we beare with the act. Bereof we have an example in Chaift : when Iohnig. 17 he was Ariken by the fernant of the high priet. be offered not immediatlie his other theke, but put him backe; bicaule he lawe it was not ervebient for the glorie of God , that he thould ferme to be ill froken of. Further, it was not profitable for that fernant to be mainteined in his finne. They that in fuch wife fuffer reproches, give tomach botto the wicked , that they bare bo greater things, a to perfeuere in their finnes, which we mult not commit; we ought rather to cut off finnes. Wherefore Salomon faith; He that putteth a foole to filence, dooth pacifie wrath. Sinne Proas, 10. map be diminished by repressing thereof. Accorbing to which sentence, the same Salomon said; Proses Answer thou a foole according to his foolishnes, leaft he should seeme to be wife . This is for his benefit . But if thou fair anie thing to bim . be will perfeuere in his naughtinette . Further. more, if we ought mot to inffer contumelies to be bone against our neighbour ; no more ought ive fuffer them to be fpoken against our felnes: for the mult lone our neighbours euen as our felues. And he that contemneth his owne god name is cruell.

So that reprodes mult be reprelled, for his min the fake that both them; that he maie acknowledge tundles his fault, and bo fo no moze. Further, for their mug betts fakes, which be inturied, and for otone cause; lest presen, ine thould forgo that authoritie thich is profitable to the church and common-weale . For he that holdeth his peace feemeth to confent . Thep that frand by , will indge the to be fuch a one. The function in the church and common-weale after that will be more contemptible. The estimation of publike persons is profitable to be kept . In thefe cafes therefore it is lawfull to repreffe contumelies . But fometimes we ought to lufter them, neither mult we requite againe when conwith the like; namelie, when we perceive that mult be we can nothing premaile; and that perhaps that fufferth. man is fo euil, as by froming him of his will. he becommeth the worle; and when of a small fparkle will be kindled agreat fire. For which caule Ezechias willed, that nothing thould be antwered to Rabfaches : fith be could have viote ted nothing by anie answer.

Contumelies also are bome withall for our ofore fakes, if the feele our felues moued, and that by rebuiling the thall patte our bounds. So mult that be underfton, which Salomon faith; pro. 16.4. Answer not a foole according to his foolishnesse, least thou also be like vnto him . Some

Of Contumelies. there be, that while they would represe the furie of another man , become more frantike themfelues . If they for them prone herebute , they ought to abiteine, leaft they offend Cob. Which ine also thall bo, if we perceive that we be not therefore lead unto it, bicaufe it gricueth bs that the name of Goo thould be bilhonozed: but onlie for that we lette to followe our owne amerites. Alfo we mak take beed, that we fuffer not fuch kind of continuctie in this respect, that we would el contacte : per sur abuerfarie fije more. There be forme, who thinks it a noble himb of reucage, if they betterlie contemne those things that be spoken against item , to the intent be might fee, that there is no account at all made of him. There be form, which herve filence & beare ; bicaufe thep thinks it will renound to their maife. Seneca faid, that; Lobe pefulled of the wiched is to be maifed. And laft lie, we must take heed, that the distembling of co proch, proceed not of comardineffe. There be manie, which make to much of quietnette, as they will take nothing in hand, which maic be troublefome and toined with danger. This allo

is to be added, that reproches muft be abidden,

But if we hall indge, that contumelie is

when we cannot other wife comfe.

what must not to be bome withall, there is two wates to pe poorte peale. Gither it is private ; namelie, that we our mben we felues rebute inm ; or elfe by fute in lawe . Tele perceius that a cons mate go to the imoges (for this is lawfull) and promide that our effice be not in banger of fufpt cion. If we beale privatic, it is meet to ble courtrous freach: which the apossile taught buto the

Balathians; Brethren (faith be) if a man bee Galas, 1. fuddenlie taken with anic offense, ye that be foirituall reflore fuch a one with the spirit of meekeneffe,&c. Pot but that we maie fointimes beale tharplie, then we are in hand with opinions Doctrine, when the honour of God, and the true catholike faith is in hazard; or elle, when men be fo inflerible, as they cannot be reformed with courteous words, then more fenere freach muft be bled . Holobeit, ine mult take her, that we allenge no falfe crime against him, which is the author of the contumelies : for then it were a lie. The thing, which is tuft, muff iufflie be bone. Butthou faicit, that be bimfelfe both lie : thou nult not become like unto bim . If in thole car fes, which I have expressed, reproch be not represfen; at the leaft wife we that beclare by liuina inell, , by the beeds themselves, which in words

lue cannot, that he hath made a lie. Manie haue

bene content to ble a generall reason; namelie,

that the fpirit will teach be then inturie is to be

fuffered, and when not: and that even at the be-

rie pull, we thould take counfell. The Ethniks

would fair, that we ought to followe wifedome

and reafon . Wolvbeit, I thought goo to open

thefe points formerbat more particularlie.

6 Come we then unto David . De bled thie Thereas reasons, the wild must onlie take place in those fone of Da. rafes therein inturic and reproch ought to be no weight fuffered, and not generallie: for fometimes thep to. are to be fuffered. The first reason was ; Hinder ye not the connfell of God, God hath commanded him to curfe me,&c. To this we laie, that in that cale the reason is goo; not that we thould conclude wenerallie : then there thould be no wickednette punifhed. Zele would alwaies faie : It is the counfell of Goo , he will take it awaie, then it thall firme got buto him . The fecond teafon is; I abide greater things at the hand of my fonne, and shall I not beare these things? This is a good reason to comfort our selues in as fliction. mo to make be erremmiped that we bot but generallie it is not offorce. If the magillrate faie ; I have bome this, by reason of the necelfitie of the time, therefore I can the califier beare enilles : he thall leave toicke onelle buous milhed. The third reafon allo is not buinerfall; God feeth this affliction, and laieth vp good for me in flore . This in verie bed we ought to thinke, if we be compelled to lufter contumelic; vet are ine not alwaics bound to luffer it.

Thefe things have the spoken concerning the reasons of David. Pow must be show therefore Bant diff he diffembled, a thether he did well therein. In well in heamy ungerment he bid well; and his purpole was ring of the allotoed unto the Couloiers, and nobilitie, which containe: he had with him . De was bulled about other lies. matters, he was feaping awaie, he then thought bpon his finne, and imputed it to the revenge, which God had foretherned by the prothet that he Mould fuffer. Doubtleffe he bio not btterlie parbon the offense, but ocferred the punishment. All things have their time. It was now needfull for him to repent he wept and lamented. Ano. ther caute, which might perfuade him, was here in ; leaft be fould be fundentie drawne to furie, and ouer-much moneo with crueltie : and it was then sufficient for him to heepe within his bounds. A third reafon: he fative in fririt (for he was a prothet) that @ D D would haue him, cuen at this inffant, to lufter this reproch . Thus farre have we spoken hereof.

7 Rowlet beconfiver after that fort Paule Int. Col. 4. forbiobeth ludgement ; leging we must berie of, berie, s. tentimes tuoge, while we be in this life . Forit behoueth, that euerie man bo lubae and eras mine himfelfe, pea and others alfo, then need thall be; to the intent they mate be warned and nmended . The church pronounceth fentence of Judgement incrosed. He warm pronounters enterted by sugarment, against those, which are to be ercome the church, in municated. There be also politicall or civil the cons fungements. And in houthold affaires, we chose mon-weate. buto be wines, mainens, & fernants. And in the and in a thurd there be chofen beacons, curats, tollhops; bouthold thich hind of election cannot proceed without rie.

Ing, while

take bred

indaentent.

Tudge= ments of two forte. Cintil and ecclefiafii= not taken awate.

Matt.18,1 Matth.7,5.

Chryfost,

things fauld remoke na

indgement. Teherefore we answer, that indges ments are of tivo forts; either private, or pub. like. And those which be publike, perteine either to policie, og elfe bito the church. Ciuil inogements are not taken awaie by the Gofpell , but call indee: rather amended and corrected; as hereafter we ments are final perceine, when the place ferueth. But eccle fiafficall inogements cannot be remoued by mans authoritie. For Chift , when he fvake of brotherlie correction, gave commandement thereof. Private inogements ow either fpring of diaritic, and right confideration; oz elfe of ill af whence pit = feations, which are entite and prioc: as Augustine nate lange: hath in his fecond boke De fermone Domini in monte, while he intreated of those words, which Augulline, are read in Mathew, Judge ye not, that ye be not indged. By which fairing of Chailf, the fentence of Paule must be measured.

And in these indgements, which we exercise by charitie, we must take special heed, that the or raditie finites , thich either the funge or reproue , be was of or throughlic knowne to be, that we do not rathe lie gine credit to rumoss og flanders. Further, we must not mage without compassion and pitic. Awaie with triumding, mocking, reprothes . The which thall beft be done, if we remember that we our felues be men , and prone by nature buto those vices : and not petallured, but that we maie at sometime fall into the berie fame offentes . Therefore Paule fait bnto the Galathtans; Confidering thy felfe, leaft thou allo be tempted. And Augustine in his botte of Augustine. Confessions wrote, that we thould not onelie give thanks buto ODD, for the finnes that he hath forgiven; but also for those, which by the alfiffance of God we have not committed . Duct and belides, in his 15. epiffle to Ierom, when he had lamented for the contentions which had hap. penco betweene him and Ruffinus, he faith; that he line in not what he hunfelfe would have done, if the fame things that were witten againft lerom , had been witten againft him. And moze, ouer, in tudging there muft neuer be fo firme a betermination, as though he which is fallen, can not be reffored againe.

8 And touching those things, which ought to withdrawe be from a light, rath, and haltie judgement, Chryfoftome both make mention. First, feing our owne fate is berie much bro knowne to our owne felues; we ought to know, that the flate of other men is verte hardlie to be knowne. Furthermore, there be manie circum. tudgement. frances, therby mens actions are befined; thich we cannot alwaies perceive, although we have fet before our cies the thing which is done: fo as it is not calie to give inogment of it. Againe, the berie things that we fee be other whiles to doubt full, as we make understand them, as well in the god part as in the ill . Then it is better to ful pend our judgement in a thing that is boutfull. To conclude, be that jubaeth, muft be fpirituall. fæing in the epille to the Cozinthians it is wait ten; The spirituall man judgeth all things. Son 1. Cor. 1.10 ma then we be not led oftentimes by the fpirit. but by our ofone naughtie affections: me have more need to be subged, than to ble subgement

Augustine, in his tenth boke of Confessions, Augustine the 23. chapter, excepteth thee things, thereof we ought not to moge, although we be spiritus all, and fo be accounted . The first is : the bidden mofferie of Gods prouidence and predeffination on together with the counfelles of GDD . tous thing those same things which we see do bawen bailie, otherwife than either tuffice or reafon might feence to fuffer. Elaie fait; It is not conue- Efilas, 9 nient that a potters vessel should dispute against the maker therof, which it was made of this or that fashion. Also it is not meet that one pot should dispute with another, whether the potter have don wifelie or vnaduifedlie. Dut of which places Paule toke that , which he hath to the Momans; Hath not the potter power ouer his claie , to Rome 10. make one veffell vnto honour, and another to difhonour?

Another thing that Augustine taketh awate from our inparment, is the boke of the holie ferinture: the which me mult not therefore read. to condemne anie thing therin, or to weeff it to our mind and befire : but rather to fubmit our felues therebuto. Therefore, he writing in the 19. epiffle bnto Ierom, faith; If there be anie afthings of thing in the feriptures that displease bs, tocims the bolic pute that botto the polume of the boke, as being feringre of flenderlie corrected : or buto the interpretor that fend by, hath not fo lincerelie and profitablie translated whereto we it, according to the proper forme of fpeach; or their elfe we afcribe it to our owne ignorance. Late lie, he excepteth from our inogement, those men which be without that we should not subge them to be fo farre past hope of faluation, as they may not returne buto it . And leaft be flouid forme to be against that he had said ; he in the 22. chape ter of the fame boke . erroundeth the faieng of Paule: that A spirituall man judgeth all things: De judgeth all things (faith he) that ought to be tudged. The which we have erpounded general lie to be fuch, as make for ediffena ; or elfe, which maie be burtfull for our faluation.

Dozeouer, it must be confidered, that great diligence and discrettresse be bled in giving of indgement, least toe condemne those things, whereof as pet we have no perfect knowledge and triall. In the boke of Benefis it is written; that God himfelfe came downe to looke voon Genat, 5 the citie and towre which they had builded . And it is beclared , that he went unto Sodom , to fee Gen.18,11. thether they behaved themselves, according

Of ludgements. to the report, which had beene made buto him. And thele things are in fuch wife thewed , to the intent we mate be instructed , what bilis gent cramination ought to be there hav of the matter , before that fentence be giuen boon the

9 Augustine also, in the second bothe De fermone Domini in monte, reduceth the kinds of acti-Augustine. that may be one into two parts . Some be of that masure. that they may be done as well with a good mind, well with a as with a bad; and of thele (faith he) it is coms manded be, that we thould not take them in the as with a ill part . And there be others, which cannot be bab,muft Done with a good mind; as are whosedoms, ab pot be wages of. ulteries, and fuch like . And in thele things we must take heed , that we intoge not ill of the aus thos, by beterminion with our felues, that be cannot be changed . But he referreth the woods of Chiff, a of Paule, fuberein inogement is foz bioden) into the first kind of morks, which may be dome either of good purpose or of bab. And to prome his diffination, which he brought of this kind of actions, he alleageth the place out of the

spille to Timothie, there it is lato; that There 1.Tim.5,34 be fome finnes manifest, and which go before to judgement; but others, which follow after. For there be some so entoent as thou mail percrive them without triall or eramination; and fome be therefore fait to follow, because they be more fecret, and are not tried out, unleffe it be in cramination of inogement.

Albeit the Breeke fcholies would have the fame to be referred to the ordeining of ministers: for the apostle han fait. Lay not hands fuddenlie vpon anie man, neither be partakers of other mens finnes . But if fo be bis visciple han faib ; Deing there be manie mens finnes , which are hidden from me, how can I beware of theme Furthermore , I cannot thun thole , thich per, haps will be committed by them after they be ordemed. The apolite antwereth; Some finnes go before, which bricile thou weigh and confider with a full inderement, and committed nothing univorthie of the holie orders, thou thalt befile the felfe with other mens finnes . And there be other firmes that followe : fortf thou promote anie man to owers, whom in thy wogement thou fourvell fit : if afterward he happen to fall, that cannot be imputed by right onto the.

to Beither mult weomit, that Christ, to the intent he might reftraine be from raft inoge ment, aboed a commination; Judge not (faith be) least ye be judged, for with the fame judgement that you judge, ye shall be judged. With mult not be to underflood, as though we thould be rathlie inoged by God, if the our felues inoge Augustine, rathlie. For (as Augustine, in the same place, lath; The meaning of Chailes words is , that then a man hall indge another man by built

inagement : be hinfelfe thall be conbemned by Deb.and thall therefore faffer puntihment, bis cause he subged rathlic, and braightrousic. 13ut fixing there be some gooice men, which altogic ther tenmer themselves in this kind of finne; and not with farming that they contenet race lie of others, pet men do berie bniufilie trage of them : the fame father anfwereth ; that for the most part it both not so happen bicause mer are mont to be fore proudted against them, intom they know have a finifer independent of them, and do indenorlikelyife to judge hardie, and to freake ill of them . Wherefore that is from to be bien against them which is written of Ifinael; His hand against all men , and all mens hands Gente, to against him . Botobett , the answer is more firme to fate; that goodie ment which bo not rally lie inoge of others, though they obtaine not like right and recompense of men, pet without bout they obteine it of God , tho not onelie inducth rightlie of them, but alfo correcteth the ill indges

ments which are done buto bun by men. Of sufficions.

12 But here also we mate for good cause Des 3n 1. Sam, mand, how farre south we are to favour sub- 29, berses. picions . Sufpicions De bependot confedures, & definitia through wary we inquire, either what is bone, on of lafet 02 what maie come to valle . And fulpicion is an cion. obscure knowledge of some entil at hand, from thence fringeth feare . And malicious men. and old men, and those thid, are often burt, and enimies, are fone brought into fulpicion . And formetimes the cautes of fulvicious are full: as in the Digetts Desupettu tutoribus, & curatoribus ; We is suspected, the is such in manners. And albeit that he be not fuch a one inded, pet it fufficeth, if he feme to be fuch a one. For though that David were no traitour, pet by that report, 1.Sama,19. which commandie went of him; to wit, that he was a traitour, and befired the hingdome, the Philiftines bib wifelte ; tho thought goo to bemare of him . In beb, we cannot anoib it , but but that fulpicions will fometimes arile in our memalino: minds ; fæing they be not in our power : but we gine place mult not rathlie affent buto them , og tubge by to our affit them . Auguitine, in the 54.epiffle to Macedonius : Den (laith he) of a certeine felfe-loue, are ealilic lead to indee; informed as everie man is a friend to bis olone cogitations, and thinheth that he both suspen wifely. Det (faith he) nothing mult berein be bone rathie , though the caufe mate fæme neuer fo probable : for euen mante things are credible, and yet falle; and againe, maniethings are incredible, and pet true . But thou wilt faie : What if a man be a governour of a durch , 03 of the common-weale; fhall he not

Cuspicion.

provide in time, if he suspect anie ewill to be at hand . We ought no boubt : but pet without hatred or harme of another man . So indges muft beware, that opon light inspicion they diffurbe no man : for pope tweetches , being offentimes ouercome with griefe in punifhments, do confelle those things, which they never thought. The fulpicions of the Philittines arole not of weich tic, but cuen of probable causes; therefore they commanded not David cither to be troubled on put to beath, but onelie to be fent awaie. And this David gained by fleeing onto Achis, that although he were had in honour vet he came into fulnicion of treason. Therefore we must never depart to the entimies of the faith; fith that hab nener god lucceffe. for abmit thou canft perfnabethe prince, that thou art a god man ; pet thait thou neuer perfuade the multitude. And thus much by the waie.

Of mocking and tawnting

3n 1.kin.18 13 By the mocking, therefuth Elias moc. hed the worthingers of Baal, it ameareth, that godlie and fincere men maie ble pleafant billb mbat max mulation, wittie conceits, proper nips, and me ner of moe rie fpeaches; fo they ble them not to latiffe rekings be uenge and hatred against their enimies, but for the concentring and vifallowing of wicked re-Looke in 1.Sam, 12, ligion. The fenle of thele firmes is verceiued rather by prominitation, than by words. The perfe. 16. timitation of this kind oto Paule ble, when in the epillie to the Colollians, he faith under the perfor of the falle prothets: Touch not talte not. verfe.12. handle not. Wow pleafantlie both Efaic, in the 44. chapter, beride the idoll-maker : bicaule of the one halfe of a tree he maketh a fire to warme himselfe, and to seth his meate; and with the rell of the blocke he frameth an image, before which he afterward falleth downe giveth honour buto it, worthippeth it, calleth bpon it, and fer-The whole weth it. The fame of Baruch the feribe of Ieremie, in the firt chapter: he pleafantlie mocked the tools. Elias, by that witte mirth of his taught that Baal was no goo, that he beard not, felt not, not regarded anie maner of thing. So then , lcoznings a mockings may fornetimes ferue , berie fitlie, for the promets and ministers of the word of God. For how could men be more plainlie taught, that they loft their labor in worthiwing of Baal Howbeit Paule in writing to the Ches fians formeth to forbio this kind of talke in Quis ffians; Let there not be in you (faith he) air xeo-Tx: that is, filthie and fowle communication: μορολογία, fond & foolish words; and θύτραπελία, that is, Vrbanitic and pleafant iesting, with otherwife is counted a bertue, therby thole that

be fan, in fickneffe, are fome times chered bp:

bicaufe it muft not be taken for fin, then it perteines to charitie. But it must be bnoerstoo, that Paule, in that place, by the word bite a wild. both note Bomoloxia; that is fourtilitie, where by fcoffes and railing fpeaches be rathlie caft out against others , rather with offense buto the godie hearers, than with anie edifieng, It is not lawfull for Christians to trifle bread micolie.

Of Deceipt or Guile.

14 To fpeake first of the word. That thich 3n Jaby. 31 among the Latins is Dolus ; that is Deceipt. the Gracians call Advoc : to that their word and ours is almost all one: but the Debutes call it Mirmah.02 R emijah, Further, let be bnoerffang that quile is there forbibben, where anie thing lieth fecret, which is bioden, leaft the fraud appeare, or be eafilie feene. Wherefore Plantus fait : Plante Builes, bulette they be conered by craft, they be no quiles . Thus much as touching the name. Poin let be come to the definition. In the EDL & definite. wells. De dolo malo in the first lame. Servius the on of guile, lawier thus befined ill guile, 02 collution; name: Servius, lie, to be a fubtill invention or benife to beceive another oben as one thing is bone and another feigned . Wherefoeuer therefoze there is quile, there is deceit by some diffimulation. It is true in berb, that Labeo, an interpretor of the lawe, Labeo, reproued the definition brought by Servius, and that by two reasons. Whereof one is that some time it may bawen that a man thall be bequiled without diffimulation or collusion. Wherfore the definition should be more strict, than that which is befined. But this all men account as a fault. The other is ; bicause otherwhiles some by oil fimulation do faue and defend their owne, 02 other mens, and yet therby do bequite no man: neither do they burt anie man . So then the Des finition must be applied buto other things, be fives that which is befined; which also is culpable. For which cause he thus defined it; Il finition of guile, or collufion, is all maner of craff, occeir, or quile, subtilitie done to bequile . delude . and deceius

Vipian, in the fame place, alloweth the opinion Vipian of Labeo. But having the authoritie of to great a clarke, I would fafe that Labeo bib not well, in removing diffimulation from the nature of fram. And as touching the first argument, which he hath, I bente that which he affirmeth; namelie, that men can be circumuented with out diffimulation. For buleffe they were wholie initiout fenfe, they month not cafille be led to take and receive that, which they manifefflie lie will be burtfull bnto them . Therefore it is no cellarie, that there be forme their and colour abbed; which can by no meanes be done without

pillimulation. Then, whereas he faith, that there be manie, thich befend either their olune, 02 elic other mens, by diffinulation : 3 grant that; but pet I affirme, that the faine is guile, although it be honest bealing : as afferward 3 will thew more plainlie. As touching the nature therefore of quile, it femeth, that faining or hillunulation is alwaics toined with it: and for that caule, the befinition of Scruius pleafeth me better . Which befinition, I my felfe neuerthes lelle would rather amlie unto guile in generall, e not to ill guile o; collufion , as he bid, verhaps being led by that reason; bucante be imberfiod

15 Cicero,in his firft boke of Diffices, affir,

meth; that Diffimulation og faining perteineth

thefelie to the nature of guile . For he writeth

that Aquilius, bis familiar friend, being beman-

bed mat was guffe , anfwered ; There one

that beceipt, which thould be burtfull.

Part 2.

Cicero.

thing is done, and another thing feigned . Df

Augustine, this mind is Augustine, who in his seuenth treas tife bpon lohn, expounding thefe woods which Chaift pronounced of Nathaniel, (Behold a true Ifraelite , in whom there is no guile) faith; It is then guile, when one thing is done, and another feigned, ac. And to fpeake this by the waie, it is eafilie gathered by this place, that Augustine preached his fermon to the people in Latine; bicaule the Aphricans bled the Romane tong, al though it were not pure, but in some words corrupt. For there Augustine admonished the people , that Dolus , which is guile , fignified not Dolor; that is , Paine: as manie bo corruptlie fpeake , faieng ; Dolus illum torquet , that is (as they meant) Triefe both ber him; then as they thould have fato Dolor . To take alvaie therfore the ambiguitte of the tword, he faith, that Dolus, which is guile, lignifieth faining, and diffimus lation.

And in the fame place, to expresse what quilefull suite coms faining flanifieth; he addeth, that it commeth of of a bouble: nes of the verle.z.

a poublemelle of the heart. We allebgeth the 12. plalme, in the thich place, when mention is made of guilefull men; David faith, that they heate diffemblinglie in their double heart: that is (as he interpreteth it;) In one part of their bart they do fee the truth, and perceive the thing how it is; s in the other they worke diffimulation on, and beceft. What in those (faith he) is no guile, tibo percetuing themselnes to be anners, bo so repute themselnes, and do not diffemble or both of righteoninelle; as old the Pharifie, when he praied neere unto the Publicane; and as other hppocrites alfo bo. Nathaniel hat no guile in him : but not generallie . For euerie man is a Rom.3,4. licr, and (as Paule twitteth) There dwelleth no good thing in our flesh; fæing it is altogither full of fraud and guile. It might onelie be faid

of Chaift absolutelie, that He alone was without

guile. But (as David faith;) They are bleffed, to Pfal. 32,2 whom the Lord hath not imputed finne, and in whose spirit there is no guile. For in as much as they be regenerate, (especiallie concerning the (pirit) that which they bo, they bo it byzight. lie and fimplie: and fuch a one Thuft affirmeth that Nathaniel was.

The fame Augustine, in the fenth tome , in his Augustine. hoke of fiftie hamilies , the first hamilie , expoundeth that which is written by David, in the 34 pfainte; What man is he that lifteth to line, Pfal 14,13. and loueth to fee good daies? Keepe thy toong from euill, and thy lips that they speake no guile: Then (fatth he) it is quile, when one thing is close thut bp in the breff, and another is erpreffed, cither by word or by bed. As flatterers vie to do, which commend some , contrarte to that they thinke; thereby either to eate their meate, and beinke their beinke ; or elfe, to get fome other benefit at their hands . And that, which he fpeaketh flatterers of flatterers map also be bioerfrod of enimies & backbiters. But that it becommeth men to ocale plainlie and byzightlie, the berie Ethniks laive. Wherefore Achilles, in Homer, faith, that he has Homer, teth thole men, as he hateth beath, which fpeake one thing and thinke another . So then . we thinke, that for the generall definition of quile, there ought to be put, and that not amife, a bc. uife to beceive a man (when one thing is bone, and another diffembled.)

16 Dow, after this definition, we mult abbe a sood quile biffindion. For fome guile is goo, and fome is and euill euill. That we call goo, which is not harmefull ; & guils, when as it hurteth none, but fometime profitethe but evill guile is harmefull, and alwaics hurteth one oz other. These parts maie ealilie be made plaine by eramples . Purffes do continuallie ble god quile towards their little ones , thereby to please and fill them: for with them they both faine and dillemble manie things. Applicians also do after the same fort beceive them that be ficke, bicaufe they would recouer them. Dea and Chryloftome , in his first boke De Sacerdotio, Chryloft. mateth, that a certeine Phylician To beguileb one that was licke of an ague , as in binking water, he thought he downke wine. And the laine Chryloftome , in the fame place affirmeth, that be himfelfe vied a goo guile, to deceine Bafilius, for the taking of a billoppike opon him; when in no cale he was minded that waie. Danid by this 1.5am. 12. kind of guile eleaped the hands of the king of the 13. Philiftines : for be feined himfelfe to be a fole, thereby the king judged him untworthie to be

But of ill quile there be berie manie eramples in the holis Criptures : among which is the act of Ehud, which in the boke of Judges we have in terpreted . And that is another allo, which the He Inde 2.19. bettes bib, who at their going forth of Agypt, de Exo.12, 35-

Pag. 536. fired to borrowe, both of their neighbours, and allo of their feiends, pretious garments, golven and filter beffelles : and yet they minded altogis ther to rob them of the fame. To this kind alfo 1.Sam. 17,7 belongen that, thich Chulaie the Arachite bib, in beceining of Abfalom . And among thefe maie Gen.34, 13. be rechoned that, which Simeon and Leui come mitted against Hemor, and against the Siche-

mits. I might bring a great manie of eramples moje, if I would ble neolette labour in a manifest matter. 17 Louching the first kind of quile, thich is called good and harmelette, no man will contend but that it is lawfull to ble the fame. But of the other kind there is a boubt, thereof if my inogement fould be alked, I would thinke it

beff to make this answer; that Tale map not 311 guile is ble cuill guile with our freenos . Potwithfan ding, againft our enimies it is not forbidden; ben against bicause it may be in the freed of armour. Where fore, if it be lawfull to take armes againff them fufflie, it is lawfull alfo to ble guile, according to the fateng of the poet ; What matter is it as gainft an enimie, whether a man ble frand o: force: Dowbeit, this muft be confibered, that we ric enimies, fpeake onelie of thole enimies, thicheither Dod himfelfe, or the publike weale, or a full magi frate beclarcth to be enimies; and not of thole, ibich euerie prinate man hateth. Mozeoner, 3 boubt not, but feing it is lawfull to repell bio lence with violence when there is no other waie to escape; it is also lainfull to fet guile against quile. For he, which revelleth biolence with bio lence, as the lawes do permit, the fame man is not to be counted a private person : forfomuch as he is armed by the magistrate . So as it is manifest, that he both not against the lawes: but with the laine. Guen fo, he that is subbenlie

owieffed, may lawfullie escape by euill guile, if

Pozeoner, the feriptures teach, that this kind of quile is iuft. For lerom faith; and it is written in the Decres, the 22 canfe, the fecono que 1.Kin.10,21 flion,the chapter Villem, that lehu bid billemble honefflie with the wieffs of Baal; bicanfe he had int beene able to have killed them all, if he had begon to put fome of them to beath. Withere, fore, to the end that he might gather them all togither, he feined himfelfe to be much more de firous to worthin Baal, than Achab was; and by that means he flue them all. But this we ought to regard, that they, which are fo beffroied by guile, be two, thie of puniffment, and (as they be commonlic called) are notogious offenders, and fuch as cannot be punifped by ordinarie means. For which cause the king of Denmarke is by fome commended, who through guile deffroied most pernicions theues, which he could not take. for he fained a warre, and made a procla-

mation, that as inanie as would come, thould & suite be receive wages of him ; and promifed parbon fed by the but othe theenes, for the wicked and which they king of Denmarte had befoze committed. But 3 (for my part) as 3 againg thall afterward occlare, would not fo abfolute theture lie allow these kind of cramples. Augustine (as Augustine. may be read in the 14. caufe, question the fift. in the chapter Dixit, and it is a place in his que ffions boon Grobus) theweth, that the Ifraelits deceined the Agyptians, ithen they borrothen Exo.11, 71. of them gold and filuer beffelles:. And pet the fame was not to be counted a fault in them. then as pet no man boubted, but that they bid is by enill quile.

The fame father, in the 23. Caufe, queffion fecond, in the chapter Dominus, thich is taken out of his questions boon the boke of Iolua, re Iolua8.4 hearfeth the place, wherein it is faid, that ODD comanded the Debrues to fight againft the citie of Haic, by lieng in wait : which without boubt belongeth to guile. Icrom, bpon the 17. chapter Icrom. of Ezechiel, allengeth this fentence, as a world lie faieng; namelie, What matter is it againft an enimie, whether a man ble frant or force . Hola: beit, he agreeth therebuto, although he benie, that it can take anie place where an oth is made before. But this I will anon bilcuffe. Ambrofe. in the 14. Caule, queffion the fourth, permitteth quile or gainefull fraud against enimies. And after this manner be interpreteth the place of Deuteronomie, where Goo come the Zeines it bertie, to put their monie in ofurie to firangers, Deutag, to. namelie, that where the warre is infl, there also blurie maie take place. For the good of the ent mica are ours, and they maie be latofullie taken from them: and whether it be by fraud, or by bis olence, it forceth not . There be forme, which als leage that which is written in the latter epille to the Cozinthians, the 12. chapter; When I was 3.Co.13,14. craftie, I tooke you with guile. But that maketh nothing to the purpole, feeing the apolile in that . Chat is place both berie manifefflie ble the figure x Iro- motherie. nia. Hoz be was acculed , as though he had rereinen monie of the Cozinthians . by the bands of other , which by himfelfe be refufed to receive. Which he Araitivate Difproued.

But those examples, which we brought first, bo manifeltie prone, that it is lawfull to ble quile, pea & cuill guile againft entmies ; name lie keping clofe our counfelles and actions, and biling tollerable works and words. Reither bo The chaill the civil lawes teach other wife. In the Code De laws allow of guilt as commercies & mercatoribus, in the laine Non folim: gainst this The emperor occreed, not onelie that no gold mits. Mould be transported buto the barbarous nations, which were enimies buto the flate ; but alfo, that fuch golo, as they had, thould be taken from them by fubtill quite og policie . And in the Digetts De capemis posiliminio renerfu in the laive

Of Oths.

Of Guile.

Nibil intereft; It is becreo, that captines , how former they returned into their countrie againe. found recouer their owne gods and old chate, thether they were fent home againe, of the ther they escaped by biolence or by guile . Al. though afterward, in the lawe Postliminy, in the Darath Captinus, it is reffreinco opon conditis on ; that If they returne with a mind to tarte at home . For if they thould either promife, or meare onto their enimies to returne, thep fould not entote the right of returning. There for Attilius Regulus entoted not the benefit , bis

Part.2.

of Peter Martyr.

caufe he was fent to Rome, to perfuabe the Se. nate about the erchange of pulloners. Then, forlos much as he had promifed , t was minded to returne, he by the lawes might not ble enill quile. 18 Dereby alfo that ameareth to be true, which a little befoze was fait; that we maie not ble cuill guile againft our entinie, if there be an oth aneth bis made betweene bs. And that this maie be the anguiches. moze plainlie underfrod , we mult billinguith anoth, as the lawiers on; one audwching, and, ther promiting: or (as they terme it) the one at fertiue, and the other promittorie . For then the

fmeare, either we bo affirme, or elle bente fome thing to be , 02 to have beene; (which we never ought to do with enill guile , by adding an ofh:) or elle we promife to performe fome thing. And forformuch as faith is to be kept , cuen with our enimie,the fame faith allo is not to be broken by cuill guile. So as, if those things, which we have fwome butoour enimie to keepe and observe, be temporall goods (fuch as are monte, honour, and life of the bodie) the name of Goo for thele things ought not to be prothaned . Wherefore, Paliss. Dauid, in his 15. pfalme, faith; He that fweareth to do euill, and changeth not . In the De bine it is thus written. Nifchbah leharah velo iamir . Which place I knowe that D. Kimhi er. poundeth of those, which bow buto God certeine tharpe and hard things, which ferue to the fubbu. ing of the ficth, s change not that which they have promifed. But the fentence (me thinketh) fæmeth mozeplaine, if it be largelie taken ; namelie, of

goolie man will not breake or change. ferom alfo boon Ezediel, the 17. chapter, is of this opinion. For there the Lord faith, that he was perte angrie with Zedechias ; bicaufe be brake the oth which he had made with Nabuchadnezar, king of Babylon . Forthough the Jeines counted him as an enimie; pet (as Ierom Des clareth) he was now a friend, then he had by oth promifco his faith unto Zededias . Seing it belongeth buto friends, one to be faithfull but to another: fo as cuill guile ought not there to Angulline, haue beene bicb. And Augustine, in the 32.caufe, quellion the first , the dapter Noli existmare , watting unto Bonifacius, abmonished bim to

an oth thatis burtfull buto be, which a good and

heepe faith even with his cuimie . Ambrofe Ambrofe. alfo, in the 22. cause, question the fourth, the thapter Timacens , both to abuife . And the fame fentence be hatti in his boke De officies, where he bringeth the example of lolus, towards the Ga- lofus 9,4. baonites , tho , not with fanding that he ought to have made the oth boid, and of no forec; pet, by the confent of Bod, he caufed it to be kept and ratifico . Reither fuffered he the Gabaonites to be flaine, uhom neuertheleffe be punifped, bis cause of the guile which they bled.

But if an ofh be ginen for fulfilling of an An oth albuiuft or bugodlie thing, it must teholie be uen for an made frufrate; bicaufe an oth onght fiot to be unut caufe a bond of infquitie. Petther is it neccarie off. therebuto, that anie man thould come before a tunge, to be absolued of this kind of oth . Withich 3 therefore fpeake, bicaufe the Bope claimeth this right to himfelfe; namelie,toreleafe futh kind of oths , and (as they commonlie fair) to bispense with them . Asit appereth in the 15. cause, question the firt, there Nicholas absols The wone neth the bilhop of Triers. And his valor and arro; curteth off gancie hath now at length brought his lawe oths both and power to that palle, that he not onelie baca, lawfull and keth bulatofull oths; but also abrogateth full and bulawfull, lawfull othe, then it fæmeth god to himfelfe. So Dope Zucharie lofeo the French men from their oth, wherein they were bound unto their king ; and he vevoled the king from his king, bome, and placed Pipin in his free. But this is not to be maruelled at, fæing it is commonlie A proutrbe not to be maruelled at, leeing it is continuous in the court fain at this paie in the Court of Rome; that It of some. is not met for kings and great perfonages, but for merchants, to hepe their oths.

19 Sothen, if there be an oth made, guile muff not be vice ; wnleffe perhaps the one partie, to thom the oth is made, thall first bepart from covenants and conditions : for then the common faieng muft take place : De that breaketh faith, let faith alfo be broken with him. Witherefore Ierom to Nepotianus, commendeth Ierom. the lateng of Domitius the Dato, unto Philip; Seing thou accounteff not me for a Senator, alfo bo not take the for a Conful. But hercof ine have tellimonies also in holie scriptures. For Paule, in the firft to the Corinthians, the feuenth chapter (as touching faith given immatrimonie) witeth; that If an infidell depart, let verfe 15. him depart, a brother or a fifter is not in subjection vnto fuch : but God hath called vs in peace. And those things, which are allebace of an oth, I binderstand them to be of like force in promiles and covenants. In which promifes and cove nants Jaffirme, that fuft and godlie men ought both to ble fimple and plaine words, and allo to B forbild! line with a mod confetence. The Thracians there call act of fore are fufflie and toouthille condemned, the the cheach (after truce had beine made to continue for the ans. Ubbh.f.

Anilius Regulus.

Ierom.

mane legat

Terom

frace of thirtie baies) robbed a spoiled by night, erculing their ad, in that, that their trice was made for the date and not for the night. Reither bid the legat of the Romans plainlie, but fub. tille with Antiodus, the having becree, that the one halfe of the thips thould beginen buto the Romans, and the other balle buto the king, commanded them all in beriebed to be divided and cut in funder. But be bib it, to the end the king might be otterlie destitute of a name for the marres . Therefore, whatfoener a goolie man with promife, he ought deeplie to weigh with him felfe befoze hand, tibether he be able to frand to his words and prountles. Wherefore Ierom hath watten bnto Celantia; Whatlocuer thou fpea. heff, thinke that thou half fwozne it.

20 As touching the end of the quellion, there remaine certeine bonbts to be eramined . that the thing maie be the moze manifelt. First, if a man promife armor and fuccour to anie man, for the space of the or foure peres , and in the meane time he becommeth a traitour to bis countrie and maketh marre againff it : wether in this cale he ought to performe his faith, or elfe by euill guile to breake it ? 3 anfwer , that neis ther in this cale, not in the like, is faith to be hept; fæing (as it is euibent) a milchénous act happeneth in the meane time, which with a lafe confcience we may not aid. And in berie bed. neither enill guile as periurie is here committeb. For he which bath fwome, is not changeb; but he is changed, to thom the oth was made. folieth not Ho; oths can plucke away o; diminith nothing of those bonds, which went before. Seing then enerie man is bound to the wood of Bod, and to the nuclernation of his countrie, before he take any oth that which afterward is floome mult be underflod conditionallie : that if the first bonds be kept buufolate. The fame also must take place in bomes, that be boweo. For although a man boin fole life: vet, forfomuch as he was before bound to the word of Bob, wherein it is laid, that 1. Cor. 7.9. It is better to marrie, than to burne : and, They which cannot keepe themselues chast, let them marrie : he doth not take awaie the first bond for the boin, which followeth. Wherefore, if he can not keepe himfelfe chaft, or if he burne, he ought (by the commandement of @ D D) to marrie.

mandement of Gob. 21 Another boubt commeth to my rememfaith must brance, touching thole princes, which have ainen be keptwith their publike faith and fafe conduct buto beretikes for their comming onto Councelles, or to conferences, whether they ought to frand to their promife; or elfe violating their oth, to keepe fill the heretikes , and to punith them . I antwer. that they ought to heepe entier and perfect the

Orither can any oth or boto that happeneth bere-

in , take awaie the power and force of the com-

promife made but o them. But they lav. Wie mill eafilie grantit tobe finne, when we give cur faith for an emil thing; but if, after me have me men it ine keepe it and frank to our promises ine fall into another orenous fanne : feing ine he not the butte committed buto by . neither he Ine obeie Bob . Fortt is our vart (as Bob hath commanded) to punish and to correct beretiks: least they should spoile the church, and proced in mainteining of their peftiferous bourine as mong the godlie . Quither both anie man boubt. but that maniferate quant to defend the church. So then it femeth , that beretikes thould not be let go, when the once have them in our

I answer , that this in deed is the office of the which kings : to repreffe and keepe buter heretikes : come unte but that is, then they have them in their power. Princes But if they give them a lafe conduct to come on pon lafe conduct, be to them , then can they not late , that they have not in their them in their poiner: for they came boon trust above. of the pronife, and an oth, other totle they toould not have come. Wherefore, if there be a promife mane, it is not lawfull to breake it. And this is the cause while I laid before, that I cannot easilise alloin the act of the king of Denmarke . Reither also inould & indue Ichu to be without firme, of Tehn then be promifed that be would worthin Baal, thereby to get all the Baalites togither; brileffe perapuenture be knein manifettlie, that be man firred by by God to boit. But hereofine will intreate a little after . Let them therefore thich befend the councell of Confrance, ceale to late for their metenie, that Iohn Hulle, with a fale core Science might not be let go: bicause it is hainous finne in all princes, if they fuffer heretikes to go free. For this, which they late, is to long true, as the time latteth that they thall be in their power: but when they are come by a lafe conduct, then are they at libertie : neither are they fait to be in the power of those princes, which bib call

22 Dihers doubt, whether it be lawfull to ble white euill guile againft theues; fo that, if a man bay promife gi pen into their hands, and by an off made unto themes is them, is fuffered to go home, byon condition to to be kept. gather monie to rebeme bimfelfe: ibether 3 faie be ought to returne onto him with the monte, or (if he cannot get it as he hoved to have bone) to returne without it; especiallie, in case be were almost astured', either to line in perpetuall feruitude, or elfe to be put to a most crueft beath ? I answer, that in my subgement he ought to returne bnto them; especiallie, feina in this cafe there is no banger, but as touching gods of this world; namelie of monie, of liber tie, and of bodilie life, which are not to greatlie to be effeemed, as for their fakes, anoth, or the name of God thould be piolated . And the perfe

with Heretiks.

Artilius

Regulus.

of David , before brought , ferueth well for this purpole. And this fentence is fo firme and true. that even an Ethnike (M. Attilius Regulus, T meane oid acknowledge it. For he returned to Carrhage, when he knew certeinlie, that either he fould be in continuall bondage, ogelfe lofe his life; and that most cruellie.

Part.2.

Tell me not, that he did folithlie herein. For the Romane laines (as ive haue before fait) De captimis & postliminio renerfis, in the lawe Postliminium, in the Daraph Captinus, do orbeine, and religioudic becree, that he thould not be counted as returned by the lawe Postliminium, which had promifed to returne againe. Beffoes, the nature of man persuaveth the felfe-fame thing : for it is civill, and belighteth in focietie. Wherefore, nert unto Dod, and goolinette to him-ward, there is nothing, which men ought moze to effeme than their faithfulneffe, which wonderfullie furthereth the locietie of men. For without it, it is bripoffis ble foz men to line togither. Bozeoner, who will not faie, that the monie, libertie, and life of one man, is lefte to be regarded than it is of manie? for if covenants and promiles be not kept with those theues, hence-forth they will gine credit to no man, whom they apprehend. They would fent home none to their owne home, to fetch their ranfome; but either thep will kill as mas nie as they take, or elfe reteine them with them in uniterable and perpetuall bondage. Latilie, I thinke it good to give this advertisement; that in taking of oths, no fignes that be about of but

ucrfalitie ought to trouble ante man. As if a man promife and fweare to his frend, be confine that he will be an helper to him in all things : 02 red in a ger if a man promife and flucare buto a fchole or thurth, that he will do and observe all things, that they shall decree. For all fuch kind of spee thes (as it appeareth by that, which we have fait) are to be understoo with condition, that if the obenience unto the wood of Boobe kept. And benoubtedie, although that clause, through the nature of an oth, be ment alwates to be aboed ; pet neverthelelle it is the butie of godlie men to erprelle it, when they be received into anie Anis ucrtitic, colleage, office, corporation, or fellows thip : and (according to the cultome) are compelled to fiveare to the observation of fratutes. lawes, and decrees. It is the fure waie (I faie) by expresse words to tellifie, that they will obferue all those things; bnlette that they Chall find, that anie of the fame be against the word of God. And of this matter (3 thinke) I have now fpoken fufficientlie. Ehud practited euill guile: 3 grant, but yet againft his enimic. Beither Doth the feripture make mention of anic oth that was made betweene him and Eglon the king. And though there had beene an oth; pet had he beine quit of it, feing the motion of Boo, where

by God opened his will bnto bim, had abrogas teo the lame.

VV hether Guile be lawfull for the rooting out of Idolatrie and herefie; In 2. King. 10, verfe 17.

23 Ichu by fraud minded to allure the twoy The fact thippers of Baal, that he might bring them into of Jehu. the banger of beath. De proclaimed among the people, that he would be a notable worthiwer of Baal; and that he would, with all fpee politile, offer a notable facrifice therebuto . Therefore he commanded all the Baalites to come togither to the holie affemblie, to the end they might be readie with their feruice, about that fumptuous facrifice . Some are in boubt, whether lehu fin. ned in lieng after that fort. They that befend his caufe faie , that this kind of lie was an officious a fernleslie ; and therefore not to be condemned. And an able lie. officious lie they befine to be that , wherewith none are hurt, and fome are holpen . But a mong other things, we must note, that this lie of Ichu, bib not rafflie escape from him : feina in that journie, it was conceived in his mind, and fired in his heart. And in my opinion, it cannot be called an officious lie , bicaule it bid burt mas nie by giving moffenle. For on the one part, the people thought that they hav gotten a goolie and holie king; but on the other five, beholding his proclamation, they fulpeared that he had be-Groien Achab and his familie; not for religion lake, but for the defire of the kingoome. Where face they willie condemned him of hypocrifie. Others befend the lie , which he bitered [in faieng that if was amended through the god intent of the freaker . But a good intent Doth not make a good action , when the nature thereof is euill : and that Euill things, (according to the Rom. 1,8 podrine of the apostle)ought not to be committed, that good things may come thereof. They proceed further, and fair, that it is inough, that Bod knoweth the heart of him that fpeaketh. Bo, neither is that fufficient; bicaufeit is not onelie neofull that we approve our felues brio ODD; but we mult ow it euen to men alfo, fo much as is pollible; To the intent that they, fee- Matth. s, 16 ing our good works, may praise and glorifie the

Beither is that of antegreat weight, then they faie, that this lie was to indure but a thort time; feing it thould come to patte within a few baics, that the mind of him that fpakeit, thould be manifeft : infomuch as Ichu was a bout to flate the Baalites , thereby the people flould knowe how great an entinte he was buto that kind of ivolatrie . For thefe men be berte much deceined, which imagine, that finnes muft

Part.2.

Cap. 13. The guile of lehu. mong the Baalices feeing they burff not for feare

be measured by a space of time; seing in a berie moment, a horrible crime maie be committed. Deither is it to be boubted, but that the Baalites bid for the time being , confirme themfelues in their peruerle toolatrie, through that fact of lehu. Further, they committed great finne , in preparing of themfelues to facrifice ; they were con-Areined therebuto by the authoritie of the king, tho had called them togither by fetting forth bis edict, who also had commanded the keeper of the befrie, to give buto them the accustomed garments: which they having received, bib biolate the laine of Goo . By which place it enibentlie appeareth, that they, in their facrifices , had gar ments, which were peculiar and differing from others that were bluall and promane. Forthe biuell indevozeth in all the things he can, to imis tate @ D.D ; tho ordeined, that Aaron, in mi nifering before him, thould have garments icuriouffe wought. He commanded allo, that his chilozen ; to wit, the meaner prieffs , Choulo weare certeine amarell, which he had amointed 1.Kin.10,22 for them . So liketwife bib the Baalites prouide

to be bone in their toolatrie. 24 Such kind of lieng and fraud was bled in times patt, when Augustine lines, to biscouer the erroz of the Prifcillianifts. Thefe wicken he. retikes oid panille corrupt manie, and in the meane time could fearfelie be called to place of impgement.or there be condemnted; bicante they diffembled their herelie, and being accused, thep ofterlie deteffed and denied it by oth; notivith fanding that in their mind they reteined fill a pelliferous meaning not pet bio they ceale to le Duce & begutle. Wher boon, mante of the faithfull fort taking it grienoullie, that they thould keepe The quite themselnes close; they, to the intent they might draine them out into the light of the world, and was vied discouer them, would other while have accesse to in the per= fome of them, and feigne, that they also were tas fecution of nozers of the Priscillianitts. So then, they bear ring this, thewed but o them their fecrets. Auguftine repromed the Catholikes, and permaded them to abifeine from this kind of lieng; and for the lame cause wrote an ercellent boke intituen De mendacio to Confentius. Againe,thep I.Kin. 18,23 fhat defend Ichu , obiect Elias onto be , tho fee meth to have proudeed the Baalites boon mount Carmel, to bo facrifice bnto the tooll. But betweene these things there is no small biffe. rence: for Elias bib not of himfelfe, and ablos

ken them for the accompliftment of a miracle;

namelie, to put in profe, ichether part Goulo

caufe fire to come from heanen. Further the

Baalites at that time were prepared for their dat.

lie facrifices ; yea, and they made oblations bu-

to their god enerie baic. a after a fort called buon

him continuallie. But this hawened not now a

of the new king Ichu, ow facrifice to their idoll. Wherfore, they which profeste the Golvell, must not confirme themselves by these arguments: and in the meane time pollute themselnes m poperie, by abiurations and wicked malles. The fufficeth not to have a fincere heart onclie, but God doth alfo require our outward actions: for he, being the creator of the whole man, ooth alfo challenge the whole buto himfelfe. Wherefore (me thinketh) we thould confette it to be berie good indeed, that the Achabites and Baalites Thould be deftroied ; but not that all the circums frances bled therein thould tholic be allowed. Beither thuld we be berie carefull to bifcharae Ichu of finne: fith he was other wife a worthin per of golden calues : neither did be as the holie ferintures beclare) walke perfectlie in the lawe of the Lord. Indeed he was appointed to Subuert a. Kin, 10,11 the feruice of Baal, but not to promote and bif. femble the fame. Wherefore, I cannot fee, boto this kind of lieng may be excused; buleffe perhaps it be laid, that he did not lie in respect of his owne mind and judgement, but by the motion of God which Hirred him by buto fuch a lie euen as in like maner he willed the people to bozowe cofflie garments, and gold and filner beffels of the Aegyptians; when as pet the Debaues line to perie well, that thefe things thould not be lent, but quite taken awaie from the owners : but pet God commanded, that fo it thould be: as toe read in Grooms. But of Ichu this cannot be as Exed.11, 1. firmen. Indet the Baalites beferned thus to be fenuced by fraud, feing they beceived the people, and that in a most weightie matter . And they, which had follicited a incented kings and a quene againft the prophets, & men of Goo; now they themselves also beferred to be circumuented by fraud and guile. Howbeit, Ichu in the meane time is not excused from pernicious liena. I am not ignorant, that there is both soon guile good guile, and ill guile, and that it is latofull and rull formetimes to ble god guile. But this, thereof suit. we now intreat, Jaffirme to be ill guile ; and therefore bulatufull. Indeed the late commanbed, that the ivolaters inpulb be flaine; but it Deut.13. 5. willed not, that by this kind of lieng and leafer and 6. bemaine it fhould be bone.

25 Ichu fetteth fouth his feruice of Baal by a compartion. Achab feemed in that religion to be most funer stitious: but it is faid that in comparison of Ichu, he morthimed Baal but a little. This is even as if he thould faie : Those things were but foozt and plate, in compartion of those fame, thich I am minbeb to give. The holie Ceriptures tellifie, that he bid thele things fraudulentite; to why Ichn the intent he might gather all the Baalites into Pietmore one and flate them all togither; bicaufe he might and feruite not otherwife have brought his purpole to pas. baio Baal. for berie manie of the Baalites, haufne intellis actice of the flaughter of Achab and Ochozias, and alfo the dulozen of Achab, and kindsed of Ochozias, flet awaie for feare, and his themfelnes in ferret places . Cherefore, Ichu feignes thefe things, and made proclamation that he bib mars mellouflie fauour the Baalites. Moteouer, he perhaus feared, leaft if he thould beale violentlie and openlie, a fcoition might be raifed among the people, to take in hand new matters. But the Baalites, being innited by fuch faire and curteous indevours, came in, and of their owne accord caff themselves headlong into the banger of beath; whereas otherwise they were both lub till and craffic. But after this maner God doth infatuate fuch men, and taketh them tarbe in their owne wilineffe. Euen as we also perceine,

that it came to palle in Pharao; tho wilfullie, and of his owne accord entring into the red fea, was drowned, and all his whole hoff with him. This hind of guile and lieng, in times patt

Conftantius, the father of Conftantine the great bled ; tho, bauing imbraced Chrift, fet forth art chia, which was far contraric unto his will, as though he would not fuffer anie chiffian to line in his Court. So as he commanded by his edia. that thep, which would profette chiffian reliate on, thould furrender the offices, which they had received, and foodlo be diffharged from the wars. Thep, thich fincerelie imbraced Chiff. befpiled courtlie dignitics, and departed from the Comperours traine : on the other fice, thep, which onelie bare the name of chiffians; bicaufe they would keepe their former place and begree, bevarted from Chiff. But the matter fell out otherwife: for the Emperour called home thole that went their waie, and commanded, that they thould entoic their former offices and commodifies; and he put awaic those from him, which had forfalsen Chrift . And he bled this read lon; If they were not faithfull to that power, that is theilt, whom they worthimed ; neither will they be faithfull to me: noz yet faithfullie labour and indenour for the defense of me and mine empire . But Iulian , thom they call the Apo Alicof Ju- fata, tho revolted from Chiff, mabe an other Hanthe A: maner of lie . For (as Ammianus Marcellinus reporteth) when he led his armie against Confrantius his brother by the fathers fice , fearing least he flould offend his foldiers, of whom the most part were Christians , feigned himfelfe to worthip Chaiff also; when as he was alreadie revolted from him. Wherefore byon a folemno feaff baie of Epithanie, he entered into the tem, ple togither with the Chaffians. And there be

perie manie biffimulations, as touching religion, to be found out in the hifforics.

Cap.13. Of Dissimulation.

of Peter Martyr.

26 But what thall we fet dolone as touthing 3n Jud. 3. billimulation ? I faie ; that the fame is of two at the cab. forts. One, which hath refpect onelie to beceine; millimulas the which, freing it differeth not much from a lie, tion is of bnooubteolie it is finne . If one , being wicked, two forts. Do faine himfelfe to be honeft and goolie, the fame man is an hypocrite; 4 in that he diffems bleth be finneth arcuoullie. Tahofoeuer alfo, having a malicious and entious heart against anie man , flattereth him, and feigneth to be his frend is not without finne ; pea , he is infected with a octeffable biffinulation. But there is an other kind of diffimulation, which tendeth not to the occeiving of ante man; but ferneth onclic to keepe counsell ferret , least they thould be hindered : and this diffimulation is not to be refuled , or condemmed as finne , fæing (as me haue alreavie berlared) it is not almaics required , that the flouid open thatforner In the truth we do knowe. Socrates was praised, Commun. although he were a verie great biffembler. Priffories Howbeit he fait he knew nothing , [meaning] Cibita. in comparison of the knowledge of Cod. So both Plato ercule him in his Apollogie . Also he compared those things, which he knew. with those things which he knew not; and being to compared, they might be accounted no. thing . Beffoes this . his mind was not to beceine ; but rather to thew onto others, which boaffed that they knew manie things, how berielittle or nothing they knew.

So Chriff being molt innocent, toke bpon him after what the flelly of finne, and his his innocencic and dis maner uine nature : the which he did, not to deceine mot Chill biltall men, but that he might fuffer for the faluatis fembled. on of men. For if he had beine knowne to be the 1.Cor.2,8. Lord of glorie, they would never (as faith the as poffle)haue crucifico him. Dozcouer, Chaift feianeo allo before two of his disciples, that he wold haue gone fürther : this he bionot , bicaufe he Luke 24,28 mould beceine them ; but he therefore opened not himfelfe buto them for a time, bicaufe be mould reprome them of their incredulitie, and fiture them by tellimonies of the fcriptures. Therewithall also be fignified, how far he was from their hearts : 02 (as Augustine interpreteth tt) he thatowed wito them his beparture into heaven. Therefore it entoentlie amereth, that in those diffimulations, there was no lie; feing his words well agreed with the thing lignified.

27 And Dauld , ithen he fell into a moft pe; of Danioa rillous banger, being with Achis the king of biffimula: Geth , changeo his countenance , and feigned tion. Geth, thanged his countenance, and reigned hooke in 1. himselfe a sole: and by meanes that he seemed gamenat to be fuch a one, he efcaped. Dere fome faie, that the end. be diffembled not; but that God, to beliner him,

₫ 02

of Teliu

lutelic firre them by buto facrifice , but proud

Whhii.

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The Common places

Cap. 13.

Of Truth

Arake fuch a feare into him: and that his fenfes being taken from him, he might do those things 1.Sa.21,13. thich be fpoken of him in the firft boke of Samuel. Therefoze, in his plalme, which beginneth; I will alwaies give thanks vnto the Lord, be gane God thanks for fo great a benefit. Logither alfo with this his act, he by the infriration of Bob. thewed what Chaff thould fuffer for our fakes ; namelie, to be counted as a fole and a mad man. De elfe it map be anfivered, that David is not wholie to be erculed of finne : if he as being a man, more afraid than was meet, fought for this kind of helpe. But if he, by the motion of God, bib it wittinglie and with knowledge, we will not accuse him of finne, though we may not imitate bis crample.

Deither is it lawfull, that anie man thould feigne himfelfe to have committed anie crime, which he hath not bone : though Gregorie faith; Gregorie. that It is the part of good minos , there to acknowledge a fault ichere none is. Dfthis mat-Augustine. ter, Augustine, in his 29 fermon De verbis apofoli, hath taught moze foundlie and trulie. Foz he waiteth; Bo feigning on this wife, if thou wall not a finner before, thou thalt become a fine ner ; namelie, in fateng that thou hall comitted that, which thou haft not committed. Indeed it is lawfull for euerie man to confelle bimfelfe ces nerallie to be a finner, but this or that crime fres ciallie (hauing not committed the fame)no man ought to take bpon him . Mozeoner, we muft note this to be true; to wit, that it is not requis red of be to open the truth at all times, and in all places to speake all that we knowe. Dowber it, in indgement, the cafe is otherwife: for there. mile we be examined as witnelles, we are bound to teffifie that, which we knowe to ferue buto the thing, whereof we be at that time be-

> Of Truth, and of a Lie: which place is treated of In Iudges 3. and also In 1. Sam. 21, verfe 12.

18 Powlet be treat of another queffion; of truth. namelie, thether it be lawfull for a goo and goolie man to lie. But befoze I fpeake of a lie, 3 thinke belt to fpeake formethat of truth; which boubtleffe is an ercellent bertue. Eruth (as faith Tullie in his boke De innentione) is that, theres truth by things which are have beene, and thall be are Cicero. fpoken without alteration. Wherein we will first note, that it consisteth in words: for he faith, that they are fpoten. pot that I am ignozant, but that dumbe men, and others, do Cometimes Augustine, fpeake by fignes . But bicaufe (as faith Auguitine in his firit boke De dollrina christiana) & mong other fignes, words are the principall

and most plaine. Further, we be taught bereby, that truth is not onelte to be confibered as touthing one difference of time; but as touching the differences. for he faith, that both thole things which are, which have beene, and which thall be. Thefe things be then tpoken trulie, when they be fet fouth without alteration , that is, e. uen as they are, and by fpeaking made neither more ample, nor leffe than they be. The berie felfe-fame thing in a maner hath Augustine Augustine faid, in his boke De vera religione, the 36, chapter, where he writeth ; that Truth is, whereby that which is is fignified . And it is a bertue ; bis Truth is cause by it men are made prone and readie to a bettue,

freake that, which is true. If thou demand what is the generall wood of Thegenetruth; It is equalitie : inherebnto is toined, for of truth. difference fake; namelie, of words, about the things which are fignified. And as it is well knowne to all men, all bertues do aime at the meane, and elchew extremities. Witherefoze, in The faults the kind of speaking , thou shalt perceine two in speeches, faults ; namelie, if thou fpeake more than the thing will permit, or leffe than the thing is. Ret ther is pertue content onclic with the meane: for the must abbe circumstances, which ble commonlic to followe it . So as the truth mull not alwaies be fpoken to enerie man, neither at all times.noz pet of everie thing : and pet we must not lie. But it is wifebome fometime to keve fecret those things, which for full cause we will not have known. De which thould baunt abroad enerie-there, and to all men, the gifts of Goo given buto him; thould be counted folith and fond. As contrariewife, he which thould boatt of acrime, whereinto by mans infirmitie be bath fallen, ought iuflie and wouthilie to be reproued. Wilherefore truth requireth, that what we what thing have inithin bs. as touching our fenle and will, truth requithat thould prudentlie be fignified by bs as it reth. is. Further, the bertue, thereof the fpeake, hath Cimplicitie molt of all foined with it : and it is perie contrarie unto boublenette.

Before this, it is a part of inflice : for both onto things it gineth the proper words; and buto a neighbour the truth which is one onto him: without the which, mans fellowship cannot Cano. Hoz, if a man thould continuallie fulvect bimfelfe to be deceiued by anie man, he would nener afte anie credit buto bim : by meanes thereof, all trades and focieties among men would becaie. Ariftotle, in his Ethitis, affir: Ariftotle. meth ; that Truth beclineth somewhat toward the befert; especiallic when anie man speaketh of himfelfe. For this wifebome requireth that a man boaff not of himfelfe. Where opon Paule, in his fecond epittle to the Counthians and twelfe thapter, mote; If I will boalt of my felfe, I shall 2.Cor.1:,6. not be vnwise, but I will forbeare, lest anie man fhould

and of a Lie. should thinke of me more than that he seeth in me, or that he heareth of me. 15y thele words he reproducts them as folich and brivile, which bo boaff and glorie, even of those god things, which they have : and he faith, that he will abfteine from it. Deither (faith be) om I require, that anie man thould thinke more of me, than either be feeth in me, oz heareth of me. And he, which fpear heft leffe of himfelfe, than be is , is not frait, (praketh) lede of him waie to be accused as a lier. fouthat, which is the more, comprehenoeth and conteineth in it felfe than the lette. For inhofocuer hath fiftie, he may true. be bath,li= lie faic that he hath twentie; although he fpeabeth not of all that he bath. Dowbeit, if the fame man Gould affirme, that he bath but twentie onelie; or elfe thoulo benie that he bath anic at all, out of boult be thould lie : the which muft not

be committed, either for mobellie fake, or (as bamilitte thep faic) for humilitie. 20 Concerning testimonies out of the holie

feriptures , which do fir be by to speake the truft; doubtleffe berie manie might be alled ged : but a few thall fuffice. In the ten commans Exo.10,16. Dements, it is written ; Thou shalt not beare falle witneffe. Wihich commandement muß be obserued, not onclie in tubgement, but in all things, which in our talke we tellifie, to be either true ogfalle. Pogeouer, Cobis fet befoge our Roma,4. eies to be followed; whom the leciptures in ene rie place pronounce to be true. Witherefore we also qualit to be most fernent louers of the

verfe. 11. truth. And for that caufe lethro, in the 18, thap ter of Grobus, counfelled Moles to fet fuch men to be rulers ouer the people, as bio feare God, men of courage, louers of the truth, and thofe, Pal. 51,8. which hateb conetouinelle. Alfo Dauid faith; Behold, thou hast loued truth, and therefore thou

hast made me to vinderstand wisdome in the inward and fecret parts of my mind, Thefe things lufficientlie beclare, that we are taught of God both by inward inspiration, and also by out ward boarine; bicaufe be is a lauer of the fruth: neither both he fuffer, that his children Chould either erre, 02 be beceiueb by lies . In Zacharie, the ciaht danter, it is witten ; Speake ye the truth cuerie man to his neighbour. Which felfe Ephelant. fame fentence Paule bleth to the Ephelians:

Col.3,9. and he commandeth the fame to the Colollians. 1.Cor.3,8. But in the latter epiffle to the Corinfhians , be: faith of himfelfe, and of the other apostics, that. they can have nothing against the truth. Beat and the Scribes and Pharifies, being toined with the Herodians, on this wife flattered Christ. (upon they went about to intrap in his week!) Matt 23,16. Maifter, we knowe that thou accepteft no per-

fons, yea thou teacheft the waie of God in truth Bereby they beclared, that it is a fingular ber tue for a noble and notable man, to prefer the truth before all things . But let thefe tellimo

Cap.13. nies of the holle feriptures be fufficient at this

30 At remaineth, that I now come to freat of a lie. of a lie. Augustine, the wrote thereof to Con- Augustine, fentius, affirmeth; that Alie is the falle fignife cation of the frech . And unboubtedlie, of this bice may all those things be spoken by a contrarie polition, which are befoze beclared of truth. Andfirst, contrarie to that, which Tullie affire med of truth; that that is true, whereby things which are, which have beine, and which thall be, are faid to be unaltered. And a lie is that there by is lignifico that, which is not : for Augustine orfined truth by the contrarie. This vice is fo hurtfull, that it maketh a man, thich is infected therewith, to reioife, and be glad in falfehod. The generall word of truth, is equalitie ; and Inequalitie the generall of this vice, inequalitie. And as the generall truth is verie nere toined with fimplicitic, foa mora of a lie belongeth to boubleneffe. Truth is a part of inflice, but a lie is a part of intuffice. By truth, the focietie of man is preferued; but by lieng, it is burt and ouerthrowne. Butreturne we to Augustine, who writeth; that We is law to lie. which with a will to acceive freaketh that, which is falle: 4 that, Tolie, is nothing elle, but to go against the mind ; for liers fpeake another thing than they have in their mind. But the befire to Deceine in biterlie against insice lone, and amitie : which ine mutuallie owe one towards and ther. So then there be thie things in a lie ; firff, Thier to fpeake that which is falle; fecondic, his will things in speaking; and third ite, a bettre to beceive. The to a lie, first part belonget to the matter of a lie; the other two parts perteine onto the forme,

31 A lie is diffinguilhed into an officious The Diffine lie a sporting lie and a pernicious lie. And this ction of a Divition commeth of no other thing , but of the ef. lie. feats, at of the ends . For this is ever more true. that the ends themselves may have the nature both of the cause, and of the effect; feeing lies bo either profit arbelite, neelle burt. The end of a pernicionalie, is to burt; the end of a fporting lie is to belite and the end of an officious lie, is to profit. But, forfomuch as in bertue, Ariftotle Ariffole. hath respect the flie onto the meane, if then in freaking than erreed that meane, he calleth it Looke In booking: but if thou come thost, be nameth it 2.68m.15, billimulation cornecking. And in this cuill, that molt of all furteth; bicaufe arrenill og faile opis mon is ingenozed in the mind of our neighbor. for thich caufe if femeth, that the fame Ariftothe fait well; that Lieng is a wicker thing, and a tie in must be another . Which the may prome by te wirken and Mimonies of the bolie Criptures. Forherebnto mun be belong all those things, which we rehearsed bes dunner. fore, for proudking of us to freake the truth. And there be manie other places dispersed here and there, which befelt lieng, David faith; Thou fhalt Pfal. 5,6.

deffroic

eth not.

pt that

Pag. 544destroic all those which speake lies. There be reas to relience as much as two can, So as they thinks Pfal.5,6. fons alfo, which perfuade the fame : whereofone. is, that in a lie there is an abule of fignes . And In a lie is fer to much as it is not lawfull to abute the Agnes. miffsof &DD: a lie alfo is boverftod to be

Mozeover as it is before faio; a lie is enimie bnto the focietie of man . For in lieng , the bn. berflanding of the mind is not communicated bnto cur brethien ; but lies . Wherefore, feing by nature man is made bnto focietie and communication, when he weaketh that which is falle, be friueth againft his owne nature. And Augustine, (as Augustine faith;) Faith herein is harmed, bicaufe he which heareth, belieueth those things which are fooken. Wherefore, that faith, which he giueth buto others words, is made bold : and fo notable athing cannot be hurt futthout blame. And to conclude, enerie man by lieng loleth his owne credit; for being taken in a lie, he thall be cuer after suspected of it . Wherefore, though he would, he shall not be able, by admonition 02 correction, to helpe his neighbour. So the fault that is malle, not onelie respecteth the lotte or burt of our neighbour, but it is in it of his owne kind: as manifefflie appereth by that, which we mbathino haue alreadie fato . But among lies , that fee meth to be moff heimons, which is in matter of mod grees religion, doctrine, and godlinelle: for in no other thing can quite be more hurtfull and pernicious. For if we thall erre therein, we be call from es uerlafting felicitie. Wherefore Augustine, in his Condictoton, the 18. chapter , bath berie well written ; that They inded finne greuouflie, ubich beceine travelling men, in thelving them a contrarie wate . But they be much more betettable, which in lieng about matters of reli-

32 If the thic kinds of lies thould be compar red togither, I meane the pernicious lie, the Sporting lie, and the officious lie; the permicious lie moule inflic be counted the more beteffable. In a pernis Bicaufe in it are two cuils; one is, the abufe of figues; an other is, the hurt of our neighbour, are two 4 - and that both of the mind that is beceived (which is common to all lies,) and also of the thing which is loft ABut as for other lies although thev: be not without fault ; pet is the lame fault much Diminished by the Lenefit either of belight , 02 of. A sporting supplie of the helpe . And indeed, a sporting lie. hath in it but a finall and dender nature of a lie: for fo much as the fallhoo is fraitivate found out neither can't be long hioden from the hear Augustine. rers. Dea Augustine waiteth, that fuch lies are whither not to be counted for lies. But as touching art a fi riffable officious lie, the inogement thereof is more hard lie be finne. and obscure ; feeing some denie it to be finne : for they fair it hath a refrect buto belying of out

neighbour, whom we ought in words and deds.

gion, do bring men into erroz.

that therein is no abute of the fignes : fortomuch as afteur doings quant to have refrect to the commoditie of our breffren . Beither dother thinke, that therin is offente committed against mans facietie: bicaufe through this kind of lie. men are made fafe, and kept harmelelle.

Capita.

Further they faic, that thereas it is written in the bolie feriptures ; that God will deftroie Pales. all those that ipeake lies : the same is not to be underfind of everte hind of lie; but of a pernici. ous lie onelie. Which Augustine also, in his Onthirinian the 't 8. thanter, lemeth to drant, Theo atteogr alfo the opinion of Plato, in his boke De Plato. Republisho, as he bio frate the common people from lies ; pet be gaue magiftrates libertie to lie : efpeciallie in making of lawes. But in mp inogement, the thing is farre otherwife. Deither can I callic grant that an officious lie is with out the abute of the fignes. For Arittotle, in his Arittotle. boke negr commeias, in defining of words, faith : that They are notes of those affections, which we have in our mind. Whereby it followeth, that all they abuse words, which fignific things to be o. therwife than they thinke in their mind . Further, that reason, which they bring of love is berie meake. For me onaht to belpe our neighbours; but that mult be by full and honell meanes : o. therwife we will luffer our felues to fteale. to the intent to bestowe it in giving of almes. But the fentence of the apolite mult frant fall thich is : that Euill must not be done, to the intent Roma. !. that good may come thereof . Reither on 1 thinke it to be true that by those kind of lies, the focietie of man is not burt : fæing that, if fively tie be taken awaie, there remaineth no bealing of one man with an other.

33 But as touching that fentence of the ho lie feriptures, therein it is fait ; Thou fhalt deftroie all them that speake lies : we grant with Augustine, that that fentence is not universal lie spoken . For, so long as the arength of our faith, and joining togither with Thiff indureth; folong those sinnes are not imputed : which o. thermife of their ofone nature would be our be-Arudion. And this alfo 3 may ealilic grant tow ching officious and sporting lies; bicause thep are not to much against charitie, as pernicious lies he. But this no man can benie, but that in making of a lie, we beale against faith. And we mult wholie grant, that he which lieth, both lofe his owne credit thereby : to that afterward he cannot profitablie admonth, reproue, or fruitfullie give counfell, as he ought to om. For thep, which heare him, will fone thinke that he lieth officioullie; to call them againe into the wate, and not that the thing is to in berie bed.

Certeinlie, this was the cause that Augustine was againft ferom, the in a maner fathered an Of a Lie.

Part.2. officious lie boon the holie feriptures : If this (faith he) froute be fo , the authoritie of the holie ferintures would fone be impaired ; for the reas pers thereof would fone late, that the thing is not fo, but that it is fo waitten for the keeping of men in their butie. Peither ought the authoritie plate in an of Plato to moue be much; feing in that place be erred greatlie, granting , that in things per teining to BDD, they might feine fables, which thould ferne to bring forth and keepe a good opi nion of them. Doubtles we muft not featt in bis uine matters. Further,the laime of Bob is & quall, and enermoze one : and as it will not have the common people to lie; fo both it alfo forbit the fame to magiffrates . Holwbett, they cannot infilie be accused of a lie , which in their talke be farre from bouble meaning. Forother.

while it commeth to palle, that fome fpeake that titlidis falle ; and pet they thought the fame to who are to be true. Among thirth men they also are to be ers beercufed cufed , tho baue ginen a promife to boa thing ; which afterward they be not able to performe: bicaufe at the beginning, when they promifed it, they were fullie minded to do that, which they had promifed : and therefore they have not lied. If they afterward bo not accomplish those things, with they wake, the fame happeneth by

fome other occasion.

And otherwhile it commeth to patte, that he thich pelinereth his fword to a man to keepe, falleth affermarb mab : therefore he that hath the cuffodie of the fword, ought not to rebeliner it buto him : bicaufe (as the lainiers faie) a nelo Rom. 15,24 cafe requireth a neto beipe. After the verie fame fort is Paule excused . tro faid that he would do into Spaine ; then as neuerthelette be went 1.Cor.1,15. not fluther. Paule alfo promifeo to the Corinthi aris, that he would come onto them; which he performed not, but wet he lied not : bicaufe luben he fpake those words, he was minded fo to bo: but Goo had otherwife amounted it, as Gelafius hath well written, as we find in the 22. cause, queffion the fecond, in the chapter Beatus. Uns boubteblie, the disposition of God breaketh and biffolueft all bonds : as it is written in the 19. cause, question the second, chapter Due

> 3.4 But what thall we fair touching the bos perbolicall speches, which are in the holie lerips tures, which at the firtt fight freme to be lies ? 3 answer, that although there in fignification the fentence keepe not a meane in refpect of quantis tie; pet,as touching the maner , it ooth . For those ercessue speches amplifie a matter, bis cause their nature is not onelie to set fouth a thing, but also to lead men into an admiration, thich by that maner of fpech they molf commo-Dioullie atteine unto . Beither haue lies anie place there, forfomuch as they breed not in the

the minds of the readers and hearers anie falle or corrupt fenfe. A meane therefore must there be kept; binboubteblie, not of the thing, but of the maner . The changelifts also are not to be holden as liers, when as they, fetting forth the ans of Chrift. ownot all bic the felfe fame words. For it is fufficient butg the truth, that a thing be fet fouth as it was : but it is not required to be erpreffed by the felfe fame twords. Dea , it is offentimes bone through the godnelle of the bolie Booft, that the maner of the narration thould differ. For by fuch meanes, those things, which are not fufficientlie expelled by one, are more plainelie thewed by an other.

Cap. 13.

35 But they bie to obien the midwines of Exod.1, iy. the Bebrues, which although they lieb, pet Gob remaroco them . The fame alfo hamened to Ra- Iofua.2,5. hab the barlot, or bitler . Augustine answereth, Augustine. that it was not the lie which the midwines made, but the faith and feare that they had towards Bod, and the mercie thetwed buto the 36 racitte, that pleased the Load : thich the holie his Corie by erprelle words both tellifie . And no o therinife muft we thinke of Rahab . But I ne: Gregorie. uer like of the opinion of Gregorie, who faith; that for the lie which they made, their eternall remard mas turned to a tempozall reward : bis caufe it is faid , that God , for their enerlaffing blellebnelle,bulbeb them boufes. But 3 indge, that by reason of the true faith, which was effectuall in them, in fuch fort, as it brought forth in them both lone and the feare of Bob , (which be lawfull and full fruits of that faith) the lie, which they made thiough infirmitte, bereauen them

not of cternall felicitie.

36 Abraham alfo is obiected, tho fait, that 100ke 711 Sara was his fifter. Dowbeit, therein (as Augu- sen. 12. at fline teacheth) he lied not : he told that which the end, and was true, but pet be fpake not all the truth. And 19.8. that is of no man required , to biter all that he Gen. 12,13. knoweth to be true. De bio not fale that the was his wife; pet bicante the was his hinfwoman, he might (according to the maner of the Des bines truelie faie that the was his fifter . Rot. withfranding, he fæmeth not to be holben altogither excused: for although he lied not in calling of hir fifter; pet it appereth that therein he fell, bicaufe , by not remealing that the was his wife, he put hir in banger of lotting hir chaffitie; fith he left hir boid of that helpe, thereby one lie the might haue beene befended from falling into the love of frangers. Deither is it needfull, that I thould indenour to ercufe Abraham alto. gither : for he was a man, and by to muth feare might eafilte do amiffe. Dowbett, Augustine Augustine. mentioneth; that Abraham was then in banger two maner of waics : the one , leaft he thould be killed him felfe; the other, the abultes rie of his wife . The firft be might thun, in cal-

The Common places

That no Lie

ling hir his lifter : the other; namelie, leaft the thould be polluted, he was not able to revell. Foz although he had faid that he was hir hulband, that would not have ferned, to beliver hir from the thamefull lutts of the Aegyptians. Therefore, that which he himfelfe was not able to thun, he committed unto God : and in that, which was in his owne power, he would not tempt him. This fæmeth to be the lungement of Augustine. Butithat I inoge, I haue befoze de clareb. .

37 But bio not the fame Abraham lie, then

Gen.22, 5. he faio bnto his feruants; Tarrie here, and we Looke 3n -will returne vnto you : then neuerthelette be 601.27,19. mas minded to factifice his fonne : Which if he had bone, he might not have returned, having his fonne with him ; but thould have returned alone without him . Iacob also by expresse Gen.27,19. ipozos lieb, ichen be faib unto his father ; I am Elau thy fonne. Paule alfo (as it is written in the Ads) faith, that he knew him not to be the chefe prieft, which commanded him to be ffriken: then for all that (as Augustine teffifieth in his fermon of the Centurions fonne, and as it is witten in the 23. caufe, queltion the firth, chaps ter Paratus) he knew him well enough. Paule (faith he) was brought up among the Jewes he had learned the lawe at the feet of Gamaliel: wherefore he verie well knew the cheese miest 2. Kin. 10. 18 from other men. Ichu alfo lieo manifefflie then Augustine. he laid, that he would toothip Baal . Augustine Two kinds waiteth, that there be two kinds of men menti oned in the holie fcriptures. For that there mere fome to perfect, as although they were not without finne, pet we map not rathlie indue euill of them; but rather feche how the map befend those things, which in their works have a thew of linne. They oftentimes were to moued by the holic Choff, that God by their words and

> taine with Isaac. And Iacob in faieng : I am Efau, ment to be clare nothing elfe, but that he was the man, to thom the degree, bleffing, and dignitie was bue : which fermed to perfeine onto Elau, who ivas the first borne. Paule also prophetied, what fhould at the length become of the high prieft; namelie, that as a painted wall, and a thing altogither feigned and hypocriticall, he thould be taken awaie. further (faith Augustine) there were other men, not fo perfect, but were euill; which are spoken of in the old testament, either to have lied; or elfe to have bome fome thing, that might fæme to be finne . But be thinketh,

ads might make certeine fecrets knowne, And

fo we must believe, that offentimes they both

fpake and bid certeine things bypzotheffe. So

Abraham, when he fait ; We will returne vnto

you, protheffed bnivares, that which thuis come

to palle : for he lafelie returned from the moun.

that the should not so greatlie indeno; to be fend the good name and opinion of those men. Df this fort of men mas lehu : for although that murther, which be executed boon Achab, and his familie, and also his tweeding out of Baal and the morthimers thereof, pleafed God : pet neuerthe leffe he was a wicked king ; neither fortoke he the worthipping of golden calues. Wherefore it thall be lawfull to confesse, that in lieng be committed finne. But in my judgement (and as I noted before) by this onelie diffinition we gotes bi may easilie bissolue this boubt ; namelie, that ainction thosemen mere firred by to lie, either by the foirit of man, or by the motion of Goo. When they on it as men, we will not benie, but that they finned: but when they frake fo by the infriration of God, we maruell at their laiengs and boings. But we will not take it as an erample and prefident to followe.

VV hether it be lawfull to lie for pre-feruing the life of our neighbour.

28 But there artieth a harver boubt ; name Looke In . lie, whether it be lawfull to make a lie, for the Bam. 15,33 prefernation of our neighbors life . Augustine, Aventine, Demendacio ad Confessione, faith; 3f a man fhulo be in great perill of beath, and the same man fronto also knowe, that his some were in ertreame banger: tobo hawening to bie, thou hauma knowledge thereof, if the father alke the; Doth my forme live ? And thou art fure that he also will bie, if thou the whim that his forme is bevarted, what wouldest thou do in this case? Withether thou faiell; be liveth; oz thether thou fateft , I cannot tell : thou lieft. But if fo be thou answerthat he is bead, all men will crie out bpon thee, as though thou habbell committed man-flaughter; and as though thou, by the beante newes, haddelt beine the occation of the beath of this father, being licke, and lieng at the point of ceath. Augustine granteth that the case is bard : neither benieth he, but that (as a man) he Mould be moued; and perhaps it might to chance, that affections would not fuffer him to freake that, which is full and right. But at the length be concludeth, that be ought not to lie.

And he appeth moreover, that if thou knowe that anie budjaft woman loueth thee inordi Alimilinatelie, which also theateneth to kill hir felfe; tube. pea and will do it indeb, ercept thou aftent to bir wicked lufts, whether herein thou oughteft to commit anie thamefull thing against chastitie : I thinke not . Solikewife (faith he) thou qualitest not to offend against the truth, for fauing of the neighbors life. Ano moreover, what a windowe thould be opened onto lieng, if we

is lawfull. thould betermine to bo otherwise . For that, which one fould thinke to be lawfull in refued of life, another would induc that he may bothe fame formonie ; another foz effimation, og for pefending of lands and polletions. And fo it moule come to passe, that there would be no mealure nozeno of lieng . We may not lufter (faith Augustine) that anic man thould kill his otone foule for the booilie life of another man. 20, noz that it is laivfull to lie for the faluation of ante mans fonle. Euerie lie (faith Iohn) is not of GOD. But int aught not to fpeake those

things, which are not of Cob. me muft pot lie no

39 What if a man were fought out of murtherers to be killed, and that thou knewest that the man lieth there hinden , where thou mes not to faue fentlie art; and they bemand of the if thou kno well whether he be there or no . De answereth. that if thou be of a valiant courage, and as becommeth a chuffian, thou mult faie ; Where be is I knowe, but I will not otter it, ow you what ve will. Potwithfanding, üben the matter commeth to this point, that for the befense of anie mans life thou mult make a lie : knowe thon, that thou oughteft to commit the matter bnto Gob , and that thou half no more there to ow. Cither thou mult answer, that thou wilt not betraie him, or elfe thou muft holo the peace. But by thy filence the murtherer will fulped that he is in the house, and then thou thalt feme to have given an occasion of his apprehention. But in berie bed , thou haft not giuen it ; for thou canff not lett him to thinke what he will. Witherefore, the matter muft rather be committed bnto Bob, than to make a lie. Bowbeit, thou mull temper the words with lingular con-Overation; namelie, that thou weake in such fort, author otter not all, and pet fpeake not fallelic. Foz in thefe cafes. I thinke it is not fozbioben; naie, I rather thinke it most lawfull to fpeake boubtfullie. And as touching this quellion, this is fufficient.

> VV hether for modestie sake it be lawfull to lie; poon the second of Samuel, chapter the 9. perfethe 8.

Lott Int. 40 There be some lo importunate men, as Bing.17,18 although God have heaved his benefits boon them, pet are thep alwaies complaining; We Man, 20, 12 haue borne the burthen and heate of the daie, and yet doest thou make vs equal vnto them? Some alfo be fo modelt, as euen in profperitie they humble themfelnes. Dthers be broken with miferie, and are become more humble. But they, which in their lottes and afflictions reteine Will the fearfenes of nature be to infolent

and obstinate. Domilitie is like a bridle there mumilitie with the infolencie of our nature muft he beld of modelie. in his butie. And men be mott of all reclaimed onto modeftie, when they begin to confider bow berie little they baue of themfelues. How beit, the fame humbling of our felues out ht to be joined with the acknowledging of Gobs benefits. For manie thile they be either ignorant thereof, or elfe diffemble it, become like unto beafts; as they, which cannot one whit bubers fand, with what benefits they be indued by Bob. But there muß be a speciali regaro bab, that we bo not counterfet that modellie; and that the fame confill not onelie in woods, but in the mine alfo.

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Det to reteine that vertue, it is not lawfull A man may for the to make a lie bpon thy felfe for modeftie not for mo. fake. For Arifforle himfelfe, in his Chiks, rece tie of him= koneth a lie among buhoneft things. And (as leife. Paule faith; Wee must not do euill, that good Rom.3,8. may come of it. Augustine, in his 8. epittle to Icrom, touching this matter, citeth the words of Paule to the Cozinthians ;) If Chrift be notri- 1.Co.15,14 fen, in vaine is our preaching, and your faith also is in vaine. For we be found falle witnesses of God, when we faie, that God raifed vp Christ from the dead; whom he raifed not vp, if the dead do not rife againe. But here (faith Augustine) a man might faie unto Paule ; Wihp boeff thou fo much betell licing, fince the fame tenbeth to the fetting fouth of the glate of Gan : And he mas Beth Paule to answer, that he both betell fuch lies, and that it is no lette euill, to commend things that be not true concerning Goo, than not to beliene things that be true of him. Here by the gather this argument ; If it be not law full to lie for the honour of God, it is much lette lawfull to lie for the reteining of anie bertue. Bea, and it is no leffe entil to afcribe to the felfe euill, which thou ball not committed, than to are rogate buto the felfe anie gob, which thou half

41 Contratiwife neuertheleffe, Paule onto Anobicc. Timothic fermeth formthat to make a lie of him, tion. felfe; Chrift (fatthbe) came to faue finners, of 1.Tim.1,15 whom I am the cheefe. For Paule was not the chefe ou the greatest finner. And in the 30. chap. ter of the Pronerba, the prothet Agur, whether he were Salomon himfelfe , og fome other man ; I verfe.1. am(faith he)more foolish than all men , and the wildome of man is not in me; I haue learned no knowledge,neither haue I the ynderstanding of holie things . Wet was he both a prothet, and a wife man, and answered purbentlie buto que ftions . And Chiff himfelfe , of himfelfe ; I am (faith he) a worme and no man, a verie fcorne of Plal.23,7. men,andthe outcaft of the people . Some befend thefe fpeches on this wife , faieng ; that They, which have thus amplified their finnes,

they anelie respected their alone Arenath, which they themselves hav by themselves, and a certeine naturall inclination of their owne buto es will. For they themfelues faire that they thould greenouflie haue fallen , bnleffe Boo hab fraies them. Thefe in berie been be no fmall prouocati ons, to make be juoge bumblie and lowlie of our owne felnes . But it is one thing for a man to faie that he is prone and readie bent buto e uill : and an other thing to confelle that he batti none some euill, which he hath not bone . For there is as much difference betweene thefe, as there is betweene act and power. Certeinlie, we may eneric one of be dip, pet no man ought to fale that he hath fliped, when he hath not . The ought all to confesse our selues to be finners but none ought to afcribe onto himfelfe anie finne by name, which he bath not committed.

I faie therefoze, that those speches, thich I have made mention of, if they be throughlie Incighed they be true. For forme be bitered affer that fort , bicaufe absolutelie ther be fo : fome. for that they be extolled by an excelline spech; fome, bicaufe they be compared with an other thing by contention. Paule calleth himfelfe the principali finner, either bicaule be was the firth that came buto dufft, among thole that perfecuted the church of DD ; 0; bicaufe be indged himfelfe in verie bed to be there and greatel of the finners. Pot as if there had beene no man that hab finned more beinouffie (forthere were fuch as had firmed against the holie Bhott there were those which had finned without anie reventance:) but bicaufe that among all them, which were rebemed by Chift, and had obteined the mercie of God, he thought himfelfe to have fin. ned most gracuoullie. For some had sinned of infirmitie fome of plaine erro; and incredulitie; fome had proceded to farre, as they crucified Chill, who neverthelette were afterward, by the preaching of the word of Bob, called home buto Ads.3,17. repentance . Therefore faith Peter in the Ads; I knowe brethren that ye did it by ignorance,euen as did your rulers . But Paule had no recourse but o the fermons of the apostles : there was need of greater bonds for the braining of

the principall. And to Chryfoltome, bpon this place, faith; that Mele words be againft other words of his in the epiffle to the Whilimians . For there he faith, that he was converfant in the Bewith religion, without crime, and without complaint. But thefe things (faith be) are nothing repugnant. For euen they themfelues , which had per, formed the righteoninelle of the late, pet were

him bnto Chiff. Wherevpon Chiff fpake thus

bnto him from heauen; Saule, Saule, whie perfe-

cuteft thou me ? With thele men therefoze he

compareth himfelfe : and of thefe be faith he is

they finners neverthelette . And although Paule make those things modefilie of himselfe, vet dia be not afcribe an ontruth onto himfelfe . Foz. notivithifanding he granteth himfelfe to have bane a perfecuter and a blafthemer ; vet he faith not that he was an adulterer , oz a fornica tour . oz a thefe; feing thefe things thould not have beene true . The things obicated out of the Domerbs.touching Agur the prophet, were true both Henry by male of comparing them buto thole things, bad no wile thereof a bemand was made. We faith that he dome. han no inflorme not in refpect that the wiftome which he had, was no wildome; but bicaule the fame, being compared buto fo great matters, might feme to be none. So Socrates was went to faie ; This onlie I knowe, that I knoweno. thing : bicaufe that knowledge, which be had. would be nothing , in comparison of the multitwoe of those things that he knew not. Se Chiff Plal. 21, 6. called himfelfe a income, and a reproch of the people: bicaufe men fo accompted of him, by reafon of his afflictions and croffe. Alfo in fpeaking, there hapneth fortime an erceffine of hoverbo licall fped; fuch inbeb as is not tomeb with a a lie , but thirth map ferue for the better fetting forth of the matter.

VV hether faith must be kept toward him that breaketh his promise.

42 In the beginning of the ninth chapter of Whithin it the fecond boke of Samuel, David bemanbeth; full to hos Is there anic man left aliue of the familie of good for Saule, to whom I may do good for Ionathans Jonathans fake? When he fpeaketh of Ionathan, he ercite fake. beth not Goo; naie rather, that which he bio for Ionathans fake, he bib chefelie for God and god lineffe fake, So God faith, that he would do well to the people of the Jews, for the conenant which he had made with Abraham; pet both he not er clube his owne gooneffe. Paie rather, be cheefe. lie includeth the fame therein ; feeing that coue, nant proceeded of the meere goonelle and mercie of God. But they wilt bemand, whie David faith that he will bo good bonto anie of the house of Saule, for Ionathans fake; and not for Saules owne fake . For in the 24 chapter of the first boke of Samuel, what time as he had cut off the fairt of Saules cloke, he being inforced by Saule and 13, to fiveare, promifed, that he would not rot out his feb. Whereby he was bound, not onelle but to Ionathan but also onto Saule. Some antwer, that David was now bilcharged of his oth; bicaufe Saule kept not promife with him , but hab dome him erceding great topong. For he that breaketh his faith (faie thep) let faith be broken mith bim. And Cicero, in his third boke of DE

with the faithlesse.

of Peter Martyr.

fices, citetha berfe out of Accius an old Poet; Daff thou broken the faith? Arreus, thom he bringeth in to fpeake, anfwereth; Deither haue I giuen neither ow I gine my faith to anie faith.

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leffe per fon.

But this is no fure rule at all times . For if one be wiched, and falle of promile : pet oughteft not thou for that cause to thanke from the promiles : fæing God both offentimes kæpe promife cuen with be that do euill . De promifed, that he would continue the kingbome, or elfe fome great honour in the familie of Dauid, euen pnto Dellas . De promifeo that he would give a fonne which fhould redeme mankind . Wen bnboubteblie were enill, bnfaithfull, and bns worthie to have the promites kept with them : pet bid he performe thefe things to them . accorbing to his ercellent faithfulnes. Some antwer on this wife, that faith in bed muft be kept with an cuill and unfaithfull man, if he be unfaithfull towards other, to be be no fuch towards bs; 02 elfe, if he do hurt be, fo it be not in the felfe fame thing, wherein it was agreed upon betweine bs. Baie rather , if he faile euen in the berie fame thing which is agreed upon , yet must we hape promife : if by that meanes, neither his naugh: tinelle be increaled ; noza greater power to bo hurt be ginen bnto him. Wie be therefore lofed of our promise, if the thing cannot be, which we have promifed ; or elfe, if it thould fall out ill but to himfelfe, to whom the promife is made: as if thou beliver a fluoro buto a furious man, which thou didff promife buto a man of fobrietie; or if be war twoife and twoife, as though, through thy patience, he meaneth to reape a benefit of his bufaithfulneffe : oz elfe, if thou thalt promife fuch a thing, as is against the word of God, or the profit of the Church or Common-weale. Therfore it is written in the 22. caufe, queffion fecond; In cuill promites breake thy faith.

But most of all, we be at libertie of our promile, if we being circumuented by anie fraud, have promifed anie thing that we ought not to have bone; or elfe, if the things themselves be now changed. Some have added ; If thou being compelled either by force or feare, booth promife antething that thou wouldeft not . But it can fearfelie be perceined, how to great a feare and compultion can happen buto a couragious and god man , that he thould promife that , which might be againff either his butie, or the word of God, Bowbeit, if a man be fallen in fuch wife, be is at libertic. But abone all, we muft take heed, that we do not craffile colour our promifes, and feke by fraud and counterfet meanes to bnimind our felues out: freing fraud (as Cicero verie rightlic faid) doth not bnow periurie, but it tieth it fait. David, when as perhaps he might have inuented manie things to breake his pro-

Cap.13. mifes ; pet would be do no fuch thing . For being a goolie prince , he was rather minoco to followe truth and faithfulneffe.

43 Certeinlie, the nature and confiderati; on of thefe two vertues; [namelie, truth and faith is both alike, pet is it not altogither the felfe-fame: wherein they ow agree, and how they Differ, 3 will in fein woods declare . Eruth is a Wherein bertue, ithereby we are readie to fpeake thofe truth and things, which the meanings and cogitations of hiffer. our mind do erpielle : for hereby, bicaule we fpeake those things which we thinke, are we cal led faithfull and true of our word. And faith is a bertue, thereby is brought to paffe, that our boos be answerable to our promiles. There is fome conformitie on both parts . In truth there is a conformitie of words with the meaning of the mind, and in faith a conformitie of boods with promifes. So as lieng is contrarie buto truth, and fallchood buto faith. for Cicero thinketh : that Faith is to called , bicante that is bone thich is fpoken . Ano be befined the fame after a fort on this maner ; faith is a com Abefinitifrancie of words and of cournants . In and on offant. ther place he faith, that Faith is the truth of a

mans more.

But thus the definition will be more full; faith is a good habit, according to right reason, thereby we are readic to bo those things that we have promifed. This definition (as I have faid is more perfed, and it confifteth of a genes rall word, and of a bifference. Forfaith amerfeineth unto iuffice, and it caufeth be to yell buto everie man, that which perteineth to him; feing what thou thalt promife to anie man, that is now become his, to when thou half promifeb. And the fame unleffe thou performe in time, thou withholdest that, which is another mans. And fo great is the force of faith, as it compres hendeth in one all the parts of mans life : bis caufe neither matrimonie neither the bargains which citizens haue among themlelues, neither anie part of the Common-weale can confift without faith. It differeth (as I fa.d)from truth, although with the same it hath manie things that be like. The matter of truth is infinite : to2 all things that we fpeake, are either true orfalic; thether they be paft, thether they be prefent, or thether they be to come . But faith hath to do onelie in promites : neverthelette, those promiles mult be of the thing that is goo; and not of that, which is enill, or a hinderance to goo: otherwise they ought not to be firme.

Cherefore, faith fould haue the berie fame companions toined therewith, that an oth hath; namelie, truth, righteoufnelle, and tudgement. So as he, that breaketh his prorte, both not onelie finne in fo boing ; but he muft alfo make amends for the hinderance, which through his 3 if.j.

In mbat refpect Daule cal: leth bim= felfe the anner.

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be true,

unfaithfulneffe the other partie receiveth, to whom the promife is made. David, being fingu larlic adorned with thefe bertnes, would not orpart from the promifes. For he made the promile of his owne accord, being not forced there to by anie feare og biolence : and that, which he promiled, was neither repugnant to the word of God, no: vet hurtfull to the Common-weale. for is was a matter of god erample, that fo notable a king bid fulfill his promife : neither was there anie banger, leaft they, to whom he had promifed, thould become the worfe by his promife: for thep were alreadie bead . Where, fore, there was no cause, why he should shainke from it. And bicaufe he would performe his promife unto Saule, therefore he bemanded, the ther anie of his familie were remaining, whom he might bo good buto. But he fpeaketh of Ionaman by name, bicaufe he was bound bnto bim : not onclie by the bond of promife, but alfo of frenothip, and most nere acquaintance. Un: boubtedie, he that faileth of his faith, is bnwoz thie to have faith kept with him . Dowbeit, we muft have a speciall regard onto thefe circum frances; leaft for the naughtineffe of another,

me alfo thould become naught our felues, and Of a Fable and Apollogie.

feke comers for periurie.

44 They faic that an apollogie is a kind of nobat a fa= fable : and a fable they befine to be a narration of a falle thing, beuiled for commoditie or be-Augustine. Lite fake. Da (as Augustine, in his fecono boke, t I I chapter De foliloquis faith;) A fable is a lie, made for beledation lake, although propertie it cannot be called a lie. For the fallehoo of it is fraitivate found out, and especialite in apollo gies. For in them are brought in infentible and burcafonable creatures talking one with ano ther, and intreating of verie weightie matters. And so some as the hearer perceiveth this, he fraitivate unverstanceth, that the matter is feigned, and not fo done [as it is ottered.] And fonte are poubtleffe fonte fables are likelie to be true, and likelieto fome are far from probabilitie. For it is berie lifelie, that once there fell a contention beand foine twenc Aiax and Vlyfies for the armor of Achilles, which at the length was inogen buto Vlvifes : and that Aiax toke fo great displeasure thereat, as becomming mad, he fine himfelfe. But contrartewife, it is without all probabilis tic, that a moman was turned into a plant, or An avollo: into a ffone: fo as an apollogie may be likened to a fable that is not likelie to be truc.

45 The kinds or forts of a fable, are come dies, tragedies, fatpes, and narrations of barping and holicall poets, and also apollogies. But which of these feignings be lawfull, and which be not lawfull, may thus be defined. Those.

which have brimanerlines and feurrilitie; that is, a mirth joined with diffoneffie, ought not to be admitted. But those, which are written honefflie, and with thamefallneffe, fo that they can refresh the mino with some pleasure, and are also profitable to teach good maners, are not to be despited. That luch, as be buciuill, must be put awaie, it is confirmed by two teffimonies of the apolile . To the Counthians he writeth ; Euill talke corrupteth good maners. And unto 1.Co.15.22 the Cohelians, the fift chapter, it is waitten; Let not whooredome, nor anie vncleannesse, nor co- Ephel. 5.3. uetoufnesse be named among you, as it becom- and 4. meth faints. Then is added dioxeome, filthinelle; μωρολογία, folith talking; and θύτρα σελία, ie ffing: which are not comelie. By thefe words he reproueth all communications, which are Defiled either with diffonellie or fcurrilitie.

The berie fame fame Plato, in his third boke Plato. De Repub. there he excludeth poets that fpake of goos, as though they thould fpeake of men: bicaufe they, in fo writing, ow both bilhonourablie treate of the nature of God, which is the beft and most ercellent; and also ercuse the sinnes of common men, when as they tellific, that both the goos, and alfo noble men, bid things alike. Which certeinlie we may perceive in the come Die of Eunuchus in Terence, inhere Charea, a Terence. wicked pong man, beholding a wanton table in the barlots house (wherein was painted Jupiter comming into Danae by a fhower) began to have a pleafure in himfelfe; feing he, being but a feelie man, oib those things, which he verceitted by that table, that the thefe god in old time had committed ; 3 oid it (faith be,) yea 3 dio it with mm mill. Alfo, Cicero faith, that Homer feigned Cicero thefe things, and translated humane things onto the gods. But I would rather they had trans ferred dinine things buto bs!

46 Augustine, in his second bake of confes Augustine. fions, the 15 and 16 chapters complaineth and formeth, that he being a chilo and a pong man, learned profitable words, but pet in baine things. I would to Goo (fatth be) I had beene in fruceo in profitable wittings ! I heard Iupiter thunbering, and ther withall committing abulterie. The minds and affections of men are prone enough unto vices. Wherefore it is wice keolie owne, that children and young men thould in that age be firred bp to finne, by bile and filthie fables. But apollogies are profitable. which confifting both of honeff words and god arguments, borightlie inftrud that firft age. Actope, the ancient waiter, hamilie exercised Actope. bimlelfe in this kind : although forme do afcribe his fables buto Hefiodus, who was before Acfors time . But this one apollogie (thereof we now treat) was written long before the time of Afope & Hefiodus. Forthetime of the Judges,

and namelic of Gedeon, was an hundreth peares and more, before the war of Troic. There is an other apollogic also in the second boke of kings, the 14. thapter, there Amafias obtein ting pictoric of the Edomits, prouched the king of Ifrael to make warre with him . Tinto thom king loas answered thus; The thiftle of Libanon fent vnto the cedar that is of Libanon ; and faid; Giue thy daughter to my sonne to wife. Anda wild beaft went out of Libanon, and trode down the thille. 15y ithich apollogie he the wed. that he was to much greater than Amalias the king of luda , as the cedar tre ercelleth the this file: and gave him warning, that he fhould af ter that fort, be troben bowne and omieffed by his hold, as the thillle peritheth that is troben

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pointe by wild beaffs.

47 Thefe things have I therefore rehearfeb; apollogies. bicaufe the Greeke and Ethnike witers thould not be thought to be the first inuenters of these profitable benifes. All menagree, that the vic of apollogies is then to be avoed, when we have to Deale with rude perfons . Forther underfrand not what a perfect argument or an unperfect meaneth; neither are they able to perceive ins butions : fo that of particulars they might gather universals. And they palle not boon the eramples of noble perforages; bicaufe they them feluce are abien and bafe. Therefore freing they be fmallie infructed by those meanes, there remaine fained narrations : there they being allured with the Arangenetic of the matter, give great heed to the things that are fpoken, and are otherwhiles at length perfuaded. Dozeouer, they are goo to helpe memorie : for things, that are fonew and pleafant, bo berie much belight; and those things , that be so pleasant , be not easilie forgotten. Furthermore, men can foner abibe themselves to be reproved by apollogies, than by enfort fpeches . For the plaine truth ingenderethhatred, but being coursed with apollogies or barke freches, it map be abioben. At the beginning, the hearers know not where buto the matter tenbeth: therefore being ignorant what will be spoken, they tarrie out the end, and per-Man. 1,33, haps be perfuaded at the length. Chriff finithed the whole parable of the vine, and at the end, the Scribes and Pharifies perceived , that it was fpoken against themselves. So also among the Romans, Menenius Agrippa, by an apollogie wan the comon people, which had divided themfelues from the Senators , to foine themfelues againe with them. For thefe causes are the

parables, occames, and bifions of the prophets berie much bleb in the holie feriptures.



The xiiij. Chapter.

The last precept; Thou shalt not lust. Wherein is treated of the comparison and connexion of finnes one with an other. Also of the summe of the lawe, the which confifteth in charitie.

Aule, in offputting of the In Mont. 7, handle get, third the beries, 7, handle get, third the beries, 7, handle get, among all others speccipts, bringeth this onelte one precept, this onelte one precept, thou that nor luft; third to thought one of the grant for solid to the most prodentile : fixing he ment speciallie to fpeake of that hind of naughtineffe , which is most bioden from the subgement of men, and is no: fet forth in other lawes . For the naturall luft and corruption, which brinch be into all e uils, is in this place touched and discoucred, as the fountaine and head of all euils. Therefore it and fabere is peric well fato of Augustine , that there is no touched, bis finne committed without luft . Foz this caufe caufe it is Paule would not fpeake of the groffer outward the bead of finnes, bicaule he laive, that they perteined but other suits, to discipline; and are not onclie fet fouth by the civill lames, but have also their punishment pronived for them. Acither would be fpeake of wice ked affections, and perturbations; bicaufe be perceived them to be condemned by the thilofo. there, in their morall discipline, and that thep gaue precepts for bringing of them to a medio critie. De went rather unto the rote of all fins, and theweth, that the fame being unknowne and hidden , is manifelled and brought to light by the laine of God. And to erprelle this more plainlie, we mult confider, that all the commans bements of Goo , bo either command or forbid dements of God, do either command or to told the prea thing be bone lightlie; but allo that it be bone soon are biwith all the heart, with all the foule, and with all dinguined the frength, and moft eractite : fo that there be into comnothing in us , which should not be obedient to mande. the will of God. And that they forbid, they not probibitis onelie forbio that it felfe thoulo not be in bs, but one. also that there should be left in be no belive or inclination therebuto.

And therefore Bob gatte his commande. ment : Thou fhalt not luft : that the thould both Exed. 10.17 in mind will, and wholie in all the parts, both of the foule and of the boote , abhor those things thich Boo hath forbioden. And on this wife, thefe two comandements are one answerable to another : Thou fhalt love the Lord thy God

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thy foule, &c. (which is to be reveated in all the

precepts that do command anie thing to be

pone) and this last precept, Thou shalt not lust:

thich againe mult be bnocrifod , in all things

that be forbioden. And to in thefe two com-

mandements is boderftwo the pith, and (if 3

map to fpeake) the verie foule of the lawe, as

without which the reft of the commandements

of God cannot be full and perfect. And all moz

cufed conninced and condemned for the breach

of either of thefe two precepts. For buleffe the

grace of ODD, through Chaif, thould fuc

cour bs ; we have nothing before our eles, but

certeine beffruction. Bicaufe, how fre we are

from luft fo long as we live here, Augustine

moft plainelie beclareth in manie places, and

especialise in his 200, epittle to Asellicus the biffiop. Forthus he laith; that In mind be map

no that inhich he loueth, and not confent buto

the fielly, which both that which he hateth; that

is, Bot that he thould not luft at all, but that be

thoulo not followe after his lufts. And frait-

mair, be faith : We thall one baie come to the

end thereof, when the luft of finne thall not be

reffrained o; bifbeled, but thall not be at all.

for this hath the lawe let forth, fateng; Thou

fhalt not luft. Bot that we are bere able to

performe fire, but that we may profit in inder

nozing our felues towards the fame. And a

gainft Iulian, in his firt boke and fift chapter ;

And who boubteth, but that luft in this life may

2 But there be fome, which thinke, that this

commandement (Thou shalt not luft) forbit

both not the nauchtinelle and bice of nature or

be biminifoco, though not taken awate.

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Of Luft.

Cap.14. mind. But berein our aduerfaries are ereirbinglie beceived : for that they thinke this me cept is given in baine : if it probibit that, which cannot be anoided in this life. Andit is a ribi culous thing (fate they) to command any thing onto the brute and folith fleth, and onto those parts of the mind, which be boid of reason. and proceffand no fuch thing, and are of necessitie mouse to bothat, wherebuto they be ordeined.

Botwithfranding, thefe men ought to have a commenremembred, that this precept was given buto bement man indued with reason; and that not in baine, which canor without purpole. For GDD hath created not be ful-man to his owne image, and likenette: where given in fore it was requilit, that he thould have nothing baint. in him, which thould not agree with the will of Coo. Beither are the commandements ibith cannot be verformed in this life, given in vain, as thefe man faine . For the laive of God bath a far other end, than that it thould be abfolutelie perfourmed of bs ; o: that the fhould, by the obferuation ofit obteine righteoufnes. Therfore luft is of timo forts. The one is a manifelt con- Two bots fent of the mind, which perteineth to everic one of lut. of the commandements of God. For anger and hatrep perteine to this commandement: Thou fhalt nor kill. Luft and filthie befire verteine onto this commandement : Thou shalt not commit adulterie. The other is a generall luft, which is a property or inclination against the will of Bod and is with all the motions thereof expressed in the last precept; Thou shalt not lust. Butthere is pet a boubt remaining : for Mo- paultafes fetteth not fouth that precept to nakeolie as solts. Paule both : but (fatth he) Thou fhalt not luft after thy neighbours house, his field, his feruant, his maid, his oxe, his wife. The cause of this divertitie is, for that, when as Moles thould give the lawe buto men being rube, he would more opentie and more plainelie describe luft, by the objects wherebuto it is carried; that there by they might the more eatilie understand it. But Paule, which faine that he had to do with them that knew the lawe, thought it enough precifelie to faie; Thou shalt nor lust : supposing

that it thould need no further explication. 3 Reither allo bin Moles himfelfe reckon op all things, there onto we are led by luft. De Poiss thoughtitumicient, to reckon a certeine few not all the things, which fraitivaic, for their homelinelle things into and plainelle, thould be readic for everie man which luft to underfand. And fo toe fe, that God in like is fowen. maner bleth the figure Synecdoche inell-nere in all the reft of the commandements. And this hath Chaift in Matthew plainelic taught us, Matth. then against the traditions of the Scribes and Wharifies, he defended the true meaning of the lawe. For he taught, that in this commande ment : Thou shalt not kill, is not onclie forbid

of Luft. nen handie frokes, but also contumelie, hatred, and weath. And in that commandement : Thou fhalt not commit adulterie, is not onelie forbib ben the uncleane action, but also the luftfull los. hing; and all maner of inflaming of the mind towards a woman, not being thy wife. Affer the fante maner the might cafilie berlare, that in all the rest of the commandements is vied

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the floure Syneedoche.

Aurther, in enerie one of the commande. ments are commanded the vertues, which are contrarie to that vice, which is there probibited! for then we are forbioden to beare falle wits neffe againft our neighbour , theretwithall alfo for are commanded to defend the truth, and eat nefflic to maintein the goo name of our neighbour. And when we are forbibben to ffeale; we are alfo commanded to be liberall towards our neighbours, and to communicate fuch things as inc haue, to them that want. And to beclare that, which offentimes commeth to my remems brance : the ten commandements fæme unto me to ertenbas largelte in euerierefped . tow bements of thing honeffic and biffoneffic, vertue and vice, Boits co= as the ten proteaments of Ariforle. Forenen. parco with as there can be nothing found in the nature of bicaments things, which apperteine not onto the nature of of Acidotte. those previcaments : fo there is no vertue, no bice, no honeffie, no bilhoneffie, but may be re ferred unto some one of these ten commande: ments. And as all the generall words, and free ciall kings of the other vecticaments, are refolued into the predicament of fubffance : fo may all outward finnes be reduced into luft. And as the predicament of substance bath matter and forme, as the cheefe and principall ground : fo the thole confent of our mind to finne, is refolned into the naughtineffe of our nature. Where fore, notwithstanding that in the lawe, there be fet footh those things that be notozious and groffe : pet in them God requireth that, which is commanded in the first and last commandes ment; to wit, that we fould have the motions both of the bodie, and of the mind, honeff and cleane : and that we fould flie from all those things, which God hath forbidden Us.

Befides, it is to be noted, that Paule bringeth this as one onlie precept; to wit, Thou shalt not luft. I maruell therfore at fome (amongft whom alfo is Augustine) which of one commandement do make two: as though in the one is prohibited nainft fuft is not risht adulterie, when it is faid; Thou fralt not luft aflit binibed ter the wife of thy neighbour : and in the other into twaine is forbibbent; Not to couet other mens land, house, oxe, servant, and maid. But if the precepts flouid increase in number , according to the number of the things that we luft after ; we foule of one commandement make in a maner infanite commandements . For it is polli-

ble that the man court our neighbors bonours. bianities, beffels, monie, garments, and infi nite other fuch like things. Dowbeit , there be others, which, to keepe the full number of ten in the commandements, have left this commany hement: Thou shalt not luft, butinibed, and have mulged the first precept into two parts. So that in the fleft part they put this; Thou thalt Exedito, 5. braue no other gods : and in the fecond a Thou and 4. thalt normake to thy felfe anie grauen image. Mut I thinke, that either of thefe parts perfreing to one and the fame precept. And I lumple which com the first commandement is fet as it were bes manies fore the reft,in fred of a probente; I am the Lord ment is thy God, which have brought thee out of the the first. land of Accept. For in those words we are commannen ta count him forthe true Cob.

And that me thould not thinke that he is to be morthined together with other goos, immeplatelie is apped the fecond precept, wherein we are forbioden to worthip firange gods and aras uen things and images . And if a man will anthe firtt more narrowlie confiber the thing , he fhall fe commande. the Cofpell offered buto be togither with this ment is of: firff commanbement : for God in it promifeth, na the Gols that he will be our Goo. And in that, which is peu. mentioned of the beiliteric out of Acgypt, is conteined a promife touching Chift. But tores turne from whence we are bigreffed, we ought certeinlie to holo, that by this piecept; Thou fhalt not luft are probibited our corrupt inclinations, and cuil motions of the mind: which we thould not acknowledge to be finnes, buleffe the laime hab themed them buto bs. Ariftotle, Pighius, and fuch other like (for that ther were ignozant of the lawe of God) affirme that thefe are not precepts.

Of the comparison betweene sinnes.

4 But as touching the comparison betweene 3n r. Bing finnes, one finne may be rechoned more gra; 16,0erf. 29. nous than another. And the cause of difference a comna. is no where to be fought for, but in the work of ring togis Gob. Foz euen as the difeales and imperfent: ther of fins ons of bodies, come through want of the tempe is to be ratenelle of humors, which is agreeable with the creature that liveth; and as the proportion is of soo. more or leffe preferued , difenfes are faid to be more o: leffe painefull : euen fo commeth it to palle of finnes. For according onto that , that they do leffe or more go from the ordinances of Dod, they are declared to be more or lette gree: uous. Dowbeit, this is certeine, that two tables were given : namelic, the firft and the latter : by reason thereof, those linnes, which be bone againff the firff table, be moze condemned, than 311.iu.

tall men are tall men, be they neuer fo holte, yet are they ac thofe time precepts.

the first motions , whereby we are affected toinards those things which God hath forbidden : but by that commandement (face they) is onlie prohibited the confent of the will, and of the mind. And then at the length they confelle, that we finne, when we give place onto thole first motions, and luffer fin to reigne in bs. Dolobeit, those things, which followe even in that fame chapter , bo most manifestlie reprome them. For Paule theweth, that he intreateth of that luft, which is burdenfome onto the mind Rom. 7. 15, that ferneth the lame of Goo. And he abbeth. that by it, he both that enill which he hateth. But thefe things have no place, where the con-Cent of the mind is toined withall. And of this kind of luft he crieth out ; Vnhappie man that I am, who shall deliuer me from the bodie of this death! And he abouth, that he is thereby brainne captine, though be be brivilling, and

Do ffrine againft the fame . Wherefore, feeing

this luft is of this nature : there is no cause the

it should be intessed onto the consent of the

inter as

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those which be against the latter table. But this Twould not have to to be underfrod, as though all that is committed against the first table, foould be accounted more wicked than that ubich is repugnant to the latter. For it may be, that a man will biolate fome ceremonie of. no great importance, which awerteineth to the first table; who for all that shall not sinne more groundlie than be , which both commit either murther madulterie. Holwbeit, the comparison muft be made betweene thole finnes, which be of equall beare and greatnette. for fet bowne on the one five the thefelt finne against the first table, and on the other five the greatest against the latter table; then thall that be judged moze græuous, whereby the first table is broken, than that which is bone againft the latter. And even the same case must be in the meane sort of finnes, and also in the lower; so that ever yee

It happeneth also sometimes, that one man

compare like with like.

23v what means gros is more vehementlie moued to finne than an o meth the of finne.

ther. And certeinlie, bis fin fhalbe indged moze greuous, that offenoeth, having fmall affaults or promocations; than he that by greater biolence is briven to transcrette the lawe of Bob. The grauoulnette allo of the finne is fometimes incighed, according to the eatineffe or difficultie Mat. 12,32. of forgining. For Chrift faith, that They fhalbe forgiuen, which speake against the sonne of man: but that the fault of them, which had blafphemed the holie Ghost, should not be forgiuen. Further, they tranfgreffe moze grænoul lie, which are most furnished with ercellent knowledge. for The feruant, which knoweth the will of his Lord, and fulfilled it not, is much more beaten, than he that dooth offend vpon ignorance. Alto, the heape of benefits bestowed, both ande a more weight buto finnes : feeing they, which transgrelle, being adorned with manic gifts, their finne is the more grænous, when they do transgrelle: for the vice of ingratitude increaseth their finne.

Duer this, the dignitic of the person is weigh, ed: infomuch as princes, and also bilhops, and ministers of the word of God , do finne much moje grauouflie, than the common persons. For they fit at the ferne, and have in their hand fine more the helme of the church or common-weale : by grecuondie reafon whereof all men take crample by them. Some finne also are counted the more ares uous, bicause they be not alone, but they drawe manie other milchefes with them. 15p reason thereof the finne of David is berie much repromued; bicanfe his adulteric was toined with the murther of a good and faithfull man : name lie, of Vrias : before that there happened the flat. eng of manie baliant foldiers, and the bidorie betraied and translated unto the enimies of

Cobs name. Wherefore, more granous is that finne tubaco to be, than if the fault had beine fingle and alone. Alfo, that crime is most condemned, that bringeth most harme. for bnooub teblie, be that taketh awaie a mans life, both moze harme, than if he bo but woumd ozelfe maine anie one part of the bodie. . And further, the behemencie and arbent befire of the will is confidence, where with men runne headlong ins to finne. For they that with all libertie runne into mildrefe, are more to be reproved, than they that unwillinglie and firming there as gainft, with great fight of confcience, trans greffe the lame of God.

Cap.14.

A Comparison

Alfo the offente of them is lefte, which after a fort be confiramen to fall into finne, through great feare and want of threnath to endure at fliction; than, if they thould willinglie and of their owne accord fall thereinto. And wonders full greenous both the contempt of the word of ODD make finne to be. Furthermoze.thofe things that be openlie committed, bicaufe thep aine an offense, and flumbling blocke buto o thers; therefore are more condemned than fuch as are home privatelie and in fecret . And the finnes, which be committed against holie men. fuch as are the promets, and ministers of the thurch, be hourible; bicaufe that inturie and contumelie both more cuidentlie redound buto Goo. Wherefore it is written ; He that hurteth Zacha,8, you, dooth as if hee should touch the apple of mine owne eie. Hee that despiseth you (faith Luk.10,16, Chutt) despiseth me also. And God warned the princes of this world, that they fould do no bis Pfal. 1,16. plence against his Christs; that is, his announ-

Alfo, even in civill matters, the bignitie of the person that is burt is weiged. For he both worfe, that hurteth his owne father; and the paughter, that rifeth against hir owne mother, than if they thould race against anic other perfons as the prothet Micheas in the fewenth than verle. 6. ter both teffifie. Againe , he is more fharplie rebuked, that hurteth the magistrate and publike power; than he, which worketh inturie to prinate men. Wherefore, by ermeffe morbs it is commanded of Goo : Thou shalt not speake Exp. 22,18. cuill of the prince of the people. Like wife finne becommeth more detelfable through continu ance. And certeinlie, God doth moze greenous lie punish them , which do as it were rot in their finnes; than others, which once or twile do amiffe. Therefore Amos the prothet, in the Amos.I. name of OD D, repeated berie often that fentence: Vpon three or foure wickednesses I will Exo. 20.4. not conuert him. Dea and God teffified in the laine, that he would take bengeance byon fins, onto the third and fourth generation : when as

of finnes. gres . Perebuto the place , time , and age noth draive a great weight with it . And there might be gatheren well-nere innumerable o. ther things, which either aggrauate or lighten finnes: the which both willinglie and wittinglie Z ouer-patte.

perie,9. Bil finnes be not of iike equali:

Chryfoftome noted, that we must not conclude that all finnes be of equalitie. Although it In 1. Co. 6. be reckoned, that even the least finnes be of fo great a moment, as they exclude be from the kingoome of God. This is common with them all, that they bereaue men of the most hawie inberitance : pet Mall they not be punithed with the like paintes. Augustine, in his fourth boke of bautifine againff the Donatifts, faith; that The words of Paule are not fo to be binberffod, as though none fould be excluded from the kina, bome of Gob, unleffe they be guiltie in all fins joined togither : but we muft binderffand , that thofoener if all be befiled , but cuen with one of them; he is to be banished out of the kingdome of Chiff. Inded he granteth , that it is bnpoffle ble ante one finne thoulo be committed , but the fame is accompanied with some other . Albeit, it be not of necelitie, that where one bice is, all the reft fould followe: for finnes are not linked to gither as vertues be. Which is declared by two realons. The first is, that buto one bertue are re: sinnts are pugnant two vices, which are of the greateft of naturcesa. uersitie one from an other; where bon he, which tilie anit is infected with one of them, cannot alwaies be togither as defiled with the other; fo as one man thould all bertues be. at once be both fearefull and bold . Further , it hapneth offentimes, that one finne erpelleth an other : as ambition putteth awaie couctouines; couetouineffe, Downhenneffe and furfetting. 50 then we cannot feie, that vices are alwaies lioi nco one with an other. 6 But that bertues be foined one with an

other, the Whilosothers make no boubt : as Au-Augustine. guftine wittelh in an epiffle onto Ierom. For bis cause there is no wisdome found , that is britist and intemperate : and againe , no temperance, butte or flothfull. But Arithorie, in his fift bake of Cthiks declareth this more plainelie; to wit, that we cannot amoint wiftome to be, where o ther morall vertues be wanting : bicaufe reas fon thould then be troubled by naughtie befires, neither could it keepe fill the right course there of. And againe, the reft of the bertues without wiftome can take no place, feeing enerie one of them is an habit according to right reason . And the goonetic and right course of reason hath no other being , but in wisebome it felfe . Thefe things do the Thilofothers affirme. But a Chit ffian man muft not berie cafilie be leab to confent bnto them; feing be cannot venie, but that . goblic men are induch with manie moft ercel,

lent bertues : and pet be ought to confelle, that

they do finne berfe often. For lames faith ; In James a.z. manie things we tinne all . And John faith ; If John. 1, 10. we faie that we have no finne, we deceive our felues, and there is no truth in vs. But he that bath finnes, how can be be addined with all pertucs; feing finne is contraric and likewife repugnant to bertues : Therefore the Chiffi. an fæmeth in this matter to diffent og bifagree from the Philosopher.

Augustine, in the same custle, gooth about to Augustine bnow this knot on this wife ; to wit , that the onelie bertue in Chaffian religion is charitie, which conteineth in it felfe all other bertues; and the fame, if it could be most perfectic had, would biterlie fuffer no finne to be with it : for charitie is the fulfilling of the laine. Where the lawe is fulfilled, and performed, there is no place left for finne . But feing , thile twe abibe heere in this life,our charitie is feeble and onperfect ; therfore it is calle to be proucd, that the fame fuffereth manic befects and finnes therewith . The berie which thing we perceive to hamen in heate, and other qualities of that kind; which being in their perfection, abmit not by ante meanes ante contraries : but if they be remife, and of leffe force. they receive perpetuallie fomething that is contrarie bnto them. Dowbeit,in mp indaement we may easilier resolut the matter; to fait, that thole things, thich are taught by the Philolo thers, are true, concerning the morall bertues. and finnes onelie , which they in their bokes in treate of : but that the Christian faith both moze narrowlie lake into the nature of finne . than they were able to difcerne . And those things, third we about to be finne , they would judge not to be repugnant to their bertues; and confe, quentlie, would repute them not in the place of finnes.

7 But to returne to our purpole . There lees meth a boubt to remaine, against that which we haue affirmed touching finnes ; namelie , then as we fait, that they of necessitic be not ioined one with an other. For lames wrote; He that of- A place of fendeth in one, is become guiltie of all. So as it James era fæmeth, that one finne being committee the pounden. fame Datweth all other finnes with it. Howbett, it thould awe are that the fentence of the apolile mult be underlime of charitte, which is violated by cueric kind of finne : the fame being taken awaic, all vices bo breake forth. Drelle we will take his meaning thus; then as a mantrant greffeth one commandement, if he thould be firred by by the fame foice of temptation against the reft of the commandements , he thould in like manner tranfareffe them . Beuertheleffe. the former expolition læmeth to approch more nigh the truth ; fæing , what focuer lames faith ; he manifelllie referreth it onto charitie. For he that falleth into anie finne against his neigh.

Dinces

they thould be continued through to manie be-

Of Loue.

bour be is fraitivaic connicted, to be quiltie of the violating of loue. Wherefore, feing it is not necessarie, that he, which is burthened with one finne, flould be judged to be guiltie of all, the moros of Paule (in the first to the Counthians, the firt chapter, berfe the ninth) must not as toe faio be processod; as though the sinnes, which he reckoned, do not exclude bs from the kingdome of beauen, buleffe that all the finnes be toined torither in one man at once . One onelie finne is fufficient buto destruction. And those things, which are woken by the apostle, ow represse them which flatter themselves in the profession of their faith, and make no rechoning to line inalie and geolie.

chifftian.

Therie well did Augustine, in his fourth both of An infibell baptifine againft the Donatifts, write, that An and an ill infidell disputeth against the faith, but an ill duiffian liueth againft the faith. Seing there fore either of them is against faith, neither of them can be faued by faith. Against the insidels, Chaff fait; Unleffe a man be borne anew of warer and the holic Ghoft, he cannot enter into the kingdome of heaven. And on the other part, against the ungodic christians this is to be allengen; that Vnleffe your righteoufneffe exceed the righteousnesse of the Scribes and Pharifies, ve shall not enter into the kingdome of heauen. Wherefore even as the infinels have not where with to belite themfelues in morall bertues :no more can those, that be baptifed (if they live ill) promife unto themfelues cuerlaffing felicitie : especiallie, if they be infected with those beinous crimes, which the apostle reckoneth by : feeing how can they with thefe crimes be in the king. bome of God . For God gouerneth his king. dome by the word and the frivit: but thefe men Do thefe things, neither by the wood, not vet by the fpirit; but rather by the fleth and fugaciti In theing one of the binefl. 8 Dur Saufour , in the 22, of Matthew,

freing he was the lawe-maker, it was lawfull

for him to erpound the lame. Augustine, in his

fourth bolte, and firt chapter, De origme anima.

thewed ; that [here] the hart ought not to be ta-

hen for that little member of the booic, which lis

ethbioden bnoer theribs : but he will have it

buserffwd to be that power of the mind, out

of which the contations do artie. And in berie bood; even as the hart is never at reft : fo the

mind doth neuer ceafe from cogitations. Dote

ouer, there be others, that erpound the hart to be

z,ar the begunteg. Marke the tinelfe, and Luke the tenth chapters. The words rehearfeth the fum of the commandements on this toile; Louethe Lord thy God, with all thy Thou Gate hart, with all thy foule, with all thy mind, and Iouc the 2013 th: with all thy ftrength. And thereas he named sob, ac. cr : tie mind among the reft (which word is not in the Debrue) that he did in his owneriaht. for

the defiring power of the foule; and therefore they fair, that digiff abbed The mind . It liketh others to faie, that the hart conteineth the whole befire; the foule, the angrie part; the mind, the knowing part ; and finallie, that buter the name of powers or arengths, it comprehendeth all the other faculties of the mind . Deelfe it is added for the more behement expressing of all those things, which were mentioned before: namelie, that God mult not be loved for an out; ward fathion fake but with the whole indenour, Barnerd -Waherefoze, Barnard faith; that Ehe maner how to love God, is to love him without measure. And Augustine in his first boke chapter 22. De doctrina christiana inzote : Wien it is faid : With all the hart, there is now no part left buto be. ithich may attend or que place to other defires. And those things, which we have a mind buto. mult of neceditie have relation to that, wherein the force of our love confifteth : that is, but a Gob. If the words of the lawe, and of David were cramined with a right inogement, the morks of supercrogation would quite be ouerthrowne: and the reasons, allegged for our merits.conuinced: feing.tdiat is there remaining buto be that is not bound buto God: For if we om well, we ow but that which we ought to bo.

9 Paule disputing of brotherlie charitie; Be: an trom. you (faith he) affectioned to love one another 11,000,100 with brotherlie loue, In Græke it is τη Φιλαδελφία εἰς ἀλληλους Φιλοςόργοι: in ithich inords is occlared that maner of affect love is: name lie, a brotherlic affect. And it is called some third what toord fignifieth an affect not comming of elections on: fuch as are freenothips, which men enter in fanifich. to one with another, but graffed in by nature; and therefore fo toined to our minds, that in a maner it can neuer offerlie be fhaken off. And forformuch as of these naturall affections, there are fundate forts or kinds (for either they are betivene the parents and the children, or between the bulband and wife, ozelle betweene brettnen) the apostle expecteth that kind, which most a greed with his crhostation, which he had begun: namelic to give be to broceffano that our love tomaros others qualit to be a brotherlie lone. Wilhich therefore is more behement than common freenothins; for that thefe freenothins are diffolued even betweene honeft men; when they perceive that their freends are fallen awate from juffice, and are become wicked and coprupt. But as touding our parents, beetheen, and dillozen, it is bindoubtedlic a greefe bito us, to fee them behave themselves otherwise than we would they thould; pet is not therefore the affection of our mind tomards them erting quifhed . Belides in thefe nere freendlhips we crued not that in louing one Bulo recompense another with mutuall benefits. For we love our

Of Loue. dulpren and brethren, of our ofone accord; although they have not bound be buto them by anic benefit of theirs towards bs. And forlomuch as these things ought to be observed in duffian loue , therefore Paule calleth it soem; although it come not of nature, but of the spirit of Goo, and of grace.

And how much the confideration of brothers bod is of force to ffir by love betweene duffian men , the are taught by the crample of Moles. Forthe next daic after he had llaine the Aegyp-

tian, then he went to billt the Debrues, flame a certeine Debaue dwing iniurie to another Des bate (as faint Steeuen reciteth the biffozie) faib into them; Ye are brethren, why do ye on this fort injurie one to another? The ftrength alfo of

this affect, lofeph veclareth . For he, when he Gen.45,4. ment boon the funden to reconcile himfelfe bu to his bacthaen, of whom he had beene fold to be a bond-mait, faib bito them ; I am your brother loseph. And to some as he had spoken that, he could not refraine himfelfe from feares. So great is the force of this freenothip with the godlie, Drither is the mutual loue betimene chaillians without tuff caufe called a baotherlie is of most lone ; feing Chiff called his bifciples, Brediren: lohn,10,17, and that at that time chieflie, then, after his re-

furrection, he was now indued with immortali tic. Aristocle, in his ninth boke of Ethiks, when he treateth of freenothip; Among brethren faith be) one and the felfe-fame thing is diffributed buto diverfe. And therefore, forfomuch as they communicate among themfelues, in one and the felfe-fame thing; in goo right, the one los ueth the other . By that one and the felfe-fame thing, wherein brettien ow communicate, be where bio meaneth the fubffance of the father and of the mother; whereof each have their part. The like confideration also is there betweene the faith 2.Peter.1,4. full : foz (as Peter faith) they be made partakers of the nature of God. So as they ought to lone one another as brettren, which if they do not,

they are wouthilie called asseron, that is, without naturall affections. Which bice, as a finne moft greenous, Paule, in the first chapter of the epistle to the Romans, attributed onto thole, which fell awaie from the true worthiming of God; and were therefore belivered by him into a reprobate minb.

Integate 10 But as touching charitie, we have bebutte ji. creed , that the fame is a bountifull gift of the what the amone fe of God, and is enermore toined buto true faith; thereby we are infifico. Wherefore, none that is a chriftian indeed, is ofterlie belli tutethereof. But to increase and give it augmentation in bs, if perhaps it become weake and faint, and out of courage; thefe helpes we may ble . Firft, let be biligentlie confider with mins that our felues, and weigh the benefits that we have

receined of God by Chiff. De gaue bis onelie ritte is begotten fonne for bs , be beliuereb bs from woont tobs finne, from beath, from hell, and from the binell he abouted be for his dilbren, and appointed be beires of everlatting life : and he noto feebeth be, nourifbeth be, and (as a molt mercifull far ther) bestoweth all care and goo will beon bs. Thefe things if we offentimes reveate in our memorie, they may effectually kindle our mind to loue Guiff, and God our creatoz. Alfo let be me mut re. regard the bignitic of our neighbour, who, how gard the weake focuer he be, and fubient to bices, pet is Dignitte of he borne withall, and fuffeined by God, and in our neigh. bued with manie benchits . We benieth him not the benefit of the funne , he fendeth his gratious raine byon him , he giveth him health and the riches of this world : neither taketh he bis image from him, as be beferueth. What caufe therefore may there be, thy thou cand not abide him : Werabuenture thou wilt faie, that be is a

micked man. 4 will afte of the , whether thou do more de, tell and abhorre finne, than God both . Where undoubtedie thou canft not anfwer otherwife than it is ; to wit, that ODD ooth farre go be ponothe in betefting of finne and wickednes. And pet nevertheleffe, fæing thou fæll that be both not immediatlic retienge, but both prolong the time of repentance, and befer the viv nifbment; whie boll not thou imitate bim, and amend the neighbour with patience, as much as in thee lieth ? But if peraduenture he thall fæme to be incurable, thou must take heed (as much as in thee lieth) that by the often refiral a smile ning of his naughtinelle, there come not much tube. barme. Tale fie that the moft wild lions , being otherwife fierce and cruell beaffs, are kept in tron chaines, and close places , least they thould boburt; and that at the pleasure of their mais fters , who befire to behold in them both the workemanthip of nature, and the frength of this kind of beatts . But wilt thou also (to bo God feruice) keepe the neiabbour in aard and custonie, though he be euill, least he should burt others ; that the patience of God toward them maie be fæne and perceined?

But if thou wilt faie, that he is become fo wicked, as he cannot be flato from boing much harme ; and that he muft in anie wife be cut off; then let publike authozitie (3 meane the magtifrates execute their office. For if we, bes ing firred by of our owne luft, befire to res uenge ; we of our amo cause thall make it cuill. But if theu take in cuill part the iniuries and twongs bone onto thee, and therefore thinke The change that thou art mouse boon full cause : put the of person person of another man opon the selfe, and ima much. gine, that those things , which be committed

against the, be bone against other men; then

thou that le , that the disquietnesse of the mind will be the lefte, & by this alteration of perfons, thou thalt perceive how greatlie thou art infec teo with the love of the felfe. Alfo, for the retain ning of charitie, it furthereth, to call berte often to mind, that the whole laine is fulfilled therebr. At helpeth forward also to repeate in our mes morie how manie and how great bebts ive our felues are bound to performe. And hereoflet bs not be forgetfull, that in departing from chari-

tie we thall be nothing. 11 By thefe, and fuch other like means, there is agreat helpe for the keeping and prefers uing of charitie towards our neighbours ; although the same proceed from the mere liberar litie of Gob. Dfthis charitie fpake Paule in the 1.Cor.11, twelfe chapter of the first to the Counthians; And I will yet shew you a more excellent waie. It is all one, as if he had faid : 3 fee you are pol felled with a certeine defire to ercell other, now will I thew you the waie ; the fame is charitie, which (as concerning the word) bath affinitie what diffe with favour and with lone. From the thich ne uertheleffe it fo differeth, as fauour is the meas tweene fa= nour, loue, ner and leffer affect, and loue is the more beheend chari- ment affect . But charitie is appointed to be, phere a certeine knitting togither, and nære The abi= frendlhip hameneth betwene the parties. So bing place as we call that charitie, which is towards vaof charitie. rents, towards the countrie, and towards kinbeed: which felfe thing is beric correspondent to chiffian loue. For all me, which are beleeuers, haue one father, thich is Goo; and one brother, the first begotten, which is Chill: therefore we be knit togither with a most nere frænoship. Dow that we knowe what the word meaneth, there reffeth , that twe beclare fomethat, al-Ariftorle. though rubelie, of the nature thereof. Ariftorle, in his Cthiks, taught manie things concerning freenofhip : and in his Rhetoutkes he intreated at large concerning the fame. And in effect his indocement is, that to love a man, confifteth in this namelie, that when we with well buto bim, loue confi: then we do well but him; and that for himfelfe, not for our owne fake. Here both humane wif bome ffaie, but duffian godlineffe is lifted higher. for fuch a one both willeth well a both well buto his neighbour; and not for his owne proper commoditie , but for God and Chill his

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created by God the father, and is redemed by The Defint the bloud of Chriff. Let charitie then be thus bes tion of cha= finco; that It is a power inspired into our minds by the heavenlie fririt, whereby we with well into our neighbours, and bo god unto them, according to our potver; and that for God and Chaff his lake.

Augustine. 12 Augustine, in bis 29. Cpiffle onto Icrom, faith; that This knowledge he hath of ber

fake ; bicanfe be knoweth that his neighbour is

tne, that it is charitie, to love those things that ought to be beloued. And the fame he faith is greater in fome, but lette in other fome, and in fome none at all. But the most perfect charitie. therebuto nothing can be added, mult not be a ferther buto anie, while we live in this world. And be addeth, that there may be formerchat adnen thereto tibile we live here.bicaufe fometdiat is manting therebuto, which both tellifie both the fault and imperfection thereof; and thereby it cometh to palle (as he faith,) that There is not Pfal. 14.1. a man that dooth good, and finneth not. And if 1 Joh J. 10. we shall faie that we have no sinne, we deceive our felues, and the truth is not in vs. And it is meitten of Dauid; Enter not into judgement Pfalta. with thy fernant. And the fate all in the Loads maier : Forgiue vs our trefpaffes. It appeareth Mate,13. therefore , that this man of Goo afcribeth perfed charitie to noman in this life ; nav rather. there is formewhat cuer to be abbed therebuto. folong as we live, which occlareth both the coze ruption and imperfection thereof . The verie fame me may affure our felues to be in all the god workes that we do. But it muft be confincred, that those things, which be spoken of Paule concerning tharitie, and the definition which we have brought, bo perteine onto that charitie, which we have towards our neighbour. And when he commendeth that love, he by an Antithelis condemneth hatred , factions , bilagræments, and finallie all finnes, which are contrarte bnto the fame . Thon god confidera min thank tion be calleth the wate thereof ercellent; bis called that cause thereby we ought to bo well buto the ritte an erwicked, though they be ungratefull and unfull, cellent way, ling : in the amending of whom, godlie men, for remard and good will, do fuffer hatred and per-

13 Pow, as touching the degrees in charle In Rom., tie, offentimes the kindeed of the fleth is the 3. at the because of louing our neighbour, and that accor ginning. bing buto charitie, Paule faith buto Timothie; 1.Tim s.8. He that hath not a care of his owne, and especiallie of his familie, renounceth his faith, and is worfe than an infidell : bicaufe, onder pretence ofreligion, he lineth woule than infibels, who by the onlie quive of nature thew benevolence towards their ofone kindged, and proute nes coffarie things forthem . So then . we muft tunge that the toining of fleth and kindged is giuen buto he by God . for to ffir be by buto that ritie; not to have refper onto those things as our owne, but as toined buto be by Goo. For otherwise, there is none that thall make a choise unto himfelfe of parents, brothers, orcountrie. Tale ought therefore to care for those things, which be given buto be by Goo; and not to forme our labour after our ofone pleafure, with out making of choice. Dot but that we ought to

of Peter Martyr. Part.2. Of Loue. ertend our god will and charitic boon all men. matfoeuer they be : but now we onclie fpeake of the degrees, and their of the ordinarie and bfuall charitie, where we ought to beginne; but leffe fome other occasion drawe be to that, which

is more næbfull.

14 Dowbeit, fring Paule fremeth to be mo In 150m.10 ued with a befire and good will towards the perfe.z. Leines , for the scale that they had without knowledge; there arifeth a question, whether as nie fins may fo pleafe be, as of them we thould take a belight; or that therefore thould be ingendered anie god will ? We muft put a diffe. Builliett rence betweene finnes. For there are certeine en of finnes, groffe and binneafurable finnes, which all men understand to be sinnes . And there be other finnes, which although they be condemned before ODD, and are finnes in berie bied, for that they be committed by men not rege; nerate, who be as pet cuill tres, neither birect they their works buto God, as they ought to bo ; pet are they morallic and. Therefore if we meane of groffe finnes, and freake of finnes properlie and tructic, as they are of their owne nature ; then none that is godlie will belight in this kind of finne. For if a man loue God with all his heart, it is necessarie that he refraine and beteft all finnes , which are manifefflie re: pugnant unto the will of DD, and unto his laine . But accidentallie , oz indirealie , it is pleafure in possible that some pleasure may be taken in finnes by chance.

them.

As if we be now fet at libertie, the more and good mojes moje grauous acts they be, which we have comboo delight mitted, the more thall we reiotle. And if a man be though have beene before time proud, and arrogant, and after fome fall, being repentant, ow behave him: felfe more modefflie; he will fomethat reioile, by reason of his sinne . Which also happeneth, if after faults be committed, and lawes be made, and an order amointed, that fuch faults be not afterward committed . For the refoile, that fuch an occasion was offered. And bicaufe that (as Paule faith) Where finne hath abounded, grace also hath more abounded, and vnto them that loue GOD, althings worke to good : we will grant, that by a phrase of spech, (although not proper, but by accidents) the godlie may forme time take pleafure of finnes. But in fpeak ng of morall workes, which are done by them that are not regenerate; if we loke perfealie into Bamilis them live cannot but refoife in them. Foreuen as it is a pleasure, and that not finall, to behold the vertues of hearbs, the properties of living creatures, of pretious flones, and of the flarres fo also it is a oclight to see the acts of notable men , which acts ODD mouto have to be in the nature of man, for the preferuation of Common-weales, and of civil discipline.

Who taketh not pleasure, when he readeth the honeft life and bertuous ads of Socrates ? D2 then he weigheth with himselfe the notable acts bone by Scipio Aphricanus? And alfo, when he forth the things that be done in our time of nota ble men ,that are enen boid of Chaffian religi on : Dea , for fo much as they have a certeine thew and countenance of found bertues . the

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goblie are to much belighted with them, as they are often times firred by to praie earnefflie for the faluation of those men : thus thinking with themselues; If God bouchfafe to change these men, and to braw them onto Chrift, they would be a great ornament and helpe buto the church: neither no they calilie belpaire of their faluation. Cuen as a fulfull hufbandman , if perhaps he A fimilifie a ground berie ranke with brakes and wieds, defireth to buy the fame , thinking with himfelfe, that if the naughtic hearbs were wie bed out, and the brakes with a plough roted bp. fruits would plentifullie growe thereon. And fo also will be ow, if he see wild vine trees, or wild or

live trees fraing in ante place of their owne ac:

cozo: for he will thereby moge the ground to be met both for vine tres, and for fat olive tres; if it might be well hufbanded.

Alfo Chaift our fautour, then a pong man had aftico him, what he Could do to atteine to everlafting life : and he had answered him : Keepe Matt. 19,16. the commandements : and then the youg man had replied, that he indecoured himfelfe there, buto even from his vouth , (which neverthelette was not true) Jefus for all that belighted in that inocuour of his inhatfocuer it was, touthing the inquirie of faluation, and of obeieng the commandements of God, as much as in him late. For this is the meaning of that , which Marke witeth in the tenth chapter , that Quit louco him; to wit , that confidering his vielent calamitte, he was moned with mercie: for that be labouring and going about to atteine buto the right confine fe of works, fell awaie from it. The fame Lord alfo (when he had made anfwer that the greatest commandement is To love God with all our heart, with all our foule, and Mark 12,34 with all our ftrength; and that the next commandementis, To loue our neighbour as our felues : and that a certeine Scribe had commended the answer of the Lord) the Lord faid : Thou art not far from the kingdome of heauen, although he pet beleued not , neither was he fullified by Anill . But the Lord would occlare. that this his affent to the truth , refembled fome

thew of outle and goodinette. Wherefore in fuch works, as morallie be called gob, the mind of the godlie fort is belited : although it be also greened, that those works be not done as they ought to be. And as fouching the faieng of the apostle, we must not gather, Rom. 10,2,

that he of finne, that is, of zeale, without true knowledge conceived a lone and goo will towards the Jewes. For he reasoneth not from the cause; naic rather, by the effect he beclareth his love towards them; namelie, in that he not onclic praieth for the faluation of them, but also for that he aggravateth not the crime, which they mere quiltie of, but rather excufeth it, fo far as the matter will permit . It fould be a falle ar gument A non caufa vt caufa (that is, taking that for the cause, which is not the cause) if a man would hereby prome, that Paule was delited in the linnes of the Jewes. But if a man will nots contend, that this argument is taken from the cause; we will saie, that Didonia, which in Englifh is Barts befire, is in this place an affect, which perteineth buto mercie. And fo

of the Jews Paule han compation of the Tewes, bicaufe he was finne. faine them fo miferablic occciued.

Of Salutations.

In to Ling. 15 That which in the feriptures is command 5,000 fe.29. Ded of forbioding falutations one towards ano ther, feme to be a berie hard & bubluall thing; what is a forfomuch as a falutation is nothing elfe, but a falutation. luckie and happie prateing, and it is not the leaft morbe of charitie towards our neighbours. A: mong the Debrues it is expressed in the word Beraca, which is (as they commonlie call it)a benediction, or a good and gladfome prateing : and of the Orcels it is called Didoyia. Further, to falute againe, commeth of a gratefull mind, and belongeth buto erchanging or recompenting inflice. For it is met and gooright, that we fould in like maner with goo things to them, which have first wither well to be. Anothere is no boubt, but that mutuall falutations do be rie much further onto the joining togither of minos. Chich confunctions, how necessarie and profitable they be in a christian Common-wele. and in the thurth of Chaff, all men do knowe. Augustine . Augustine, in bis 42. fermon Defanttis ; 3f anie om not falute a man, whom he meeteth, or vie not falutations againe onto him that hath faluted thin, he thall not be taken of the trancller to: a man, but for a flocke, a ffone, or for Mercurie,

Acither can mutuall falutation be iufflie forbioden; fæing we are bound therebuto by commandement. Foritis commanded, that Maring.44 luc thould praie, not onelie for our freends, but alfo for those, which be adderlaries buto bs : fo as we must with god and prosperous things buto them also. Therebpon april, in the fift of verie.47. Matthew, faith: If you will onelie falute those, which falute you, what reward shall ye haue? Doo not the Publicans and finners the fame ? Det

nho fanding by the waie, directeth the fournie,

and freaketh not a word.

ther are these kinds of falutations buppofita, wieffrahle ble ; but if they be bone by faith, they be acceptas faluiations ble onto Goo, and are by him gratioullie and gentlic heard. The old fathers, when they were ocparting out of this life, fpake falutations o: comfortable words buto their freenes, to the areat benefit of them : as Moles oil unto the Deur., Tiraclites, Iacob buto his children, and Ifaac Gen.48. bnto his. And in that kind of falutations, manie and 49. myfferies are open co by the holie Choff. Chiff Gen. 27. alfo commanded his apostles, that they should falute the houthold, therebuto they bid come: verfe .. . as it is written in the tenth of Matthew. The Luke.10, t. maner of the falutation is fet footh; namelie, that they fhould faic : Peace be vnto this house. And that fibith Chiff cauc in commandement, he expected by example : for he faluted the apofles, faieng ; Peace be with you. And then he lohn. 20, 19 was rifen from the bead, he faid buto the women, which returned from the fepulchie : All haile.

It femethalfo, that among the apostles, there Salutation was a cultome, that at their meeting and der ons bled by parting they faluted one another, and their may bis apositer also. Therefore, Iudas that betraied Thill, flight inhen he came into him, he faid; Haile mafter, Mitt. 26.40. and gave him a kille, which was a figne of a luc hie praier. Bea mojeouer, Paule, in the wie Ineucle ting of his epiffles, dio put falutations, as well one. to the beginning as ending of them : and he commanded the Cozinthians, that they thould 2.Co.13.12 falute one another with an holic kille. And in the Thurch the maner was, that when the holie fuwer was ministred, the brethren thould one hille another. The which cultome is beformed in Doperie; and in the fleed of that kille, they car ric about fignes and little images to be kiffed. The angels likewife have fometimes faluted Salutath godlie men : as Gabriel bid Marie, fateng ; ons of an: χαίρε κεχαιριταμέικ,that is, All haile thou freelie Luke 1,38. beloued. And the angel withco health onto Gedeon, fairng; The Lord be with thee . And the Iudg.6,12. mother of Samfon heard a falutation that came from the angel. Dowbeit, we read not, that God did falute anie man ; feing it is the propertie of him to give helth, and not to praie for the fame : bicanfe, in that he is the highest nature, to

make praiers bo not belong buto him. 16 And falutations were common, and in Salutatis estimation not onelie among the Debrues, but ons among allo among the Cthniks . For the Romans the Cthcounted it a great honour to be faluted : and niks. falutations were numbered among the principall buties. Conherefore, to fuch as bled to falute, there was a certeine oailicalmes diffributed, either of monie, ozelfe of meat . And the noble personages of that Common-weale, builded porthes before their gates, where the faluters fhonlo remaine, and after a fort be harbored ; in

the morning, before they were licenced to come. unto them . The formes of faluting were of bis uers forts. Among the Grecians | xaigav, &πράτ [cm, ερφωσο . Ainong the Debutes, Scholom; and fuchlike. Dea and the men in old time, bid faie litwife that their gods ought to be faluted. Therefore one faith in a Contebie of Terence: From hence I will bepart home to falute the nobs . And there be fome, which thinke, that in the fame, and fuch like formes of fpech, to falute, is to worthip. Which me thinketh is not rightlic faid, fixing the veric proper fignificatis on therein may be reteined : for fo much as it is ment by fa= lainfull to with well unto God; not as though he hath nied of anie thing , but we may prace that his glorie, mateffie, name, and dominion, may altuaics be famous and fuzed abroad : as Giniff taught in the former petitions of his

Mat.6.9,&

praier.

Emperours alfo, and kings, are faid to be faluted; fo fone as thefe honours and dignities be given buto them. For armies were wont to falute their capteine by the name of Empes rour, then he had well performed his affaires. And even in this point they depart not from the proper lignification of the word; bicaule, in the promoting of men buto high bignities, they praied that God would profper them well. Wefines this, there be falutations of reinifing; elther for the victoric gotten, or at the returne of a man home into his countrie; or elfe for the at: teinment of goos or riches : wherein allo nothing elfe is done, but a praising buto God, that thefe gods may have god fucceffe with them, thome we favour. So as the falutations, that be of those kinds, may not be conbemned, but ought to be berie well allowed; were it not, that SuperWitton, which corrupteth all things, had not manie tunes beene mingled therewith. For the old Ethniks in their functals, did falute the foules of them that were bead, fpeaking buto them their last farewell. Dea and they visited theathes of ocad men , their fepulchies, reliks, and spoiles, praising for the hamineste of them that were bead . Wherebpon Aeneas in Virgil lato; All baile o bleffed father mine , yet once agame all baile. And from the Ethniks, those cue Stomes bescended unto the chastians: for in the Chailes in Popes thurch they falute the foules of them that fainting the be departed, while they prair for their reft, and for delivering them from the paines of purgatorie. They make plages alfo to falute faints; namelie, Antonie, Iames, Peter, Paule, and

> 17. Wherefore, let thefe fuperifitions be reicaco ; but in the meane time, let profitable and honeff falutations continue, the which Elizaus by his commandement did not take away. For that, which he commanded buto his fernant

Gehezi, must not be benderstrad, as the words why Gli. fignific at the first velu; feing it is a figurative sens com: fpech: even as all other fpeches be, that feeme fregant not to be against charitte, as Augustine hath beelas to falute br red buto bs. Surche, the mind of the prothet the wate.

is more to be weighed than his words: for his meaning mas nothing elfe (as D. Kimhi hath berie fuell erpreffed) but that he flould make half, and find no delates by the twate; and that he thould beno his mind and cogitation onelie to that thing therebuto be was fent letting his hart bpon nothing elfe, thether he were fpeaking ordwing. In the felfe-fame fente Chuft, (as we have in the tenth of Luke) commanded verfe. 4. his apolites, when he fent them about to veeach. that they (hould falute none by the wate; for he would not , that by their finding of talke and communication with other , their minos flould hane beene brawne alloe from preaching of the Cofpell. Affareblie, the biuell is not more buffe lie occupied about anic thing, than in bringing in officts and belaics, when we are in hand with

our bocation.

But we, on the contrarie part, mult fet all things affice, to performe the vocation that is laid byon bs. Which was not buknowne buto the old Ethnika, who vied to fair unto the pricit. while he was occupied about his fernice; Applie this thing. And Augustine, in the place about allenged, bio beclare the force of this fped, laicna: that in thele words was ment a frait charge to make haft. De aboeth moreover a berie wittie expolition, but fuch, as both not much ferue bus to the hilforie : Telle (faith he buto the people) freake falutations buto you, when we are vecas dung of the Bofpell; bicaufe pou can be faueb by nothing elfe, but by the Wolpell of the fonne of God. So that pe mult be faluted with this kind of falutation, but not in the wate, that is to faic, incidentlie or indirectlie. Which thing they do, that preach not the truth from their heart; but forlucre fake, forhonour, orelfe to bring fome man into enuie and hatred, not to inin the hearers buto the Lozo; as they bib, of inhome Paule admonithed the Philippians. For Phil. 1, 15. they, that falute a trancller by the wate, go not purpofelie to him; they go not home to his houle to with him well, but they bo it incidentlie and in the waic. Indet thefe words be true that Augustine declareth; but they belong not to the meaning, cither of the prothet, or of Thull. 13oth the one and the other of them would have our mind to be wholie imploid byon our bocation, not to be carried here and there with fundic cares; not to make anie belates, and that the function committed buto be. Chould be perfoy

med with molt feruent belire. 18 But if anie be not fatiffied with the figue A Bult. ratine freach, there will be no biscommoditie .

follows the

BBB.t.

Part.2. if he erpound it according to the literall fense. for affirmative precepts, although they apperteine unto charitie, pet bib they bind men to performe them : howbeit, in certeine times and places, and with circumffances. Fozit is commanded bs , that we thould receive the facras ments : pet this mult not be done alivaies, and in enerte place , but at fuchtime onelie, as we met together in the holie allemblie ; and the fame is to be diffributed in fuch place, and after fuch lost as Chrift hath commanded. Allo, there is a commandement for the diffributing of almes, but pet not to be bone towards all perfons: fith, who is he that will bestoine almes bpon them that be rich and wealthie . Deither must we give at all times : for furelie they that want themfelues, cannot gine unto others . @ uen folikewife, the precept of faluting may be beferred and fulpended, ithen other weightier buties are to be taken in hand . Beither alfo mult falutations be bled buto them, which be ercommunicated; 02 buto thole, which come buto bs with infected and corrupted boatrine . For unto them (as John hath commanded) we may 1.loh.s, 10. not faie, God fpeed. Anothus much of faluta:

The xv. Chapter.

polition, are mont to pout the place of Paule,

in his second epistle to Timothie, where he saith,

VVhether the commandement of God be fo fet foorth, that it may be kept in this life: moreouer, of the vie and abrogating of the lawe.

Hey, which affirme this 3n 1.3in. 2. neere the beginning. 2.Tim.1,3. Dlaces to pjoue that perfect obe= Dience map unto sob.

Pfal.9, 2.

that he guest hankes but o D D, bicaule he had ferued him from his forefathers with a pure confcience . Wherefore it fameth, that there was nothing that lacked phito his obedience and fernice. Mozeouer.Dauid pronounced, that he oid confeste God with his whole heart . further , the divine hillorie &,14, &,1. both gine a certeine testimonie to binerie of the King 3, 3. kings , that they fought the Loid with their whole heart. But on the other five we must but berffand, that ODD is not loued with all the heart, and with all the foule; buleffe the heart be altogither cleanled of all naughtie constations. Then, let us confider in our felues, whether our hearts be purged from naughtie motions; and whether we have pure cogitations, while we line here in the fleth. Wherefore, to long as the be in this life, we must be fullie perfuaded, that we be

not able to latiffe this commandement. For in the eight chapter to the Romans, it is written : That which was vnpoffible to the lawe, in as verfea. much asit was weake by reason of the flesh, God fending his owne fonne, in the fimilitude of finfull fleih, &c. So as if we, being now recene rate . carrie the fleth still with bs . the lawe is mcake, we fulfill it not; and yet the righteoul nelle thereof is lato to be fulfilled in bs : bicaufe Christ hath brought to paste, that that, which ivas his Chould be communicated with bs. Alfo it was written to the Balathians . that The flesh lusteth against the spirit, and the spirit a- Galas. 17. gainst the flesh, so as ye do not that which ve

But fome cauill, faleng; that The confidera: tion is farre otherwife . when we freake of the State of man in generall, than it is when we intreate of one particular action onelie . There, fore they bemand, whether the be able to performe anie one act, as the lawe requireth . To whether be thefe men I answer, that we must not onelie can perform benie that fulnelle of tuffice bniverfallie to be ante one act in man as touching all works according to the bed in the flate of this prefent life ; but also, that their lane. morks are rebellious against the lawe, even in refrect of private actions. Bowbeit, I grant them to be goo to farre fouth as they have a certeine obedience begun in them that be regene. rate, whereas they be entil neverthelette both in respect that they swarme from the rule of Gods commandements, as also that they do proceed from the fleth. Deither is it ablurb that one and the fame worke is called both god and enill; fith contrabidozies have no place, where there is a respect to bivers originals. But me pronounce, In what that the works of godie men be god, as they reforces have their fpringing from the fpirit of Boo : pet goolie mens as they are berined from our felues, the fate, works at that they be brituft. Whereboon Efaic, in the good of 64. thapter, faith; that All our righteousnesse is Fisi. 64.6. like vinto vile rags. Deither both he intreate there, of groffe and manifelt finnes; but of those actions, which have the femblance of righteout neffe, And lerom, treating of this place, faith; Those things that leine to be righteoulnelle in be, are compared buto the cloth of a polluted moman. And this he speaketh beric well, not withflanding that be mille afterward in other matters. Dozeouer,ichere it is faid ; Enter not into judgement with thy feruant, according to Pal.143, 1 thy righteousnesse: Againe; Forgiue vs our trefpaffes, and fuch other like faiengs, I brider fand Mauh. 6,13 to be fooken generallie, and not particularlie of those things onelie which be manifell limes: but even of those actions, which be bonest and gwo in apperance. For thefe, if they be eramined by the rule of the later, total alwaies be found

thort of the fame.

Therefore

lave in this life. Part. 2. Telherefore Augustine , in his tenth boke of confestions; and 1 3. chapter; allo (faith be) be but to mans life, though it freme laudable, if it thulo be junged when merrie were abfent. Alfo De Berttu & Liera, the last chapter, he wote ; that Shole things cannot be beloued of ba which we knowe not. And againe, that those things, which ive loue, are loued by us ; but pet according to a measure of imotolcoge. So then it followeth, that feeing the knowledge of @ D. which we have in this life, is onperfect; he faith, that our loue alfo towards bim cannot be perfect. Des uertheleffe, when we thall behold him, as he is, in the cuerlafting habitation ; there we shall perfectie loue him. And (3 praie pou) faith Augustine, what shall we then bo more, but love him with all our hart, and with all our foule? But now, feing our knowledge is bull, our love alfo is the more imperfed : wherefore, while we live here, we no not love Gob fo much as the lawe requireth. And they, which have profited in louing of God aboue others . Do acknowledge how far they be from the waie of true loue. Dowbeit, there is a certeine measure of the loue of God agreable to this life; the thirth conaffeth in the not following of our luffs, but that ine thould continuallic weeftle against them. the appeth moreover, that it cannot be benied, but that (If God will) be can bring this to palle; and that he may give fuch plentic of his grace & fpirit, as all vice may be remoued. But this be never did, not pet promifed that he would do it: braufe, if it be lawfull for him to give this buto the faints, in the cuertaffing habitation : hee might alfo (if it pleafed him) haue granted it in this life. And they feeme not to teach aright, bistinguilly thich in God bertehis power to be biffinguitheo from his will : for Chaift faith ; Could not I require my father, and he would give me more

betweene Muta6,52, than twelve legions of angels?

2 place of

Daule er.

2 This reason of Augustine might in berie bood fuffice : but I have pet more fure and more perfect confirmations. For Paule, in the feuenth chapter to the Romans, both plainelie beverfe.7,&c. clare, what was in himfelfe, as well touching the fleth as the fpirit. Albeit, I knowe there be fome, which mage, that the apostle spake not there of himfelfe, not vet of them which be reas nerate : but that in his owne person he suffet neth the speeches of the bugoolie. Df which mind Chryfoftome inas. Alfa Augustine, in his bake of 83 questions, in the 66 question, was of the fame mind, while he was pet fomethat pong. But in his firt boke against Iulian the Pelagian, the eleventh chapter, having weigher the thing better, he affirmed, that Paule frake of them which be regenerate. And in his boke of retractations, the 22. chapter, he corrected his

first opinion. Ambrole, in his botte De paradifo,

and alfo in his hoke De lacramento, as it is cited by Augustine, referred those fatences of Paule buto the goblie, and to them that be alreadie regenerate. The which allo, Hilarius, and Gregorius Nazianzen bm. And imboubfeblie, the place being to biner floo, both bring great confolation on unto the goolie. For, although they belong to Chill; pet they find themfelues to be ereas binglie troubled with ill motions and affectis ons: with the which temptations they being crcreifed might eafilie thinke, that they perfeine not to the clea. For further viote alfo, the fame apolite wateth onto the Galathians; that The Gal. 5, 175 spirit fighteth against the flesh, and the flesh against the spirit, that ye cannot dondose things, which ye would do. In which place, without queffion, he fpraketh of the regenerate.

That those things also, which in the place now

allebged, namelie, in the fewenth chapter to the verfe. 24. Romans are to be referred buto the godle it is hereby proned; in that he faith, his mind is des lited in the lawe of Gob. Which is not agreable with them that be not regenerate, who account not the laive of God for anie pleafant thing onto them : wheras buto the goolic it is more pleas fant than honie, and more bere than golo and pretious fromes. And he addeth thefe words; namelie Of the inward man. And no man is igo nozant, but that the inward man is attributed unto the godlic, fo far fouth as they be regence rate. But in them which be not regenerate there is no mention at all either of the new or inward man, Befines, Paule crieth out in that place ; O vnhappie man that I am ! The which cantiot be Rom.7,249 afcribed buto them, that be not borne anciv: for they do not therefore thinke themfelues one hapie, bicanfe they be bratwie backe from the lame of Goo. De abbed alfo; Who shall deliver nie? Where the pronoune of the first verson hath an effectuall emphalis, and proveth not a little. that he watteth of his owne felfe. And in the fame chapter, he faith; To will is redie with me, Ibidem. 18, but I find no meanes to performe that which I would. Here would I have it answered, how bnto those that are not regenerate, a will to so god can be prefent? There is no boubt, but that God doth grant onto the fullified to will well. Afterward he faith; I do the euill, which I hate, and not the good, which I would . But, to hate ewill, and to will and belongeth to none other. but to the regenerate. We abbeth alfo ; I ferue Ibidem. 27. the lawe of GOD in my mind. Ehen must it needs be, that he freaketh of himfelfe regenes rate ; other wife it had not beene lawfull for him to have pronounced thefe things of himfelfe. In the end he faith ; that He was drawne captive Ibidem 22. into the lawe of finne : when as the bngootie. and those that be frangers from Chrift, go wil

linglie, and without reliffance onto euils, from

Bak.ff.

which they are not plucked awaie.

3 But it fæmeth to be a let touto the erpolitio on , which we have brought , when he faith; that Ibidem. 14, He is carnall . Unto this me answer, that al though the be borne anew, pet is there berie

Pag. 564.

much of the fleth remaining in bs . Wherefore 1.Cor.3,1. the fame apolile fatth bnto the Corinthians; I could not speake vnto you, as vnto spirituall, but as vnto carnall . And he sometimes calleth them in a maner beatilie, when neverthelelle they were now regenerate . There were fome, which tubged, that the apostle spake there by a thilosopicall reason therein our mind is sunde red into the power reasonable, and into the grafer powers; namelie, into the power of concupilcence, and the power of anger; fo as the apofile would place fome oppightnette, enen in men not pet regenerate, as touching their mind, but to which the buttil defires be admeriarie and repugnant. And they indendur to draine this opinion out of those words, wherein he latth, I ferue

Rom.7, 25, the lawe in my mind : and he billinguilbeth the law of the members, from the law of the mind. But certeinlie, Paule in that place bealeth not in pilolopicall realons, neither ooth he onders frant the mind absolutelie : but he toineth reger neration with the fame. For the regeneration of the believing man bath his first originall from the mino, from whence it is deriued buto all the parts of man . So as, if the groffer poin ers of the mino be not altogither regenerate. and be fomethat leffe renewed than the mind ; yet are they fomethat mailtered, and tamed by

the fpirit of Chafft.

Dowbeit, to make the matter more plaine, let be refrect the whole man, and let be admit him Regeneras in some fort to be reffored as touching all tion in this parts; and in fome fort not: bicaufe our regene, life is on= ration in this life is not absolute . Reither bo 3 thus fpeake of thefe things, as though a man were to be biuibed in funber; as though in the one part he may be renewed, and in the other not (as Pighius hath fondlie and impudentlie obicated against bs:) but I affirme, that the thole man, as touching all his parts, bath fomes that that is new, and formubat that is not new. In like maner, as when wine is mingled with water, there is in enerie part thereof, both wine, and also water : enen fo, in the renewed man,

2 fimili: there be found conditions and properties both of A place in the new and old man. Ariftotle, in his Ethiks, Ariftotleof taught, that the mind both continuallie defire better things; but that the inferiour powers. alpiring unto better thich men commonlie call fenfualitie , do per petuallie frine against the same . The easilie grant, that the mind of them, thich be not vet regenerate, is not to greatlie corrupted ; but that

it reteineth fill morall and civill knowledges,

and certeine defires that be boneft in them.

Bowbeit, Paule fpeaketh not of this matter but insiteth of the lawe, which he calleth fpirituall. onn, and bolie. The which in berie beed was but knowne buto the 19hilofethers : for Carnall

Wherefore let Ariftotle fpeake that be lift of civill matters , his disputation belongeth no. thing buto Paule; in lateng, that the mind belireth the bell things. God proviounceth a fentence face differing from bim and tellifleth; that The imagination of mans heart is wicked, euen from his childhood. In which place, the Latine in terpretour would fomethat mollifie the propofition bttered by God faleng, that Mansimagination is prone vnto euill . Baie rather, it is to be promed , that the verie mind and reason it felfe is comupted, where there is no regeneration on. In the fecond chapter to the Cheffans, the apolile inzote; that We also had our conversati- verle 2.8, on in times past in the lusts of our flesh, in fulfilling the will of the flesh, and of the reason. So he affirmeth, that not onelie the fleth , but also the reason was commeted. And in the fourth chapter of the fame epittle, be faith; that The wicked do verfe. 17. walke in the vanitie of their mind . And to the Coloffians ; Ye were fometimes aliens from Col.1,21. God, and as touching the mind, enimies vnto him. And in the eight to the Komans, The wife- veile, 7. dome of the flesh is enmitte against God. In the thich words, permece, that is, Willome, mult be referred to the mind , which is not renewed . The apost le therefore speaketh not thilosophicallie as

4 But let be returne bnto that feuenth thapter of the epille to the Romans . There be actions. But he calleft bimfelfe carnall; bis cause, though he were bome anew, pet being compared with the lawe of God, he was in part found to be carnall . Whereby we may gather, that the condition of carnall men is of two forts. For fome, of what effimation fo ener they be, are nothing elfe but fleth, as being altogither both of Chill. And there be others, that not withfanding they be renewed ; pet for all that they have fift berie much of the fieth : and to as pet the Corinthians were by Paule called care 1, Cor. 1,1 nall. Albeit fome man will faie, that the Co rinthians were not bome anew; bicaute, there inere both feats and greenous fins among them. nerions behaue not themfelnes all after a fort. For fome of them buboubtedlie are firred op by naughtie belires, the which they bo mantul

And there be others, which indeed fall mileras blic into fins; but pet, after a fort, they wreffle against them, although they peele to temptatis Marke, 3 4. ons. Ho; the apostles were regenerate and vet neuerthelelle ambitionlie farred among thems Bome of Chill : infomuch as two of them for inalic courted to fit in the hingoome of the Lord

the one at the right hand and the other at the Man 26,59. left. And it is well knowne, that Peter benico 1. Sam. 1.4. Thatff ; and David became an abulterer. Eliefe men were regenerate, when they committed thele graneus finnes; but faing they perteined

Furthermoze, thereas Paule faith, that he Rom,7, 14. was fold binder finne; he declareth, that he had the oloman fill in him. There we must knowe that as well those, which be renewed; as those with be not renewed, are fold binder finne: although there be a great difference in the maner thereof. Informuch as they that be not renewed, bo even willinglic and of their owne accord, lie bowne onto finne. But the renewed, fo long as they line here, do formetimes weeffle; but being ouercome, they commit græuous finnes : nels ther is the forme or corruption (which is naughtie luft taken from them, but both greatlie trouble and moleff them. Also there is a verie great dif ference betimene ferning of finne, in fuch fort as we fuffer the fame to reigne in bs: and on the o. ther five , to be forced to indure some bondage thereof, when as we can neither will not choic, but have the fame in the fecret places of our foule: Therfore Paule in his latter epiffle to Timorhie, witting of the wicked, faith, that Saran *Tim. 16. holdeth them captine at his owne pleafure; whith cannot be fermelie for the elect. Therefore the

fuffified perfons may weeftle againft finne, but they cannot otterlie be rio of the fame.

Rom.7,15. This poubtles be frake not as though he were alrogither ignorant what he thould om, but he to fed knowing in fed of allowing. So the fenfe is; Those things, which be bone by me, in that I am not pet regenerate, 3 Do not alloin. And thereby ine gather, that by reason of the remu be not mant of corruption, or finne originall, we be not maiffers of our owne actions, affections, and inclinations. Wherefore Ambrofe, bpon the Bofpell of Luke , wrote trulie; that Dur hart is not in our olune power. For offentimes, then the praie, we are belirous to be attentine; but fundrie and manifold conitations enter into our mind, a draiwing it to and fro, do biolent lie plucke the fame awaie, whether we will or no. Anohe faith, that It is hard to briole fuch motions; but to take them awaie, it is a thing

this appetly, that he both not the good which he would, but the cuill which he hateth. Whereby we may perceive, that the forces of the mind, which fir be by against the commandements of Cob, can of themselves be called neither goo noz cuill, but fo farre forth as they be compared to the laine of Gob. Sothen being repugnant buto the fame, they be cuill; but agreeing theres buto, they be called and:

Beither muft they be harkened brito, thich The firit negleathe first motions of the mind; and thinke motions that there must no heed be gitten buto them. are flune. But against these men we must reason on this note wart: mile : The motions, which be of this kind, we splace. 1, will appoint either to be goo , or cuill , or neis Art. 31.

ther of both. Coother cannot be, firing they are commanded by the feriptures to be mostifie ed and kept binder ; which for things that be god is not conuenient. Forgod things muft neis ther be kept bioce, not mottified ; but rather quichened and firred by And againe, we mult not affirme them to be neuters ; bicaufe the lawcof God both not luffer that. For no part of the mind, neither action not motion, is left agrenter or fre buto bs : fæing we be come manded to loue God with all our hart, with all our mind, and with all our drength; to then they Mall be rechoned among finnes and emil things. Seing therefore Paule faith, that he both that, which he would not ; it is gathered, that he inoced bio not latiffie cuen himfelfe: much leffe then the lawe of Bod.

And encrie man eatilie inogeth of his owne

felfe, that he performeth a great deale lette than be ought to ow; and that, if he ow anie god at anie time, he both not the fame without ftriuing and welfling . Whereby it is beclared , that as pet there remaine faculties in bs , which be repuquant bnto God . Wherebpon he inferreth ; Now is it not I that worke that, but finne which Rom 7, 17, dwellethin me . And he faith that he both not toogke; namelie, in that he is new borne. Who then worketh finne ? Guen finne it felfe,that is, the entil froth and naughtines of corrupted na ture. So as we will proue, that Paule bothmot commit the finne as touching all the parts of his mind : neither both he tholie confent to that cuill thich be committeth. And that thich is concluded touching finne, miuft be affirmed of the obedience and lone of &DD. For in Paule, & other regenerate perfons, there bevet fome parts remaining , thich bo not loue Gob. Wie love not then God with all our heart, with all our foule, & with all our frength. And when be faith ; that Sinne dwelleth in him : he teas theth, that men, although they be goolie, ow with this corrupt manfion, omit manie things which the late commandeth, and admit things which

be contrarie to the lawe . 6 3t BBRiff.

But we muft anfwer, that even regenerate

manie ow cauill.

faith: We knowe that the lawe is spirituall, wher- Rome, to as I am carnall. The laime is called fpirituall, whie the as well bicause it is come from the spirit of lawe is Bod, as for that it chieflie belongeth bnto the calles ist fpirit; feeing it is not latiffee with the outloare rimali.

lie relift; to as they fall not into foule offentes.

men cannot attaine therevato.

Cap. 15. Of performing Gods

lane in this life.

Part.2.

Cap. 15.

felnes, who fhould be the greatest in the king,

to the elect they were restored by repentance.

That which I do (fatth he) I knowe not.

bimoffible. This fareng of Ambrole, Augustine bponatimerceited. But Treturne to Paule,

br 600.

Gal.3, 24.

The Common places

6 It followeth; To will is readie with me, Rom.7,18. 25 orb to perfojme

but I and no meanes to performe : that is ; By regeneration I have a goo will now unt into me. the which of my felfe I had not. Were the Pelagians bid ercebinglie erre, who taught, that we our felues ought to beginne, pet that it is Cous part to profper our determinations. But Paule, on the other five, thetweth, that we of our felues are not apt once to thinke anie and thing. And while he faith now : I find no meanes to performe, he agreeth veric well to himfelfe, tho teacheth in his epittle onto the Philippians; Phil.2,13. that It is God which worketh in vs, as well to will as to performe. Deither are the things,

which he now writeth, against those words. For, to performe perfealie that, which the lawe commanneth, we find not in bs : but after a fort we map performe it, and that not of our felues, but ine haue it of God . And thereas to bethat be regenerate, to will things that be right is vie fent, that commeth likewife of Goo. Alfo, both god and cuill are readie with bs : and in that got taketh place, we welle againft finne ; but in that cuill is also therein, we be hindered from our right purpole, Such is our condition, while we are in this life. Therfore Augustine, De nuptis, o concupifcentia, the first botte, and 29 that ter, faith; that Loue is then performed tiben the impediments be abfent. Hoz, when we are lett, it can be no perfect thing , but a certeine mir ture contriued of contraries.

Dozeover, he noted the apolities words, tho faith (I find no meanes to performe it) and not fimplic To bo it. Hoz it is granted (as we have faid) that we may do well in some respect . Auguftine further abbeth, that The commandes ment : Thou fhale not luft, cannot be fulfilled in this life. But hereof I have noted elfe-there. Dowbeit, some man will bemand ; If the lawe lame is ais cannot abfolutelie be performed, wherefore is it fet forth unto be . Decebnto 3 answer that we mult not gather by the lawe, how much we be as it can= not be ful= able to ow, but how much ine ought to ow. 13es fives, there is no coubt, but that the lawe bath manie ends. Firft, it theweth finne : for it is mitten; By the lawe commeth the knowledge of finne. And unto the Galathians it is wittens Gal.3, 19. The law centered in, bicaule of transgressions. namelie, to make them manifeft. And to the Rom, 5,20. Momans; It entered in, that finne might the

> not oppositable, although it cannot be perfor med to the full. Alfo there be fome; thich alke ; Whether God hauc commanded things bupolible to be bone?

> more abound. Duer this; It is our schoolemaster

vnto Chrift. And it is a preacher that theweth

rightcoulitelle buto bs, and erhosteth bs theres

buto : and also it theweth be most embentlie.

buto what marke we muff icuell. Sothat it is

Unto whom we mult answer, that as touching them, which be not borne anew, the commande ments are boposible. But if the auction be of persons regenerate, then, either we must buterfrand a full observation of the lawe, the which as me hant faib) none can performe : or elfe we mult processano an obedience onlie : in refued itherof ive affirme, that the precepts of the laive are politible to be kept. But I will returne to Paule, who further wrote, in the place now allerged; I feele another law in my members. Where by it is gathered, that if the laive of the members firine against the late of the mine. Paule Roman. loued not @ D with all his hart, with all his foule, and with all his firength. Where boon, he crieth out ; O vnhappie man that I am,&c. As Ibidem.s, though through frange motions be was not onelie fhaken, but in a maner overthelmed by the laine. And be concludeth; I ferue the lawe, fort. according to the inward man. And he themeth lbidem, s. himselfe to be after a fort binibeb, as he that partlie hath the fpirit of Bob, and ferneth him; and partie is carnall, and obeteth the fleft. Bu thefe things that I have alreadie fpoken, I thinke it now appereth, that they, which be borne anem bo not fulfill that great commandement. Beliocs this there is none of bs, bulcte be will Gum in to much flatter himfelfe, thich feleth not fome the gobileft befeat in his actions, though they do leeme god. works of Which might not be, if we loved God with all is found our hart . Withen we thall come to the celeffiall fome Des habitation, then thall our tworks be aduallie fect. perfect; bicaufe the thall love Bod with all our hart. Doubtlelle, not fo much as he isto be beloued (foz, fæing he is incomprehentible, our fonles, which are within limit, are not capable of an infinite loue ;) but it ihall be fufficient, if we will love him with all our bart, with all our foule, and with all our Grength.

withile me are in this life, the cannot do bepond the condition of the apolite. this in the third thapter to the Pobilippians, latth; Not as though Phil. 3,12 I had alreadie atteined vnto it, or were alreadie perfect. Reither is there anie boubt , but be fpake of himfelfe being alreadie regenerate. And fixing he benieth humfelfe to be perfect, and faith, that he douth perpetuallic hie himfelfe to wares the marke; which of be can attribute bue to himselfe a perfect observation of the commandements of Bod . But I will followe (faith the apolite) if I may comprehend that, for whole fake I am comprehended of Christ Ielus. And to this hath Christ comprehended me, that I should run in his waie, and euermore be going forward. And there is no cause for ante man to cavill, that he talketh here of the refurrection. For that mult be confidered, which is abbed ; to toit, that I might knowe Christ, and the power of his refurrection, and the fellowship of his aflave in this life.

flictions, while I am made conformable vnto offiritus his death. Deither bib anie man boubt, that he ellerinerer was not pet rifen, fæing he was not dead: fo as he fpeaketh there of the fpirituall refurrection. what it is which accompanieth the most ification of naughtic affections and motions.

Part.2.

This if the goolie had alreadie atteined buto upon the earth, furelic they would not faie: En-Pfd. 1433 ter not into judgement with thy feruant : And; Phil. 19.15. Who knoweth how often he finneth? Clenle me from my fecret faults. If thou wilt marke what is done amiffe, who shall abide it? Ant; No flesh fhalbe iuftified in thy fight. Poreouer, it is bericagricable buto godlinette, that both in all cur actions and motions, the have need of the mediator, by infome all our befeds injercionth we are befiled, halbe forginen. I bo not allow of their interpretation, which fair ; that Lo loue Con with all the bart, with all the foule, ac. Is nothing elfe, but to love him above all things, in fuch fort as the preferre neither our felues, no: ante thing elfe aboue him. For I weigh the words of DD ID with beine confideration, therein it is not faio; Aboue all things: but, With all the hart, with all the foule, and with all the ftrength. For it may be , that fome manles neth God aboue all things , and pet loueth him not altoguther : but that in louing him he is braiven affice by mante impediments, and is compelled to wreftle with his owne fleth.

the tout of fuffeth, we may by this means knowe; bicaute con fan: as (men commonlie faie) De is fait to be belo uco, towards whome we both will well, and bo well : and that verelie , not for our otone fakes, but for his fake. Howbeit, we cannot on goo to Cod; freing be is most perfect, and hath no neo of other mens awonette. But then we lone bim, then the both beffre & inbenom that his glone may be rotalite advanced. And this is it, that by his precept we ought to bo. with all our heart, with all our foule, with all our frength. Where in we never profit to much, but it behoueth bs Will to profit much more. Wherfore Paul imote, that Our inward man is renewed dailie, Where he plainlie teacheth, that the reliks of old Abam remaine alwaies in bs, the which ought to be clenfed, that we may fullie at the length be res Hopen. I might alfo ande that fateng of Peter; Maint of Why do ye tempt God, by laieng a yoke vpon the necks of the disciples, which neither wee, nor thersafthe our forefathers were able to beare? Affurcolle, Acts ere he taught be by those words, that the laine cannot be boine, norfulfillen, without transgraffe verfe.10. ons. Deither must we allow of that , which some affirme namelie, that he ment this touching ce remonies. Pozalthough this be true, pet there followeth thereof a firme conclusion; that no more can the table of the tenne commandes

7 But wherein the love of God chieflie con-

ments be abidden, and fulfilled without trans grellions ; fith it is much eatier to performe outmaro rites and ceremonies, than to fulfill the preceptes of the tenne commannormentes. But belides the reasons now alledged, there resteth for us to consider, after what fort Paule to the Cozinthians beleribeth charitie. There he muteth on this wife; Chariticis not 1.Co.13.4. puffed vp, it is not prouoked to anger, it fecketh an of Chanot hir owne, it suffereth all things, it beleeueth titte. all things, it indureth all things, &c. Who is it that performethall this: Merelie no man. But forformuth as I perceine, that thefe things, which Thaue fpoken, are fufficient enough, to proue that which I purposed at the beginning : now there remaineth, that we aftiwer those things which are objected by our aductfaries.

of Peter Martyr.

8 They fale, that Paule, in the latter epittle 1.Tim.t. to Timochie, glucth thanks bnto Cob; for bis cause he had forued him from his forefathers. and that with a pure confetence. Downeit, thefe words trouble be not; feing they were fpoken by the avoille, to the end be might purge and befend himfelfe. Fozother abuerfaries laid to his darge, that he had beparted from the lawe, and hab altenated himfelfe from the God of Afrael and that therefore men thould beware of the Tewes, as of Deceivers. But he made aniwer, that he worthimed the living God, and that e uen him , thom his fozefathers had worthiped; and that in preaching of the fonne of God, as he bio he bio not faincolie, or by fraud; but with apure and faithfull confcience. Deither canit be gatheren bereby, that he boaffed of a full and perfect oblervation of the commandements of the laive. Furthermore, it was obieced ; that Dauid (as himtelle tellificth) confelled God with all his heart, and that he fearthed out the commartvements of God, with his wole heart. Of which perfection also there was a tellimonie gis 1. Kino. 1 C. uen to some hings in the bolie bistorie; name 3 &15 &2. lie that theo lought Goo with their thole heart. King 23,3.

Wile antiver, that our tooths, if they be regarbed as they be in their of menature, and of themfoldes, are of no fuch vertue, as they aufiver buto the laive of Bob in all points. But if they be confidered , as they be accepted of the beauenlie father through his oinine mercie, and by the meanes of Chill; it may be fait that they are bone with all the heart . with all the foule, and with all the frength. But thou wilt faie; Don Don ble a peructic fingement, fo as he accepteth things other wife than ther be invied. A affirme that intquitte is altogither remourd from Goo : for our works, then we be once res newed , are not offered to God barelle as they be in their otone nature ; but fointlie, togither with Chill. Wherefore, with them is toined the love and obedience of Chill, which was done

2.Cor.4.

The Common places

1.Cor.1,30. of Chaff , that He became our wisedome , our righteoufnesse, our holinesse, and redemption. Belides this, we are faid to lone Bod with all our heart, with all our foule, and with all our frength; bicaufe the bend our felnes thereto, and frand in hope that once it thall to be . And it commeth not filoome to palle, that a motion taketh name of that terme, or eno, therebuto it tendeth . Deither doth the feripture bilagree mith this manner of freaking . For it is faid unto the Momans, that We are faued by hope; when neverthelette, we be as pet convertant in miferies and finnes; and do hold faluation

it felfe , not in bed, but in hope . It is waits ten alfo unto the Cheffans, that God hath al-Ephele, 1. readic quickened vs togither with Christ, and hath made vs fit togither with him on the right hand, in the celeftiall places : when as not with franding, we be here boon the earth. Bet we are beclared to have this alreadie bicaufe by faith and hope we intole the lame, as if the prefentlic helnit. Alfo Chaff fait; Hethat beleeueth in John 6,47. me, hath euerlafting life : thereas pet his faith

full people are both troubled with difeates, and they also die, as concerning their botie . But they are trulie fato to have obteined everlatting life : bicause the same is alreadie begone in

In like manner, the forme of Goo fato ; Blef-Matth.5.10, fed are they that fuffer perfecution: and that bleffeoneffe is this ? Certeinlie none other, but a beginning of the chiefe felicitie. Kothe Ro Rom.6,4. mans alfo it is witten ; that We are buried togither with Christ in baptisme : albeit . that out corrupt affections, and olo man, be not remouco from bs as pet, much leffe buried or beat.

Gala, 1,124. Unto the Galathians the apostle faith; They that be of Christ, have crucified their flesh, with Rom.6, 6, the defires of the fame. And unto the Momans : Our old man is crucified, that the bodie of finne might be abolifhed. All thefe things berelie are faid, although that the remnannts [of finne,] naughtie luffs, and finneit felfe are not as pet biterlie ertinguifhen; bicaufe we pollelle thefe things as begoine, though not brought to perfection. And things, which have their beginning, are described, as though they were alreadie fimilbed . Wilhich Augustine also himfelfe percet uco, tho in his fccond boke De peccatorum meritis or remissione, the 15. thanter, faith : that Some man is at fome time counted to be ver-

feat.bicaufe he hath profited in a great part.

9 Further, it is arqued, that Bod telliffeth Exec. 6 16 by the morbelie of Ezediel, that he mould one be a bart of fleth, and a fpirit, in fuch foat as he mould wate his lawe in our barts, whereby we might inalke in his commandements. Also in the 3 o. chapter of Deuteronomic; I will circumcife (faith be) the fore-fkin of thy hart, that thou maiest loue me, with all thy hart, with all thy foulc.&c. I grant that thefe promifes of BDD poin son are ertant, but those must be buderstood after sineth be fuch a maner, as I have before beclared : name, to walke in lie, that our loue is accepted by God, through manbea Theil: that it is repaired and fulfilled by the per- mente fection and obedience of Chill himfelfe. Boreo ner, that which the Lord promifed buto his, that hath he given them, partite in this life, and parts lie he will fulfill and performe the same in the life to come. Which is confirmed by another fair Manh. C. 8. eng of Chaft : for he pronounced them bleffed. thich be cleane of hart ; fith they thall fe Bod. Doth he wholic performe this promise in this life : Po verelie. For now we onclie knowe in 1.Conting. part, by a glaffe, and in a barke fateng; but in the everlatting habitation we thall te him at the full, and as he is. While we be in this life, we

hunger and firelt after righteoulnelle ; leing

fire cannot as vet have the fame perfect and ab-

Allo they late, that it maketh against ba, which Roman 10 is matter by Paule, that Loue is the fulfilling and 8. of the lawe : And againe; He that loueth his neighbour, hath fulfilled the lawe . Certeinlie thele things be true: and there is no boubt, but that everie faithfull person fulfilleth the laive. according to the measure of charitie, which he bath. But yet we must remember in the meane time that there is none in this life, that bath perfed and absolute charitie, for if anie man could atteine therebuto, he could not profit anie further . Dolpheit that this matter may the moze enimentlie ameare . let us confider the words of Iohn; Herein (faith be) we knowenis loue, for 1. John 3,16 that he gaue his life for vs, and we ought to give our life for our brethren, euen as he gaue his. Thele words lufficientlie occlare, that no ordi natic kind of love is required of bs : but even the fame, which befrometh the life for other men; and the fame not after anie fort, but in fuch totle as Chrift himfelfe gane it . But there be none, which atteine buto the charitie of Chiff; though the fame (as the anothe faith) be required, and that by vertue of the laine . For the bond both arife thosough no other meanes, but by the

Beither is that place to the Galathians ante Galatia other waie to be erpounded ; namelie, Beare you one an others burden, and so ye shall fulfill the lawe of Christ . For it is necessarie to beare

of Peter Martyr. Part.2. foole things, even as we wold out's to be bome. and that as Chaff hath throughlie borne them: but this none do performe. Deronto alformight that be fait , which is brought before, freithing Chriftes loue; the which may be totheb to our lone, and accepted by Gob, as though it had beit fulfilleb . It is also obserted , that the Tanne Iohii touteth ; that He which loueth God, keepeth his commandements . But we muff abbe, that fo

and 5 much thall the Reeping of Gods commander ments be, as the loue of God hath beire : but fee ing we have not that love perfect, therefore we beeve not the commandements fullie and perfealie. Bowbeit, after thefe things they abbe. that the fame apostle affirmeth The commandements of God to be eafie. But to this I anfwer : If they be fet fouth onto them , which be not pet bome anew, they be imposible to be hent; much leffe caffe. Againe, if they be offered buto perfons regenerate, they be not eatilie kept, accou hing as they be fet fouth in the laive : but they map be called caffe , feeing the fpirit of Chrift is prefent with fuch , and both communicate his righteoufnette with them. For by the fame, the wants of our works are fumlied : and while we

be indued with the spirit, we obeie willinglie, and with a good contage. And by this meanes, the commandements of God be made both belectable, and eaffe to be kept : I meane, accor bing to the portion of grace, which Goo both befrome. In the felfe-fame fenfe muft the words Mai.11,30. of Chailt be unberffoo, therin he faith; My yoke is plefant, and my burden is light. But the commandements (as they be expressed in the lawe)

bo, through our weakenede, rather bring mas

ledition than plefantuelle ; baleffe they be per-

formed of be, in fuch fort as thep be beferibeb. 10 Furthermoze, that is brought againft bs, which Chrift faith buto his apolities ; When ye have doone all these things, saie with your Luk.17, 10, felues, that ye be vnprofitable feruants. But that mult be unberffod of obedience begone : as I haue fato befoge . Witherefoge Augustine , in his third bake against the two epittles of the Pelagians, the ciaht chapter woote; that The perfection of faints mult alwaies be unberflob, according to the measure and capacitie that they have in this life . This moreover they bige , that theferiptures biners times bo call fome men perfea. For Paule fait : We speake wisedome a-1. Cor. 2,6, mong them that be perfect. And to the Whilippi ausine read : So manie of you as be perfect, judge all one thing. Wherbuto I faie, that there is a certeine mealine of perfection , thereby the minmag be goolie men ow acknowledge their imperfects called per= on, t be not occeived therin. Which no lette right.

lie than proventlie Augustine taught in his thirb

boke against the two epistles of Pelagius; and in

bis firt botte . 7. chap. Depeccatorum meritis &

remiffione. Alfo they after a fort be called perfect, thich bo imitate the perfection of the Heavenhe father, who lended raine vpointhe iust and vniust, and maketh his sunne to shine as well vpon the good as the bad.

Dithers onbordreblie be calleb init, thich apt: lie gine eare with foiriteal things; of which fort the Cozinthians as pet were not. The Debittes inbied were fuch, as it is wiltten in the Heb. , 1,800 firt chapter. And this kind of imperfection it be honed the faints, not orrelie to actinowledge and fele but alle to confelle the fame. But Icrom, in hie ficht bialon againff the Pelagians faith; that Wie be then full, when the confelle our folues to be finners. And unto Creliphon be allo wrote; Mis buclie is a verfection in men if they ac. knowledge formfelues to be bipetfed. Barnard, in his go. and gr. fermons bport the Canticles, Botote berle eleganitlie of this matter; and fo bid Augustine, it his epittle butto Xyllus, and in ma, nie ofperplaces. But the Pelagians, then they withfind Augustine (as we read in his bothe as gainft their epittle the fift chapter) latb, that ibc bio not put anie difference bertweene moft wice hed men and faints, but by comparison : bicause he affirmed, finat full men be therefore faints, bi caufe they finne lette than cuill men. Derebnto cause they finne less than earl men. December wicker that godie man answereth, that exiched men men and and faints bodiffer one from an other by faith, faints bad and not by works. For to much as the goblic bo biffer one beleeue in Chift , brithom, if ther fall , theres from an es ceine forginenette of their finnes, and are also faith but lightened by his fpirit and grace . But the wic not be Bed, beldring not in Chilt, boaltogither lie in worte. their finnes : thereof they neither repent , no: pet receive forgivenelle of the fame. The lame father allo , in his fecond boke De

peccatorum meritis & remiffione, the feuenth chaps ter, objecteth against himfelfe, that which is wit: ten in the 14 . chapter of the Apocalople : name; lie, that The 144000 faints, which followe the yerfe. 2.4. lambe, were virgines, and defiled not themselucs with women, & that in their mouthes there was found no guile . We answereth to himselfe, that fuch were therefore unblameable, bicaufe thev fulflie reproued themfelues : and in their mouth there was no quile bicaufe they bib not profeste themselues to be without fin. For if they had fato that they had beene willout finne, they had beene found in a lie . The fame father goeth further, & in the 12. chapter of the fame bothe, obicaeth a gainft himfelfe a place out of Luke, there it is witten, that Zacharie and Elizabeth were iuft Lukest. 6. before & D, walking without reprofe before him, in all the precepts and infifications of the Lord . 1Br which words (be faith) there might ap. pere to be a full obfertiation of the lawe. But he answereth, that they had no more in them. than Paule bat, tubo benico himfelfe to be perfed. In

bed they were full befoze God, euen as he faid that he had ferued God from his fozefathers. foith a pure confcience; that is with an bufcig-

ned and bnoiffembling bart.

But it is one thing, to do from the bart ; and another thing, to do with all the bart. And they mere fain to malke in all the precepts of Bob. bicaufe they, being infiffed by faith, thewed the fruit of faith, by living according to the lawe: which fruit neverthelette, while they lived in the field, they bettered not perfectie and abfolutelie. And whereas it is added, that they were without rename the fame father (in his first boke, and 48.thapter De gratia Chriffi, againft Pelagius and Colestinus) erpounceth the same to be ment, as touching their honest and laudable convertation among men; the which noman could infilie quarell at as a crime. For there be fome berie greenous crimes, thereof the apo-1.Cor.6.10 ffle faith: that They which commit fuch things. shall not possesse the kingdome of heaven And affireblie, the perfons regenerate map beware of thefe finnes. And it is faid, that they were fo mithout reprofe before Cod ; bicaufe Codal lowed them to be fuch, as before men they were accounted. Undoubtedlie, the praife of this couple (man and wife) was berie great; bicaufe they did not execute the traditions of men, but the works which were preferibed in the lawe. They being firft therefore tuftified by faith , bio then ague honeft and geolie life, to be joined with the righteoulireffe of Chaiff. Therfore God bourhfaled to ertoil their works with their prais fes and commendations. And pet for all that it cannot be promed, that they perfectie fulfilled the laime of Goo.

his courfe.

Augustine also expounded that latena, which 3.Tim.4.7. Paule speaketh of himselfe; namelie, I haue fought a good fight. I have run my course, I have Bow want kept the faith, &c. The latt fight (faith be)remais performed neb, for then he bid write thele words, be was not vet bead ; but bicaufe he remained in hope of Acofall biena in the faith, therefore he wrote fo bololie. De finitheo his courle, howbeit not fullie & perfeatie, but in an obedience that was muze than begone. Beither both he write, that he finned not: but if he had to written pet would inchaue faib, that the fame had beene done in respect of his hope. For that, which is certeinlie loked for, is reckoned as if it were bone. And it is no boubt, but at that time be had ned. as well as the reft of the apostles, to praie; accommandement of Chill : Forgiue vs our trespasses, as we forgive them that trefpaffe againft vs.

11 Dur apuer faries alfo teach, that those impediments, which we have rehearled; namelie, corrupt affections, and naughtic motions buto cuillare no finnes; buleffe there be added a confent therebuto: which opinion of theirs must be biterlie repelled. True inded it is, that Augutine, in befining of finne, beclared the fame to be a thing spoken, done, or lusted against the laine of God : albeit, that is a boubtfull orfinition on. For if lufting be ment according to the confent of the will, onelie aduall finnes (as they terme them) are compachenoco therein : but oal ginall corruption and nanothic motions of the mind are excluded from thence. Witherefore Peter Lombard in his fecond bake, diffinction the 25. bringeth in this Definition, what time as he Steppeth from the treating of oxiginal linne, to treat of actuall finnes. Beuerthelette, if by the what le word luffing, he comprehend both originall fin, ment by and also naughtic motions; the definition will lufting. be generall. But Ambrole faith; that Sinne is ambiote a transgrelling of the laine, oz a disobedience of declareth the heavenlie commandements. Dowbeit, let. what fin ting thefe things go, we mult give eare unto the is. holie fcriptures. It is written in the first epistle of Iohn, the third thapter; i aucaglia esiv arquia, verle. that is, Sinne is the transcrettion of the laine.

Cap. 15. Of performing Gode

The wood away (as all men knowe) is come pounded of the prinatine particle &. that bath a what Arenath of ocpaining and of wow that fignifis angula eth Laive : therebpon it followeth, that to be agnifith. deprived of that righteournelle, which the lawe both require, is finne. But thall we frand in contention, whether our corrupt motions, and naughtie pallions on impuone the lawe of Goo . Certeinlie, Paule affirmeth, that they bo Ariue against it, when he writeth, that He feelech Rom 7,13. another lawe in the members, ftriuing against the lawe of the mind : therebutg if it be repuge nant, it is awaia, that is, transgression of the laine. Deither both be other wife inoge, when he faith; It is not I that worke that, but it is finne, Ibidem.17. which dwelleth in me . And we no not onelie deale now, as concerning those first motions of the lufting and weathfull facultie; but also of thole motions of reason, which pronoke buto finne. For it is faid, that promuce, that is, The wisedome of the flesh is enimitic against God. Andoubteblie all these things be fin and beface the image of God. Man is not made to the intent he thould be againft the lawe of God ; but that all the motions of his mind thould be a four to prouoke him to goolines. Tertullian faith that Berein confiffeth Cobs image, euen to haue the motions of our minds and our mils all one with God. Dea and Paule himfelfe taucht fhis. in his epittle to the Philipians; Let the fame Phila,, mind be euen in you, that was in Christ Iesus, and 5-Wherefore feing thefe cuils beface and corrupt this fate and condition of our mind, they cannot be otherwise called than finnes.

12 But perhaps some will afte, that feeing pow Abam Adam, at his creation, bad no corrupt motions fell baung in this life. haning not and affections: how it came to palle, that he lo

the naugh arienculite fell. This is bemanded, as though imme might not be committed by his own will. of the mind. Affaredie, the angels dio fall, tho were with out anic fuch perturbations . Truth it is . that me are compelled more often and more behes mentie untofinne, than Adaminas : inchauing manie naughtie perfuations and pronocations buto finne, the which be had not, till fuch time as hetranfgreffed. But if it be fo , that forme of the fathers note and then bo benis that. thefe motions (inhereofine intreat) be finnes. bicaufe they have no bond toined with them wit to cuerlatting punithment, fixing Chaift hath cancelled the fame : pet can it not be benied bp anicman, but that the beformitie, thich was brought by them, remaineth in the mind. Hurs ther it is to written of them by waie of compas rifon. For iffo be that thefe emils be commared initinatual finnes, they do not fo behementlic and to manifefflie content against the late of Oob, Alfo thofe fathers teach us, that thefe be not called finnes ; fauing for that they be the canfes and effects of finnes : as when a man faith of his ofone writing; This is my hand; meaning that it was written with his owne band. And men call the cold weather bull ; bis caufe it maketh be bull. Such fimilitudes as thefe, Augustine was wont to ble : but then he commared this kind of finne with actuall finnes.

Dowbeit it is better to heare the fame father. then he examineth thefe finnes by themfelues. In the firt boke againft Iulian , the 8. dapter : It is not (faith be) no iniquitie, when the funes riour parts on thamefullie and place buto the inferiour; and the inferiour ow thamefullie welfle against the superiour, although they be not permitted to ouercome. And in the fift bolk. and third chapter , he faith ; The concupifcence of the fleth, against which the good spirit both frine, is finne ; bicaufe therein is a bilobebi ence against the bominion of reason. And it is the punifirment of finne, bicaufe it is aimen as arcinard to the beforts of our bifobebience. Alfo it is the cause of finne, by reason of the fail of concapil. him that confenteth thereto. Wherefore his conce confis confidereth of this concupilcence, according to berto of at- their begries. First, by the nature thereof, and that he afterneth to be finne, bicaule it impings thite bes neth the foucreigntie of the mind. Secondlie as an effect and punithment law opon finne. And laffite, as being the caufe of finne. Beffocs, in his third bothe De libero arbitrio, the 18, chapter he writer on this wife . Thefe thinks be there's fore reckoned among finnes, bicaufe through them we depart from the forme, wherin man was made at the beginning.

13 And to declare further, that thefe defor milies aperteine not buto finne, they allobge

for themselves the infancic of our lautor Christ whereof Lake both write in the 2. chapter of his verfe. 52. Sofpell; And lefas increated & grew in yeeres, in wisedome, and in fauour with God and men. And a little before; And the dild grew & wax- verfc.40. ed firong in spirit, and was filled with wildome. and the grace of God was with him. If he profited dailie (laie they)it followeth, that first there were wants in him; and that he was not fo wife at the first as he proued afferward. Some have cruounded these things to be ment as concerning the fpirit, which appeared bailic more and more, whome they thinke to be most perfect at the first : pet that the feripture hath beene acsufformed to faie, that anie thing is then bone, when it firft appeareth. Doubtleffe, I can reabiliecondescend, and I fe, that I ought fo to bo : namelie, that Chuft toke boon him mans infirmities foz our faltes. Reither bo 3 boubt, but that his mind had accelle of wifeborne, eccording to the proportion of age. But the befeds in his infancie were not like unto our be feats. For, as touching ignorance, we mult not guerielgs affirme enerisignozance to be finne; fitheuen mannets the angels are ignorant of verie manie things: not finne. efpeciallie of the time when the latter baic thall be. Butihall weinte, that this is a finne in them : further , thall we thinke, that Adam

Dib fraitingte knowall things : Co certeinlie.

Etherefore we call blindnette of the mind, the tanorance that belongeth buto finne ; through the which blindreffe, those things be buknowne which ought to be knowne; and whereby things confrarie into the truth are perceived. Ariftotle in Posterioribus analyticis , Diffinguifbeth ig: 3gnozance novance, railing one an ignorance of benieng, of two an other of contrarie disposition . An example forts. of the first is a rusticall and bulbanoman, who is biterlie ignorant of the mathematicall friences ; bicaufe be never learned them. The other ignorance is afcribed buto him which fometime awlied his interiour to the mathematicals, but perceined ill those things that were taught him: fo as those things, which be true in them, he jungeth to be out contrarie : and thinketh the line to be chaken, which is fraight. Wherefore't might be lawfull to faie, that ignozance of benieng is no finne; briefle it be as touching men of ripe peres, Ceing they be ignorant of things tibid be necessarie for obteining of faluation. Aperefore Cheift , in taking of our infirmities, Did notreceine finne into himfelfe. By reafon thereof, at his brath , he felt naturall motions, through which he trembled at beath; but pet those perturbations proceeded of found and perfect nature, not of cuill and corrupt reliks of nature. Rowthen the infirmities of Chaff were

farre differing from our infirmities. And there tope it is written in the fourth chapter to the verfe.15. Debiucs.

I was a child, I fpake as a child: it is ment , that

one baie, thall be boibed all that , thich befoze

was biverfed, and we thall at the last come to

eternall life, where all things thall be abfolute.

Brefelie,it muft be confibered, that our naugh.

tic motions, though they be the first of all, are

not onclie rude and unperfect things; but that

they be also repugnant onto the lawe of God, as

it is declared in the feuenth chapter to the Bo

mmis. There we muft not hearken buto those

men, which thinke fuch a thing to be there before

bed by the apolite, as the Poets Delcribed of Me-

dea, tiho fait, liee the better, & I allow the bet-

ter, but I followe the worfer. Forlas I tauaht

he called holie, fuft, and honeft, those equitie

14 Allo there is much a do made against

uenlie father is perfect . Where neuerthelette it

fæmethabfurd,that Goos goonelle, being infi-

nit , fhould be commanded unto bs. Derebnto

Tanfwer,that Chiff is fet forth , as a familiar

crample for be, the which we ought to follow as

much as in bs lieth. And thinke not, that of him,

and of the heavenlie father, all one confiberation

on must be had throughlie in all refuects: for

the foule of Chilf , being a part of his humani-

tic, was not immentible; fæing it was a crea-

ture : fo as the love that came from thence was

limited, and not infinit. And therefore, in the los

uing of @ D D, we are bound to imitate bim.

Certeinlie, the beauenlie father, although in his

owne nature he be infinit; pet the effects of his

charitie (I meane the god things , thich be be,

floweth boon bs) are measured ; bicaufe they

thail not erced the order of things created.

furthermore, I bilpute not of this abuerbe Si-

cut, that is, As: whether it erpreffe an equalitie

in quantitie , or a likenette in qualitie . This 3

e poet further they preffe be, as if there miabt

fonce worke of man be found that Gould pleafe

Cob throughlie, feing it is witten in the fer

cond bothe of the kings : Bod pronounceth of

Ichu , then he had roted out the familie of A-

ding to all that which I had in my heart. Ito A-

braham alfo it was faio; Bicaufe thou haft doon

this thing, I will acknowledge that thou louest

me,&c. Touthing Abraham, it might be laim

full to faie that , which we have before affirmed

of them that be infified ; namelie , that his

morke was joined with the righteoulnette of

Chiff : and was well taken and accepted bp

leave for other men to confider of.

2.Kin.10,35 chab: Thou half doone that which is right, accor-

the naturall man both not perceive.

Matt. 5, 48, bs, bicaufe Chaff fait ; Be ye perfect, as the hea-

1.Co.13,11 without finne. And thereas Paule faith; When

The Common places Debaues that The Lord was tempted in all things as we be. Yout the erception is abbed; Yet

Con leina be alreadie beleued in Chift, and

Cap. 15. Of performing Gods

scale to extinguish the house of Achab, and to Deffroie the morthipers of Baal. For the fince, ritie of faith can abide no toolatrie with it. And there is no boubt of him, but that he kept Will the feruice of Ieroboam, being one that worthimed the golden calues with Mrael. But euen as it was faid onto Adab, that by reason of his out-

a litle before the apolile bid not there dispute of civill honeffic, but of the lawe of God, the which

the fame purpole allo.

For certeine things there be, that Goo bondy Intohat fafeth to grant, and by a certeine tellimonie repert sen commendeth: not as though they can be good, by bis owns in as much as they proceed of cuill men; but tellimonic that the knitting togither of things, which he bert the bimfelfe bath orbeined, as touching a civill and works of naturall confunction, might be preferueb. But certeine if ante man thall bage those words , therein it men not is faib, that Ichu bio all things which God bad soob, in his heart; we will fair, that the fame muft be referred buto the octermination and occree of Cob, therein he Geofaltlie minded to bellroie the boute of Achab. Wherfore Ichu bib that which mas Cobs will to be bone. Guen as Nabu-

Acgypt, which he had for his reward. The things, which hitherto we have read foned of, bicaufe they thall not ferme to lie fcattered and binided, we will comprehend into foure principall points . Whereof the first is, that the percept of louing God with all the bart, with all the foule, and with all the frength, is not kept fo long as the live here . The fecond, that memuli not benie, but that Bod can indue

that mas reputed to him buto rightcoulnelle. Wherefore, God would aborne him with ercel lent promifes. But in bed, concerning lehu it is not to calle a thing to antwer; bicaufe (to fpeake trulie) he was not perfealie goo. Det ther no I thinke , that he was moned by a tult ward fubmiffion, and flield of repentance, punilbment thould be mitigated : euen fo it is perie likelie, that those things, which were brought concerning Ichu, were monounced to

chad-nezar in Deffroieng the chilozen of Afrael, fulfilled that which CDD had in his beart; although he were pronoked to that destruction, through crueltie and ambition . Derhaps thou wilt faic ; I do not weigh the woods alone , but 3 am (peciallie moned, for that there was a reward given buto Ichu, as for a thing well bone. Certeinlie, I will bring an crample not bulike buto this out of the prothet Ezedniel; tho in the 29 chapter instead of Nabuchad-nezar; The Lord faith. He with his hoft hath ferued me a- Erec. 19, 19 gainst the men of Tyre . Wherefore I will give him the land of Acgypt for a reward. Deither is there anie boubt , but that king fought against the people of Tyre, through ambition and grees Die befire of enlarging his kingbome : pet ne uerthelette, Boo gave him the governement of

lane in this life. anic man with fo much grace and firength, as be may be able to fulfill the commandements. for, facing be granteth the fame unto the faints in the world to come ; what thould let him, but that he may grant it buto ftrangers in this life. But pet be hath not bone this hitherto , neither ameareth it that he will do it . So as we are to talke and betermine of this matter, according to common order and reason . The third is, that they, which be borne ancio, may be aftermed to fulfill affer fome fort that commandement . In the fourth, is fet out the wate to interpret the promites, which we read to be formetimes made concerning this matter . In the fift and laff is beclared, that the first motions, which proudle a

Part.2.

VV hether we ought by rewards, to be moued to the obedience of God.

man to offend, are finnes.

mander. 16 We muft biderstand, that and and hos Sood and neft actions are of themfelnes fufficientlie to be boned acti- fought for : forformuch as in this world nothing ons, are of can hamen more pleafant, than to obcie God; and by a good confeience to be joined to him, in tobe fought lining byzightlie, according to his commandes ments. Wherefore, admit the thould obteine no other thing, pet a fufficient reward and gaine fould be rendered buto be, if we may have a quiet & peaceable confcience, and be intwardlie filled with fpirituall foie . But God (fuch is bis gwonelle) would fet fouth buto be gifts and remarbs . For he feeth the difpolition and nature of man to be fæble and flowe to all things that toould fet footh res be good, hollome, and honeft; therefore he would wards and friere by the fame, by promiting fundrie and manifold rewards. Which kind of remedie we thould not have needed if we had continued per; fed and absolute, as we were created. Who (3 praise you modeth with reward to be firred by to brinke, then be is thirftie ; or to cate, then be is hungrie: Surelie no man. Wherfoze neither Mould there be ante ned , by reward , to fir by

A mother viethnot to be intiled with rewards, to give lucke, to feed, and to care for hir owne chilo, that it veriff not . So as the proand therat = miles of God are therfore neceffarte onto men; bicause thep, by reason of finne, have wared colo from a behement affection and zeale tocommande wards godlie and holic works. We be altogither dull + fluggiff but o the duties of godlineffe and righteoulnelle : tiherefore God, for his eles mencic take would ble the fourres of promifes. Wilhich appereth moff manifefflie in the lawe. where, almost for euerie commandement, are

men buto righteouinelle, if they hungered and

thirfed for it . as they ought to bo.

added both thetenings, and also promifes. Sie ing then holie men have offentimes done this. fixing also the lawe of God hath bone fo, and that the fame is found in the new tellament ; we may conclude without boubt, that it is later full. For then is that, which we bo, to be allowed ; when it agreeth with the erample of & DD himselfe, and with the rule of the ferintures : as elfe mith the excellent acts of holic men.

17 But now muft we fet, thether he, thid mbether li both god works, and performeth that , which he to lawfull is bound to bo by the lawe of Gob, ought to be to des good mouse with hope of the reward ; or whether he fate. Mould rather have a regard onelie to godinelle, righteoufnelle, and Gods pleafure. To anfwer to this queffion, I thinke that this muft be the first ground; to wit, that a man is not onclic amounted to fome certeine end then as ODD both nothing ralblic or by chance; but also be is amointed to manie ends : which nevertheleffe are fo toined togither, that they do mutuallic ferue and helpe one another by a certeine order. First, we are created to fet fouth the glozie of Bow man Sob: then, that by the fight and perfect know con to an ledge of God, we thould come to be hamie; and end. that whilest we live here, we thould live togither among our felues, in an acceptable fellowing to Gob. Soldiers om therefore beare weapons, and make wars, to befend honeff and fuff caufes ; after the fame maner boubtleffe, by which Bob hath commanded them to be defended by his lawes : who moreover ought fo to be incouraged to performe this thing, as although they fould have no other reward or gift to come onto them, pet ought they to take the enterpale in

Furthermoze, men ble to fight for the befenfe of their countrie, wines, chilozen, kinffolks, and freends. And if fo be that they, befides thefe things, loke for inft ffipenos, whereby they may honefflie nourily both themfelues, and theirs; no man will count that for a bice in them. For the apost le hath fait in the first epistle to the Co. I.Cor. 2. 7. rinthians; Who goeth on warfare at his owne coft? But now, to come moze particularlie bni The intent tothings; ichen anic man tempereth himiche that man from anie græuous & twicked act, he ought firft ought to to bo that , to the intent he map obete the com: haue in for= mandements of God, as it is met : then, that bearing of thereby he may cleape either eternall orcivill acts puniffments : mozeouer, that he may not of fenothe minds of the beetheen, and plucke them backe from an holic convertation, and pure life by his wicked example : and finallie that by his wickenneffe he prounke not the wrath of Con. either against himfelfe oz his familie oz against the people. Wherefore, it is manifelt, that the end of our actions is not fimple, but fundic and

manifold.

18 And 1. II.f.

verfe.14.

Pag.572.

Pag.574.

pernerfe.

neffeof

tions.

mens ac=

Part.2.

18 Anothis, being thus finithed and conclu-

pro, we muft biligentlie take beb, that then

manie ends are fet before bs. we man prefer

that before the reft, which by good right excelleth

the reft. For if it thould be offertwife dome, and

that those things, which be hindermost, and of

fmaller importance, thould be preferred before

the better ; the might fufflie be condemned for

peruerting the order of things. So as we mult

take heen, that we vired not Goo himfelfe, or the

worthipping of him, according unto our owne

commoditie, oz elle bnto anie other ends. Foz

then thould that furelie hamen buto be, which

thould entoic those things, which we ought to

ble; and on the other live, we thould ble thole

peruerfenes, in humane actions, no worfe thing

can be thought. Wherfore, then it is bemanded,

thether it be lawfull in well boing to have re-

fred buto the gaine or reward; we cannot well

benie, but that it is lainfull : forfomuch as Goo

himselfe bath promised a reward to them, which

line godlie. Deither bib Bob that for anie other

cause, than by his gifts and allurements to fire

a regard to the reward offered be by Bod, ithen

we are occupied in good works; yet this is dill

gentlie to be taken heed of , that we be not mos

ned onelie bicante of the reward which is offered

bs. Aeither is this fufficient: for if a man would

faie, that he would in dwing god, both obteine

the reward let fouth, and by the fame worke

obcte Goo ; he muft take heb, that he attribute

not the chefelf parts to the gift or reward; bi

cause alwaies among the encs (as I have al-

readic faid as enerie one of them is moze ercel

lent by nature, fo it ought to be preferred in the

first place. And in this there needeth an excellent

diligence, fince it oftentimes happeneth, that we

beceine our felues; ralfelie supposing, that no

thing is more excellent or deere buto our minds

than Goo : from whom neuerthelelle we are by

little and little withorawne and plucked backe.

be reason of to much defire and delite of reward

orgift. Wherefore it afterward hameneth that

me come to great miferies thereby. Forthen

@ D perceineth, that we moff effeme thole

things, which ought to be of left estimation with

bs; he witho aweth them awaic leaft they thulb

more and more plucke be from him. Anothis

happened manie times to the Afraelites, from

thom Goo fometimes toké awaie riches,liber,

tic, and the promifed land; to call them againe

riches, pollellions, peathan their tools. Where

fore, those things being marked and observed,

which 3 have rehearled ; 3 boubt not, but that it

But although the do not builflie, in having

Augustine, Augustine both so soze betelt; to wit, that we

The cheefe things, which we qualit to entote : than which

by men to infl.goo, and holie works.

The Common places

Cap.15.

19 Reither am 3 ignozant, that Barnard Barnard. writeth in his little boke of louing ODD, that maritie by it felfe cannot be emptie, although it behold no remard, ec. By which words he put teth us in mino of two things; both, that the works of charitie, in themfelues, have fo much pelectation, pleasure, and commoditie, as may be fufficient for them which line well; although, for that their well owing, they fhould have no other retvaro given them of God. And that ive. in loning of Bob. Mould loke for no other rewarp but this : that he, according to his godneffe, will bufeincolie give thole things, which are to be given. And therefore, no man ought to bemoned, cheffie with a defire of the remard. And he addeth, that he doth far prefer the love of the wife, towards hir bulband, before the love and obeifance, therewith the children love the father. Forformuch as the formes ow to love the father, bicaufe they hope they thall be invidee of him by his inheritance. Therefore, their lone (as he thinketh) is not to pure. But the wife if the be fuch a one as the purbt to be witheth god to bir bulband for his owne fake, and for his

Danie have thought. that the opinion of this refrect that he is our reward.

his comandements in baine, or without effect;

is lainfull for goolie men, after a lincere and ernest inheuour towards Bob. to do good forres mard and off.

of one cause, although the hoveth or loketh to obteine no god at bis bands.

father ought to be allowed and have gone about to make the same plaine by a certeine distinction on, not to circumfpealie invented by them. in mpopinion . Forthey affirme, that we may meafare Con . or his nature, according to his mouthinelle: and that we may behold him, accoading to our oline perfection and byzights neffe. Moreover, they fate, that what focuer we no, the must bo it for his fake, in the first conti we must peration : and not in refrect that he is our cheefe worthin goonelle and felicitie. And this they thinke that soo allo Barnard ment, by the words now recited . For is felleitit they alledge him, who after this maner writeth and blefin another place; namelie, that he suspected all contie. that love, there with we love anie thing belides God . Dolpheit, these men on not marke, that by this diffinction, which is found out, rather by the fungement of men, than by the beritie of the fcriptures, they are against the meaning of Bon. Sith he fair buto Abraham, as it is witten in Benefis; Iam thine exceeding great re- Gen.15,1. ward, walke therefore before me, and be perfect. Annountedlie by these mouns God afteresh himfelfe onto bs, not imagined by himfelfe, 02 plucked amaie from our commodities : but in

to himfelfe, whom they lefte effemed, than their Mozeoner, as Balreabie faid at the firft, Bod inoulo not adioine promiles, giffs, rewards to for Reward.

Of obedience

but most punbentlic and with consideration: bid he this (I prace the) that our cies being that, we fould ouerflip them ? 3 thinke not . Deithet canff thou faic, that they ferue for the ruber fort. and fuch as be not yet fingular and perfect. Foz I will bemand fraitway of the, whether Abraham, Mofes, Dauid, the prothets, and apostles, mere not fo verfed, as either the nature of men in this life can be ; or is required of bs ? If thou init fair , they were unperfed ; then can I not tell idat excellencie of perfection of men thou faincit to the felfe. Tinboubtedite, Paule fetteth forth himfelfe unto others, as a perfect man, in fuch fort as a man in this life may be perfect, when he wrote; Be ve perfect, as I am perfect. Theate not how the feripture, vea Goo him felfe pronounceth Mofes to be moft meke. De commendeth David alfo, that he was made ac. corbing to his will and heart. Therefore . if thou wilt grant, that thefe men were notable, ercellent, and perfect men (as men may be in this inoild;) neither canff thon benie the promis fes and rewards offered to them of God. This inithout poubt followeth, that men of the more ercellent fort, may in well living and dwing lift

by their cies to the reward. Augustine. 20 Botwbeit, I thinke that Augustine bath beric well ovened all this matter, when he faith in his boke of Confessions : We loueth the not (weaking to God) thich loueth anie thing befines the that he loueth not for the lake By thefe words is gathered, that we may love gaine and rewards for Gods fake : fæing it is lawfull to imbrace the meane ends for the laft and chiefe ambiteffe falte . Deither are wie fogbioben, but that we may fornetimes with for meate, brinke and cloth, and fuch things as are needfull for this life. Dea and Chuff hath commanded by expresse words, that fue thould aske them: and he hath promifed them to those which fiche for the kingdome of God, then he hath faio; First tecke the kingdome of God, and all things shall be ministred vnto you. Therefore it is true, that thefe things may be fo hoped for, regarded, and receiuch of God, as giffs and rewards; and not as the principall things. For they are alfo to be referred to a further end , according to Paules most holesome admonition, 1.Co.10,31 the haff written : Whether we eate, or whether we drinke, or whether we do anie other thing. what is the let vs do it to the glorie of God. And finallie,

foundation freing God himfelfe, his glozie, god will, and fauour, be the rote and foundation of other promiles , and of cuerie reward ; lo offen as we thall behold thefe other things, feeing they are comprehenced in those former things, we must take hood, that we never fevarate them one from an other; but in the latter, continuallie loke bron those that are first. Chereby (as Au-

guffine hathcounfelled.) we thall lone nothing befines Goo, but that we loue it for his fake. And this much of this queftion.

Of the vse and abrogating of

21 The mind of God muft be reckoned the 3n kom. 3. beginning of all lawes : for whatforure is ac 20. counted full and honeff in anie lawes, that hath of Gebig generallie flowed from thence. So as we may the origin faie, that all lawes are interpretations of the nall of all mind of God; whereby it commeth to palle, that lawes. the lawes, which be not just, ought not to be accounted laines. The knowledge, which we have by the laine, as touching finne, is of two forts. Dne is altogither weake, and without effect: whereby our minos be not terrifico, norvet our confeiences defected. As when we lee diminards otherwhile, which in the mids of their cups conbenne the vice of domikennelle. Also the 100 ets, in their verles and miters, cumninalie deferibed vices; but vet they themselves did not refraine from them anie that moze than others. And certainlie, that knowledge of finne, which terrificth, both not alwaies bring faluation. If it be without hope of remedie; it is permicious. Asit came to paffe in Iudas, Efau, and Caine; the having knowledge of their wickednesse. fell into befpaire. But as touching the elect. there is a hope of obtaining faluation by Chift: the which hope, like a perpetuall companion , is inined with the knowledge of finnes. If we thall by particulars reckon by the

finnes, which are knowne by the lawe; the first we account to be that, which is ingended in bs by nature which is called original finne; and it is the filth & corruption of all our whole nature. Df the which we be taught in the pfalme ; I was PGI. 11.7. fhapen in wickednesse, and in sinnes my mother hath conceived me. Secondie, from the fame Do perpetuallie flow the motions and affaults. which the Gracians call course, and they relit the lawe of Bob. Concerning the thirth, Paule faith; that He telt another lawe in his members, Rom 7,23. refitting the lawe of the mind, and leading him awaie captine vnto the lawe of fin. Then third lie, commeth the confent of the will . and then finne is made more greenous. And as touching this, we boread; Let not finne reigne in your Rom.6,11; mortall bodie . Dozeouer , there also follow, eth a custome, and by the bonds thereof we are more arialic held bnoce the power of finne: fo as it is in a maner imposible to put as ivale the ble, which hath now bene brought in, feing leremie faith ; An Aethiopian cannot lere.13, 23. change his Ikinne. Lafflie , the wicken are fometimes that bolone fo farre, as they finne

againff Lil.u.

from the

against the holie Chost: the forgivenesse of Matt.12,31 Which erime is btterlie benieb. as Chaift in the Cofpell hath taught; and it was commanded buto leremie , that he thould not wate anie lerem.7.16, 84,11.14,

longer for the people. 81,14.11,

Alfo finne might be diffinguifhed, into thole what finne things , which be benifed, fpoken, and done a gainft the lawe of Goo . And of all thefe things the lawe hath inffructed bs . But finne in gene rall, is to fraie from the optimance of the lawe. Quen as archers , when they do from their marke, on which part to ener it hamen : they fwarue and do amille. Caherefore, feing man is made according to the image of God, to the To Iwarue intent he thould in life and manners erpreffe sed is fin. his nature and propertie ; what foeuer frarue; ing there be from this,it is finne. But this bene. fit, to be accused and warned as touching our faults, bath no absolute commoditie: fæing ine be not able of our felues to thunne the things, whereof we be accused ; or to performe those things, whereof me be warned . Therefore , we

muft be fure to haue an eie bnto Chiff , bnto thom we are led by the lawe.

And it is to be marked , that thefe things are thefelie waitten of the lawe by an antifhelis, 02 confrarie polition bnto faith; for being taken by it felfe, it is fo farre from gining righteout nelle and honour buto bs, as it discloseth and maketh manifeft what to ever we have thame, fullie committed. So as we waive from thence nothing but confusion : which happeneth not through pefault of the lawe but through the cor ruption of our owne mind; bicaufe the lawe lighteth bpon it being cournt and bent buto cuil things. Informed as we be prone to bo all things, that be against the laive of God. For the lawe commandeth os to put our confidence in Con; but we truft in our owne felues. The lawe commandeth bs to bo fernice buto our neighbour; but we couet to have all men ferue bs. And fæing we run with afull fwinge, into fuch like things as thefe be; therefore both the law of God fet it felfe as a ftop againft a migh, tie freame, which by meeting therewith, fwelled and rageth the more . For as the lateng is, Tale fliche to that we are forbibben, and befire that which twe are benied . Potwithstanding thich things, it is an ercellent benefit of Goo. (that is given tento to by the laive) not to be

22 And it mult not be thought, that we be noin boto of that benefit , bicaufe ive are fait in the scriptures, to be activered from the lawe by diriff : for that muft not altogither be fo taken. for there is two hinds of abrogating of the lame . Dne, whereby we are not bound to per, forme those things that be commanded : as ive

cepts and ceremonies . Which muft not be br. perfrod as concerning the mozall lawes. Thiff faith that He came not to breake the lawe, but Mauh.5.17. rather to fulfill the fame. And Paule faith: What then? Do we abolish the lawe by faith? God Rom. 3.21. forbid. Naie rather, we establish the lawe. An o ther abrogating there is , thereby the lawe is hindsed from accusing of bs to condemnation: and after that fort the mozall lawe allo is ment to be abolified. But if we thall fpeake more of realie, it is not the lawe that is abrogated, but the domination or power which followethit: fo that we may rather binberffand , that the ffind is plucked out, than that the lawe it felfe istaken alvaie . True indeed it is . which is witten buto Timothie, that The lawe is not made 1. Tim. 1.0. against the righteous . For (as Augustine imiteth De fpiritu & litera ;) Witho can im: pole a lame boon him , that of his owne accord both, and willinglie executeth that which be, longeth unto righteoninelle ? Wherefoze he thinketh, that full men ow ble a laive towards others, whom they infrud; while they often repeate the fame, and fet it fouth biligentlie for to mone them to repentance.

And thereas the apolite might feme to have fpoken things repugnant one to an other (for on the one part he affirmeth, that the law is not fet polone against the righteous man ; and on the other part he faith, that the fame is goo, fo a man bie it lawfullie; botwbeit, none bleth it lawfullie, but he that is fuff) Augustine reconct A recon-Leth thole things affer this maner: namelie, element of that he may have a goo ble of the laive, this is places. not pet infiffed, but birecteth himfelfe to infiff. cation by the helpe thereof. And he indenoureth to make the thing eutbent by two fimilitudes. It hameneth (faith he) that a man , letting for a fimile inard to anie place , is carried in a charriot ; to tube. which place be being come forfaketh that where in he was carried. Againe, we appoint a Chole maiffer for children which be ignorant but when they thalbe well infructed, we take them from their teacher . Cuen fo (faith he) while a man is called from his finnes, and goeth forward buto righteoulneffe, the latve is profitable onto him: but after be bath obteined righteoufrelle, he is lofed from the fame.

Howbeit, we must not benie, but that they al To, which be connerted buto Chailt, are continua allie more and more instructed by the lawe. Wefines this, much of the fleth remaineth, and a great deale of barkeneffe is caft into our mind and fenfes, while we are here in this life. Where fore the vie of the lawe is not imperfluous, no not as touching them that be inftified . And fee ing we be not wholie renewed, in that there re maineth fome part of the olo man, and offenfes do crepe boon bs, both bnawares, and against of the lame. our wils : the lawe findeth matter as well to reprome be, as to accuse be; although, through the benefit of Chiff , iteamiot proced to condem. nation. Wilhich certeinlie it would bo . as mudi as therein lieth; unleffe we were alreadie infli fied by faith. dice. I pandauly #6/0/ta

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23 Therefore in verie goo time both Paule, In tsom. in the 3 chapter to the Momans Demand Do berle.: 1. we therefore through faith make the lawe of

none effect ? God forbid . Yearsther we effablift the lawe. Dere he weth the figure + Occuon a pies putia. Ford man might haue faib 4 Afthe latud biling not rightcoulnes, the then bib God gine it- Why may we not then line lafelie and follow our lufts ? Pot fo bitooubteolie (faith Paule:) fee ing the latic is not abolifhed by faith' but rather confirmed . Thefe men thought that Paule had made boid the lawe , freing he abjogated the res remonics. But in absogating them, he bled the libertie, which was granted him in the Bolvell ;

and buto the lame he bid no infurie. For Bod do) him in berie bed would not that the old ceremonies paule, abo thould continue anic longer. And pet notivith: flanding . Paule lieth not, when he faith, that he erremontes. in no cafe , by faith, maketh the laive boid . And they thick reason, that it is abolithed bicause ceremonies are made of nonceffed , bomake a falle argument of the accident. For though the

counter of accidents of anie thing be taken awaie, pet it followeth not, that the thing it felfe is fraitivay abolifico . But that is counted in accident buto the latine, which hath not his force as tow ding all places and all times and all men.

And, that ceremonies are fo, it is not to be boubted. For then the people were in captinitie, the ceremonies were not obferued. Where. fore the Ifraclites , being among the Chalda-3n Can. 28, ans, faith; that They could not fing a fong in a ftrange land . And Daniel complainco, that in that captiuitie, the people wanted both capteine and facrifice . Circumcifion, all the while thep 1 Mach.1,41 were in the befert, was not obferned. And they fought on the fabboth baie, as we read in the boke of the Dacdabeis; which boks if a man lof.6, 5, &,6 refer , ine have agains in the bothe of Iolua , that ODD commanded the Afraelites to go about the citie of Iericho, by the space of feuen baics : and to carrie the Arke about with them, and to found with trumpets. Which works could not be bone feuen baies togither | faue that the fabboth daie muft needs be one. But if a man bemand: If thefe be accidents of the law, that was then the principall, firme, and perfect thing in these ceremonies, that thould alwaies abibe . Co anfiver to euerie particular thing,

some thing would now require tw long a time. Brefelie, in the cere: this I faic ; ODD would, that men thould not forget him: and therefore, by certeine outward fignes he promoco, that he might alwaies be fet

before their eles, and come into their thoughts; ned alwaics that by fuch meanes they might continuallic to abive. both morthin binn and call boon him.

Af they had loked byon their bodies circum, god is in ciffor thas before their cies; if they beheld their all things garments, they had their fringes to confider if tobe acthep came to the table , there had they to confider inotales of the choice of meats; if they entred into their gen. houses their thresholds and volts had the commandements of God witter on them; if they had brought fouth chilorenther wete to remember that the first boine thould be reberned, and that the dillo wife was long time bricleane; if they had turned themfelnes to their flocks of cattell, then were the first bome to be offered bnto Gob; if they had gone into the fields , the first fruits and tenths should be gathered and offered ; if their fruits gathered thould be laid by, then havincy to celebrate the feast of the tabernacles . The revolutions of cueric wake, of cuerte moneth, of cucrie piere. 01 feuen peres. or fiftie pieres, had certeine rites amointed bus to them. Wherefore, that thich was the chefelt t principallel thing in the lawe, was confirmed by faith: it is now allo reteined of godlie men; namelie in everie thing to temember God, and to thinke byon him. Which now ought to be obfernen inthout out ward figues, neither is that noin abiogated either by Paule orby faith. 24 But that Boo would no longer haue thele whereby it

out toaro ceremonies obferned, may thereby be is knowne gathered, in that he had, overthoome the pub: that sod like ineale of the Tomes . a hath caused the citie haus his of lerufalem cleane to be befaced : fo that now, ceremonics there is neither temple nortabernacle franbing. anie longer Beither is the propitiatorie ormercie feate to be oblerueb. found, from whence the voice of God was wont to orue pracles And the breff plate is loft, wherin were the pretions fromes, out of which answer was given of things to come . The anointment alfo is cleane gone: wherby he fornetimes changed men, when they were confectated to ere, cute anie functions. For Saule prothefied, then 1.Sam.19. he was now announted . Peither is fire now 10. had from heaven, where with the factifices were confirmed; and prometies are now cleane or of wie, Which Boo would not have permitted, if his will had beene, that the ceremonies of Mofes thould have continued ante longer. And this cheefelie is a let to the continuing of them; that it was lawfull to exercise them no where . but onelie in the land vomifed to the fathers. And when the apolile affirmeth, that By faith he efta- Rom.3.31. blifhed the lawe : this is thefelie to be bnoct; flod, as concerning the morall parts of the lame : for faith bringeth with it the obcoience of the laine. Wherefore this we ought to fir in our minos, that without faith, the laine cannot be

obferuco . And contrariwife, that by faith, obc. £11.iu.

mhat be: lawr. ignorant of our felues.

of absora: fee it come to paffe as touching the indiciall prelame.

The Common places Part.2.

pience begun, may be accomplished. Which also may by reasons be confirmed.

The lawe commandeth, that We should love God, and that with all our hart, with all our foule, and with all our ftrength. But who is able to performe this, bolles be knowe Got throughlie, the which cannot be none without faith . And if anie man thonlo fet @ D befoze him, as a laive-giner, as a most fenere indge, and as a reuenger ; he will rather abho; him, and flie from bim of batred, as a most crueil manslater, than that his mind can thereby be induced to love him. But icho can without faith in Chrift perfuade himfelfe, that God is bnto him as a father, either mercifull, or louing & further, the laine commandeth, that we thould call upon him . Which without faith ive can neuer per-Rom. 10,14 forme : for it is fait ; How shall they call vpon him, in whom they have not beleeved ? 390200 Leuit.19,18 uet, we are commanded To loue our neighbors as our felues. Which, forformuch as it is most offficult to be done, we never accomplish the fame: nap rather, we faile offentinces therein. Wheres

> ner of maies confirmed by faith. Firft, bicaufe ive thereby obteine the holie Choft, by meanes whereof is ministred buto be strength to obeie the laine. Bowbeit, perhaps a man may boubt how this can be, that by faith we have the holie Thou : when as of necellitie, be alwaies goeth before faith. for faith both is his giff, and alfo commeth from him onto be. But we answer, that betweene the causes and the effects . seeme to be certeine circuits ; as it is manifest by clouds and thowers . From clouds befrend raines; and out of waters, which are in the inferiour places, are taken by bapours by the heate of the heavens, which are thickened into clouds: out of which agains descend showers boon the earth. But in this circuit we mult alwaies have a recourse to the first, according to the order of nature ; which is, when we aftirme, that there is an humoz ubereofclouds may increate : fo like. wife mult we do bere. We will grant, that faith, by the benefit of the holie Bhot, fpringeth in bs : by which faith is increased the abundance of the felfe-fame wirit, whole increase the for mer faith bath prevented ; and of a greater faith is fill made a greater increase of the spirit. But pet neuertheleffe. we constantile affirme. that there is but one thing cheffie . from whence all

by then thall we have forgivenes of finnes, that

of Chills righteoulnelle there may be imputed

puto bs, to suplie the want of our righteout

Augustine tuogeth, that the lawe is two mas

nelle, buleffe we ble the benefit of faith ?

thefe goo things flowe; to wit, the holie Choft. Secondie (latth Augustine) the latve by the helpe of faith is otherwise confirmed : bicause by faith me maie; and calling bpon Goo with

praiers, we do not onelic obteine remillion of finnes, but also a great postion of the spirit and of grace , fo that we have firength to obeie the laine. Doubtleffe, the laine, if it be taken by it The lafte felfe, maketh be both uncerteine of the good will maketh be of God, and after a fost bringeth deliperation; buttertine bules faith come and helpe: thirth both maketh of the will bules faith come and helpe: thirth both maketh of soo. beaffered, that God is pacified and mercifull towards be, and also by grace obteineth the renciving of frength. And the apolities phale, thereby he faith, that by faith he established the laine is to be noted. For thereby he fignifich, that the lawe, if it be left onto it felfe, and with out faith, is meake : to that it cannot firmelie frand. And therefore, buleffe it be bolben by by faith it will easilie fail. And this is the wint of a fingular artificer not onelte to revell from him that which is objected; but also to beclare, that the felfe-fame maketh most of all for his purpofe. The later and faith beloe one another, and The later (as the common fairng is) give hands each to and faith other . For the later both (as a Cholemaifter) belye one bring men buto the faith of Chrift . And on the another. other fine faith bringeth this to palle; that it may keth them, after a fort, able to accomplish the laine . For fraitivate, fo lone as a man belies ueth in Emilt, be obteineth infiffication, and is liberallie inqued with abundance of the foirit. with grace. The intent and purpole of the lawe was, that man thould both be made and and alto faued. But this, it was not able to verforme. Then fuccebed faith, and bid helve it : for through it a man is renetoen : fo that he is able to obcie God and bis commandements. Chryfostome faith, that Paule prometh here three things; first, that a man may be infliffed with out the laive; feconolie, that the laive cannot infifie: thirolie, that faith and the lawe are not repugnant one to the other.

Cap. 1.5.

The abrogating

25 Ambrofe teacheth, that therefore by faith is the latve fablifhed bicaufe that those things. which by the laive are commanded to be done. are by faith declared to be bone. And we knowe that this righteoulnelle, which Paule here commendeth, bath tellimonies both of the laive and of the prophets. And if anie man object, that there fore the lame is made boid by faith; bicaute the rough it ceremonies are abolified : he anfine reth, that this therefore to hameneth, bicaufe the laine it felfe would have it fo ; and foretheired, that it would to come to palle. In Daniel toe read, that after the comming of Chill, and after Dani. 9, 17. the flateng of him, the bailte facrifices thould be taken awaie, and so also should be the bolic and nointing, fluch like kind of ceremonics. Where fore Chriff bib not without caufe faie : The lawe Matt. 11, 13 & the prophets endured vnto the time of John Baptift. Îcremie alfo manifefflie fait, that and Icr. 31,33. ther covenant thould be made, far differing fro

of the lawe. that which was made in old time. The eviftle to Heb. 10, 16. the Debruce thereby concludeth, that that thich mas the old comenant and fo was called thould one baie be abolifhed. Zacharie the prophet, in bis fecond chapter, faith; that The citic of Ierufalem should be inhabited without wals. Which fignifieth, that the church of the belieuers should be fo fpred abroad , and dispersed through the whole would, that it thould not be closed in by

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any bounds and limits. Bebich felfe-fame thing Efaie fermeth to tes EGic.2,2. fliffe, then be faith ; that Mount Sion , and the house of the Lord, should be on the top of the hils, fo that the Gentils should come vnto it out

of all places. And Malachie the prothet pronoun ceth, that The name of God should be called ypon from the rifing of the Sunne, to the going downe of the fame; to that to God eneric where fould be offered Mincha , which manie haus transferred buto the Eucharist; as though it mere a facrifice : when as pet the prophet there. by bilocritanoeth praiers, and the offering by euen of our felues, as Tertullian teffifieth in his boke against the Leives; and also lerom then he interpreteth that place. Therefore, then the prophets feeme to affirme, that ceremonies thould be transferred onto the @thmiks: thev are to to be understood, as though by the fignes, they ment the things themfelues. The Ethniks, being connected bato Chafft , receiuch that which was represented by the ceremonies of the Debrues. But they refected the outward figues, and this was by faith to confirme the lawe. And forformuch as the prophets forctolo, that ceremo. nics should be abolished; the same is to be taken, as if it had beene fpoken of the laive: fith that the prophets were interpretors of the lawe. And that Chaiff, when he thould come, thould

change the ceremonies, the Tewes themfelnes bombted not. Which is manifeft , by the hiftonie of John Baptiff , thich we read in the Gofpell . For when he would purge men, being conners 30hn Bap= teb bnto Gob. he fent them not bnto facrifices, and buto the ceremonics of Moles , thereby that the ce= finnes were faib to be purged; but baptifeb hould be a them into repentance, to the forginencile of finnes, adioining bodrine therebuto, therein he made mention of the father, the fonne, and the holie Bhoff. Which boarine buboubteblie the high Priefts, Scribes, & Pharifies could in no cale abide, that he reteding the ceremonies, thich were received, thould put in their fied an other kind of wate. Wherefore they fent a melfenger to him, to afke him, whether he were the Deffias, oz Elias, oz the prophet: as it were confelling, that bover Dellias, it wolocome to pas, that the ceremonies of the laive thould be alter red, which thould not be lawfull forothers to bo. 26 And if thou demand the Bodgaue ceres

monies . which thould be afterward abolithed: Chrytottome hath thereof a proper fimilitude. If a man hanc a wife vzorie to lafcintoninelle. A fimilihe thutteth hir bp in certeine places (3 meane tabe. in chambers or parlours) to that the may not manner abroad at hir vicalure. De morcouer amointeth for hir. Cunuchs, waiting maids. and bandmaids, to bane a most dilicent eie to bir. So pelt Bon with the Teluts, he toke them to bim at the beginning as a spoule : as it is fain by the prophet; I have wedded thee vnto Ofe.z.te. me with mercie and with loue. And by this ria: tion, his will was to infirm the whole world, at the time appointed. Which was bon by the apofiles, ichen Chriff was departed from the earth.

But that people was toeake and feeble, and a boue meafere ginen to abulterie and ibolatrie. Wherefore God feparated them from other nations, and would have them to dwell in the land of Chanaan apart by themfelues ; and to be kept in on enerie fibe with ceremonies & rites. as it were by idpole-matters, until this froute was to trengthened and confirmed, that hir faith was no more had in fulpicion. Which when bulbands perceive to be in their wines, they lutfer them to go at their pleasure whither they will, and to be convertant with men : neither bother ante langer let keepers to watch them: lo Bod, inhen be han note by Chaill ginen the holie Choft buto the church he remoued from it the cultonie of ceremonies, and fent fouth his faith full to preach ouer all the world. The felfe-fame father prometh in another place. that the ceremonies andrites of the Jewes were not inftituted by God of fet purpofe and counfell . for Con would have a people, that thould worthip him in foteit and in truth. But the Mraclites, thich has beene connertant in Aegypt, and has befiled themselues with idolatrie, would needs in anie wife have facrifices and ceremonies: fo as if thefe things had not beene permitted them. they mere readie to turne to ibolatrie.

Witherefore God to dealt with them, as the a amilimaner is of a wife Abplician to bo; who happe tube. ning to come onto one ficke of a burning fes uer, which for extreame beate requireth in anis mile to have fome cold water ginen him; and ercept it be attienthm. be is reable to run and hang himfelfe , or by fome other meanes to bes froie himfelfe. In this ill cafe, the Abbolician compelled by necellitte, commandeth a biall of water to be brought, which he himfelfe hath preparco , and gineth the fiche man to brinke : but pet, with fuch a charge, that be brinke no brinke elle but out of that biall . So God granted bre to the Debrues, facrifices and ceremonies : but pet fo, as they thould not crercife them others wife than be bimfelfe had commanded them, And that this is true, be proveth; infomuch as

pe before faith.

A fimili:

The holic Shoft as mell aneth before as afrer faith.

of the dillozen of Goo.

nies untill elita mabe the golben

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God preferibed not ceremonies, butill fuch fuch time time as be made manifelt his weath againft the as the Ira- Afraelites ; when thep, hurling in their beale lets earings, and rings , caused a goldenicalis to be made for themselves . which they more thimen . And faing it is to, we must grant this with Paule, when he faith, that the lalve is not by faith abolithed, although those ceremontes be taken awaie. Unto which boarine Chrift Mauh. 1, 17 allo agreeth, when he faith, that He camemor to take awaie the lawe, but to fulfill it. . The fenfe of which words may easilie be gathered out of

3n 1.C01,

those things, which we have before spokent. 27 Moreguer, let be confloer, thatin enerie ceremonie of the old laine, there mere there things ; the first, a commendation of ante benefit receiued : feconalie . a token and fhaoome of Chrift; and lafflie, a leffon of honefte; and of framing a goodie life. As touching the valcall folemnitie thefe things are moft manifelt. First, therin was a memorie of the belinerance out of Aegypt, a thanoine of Chaift his beath. thereby we, through grace, be belivered from eternall pamnation . Finallie, by the fwetc breat, a purenelle of life was laid before our cies. And even the berielike may be peroriuen in the rite of the first fruits , therein was a laid uing of thanks for receiving new fruits : and Chaiff was there lignified to be the fielt fruits of the dead, and the full begotten among many brethren, Another were abmonished, that the first fruits of their actions were to bue buto God, as for his fake they thould order all their affaires. And in eneric folemnitie, through the ocath of the beaft offered in facrifice by faith was apprehended the facrifice of Chrift: whereby they, belowing in him, were infified. There was also in them a celebration of dinine waifes, an holie congregation, the abministration of the word of Coo, the communion of the faith full, and the confellion of finnes. Such erercis fee as thefe, are required to be in the whole life of christians.

28 Therefore Christ is the end of the lawe: vnto righteoulnes, vnto cuerie one, that beleeuch, And Inill is faid to be the end of the lawe, bleaufe he bringeth the perfection and absolution on thereof. But we must note the propertie of this word team. for it fignifieth the things : namelie the extreame or bttermoft part or lifignificati= mit of things. And by this meanes death is faid to be the end of living creatures : not bis cause we live, to the end we thould die ; for that which is the woulde, cannot be the cause of the better. Dozeoner it fignifieth the verfection ann absolution of anic thing, which is brought to the ottermost of his motion and bringing forth. Dow, although as touching the first fignification, Chaiff by his comming made an

emof the lawe (for he toke awate the ceremo mies and the curife thereof : bet in that place Paule meaneth not, that Chailt is in fuch mas northe end of the lawe. But he bath a refuent onto the other liquification of this word: name tie buto perfection and absolution : forformed as Chiff finished and perfected that, which the teme rould not performe. Withich the better to binderfrants, the scope and end of lawes must he confidered. Lawes are made to make men The fromgod and tulk : for they let footh things that be and end of right and honest; for no other cause, but that lawer, ther floods be put in practile. But among other latues this that God made, cheffe requireth of menerializeoufnelle and holinelle. But this it cannot bring to valle : certeinlie , not by bee fault of it felfe, but by reason of our comunition.

Cap.15.

212 Boimbeit, that which it can bo, it both ; namelie at boath be, it accuseth be, and it conberimethos: that at the leaft, we being oners charged with so great a burthen, may thinke bu out our belinerer, and by that meanes be conuerten buto Chaift, by whom, as well we may be absolute from somes, as also by his wirif and grace be throughlie able (as much as the condition of this life will give leave) to obeie his laine gitten buto bs. Which two things Theil moldiberallie queth bnto them that bes. leene in him. And to is be called the end, that is, the confirmmation and perfection of the lawe. This bib Paule in plaine moros erpreffe, then be fait : That which was vnposible vnto the Rom. 8.1. lawe, in as much as it was made weake through the flesh, God sending his owne sonne in the similitude of the flesh of sinne by sinne condemned finne, that the righteouines of the lawe might be fulfilled in vs.

Dereinto alfo han Ambrofe a refrect, who thus interpreteth this place : that Christ is calich the end of the laine, bicaufe @ @ D by him bringeth things to palle, which he had promifed. and commanded . These words of the avoille teach that the principall office of the laive is . to direct us buto Chafft : and therefore buto the Balathians it is called a fthole-maiffer . So Gali,14 then, they are morthilie to be revioused, which of a Chole-maifter make it a father : feeking for right counselle at the laive, which ought onelie to be loked for at the hands of Thrift . Let bs therefore learne hereby, to confider two things in energe precent of the laine : namelie our fins. and Chaft our redemer, thom all the commandements do fet forth : for otherwife toe shall brozofitablie confiner of the latve. And the Teines for that they excluded Christ, boatled of the law in baine : as they which had not the law, but a Chapoine of the fame.

20 But now let be fee what tellimonies an Bom !there be out of the lame and the prophets, of this verte. 21. riabte.

right counce, which Paule affirmeth was made lohn. 5,39. mamfeff in Chaff. And although Chaff hath fpoken generallie, that Mofes had imitten of Luke24,27 him, and that it is thetwee by Luke, that in the habit of a franger , while he was by the waie, he talked with two disciples, beginning to teach them at Moles, and after, by the wonthets and plalmes : pet is there no certeine place brought forth, in the which is expresse mention of Deffias . Deuertheleffe , if we thall fpeake particularlie of Chaiff, we read in Benefis, that The feed of the woman should bruse in funder Gen. 2318. In thy feed shall all nations be bleffed . And of

the ferpents head. And to Abraham it is faid; Gen. 15,6. the fame man it is written ; Abraham beleeucd, and that was imputed vnto him vnto righteouines. Dereunto is added that, which Paule Deu 30,12, faith; Saie not in thy hart, Who afcendeth into heaven, or who shall descend into the depth? The word is necre, even in thy mouth, and in Roat. 10,6. thy heart. Paule abouth; And this is the word of faith, which we preach; if thou wilt beleeue

with thy heart, and confesse with thy mouth. Gen. 49,10. Againe, The scepter shall not be taken awaie from the tribe of Iuda, neither a captaine out of his loins, till he be come, which shalbe fent, and he shall be the expectation of the Genlerand. Ieremie witteth of Thiff. He shalbe called

God our righteoufnes . And in the fame prothet lere 31, 33. we read that God awointed to give a new tes frament: not according to that , which he made with the fathers; but by waiting his lawe in their hearts, and in their bowels. Abacuk laithe The just man shall live by faith. Esaie faith; I am found of them that fought me not , Alfo, God hathlaid vpon him all our iniquities . David alfofaith; Bleffed are they, whose iniquities are Pfal.32,1. forguen, and whose finnes are couered . Bleffed is the man , vuto whom the Lord hath not imputed finne. Alfo, an other kinto of test intonies Another kind of te- is had out of the acts of the old fathers ; which were certeine fozethewings that Chaiff thould come to redeeme nianhino. Hoz, as he is lato to line in bs. for we be members of him : fo alfo he thers. both lined, and was in the old fathers: wherefore they were no lette his members, than toe are. But how the head fuffereth . and is recredted in his members , it is most manifestic veclas red in Paule, ithen it was fait : Saule, Saule, while perfecuteff thou me? And in the last iubac, Man. 23,35 ment, Chrift will providuree, that what were

hath beine given buto the least of his, is given Wilherefore, to offen as the read, that the air cient fathers were ouercome bought into capi tiuitie, and owielled with calamities : we muit bnoceffand, that Chiff in thein fuffred the felle

lame things. And againe, Wen we here that

they gat the bictorie, and were reflored and delinered; let be thinke, that Chaft allo was in like fort affected in them . And in the one we have a thew of his beath becomine: and in the other, a Chaboluc and beginning of his refurrection . And that this is fo , we are taught by that which Thaiff faid ; that He fhould be in the Matt. 12,14 heart of the earth three daies, and three nights, like as Ionas the prophet . De alfo likened hims felle unto the braien ferpent, which Moles fet up. Iohn. 3,14. ideremon tholocucr lokeb, obteined health, being otherwise in danger to die of the vene: mous flinging. And in the prothet Ofe we read; Out of Aegypt haue I called my fonne. Which Deacle the Debruce labour to wreff buto Pharao, which was defirmed; and buto the veoule of Ifrael behuered from his trannie . Which if ine thould in the meane time grant, then yet moule I afte of them ; of whence that nation had the preeminence, to be called by the name

That binooubteblie could not be proued to come by anie other meanes , than by Chiff, which is the forme of God , being the first begotten among manie brethen. By thom others alfo, as manie as are numbred to be the mil bren of Boo haue afpired to firch a binine abontion . So als the avoitle faith , that Chailt was 1.Co. 15, 10 the first fruits: and promounced, that he hath Col. 1.18. the principalitie over all things . Wherefore not without caufe hath our Guangeliff cited this place of the prothet , touthing the Lord; forfomuch as he allo thas by the admonthment of the angeli called backe out of Acgypt . Lafflie, the facrifices, oblations, and ceremonics of the fathers, beare witneste of this kind of righteout. neffe : feing in thofe beaffs , which were flainc, the beath of Christ was manifest to the faith of the old fathers. Foz, even as the thing facrificed. which otherwise had not offended at all . was flaine for the finne of another, which escaped fre: fo was thereby thewed, that Chaif thould be flaine for be , which were quiltie of beath ; that by pacifieng of the heavenlic father, the might escape the punishments, which we had befer, neb.

30 But some man will bemand, by what 3n.r. Sam. realon to may awere onto be; that the beath of 3. verle . 14. Chaff was thabolived in the facrifices of the forefathers - 3 anfwer, that firft God faith,that he granted blott bnto the Lewes, to the intent thep Gottle we the fame at the altar for purgings by laterifice but not to cate the fame : and he abbed a reafon ; namelie, bleaufe bloud is the life. So he toould fignifie by that rite, that finne Gen.g.4, might not be purged by facrifice , whielfe it were by beath . Seing therefore that beath was buc to finne, as Paule both berie well beclare, fat Rom. 6.22. eng : The reward of finne is death : and that

Pag. 582. Gen.2, 17.

Gob in Genefis warned Adam, faieng; In what daie foeuer ve shall cate of that tree, ve shall die the death. And they that offred facrifices would not die themfelues, therefore, in ffed of them felues, they put to be flaine a bullocke, or a gote, laieng their hand byon the beads of thole bealts; as if they had beclared, that they them felues inoced were finners, but that they would late their finnes upon the facrifice : fo that it Mould be punished for them . But this was no tull mends making bicaule the life of man is of much greater value, than is the life of a beaff.

Therefore, by this ceremonie the people was

taught, that they thould wait for that facrifice,

which of all other was most perfect; namelie, LESVS CHRIST our fautour, of whom Iohn Iohn,1,19. in plaine words teffifico : Behold the lambe of God, which taketh awaie the fins of the world. And Efaie protheffed of him, that he thould be led as a theepe to the flaughter. Affer this mas ner therefore was Chriff figured in the old facri. fices. But thou wilt bemand moreover, whether the old church binder food this . Truelic I doubt not, but that the same was knowne in those baies, I meane of goolie men, and fuch as were fludious in the lawe of God, but not of idle per-Leuit.1,4, fons and contemmers. For they might confi andinma- ber, that Goo firft faio that he would be pleafed with the blond of facrificed beaffs: and pet, that nie places he afterward in the Walmes, and in the Wav verfe,3, &c. phets tellifteth, that he is not belited with thole Efrie. 1, 11. facrifices. Thefe two places, feeming in outlerem.6,20 ward ffelw to be repugnant, muft fo be reconcis leo, as the people, by meanes of the latter fen, tence Goulo be taught, that those facrifices, of their owne frength and nature were not fuffis cient to pleafe Goo, tho onelie (for Chiff his fake) the weth himfelfe to be gratious and mer-

Deffias to be beholden, tho was loked foz. But thou wilt faic, that all ow not behold bim. Concerning those, which were tole and neglt ment. I grant no lette; ichen as notwithfanbing, this was beaten even into their memorie by the prophets, fixing by them was often reneated the promife made before time buto Abraham touching Dellias. As manie therefore of them, as did earnefflic applie their minds bn to that bodrine, might calille behold dufft in those facrifices. Went it is pet obieded; Why bid they never expectelie call byon Chill ? With Did they not praie for forgivenelle of finnes for Dellias fake . I anfluer, that they performed those things abundantlie, then as they faid: Song of the Remember Lord the couenant that thou halt three chil- made with Abraham, Ifrac, and Iacob, and also dren, 35. with David. For even to those fathers was pro-

mife made of the feed, wherin all nations thould

be bleffed ; that is to faie, of Chaift ; as Paule to

cifull : and in those facrifices fetteth fouth the

the Balathians both erpreffe. Wherefore, fool Galans ten as the old fathers called thele things to remembrance, they no lette included Christ in their praiers, than we at this date ow; when we praie for anie thing to be granted buto bs. in the name of Jelus Chiff.

The xvj. Chapter.

Of the likenesse and valikenesse of the Old and New league or couenant.

Hono con h & word league in Las In Juda. 1.

tine Fædus, is Derived of about the the berbe Ferre, To mo. frike ; bicaule the amballadors of each partie hilled a hog: from thich etymologic perhaps the libebute word Kerieb dis fereth not much . By which outward ligne allo. they withed by praier the destruction of that part, which thould violate the covenant : as ine may gather out of Liuie, in his firft boke after the building of the citie: and as the fame author inteth in his fourth bothe De bello Macedonico. There be thee kinds of leagues. The first kind is, there the conquerours make lawes buto them, whom they have conquered, in punithing and commanding them in fuch things, as they will afferward have them to do. The fecond kind is, when things being pet in their owne ffate, and neither partie ouercome, they agree togither that fuch things, as are taken from ech partie, may be reffored, and that couchants of peace may be established . The third kind is, when there hath beine no war betweene the parties ; and when certeine cities or princes are foined togither by fome couenants, either to line the more peaceablie, orelle to take fome publike affairs in hand. Thefe things being on this wife peclared let be thew that a league is. A league is that bond betweene men, thereby whata they tellifie, both by words and fignes one to league is. another, that they are bound to performe cer, teine things, fo long as they ocale faithfullie eb ther towards other.

And ifit be a bond, and perteine to relation, it is arounded byon humane actions; and is referred to those things, which the parties confeder rate pught to performe one towards another. It is expressed by words, and for the most part, fignes are abbeb. When God made a couenant with mankind, after the floud , he not onelie fet Gen. 9,9, forth the forme of the bond by words ; but he al and 13. and New league. Part.2. neffe. And in the concenant, which be made with

Gent.17,10 Abraham , he put the figne of circumcifion . furthermore, in the fame, which was made by Exo.24, 4,8 Mofes at the mount Sina, there were twelve pile lolua.24,26. bloud . Iofua allo, then he thould die, erected by

lers erected , and the people was frankled with a berie great flone ; thereby anit were to figne the league reneinen bettweine Cob athe people. And what the promites were, which thould be heutofech parties, the feripture offentimes tea. theth. For DDD promiled, that he would be the nante that COD of his people; namelie, that he tooulo be with them , to helpe them , to beliver them, and were made by all meanes (as touching all kind of god both on the things) to bloffe them. The people againe prohehalfe of miled that then would count the Lord Ichouah the their Bod, in beleining , woothiming, and no beieng bim . And Chaff was in the league , as the mediatour bettwene ech partie. This is the erpolition and nature of the concuant betweene God and man.

pow the league is

God and

league.

of man.

2 League is divided into the nein, and into the old : thick dunition is not of a generall thing. binibed in into special things; but of the subsect into accis bents, folomuch as in either league, the thing it felfe, and the fubftance, is otterlie one and the felfe-fame : onelie certeine qualities bo barie. Hor the old league was made with one onelie nation of the Towes , and had certeine things annered : I meane the policition of the land of Channan, the hingbome of the Leines, and the prieffhod of Aaron, and also the promise of Mel. fias , according to the birth of the fieth , and the ministerie of his owne person. Porcouer, it had berie manie frames of ceremonies , and facrifis ces berie miet for that age. In it also were mps fferies of faluation , and promifes of eternall life; although farre more obscure than they were afferivard taught buto bs . And on the other fide, in the new league there be properties, in a maner contrarie. For it perteineth not to anie one certaine nation, but to all mations, how farre to ener the world be ertended : neither is there ante peculiar civill administration toined

Furthermoze, there are but a verte felo ceres monies toutward fignes, and thep berie plains and fimple, annered buto it. And (to conclude) all things are conteined more openite, plainlie, and manifelilie in the new telfament, than thep are in the olo. 13p thefe qualities both the new One anothe league and the old biffer one from another: fame thing howbeit the thing it felfe, and the fubitance abt fance is of beth one and the lame. For as lehouah would the old and then be the Bod of the Bebrues : fo hath be now um league, occreto to be the Bod of the chaillians. And that allo, which they in those baies promised; name, lie, that they would believe in the true God, and obcie, and worthin him as he hath preferibed;

ine also enote to verforme . Chailt commeth hetineene both parties as a mediatour : and for giuenelle of finnes; yea and eternall life allo is promifed by him . Also the morall latves remaine the peric fame now , which they were

2 Paule in the eleventh chapter to the Ko verfe, 16, mans, bath perie well beclared, that the league of the fathers in old time, and ours, is all one; when he compareth the church with the tree, which hath Chaff as it were the rot . Then he abbeth, that from fuch a tre certeine branches were cut off : namelie the Debrues, which belieued not ; & we, which are Bentiles, were planted in their place; that is to lair, we were cholen into the fame league, wherein they were compachended. The fame tree be affirmeth to remaine, into which some are graffed by faith; and from the which other fome, bicaufe of their incredulitie. be cut off . Therefore, ech league conteineth both the lative and the Cofpell . And there be in The Office either of the testaments, the felfe-same facras fame facras ments: as it is declared in the first epittle to the ments in Cozinthians, the tenth chapter : foz, The fathers both tella= were all vnder the cloud, and were baptifed intnis. in the sea, and did eate the same spiritual meate, 1. Cor. 10, 14 and dranke of the spirituall rocke following them, and the rocke was Christ. furthermore, we grant, that as touching outward figues, there is some difference betweene their facraments and ours : which neverthelette, as concerning the things fignified by the facraments,

Otherwife, the argument of Paule might not have perfuaded the Coginthians, to be fubicat onto the fame punishments that the Bebrucs were. For they might have fait, that they had farre better facraments than had the Debuics; e that therefore they thould not fo much need to feare, left they thould fuffer the like : fortomuch as the erecliencie of the facraments might put off those milfortunes, from which the Debrues could not be belinered by the facraments of the laive. So as the avollle twice awaie this thift from them , and maketh our facraments and theirs equal and alike, as touching the thinds themfelues. De wateth alfo to the Komans, the verfes firft chapter , concerning the Gofpell ; that It was in the old time promised by the prophets in the holie fcriptures. And in the third chapter verle. 21 he fpeaketh on this wife; But now is the righteoutnesse of God made manifest, being testified by the lawe and the prophets.

is found to be nothing at all.

4 Deither maift thon faie bnto me , that thefe things were indeed promifed in the holie feriptures of the old tellament ; but not that they flould be perfourmed onto the men that lined in those daies . For the apostie both berie well them the meaning of this place, when he verfe.19.

faith:

to put the rainebolve in the clouds as a witneffe.

Of the Old

faith; that Euerie lawe dooth speake to those men, which live under it. And it is not to be bouls ten, but that the fathers were infified after the fame fort that we are now at this prefent . #02 even they were no lette tuffified by faith onelie Gen. 15,6. in Chilf, than we be, Wiherefore it is written in the boke of Senells, of Abraham, that he beleeued, and the same was counted vnto him for righteouineffe . Iohn alfo teftifien , that Chrift John. 8, 26. fait of Abraham ; that He had feene his daie, and reioifed . The epiffle botto the Debmes, the 13.thapter,affirmeth ; that Christ was yofterdaie, and to daie, and remaineth for euer. Where fore cuen as we are faid now to be faueb . not by morks, but by the mere mercie of BD D. through faith in Chaift ; fo was it with the fathers at that time ; for thep were fullified by no merits, but onelie by faith in Chaift. Further more, what obedience to ever the fathers had to. ward the commandements of GDD, and allo faith in the promifes : those things were not be: riued from their owne firength and power; but (cuen as it also hameneth unto bs) thev came

Part.2.

5 It is true inbeed , that leremie, in the ? 1 . chapter, writeth (as it is also alledged in the eight chapter to the Debrues;) that There muft be an other league made in the name of God, not as it was made in the old time with the fathers. And among other things he laith, that God would give his lawes in the hearts and inward parts of men; fo that none should need anie more to teach his neighbour : bicause all, from the least to the greatest, should have the knowledge of God . And further it is laid in the perfon of DD; I will be mercifull vnto their finnes, and will no more remember their iniquities, &c. As touching those words, both of leremie, and also of the criffle to the Debutes, ine mult binderstand that they proue not that there is anic difference betweene the telfaments, as touching the fubstance and the thing it felfe; but fourding the properties and qualities : as we haue befoze faib. Beither mut we thinke, that the old fathers (who in obeieng the commande, ments of ODD, and in right faith, worthined him purelie) could performe thole things of their owne frength og naturall power . foz, inlefte thep had had the lawes appointles of Bod wit ten in their hearts & minds , by the holie Choft; and alfo a will by the grace of God , readie to obcie his commandements : they had never bin able to performe fuch things.

They wanted not therefore the light of Gob. which thines before their cies, to make them beloue : pea and their finnes were forgiven them through Chaift . So then they had alfo the fruiti. on of those things, which God promised to aine in the new conenant. The onelie difference her

in was touching the largenetic, and peripicuitie. for at that time, those giffs were kept within the compatte of a few ; but now they be encric ibere communicated to the Gentils . In that age, they were somewhat obscure; but to be they are made eutoent and cleere, fo that we have no more neo of the old discipline. Dereby it mant feltlie appeareth, how they erre from the truth, thich aftirme, that the old league had promifes onelie for pollelling the land of Chanaan , and for mortalic felicitie; and that the people of the Debrues were bound onelie to an outward ob feruation of certeine rites and works . and not to their forth god and perfect motions of the mind towards Gob. The prothets do not interviet the matter to be in fuch wife ; naie rather, thep benie, that God ante thing effermeth out they benie, that God ante ming externelly one Elicate, in ward works without inward godlinesse: and Amortize, they pronounce in enerie place, that the cere; monies, which be boid of faith, and of the feare of Bod are a most arenous burden; and fo trow blefome, as he cannot abioe them.

Dea, and the laive it felfe maketh expecte Deut.to.16 mention of the circumcifion of the heart; and Bod euerie ihere requireth,that ive fould heare 1.Sa.15.11. his voice: which is nothing elfe, but to beale with him by faith. Therefore, the faith of the promiles and commandements of & D D ,ought to be counted as the rote and foundation , which als ingles abideth : ithen as outloard facraments. and vilible rites. Chould at the length be changed. So that it is berie manifelt, that Cod would not have them for their owne fakes. Bowbeit, they indured to long as men were indued with a chiloith fpirit; as Paule fpeketh to the Balathi. Gal4.3. ans, whiles they liked as pet buber tutors, and as pet differed berie little from feruants. But when they received a more full fpirit, then were the facraments and dillotto rites (as Augustine faith) taken awaie. It is manifelt therefore, that the difference betweene the two conenants mult not be taken of the thing og Substance; but of the

qualities and properties. 6 Let them therefore forfake theirfoule er: roz, thich thinke, that Bob in the old lawe onlis promiled earthlie things, as though at that time be onelie pronioed for the bodies, and not for the foules: as do thepheards, ploughmen, and hogheards ; which onelie haue a care of the booics and carcales of their thepe , fwine , and oren; neither indeuour they anie thing elfe , but to make those beatts firong and fat. Wile mult not fo imagine of GDD, tho in fuch fort made a league with the fathers, as he promifed them the thefe felicitie, which weriallie amerteineth unto the foule . Alfo it is written in the 144. pfalme; verfc. 15. Bleffed are the people, which have the Lord for their God. In Deuter. allo, BDD toke opon Deut.30, 6. him to bring to palle, that they thould walke in

and Nem league. his commandements . But what more ? Dur Saujour, dut of the words of the old league hath most aptlic tanght the refureation of the bead. Mattagat. For then the Low laid that he was the DD of Abraham, Hane, and Iacob (and they were then dead ;) Chiff afferred, that thep were not then bear but that they Will lined, and that their bodies foquia be receitted namelie. in the blef fed refurrection. Derbuto perteineth that thich Gen. 15. 1. Dorattiruteo to Abraham ; to wit, that he hims felfe would be his reward . Touch words plain. lie teach be, that in that covenant were not pro miled carriall and earthlic good things alone.

Part.2.

of Peter Martyr.

Inodubtedie, it were a great fiame, euen for kings and princes, thirth (being compared buto God) are but fleth and bloud; if they thould be counted to governe the publike weales, in re-The end of thea onelie of the booles of lubients; feing they ciult apmis profeste, that they promibe for the outwarb commutation. monities quietnes, and peace of their citizens; bicaule they may live hamilie, and according to wertue . Do then, if earthlie princes prombe gods of the mind for their lubicas; is it not fit, that God himfelfe bid pionide far more ertel. lent things for the publike weale of the Ilrae. lites, whom he faithfullie gouerned . further, more. I fair not how foliff it is to believe, that the forefathers by the league bound themfelues pnelie to outward rites, and bifible ceremonies, thereby they would worthip God; feing the perie Cthuths were not ignorant ; but ra ther, they have most plainlic teffifien , that the incultriming of @DD confideth not in those things, For Plantus in Rudente watteth thus ; They thinke that they please Bob with giffs and facrifices, but they lofe both their labour and coff. I will not declare those things, which Plato in his Alcibiades writeth concerning this Plato. matter. Dea, and (as I have before taught) the lawe it felfe and the prophets beclare, that the thing mas far other wife.

The fathers 7 Welle will note alfo, that the fathers made entered into a league with Goo; not onelie for themfelues, but alfo for their pofferitie : as Goo againe, for with Bob his part, promifed them, that he would be the Gob, not anelie of them , but allo of their feb pofteritie and pofferitie. Wherefore, it was lawfull for them to circumcife their dilozen being pet infants. And in the like maner it is lawfull for bs alfo to baptife our little children, when they are pet infants : forformuch as they also are compres henoed in the league. For ther, which alreadie have the thing it felfe, there is nothing that may lett, but that they thould receive the figne. It is plainelie mutten in the 29. chapter of Deu teronomie; that The league was made, not verfe.re. onelie with them, which were prefent, but alfo with them, which were absent, and not yet borne. But fome boubt, übether the pofferitie

may be bound by their forefathers. Wie bo ans whether fiver : we muft loke whether the thinas, which the volteris were promifed to our forefathers were full and tie may be boneff; then mut we confider, thether thefe bound by promifes perfeined buto civil things, or buto fathers. godlines. When they are made for chull things. the band is firme : bicaufe it is not lawfull for the pollerifie, to whiringe the contracts of their fore fathers : fuditis are butengs, fellings, barneing, and fuch like. Promoed, that they confeftie nothing that is thamefull, bithonell, and britalf. But if the bonds and consenants belong to moblineffe or to a right faith ; then the obligation is offull frenath : bicaufe we are all bound to true godlines, and to a found faith; although there were no concuant to bino bs. But if the forefathers have bound themselves, and their policritic, buto billioneff and wicked things, it is no bond at all. But thereas God fo humbled himfelfe, as to enter in league with men : that commett of his owne merc mercie and and will ; to ffir be by thereby more and more, to bo thole things, which other wife is our outie to bo.

8 But fome affirme, that Paule taketh fom 3nt.Cor. thing from the old telfament : when, in the fe. 10, verle 1, convepifile to the Counthians, he calleth the fame The ministerie of death. And unto the Sa lathians he woote ; Ye haue begun in the fpirit, Gal. 3, 3. take ye heed that ye dio not end in the flesh. In thich place be calleth the old laive, Flesh, And in the fame cuille he theweth, that thole, which be Gal. 4.29. binder the lawe, ow perfecute them which belong to the Golpell. But in fuch places as thele be, Paule freaketh of the old telfament, according as it was thrust open them by falle apostles, without Chiff, and without faith. Then is it cuen and if thou thoulock take awaie the berie life from it, and leave nothing remaining but beath and offense of the fieth. Wit when the apos file freaketh of the lawe by it felfe, he writeth far otherwife. Unto the Romans it is written: The lawe indeed is spirituall, a holie comman- Rom.7, 12. dement, just and good; but I am carnall, &c. 2no unto Timothie : For we knowe, that the lawe is I Tim. 1.8. good, if a man vie the fame lawfullie. Therefore, when as it femeth that the lawe is by Paulenci ther diminifhed, or reproned; that is not in refoed of it felfe but foz our fault fake. Foz it mes teth with fuch, as be befiled, and indeuour thems felues to refift it; and therefore it breedeth thole biscommobities. Dielfe (as I haue faib) he fualte thereof, to far fouth as the falle apostles fenerco Chrift from the fame. Werhaps thou pow the wilt affirme, that the falle apostles bio not take falle apowilt affirme, mat the taile apolices of not take affect worth awate Chiff; but rather preached the lawe to take chiff gither with him. But yet neverthelette, feeing from the they taught, that he was not fufficient onto fal lawe. uation; no boult but they toke him awate, For be that hath need of the lawe, to faue men, is not

29 m m. j.

for their

buto them by the grace of God and Chaff.

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Part.2.

the true Guiff that was promifed. 3n stom, 11. 9 1But bicaufe Paule faio, out of the tellimo nic of Efaic, that This is a teftament : and that we read the fame in the at. chapter of Ieremie, that The new couenant herein confisteth, that the deliuerer should come, and be mercifull vnto iniquities: there artfeth a boubt, whether the new testament and the old be divers of no. De

The Common places

verfe.34+

the new tes the which matter I have somewhat woken beflament and fore; but noto I intend more at large to intreat the old be thereof. At the first light they feeme altogither diners : fo that the one is altogither diffinguis theo from the other . Fog in Ieremie it is faio; that There should be a new couenant, and not according to that which hee made with the fathers. And the epiffle to the Debques abbeth; Hebr. 8, 12, When it is faid, Anew, then is that abolished, which was old. But the feeth not . that one thing, if it abolify and make boid another thing, differeth altogither from the fame . There is al to another argument, for that (as they faie) in the old testament, was no forgivenesse of fins. For the epille to the Debrues , in the tenth thanter faith; that The bloud of gotes, and of oxen, and of calues, could not take a way finnes. But in the new tellament, no man boubteth, but that there is remillion of finnes : fo as no man will fate, but that the things, which in fo

great a matter biffer, are biuerle.

One maner of inflifica: the other.

Det this on the other fide is to be confidered; that that faith, whereof indiffication confideth, is in either tellament all one. Dozeouer, that one media: the mediatour is one, and the fame; namelie, Unit Telus; and the promile of remission of finnes, and of eternall life through him, all one. The commandements (those at leaftwife which be mozall) all one, the fignification of factaments all one; the rote and plant, out of which forme of the Leines were cut off, and we in their place graffed in , is all one . All thich things plainlie beclare, that cither tellament, as tow thing the substance or essence (if 3 map to call it) is all one thing . Although there must be granted fome differences, by reafon of the accibents, which are, that ; Befus Chiff was there knowne, as he that was to come ; but with os he is knowne, as he which is alreadie come. Alfo , their fignes were diverte from be in forme, but of like frength in fignification: as Augustine faith. Dozeoner they had a certeine and affored publike wealth, for the prefernation thereof, they had civill precepts belivered onto them, which we have not. And finallie buto the promife of the remiftion of finnes, by the wellas, mere in the old time abbed a great manie other promites : as of the increase and prefere uation of their polieritie, and of the polletion of the land of Chanaan; which promifes we have not. And befides all this, our facraments are

more eafie, and felver in number, and also more manifelt, and ertend much further . feeing they are not that by in a corner, as theirs were in lewrie; but are fixed abroad throughout the whole world. Wherefore we may affirme that the new testament and the old are in verie bed all one, as touching the substance; and differ onelie in certeine accidentall things, which me have noto mentioned.

Cap.16.

10 But now refleth to answer, toute the Bitheole tino arguments; which were before brought renament touching remission of sinnes . We benie not, was tusifibut that the lame was in the old teffament : fer cation, that ng if the confider the promite, which there also one finner. was of face, the old fathers were judified by the fame. For it was faid of Abraham; He Gen. 15.6. beleeved God, and it was imputed ynto him to righteouinelle : as the apolile bath beclareb. And David fatth; Bleffed are they, whose ini- palas. quities are forgiuen, and whole finnes are couered. Det if we loke bpon the facraments or ce remonies, they did not vardon finnes . as fore thing the worke ; neither pet haue our facraments frenath to to bo. But whereas Paule faith unto the Debmes, that The bloud of gotes, Hebr. 1041 oxen, and calues, could not take awaie finnes: me benie not this to be true : but pet in the meane time, neither both Paule benie, but that the faith of the old fathers (whereby they had a refrect onto Chailt, and imbraced bim in the fignification of those facrifices) bid infifie and obteine remifton of finnes. Doubtleffe the bloud of those facrifices washed not away the sinnes of the world , but onelie the bloud of Chiff. as hehimfelfe fait ; This cup is the new testament Luk 23, 200 in my bloud, which shalbe shead for you, and for manie for the remission of sinnes.

But thereas ive are fain to be bantifed into the remillion of linnes: the meaning thereof is. that by that facrament is fealed and fignified buto be the remillion of finnes , thich by the blow of Chaift we have alreavie abteined. Which felfe thing is also done in the Euchat I. And faith ought alwaies to go before the receiv uing of the facraments, if we receive them custing of rightlie, and the other be not inverted. For as before the without faith men cate and brinke bringsthile; receiving of to without faith baptiline is bulworthilie recei the faces ued : which yet must be buverifor as touching ments, them, that are of full age . For touching infants, how it is with them, the will elfe-there beclare. Then, if faith go before, it is manifelt, that finnes be forginen; bicanle the lacraments that followe, bo feale, and also confirme bs, as concerning the will of Gob: and when they bet fet fouth buto bs, they oftentimes fir by faith: no otherwife than both the wood of Beb. then it is beard.

So that it is not pollible, but that faith, be-

Of the Old

and New league.

ing netolic firreb bo : infification is awithen, hed more and more, and new frength of refforing is laid hold byon. And therefore thereas the placein Chryfoltome (interpretting thefe inords: When Chipfollom I fhall take awaie their finnes) faith bpon the fante: When they were pet bucircunicifed when they bid not pet offer, and when they did not pet other things perteining to the lawe, their finnes were taken awaie. Certeinelie he muft not fo be binderflod, as though the fathers , in the old time, when they ow thefe things, and by them exercifed their faith (bicaufe thep faire Chaift to be fignified in them had not thereby fruit as we haue : but he ment, that thefe things now after Chiff bath fuffered, are bnpzofitable; and that in the old time they bid not by the worke it felfe, giuegrace as the Jewes breamed. Wherein allo in our dates the fophificall Diuines are beceived, as touching our facraments.

11 But as touching the other argument, that in the epiffle to the Bebrucs it is faid, that The old testament is abolished, and made void,

the new taking place : And thereas Icremie retmit er. faith; that God would make a new league, not according to the league, which he made with lere 31, 33. the fathers, when he brought them out of the land of Aegypt : Wite antwer , that there the league is taken for the laine, and is billinguitheo from the Golpell. Which is manifell, in that he faith he will write his lawes in their harts, and grave them in their inward parts. But that thing is not agreable with the lawe, which onclie theweth finnes, conbemneth and accuseth: neither both it give ffrength : pea ras ther, it after a fort commandeth infinit things, and laieth fuch a burthen byon be, as we are not able to beare. And therefore the prophet there faith, that They did not abide in his coucnant. So as this word league , or tellament , is not there lo taken, as we here now take it : for (as we here intreat of it) it comprehenoeth both the laive and the Bolvell. And in this respect there is no difference betweene the old tellament and the new; but onelic as we have beclared.

And if thou wilt faie, that the prophet there alfo timerstandeth this word testament, in such fort as we now freake of it : we may then grant, that by the comming of Chiff, is made fome abangation ; freing those accidents, conditions, a qualities, thich we have thewed in the olo teffament, are now absogated . Wherefore therein is weed the figure Synecdoche; whereby a thing is perfectic or absolutelie faio to be abolithed, or made boid, when it is onlie taken awaic as touching forme part thereof. The Lewes are immperfullie troubled with this fentence of the prophet, and can fearfelic tell what to fate. For while they ficke to defend the old laive a fo to defend it, as they fair nothing therofis to be chan-

ged; and reprotte bs. bicatife ine hatte dianach circumcifion into baptifine, and the daic of the fabboth, into the loos baic; and have referted manic other things : how can they affirme that a new learne thall be made, and not according to that which was made, when they were brought out of Accord?

Dere they can learle tell which way to turne a narring themfelues. Bowbeit, leaft they thould feme vole of the to give place, they fair , that onelle the maner Jemes. thall be diners ; and thinke, that the league, as touching the thing, thall be all one : but that but ber Deffias, it Gall moje firmelie and moze furelie be effablifhed. But we may moze trulie fate, that this was owne at the beginning of the church, when to great abundance of the holie Choff was powerd into the belieuers; that not onlie they fured abroad the Golvell, through out the whole world; but also no torments, no perfecutions, were they never to harrible, no not beath, though it were moff fharpe, could caufe them to depart from the league, which they had noin through Chaiff made with God . And as manie as are faithfull indeed, do willinglie and of their of the accord cleans buto the truth, and bnto holinelle. And forformuch as here is mention made of the league, let this be understood; manne the that it is for the most part of the Latines called league harb Teftamentum; of the Gracians, diadiun ; of the beene callen Debaues, Berith , all which words do fittle er.

12 Buthere againe rifeth a boubt ; bicaufe if gn 1 Sant, the thing be all one as well on the one part, as verle.4. the other, in the facraments of both tellaments; how may ours be fait to be areater in power and vertue ? Further, how could it be, that thep Did cate the fielh of the Lozo; freing the fonne of God had not pet taken the fame boon him . Eo Apecita.8. the latter queffion I faie : in the Apocalpple it Looke in t. is written, that the lambe was flaine from the corner. beginning of the morlo. For to the foreknow part a place lenge of Bod all things are prefent, though they 7, art, 7, and be neuer fo farre off. Wherefore Chuff, feing 3n 1. Coi. he was to come, and was to be offered for ds 10.4. buon the croffe; in this respect was comprehenbed of the fathers by faith, and was foo for their foules unto eternali life. For those things with be furthelf off from be the fante both faith make prefent fo that they twhe hold of the fame Chill with we at this time ow infole. But the difference fanoeth in the time : for thep belæned, that he Choulo be borne ; and we that he is alreadie borne : they affirmed that he thould die, and we aftirme that he hath bieb.

Wherfore Augustine, in his 16.boke againff Faulten , faith ; that De vehementlie erreth . that both thinke the facraments of the Zeives ought to be reteined in Chailtian religion : fe ing God hath now finithed that he twould have gammij.

Of the Old

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is ours alike : but the difference is in the nerful cuitie of the things belæued. For to be in thefe Daies, all things are more clere and manifelf. than they mere to them . Unto be Chuff is borne, is bead, is rifen out of the grave, and is taken by into heauen : all which things they al fo bad but moze obscurelie, and as it were in a

Cap.16.

Seing therefore thele things are more briabt and manifest onto bs, our faith also may be called greater, and more fure; bicaufe it is more firred by by things that be manifeff, than it is by obscure things. for which cause in times paft, the faith in Chiff was berie fmallie at nanced beyond the borders of lewrie; thereas at this date it is fored over all the world. And then I faic, that our faith is greater than the faith of the Jewes : I meane of the buinerfall fate of them, and as it hawened for the most part, and in most places generallie; and not of particular perfons. For 3 pare not affirme. that the faith of anie man was more fredfalt than the faith of Abraham, of Danid, of Efaie. and fuchlike . For Chrift tellified of Abraham. that He fawe his daie, and was glad . Efaie alfo, John.8, 56, in the 53. chapter, fo expressed the tobole king. All the dome of Christ, and his death, as Ierom vas chapter, nounceth him rather to be an Guangelift than a prothet. And Dauid, in his plalmes molt plain, Palme. 1,

lie prochelieth manie things of Christ.

14 But there feemeth to be no fmall contro 3n.1-Co. nerfie, betweene those words in the tenth chane to, bette. 3. ter of the first to the Cozinthians, and that which Spuff taught in the firt of lohn : there he faid, and 49. beale better than that, which the fathers had by Moles in the wildernelle, who he faith were pead although they bled that meate. And he beclared, that they, which did eate him, being the true bread Chould not die. Dozeouer be abbeth, that Moles Did not give them bread from head uen; and that he is the breat, the which Bob the father fent from beaten. Thefe things am thew. that Chiff put no fmall difference betweene our facraments, anothe facraments of the old fathers : thereas Paule inneuoureth to make them all one. Bowbeit, in the holie feriptures. things be fometimes intrested of according to their owne nature : but otherwhiles, according to that that men (with thom they have to bo) effeme of them . Paule to writeth of the facta ment of the old fathers, as the nature thereof mas : and as it was granted by God.

But Christ hath a refpect buto the judgement and disposition of those men, which came buto him; who repaired to him for no other caule, but to be latillied with the bread. For they laive that a few daies befoze he had fatiffied a berie great number with a few loanes: for which cause they

to be home. And it was necessarie, that other fignes fould be ogoeined. Beither ought this to fæme abfurd. For ihen we fignifie anie thing that is owne or that is to be owne; we ble diners and fundrie maner of freed). The verie fame be witeth buto lanuarius, to Optatus, and elle-where . Peither is that anie lett, which the fame father, buon the 73. pfalme, fpeaketh on fbadowe. this totle ; Their facraments promifeo faluation on ours occlare a Saulour. Of thele woods the Wapiffs do wonderfullie boaff, and crie out; that our facraments do give grace, which the

facraments of the Debines could not gine. Dowbert, what Augustines mino was in that mom our facraments place, they cannot tell. De ment nothing elle, gine falua but that, which he taught againft Fauftus:name lie, that our facraments do give and erhibite Chafft : that is, they teffifie and beare record. that he is given and erhibited. For he addeth; I faie not, that it hath now faluation, but bis caufe Chiff is now come. And if Augustine at ante time faie, that the thing. which is now buto vs , and that was in times pall promifed buto the Jewes, is not all one; bnooubteolie he deas leth concerning other things, and not touching

that, which was principall in the promiles of Coo. For in them belides Chrift there was mo miled an earthlie hingoome. Allo the countrie of Chanaan, being a land flowing with milke and honie; and fuch other like things were 120 miled : which be frange and differing from the promites of the Golpell . But Chrift is com-

mon, both to bs, and to them; and is to bs no other wife than he was onto them. 13 Bow come I unto the former bemand,

iderein was alked; Dow our facraments can

even their life for religion fake. peither is there

anie more believed of bs, than was of them;

fæing their Church and ours is all one, & Chaift

facraments be of more bertue, if the thing be one on both parts. Deronto 3 anfwer : when the felfe-fame thing is fet before be, of the with one manta beth more than another, there is no difference in the thing it felfe, but in the inffrument, where with it is taken. As if to be that a heave of mo-A fimili: nie be fet before anie man, from ichence it may be lawfull for eueric one to take fo much, as he is able to hold in his hand; the larger and more firing hand cuerie one hath, fo much the moze may he take of the monie fet befoze him : euen fo, feeing our faith, where with we comprehend Chiff, is greater, and moze ffrong than was that of the Jewes ; we take moze of Chaift than

they in the old time bid. But thou wilt faie; whether inolo can our faith be greater than was the faith of the Zelwes . Were it behoned to answer inabe areater rilie. For there were fome among the Debmes. induce with excellent faith; namelie, the pro-Jewes. phets and patriards, of the which diversipent

of Peter Martyr. Cap. 16. fait but him; What figne dooft thou, that we

may beleeue thee ? For Moles gaue Manna vnto the fathers in the wilderneffe . As if they hat fain : It behoueth the alfo (if thon wilt have the multitude to obcie the)to fuffeine them no leffe than Moles bib . Deing therefore Chrift percei. web befoze hand , that thefe men efternes or imu brafed nothing in this meate (which the fathers received in the wilderneile) faue onelie the out inaro fubifiance, which filled the bellie whe tempes red his boarine to renzoue this bale and vilo binerifanding of theirs, and speaketh of the duty inard fubifance of that meate, and not of the for ritual thing, which was represented thereby: and (as he might) called their minds from that In what re . earthlie meate, buto the fpirituall fobe ; and bes foret Chill nied,that Banna, as concorning copposall fubs benten that fance, was from heaven. Foz (as it was bn) perflood by them,)the dinine and heavenlie nature of Chill was feclined there-from . And 6 he concluded, that they which were like buto their might not be quickened with that meate They be bead (faith he :) which thould not have happened, if they had togither with the figne ear ten me by faith, which am the true breat fent

pointe from beauen. 15 Paule,after the fame maner fuben he bath

came from

occasion to intreate of circumcilion. Speaketh honourablic thereof, according to the nature of it. Unto the Komans, becallethit The feale of the righteousnesse of faith. And we our selues that be the faithfull of Chrift (faith he) are circumcifed in baptisme, with a circumcision not made with hands. And on the other live, when he writeth thereof, as it was obtruded by the falle Gal. 5,3,4. apolites (laith be) to the Galathians ; If ve be ciscumcifed, Christ profiteth you nothing . Ye are fallen awaie from grace, and yee are become debtors of keeping the whole lawe . And buto the libilipians be freaketh to contemptuouslie therof, as he calleth it Concilion. The fame both be when he writeth of the old testament : of the which he speaketh divertic according to the of Ainaion that is brought . Bo other wife faib Chaiff onto the Zeines ; Yee onelie haue respect vnto carnall meate ve haue onelie a care for the bellie, ye speciallie followe idlenesse; and there-

> food, if so be ye applie your faith thereto. 16 And that the thing map the more apreare, we learne of Augustine, in the 26. treatile boon lohn; that the facraments of the old fathers, as touching the fignes, were differing fro ones, but as concerning the things fignified a they were all one. How thefe things it is perceived; that as manie of the fathers as were godlie, notwith fanding that they received other fignes than

fore about me ye prefer Moles, of whom the fa-

earthlie food; but I am to give you heavenlie

ine bo ; per they hav all one thing with be, and were partakers of Chilf in like matter as we be: but they tible were wither, and bellitute of faith, indeatoke the outward think but thep were otterlie bellitute of the fpirituali giff and grace : Of them Wigift fornheth bicaufe they Joh. 6,49 . might be compared to the bubeleeding multitube, with whom he had then bealing Thou will fair, that the verte fame happeneth in the Gudia riff. For the bingodlie, comming therebuto. Do inver receive the bread and wine howbeit they have to fruit thereof, but no eate and brinke bn to their nammation : whereas the godlie and faithfull persons wie not the fimple and bare finner ingthrough beliefe are therewithall vari takers of the bodie and blom of Chaff. Wiferer fore, that which he faith, that Christ bio with thefe men the fame alfo commeth to palle with be; and our facrament. Ho: which cause there ought no fudj vitterence to be put by bim, feeing the felf-fame thing commeth to pallo, as well in the one as in the other . But this is ineet to be conmeren : that Chaiff, then helpake thele things in the fire of John, ment onelie of futituall eating, which is perfourmed by faith. For thereof Augustime faith; Wilhy boot thou prepare thy Augustine. toth and bellie! Belieue and thou haft eaten.

The institution of the signes was long time

afterward delicered in the last fumer, which be

had with his apostles ; where he abbed no new thing buto those things thich were spoken in the firt of John , except it were the outward flames of bread and wine . And enen as Chiff fralie onelie of the frirituall eating, which was then at that time : to the Jelves , against whom he disputed had onelie an understanding of the outward eating . Therefore Chuff called them from that groffe and earthlie feoing, buto that which is more spirituall, of the which he then framed his talke, and faith; that the fathers, which were like butto them bied in the befert, and were not holpen by the meate offered onto them by Moles ; a that they thould not bie, which received that fpirituall feeding , which he then infreated of, And the beath, which he there mentioneth, is not this tempotall beath; but enerlalling begth. Out beath Holwhelt; our boath of boole (to the be faithfull) if we be cannot trulic be called beath ; feing thereby the faithfull mair is open to life: year that to the bleffed life, cannot be thers, like vnto your felues, had no other but Sothen, Manna in the old tellament, as fou, called death thing the intlitution therof, was heavenlie & fois rituall meate; but all that did eate received not the fame fpirituallie, onelie those received it fo, thichbip eate it by faith . Reither both Chniff in the mean time benie, but that there were manie of the fathers (as Mofes, Aaron, Iofua, Caleb. and others) who faithfullie sto life receiued that meate. But this he venteth namelie, that the outtoard meate og figne, being taken alone and

ømm.ig.

Compared.

Q3anna

referreb.

Part.2.

which belongeth but to the thing.

The Common places

Cap. 16.

Christ and Manna

by it felfe (as they with thome be spake regarbed the fame) had anie bertue or brilitie, as conterning the fpirit. And to we mult take been, that me attribute not fenerallie buto the figue , that

17 Dauid,in the 78.pfalme,maketheuibent mention of the food ginen to the fathers in the milbernelle, latena , And God commanded the clouds, and opened the doores of heauen, &c. There thou bearest the prothet saie, that the bread was then given from beauen. Which lat eng thou must as well refer buto the outward from bras figne, as buto the fpirituall thing, buto Chailf (3 meane) who is thereby reprefented. For the fub Stance it felfe being Manna , was ginen out of the aire or clopes; and that region is berie of tentimes in the feripture called beauen. In the Matthe, 26. Gofpell twe read : Behold the birds of heaven : and it oftentimes freaketh of raining from beauen, and fuch other like fpeches. Doubtleffe,it is trulie fait of Chill, that he came boinne; fees ing be had his divine nature out of the beauens. 1.Co.15,47 those boote also is by Paule called beauenlie. furthermoze, Dauid in the fame place abbeb. that Man did care the bread of Giborim: thich more may be interpreted, Of princes, or noble personages. The 70. interpretours have tranflaten it. Of angels : thich thing the Chaldran interpretour færmeth to ervound , as though Manna inere fent boime from the place of any gels habitation. Dithers thinke it was therefore called angels foo in refpect of being brought forth in the clouds by their ministerie. And here I might calilic acknowledge a figure to be : as if it fould be faid; The Debrues did eate a moft noble bread, which the angels might have bled, if they bid eate bread. As we commonlie fpeake of excellent fare; This is the meate of loos and

> foirftuall; it is fignified, that facraments are no common fignes, as though none of those things, third be fignified , were there received : for elle thep flould onclie be externe cearthlie meats. and not fpirituall. furthermoze, Dob mocketh not neither both he beceive, that he would promile ance thing in the facraments, which be will not performe by anie meanes. Aeither for all this is there anie need, while there thould be a metamormolis (which they call transubliantiatis on) to the intent that the factament thould become fpirituall foo . Tole ought not to confound the nature of the fignes togither with the things fignified . Let us follow the meane and found waie; and let be inoge honourablie of the facraments: not thinking them to be things altogither boid of fpirituall goonelle. Beither let bs fo joing the fignes with the things, as thep or altorither palle into them. It fufficeth there

And thereas by Paule, this meate is called

to amoint a profitable and most creellent signification, thereby the faithfull mino , through beleeving, may be made partaker of the things fignified.

18 This wood Marina is an Hebrue word, and whatspan tt map fignifica gift, oz elfe a poztion , and a ne fignifict part : for formuch as that thing was all wholic gis in the Are nen by God bnto the Afraelites. Deelle it lignis bine. fieth fome thing prepared, not atteined buto by labour ; but fuch a thing as fee may ble without anie enneuoz of our ofwire. Wut (letting the word waffe) we lay that as touching the nature, it was not the fame, thith of Galen and Diofcorides is of salm called Manna ; bicaufe they fo call certeine and biofmall pecces and fragments of franchincente, fropiers. Df the Arabian thilosophers , honic of the aire is called by this name, the which the Gracians call Mossimen. And I boubt not , but that the Arabians wied the mozd Man . by imitating of the holic ferintures. For their language is some what nere buto the Debrue . Aben-ezra, boon Aben-ezra the 16. chapter of Groous rehearleth manie mis racles or properties of this holie [foo] Manon Manna, far differing from the nature of Man na among the Arabian thflolomers. Fornatu obe biffe. rall Manna is not to be found opon mount Si- rence bes na and about the wilbernette. Further, it rais theme methnot alwaies, but in the fixing a autumne leb bonte onelie, Wout that, which was holie, was given of the aire fortie perce continuallie . The baie before the from Wanfabboth, it fell more plentifullie; to the intent na in the a bouble quantitie might be gathered forthat fcriptures. paire; arib for the fabboth : for byon the fabboth wie it mag not to be found.

The same melted with the sunne in the after. none time: the which happeneth not in our naturall Manna. That was grown with a mill , fo as it might be baked in the forme of cakes there as ours is loft inough. That was a nourithing for but this of ours is taken for a medicine and purgethaipaie choler and fleame. That being referred butill the morrolne, beed wormes; thereas purs is kept, and that aboue a pere. Also this of ours hath certaine places, in the which it falleth; but that of the Debrues followed the Debrues whereforeer they went. Durs bath one certeme tatte there with , which is not beclared to be in the other, but rather (as it is wait ten in the boke of Wifebome) It had in it felfe Wild 16,16 all manner of delight . Thele things haue 1, for this cause, recited; to the end it may be buder, from that this figne had manie properties, where by it might most aptite expecte that which it sigmfiet.

For as those words, which be made, to thein the fignification of things, partite are nas turall and partlie are given after the mind of them which first named them : for they promided, that then as they might not expresse the thole

nature of the thing , and all the properties thereof , pet that they thoulo be able at the least toile, to thew fome one propertie more notable and knowne: whereboon they did not much barie from naming of things after their owne nature. Bicaufe alfo it was free forthem. among manic properties to chose that which they were most pelirous to signifie : therefore names are faid to proceed, according to the will and pleafure of them. Derebnto abbe that which Plato in Cratylus both tellifie; (to wit) that the first in-Cratylug. nentous of names were to pundent, as they those the qualities of spllables and letters to be parcable to the qualities of things, which they mould name : as buto mild things, they made apt those that were mild; and to unpleasant things, they amlied barth and bupleafant fyllables : and fuch like. 10 On this wife God bath bonc in the fa-

craments, the which be names and vilible words whereho he effectuallie expectet his promites. Hoz he proutded, that the properties of the figns might excellentlie well agree with the things, which were to be affigned : which we perceive noin did bamen in Manna. Then, in fo much as the fame man given without anie travell of the Afraelite it fignifico,that Chailt was to be gi uen bnto men; not through their owne works or merits but freelie and of the meere goonelle of Cob. Manna ramed bowne from heanen, stebetmen which was not without miracle : in like maner Manna and Chrift hap the biume nature; and the boote, which he amlien to himfelfe, he toke of the birgine his mother, without the belpe of mans feeb. Manna, was equallic biliributed to all : neither had one anic mote of the fame than an other : fo Chaft imparteth bimfelfe to the faithfull, he is common to all fulthout acception of person; in him is neither man nog woman , neither bond nog free. Danna at the beginning was buknowne, for when the Debrues faweit, they faid one to an other, Manbu, which fignifieth; What is this? For fo fome ow interpret it, as if it had beene faid Mabbu; and the letter Nun is fet betweene, to thunne the ill pronuntiation of the word, if two africations hould met touither . Chaft like inife inas buknolone in the earth; for If they 1.Cor.1.8. had knowne him ...they would neuer (as Paule faith) have crucified the Lord of glorie.

Mama bib nourifb, and it was given abundantlie : Chaff allo is our meate, and is fuffict ent to nourify manie, pea euen all. Manna hav aplefant, pea a maruellous talt ; Chaift allo faid Matt.11,30 that His yoke is pleafant, and his burden cafie. And of him it is aptlie written : Taft and fee, for the Lord is fweet. Manna was pure and white; Christ neither comitted fin neither vet was there anie guile found in his mouth. Manna was bear ten in a mill and a moster: Chaff to become our

meat. was knocked byon the croffe & bich. Wanna was given by the waie in the wildernelle; and to be the meat of Chaff is given in the Euthat if thile ine valle our percarination in this would : which acreeth with the example of the Defert. Manna ceafed, when they came to the land of promife: and ive in beauen thall have no need of facraments. For Chill thall be before be, and we fhall behold God in fuch fort, as bets . All thefe things peclare buto be . how aptite this figne is amlied onto the thing fignified . In the Defert . Bon mould have this theat to be often buto the Debrues; firft, to beelare his power;to wit,that Man liveth not by bread orielle , but is Deur,8,3. nourished by eueriething which God hath commanded man to eat. Moreover his mino was to win authoritic to Moles & Aaron, leaft that prople thould thinke them felues to be deceived by them : for they began alrebie to fulned the fame.

But meat beine ainen in fuch fort, it canfeb the promife and will of @ D to be belieued. Wherefore Mofes and Aaron were no more fulperco offalfehoo. Dozenier, God thewed him felfe most readie of performing his covenant. wherein he promifed to be their Boo: that is to being them to often as they thould have need. Lafflie he mould teach all bs, that belœue in him that we thall not be forlaken of him, when ine follome our bocation. By this means the promile of Chaift is performed; Firft feeke ye Matt.6.11. the kingdome of God, and these things shall be giuen vinto you. They followed & D D. tchen be called : and he forloke them not . And to he will in like maner not forfake bs . Thou mail abbe out of the fateng of Paule, that Gob vionided not onelie that they thould have meat . but also a facrament. Ambrole, writing boon this place, faith; that Danna had a figure of this motterie, which we receine in remembrance of the Lord. Where he berie well abmonisheth , that as we now in the Guchariff beare in remembrance the Lords beath that is pall; fo in Manna, and in other facrifices of the old fathers, the fame beath was thatowed to come. Dozeouer he witteth, that this Manna was given on the Lozos baie . Which I knowe not how be can prouce

20 But then an Paule faith ; Thefe things In 1 Col.10 were our figures or examples : mante bo infer 6.and 11. boon these words, that the lacraments of the old fathers were thanowes of our facraments, vet not all one with them. Although for oth it might not be that they were both figures of our facraments, and had also all one thing with them. Afferedlie both the one and the other may be : for there can be no other matter of the facra ments appointed than Chill himfelfe, whom Paule in expecte words affirmeth . that the fores fathers had. But they might be called thadowes ofour facraments ; bicanfe they ofo not fo mas

tranfubffan. the facra= ment.

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nifefflie and clerelie expette the motheries of mans faluation as ours do. Againe, there is obieded againft be a place out of the epiffle to the Colomans, where after Paule hab reckones to those things, which verteined but o the old tefament , be abbeth ; Which are shadowes of things to come, but the bodie is of Christ. Here bnto I animer, that the facraments of the fores fathers of right map be called thadolves and fi aures, if thon respect those things, which were performed at their time amointed; I meane the beath s pattion of Chaiff: all which things were there represented to be erhibited. Det neuerthe lette, they offered in the meane time buto the fathers these things to be received by faith, so far forth as was fufficient for their faluation.

Thou mail abbe mozeouer, that thole facra: ments were fometime to be absogated; alfo, that ours fhall not gine place buto latter facra ments. Further, that the fame, which is abrogated and made boid. may have the effect of a thatow which is patt; but those things that be firme and burable, feeing they be found, are compared to the bodie. Howbeit , thou ough tell to bnoer fand, that the abrogating of the lacraments of the forefathers, is onelie touding the fignes. Lafflie, when thou thalt read among the fathers , that the facraments of the forefathers are to compared with ours, that they are fain to be belivered out of Aegypt, and we from our finne; that they obteined the land of Chanaan, and we the kingbome of beauen ; thep tems pozall kingboms, and we grace and the holis fpirit ; and fuchlike things : thou must borber fiand, that thefe men of Bob ment the things, which the old Jeines had outward and vilible; and that our men do compare them to spiritu all theauenly giffs. Bot as though thefe things were not among the Jewes, in times patt; but bicause in the old testament, those spiritual giffs were folden by in thefe erterne and tems pozall things. Deither pet bothep fpeake on this wife, as though no temporall and visible things were ertant among bs: but bicaule we have those spirituall things more expressed, and larger intreated of in the new tellament: the outinary things boubtleffe, as concerning the fignes, far felver; and as touching the momifes, berie much ftreideneb.

Chryfostome, in an Domilie, thich he torote particularlie of these words of Paule, which we have now in hand, compareth the old factas ments with the new , by a certeine fimilitude affer this maner. Avainter that is to ervielle a king, with his horfemen, and his enimics o nercome in triumid, while the worke is pet ruce or onpolithed, he draweth his lines but flight and obscure. The which neverthelesse do conteine the whole that was deviced to be done, and

pet the fame things to painted , are not bifeer: ned but of them that be berie fkilfull. But aftermare then be hath late it ouer with flourithing and goodie colours, all things are manifelt and are made embentant easie to be knowne, of all them, that have accelle thereinto. Coherefore he commareth the facraments of the old fathers buto the first portraiture, and our facramenta buto the latter : fothat , as in each funtitude one thing is conteined, although there hawen force difference as touching the apparant thew e obscuritie : enen so in each kind of facraments there is an equalitie with some difference.

21 But againe, bicaule here leemeth to be 3n Kom. 8. fignified a difference of the old and new tella berfert ment, in thele words; For yee haue not receiued the spirit of bondage to feare, but yee have received the spirit of adoption, whereby we crie, Abba. Father: it thall not be amiffe to fee, with what wirit we are now led in the Gofpell . The pontitedie, Chryfostome boon this place with teth dinerfe things as touching that matter, iberebnto Teannot affent. Forfirit be both affirme, that the Telvilh people in olde time han not the bolie Choft . But feeing be laith, that the apostle in this place maketh expresse mention of the spirit; he laith, that he both this, bicaufe the laive of the forefathers being ab uen by the fpirit of God, was therefore called fpirituall; and forformulas those men were infirmated by that laine, therefore mention is here made of the fririt . And although in the tenth chapter of the first epittle to the Cozinthians, verfe.t. those fathers are fait to have eaten one and the felfe-fame fpirituali meat; and to have bronke one and the felfe-fame winke of the fourtuall rocke: pet will not Chryfoltome grant . that they were partakers of the frit: but he faith. that thole things were called foirituall : bicaufe they were given neither by the Arength of man, nor of nature, but by the power of Gob. And it is to be wonded at that this father thuld beeme, that the people of the old time were excluded from the fpirit of Bod, leing we read in the a 1. verle.t. thanter of Groous , that Bezeleel and Aholiba were replenished with the holic Chost, and also with wifebome and understanding, to make all fuch things, as God had commanded to be made, in the worke of the tabernacle.

And we read, that the feuentie elvers, which Num. 11, mere giuen to be belpers onto Mofes, were in 17.8:4. fuch fort made partakers of his fpirit, that they allopropheties; and that Iofua was indued with lofua. 34.9. the bolie Choft; and that Gedeon had ginen lude,34 the holie Choft; and that Godon has given 1.5am.16, but o him the same spirit; and that the same ho 14. lie fpirit beparted from Saule : which might not haue bene, bnleffe he had had the fame before. And what meaneth this, that David faith in the plaime ; Take not away thy spirit from mee? Palist, 13. Againe;

and New league.

and 143,10. Againe; Thy fpirit shall lead me. Againe; Conand \$1,14. firme me with a principall fpirit . Deither can me benie, but that Elias and Elizaus had the LKing. 1, 9. foirit of ODD, when the one befred to have the spirit of the other given bomble buto him. rette read alfo, that Daniel had the spirit of the

Part.2.

faints . But unto thefe fo manie oracles, we mill alfo abde a firme reafon. That the fathers inere infified for have no boubt, and they could not be infliffed without faith in Chaft : but faith can neither be had , nor refeined telinout the ho, lie Choft. And thereas Chryfoftome faith, that the apostle maketh mention of the spirit bicause those men were gouerned by the lawe, which was given by the fpirit; that is frinolous : feeing the lawe cannot bo the office perteining thereto, to being men onto Chaiff, which be now cannot bos made affraid by the fame ; buleffe the power hir office thereof be holven by the fririt. For how manie Enjeures and godleffe men be there, tho bea beige of the fpirit. ring the lawe, are neither brought unto Chriff, nor pet amalled at the horriblenes of their finnes

committed : 22 And that place, in the tenth chapter of the 1.Cor.10,3. 23 Anothat plate, it the terra, must not so be wife co - underfton as he thinketh : feing Paule faith, rinthians, that the facraments of the old fathers were the felfe-fame withours . For bnleffe it were fo, the reason of Paule (as it bath beene said) might cafilie haue bene made feble. for the Corin, thians might have thought, that the Telves bad bene affliced with fo manie punishments; bicaufe they had no facraments like unto ours: and contrariewife , that they themselnes , although they finned, thould not be chattiled; for that their facraments were more perfed : the thich might be able to pacifie Gob , although he were angrie, and brine afraie all aduerfities which hong oner their heads . But fixing Paule faith, that their facraments were all one with ours; this place of refuge is otterlie taken from them . And that Paule had refrect unto this, we map therfore belieue it bindoubteolie; bicanfe he maketh mention onelie of those sacraments of the old testament, which answer buto our two factaments, omitting all the reft, which were innumerable. For he affirmeth, that they were baptifed as we are baptifed; and faith more ouer, that they received one and the felfe-fame spirituall meate and brinke, which weat this Daie receine : to fignifie thereby our @uchariff; or super of the Lord. If thou take awaie this cause, thou thait find no other cause, whie he made onclie mention of thefe two facraments. Further, what have we in our facraments, which me receive as the chiefe and principall thing? Is it not chaft ? But the avollie teffifeth. that the old fathers received him in their facras bidem.4. ments. For he faith, that They dranke of the

fpirituall rocke which followed them, and that rocke was Chrift . But we can in no wife we cannot prinke Chrift, bullesse togither therewith we be abunduithe partakers of his fpirit alfo . Wherefore we out his futought not to thinke, that the old fathers had ru. not the wirit of @ D.

But thou wilt faic peraduenture ; There had rewards and punishments. As though the haue not fo likewife . For what ? Doth not Paule greeuouftic threaten the Cozinthians , if they followe the finnes, which their forefathers comv mitted in the wilderneffe : Doth not be faie, that Manie areweake, and manie fallen afleepe. for that they hav affer a Chamicfull maner abus feb the Gudiarift ? And both not be faie ; When we are judged, we are corrected of the Lord. Ibidem. 31. leaft we should be condemned with this world? And what? Will you fair that in the new telfament alfo,there wanteth rewards promifed bin. to the goolie? For if we give anie thing to a pro- Matt. 10.41. phet, in the name of a prophet, we dooreceive a prophets reward. And; He that forfaketh his Matt. 19,29. owne, for Christ his fake, shall receive an hundreth fold, even in this world also. But Chryfollome appeth, that but othern was promised a land flowing with milke and honie; but buto bs is promifed the hingdome of heaven . 3 grant inded, that the old fathers had manic tempozall promifes ; but pet not in fuch fort as buto them was made no promife of eternall life . For apill bringeth a tellimonie of the res furrection out of the lawe ; I am the God of A- Matt. 22, 72 braham, the God of Isac, and the God of Ia- Exod.3, 6. cob. And Goo faith unto Abraham; I am div protector and thy exceeding great reward. And Gene.15,1. Daniel faith; that They shall rife againe, which Dani. 12, 2. have flept in the dust of the earth, some to eternall life, and fome to cuerlasting damnation. And Efaie faith of the bamned; Their fire fhall Efai.66. 24. not be quenched, and their worme shall not die. And to omit all other tellimonies, which are infinite ; Chaiff himfelfe is promifed in the later. For he himfelfe faith; that Mofes wrote of John.c. 46. him. And Paule fatth; that he was the end of the Rom. 10, 4. lawe . Belides, there be manie fuch other telfi monies , both in the Golpels, and in the epiffles of Paule , which are all taken out of the old telfa-

23 Chryfoltome abbethmozecuer, that the The forefaforefathers vied outward purifiengs . Deither there were do ive dente, but that they were bound to a bound to on the bonie, but that they were bound to a more ceres great manie more and more greenous cereino monies nies than we are : and vet are not we altogither than we be, initiout outward flanes . For we also have bread , wine , and water, as elements of our facraments : but one and the felfe-fame Chift was common, both onto our facraments and butotheirs . Sith no man can benie, but that circumcifion was the facrament of regenera-

Chryfo

tubrof a Dainter.

Of the Old

Pag. 594. Circumci: tion; even as our baptilme is allo. Bea and the Scholemen themfelues confeste, that originall fion mag the facra= finne was forginen bnto the forefathers in cirgeneration, cumcifion. Therefore inogement ought not fo

as baptione lightlie to haue bene giuen, that they had one lie outward puriffengs. But this is a great neale furer, when he addeth; that Thep reftrate ned their hands from euill works , but we res fraine both the mind and confetence. Chrylofrome feemeth alwaies to be of this mino, that the lawe forbiodeth onelie the outward worke; and that the Bolpell afterward forbiddeth ans ger, hatred, and luft of the mind; and confidereth not that the old fathers had also this comman Exo. 20, 17. Dement; Thou fhalt not luft; and that the prophets cueric-there require circumcition of the Deut 10, 16 hart, and that in the first commandement is Ierem 4.4. comprehended faith, hope, charitie, and that foes uer perfeineth to the spirituall motions of the mind, But thereas he faith, that they were bet uen by feare, and we by loue; that inded is true

after a fort : howbeit, not fo, as they were btter. lie without loue, and we altogither without feare. And that is most untrue of all, when he faith, that they performed the laive; but we far palle those things, which are commanded in the laine. For as me have elfe-there proued, thep themselues that be regenerate, cannot so frame their works, that they can in all points latiffie the laine of God.

We added moreover, that they could not be corrected and amended, otherwife than by for ning, maiming, burning, and other fuch like kind of punifyments: but we are onlie ercom municated, ichen we deferue to fuffer the ertres mest punishment that the church can late bron bs. Dowbeit, he fould have remembered, that those punishments, which he maketh mention of were civill punishments; which our chastian magistrates also do late opon such as be male factors. But they (faith he) had onclie in name the honour of adoption, and of chilozen: but we haue it in berie Ded. Certeinlie it cannot be Des nico, but that God was in the old telfament called the father of his people. For of him he Pfal. 11, 1. faith; that He had called his first begotten sonne out of Aegypt. And Mofes faith in Deuterono Deur 32, 18 mie; Thou haft forfaken God, which begat thee. And Maladie, in bis fecond chapter ; There is one God, and father of vs all. And Efaie; I haue nourished and brought vp dildren, and they haue despised me. And both not Paule late; Vnto whom apperteine the couenant and adopti-

on: fpeaking then of the fathers of the Mraes lites, of whom was Chaift according to the Pfal.82,6. fleft. I faid ye are gods, and children of the most

high . They also called Got their father, then Efai.63, 16. thep fait in Efaie : Thou art our father, for Abraham knew vs not, and Ifrael had no knowledge

of vs. And lo great an affection bio Gob the fas ther beare towards them, as he faith; Can a mo- Efai. 49,150 ther forget hir child, but although the can, vet will not I forget thee. And as Chrysoftome bath thus written in this place; so hath he in other places also manie things like buto the fame, which (as I have faid) muft be read maris lie, and with inogement.

24 Augustine, in the handling of that place. faith, that there is put a difference betweene the old and new teffament : of which the one confifeth in feare, and the other in love. We abouth mozeover, that it is without controvertie. that the fririt of aboution is the bolic Choft : but the fpirit of bondage, he thinketh to be that, which hath the power of beath; that is, latan : leting lo manie are held bnoer the enill fpirit, as are befittute of grace; and being not regenerate, live binder the lawe. For they are addited bito tempozall things, and obeie their owne luffs : not inden through ocfault of the lawe, but bicaufe they themfelues are frangers from Chaff, and from God : for they cannot obferue the late of Ood, and therefore they are both wrapped in finnes, and also bilquieted with continuall fu ries. We also lignifieth, that of this place, there is another interpretation; as though the fritt fhould here lignifie our mind, which is fomtime the feruant of lufts, and fometime liveth bother the libertie of the formes of Cob.

But this opinion (faith be) cannot fant; bi che birt caule the spirit of adoption is a little afterward of adoption faid to be erternall, and received from without; is not our namelie, being inspired from aboue. For a the inspired Paule miteth ; It is the fpirit that beareth wit- ration of neffe with our spirit, that we are the sonnes of con. God. Which words plainelle declare, that there Rom. 8, 16, is a difference put betinene the fpirit that perfuadeth, and that fririt, which is perfuaded. And if this (faith be) be true, concerning the spirit of adoption; the fame opinion also must we have of the fpirit of bondage. So that Augustine here in agreeth with Chryfoltome ; that they, whom he thinketh to be binder the fpirit of bondage, are quite boid of the fpirit of Bob. For thole kind of men he affirmeth not to be regenerate, and that they be also frangers from God : pea rather addicted but o the spirit of fatan, of whom ive cannot buberfrant Chryfoftome to fpeake. Hoz out of the lawe and the facraments be bringeth a reason, the the forefathers wanted the fpirit. But Augustine benteth that this came to palle through the default of the laine : there what for his fairing is more probable than Chryso- of hone ftoms. Dowbeit, herein I agree not with Augu- Dant is. fline; to thinke, that by the fpirit of bondage is to be binberflob, fatan : for berc (as I faid) are to Two effets be biderfood two effects of the holie Bhoff.

The first is, then we are touched with the

and New league. knowledgeof the laive, and remorfe of our fine; me fradimate befrairing of faluation, percente that we be betrelle browne, buteffe we repaire buto Chaff. Sothat the felfe finne furit bes ing our guine, we come bute Chaff, and by faith late holo boon him , and the uronnile of the mercie of @ D D : by which meanes our finnes be forginen be, and we are received into the adoption of the farmes of God . Wherefare Paules meaning was, to beclare unto the Mos mans ; that they being now poff that firft ften. and being regenerate in Chuiff, haue obteineb apoution; and therefore it believed them, not onelie to live goolie : butallo willinglie and of their givne accord to worke burightlie . Unto this interpretation of ours , Ambrofe fublicate beth: for he faith, that the another here teacheth the Mornans, that they beard longer brider the laive ; but bo now line binber faith. A inoge of connection therefore with him, that in thefe words is fet

forth two beares of convertion.

Bate the Coirit of Chift.

25 And if a man do demand as touthing the

people in the old laive, in what case they frod, concerning the spirit of Graft : that I thinke ond jewes may be thus antinered; to wit, if twe divide the Trines into thee functie parts. For fome of them were ofterlie wicked, and brandlie; with belides name habitation and outward circum cition, has nothing common with the people of Con. Apefe men I grant be btterlie boib of the spirit of Christ; pearather they lined buder the fpirit of fathan . On the other fibe , there were fome errellent and holie men : as Dauid. Ezechias, Iofias, Elias, Daniel, and manie fuch other like; whom we can by no meanes benie, but that they had the spirit of the Gospell; although (as the time required) they were competled to obferue manie ceromonies , and rites perfeining into the laive. Againe, there be fome others, which were weake, tho, although they cannot be compared with those, whom we have mentioned ; pet, forfomuch as they, being godlie, beleued in the Deffas to come, & were by that faith indiffed; iveought not to thinke, that they were frangers fro the fpirit of Chiff; although, by reason of their imperfection, the laive challenged great poiner ouer them. And they were with others, as those times required, compelled to be subject buto infinite ceremo nies. Anothis is the reason, whie the old fathers are faid to have lined brock the laive, and brock the fuirit of bondage.

They had not the facraments of their falnation to manifest and clere, as ours now are: neither had they the multeries of Chailt to commonlie reuealed, as we now have in the Gol pell. Therefore, although among t vs are manie wicked men, and a great number of weake ones ; pet are we fato to be deliuered from the

loine: both biesufe inc be deliurred from cereniones, and for that the have the facraments and mylleries of faluation obteined through Chiff. & made mozeclare and moze manifeft than their scammonlie were. Paule alfo calleth the ald fathers, little ones; for that they hued bus der tutors and governours, and were infruce top of the inwe, as of a februle maifter. And when they are called fernants, we ought to brocks Cand that they were violitable feruants. For fuch feruents beare great goodwill and loue to their maiffers : and are perfuaded , that that which is to the honour of their maister. Challaifo turne to their owne honour. But leipo fernants neuer refraine from bices, neither bo they anio thing well: unleffe they be by frepes compelled. Thefe their two titles, which & hand mentioned, Galagian Paule joineth togither in the epiffle to the Galas and 4.1. thians. farthus he laith ; The heire, fo long as he is a little one, lineth under tutors and gouernors, and differeth nothing from a feruant, when as ver he is lord of all. By which two ros he occlareth, that the elect of Goo, amongft the old fathers, were in berieded heres; although. confidering the time, they were as little ones, prograthe forme of feruants, kept brider the

Icholing of the laive and elements of this world. Thus I thinke is to be thought of the old fa-26 Butnow let be offigentlie eramine In 1. Sain, those things, thich we touched a little before; 2, berte 10.

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namelie, that our minbs mult be lifted bp from tempozall things, buto eternall and heavenlie things : fith in this mortall life we be formetimes belinered from afflictions, pet onperfectie. for by Chaff we be allotted onto righteoulnes, and bnto manie ercellent gifts of Boo: but pet, we poffelle all those gifts of God, buverfealte. But when the home of Chill thall be evalted (as freat keth Anna) then thall all thefe things at length Luke. 1, 69, be fullie perfect in bs : and that thall then be. iden the Lord shall sudge all the ends of the earth; and then as Paule faith he thall beliuct 1. Con. 15. the kingdome bnto Goo and the father. But this 24. kind of exposition (will some face) is not proper; fring it favoureth of an allegorie, and that it ought not to be the verie one meaning of the feriptures. But we muft affure our felues, that Arule, those things, that were written in the old te-Mament, concerning temporall things, bo bc long unto eternall things. Juthe old time God promifed buto the patriarchs, that he would giuethe kingdome unto Dauid and his pofferi, Pfal. 8 9,30, tie . Anothis is to be understoo, not onelie of Salomon ; but alfo of Chaift.

Therefore the angell weaking of him fait; God will give vnto him the kingdome of his fa- Luke, 1, 33. ther Dauid, and he shall reigne in the house of Iacob for euer. Allo in Deuteronomie, ODD

Efaic.1.2.

Rom.9.4.

and New league.

&11,6.

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commanded his people, that they thould not Deut. 18,10 take counfell of witches or forcerers; For God (faith he) will raife vp a prophet among you. The ithich, although it may be underfloo of the prophets, which never thoulo be wanting, of whom the people might take counfell ; pet both Peter, Acis 3,22. in the Acts of the apolites, translate the lame on

to Chiff , and affirmeth , that the kingbome promifed to David, was made perfect in Chaiff. for cuen fo the promife of feb mabe buto A-Gen,22,18 braham, in the bothe of Genefis ; although it may be referred buto Ifaac, pet by Paule it is Gal.3, 16. applied buto Chaff. Foghefaith; le is faid, Not in div feeds, as in manie, but in one, which is Chrift. So that, when we refer the long of Anna buto higher matters, we offend not againff the podrine of the apolles. And the it is thus bone, the reason is easilie thewer. In weigh ing of all the benefits of God, it is met tores turne to the fountaine and head it felfe, from thence all those things do flowe. Affurcolic the highest benefit of God towards mankind is Chriff : itherefore all other things muft berebuced wholie buto this rot. Wherebpon Paule

bnto the Romans reasoneth after this maner : Rom. 8,13. If God gaue his owne sonne vnto vs, how shall he not with him giue vs all things also? 27 But thou wilt faie, that mante benefits

are bestowed byon the wicked, who neverthe leffe haue not Chaift for their head ; neither bo they acknowledge him. I grant it : but those be giffs without giff, as the poet faith, and make not buto their faluation, but buto their beffre ction. Quen fo Paule buto the Philippians, although he had manie gifts befoie he came buto Chiff, andeuen luch as were not to be belpifeo ; get he faith, that He accounted them for loffes and dong . Hor the wicken, when they flow rith in all wealth and abundance, are like buto the beatts amointed for facrifices, which being found most fat, are flame in the thambles . But to the intent that thefe things may the better be underfrod,let be thus conclude the reafon; Bob either angrie or well pleased, bestoweth his benefits bpon men. De being angrie, no man Louis receive of him bicante fuch thinge flouis be no benefits, feeing they would worke to beffruction, not to faluation. So as it is to be withco, that he would give those things, when he is well pleased and mercifull ; but he is not well pleafed onlette it be for Chrift his fake; for which caufe there is no perfect benefit of @D D bes folved byon bs, that bath not his roting in

To conclude, we must wholie affirme, that one and the fame couenant, betweene Bob and man, is both of the old and new testament: in the which God promifed, that he would be their Cod, and they fould be his people. This coue teftament.

One and

the fame

leanut is

of the old

and new

nant they in the old tellament, no lelle bad, than ine in the new tellament have and Paule in the elementh chapter buto the Romans, Deferibeth verfe. 16.80 that covenant to be as a plant or tree, thereof as well the Jewes as the Christians be branthes and boughes. And therfore he faith; If fome of the brandies were broken off, and thou being but a wild olive tree wast graffed in their place. and made partaker of the root and fat of the olive tree,&c. Therefore, the tree is all one, the flocke all one, the plant all one that beareth be and them . But herein is the difference ; that we be branches graffed in, whereas they are naturall. Breflie, what difference focuer is bettweene em tellament, that both cuerie whit confift, not in the fubiliance of the cournant, but in the accibents. Porthepincipall point of the old coue, nant was, that the true God would be indeb pur Gob.

Cap. 16.

Afterward, there were other promiles abiols ned : namelie, of the kingbome in the focke of Dauid, of the pottettion of the land of Chanaan, of the outward priefthod : also commandes ments foudling ceremonies and indgements. But those leaves of ceremonies, the flowers of the kingdome, and the barke of the wielthoo are noto taken awaie by Chrift, tiho was expected in them : as in the ninth chapter to the Bebaues verle. 7. it is biligentlie confidered, there it is beclared. that it was requilite for the high prieff, cuerie pere once, to enter by bloud into the bolica place. In the which cuffome the beath of Chail was thanowed, this by himfelfe, and not by the bloud of another . entred into the true and properholie places . So as the apostle calleth all Ibidem. 4 that stage of ceremonies and facrifices, the par terne of Chrift ; bicaufe (according as the time required) they thepen out Chill to the Icines. After the same maner be speaketh in that epifile of the land of promife; This daie (faith be) if Ibidem. 4, ye shall heare his voice, harden not your harts, as verses, &c. in the time of bitternesse, in the daie of tempta. tion in the wildernesse.

28 Of this matter, the old prothets, being unn what not ignozant, do to intreat of things in their maner the time, as they applie the greatest part of their boc. propers a time as they apple the greaten part of their our plies that trine buto Chilf: and therefore do feme four borrineto times to write more magnificallie, than the chia. things which they treat of do require. And a man 3n 1. Col. might calilie inoge, that the event of things, 10, bull. otherwiles answered not to their latences. In the prothet Zacharie, & D D promifeth, that he Zach:,6. mould be a firie wall onto the citie of Ierufalem : which thing never came to palle after the restitution of the temple. But a little after, the Zewes were fo in a maner deftroied by the Macedonians, as they were fcarfelie euer in moje lamentable cafe. In the 72.pfalme is conteined pf271, vet. this prothette of the kingoome of Salomon; All 9,10,811.

kings shall fall downe before him, and all nations finall doo him fernice, and in the name of him all people shalbe bleffed . Thefe things neuer hamened unto Salomon , neither can they be a nie other waie underfrod, but of Chaift. Alfo Efaie faith; that So great should the peace bee, Efzic.2,4. that men would conuert speares into spades, and that the wolfe and lambe should couch to gither. Which faiengs being referred buto thole times, be altogither excelline fpeches : but they bo bes rie well and properlie agree unto Chrift.

Wherefore, none may tufflie complaine, if thefe and fuch like things be welled by us buto Chailt; feing this is the full and true interpre tation of the feriptures . Deither are thefe kind of oracles leffe agreeable buto Chaff, than buto thole times, of which they feemed to be written. And leaff that anie man fould thinke, that one, lie the apolities of cuangeliffs bare make this erpolition: let him ponder, that the Chaldran in terpretor did the verie fame thing, who theweth, that by the words of the prophetitle; (The horne of his Christ shall bee exalted) is ment welli as. The other Rabbins of the Bebrues allo bo awlie not onelie that place, but also mante other unto Dellas : efpeciallie thole that were more ancient than the apostles and enangelists: puto thome it was fufficient to their onelie a realon, bolo that manie ads and latengs in the old teffament were referred onto Chaft; thinking it neebeleffe to go through with cuerie

Zacharie allo, the father of John Baptiff, fuf-Luke. 1, 69. Lacharie and, and teffified, that this is the true and naturall expolition of the old tellament, then in his fond he faith; He hathraifed vp an horne of faluation in the house of his servant Dauidas he spake by the mouth of his holie prophets, euen fince the world began. Rowat the length (faith be) Boo ffirred by the home fo long loked for in the house of David ; which he there, fore faith; bicaule Chrift berined his petegree when the from the familie of Dauid . But when thall this home be raifed up? Certeinlie it is cuen now house of Chia hall alreadie lifted op, bicaufe Chuif both prefentlie

also reigne at the right hand of his father. But he shall then at the length be euidentlie & magnificallie aduanced, when hee shall judge the whole world, and shall deliuer the kingdome to God the father, when as all things shalbe put under his feete . For (as faith the authour of Hebrio,13, the epittle to the Debines;) All things are not yet subdued voto him, but they shall then be

In sen. 27. fubdued, when as death the laft enimie shalbe berfe 28. destrojed. mby hea=

29 Wherefore, binder temporali bleffings was comprehenced the fumme of all felicitie, that godie men are to wait for by Chill : and it is affer that fort beferibed, bicaufe it muft be

erpreffed, forfomuch as it is promifed buto bs. But there lacke words; forthat, fæing it cannot be perceiued by mans understanding there is no more properlic attributed to expresse the fame . Beither is the power of mans words fuch, as it can be able to expecte those divine and celeffiall things. Pet, to the intent we might be firred op, to befire the fame ; the holic Thoft hath of his mercie pronided to have it fet forth onto be, by thele words of terreffriall felicitie; thich map belt agree with the capacitie of man. Which thou mail perceive almost in all the prothets, then they take in hand to beleribe the kingboine of Chail : for there they beferibe an abundance of all goo things . Df which things PGI. 3,8. to rehearfe fome . they faie , that the bomimon ofhis kingbome thall most amplie be ertenbeb; Efaic.9,7. there thalbe no end of peace; nations and peo; & 1,4, & 11, ple thall no more fight one against another; of & 6,8 6,18. their (words and freares they thall make fieths, & 25,8. plough-tharbes, and fpades. Bea they abbe, that the wolfe and the lambe thould dwell in one place togither. Alfo, that wearing and was fling fhall be no longer; that the infant and old man fhall fulfill their baies; that forrows thalbe taken awaie; pea, that God thall wipe awaie

Cap.16.

objected buto be by the Jeines, tho , by fuch kind of arguments would prome that our fami our Jelus is not Deffias : we muft fo biberfrand them, as we acknowledge that there be two commings of Chailt; the firth (I meane) and the fecond. Further, that fome things be had. either in their full and perfect pollellion; oz elfe. onelie by participation, and a certcine taffe and fæling begon. So that, as touching the firth comming, we will answer; that these prosper rous and happie fucceffes are not bue bnto bs : naie rather, it was forctold be otherwise bp Mit himfelfe, that his people thould be beliuered into the fpnagogs, that they thould be brought before kings and rulers; and (as Paule fatb) All that will line godile in Christ Iesu, shall Mat. 10, 17. suffer perfectations. But in the second comming of Christ, the have a full and absolute felicitie: the which thalbe altogither heavenlie . For Mar 22,30. Christ telliffeth; that We in the kingdome shall be like vnto angels, which neither marrie, nor

be married. And pet is it beferibed bnto bs, as

if it were temporall and earthlie; and that not

Which fatengs of the prophets, when they be

teares and weeving.

alonelie in the old testament , but in the new : Luke.12.47. there Christ faith, that he would prouide for his eled, to fit bowne , and that he paffing bp. will miniffer onto them. And in the 19 chapter of Luke, he laid; Wee Ibid. verf. 26 be like men that expect their Lord, when he

will returne from the marriage. Wherein Chill is belevibed to have gone bnto his father ; pnn.j.

be eralten. 1.Cor.15.

kings

howbeit, as buto a marriage feaft. Taberetore,

ine now wait for him, butill his fecond com-

ming. And the felicitie which be now emisieth is

called by him,a feaff and marriage . Wolvbeit.

this felicitie which now Chaiff bath, and we beer.

affer thall have ; we, by a certeine participation

for Paule faith, that We by hope are faued . 50

that now we intote and have the tranquillitte of

conscience; For we knowe that there is no dam-

nation to them that be in Christ Iesus. Wile have

riches of the word of God, and of the holie facra-

ments, and the generall publithing of the Gol

pell : inhereby we be beclared to be reconciled

30 And through this description, which the

holie feripture vieth, (by thefe temporall and

things, to hadowe heavenlie things, which we

lake for two not onelie intoie this commoditie:

onto Goo, and absolued from finnes.

ffians do hold it their dutie, to foread far abroan and effablify the dominion of Chaift. Anto all fuch, as thus aplie themfelucs, Chaff tellifieth : that All thefe other things, which ferue for linels hoo thall be added. And this is not to be binderfrom onelie of them, which labour in preaching of the Golpell (which is the principall dutie of a on have in the meane time thile the line here: polities and ministers of the church:) but also as touching all them, which ferue Chaift in their bocation. Thou lief therefore, how profitablie the septempor cuerlasting god things are described by tempor ments are rall things; which in like maner thou mailt on: beferiben mozeouer peace towards God . buto thom. beberffand to be done, concerning punishments, the etemall. fore were most hatefull : thereof Paule war In the 19 . chapter of Luke , there is a lateng verfe. 27. touching those wicked men, which would not haue Chiff to reigne as king ouer them; Bring them, and flaie them before me. But it is certeine, that at the bate of induce which nothing is more excellent in the world, the

ment, neither the foules thall be connected into nothing; neither that men, being railed againe. thall be deprined of their composall life ; but, but, per that description is expected onto be, the last fentence of those that thall be condemned . And even to thou mailt beneritand that, which is fue. hen of the fate of bell fier; There shall be wee- Managara ping and gnafhing of teeth : then as now . the furits which be tormented in bell , have neither teth nor eles, in the which gnathing and teares may have place. Deither are twe ante otherwife to understand that, which is written of that rich glutton , whole tong was togmented in the Luke 16.14 flame with extreame paine . All thefe things no noubt muft be binberifod metarhogicallie. But the amonette of God had this bleffing (to wit as mell fpirituali felicitie, and beauenlie hamines, as also the necellarie vie of things temporall, which we for the merits and worthinette of Chill Do receive) not onelie laid by in his fecret treat fure, before all worlds, and bestoweth the same bpon bs in time convenient; but also be prout bed, that by his promets and holie fcriptures . it though be delivered buto by by apt words, and by flaures most effectuall, and most profitable to teach.

31 But pet it fæmeth to be doubted, ichether In smit. the Jeines of our time, which give no credit bu towards to Chiff, have anie right in this league, which is the mo. made with Abraham and his volteritie; to wit. thether thep be conteined therein ; or elfe, the. ther they are understood to be utterlie ercluded from the lame . This (in my indgement) ought thus to be erpounded; if the league haue Chiff for the foundation and fubifiance thereof, now are they by supposition strangers from the fame. Further in this league are confidered the ceremonies, and the holie rites: the which being now lince the comming of Chail abolithed; although they be at this baie reteined by the Teines, bo nothing at all make buto this cone

and New league. nant. Paieraffer, if they be kept, they are a gainft it ; bicaufe they gaine-fate Chift . which is the principall fubstance of the couenant. Cherefore in at, and in verie bed , we benie that they at this daie be conteined in this coue; nant. Anto ubom neuertheleffe we benie not that thich Paule doth grant unto them : names lic, that the word of BDD is committed buto them: for we lie, that by a certeine wonderfull providence of ODD, the holie bible is kept among them. Anoif to be they believe not, that milanulieth not, but that they are to be received, being as yet adorned by fo excellent a benefit of

തേയ്യ. Furthermore, thereas Paule, in the eleventh thanter to the Momans, prothe fieth of them, that they thall be converted , when the fulnesse of the Gentils is come in ; and calleth them ent: mies for our fales ; and belouce, bicaufe of the fathers; and freaketh of them, then as they incre now departed from Chailt : this alfo (me thinketh) is to be attributed buto them ; name, lie, that the promife of God; as concerning that generation is not vet clerlie taken awaie. Foz by the power of the promife, God continuallic calleth fome of them; and it is thought, that bereafter be will more fullie call them. Againe, the acknowledge with Paule, that the fame goo pline tre, from whence they being cut, and graf fed againe, is more proper onto them, than but to bs : for they are not onelie graffed in by the predeffination of God, as we be ; but thep are more nere to Built , in respect of the fielh ; and their froche is more nere knit bnto bin, than Roma, 16. ours is. Cherefore Paule faith; To the lew first,

and to the Greeke. For the thich causes the apofile fpeaking of them, yea euen when they were fwarued from the truth faid, that he was erces bing forciwfull for their deffruation; forfamuch as to them belonged the fathers, the adoption, Rom,9,2, the glozie, the tellament, and the promife. All and 4. which things are not to be interpreted, as though the Leives do now in ad perteine to the leggue; but are ment as touching them, which of their foche are to be adopted into that league. Thefe things be thus fpoken of their kindzed, that is, of their nation, as it had the old fathers, apostles, anothose that were afterward to be lœue ; and not particularlie for euerie Jew: as the would fair, that they found be berifted

of the bubcleuers and oblimate. In Rom, 11 32 The works of @ Dare fo ordered, as they calific belve, and by no meanes hinder one The wooks another. Therefore, the blinding of the Jewes, of son doo although in them it be firme; pet in that it is the worke of God, it had a god end; namelic, the another. convertion of the Gentils : and the convertion of the Gentils Chall belpe, towards the faluati on, which fhall be given unto the Lewes ; forit

thall proucke them to enuie. And in the meane time, butill this come to palle, let be confiber 3: is a with our felues the wonderfull worke of God: woonder's with our felices the wonderfull worked God: inclusive they as pet continue, and are kept in so great of God. aduerlities, and in lo bluces and greenous cap that the tiuitic and difuertion; they hold Will their relie Zewes en gion, as much as they may , they exercise them, bure even feluce in the holic feriptures , although they bur buto this berffand all things corruptlie. Doubtles, no ans cient Troians, Lombards, Hunnes, o: Vandals, haue to helo fill their owne, as they could be diffeuered from all other nations, incluil life and religion ; and could their their originall & hillorie fet fouth in most true waiting; and being eucrie-where difuctied (as thep were) could nes tiertheles beretheir olune orbinances . Wihid, forfomuch as it to continueth among the Jews, it is bnogubtedlie a lingular worke of @ D. and beingeth unto us no fmall commoditie; The 3:10:8 fince they are witnesses of our bottes, which they are witness carrie about with them as their owne, and aus books. thenticail. And that both Augustine also note. For, unleffe that people were pet fill remais ning, the Ethnilse philosophers might luipea : that these things are of our otime inventing, which we believe and preach, as touching the creation of the world, of Adam, of Noah, of Abraham, of the paterarche, hings, and prophets. So as they are boubtles all this tibile perpetuallis

preferued of God, for fome faluation to come. The xvij. Chapter.

Of Christ, and his manifestation in the flesh; and by what meanes he performed all the parts of our faluation.

Pour (Doubtedlie, GDD is 3112. Sam. Abounteblie, G. D. Dis In., Sem., Justice fruite factor corne to us. Justice fruite fr though God be in euerie place ; pet we faie,that he came : bicaufe he put boon him the nature of man : and thus we faie became bnto bs, and prefented bimfelfe bnto bs ; both the father. the Sonne, and the holie Choft. Bicaufe, albeit that the works of the Trinitie, as touthing in ward matters be particular : as, to beaet to infpire, to proceed; (for thefe things are bone by the diaine power, which is common buto the thre perfons:) pet the fame, as concerning out

Rom.8.1.

neth be bnto the Romans; We being justified freelie, are at peace with God. Also, the by the holie Choff, haue receined the gift of grace , and notable bertues, also brotherlie charitie, than

that we are led by the hand onto the knowledge of them : but we also, in the meane time .ac knowledge almightie &DD to be the biffri buter, as well of that felicitie, as allo of thefe temporall god things . Unto which boarine if thou accoine that notable title of BDD: namelic, that he is the helper in necedities; thou mail most effectuallie conclude, that we also muft hope, that we thall not be left beffitute, e uen of thefe temporall goo things , when thep Pfal-55, 23. Mall be meet for bs. Wherefore, by the admoniti.

1.Pet 5.7. on of Peter and David, we will call all our carke and care boon God : which buleffe we do. we thall not be far from the beteffable crime of facrilege. For otherwife, we thould challenge buto be those things, which God would have to reft and be intire onto himfelfe. If it be the office of ODD, to take the care of bs : he that taketh as inate the fame from him . map be accused of the rooberie of holie things. Howbeit, we mut not through this argument, fecurelie leave off from prairing most feruentlie, for the obteining of thefe things at Gods hands. For he that bath promifed the fame, bath commanded, that we thould befire our bailte bread of the father.

Beffocs this we will labour ; neither will we Matt.6, 11. Ections this works that we be infomed to do: in doing whereof, we thall be affured, by the promile of Chaiff, that thefe things also thall be call Ibidem. 33, bpon bs. For he faith; First sceke the kingdome of God, and all things shall be given vnto you. They all focke the kingdome of Boo. which walke

in their bocation . Hoz all the bocations of this

Part.2.

of Peter Martyr.

Cap.17.

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ward things, are inseparable. Then wilt thou faie ; Wherefore is the fonne onlie fait to be in-

carnate . Dere two things are to be confidered Onn.ff.

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Gala-4-4-

Luk.1,35.

verfe.19.

of bs: namelie, the action and the worke. As touching the worke it felfe, Chaift alone toke boon him the nature of man; lith that nature is toined with the onelie substance of the sonne. But with the action both the father and the bolic Thos had to do : for the efficient cause, and the action perteined buto the tine perlons. And that man be promed by the feriptures . informed as Efa48, 16. Efaie faith; The Lord and his spirit hach fent me. And Paule to the Galathians ; When the fulnesse of time was come, God sent his owne fonne. And in Luke the angel faith; The holie Ghoft shall come you thee, & the power of the highest shall overshadow thee. And afterward, Matth. 1, 18 ag it ig in Matthew ; She was found great with dild by the holie Ghoft . By thefe tellimonies

it ameareth, that Chaift was lent, both by the Father and by the holie Choff. Belides this, the forme himfelfe was the caufe of his ofone comming. Indeed that might feeme to be a bard matter, that one and the fame thing thould both be the efficient cause, and the effect: pet map it be proued manie wates. For firth as touching fandification, in the tenth chapter of Iohn it is thus read ; Whom the fathers fent and fanctified, do ye faie that he blafphemeth, bi-

ward,in the 17. chapter, Chailt againe faith; For their fakes fanctifie I my felfe. The berie fame may be fait as touching the beath of Chill: for Rom. 8, 31. Paule unto the Romans, witeth; Who fpared not his owne fonne, but gaue him for all our Gala.2,20. fakes. And to the Galathians he faith; Who loued me, and gaue himfelfe for me. The fame alfo is faid touding the refurrection, feeing Paule bnto the Momans faith; He that hath raifed vp Rom. 8, 11. Iesus Christ from the dead, shall also raise vp vour mortall bodies. But Chaft himfelfe in Iohn

cause he faith; I am the sonne of GOD? After,

faith; Destroie ye this temple, and I will in three daies reedifie the fame. Againe; I haue power to laie downe my life, and to take it againe . And ; By him all things were made. The fame also we Iohn.1.3. may fair of the incarnation of Christ: for Paule unto the Galathians, faith; When the fulneffe

Gala 4.4. of time was come, God fent his owne fonne. The same avoille to the Whilippians saith; He Philip. 2, 7. made himselfe of no reputation, taking vpon him the forme of a feruant . Weletherefuze. that it ameareth fufficientlie by the holie fcrip, tures , that Chaff was both the efficient canle, and the effect . Wherefore, there were thee that came, as touching the efficient cause; although

the morke it felfe oto perteine onlie to the forme. Df this matter watteth Augustine at large . in his fecond bothe De trmitate, the fourth chapter; and against Feelix the Arrian, chapter 24 : to prone, that Chrift is both the efficient came, and the worke. And as concerning that, which Chaill John 7.28. (peaketh of himfelfe in John; namelie. I came

not of my felfe, must either be filled by , with apbing this one word Onelie : as if he had faid : I came not onelie of my felfe : or elle it is to be but nerffon touching his humane nature.

2 Paule, in the 9. to the Romans bath an er: 31 kom. o. cellent commendation of Chail, wherein he er bule. , e, ;. preficulte confesses the two natures in him, politically indicated together in one & the felse-same person; fo that of both natures is made Chaift; Of the which (fatth be) is Christ, according to the flesh, who is God ouer all things bleffed for euer . It is 3n 1.Co. bumane nature is beclared in thele woods ; Of 11,1 the lewes, as touching the flesh: for by the flesh. in the Behme tong, is understood the thole man . Dis divine nature is most manifestlie beferthen in thele words : Who is God ouer all. bleffed for euer. The fame also is not obscureite fignified in that, which is above; As touching the fleth : for that particle foould not have beene nut imlesse he had had some thing more than the fleth . This portine the Arrians , Mahumetifts, A confuta-(and ithatfocuer they be that hold, that Chaiff is tion of the a meere man) do impugne, among the thich al. Mabbins, of fo are the Kabbins of the Debrues. For even as and of the by a corrupt interpretation they had corrupted Arrians. the laine, as touching maners and life (which is manifelt by the interpretation that Christ made of the laine, and in that he reproned their baine nenifes :) to hab they also bemaned the fincere faith of the Mellias to come: lo that they thought he (bould be a meere and fimple man. For then Chaff bemanbed of them, what they thought of the Dellas ; they made antwer , that he thould Manal . 41 be the forme of David : neither han they ante bee per or higher confideration of bim.

Wherefore Chill objected but o them the 110. verfe.t. plaime , there Dauid called the Dellas his Lord: ubich could not agrée to a merre and fimple man bome of his Bocke, as they fondie imagined . Ambrofe, expounding this place. affirmeth ; that Thele woods mult needs be applien into Thill . fith there is here no mention mane of anie other person, onto blome they may antlie be amlied. If they will not (faith he) have these things to be understood concerning Chiff , let them their fome other perfon, mentioned by Paule, buto thom they may be referred : and if, befides Chrift, they can find none other : then let them leave onto Christ, the glazie thich is attributed buto him by Paule. Ambrole inneed confesseth, that then the father Ambrole. and the fonne are joined together in the holic fcrintures the father is called @ DD. anothe forme Lord. And this be faith is done, for this confineration; bicaule we preach, that we wor thin one Bod onelie . And if the thould repeate the name of God ine might peraduenture feeme to nevart formethat from that buitie: and there fore are those names to paried. But I fee that

Dininitie.

that rule is not in the holic feriptures perpetus palet, 8. allie obferned : for we read in the pfalme (as it is cited in the Debiues;) Therefore God , euen. thy God, hath annointed thee with the oile of gladneffe. Dere for that he intreateth of the father and the forme, he repeateth the name of Cantimife. De faith mojeouer, that Christ is Phile, to. about all, is read also in the epistle to the Whilip plans: for there it is written, that In the name

of lefu cueric knee should bow, both of things

celestiall, terrestriall, and infernall.

Dut of which place, no leffe than out of this, ubich we have here in hand, he gathereth the biuine nature in Chaift ; freing if he were not Sab, he fould not be worthimed. For in the Apocalopfe , John was forbioden of the angell 27d 22, 8. to mo: find him; I am thy fellowe feruant (faith Marth.8, .. he) take heed thou doo it not. But Chaift, ithen and 9,18. & he often times permitted himfelfe to be wors elie-where. Thimes, did plainclie teffifie that he was berie Cob. for feing he was a moft tharpe befen, ber of the binine, fincere, and true worthing of Son : he would neuer haue fuffered himfelfe to be worthined in frend of Bod, bulede he had biene Gob in berie beeb. Bea (faith he) Paule both fo behementlie affirme Chaift to be Cob. The word that buto his mords he addeth ; Amen : which Ameamas particle, without all controversie, maketh a affermation great affirmation. Chryfoltome also semeth to afcribe thefe things onto the fonne : for he faith, that when Paule had reckoned by the work verfull great benefits, which God had beffowed upon the Debrues (which were fo great, that our Sautour toke fleth of that veoule) he by this erclamation, both craue thanks, and also aferibed the praise buto the some of God, and that upon good confideration; especiallie, when as he linely, that Guill was cuerie where blafthemed and reproduced by the Jeives ; and that most of all, when they rejected and call from them his

nics brought out of the fcriptures; and those molt certeine, that Chill is Cob: fo as to res peat them againe in this place it is not neofull. 1.loh.5, 20. Iohn, in the fift chapter of his firft epiffle, er preffedlie pronounceth , that Christ is the true God, and eternall life. At this time it thall be lufficient to have noted, that by this fentence of the apolitie, which we are in hand with, are overthrowen and confuted manie herefies. The Ma-The Manis nicheis taught, that Chailt hab not a true bobie; but that, whatfocuer fæmed to be in him, as tow thing an humane boote, was onelie a phantalie and an illufton of the cies. But Paule faith, that Christ had fleth, and that he take it of the nation of the ipebates. Which words of Paule make allo againff thofe, that confeste, that Chaiff has

indeed a true bodie ; but pet fate, that he brought

3 Cale hane elfe-where taught by teffimo

Colvell and preaching.

it from beauen, and toke it not of the birgine Maric. To they trifle with be , to laie, that Chaiff contribined his bodie through bir, no other. wife than water is beriuco through a conduit or pipe. But Paule manifellie faith; that the fleth of Chill was made, not by the Bebiucs. but of the Debrucs.

of Peter Martyr.

Arrius alfo is by thefe words confuted; tho Arrius. impudentlie burft affirme, that Chiff was onlie a creature; and with blasphenious speach purff penic the forme of God to be God. Among thefe also is Nestorius, who confesseth both the natures of Chiff; but he fo feuered the one from theother, as he held, that that confunction betwent them is onelie by grace: and that of thefe two natures is not made one perfon. Wilheres fore he benied, that the bleffed birgine could be called Storon & that is the mother of Bod; but that the ought to be called the mother of man: for it cannot agree with the binine nature, to be bome againe. But he confidereth not, that Paule here faith, that Christ is of the Iewes, as touching the flesh . We be grant indeed, that the things, which were univerfallie fpoken of Chaiff, are fometimes to be underftod of the one nature, and fometimes of the other : when pet notwithfanding, Chaff himfelfe is onclie one person and substance. So we fale, that the immoztall God was borne, crucified, and bied. Hoz there is a certeine communicating of the properties, by the wonderfull connerion of the two natures, which Neftorius went about to fes parate and pull in funder.

Bowbeit Tam not ignozant,fhat Erafinus,itt geffering this place , maketh mention of two other reas berefic. bings, befides this, which we followe . Dne of Erafmus. them is, that we thould thus read, Of whom is Christ as touching the flesh ; so that there should be put a ftop : a then followeth that which remais neth, as an erclamation feparated, iberin Paul faith; that God, which is ouer all, is to be praised for euer. So that, Boo fantfleth either the fas ther, or elfe the thole trinitie. The other is to be read after this maner ; Of whom is Christ as touching the flesh, which is ouer all : and there make a point, and then adde this as a member bpttfelte ; God bleffed for euer. Thefe reas bings Ile no caufe thy the thoulo abmit ; foz, feeing the common received reading is plaine and manifeff, I thinke it rather moft met to followe the fame. For thefe readings put a new apoffrome or turning of fpeach, either to Gob the father, or to the holic trinitie; when as there is no fuch noto. Further Paule fermeth to fol The manet lowethe fame maner, that is oftentimes bled of the proby the Webaue prophets, and alfo in the plaims, phets and that the latter part of the period thould repeat plaimes. that , which is conteined in the former : which he doth here most plainelie, and with much et

anniu.

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humane nature. And he addeth; Who is over

all : which belongeth bnto God onelte. Where

fore, that which was in those clauses spoken

formethat obscurelie, in the other part of the per

riod he fpeaketh more erpreffelie : for he laith :

Who is ouer all, Godblessed for euer, Amen.

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Erasmus.

The Common places Cap. 17. A proofe of both ficacie. Bicanfe fird he teachefh the biuinitie of Thirth, when he laid : As touching the flefh. For that particle fould not bane bene necestarie, if there has beene in Christ nothing elfe, but his

> to be praised about all. Touching the uniting of substance of the two natures into one person of Christ looke the dialog of Peter Martyr bimselfe, fet fourth particularlie concerning that matter.

4 Deither is the realon of Ambrofe liabtlie to 5 But in that fentence of Paule, thich is 3n 1.Con. be weighed, that there is no other thing or pers Imitten in the first to the Counthians , the 15. 15.000 47. fon in this place to be fought; feeing here the thapter; The first man is of the earth earthie the fecond man is the Lord himfelfe from heaven. That to this purpole the Antithelis might be perfect . manie have thought , it should be but berftod; that even as the first man had his bo hie fallioned out of the carth, to the fecond man: namelie Chiff, brought his bodie out of heauen. Dereof it commeth, that Valentinus, Martion, and among the latter heretikes Swenk- some foldius and his fellowes agree not, that Christ fills buttoke fleth of the virgine; but thought, that hee fit. brought his bobie with him out of heauen. But it is not necellarie, that the comparison fould be answerable in cucric point. This rather is a certeine allufion of the avoitle, wherein is not mejahen the fubiliance of things compared; but the qualities, conditions, and gifts of nature are compared togither. Deither meaneth the apostle anie other thing, but that Adam was the figure of this our life; and that the latter Adam (I meane Chill) is the forme of the life to come, which we erped. Reither both he here make mention of a boote, nate rather, when he ban fain: The first man of the earth earthie : hee appen: And the second is the Lord from heaven.

> nature, oz elfe bzought from beauen. foz if we lift after that fort to reafon of the first Adam ine thall not lay that be is otterlie of the earth ear, thie : leing (beline the boote) he had allo a foule, which is a bivine thing, and was not taken out of the flime of the earth. So as (according to this reason) we may late: that as Adam had not onelie a bodie fathioned

It is not benied of the goolie that Chiff is from

beauen : fæing they attribute buto him the bis

uine nature : but vet it commeth not to valle

thereby, that what some the Lord, who came

pointe from beauen, bab, is either of heattenlie

out of the earth, but also a heavenlie mino : so Chaill comprehendeth not onelie the dinine na. The Loy ture, which was out of beauen, but a naturall brauen, is bodie, which be take out of the earth in the vir though be gins wombe. And Augustine, in the 12. dians had his bos ter De cinitate Dei,feareth not holufoeuer to ate Die out of tribute but offe man Chiff a natural bobie: o the earth, therwife, if the thall grant but o Chiff a bobie brought

this word. God. And to we perceive to be done by Hilarie, boon the 122, platme. But that may Hilaria ferme to have come through the negligence of the Regifters, as Erafmus himfelfe confeffeth. Deither mult we omit, that that particle, Ouer all , may be abioined to that particle , Bleffed, third followeth : fo that the fenle is; God that is

frech was purpofelte of the fonne onelie. Erafmus creufeth this his oculle, that it nothing him pereth the pinine nature, which we affirme to be in Chiff; especiallie , feing the same map be abundantlie proued by other places of the ferip ture. Wie answer, that we also know right well, that the dinine nature in Chaift is by mas nie other places of the Criptures fufficientlie tes fiffico, but yet (ive thinke) that this is also, togither with the reft to be reteined: for lo we le all the fathers have bone. Acither is it meet . that we flould without cause becale the armozie of the church, which we ought rather bailie to fulfill and renew . But verabuenture be will faie: They truft but a little to other places, which to carnefilie contend for this one. Therelie we do not a little put confidence in other places : but fith this place is perte firme and clere, we will not lofe it. The Commentaries of Origin tellts fic, that thefe things are fpoken of Chiff; as though Paule in thefe two to would refell thofe, which at that time durft not openlie call Chiff, God. Which is maruell to feare Origin affirme, then as he other wife oid not thinke rightlie of the forme of God. But Eralmus thinketh, that that part, in those Commentaries to the Ko. mans, is none of his. For he faith, that Ruffinus, or him wholocuer he were . that translated Origin,amended certeine things of fet purvole: leaft the readers foould be to much offended. And Ierom against Ruffinus tellifieth : that

Origin in his other boks, never thought well of thate things, touching which he had erred in his boke not dexar. Which if it be true : then, for formuch as in these bokes he had a most wicked tubgement of the fonne of God, it may calilie be promed, that there things could not be written by him in his Commentaries to the Romans. 15ut hoinfoeuer it be touching Origin, (for his Commentaries to the Romans are not ertant in the Oreke, whereby we thould indge ante thing of them) this is certeine, that Cyprian , a most ancient imiter, in his fecond boke against the Jewes, the fift chapter, bleth this tellimonic to proue the pininitie of Chita: albeit that. then he citeth the mozos of Paule be leaneth out

of Peter Martyr. Cap.17. natures in Christ. Part.2.

brought out of beauen, be wall not be a man: freing beauenlie things are furtheil of all biffes ring from earthlie things. But that Chull was herie man, as well the feripture everie there te frificth, as alfo Paule in this place erpreffelie Toom Chita calleth bim a man. Albeit (as touching the bus manitie) Chrift may be fait to have conte out of mar be faib heaven , feeing his bobie had no originall from the feed of man, but from the holie Choft : as the angell promiled buto the virgine, when he faid; Luke 1, 35. The spirit of the highest shall overshadow thee.

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Mozoner, he might be fait to come from hear nor, in respect of affections and actions of his humane convertation: when as in maners and holineffe of life, he altorither behaued bimfelfe heavenlie and bininclie. Furthermoze, the a postic (peaketh of Chaift, having refpen buto the flate of the refurrection , wherebuto we also thall be brought. And it is not to be boubted, but that he diallenged buto himfelfe the condition ofrefurrection; not naturallie, but by his bis uine power.

6 But now fæing the expolition of this place is manifelt, there refleth pet to reprove them, which have other wife judged, fateng; that Chill take not his bodie of the virgine, but brought the fame forth with him out of heaven : and that them which he patted through the virgine Marie as through a conduit. But weciallie let be confider, what frie that reasons they rell upon. First they saie; that If brought bis the bodie of Chaiff be not bigine and heavenlie, hobicout of but a creature taken of the birgins wombe; then as Paule faith: that Christ dwellethin our The field harts(as we read buto the Cubeffans :) we fhall Epheli, 17 bane no more but halfe of him . For it thall be no otherwise than according to his dinine nature. But we answer them, that in what fort Chaff dwelleth in our barts, the fame apolile both plainlie beclare : for he abbeb ; By faith. Which faith both not apprehend Chrift in part. but impolie; as well in the facrament of the @w thariff, as also in the word of God, which is fet forth into be for our falgation. Anothat this must be subged after a spirituall fort, it ames reth, by comparing togither of other places.

In the eight chapter buto the Komans it is fato; If Christ do dwell in you, God, which raifed him from the dead, shall also quicken your mortall bodies, for his spirit sake, which dwelleth in you. Dere noin we plainlie heare that Chair, by his fririt, bivelleth in bs. And in the third thapter of the first epistle to the Counthians, we are by no other reason affirmed to be the femple of Boo : but bienufe the bolie Bhoff dwelleth in us. Petther is there required buto that confunt. tion, thich we have with Christ; that his boole fould in berie beed penetrate our breatts of our minds. By faith, and by the fpirit, Thill is all wholie awiehended of bs ; as well tourning

his binine nature, as touching his humane na ture. And when we affirme the binine nature of Chaift to be everie-where, we bonnot to fay of the humane. It must not be thought that for make a pinifion of Chiff. as Neftorius Dib. For we grant, that whole Chaft, if (as I map faic) thou banerfland him personallie, is in everie place: vet nevertheles, foe will not grant that all that is of Christis currie-there.

for interespense the some of God is, he but bouteblie it is, that bath the humane nature tolneo with bim; although not wherefocuer he be. he maketh the fame to be melent in berie beed. therefocuer he himfelfe is : feing for the berie truth thereof it is necellarie, that it be boundeb within his owne limits, and be conteined with in a certeine place. Further, they argue, that in The fecond the last daic of inogement, the bodie of Chiff reason. fhall be feene of all them, thith thall be fubareb. Matt.14,40 The which, forformuch as they thall be an ercas bing great number , fo as they will occupie a great part of the thole toolo; bulcite ive arant buto Chiff a bodie of wonderfull greatnelle, as the funne, or fome notable far is, he cannot be manifest buto all. Were do we faie, that all those which thall be twoced. That be changed : fo as they thall no longer have a naturall boote. And although the wicker thall not valle into the thange of glorie, yet thall they have a booic fo reffored, as they thall have no longer need of meate or brinke. So that they may be fo inqued with fuch a perfeamelle of fenfe, as they thall be able to behold their Judge, from the parts that be berie far biffant.

7 They faie alfo, that according to our boc the third trine. Buff is not to be worthimed but by halfe; reafon. fith it is manifell , that no creature mult be worthimed. For if Chill had his bodie from the birgins, it was bnooubteblie created : therefore, in right it thould not be worthipped. But bereonto we have alreadle late, that we mult not funder the natures of Chaift, as Neftor Dio. Wile must consider, that they be buited to the perfon, and whole Chiff is worthiwed by bs: that is to faie, the fame binine perfon, which inhereforence it be . or is tworthimed, it hath the humanitie toineb bito it, which cannot be furv Deres from the binine nature. But if we would fearch the verie cante of worthiwing the fame is not to be found in the humanitie, but in the bef. fie. Allo they late, that a himmane bobte, feeing it The fourth is affirmed of beto be a creature, is lubicat but reafon. to the cut de, and buto firme : and that therefore it is not met that we thould toine the fame with the foime of God. Benertheleffe, we confelle it to be true, which thefe men faie concer, ning the fleft and a humane bodie; buleffe it be prevented and fandified by the bolie fpirit.

But we benie that, which thep take as gran-

Commen: tht Ho: mans. Cyprian.

mentaries

of Origin.

ked his divinitio, as if he should fale: This man

Pag. 604. ted; namelic, that humane fleth cannot be fo fanatfied, as it may be boit of fpot and curffe. Let thefe men tell be, whether they thinke, that the bodie of the first man (when it was fathioned by God, and made perfect and found in mind) were binder the curffe and finne . Deteftable it were to to thinke . For those things, which Goo Luke. 1,35. made, were berie amb. Wherefore, feing we read that the holie Ohoff Dio ouerthabowe Marie , before the conceined ; whie will we benie the fleth and matter which Chail toke from

Che f.

The 7.

reafon.

The 8.

thence to be fandified . And they are wont to allegge dinerfe places of the scripture to confirme their Deutle, as that of Matthew; name, Matth. 1, 23 lie, That which is borne in hir is of the holie Ghoft . Whereby they are of the opinion, that Chaff was bome in Marie but not of Marie, as from thence taking fubffance . Dowbeit , this place both specialite confute them : for it is at tributed onto Chill , that he was borne in the

virgine. But to be borne is not to palle through by a pipe or conduit; but thence to take berie matter of the boote wherby it is fato to be borne. And where they bare, that it is written; In hir, that onelie they thew but once: whereas on the

other fibe, we have it in infinite places, that Christ is of the feed of Dauid. Which when these heretikes fried out , they became fo impudent. Tertullian. that (as Tertullian reporteth) ithere fo euer this prepolition Ex. that is, Df. is had, they blotted it out, and in feed thereof, for confirming their o pinion, Dio put Per, that is, 13p, or through. Also Iohn, 1, 14, they cite that place of Iohn; The word became

ficih : as though the boote of Thill confilled not of the matter gathered of the birgins wombe. but rather of the word of God . Hombeit , thefe men, which fpeake on this wife , thould confider how ablurd a thing it is, to amoint Goo to be dianged and turned into an other kind . They The c. reafon further alleage against be, that which we read

10hn,10,23 in Iohn: Yee be of the carth, I am from aboue. Which purpose of theirs, how smallie it menais leth, the common and bulgar interpretation both beclare . Chiff is from aboue, as touching his biuine nature : oner this , his actions were asucerned not by earthlie affections, but by the heauenlie and binine fpirit. But in the Jewes. whom he repromed it was otherwife : for as

they were mere and bare men, to were they allo led by carnall and earthlic befires.

8 Dozeouer, they call to remembrance, that Christ benied that he had a mother : wherebpon when he taught in the fpnagog, and a certeine Matt.12, 48 man fail; Thy mother and thy brethren inquire for thee at the doore, he answered him; Who is my mother, and who be my brethren? Wut here they be far deceined as they be in other places. For fonce have ervounded that place, as though that mellenger, which faid thefe things, hab moc

professeth himselfe to be God, and I cannot tell what diminitie be bolleth of, feeing neuertheles. his brethren and mother offentimes fæke for him. Wherefore Chrift repelling this temptation, as touching his biuine nature, antivered; Who is my mother, and who be my brethren? as if be bab lain : So far fouth as I am Gob, I haue neither mother noz bretteen . De elfe ine will erpound the place moze trulie and eafilie: namelie.that Chaift then taught, that the fundi on ofteaching was committed to him of the father : and that therefore be ought not to be let from the fame, either for his mother, or his brethren fake. For, in refpect of fuch butineffe, ive mult not knowe mother, brethen, and humane affections: for firft of all the kingbome of Bob muft be fought . Wilherefoze Chaift faib in like maner buto his parents, when he was found in the temple, propounding antwering among the notions; Didye not know that I must be oc- Luke. 1,49, cupied about my fathers bufinefle ? Againe, they anouch that fentence out of Luke; namelie, that realin, then a certeine woman had laid; Bleffed is the wombethat bare thee, and the paps that gaue Luke ILLE thee fucke : Chiff anfinerro ; Yea rather, happie and as. are they, which heare the word of God, & keepe the fame . But Chiff by this anfmer , referteb not the freenothip of his mother: but he thewed which was to be counted the better begree of felt citie . Befides this they alledge that the angels The to. in the old tellament could take humane fleth reafon. boon them, and indue themselves with our bobies; two, for all that were not borne of women. And what thall let (faie they) but that we map fair the verie fame of Christ, that he put on the forme of man ; and pet toke not the fame of Marie? Tale answer that (according to the poly er of Coo) it was no bard matter foz Chaift to be clad with an humane bodie , by ante other meanes than by the birgines wombe.

mane forme , must not be compared with the incarnation of the Lord: for they toke no bodies upon them, to be crucified, to die, and to redeme manhino; but to erecute the mellage that was committed buto them. But Chill, to the intent he might rebeme men would be in berie bed a man. Wilhich had not hamened , if his bobie had bene brought out of heaven; læing that celeftis all and terreffriall natures bo biffer moze, than in kind . Allo they thinke , that Hilarius is Hilarius on their fine, tho in his treatife De trinitate. wante; that Marie the birgine abbeb nothing of birs buto the fleth and bodie of Chrift, befibes the ministerie of conceining, bearing, and brings ting fouth : when as this fentence neverthelette both bantage them but little. For Hilarius most manifefflie beareth witnesse, that the boots

But the fimilitude of angels, appering in bus

of Chaiff is a creature : but be faith that the bir mine Marie added nothing of hirs, as touching thofe the ministeries, which be mentioneth of conceining, bearing, & bringing forth. For the 4. ministerie had been to have had the companie of man , to have toined with him, and to have admitted his feb: thich Marie did not of hir owne.

Looke par. 9 But on the other fibe , that he had a true 1 plate,12, bumane bodie,it is proued manie wates : for by the cuangeliffs, his genealogic is fet forth, the thich by Luke is finithed in Adam, In Matproofs that thew it is begon at Abraham. Reither is it anie Chiff had hinterance, that he nameth lofeph as the father a true bu= of Chaiff; bicaufe lofeph and Marie were both mane bo= of one kindged : itherefore both their petiares he joined togither. Wibid whether it be done in Luke. 3,28 the great grandfathers grandfather, oz affer Math.t.t. ward, it is no need at this prefent to inquire. Thefecond Further, Chaiff cuerie-there pronounceth hims felfe to be the fonne of man. And onto Euc was Mach.8, 20 promifed the feed, that thulb breake the ferpents 9,6,andin head . And buto Abraham was promifed a feed, wherin all nations should be blessed. And Paule, Gen. 1, 15. in the first to the Kom. insiteth of Chaift : Who was made of the feed of Dauid, according to the The third flesh. And againe, in the ninth chapter to the The fourth Komans: Of whom are the fathers, & of whom, Genas,18 concerning the flesh, Christ came, who is God ouer all, bleffed for euer. 2002couer, buto the The fift Balathians me read : When the fulneffe of time Rom.r.z. was come, God fent his owne fonne, in the fi-Che firt militude of finfull flesh, made of a woman,

feed of Abraham, by which the bleffing fhould af-

one man Chaift. Unto Timothie it is maitten:

Rememberthou, that the Lord Issus Christ, of

the feed of Dauid, according to my Gospell, is

of Abraham, not of angels : and affirmeth, that

Christ is like vnto vs in all things, & wastemp-

ted in all things : and that, feeing bis chilbren

are partakers of fleth and bloub be alfo bimfelfe

Rom.9,5. made under the lawe. The leuenth And also in the same eville is treated of the realon.

Galasa. terinard come . And the apolite bageth the word Gal.3,16. Che eight Seed, that it is not spoken in the plurall num ber. Seeds (as though the thould binder frant the The ninth fame of manie :) but the fcripture bleth the fire gular number that we thould have refrect bitto

ttafon.

art is.

reafon.

rifen from the dead . But moff eutbentlie of all both the epiffle to the Debrues proue this boc-Hcb.2,16. tring, where it is fait ; that God tooke the feed

The 11.

toke part with them (I meane of fleth and bloub.) And he is declared to be our high prieft; which could fuffer infirmities with vs. and was takenfrom among men . And againe ; He that Hcb.2.11 dooth fanctifie and they that are fanctified be all

of one. And incare called his berie brethren. in 10 Tertullian bringeth another argument. wherein he prometh, that Christ had a verte his mane bobie : Rothing (faith be) is taken out of

anie matter, but it reteineth fome tokens and marks of the fame. Bicaufe the booic of the first man was mought out of claie, therefore it reteined the kind of the two elements : for fleth representeth the earth, and blow the water. And The bodie mante things beclare us to be earthie, in re- is Declared fpect of our booie. Bit the carth thou maiett fee to be ear. cloos ; in our bobie mufcles : the earth hafth nie tokens, Rones : our bodie bath bones : in the varth there be frene rivers and flouds : ouer all our books beines be berined which water all the members mith blond : in the earth are foreb the rots of plants and trees; in the boote are placed for nelves in all the parts : in the earth are found pibble frones : neither is our bobie beffitute of grauch frones, nailes, and fuch other like : the earth, within hir bolvels and fecret places, hath metals; our booies on bolo maroine in the hollownelle of the bones ; we lee mothe and herbs to former out of the earth; also boon our bodie there om growe haires, heard, and bully of haire. All which things, fæing they toke place in the bonic of Chaift; there is no cause they the abuerfaries thould indeuour to make Chaift of heavenlie nature : Ceing thele be tokens of earthie matter. Abeir opinion might feeme to be probable, if they could thew, if the booie of Chiff, ante token of the feuen fars, of Orion, Lucifer, or Arcturus : for then after a lost thep might prome the matter thereof to be brought

II Jefte in Latine Sereator, a laufour, is Aninterberitten from the Bebrue word Tefchab . And pretation of thy he was to called, the angel beclared ! For the word (faith he) he shall saue his people from their chill. finnes. Mis mort Chiff is a Greeke word , in an i Corr. Bebrue it is called Mefchiab ; that is, annoine verle 3. teo. In olotime, among the people of & DID, Matt. 1, 21. kings prothets, & priefts were annointed : for mbp ploberie hard condicts rell boon them, which are prices, amointen to thele offices. Wherefore bitter that and kings token they be admonithed, that they thould be were ans come like buto imeffers, if they will be accom nointeb. bing to their bocation. And no man is ignorant but that the intelliers intel accultomen to aimment the parts of their boote before they bucklen toutther . Drelfet which is a good beale muction inthe more likelie by bration was fignified abuns terpreted to Dance of the lpirit, with the which thefe thice be an abunkind of men are indued : ath prophets , kings, wirtt. and priests, in the administration of their functions, batte need of an abumpant frieit. And that the infriration of the spirit is in the holie feriotives called buction, we have no need to poult DEfaie latth; The fpirit of the Lord vpon Efai.61, 1.

from heaven. Of the perfonall union of the two

natures into one person of Christ, looke the dialog of

P.Martyt, festiallie fet forthtouthing that matter.

mee, therefore hath he annointed me. Willich place Clisif interpreteth to be written of him. Luke 4, 18

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Cap.17.

felfe, to as it needeth the leffe exposition of vs. And in the plaine, by the testimonie of the epilite to the Debaues, it is fpoken as touching our laufour ; Therefore hath God thy God an-

nointed thee with oile of gladnesse aboue thy fellowes . And in the Ads of the apolities the 10. Adia10,38. chapter , Peter preached bnto Cornelius the Centurion , of Ielus of Nazareth, whom God annointed with spirit, and with power . And in 1. Iohn.2,20 the epittle of Iohn it is imitten: The vnction shall teach you in all things . Also in the 105.

plaime, then there was mention made of Abraham, Ifaac, Iacob,&c : it is witten ; Touch not mine annointed . And he could not call them , annointed, (fo farre as can be authered of the holie (cripture) by reason of anie erternall and fembolicall bration : wherefore it is wholie to be referred but o the infinit of the holte foirit. Beither muftit be patted ouer , that our Lord Lefus Chrift atteined to fo abundant & plenti full bration of the foirit, as the fame by him floweth also buto be , which believe in him : ac cording therebuto it is written in the fecond entitle to the Cozinthians , the first chapter, in there words: It is God furelie that confirmed vs.togither with you in Christ and harbannointed vs, who also hath scaled vs , and hath given the earnest of the spirit in our hearts. Whitebrit cometh to valle that to manie as trucke believe, are not buffillie called both Chriffse chriffians.

12 But this we mult note that thote ceremo In 1. Sam. nies of the laine bid banith by the comming of 10.at the Chiff. Wherefore the papills, and lome of the fas beginning. there also were lead with a certeine falle affectation, in that they obtruced to tis their annointing. They would have that oile of theirs to be fet fouth to curionflie, with fuch nompe and to Looke In 1. lemmitte, as no other factament is to highlie tring.1, 34, commended bnto baby Thill . This is the bib polition of men , that they alwaics make more account of their ofone inventions . than of the commandements of GDD. But thefe men, in their oile on breame I cannot tell that more than a marke that cannot be blotteb out . And get, what the fame is, they benerif and not ; net. ther being affeed, be able to teach others what it meaneth. But all thefe things, Christ, by his comming bit abrogate : wherefore there is now mondes of othe . It is fufficient il minifters be lainfullie chosen, that they may with some author ritie feach the people . Beither is it noto net for kings and princes to be annointed. Butif fobe there be anie that at this date be annoisted; the thole confideration fivereof (in my imacment) belongeth to civil ordinance . anot to religion. Albeit therein also fremeth to be some falle after

dation of the Lewes : for now webs alkarmour

ted and chaffians ; and it is fufficient to have

the thing it felfe. There is no need of a figne. afe

ter that we have dedicated our name buto Chiff . And we are faib to be annointed . not bicante we be froked with oile; but in refued that we have atteined buto that , which the oile in ala time famified. Ditentimes the thina it felfe is put for the figure, and the figure also for the thing . Theil was neuer annointed with oile, Chill be thing . There was never annumers writeth of not announce for as the read: and yet Efaic thus writeth of not announce for any weight him: The holie spirit be vpon me, bicause he nite hath annointed me. And in the 105. plalme, Da- Efaic. 61,1. uid faithof Abraham , Ifaac, and facob; When Paliosis they were but a few in number, and God had led them about, defended them, and punished kings for their fakes : Touch not (faith be) mine annointed. Wille read not, that Abraham, Ifaac, and Iacob were announted with oile; vet bicaule thev were conferrated for to infirmt the veople of Bod, they be called Chailes, and annointed. The thing it felfe is bled for the fiane.

13 Christalfo is called Lord. Which name 38 Ho. 1.7. both fitlie agra with bim : for all things are gl. whit chis men buto him by the father , and he hath paled is called the vice for our faluation ; therefore be is tuff, 2010. lie called \$ 1020 . And we may gather, that here, Col. 8,6. by he obteined this name; bicause the Debrues neuer nionounce tie bolie name Tetragrammaton, written of foure letters, thich is, Ichouab, but pronounced by other words, that is, Elohim, and Adonai, thich fignifieth , micht oz bominton. Which thing femen to be the cause, that the 70, interpretors; then they read this same Tetragrammaton , translated it by this mood where. ichich is Lozd. As it aweareth in manie places. of the tabith me will allence one : The Lordfaid Plat. 110,5 voto my Lord : where in the first place is write ten lebousb, which they translated. Low. So as then Chriff is called Low, it is as much as if be hanbeneralied Goo , Although Tertullian , a. gainff Praxea, faith : that Chuft is called Lozd. then he is to ined with the father : for then the father is called God. But and if the fonne, being loined with him, thould also be called Bob; the Chniks might thinke , that we grant moze good then one . Wherefore, to withfrand their fufricion ive make this wood Low an epitheton of the forme . But if the name Teins Chrift by bimtlelfe;and alone : be is plainlie called Goo: as it appearsh in manieplaces of the levintures. Ant be bleth a certeine fimilitude. As a beame 2 fimiliof the fature, taken ine make mention of it by it tube. felfe specall it the furme: and we fair , that the funne entereth in at our windolves : but then it banneth , that the funne is to be named togithey with the beame, we call not the beame by the name of the funne , but faie it is the beame of the fanne. But the first reason is more firme. la sin As roncerning the kingbome of Chaff. it ferreth to bring no finali difficultie, inhen as 3m. Col.15

of Peter Martyr. Part.2.

and titles of Christ. made of the eternall kingbome of Chaiff; which. if it thall have an end , as the words of Paule in the 15. chapter of the first to the Cozinthians, fame to fignifie , fome contrarietie will apnere to be firred bp . Gabriel faid unto Marie; Luk., 32. God shall give vnto him the seate of his father Dauid , he shall reigne in the house of Jacob for euer, and there shall be no end of his kingdome.

And Daniel , when he protheffed couertlie of the Comarchies, he was not filent as touching the kingome of Christ; but he prochesied, that that fhould be a kingdome of all worlds, and for ever. This knot bib Ambrofe unden , that we muft not belæne, that the fonne will fo deliner by his kingoome buto the father, as he thall ceafe to reigne : but bicause he will then veclare buto all perfons, that he doth not reigne by himfelfe, but that all his Arengths and actions be of the father from whome is all paternitic both in bear nent in earth. And after this fort he thall open. lie glouffe him. Which thing thall be, to beliver what is the kingbome buto Bob, ito the father; that is, meant by belivering not to ble the fame buto himfelfe onelie. Auguthe ting= nome to the fline , thereforner be intreateth of this place, confenteth unto Ambrofe . But ive map er pound it otherwife, and (as I thinke) with a Co reinne mete expolition, by thele wates that followe; as fereirm twommer to faie, that to reigne, is fometime taken as it

of waits. were to excell to be about others, and to hold the

higheft place . And in this fignification Christ

fhall reigne perpetuallie. But if we laie, that to reigne, is in fuch fort as to exercise the office of a king , to fight, to be fend, to ouercome, and other fuch like; Chaiff fall not alwaies reigne. For when we thall be perfect and absolute , there will be no need of thefe helpes of Thaiff. When he came into the world, he preached, he taught, he died for our faluation : now also be maketh intercellion for bs buto the father, he defendeth be from cuilles that hang over our heads, neither both he at a nie time ceale from the office and actions of a mediato: but in the end, then all things be pas cified, he thall religne thele offices to his father, then as there is no longer place for them . @ uen as then a most mightic king sendeth his onelie forme into fome province of his king, dome, that is disquieted with seditions, tumults. and rebellions; and his fonne going foreward with empire, and with a ffrong hoff, when he hath fet at quiet, and hath reduced the rebelles into fubication, he returneth a conquerour buto his father, triumpheth, and belivereth buto him the province suboned, and bleth the empire of the maner warre and legions no longer . So was it bled of the un= at Rome : when the enimies were luboued, the Dicatoz renounced his authoritie ; & being bes come a private perfon, returned to his accusto,

med bufineffe . But betweene fuchlike things,

and this that we have now in hand. this is the nifference sthat the forme of BDD will not fo renounce himselfe, as he can be deprined of his honour : but bicaufe (as I have faid) irrthe late ter baie he thall reft from the office of reigning. and thall be fait to beliuer bnto Goothe father, the kinggome being in peace and tranquillitie, and the enimies fubbued.

Is Touching the beath and refurrection of Int. Cop.15. the Lozo, the apostle luziteth, that he taught the verte. 3. Cozinthians first of all . For thele two be the tipo principall and thefe points of our religion bnto which (without controvertie) all the reft be referred. Further he faith . that He taught them, even as he had received of God, and of Christ Lefus our Lord : as he tellifieth onto the Galattie Balathians, and as we read in the Ads . De Ads.9, to. mould not have be to fricke buto the authoritie ofman; but he calleth be backe buto the author ritie of God, whole orbinance they relift, which command be to believe onlie those things, which the Romane durch beleueth . Thefe men bo giue place , neither onto Bob , nozpet onto the fcriptures ; they account the Dope to be one a bone all . But the apolite, not onelic confelleth, that he received those things, which he taught; but he also twife mentioned the scriptures, when as he imiteth, that Chiff bied according to them , 4 that be role againe according to them. And feeing by the ferintures he meaneth the old telfament, we eafilie gather thereby, for what cause, or to what purpose the ought to read the fame ; to wit , that we may confirme the new telfament by functie and manifold tellimonies.

The ought alfo to confider with our felues, what we ithen weheare that Chrift bieb for our finnes, mutt call to how outragious and cruell our finne is; fee thinking of ing it behoued the forme of & D D to be there the Death of fore belivered buto the beath of the croffe, chia. Acither let anie man tell me , that ODD might have redemed the world by fome other meanes; and that it was not altogither ne. ceffarie for the faluation of man , that the fonne of ODD thould be fattened bnto the croffe. Forifine once octermine, that Bob is a molf, inife and just confiderer of things; we will ac knowledge, that he choling this meanes of our faluation, bid ercedinglie beteft the nature of finne, when he vecreed to give his owne fonne bnto beath, and that bnto a fhamefull Jeath; to the end he might rid his elect from finne. Pet te ia melle ther will we judge it to be done without cause, finne wher. if we remember that finne is the onelie thing, by we read thereby ine relift BDD. There is nothing in Bob. the world, or in the nature of things, ercept it be finne , that reliffeth the will of Goo: which propertie freeweth fo far , as it both not onelie comprehend those sinnes, which the schoolemen call aquall finnes; but also originall finne, and

to the bolie feriptures, there is often mention berie.4.

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The Common places

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Of Christs death allenge for confirmation of thefe articles. Bi cause it is not to be boubted, but that the apo-

files, and Chrift, bid cheflie admit the common and received expolitions of the fathers. Hoz it inas fo allowed of at that time . that those plas ces thould be to underttoo of the Dellias . as they that incre prefent could not for thame and

confcience fake benie the fame. Wherefore me read not in the Bolpels, that they withflow; bicaufe the fcriptures, which mere brought, mere not to be unberfton tou ching Dellias : but we rather perceiue, that their mouthes were to flowed, as they had not therewith to antwer. But now, then thole receined expolitions are no longer alowed among the Webzues, we map perceive lies to be readie with them. Wherefore we, when we hall heare Omiff or the apostles to have interpreted anie place; let us give benoubted credit unto them. Albeit there are found in the feriptures certeine Some plant

places to manifelt, as the Debrues themfelues tts toucannot relift them , if they would. In the 22. fo tulben in plainte, as well the beath as the refurrection of the firing Chaiff are verie plainlie fet fouth. Unto which tures, as plaime it femeth that Christ of verte purpole the sab-

fent be, when he died upon the croffe. And the 53 denie then chapter of Efaic is fo enibent, as thou mightelt The morte thinke thy felfe not to read a prothefie, but an plane. hillogie of the enangelift. Alfo the apolites were The whole

accustomed, for confirming of the returnedion, chapter, to bring in those places of the prophets, which Acts 15,16, make mention of restoring Davids hingtome.

For leing that externall hingoome is not refrozed noz that we ought to loke for refitution; of rifes ine muft baue refpect bnto Chill, icho reigneth ring the in heaven, and in them which be his; and thall kindom reigne eternallic. Theiff alledged the type of Io- of Dault, nas the prothet, concerning his death and refur Mat. 11,39. rection: and in manie fuch like places the beath & 16,2. and refurrection of Chailt were thatoweb. A store coand refurrection of Their were thandower. 20 time types, gaine, it is to be noted, that these things, which of Chills to ment before, mere not onelie types and the beath and bowes of the Lords beath and refurredion; but refunction after a fort also had in them the very truth it felf on. of those things . For, feeing that those holie men fuffered manie greenous things, and that with in a thile, helpe and belinerance came by God, informed as they were the members of Chail. and had Chrift for their bead : it followeth, that Chaift in them both fuffered, and was belivered. Wherefore we laie, that the pallion and refurrection of Chailt bestaune euen from the firth times ; but that afferward, they toke place more manifeltly in Chriff himfelfe, and pet fill become more euroent onto the church, through the prefent beath, which it bailie abibeth in labours and foromes, erveding the bleffed refurrection of the fleth. Then inded thall thefe two principall points of our religion be truelie ful-

finne is againft Bob, hereby it is thetwed, in that he made man buto his owne image, in pow o,igi= rightcoufnelle, in holinelle, and in truth. Bow nall finne is against this institution , we are bome the chil ben of weath, and frangers from Gob; and are tholic given to lieng and bigodimelle. Therefore originall finne both altogither contend againft the ordinance of Gob. These things therefore have we now alled ged , to the intent we may acknowledge the

inhole and perfect benefit of Chaift. Wie mult not weigh the gift of Goo, as though it were but halfe a benefit. When thou dwell heare . that hee bico for our finnes; understand the same to be not onelie for the original fault, but extend thou this fentence, even unto the fingendered and natural lutts, and also buto those sinnes, which we commit by the confent of reason. Affureblie, ive owe even our felues also buto Cipill, for fo The people notable gifts. The people of Rome pelded bre of stome at to Curtius, and buto the Decij : bicaufe they had poined themicines to death for the latenard of the people. But thefe things being compared with Christ, are nothing : for those men other much more wife thould have bied. Unto thich laine Chiff muit we un: was not bound; feing in him it was as well lohn.to,18. to laie boime his life, as to take it againe. Before their eies was let prefent glorie, and praife of men, for the notable act which they toke in hand : but the beath of Chiff , as concerning humane judgement, had thame toined there, with on everie five. Those men, for their louing countrie and dere freends toke their death; but Rom. f.ver. Chrift, (as we read buto the Romans) bied for 6,8 & 10. the weake for the wicker, for finners, and for his

16 And then he faith; According to the

feriptures : this is not to be referred buto his

beath, which was awarant enough. Since hu

mane reason, and manie historiographers do te-

fifie this; that lefus of Nazareth fuffered beath

boon the croffe: but that he was made a facri

fice for our finnes, that is not proued by the fente

or reason of mans indocement . De abbeb also

mention of buriall, the which apperteineth unto

neath: for in that he was buried, it game a more

certeine declaration of his death. And although

here it be not abbed : According to the fcrip-

tures, vet is it commonlie abmitteb. Touching

the refurrection also be addeth, that it was done

according to the feriptures . Wherefore it now

remaineth, that we fee, by what feriptures the

death of Chaiff and his refurredion are paweed.

cumies: which both ercell all maner of charitie.

much bato

the Decit

and Curtif

Unboubteblie, the places are manie : all which it thall not greatlic force to recite. Dnelle this I will admonify, that it Chould not much trouble bs, if the Debines at anietime withfand thele tellimonies, which Chaiff and the apolities

and Resurrection. Part.2.

In Rom.

8,verf. 3.

17 Augustine, in his 14. bolic against Fauflus, piloutethagainit an beretike which refuleb Mofes, as though be were contumellous against Chuff, then he wrote; Curffed be eueric one that Deut.11,13

hangeth vpon the tree. Unto thom Augustine answereth; If thou, boon this octation, conherine Mofes, thou mult allo reient Paule : foz be Gal 3, 13. Waiteth , that Chrift became accurffeb for bs. And the fame Paule faith; that He, which knew

3.Cor.5,21. not finne became finne for our fakes. Ponce quer, be cutetha place to the Momans ; that God fent his owne fonne in the fimilitude of the flesh of finne, & by finne condemned finne. Debitit gethallo a reason, whie the fleth of Chaill is called finne : namelie, bicaufe it was mortall, and talled of death, which of necellitie followeth finne.

And be affirmeth this to be a figurative kind of fpech, therein, by that thich goeth befoze, is er, preffen that which followeth . But belives this interpretation of Augustine . I remember also another, which the fame Augustine followeth, and

it femeth he learned the fame ont of Origin. And that interpretation is taken out of Le-

onforfinne uiticus ; where, when as there be biners kinds of facrifices inflituted, mention is made of an oblation for finne. But onto that word is often times aboed a prepolition : and in the Debrue it is mitten Lecharaath, and Leafebma, that is, for finue and for trefpalle. So that hereby ive may fee, that the facraments (as ive have often faid) haur the names of those things that they figni fie. And other tomgs alfo, both Latine ; Greeke. feme to have imitated this forme of freaking. For the Latins call that Piaculum of Piacularem bolliam, which is offered to turne awaie the wath of Bob. The fame thing the Gracians call xabaoua, of making cleane, and anabyta. And this is it, which Paule Cometimes calleth finne . 4 a curife . This therefore is the meaning ; that Christ condemned finne, which was in our fleth; by finne, that is, by that oblation, which was for finne; that is , by his fleth, which is now called weet aucoprios, which (after the Debine maner of (peaking) is the facrifice for finne. But, to conbenme, fignifieth in this place to take away, and to diffharge those things, which ble to followe them that are condemned. And that we may the ealilier binderffand bow Chiff by his death conbemneb finne; twe ought by faith to be affureb, that he bath obteined the holis fricit for bs . by whom our finnes be forgiven; & by whom, luffs, which are the rot of all finnes, be repreffed in bs. In Mom.4, 18 . With here arifeth a boubt : bu ithat means

berie,25, the apostle may ferme to fener and placke thefe things one from another; namelie forminenelle of finnes, and inflification : and on the other part the faith of the Death from the faith of the res furrection; then as it may feme, that by the

faith of both parts (I means of the beath and refirredioninot onche is giden remillion of lins, Inmalie infification: Augustine, in his 16. bolic smainff Fauftus . fermeth to being this inter: gaith is pretation; that our faith is cheflie bireded bn: cheffie to the traveredioriof Cyllt. That he bico the carried bus Ethniksalfo grant; but that he role againe, rection of they biterlie benie And therefore, feeing faith is Coin. faib to be the thing, whereby the are inflified; Paule would make mention of that thing, tiper in faith is most conversant. And for confirmati on of his fateng, he citeth a place out of the tenth thapter to the Momans : If with thy mouth thou verse. 9. confesse thy Lord Iesus Christ, and beleeue in this harr, that he was raifed from the dead; thou fhalt be faued, ion which words it amereth that feluntion and juffification are attributed into the faith of Christs refurrection.

Whitethefe things muft not fo be binderftod. as flough our faith fould not be bireded, euen unto the death of the Lord. Inded it is true, out faich is that the Ctiniks confelle that Chaft hath beine allo carris flaine : but they belieue not the fame to be none en enento for the finnes of men, but either for fonce fault of pratts. his owne or elfe by injurie. Whereas we affu. redicielene, that he was crucified for the falmation and redemption of mankind. So as our faith is exercised, as well in the death of Christ, as in his refurredion: And that which he brins neth out of the tenth chapter to the Romans. both make nothing againft bs. For the bnoers In the faith Mandethinot, that in the faith of the refurrection of the refurof Civil, is comprehended that faith allo, which commis ine haue of his beath and croffe : Wherefore, hendedthe there remaine two other interpretations berie faith of likelie to be true. Whereof the first is, that by his death. the perie beath of Chiff, the price of our revemp tion was performed. But that this might be an plied buto be, there was need of the holie Bhoft, by whom we might be led to beleue Cinift; that it (hould be expedient for bs , that he had rifen

Another expolition is, that the faith of the beath and of the refurreation bringeth tullification ; but that Paule biffeuered thefe things, to the intent be might authie occlare the analogie and proportion bettoene them. Unto the beath of Chail berie well antwereth the forgivenelle of finnes; to; by reason of them, beath was due bnto be. And as Chill concerning this corrup tible life, died if alfo ive anoth, when we are in Affied to bie bito finne. Againe bicaufe fuffifi cation Cometh herein to be Declared, in that the beginanewlife ; therefore it is referred buto

from beath, that he had fent abroad his apostles

to preach in all parts, and that he is now with

his father as an intercellor and high vrielt. De

is fato to have therefore rifen againe, that he

might helpe be to obteine infification, Chrylo-

frome fermeth to like of this erpolition.

Doo. f.

the refurrection of Christ for that be then feetned to have begone an beauentie and happie life. Paule bleth in a maner the felfe-fame finne of morns, when he faith ; With the hart we believe vnto righteoufnelle and with the mouth we confesse vnto faluation. Forthe faith of the bart both worketh righteoutnette, and also bringeth faluation . Dotobeit bicaufe faluation and ire fauration are cheffie beclared in action : there

fore he afcribeth it to confession. But whether of thefe erpolitions is the truer, neither bo 3 contend, noz pet willinglie will I now beclare. ... 10 Rightlie therefoze is it laib, that ODD

commended his loue towards bs; when he bes livered his owne forme buto the croffe for our fakes. For force is nothing, that men hold more bere, and let more flore by, than their chiloren. Wherefore we read that wicked mothers when they mould tellifie to their abulterous loners, their most fernent love and faithfuinelle of their continual companie, flue their owne chilozen; bicaufe they fame they had no other argument more fure to festifie their and will towards The thark them. So Coo when for our lakes he belimered the of son his fonne bnto the beath, and that buto a moft thamefull beath, name unto be a most fure to ken of his erceding god will towards bs . In that he created the two to for our lakes, it was indeed a great figure of his good will towards bs : although therein rather thined fouth his power, and divine might and wifebome. Forit is the part of liberall and fre harten lows, to gine and bellowe manie things boon their ful ieds. Bowbeit, lows will neuer go fo far, as thep will endanger themselves for their fernants lakes. Therefore, when & D ID gane his ofone fonne buto the death for our fakes; there in(as Paule faith)he most of all fet fouth his loue toinards bs : thich thing he therefore bio, to ffir

ps bp to love him againe. God had commanded be in the lawe that we though love him with all our hart, with all our foule, and with all our frength. And that we might the willinglier performe this, he wonto first veclare his god will towards be, that it might amere, that he loned and careb for be, moze than for himfelfe. For he would bie, enen for our fakes : which beath pet we fo little es freme that we will fuffer nothing for it : nor refreme our felics from anis comodities of the hone or delites of the fieth. Dis will was, that all men thould be in good cafe, and in the meane time one alone to fuffer ; but we befire to be in and cafe our felnes alone; although all other in the means time mult perilb. But it is not poll ble, that there thould be in be fogreat a conterript both of our owne faluation, and also of the falnation of others; but that either we believe not logreat a benefit of God, or elle we bonot

earnellie enough weigh it. Ehere was neuer inger, that will be great a belire and fernent lone marries his fpoule, as Chill bath married turn himfelfe bis durch . Betther hath anie che church man, at anie time, married a foife & burnet an bamer and bniverthis for him to match with, as Christ fponte for bath donie the church . For in this fate the Chia. durch was, before Chill matchet foilhit, Ezediel in the 16. chapter befertheth, there be faith; veile te that She laie vpon the ground, and that hir nauill ftring was not cut off, neither was the washed with water, nor powdered with fat, & there was no eie that had compassion on hir.

Paule alfo, both to the Homans, and eller Roma. where both offentimes beclare at large, in what fate me were before we came to Chrift. Unto the Cobelians, he not onelie faith, that Wie are Entel. be nature the chilozen of totath, but also be abbeth; Ye were once darkneffe, but now yeare Tins.31. light in the Lord. Einto Titus be faith; We were as fooles, not obedient, but wandering out of the waie, giving our felues to fundrie lufts, living in malice and enuie, hatefull, and hating one another. In the first to the Counthians, then he r.Cor.6. 11. had rechoned a beadzoll of most bemous fins. he faith; Thefe things vadoubtedlie were ve fometimes, but ye are washied, but ye are fanctified Wherefore the hane the forme of God witter into us, as a pledge of the love of God. De plas ced mot in his fleet an angel; or an archangel; although he unight to bane home. We bouchtafeb to come himfelfe, and to litter a molf bitter beath bpon the croffe. It behoued, that for our what loss redemption there thould be tome fuch god requisite in thing offered binto & D ID, which might either the pilce of equallic, ozelfe moze pleafe Goo, than all the our rebem. firmes of the world bad displeated birn. And this tion. hath Chriff offered for bs. And if a man de mand, the the death of Chail tous to acceptable buto & DD : there can no other reason be ginen, but his immeasurable charitie and loue. Don innen malit baue beine contented with ante other thing : but his will twas rather to have this thing; not bicause be would feed his cies and mind with the affliction and punith ments of Chaiff (for that hab bene the part of a cruell father) neither for that he forelaine the the great lone and monettie in his forme (although thelethings were in Chill molt lingu lar, and of verientent force with the father:) but (as I berelie (mone) bicante that by this onelie meanes, he might le his loue towards be to be whether it most perfectlie beclareo, and also an example of mere of ne most polic life to be fet forth for men to followe. refinition For if thou bemand, thether it were of necelle Chain and tie, that the forme of God thould in fuch fort die ? Die. 3 anfliter, that here mult be put no necellitie of computtion : feing there is nothing in God, that is by biplence : neither also was there anie

necessitie of nature. For although there be in the binine nature, many things of necessitic name, lie that it be one, that it be thee , and that it be gat a fonne, and fuch other; vet were it a wice keonelle to thinke, that anie outward effect proconeth from the fame, through naturall necelly tie feing whatforner Bod both , he both it free lic. Deither do we bere put anie neceffitie by fumofition of the end . Hor the faluation of man might have beene wought by manie other waies and meanes, if Gods will had beene fo. But it was of necefitie , that Buift fould die by fumplition of the dinine pronidence & counfell bicaufe God had becreed it fould be fo. And this he bid chefelie to beclare his infinite loue.

20 Dow reffeth to lie, what this fo great love of DDD towards be requireth againe at our bands : and those things are manic. For firff as Chriff applied all his will and indeuour to redeme bs; fo is it our part on the other fibe. otterlie and all wholie to addit our felues buto quireth of him . And as he , fetting alive all things had a care onelie of our faluation; fo also ought we toplucke awaie our mino from all things, and not to feeke our owne anie moze, but that which belongeth buto Chiff. Ther, which have returned againe into fauour with their enimies, may be an example unto us . For they , leaft they thould have feince to be it counterfetlie or fais nedlic, leave no butie bnowne, but that they fhein buto their new reconciled frænds : vea and take speciall had, that they be not thought to reteme fill anie renmants of enimitie, or bil fimulation closed by in their mind; as we read that Cicero, Craffus, Pompeius, and manico, ther tib.

great loue

further alfo , fixing by the mercie of God, through the death of Chrift, we are to fredfatt lie placed; we must take heed, that through wice hed and thamefull ads, we throw not our felues boime headlong from thence . For they, which after they have beene once reconciled , verlift in befiling themfelues with vices . Do not one lie fall headlong from their moft ercellent ffate and condition; but also (as it is written Heb.10, 19, buto the Debines boutread under for the forme of ODD, and pollute his bloud, which was theb for them . By this place also we are taught to love our enimies , not after that ordinarie maner: as then men are wont to faie, that it is enough to with well but o their enimie, if they bate him not : but yet in the meane time, they full not no indepour . either to amend him. oz to being him to faluation . And that, which is more granous, they not onelie are not beneficiall towards their enimies; but also through their flothfulneffe, they fuffer the weake brethren to periff. They winke at their faults, neither do they ble their admonitions and reprehentions

to amend them. There are belines, infinite other infructions, which the love of God teatheth bs. The love of For the have no boke furnished with more son brings plentifull doctrine, than is the death of Christ, the nite instrusthish if two diligentile examine, the shall be crions, throughlie taught almost in all the buties, which be necessarie onto faluation.

21 Furthermoze, those things that be faib, In wom. 8, touching the beath and refurrection of Christ, are about the molt manifelt . But what it is to fit at the right end. hand of @ DD, it doth not fo plainelie appere. The freeh is metamozicall, deriued from princes and kings, the place at their right hand fuch as they hold in greatest bonour and estima tion. In the 100 plalme it is written; Sit at my verfe, 1. right hand vntill I make thing enimies thy footftole. And Salomon, then he was minbed to thew great honour buto his mother Berfaba, he I.Kin. 1.19. commanded that the thould have a throne fet for hir boon his right hand. Also the sonnes of Ze- Matt. 20,21 bede befired of Chift , that they might fit , the one at his right hand, and the other at his left hand. Louching this high honour granted to him of his father, Chailt himfelfe faith; All things Matt. 11, 17 are given vnto me of my father, and there is gi- and 28, 18. uen vnto me all power, both in heauen & earth, Ann John the Quanceliff faith: Iclus knowing John, 13, 3. that all things should be deliuered vnto him, And Paule, buto the Chelians, laith; He is fet Ephe,1,20. aboue all principalitie, power, vertue, dominion, and aboue eueric name that is named . be it

in this world, or in the world to come. And buto the Philipians; He gaue him a name that is aboue eueric name, that in the name of Iefus cuerie knee should bow; of thingsin heauen, of things in earth, or of things Col. L.I.S. vnder the earth, And onto the Coloffians; He is &c. the beginning and first begotten of the dead, that in all things he might have the preeminence . Foz it pleafed the father, that in him all fulneffe thoulo dwell. And although the right hand of God (as the hane faid) fignifieth honour and high dignitte; pet mult ive not thinke, that the hopie of Muift is force out to farre, as his Gobbead and right hand is ertenbeb. For that bodie(as the fate of humane nature requireth) is comprehended in a certeine and definite place, the which is heaven; as Peter in the Ads of Ads. 2.21, the apostles both testifie, as the article of his alcention both teach be to belieue, and as Auguitine and manie of the fathers have infiruc-

¶ Looke the dialog of both natures in Christ . Of Christs person death, and resurrection, looke 3. fermons, and the epiftle unto the brethren of Poland.

When as I was come thus far forward, there happened into my hands (which I had in vaine fought long before)our authors exposition vpon the apoltolicall Creed, written in his owne Doo.tf.

In Mont. s.perf.8.

> moft in the Death of Chiff.

mbr God Getnett fo areat cha= ritie to= mards bs. Deut.6.5.

necessitie

The Common places

Cap.18.

naturall language. The which D. Peter Martyr, divorting himfelfe from the dregs of poperie, fet forth, when he departed out of Italie : as Malter Iolias Simlerus testifieth in his life . The fame, for so much as (to my knowledge) it was not yet extant in Latine, fet foorth in this maner, I thought it would be both pleafant and profitable to the readers, that it might come to light: a few things being cut off, bicause they were both largelier, and more exactlie treated of in another place. Further, as touching the causes of departing from poperie, looke the second

The xviij. Chapter.

A plaine exposition of Peter Martyr, vpon the twelue articles of the Christian faith.

He articles of our faith, fet forth nothing buto be but the knowledge of Dob. And as we be not able throughlie to comprehend him, he being perfect and bucorrupt in mature : lo is there par ticularlie given bs . fometime fome one fmall

taffe and fæling of him, and fometime another. And feing in the binine nature, there be thee persons (as we beliene) of one essence; namelie, the Father, the Sonne, and the holie Choff, the The whole thole effence perteineth to ech one of them. But effence be= now this first article, which properlie concerneth the Father, propoundeth foure things to be the persons. obserted ; first, that he , in thom we belæne. is the true Boo; fecondite, that the fame is the Father; thirolie, that he is ammipatent; and lattlie, that he is the author and first originall of all things created. Dow go to : let be le parti-

To believe cularlie , what the proper meaning is of thefe in son er= tuntes; I beleeue in God . Affureblie ine cannot otherwise explaine this sentence. than to faie, that he is to be acknowledged as Gob.

So as,ifa man bemand of the: What is God: Looke in t. (refuling all bumane subtiltie, and lateng affice the difficulties that be unfearthable) thou mult boldlie absolutelie answer without flicking, that God is the eternall god . of whom everie a. ther god both come. Therebpon it appeareth that he, which effemeth anic thing as much, or moje than Goo, cannot trulie fate; I beleeue in God . For if to be than acknowledge him to be the chefe god , thou wilt never preferre anie thing befoze him. Beither pet can be rightlie belone this, that at anic time fetteth his hope

anic other wate; leeing hope is not but of Come god thing. If then, God (as I have faib) be the god, from whence everie god thing douthfloine : inhofoeuer erpecteth ante good elfe-where , belee. neth not trulic in him. Furthermoze, thep thich attribute the good things, which they policile, into their owne righteoulnelle, indenour, boings, and finallie to themselues, have not the sense and (as 3 may faie) the true talle of this firft article of our faith. What then wilt thou fair of them, which have amounted to themselves cer, teine ends of good things, out of the vanitic of their owne bette, and out of the decrees of libiloforhers and politike men; pea, and out of the fense of boute beatts, in the which they in berie bed repose themselnes, whatsoever evill they bring : Such kind of men boubtleffe properlie worthip not God, but in the place of God . do morthip the manties & inventions of their owne braine . The thing (belieue me) is of greatell im portance for a man to haue the true God to be his DDD. The propet Dauid pronounced that Plat 44, 15. people bleffed, whole Bod is the true Bod.

2 But now it both appeare what it is to be: 2 But now it down appeare wat it is in or which the leene in God; howheit, we have not yet occlased the factorial called fact red , thise the father is called by the name of far ton. ther. That name is attributed buto him fortivo causes cheefelie. The one is, for that he is the father of our Lozd Jefus Chaift, which is the for cond person in divine nature. The other bicaule it pleased him to be our father. And be is there fore called father , bicaufe he diffributeth his inheritance to bs: and to communicateth his nature with be, as Paule to the Romans calleth Rom. 8.17. bs The heires of God : and Peter laith, that we 1.Pet. 1, 4. participate of the divine nature. For thefe two things freciallie, the parents are wont to give onto their children. For first thev indeuour (as much as they can) to make them like buto themfelues, as concerning nature and frate of liuing. Then, when they have made them their mberin out heires, they belire to inrich them with all their fimilitude fubffance . The fimilitude undoubtedlie, ichich with Sos the regenerate haue with Bon their father, con fanorib. fiffeth in wifebome, tuffice, fimplicitie of mind, magnanimitie, charitie, and in other like heamentie and dimine affections of the mind : there, by they judge themselves to be made according to the image of BDD, as they were created at the beginning. And the inheritance, which they erved of fo ercellent a father, is eternall and

And (I prair you) how much both this gene: The beriration differ from that, wherein we are begotten tage of the according to fleth and bones . And how great goolie. a divertitie is there betweene the fame inheritance of eternall life, and the free giffs among them that be aline, or that are mont to be done by testaments, concerning ficlos, bineparos,

moft bleffeblife.

houses, cattell, inonie, or anic other thing . Foz albeit we have not to mitch as thefe things anie other way than of him, and by him now prefent lie; pet we freake onelie of that, by reason where of. Con is properlie called The father of them that be regenerate in Chrift. If fo be that men moule imbrace this thing (as most it were) with faith and readineffe of mind, then thould not to erre from the properties and firtilitude of Woo our father; neither pet could they thein the biling. fitton of falle begotten children, by their thame full actions and wicked books; as at this bare manie are accultomed to bo.

This is that fatherlic image and thope, there

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of Peter Martyr.

bitto Thiff inuited be in thefe inoibs . Be ve Math. 5,48 perfect, as your heavenlie father is perfect . Det hin he nevertheles not heepe in filence that goo. lie and rich inheritance, when he fato buto Pe-Matt.19,29. ter; Who focuer shall leave that that is his .for my names fake ; he thall not onelie receine an hundreth fold for me, but befides this, thall have cum cternall life alfo. Wholoeuer therefore er peneth fo great an inheritance by faith, even as he is not puffed up by profperitie to neither is he forcinfull aboue meafure in advertitie . but he hathalipaics his mind bent buto greater matters : neither will be euer perfuade himfelfe, that the labours and berations, which he is fub iest buto in this life, are not equivalent to the

reinaro which he loketh foz. of the one 3. Went now let be come to the third point, mipotencie wherein we belieue him to be omnipotent. And this owiffirst signifie, that he, of his owne onelie power, was able to bying fouth (as afterward thatt be faid) whatfocuer is conteined both in beauen and earth. Further, when he will vio ted me from all cuilles, and heape cuerie and thing bpon me. (I being his owne workeman thip) be can thew the fame by manie meaner; and he being omnipotent (as we believe him to be) can calific remone all lets and impediments. Derof bevendeth, as of a most fure four batton, all the honour and tooythinette of our faith . For how much focuer the wifebome of man, the world, the fleth, our owne berie fenfe. or temptation of the biuell, is able to withdrand the promites contemed in the holic fcriptures, by this article is beaten onwne. Hereofit com Rom.4,20. meth, that Paule faith buto the Romans; that Abraham gaue the glorie boto Goo, when he be lence perfectie, that he was able to performe that, which he promited, although the same might not be granted by humane reason and pomer. Wherefore, thou must not make anie account of that , which importunate men hall object : neither pet of that , which troublesome cogitations entring into thy mino, and with

flanding those things which be conteined in the

bolie feriptures & binine promifes, fhall mone;

fith to the is manifelt both the infinite poince of (500 and also his fatherlic will, in thorn thou profestest the felfe to believe. Thou must also remember, that neither miracles are wought, noz praiers are heard; baleffe that faith be fullic given buto this omnibotencie of God, and buto the love, thereforth he loueth bs. For this cause Chaif faid ; that All things are possible voto him Mark 9 . 22.

that beleeueth. 4 Dow remainest to ervound the last part son the of this article; namelie, The maker of heaven treatour of and carth. Hip which fateing is refelled the erroz, heaven and

which the fcholes of thilosoffers indeuoz to perfuade, that the world in veric bed was without beginning; and that it cannot by anie politible meanes be that the fame fliguid be made of no. thing : feeing here all the that be induce with faith on fee much more perfeatie than they have feene. For it thall be an ability thing, to meafure the works of God ommipotent, with a certememeasure of natural works. Further, the alfo belieue hereby , that God is the perpetuati preferuer of the things which the hath made. Acc buleffe he thould governe all things by the felfe. fame pertue where with he made them ; without boubt, all things would be reduced to naught; which , to have their being , were at the first brought forth by him of nothing . Therebpon also it is latofull to conclude another thing; namelie, that if all things be created by God as we have before occiared) and that he is verelie a father buto thee, and to mercifull a father; what former is made by him commeth to the ble.

Ginto Adam, the parent of all manking, all things in a maner breame fubied : but freing he was boaratefull of mind he (by his greedous offente) (poiled both hinfelfe, and all us of fo pretious and ample inheritance ; the third inberitance Paule both manifellie thew, and that Roma 1.17. with berie great & most topceable arguments. to be reflored to be againe by Chuft; teaching, that the benefit of Chill is mightier . and of more efficacie, than the malice and wickednesse of Adam. Therefore he alfo writeth buto them. that All things happen well vnto them which trulie love God, Stis therefore our part, right lie and justile to audie buto our ble and commobitie those things that be created; that for the ble of them and for the belocable fruit, which we receive by them, the gooneffe of GDD may be praifed and thanks given butohim. For as the fame apolite, writing buto Timothic falth;) Things created by God are good that the faithfull may yfethem, and give due thanks to God, fo as none of them be received as euill. Dea, and although the fame have brawne ante entil onto it; get, by the imago and by prater it is more hor lie. Bea and things creates Do no telle ferue for the fullentation of manstile, than do gius be

Don.u.

Rom. 8, 27.

I.Tim. 4: A

Pag.614. an apt tellimonie of the perfect and fingular goonelle of our most merciful father : which thing as it is most true, so it ought not to be contemmeo.

Fine other principall points belonging to the person of the sonne.

J beleeue in Iesus Christ, his onelie sonne our Lord, conceiued of the holie Ghoft, borne of the virgine Marie, fuffered vnder Pontius Pilate, was crucified, dead, buried, who descended into hell, the third daie he role againe from the dead, he ascended into heaven, he sitteth at the right hand of God the father almightie, from thence shall bee come to judge both the quicke and the dead. In these articles, thereby the are led to be

lieue thole things, which be necestarie to faluati

portance, concerning the fecond person in bini

nitie : which (as I have laid) is called the lonne.

The first is, that this forme of Boo, Jelus Chriff,

In the per. fon of the things to be on, we are to note fine things of the greatest im-

is our true and lawfull Low : Secondie, that he was made to be fuch a one for our ble and behofe ; Thirolie, that inhatioeuer he fuffered, hee luffered for our fakes; Fourthlie, that he was alfo for our commontte eralten abone all heauens; finallie, that he thall come at the laft bap for our fuccour. Poto therefore let be lie, tous That Jelus thing the first ; to wit, that Ielus Chrift, the onetruelie and lie fonne of God, is truelie and properlie our Lord . Of thich matter that we may intreat on verlie, let ve first lie, who this is that we let forth OUT LOID. with the title of Lato: for afterward it will eatilie be inogen, whether to ercellent a prerogatine be fit for him or no. And we be contivained (as faith it felfe witneffeth to be to confelle, that this Chill is nothing elle, but a particular perfon, in thome are foined togither the bluine and

humane nature with an indiffoluble knot.

And this doth John, in the first chapter, was

nifeffite neclare, fairing; that The word became flesh . Whereas , by the names of Word and Flech, he meaneth nothing but thefe two nagod and verfc. I .

tures ; namelie , that Gob and man is a vervefuall focietie in the verson of Chaile . And as concerning the tword, it may easilie be gathered, bicaufe it is written before: And the word was with God, and that word was God . Alle , that gled in the Flesh in the bolv Cerintures betokeredi barrene feriptures nature, it is berie entbent bntohim, that bill humane na. gentlie and manie times perufelhthem must. But to proceed no further without forme tellis ture. monie of this matter, I will bring two, whereof Efaic. 40, f. the first in Efaic, where it is thus fpoken; And all flefh fhall fee that God fpake : ain the latter

locl,1,18. is in that, thich is spotten of loel; I will powre

out of my spirit vpon all flesh . In the thirth nia ces it is manifelt; that in the name of delb, there is fignified men . Wereby therefore it appear reth, that the Cuangeliff , ichen be faib that the moth was made fleth, ment no other, than that tibich be had first beclared; namelie, that the natures binine and humane were buited touillar in Chrift. . .

6 Mogeoner, that humane nature was in him. the things which follow in this place on plaintie enough Declare; to wit, that he fuffered beath. and was buried . Wherefore the enimies of dut-Itian religion (3 meane the fubtiler and more inittle fort om not for the most part omose themfelnes much against the humane nature of Cipill : and they , which at a certeine time went about to make triall of it, were easilie conniden and confuted . But the number of them was greater, thich flired up often tumnits, and that inith greater behamenete concerning the bettie was more of Chriff . Demerfieleffe , their falle and per oppugnen nerie quinton was confirmined of necessitie . to than ber their areat thanne, to give place to the cliene and note. comfortable light of the bolte feriptures. For belibes that tellimonie of lohn noin citen; And lohn to the word was God, the trane that lateng of the apolite, which he waste buto the Momans; to Rome. 6. wit, that Chaiff, according to the field, thould come of the people of the Jeines . And theretotthall he abouth; Who is God bleffed for ever. There two places being to manifest, they ought to furfice for the confirming of the minors of faithfull men in the truth of Bod.

But pet the holie arrigines do family be with manie other places before these, it is will pomber them well . Wherefore I leave it inholie to the indigement and wifebome of them, which frequent themselves mobelile in the resving of the fertptures. I for my part am latiffen with this one reason, which I would not patte quer in filence . Fortt is fit enough, not omelie to prome, but alle confirmmeth to confelle, that Chief is the time Die. This er mefle mobilitie on implaintle bitered in munic places, names lie, that toe must not put due trust in unicere atore, monot in becie man by name : as in Lecemie this is manifefflie theined; Curfiedis hee lerearit that truffeth in man, and putteth flesh for his arme . fruther . Danid both earnethie reone Phlass, hend the confidence, which they beet to put in men and in vinces. Wherefore if Christ be & mace man, and by no memes God. It may not be totatual for he to trust in him at all: tableb mot intifficating the bolte foriptures on not onelie permit but also command expressele ; that our faith be fattened with a linelte hope in Chaif. or in Dellias, if to be frou lift to call him as the Jeines bio : that on the other fine , ichofoeuer both not belieue no: trut inbin, is fubien to

the curity. Herby firrefore we boldlie conclude. that this particular perfon, of whom we prefent lic intreat, bath berelie in himfelfe the nature both binime and humane. 7 For thich caufe it is not in baine, that he

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names of Beins and mit fig.

Christ is

bumant

ppon the Creed.

is described but os in the boties of the holie feriotures by this famous double name IESVS CHRIST. Chereof the one; namelic, IES VS figurfieth nothing elfe, but A fautour, which hath belittered the chilozen of God from their finnes, and therefore from all emil. For lofeph the hat band of Marie was commanded by the morel, totall him IESVS : feing Hee fhall faue his people (frithbe) from their finnes . And I haut monen further : From all euill : bicmufe there is no enill, which hath not his originall from finne. so as he that can glorie, that the rot of euill is taken from him , may also affirme infilie, that he hath rid ainaic all enill . But this if ine bo not perfectle as pet perceine, we thall at the length proue it, in that happie time of refuree tion . The other minut certeinelie (thich is CHRIST betakeneth The announced of God. and the fanctified king : thirth name both berie well agree with him, living that by the guide of his forth and two to, he directeth and leabeth his dilaten to lifeeterrall. Witherefore, by reafon of those two natures, whereof he conditeth, and by thole two names it is easilie perceived, that the title, where with the magnific him, calling

8 Forfictions touding his divine nature,it cannot be auchted, but that in the old toffament, Comanie times is called Loid ; as he that is far about all things, feeing he is the me her of them. Anothis title allo perteineth unte man, who in the person of him, of whom we in enenaccop. treat, was writed with Goo; bicaufehe, being clere from all finne, was replemited with all god. If anie luch therefore were in this would (as there never loas before him anie) would he not feeme to be abouted with those giffs, for the which the name of Lord intight bulle agree birto him e Chen to invier it fremeth to me, that iben avaman is fre from finne, he is by no meanesta fernant . The first fermitade entered into the local obparate; and he that is indued with mine properties, wit of boots is able to beloe others. Hereof it commelly, that look, and they that are culors ouer others, if they be laus fullie talled, are not preferred to be about others for mine other end, but bicaute they thould not be burffull buto their fubinds, and that they being both of all vice, may be to armed with firength and fostitude, as they thous be able to farcour

bin, Our Lord; is berie met anofit for him.

all those, which be brover their subjection. Chiff inna That Chuft was benoubtedlie without finne. free from I impose it medleffe to proue buto anie : seing Matt.,18. (as Matthew beareth retorb;) He was concei-

ued by the holie Ghoft, that by this means he might be free from originall finne. The which ab fo is manifest, in that he, living among be, ne: mer finneb. And Peter wateth; that He did no 1.Pet. 1, 22. finne. Zo ichem agreeth Paule, when he faith; & Elai,58,50 He, that knew no finne, for our fakes became a Cor. 11. finne. John Baptill allo theweb him to his bilet ples, as the most pure lambe of GDD, thich lohn,1,29. though take amaie the firmes of the world . For it was meet forhim to be pure, and without all blemith; as a facrifice that thould be offered by bnto Bob. Further, the heavenlie father, not inithaut miracle, festified with his owne boice, that he was well pleased in him; that is to faie, that he was innocent and pure from all fault: fith this is mi acceptable thing buto Gob . And icho boubteth, but that he was aborned with die nine properties e Seing Paule unto the Color Colaris frans callets that, The image of the innifible God; bicanfe he truelie erpreffeth him, and all things that be in him : in fuch fort, as there nener hath beene, tto; now is, not hercaffet thall be, anie forme more perfective refembling his father than Chrift Tefus Dib. Wherefore, of all he beis called as well Goo as man . And we Chill the confelle him to be the onelie fonne of God , as onelie fonns be that in binine nature bath no other bacthaen; of sob. informed as he is the onelie wood of God, of Deisthe informing as he is the onetic word of Son, it onclic word in the more of son. be hand manie brethren by aboution, he may fuffire be called Onlic, for the heave that he hath of the well pleasing graces of God; and bicause of the image and fimilitude of the eternall father. West therefore it is that he be called Lord :

beape that he hath of binine giffs. 9 Bet palle this, that he, which paieth ranfome to reverne a captine is his Lord. Wilhich thing that Christ bio for be wretches, and bono flaues of finne and fatan, none that be faithfull ought to bonbt t feeing Paule, both to the Komans and Epellans, affirmeth; that We have Rom 3,25. obteined remission of sinnes; namelie, by his bloud, which he hath plentifullie and liberallie thed for vs vpon the croffe. So therfore he mult of goo right be called our Lord. furthermore. there is a cultome received by long bie among intestal formes of hings and princes , that the Chilais tradition forme obtained the Lordhip as the first first begotten forme obtained the Lordhip as beauten mong bis ganger belbeen. Wilhich thing is not forme. conbituli onto them, which have rend either the bolices prodiane hillories , or elle, which have in berit onto onbertion what is the maner of gomerning in hingomes and legmories of the world . And borto the Romans and Calathians Rom. S. 14. tt is plainlie Deined; that All the faithfull be the Gal.4.7.

as well, for that he is without finne, as for the

thildren of God. Unto the Komans it is written : Dat His firitteftifieth with our fpirit, diat Rom.8,16. we be the dildren of God. And buto the Cala

An expelition

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The Common places thians it is fait; Bicause ye be the sonnes of God, he hath fent into your harts the spirit of his fonne. for this cause, all we that believe be now beetheen, bicaule of that pluine aboution : but among all, Christische first begotten. we las Rom.S, 29. we read buto the Romans, being made like vn-

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to the image of his sonne, that he might be the first begotten among manie brethren.

Let be not maruell therefore if Paule in bis 1.Cor.1, 3, cpiffles, for the moft part, calleth Bon Father; neere in all and further, comming buto Chaft, calleth him Lord, Wilhich maner alfo the church hath retel neo, then as in our maiers we afcribe all buto 69 D for Chrift our Lords fake ; as well that, which we do defire, as that which we have obter ned. But feing now, that after the beclaration of those things, which were provoled. the vrincipalitie of Jelus Christ is to manifest : which of bs can abide himfelfe to be brought into the power of anic ty; ant from fuch a Lozo, who also is our brother ? Which (I fate) of bs, refuling this fo notable a capteine, will betake himfelfe to his entimies alreadie conquered and put to flight by him, when as thep be mortall enimies to our felues . Shall there be found anie. that will thake off the poke of to bountifull a Lord to fubmit himfelfe unto him that witheth nothing more than to beffroic both bodie and foule . For my part, I thinke there can be none found a mong them, which have talted the floretnelle of fo acceptable a Lordhip, whereof Chuif mane Matt. 11, 30 mention, then he late; My yoke is easie, and my burdien is light. Ehis fubieaton is boluntarie. as the proper (if we have a confideration buto

the Debine truth) occlareth in the 1 10. plalme, Pfal. 110,3. Wherein it is faid unto Deffias; Thy people dooth worship thee of their owne accord.

Sing the apolite alfo faith : Ye be no more Rom.6,14. under the lawe, but under grace. Wherefore all the charge and burthen of this principalitie. mas late byon the thoulders, not of bs, but of Jelus Chailt : as it was foretold of him by Efaie the prothet ; Vpon his shoulders shall he beare Efaic.9. the fouereigntie or rule . Pote, that the mothet faith not that his fourreigntie Chall be lath bu on the Moulders of pose milerable lubieds, but buon his ofone thoulders. If therefore detillian princes mould be permaned in mind, not to onpreffe with fuch tyrannie the people of @ D committed buto them; they ought to take erample of their government from fo mile and calle a government of Chill. But palling over them, let be retoile among our felues; that it is brought to paffe by the godnelle of God that me be reckoned in to happie a focietie, bower the baner of fo noble a prince and baltant brother ; but to whom thall never want, either will or pomer to helpe by. Let by implie with confinence be-

take our felices onto him; fixing we cannot ap-

plie om tranell better. Let bs fertie bim bils gentlie, and with all our hart : let be worthin and reuerence him from the bart. For both this is our putie and he is inouthie of thefe things.

Conceived of the holie Ghoft borne of the virgine Marie.

10 This bleffed Cod and man Jelus Chiff. tho(as the heard before out of the holie oracles) toon lainfuli Lord although as concerning bis uine effence he was pefferbaie, to baie, and thall be for ever (as it is insitten in the 13. chapter Heb.13.8 to the Debrues) pet, in refpect of his humane nature be was not without beginning : lo bo reason hereof ive late, that he was mabe. So ing Paule faith buto the Galathians, that He Galati was fent from God, and was made of a woman, and under the lawe. Anto the Komans alfo: Who was made of the feed of Dauid according Roma. to the fleft. And leaff the thould either frand in boubt touching this procreation, or elfe inone other wife of it than becommeth bs : faith both pired be buto thefe tivo things, and binbeth be buto them. The one is, that he was conceined what chie by the holie Bholt; and the other, that be was was concerborne : and that both of the birgine Marie. und by the Whichallo ine speciallie confelle. And this is bolicated. mitten biffinalie by the Cuangeliffs, tolet bs Manh. t. Ac bnderstand, that he (even according to the fleth) Luke, t. mas free from the curfle and from finne. Where by alfo it amereth most plainlie, that all the pofertite of Adam were to fubicat to the curffe Ephelis, and finne, as there was no place for anie to be erempteb.

Wherefore, to exempt Christ, according to the fleth, from the commonfall of all manking, fo as be might ever reteine his ofone nature; the infedome of God becreed by a wonderfulk counfell, that man, which was to be affirmed in the bnitie of person, thould have a beginning, both burine and humane. Forthis caufe, as it had beene foretheined by the angell onta Ma- Luke.1, 15. ric, fo the holie Chaft came downe into bir, and by the principall power thereof, the blond being noto purified by his grace, bib create a fingular and perfect man, thich the mercial OD D. even God, which was the inow from euerlafting , bio miraculoullie take boon bim. Informed as the mombe of the pirgine Marie, and holie mother mas the binine formace inheres by the holie Choft, of a matter well purifice, builded this one onelie bodie, which was a mot shedient inflrument of a noble foule. Andby this means, all the old blemiffics of Adam were alienated from Chaift, albeit that bis boote, as concerning the nature and forme of creation, toas not much difacrerable from the boote of

ppon the Creed. Adam. Fot our first parent Adam also was maruelloufie, and by dinine power created out of the carth, without accustomed feb . Andcer: teinlie, there is no need of anic longer talke, to thew how much Chrift, in respect of his manhon, ercelled Adam in all ercellent aiffs of nature : fixing the order and circumffance of his nativitie is beferibed; to wit, bis bumble and bafe fate of powertie, which nevertheleffe hab a of the naglozious and renolumed testimonie from the tinitte of maicffie of CDD, and from the angelicall

Chill.

11 Eatherstore, patting over thefe things, we will occupie our whole speech in this profitable confideration : namelie, that who fo is regence rated by Chaff , must call to remembrance, what and bow great hath bene the lone of Bon towards be tubo difoained not our foule and but cleane nature ; but clenfing the fame, bib cloth himfelfe there with, to make us partakers of his binine nature . True indied it is, that the divell. by his lieng wirit , fained ; and that idolaters indenoured to perfuade, that the gods, which they neb gods. worthiped , toke fometimes humane forme boon them : howbeit , not to the intent thep might fandifie our nature, but to contaminate the fame with infinite and beattlie filthineffe. So that none of fuch like amerances , as are read in the writings of the Poets do bring anie other thing with them; fixing they both thames fullie pollute the booic, and that minds by fuch infamous cramples are allured brito cuill. For if they would order their life after the erample of those things , they were also to let flacke the bit bles of lufts onto abulterie , fornication , and o ther hourible offenles . But on the contrarie part, the dinine word hath clenfed our nature. by heaping of divine giffs twon the lame. And this is not onclie to be imperitor, touching that man, which it assumed; but of all them, which with him in true faith be toined togither as members of him . And this heamentic ward (thich is Chaiff) being fecretlie hioden under that nature, is fo covered with tuffice, patience, temperance, pubence, iviloome, and lubmillion of the mind, thetwee fouth fuch perfect eramples of fingular inflice, sc. that his life onelie, if it be bulie confidered . is a mifrelle fit enough to line incil. 12 Wherefoze,let biffolute and wanton chil-

flians go ; let them count it but a fmall matter toline bupurelie, let them make but fmall account of the nature and members , thich Chailt by putting on both fandified; let them befpife the example that noble crample of holinesse and righteous neffe, which Chaift the wed , while he lined in the fiely; let them ceafe also to ermelle in their bieds, what participation of divine nature thep hanc obteined in Chift. Eindoubtedlie, this is

no part of the end , which God purpoled to him: felfe, when he became man : neither certeinlie nin he, boon this confideration, line among be by the space of 3 3. peares. Witherefore, it Should be met for the children of God , to line a binine life; feeing their nature is made binine. But the life of brute beatts and of men thould be left on, to those, which in their incredulitie, either haue remained mere men ; oz elfe , which have bece. nerated through their wicked ads, and be changed as it were into brute beaffs . Derchence moreouer we have to take comfort, if we be betuen at ame time by the fenfe of the fleth , to take it grequoullie, and complaine that we are fubica to humane infirmities; namelie, if we bo beleeut indet, that Chaft fuffered thofe infirmis ties for bs ; for by this means they will ferme to be much more caffe buto bs , than the nature of them doith permit . Dozeouer, if he fo humbled himfelfe for our fakes, that when he was Lord, pet he appered in the forme of a fernant; it ought not to feme fo hard a thing buto bs , fometime to flacke the faile, and to fubmit the loftineffe of mind for the fafetie of our weake and pore bre thren. Therefore, not without full caufe Paule Philas. erhorted the Willimians , that amongst them thould be The veric fame affection that was in Christ Icsus, who, when he was in the forme of GOD, yet disdained not to put vpon him the forme of a fernant . And thus far touching the originali conception, and nativitie of Chaif, ac. cording to the humane nature . Bow let be do forward.

He suffered vnder Pontius Pilate, was crucified, dead, buried, descended into hell.

13 The order, which we before amointed, requireth, that first we should speake of the beath of Chift; leconolie, of that fate, therein be was after his death, as well touching the bodie, things to as touching the foule. First therefore, this beath be noted in of Chaift, the which can neuer be fufficientlie the beath of prailed or confocued by ba, had two things; on , Chuff. that it was berie ignominatous : the other that it was græuous aboue measure . The rebukes The rewas greenous about measure. The revultes bukes of that Chill luffered, although they were verie chill. manic, and berie hard to be abibben; pet let bs confider , that they depend byon two prins cipall points. The one is that infamous qualitic and nature offinnes, which were laid upon bim : but the other is the perfect innocencie and pure righteoufreffe of his life . For euen as, a fimiliuben anie buclenlie and bupure thing , if it be tube. frene in the common freet, is not foill agreeing; and it lefte offenbeth , than if though the ennie and ill bealing of some man it be throwne by

pufacffe.

on a certeine noble and pretious painted table: fo is it much lelle becent for a man that far er, celleth all other creatures, to be frained with infamile and diffenour. And as concerning Chaiff, which was the head of men, the prince of angels, and the onelie fonne of God (he being not onlie full and innocent, but also berie innocencie and fullice it felfe) certeinlie it was to to hamefull and ignominious, that he should be burdened with fo granous crimes; and that in indae ment, not before the citizens of one citie onelie, but before all the people of the whole kingbome of lewrie, tho at that time, by a bluall cultome, mas compelled to celebrate Caffer at Ierufa-

The flan= railings as Chrift.

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Deither did it latiffic them, that they had of tentimes defamed him with railings, calling him a poffeffour of cuill fpirits, a fozcerer, a familiar of biucls, by whole helpe he bid worke miracles; and that they called him a gluttonous fellow, a ozonkaro, from whome no found boarine could proceed; likewife a companion of publicans a finners, and finallic of infamous and wicked men ; that from him proceeded no thing but offenfes, a cuill eramples. They cab led him a Samaritane ,a ffranger fro the true morthiwing of @ D, from whome, as from fome promane person that was ercommunicas ted from the church, all men were to thun. Thep (3 faie) being not content with thefe reprothings, to the intent they might purfue him bus to beath, they law this thing again thim before Pilat and Herod; namelie, that he had btte red intollerable blafthemie against the lawe of Cod, arrogating buto himfelfe the name of the fonne of God; that he was a fcoitious man.not onclic against their owne lawes, but also a gainft the common frate of the Roman empire, by perfuading of the people to benie tribute but to Cafar : and that he earnefflie purfued this one thing; to wit, that contrarie bnto orber. and without confent of the Romans, he challens ged the dignitie of a kina.

14. And by this meanes be came into fuch

fhame and contempt, as Barrabas, though he

Poere a wicked and notable thefe, was inoged

to be more will than he; fo that fuch a man bes

ing quit, our Chaift was condemned. And in

fight cueric one thould withdraw bimfelfe, and

than Bar. rahas.

token of his full condemnation, and to have it manifest, that be (about all other which come monlie are judged wicked) was worthie of the croffe ; he (by becree of the tuoge) was hanged betivenetivo themes, as though he had beine crucified. the thefelf among those that were most wicked and mildenous persons . But then was fulfilled that prothefic, which is written in Efaic. thich faith: that Christ should bee contemned and nothing regarded among men: from those

that at the length he should be reckoned among the wicked. And certeinlie, his fentence amth not difacte with that, which Paule writeth in his eviffle to the Galathians, ithere he faith, that Galagar He became a cursie for vs, to deliuer vs from the curfle of the lawe : for bicaufe it is written: Curfed is cucrie one that hangeth vpon a tree . And here commeth to remembrance to weake a fem mords of the fullice of God , how erceding feuere fo euer the fame were . But thew me (1 may the if thame and confution be of and right bue buto finnes: what greater and moze heaved measure of shame might there be found, than that, which Chrift fuffered for our fakes?

Were not the offenles of man lufficientlie and about measure deriued buto Christ, a the fame punified in him with all thame and bilhonour. Some man perhaps will faic that the ro bukes were of leffe wait ; bicaufe of his ground nen innocencie. And in verie ded on this be halfe forme eafement might have being brought to those reproches, if that innocencie had beine control moft manifelt to the light of all men. But affur Childer. redlie, bpon that daie, therein Chafft was lif culid. ten mon the croffe, he was to oppressed with the great heave of Defpitefull railings, and falle ac culations of cuill, as the people milerablie beheld him nailed buto the croffe, loagging their head at him; not as though they were troubled by perceiving his afflictions, but that they might purlue him fill being wearied with to nominies and flanders, as though they alloined by their inogement, all those troubles and mile ries, which invironed him on eneric fibe. Jufflie therefore map we retoile, that we by faith are made partakers of to great a benefit ; feeing all the rebukes and ignominies, which were due for our finnes. Chaiff our head toke bpon him, and ptterlie abolifhed . Dea bnooubteolie, in the place of this frame a ignominie, we by that me rit of Chaff poffelle in hope both glosie and ho nour in the light of & DD, as a thing one bre to bs.

15 But feing not onelic thame and ignominic is by the full fungement of CDD due to finne, but also puniffyments, thich are laid byon why chill bs, according to the maner and measure of the this life finne : for this caufe Chrift Departed this life, not with rais onelie loden with railings and contumelies, lings and but also was as it were plucked from the same punits life by the violence of most greenous paines, ments. and most cruell punishments. The thich fæing the enangelists bo plentifullie recite, it is not our meaning to fpend anie longer time in particular describing of the same . Dowbeit , it fic meth that all those punishments of Christ, with binoubtedlie are innumerable, may be contriued freciallie into foure chefe partes . Among which, the first ameare to be the fundic forts of fcomings.

fcomings, where with he was divers times as failed : fuch were the fpitting in his face, the faluting and intituling him by the name of king: the putting off of his owne garments and clabbing him with other garments unacculinisch the reputing of him formctime to be a fole, and fametime a prince ; by blimbfelbing bis gies with a cloth, and by putting the feepter of a kine (though the fame were of a red) into his bands ; alfo, being to arated, the bioding of bim to prothefie by fuch as mocked him; alfo to be fet nas hed in the light of all the people : finallie, to fee bis garments blutoed to molt wicked braues. and lots to be call boon them. I palle ouer, that he was accounted of Herod as it were a common fole, f an infinite number of other mocks. with the which he was disquicted; as the wife reader thall caulie understand out of the holie fcriptures . But if one bomand, icherein the re-In the 13. bukes and ignominies laid byon Chuit, wherof

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ter: Janfwer, that those belong to bniuft infamie to acculation, and buint condemnation but thefe were aboed for the punishment of thole faults, which landeroullie were laid boon publomes 16 Belives thele reproches, we mult weigh emunds. the firines and bloudie wounds, which he fuffer

we have woken before, do differ from thefe lat-

ned in his whole bodie, the blowes, the Courgings, the Arikings with the red, the prickings with thomes, and an infinite number of other things more, which he fuffered at the fellions of the prietts and elects, in the mogement hall, in the freets, and elfe-there in divers other plaple crofte, ces. These hard afflictions received he border the croffe, the which he bare on his thoulours with great travell, before it held him ffretched out bpontt with his whole bodie. But he was crucis fire being not ticd with anie bands, as perhaps the reft were ; vet nailed buto the wood through hands and feet, even as he himfelfe hereof gave a fore teffimonie after bis refurrection, when be loha.11,17. fait unto Thomas; Bring thy finger hither, and fee my hands, and put foorth thine hand, and put it into my fide, which he above, by reason of the wound that he received in his five by a certeine

foldier after his beath. The verie ithich thing Palat, 17. David, by the fpirit of prophetie, had foretold in the Blaimes; They perfed (faith he) my hands andmy fect. The fame prophet also paffed not oner in filence, that impleatant taft of myrthe, the thich being mingled with bineger , was proffered bato Chrift for a brinke . Forhe imifeth in the 69. pfalme ; They gaue me gall for my food, and vineger for quending of my direct.

The fourth and last punishment, thich Christ his beath, forour lake toke boon him, was that feparation of the loule from his pectious badio; the which as he that had the fame fullie in his plume pole

er, and that faine all things to be fulfilled that were foretolo of him by the moreets touching. the former matter, he of his olune accord, mas hing a loup boice yelded to his futrif. 17 But here , feing enerie thing is molt mbrace .

of Peter Marryre Cap. 18.7

worthic to be noted; & flant in forme boubt, what, choic this thing 3 map here firtt Tetle my felfe to eramine, waie to Dolnheit among manie things, 3 mil now in kind. treat (as bzeflie as 3 can) of this julych 3 nert. aboe. First, let me alke pour anequestion ; where ther it firme moff ffrange buto gan, that Woo (bboby another eatier kind of ineques might have reconciled manking to himselfe); toke in hand the performance thereof by to manie and to granous paines and labours of his otone fonne . For this is certeine, that he might batte taken anie other waie in hang for reconciling of he with his forme : the then bin be make him Inbied to fo manie miferies and relatios. Dere might 3 anfwer, that the inflice of God might by no other meanes be fatified. Third antwer; as it is true fo is it commonlie roceined. Where fore I thinke it met to note bete thee things molt profitable to be knowne. The art thall be this : that we may inflicientlie biterfand, by that fo hard a meanes, which God bled for procurement of our faluation both great a bond by the full indoment of God was growne through our finnes, boto greenous was the burthen of them, bologreat was the weath, enimitie, and hatred which God had conceined against be, and how hourible a revenge hong ouer our beads. Willich, if it be viligentlie enough confidered, will it not be a molt fit brible to reffreine our lutts, and to fraie be from falling into foule and Chamefull aces, and into the bucleane works of parknesse of this world, and of the fieth : Tine boubteolie we, confidering with the ries of our faith, how feuerelie and tharpelie Gos hathpus nithed them in Civill, everie one of is aught to be carefull to flie wifelic from them.

Another thing that is met bere to be noted is this; namelie, that the conficiences of men, which through the infirmitic of the fielh om of tentimes faint, could never affure themfelucs from Dammation, which by their continuall, yea and thameful failes they beferue ; efpeciallie ichen an God, the most inft mage, who never lead neth our finnes brounithed is almaies fet be fore our eles. Dens minos (faie heing friken with the feele of finne, could never have taken anie comfort buto them ; buicffe the feuere fen tence against Chiff had gone before. But when ine perceiue: that the forme of Got , by fo hard and bitter thattiffament, above the punithment for all our thines belies that from hence fprin geth a full affinebneffe to our minbs : ine can never be latillied in aining of thanks buto the mercie of Gab , for that he caff all our iniqui-

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ties boon Chill, according as it was forethew Elai. 53.5. ed by Efaic, that fo he thould fuffer for our finnes thole greenous wounds and afflictions: And that is it which Paule remembreth in the eight chape verlegt. ter to the Romans; that GOD spared not his owne onelie fonne, but gaue him to death for

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ve all ... '2012.1... 18 But now let be come to the third point of boarine, which it behoneth be biligentlie to meigh. Beffees the profitable vies that we have before affigued , as touching the fufferings of Chift ; here be theweth himfelfe an erample and livelie image of all perfection : feing we may here behold what patience, obebience, and charitie our Thill taught be in vieng for be. Certeinlie, this boarine is a most fit thing, inmented for the hepping of constancie in all afflic. tions, Shall there anie be found, if he be preffed with advertities , be overcharged with blueliff temptations, or if be run into anic other mile. ries whatfoever, that turning his eies boon Chaiff hanging on the croffe, both not in the greatelt troubles and calamities whatforner. comfort himfelfe with this tote ? I bololie here affirme, that fuch a man, about all others, will keepe the quictnes and tranquillitie of his mind; fæing he acknowledgeth himfelfe by realon hereofto walke in the paths, and to tread in the frens of our most belowed matter, and onelie revermer Jeins Chift . There is no affliction will be areenous buto him neither will it bifquis et him to fuffeine ante aduertities oz bard perfecutions, whatfoeuer they be, for the honour of Boo, and glozic of his Bolpell. Who is it from bence forward, that will refule to brinke of this cup of afflictions ; feing Christ our bead and prince bath to therefullic branke thereof for obteining faluation unto others ?

Thefe things (3 faic) if cucrie faithfull man will throughlie confider with himfelfe, he will not fuffer the concupilcences of the fleth anie longer to take place, and beare rule in his mind: but mith this micke of the croffe will bate and maht be eggeb forward , and be profitablie briuen to the mortifiena of them ; while be thall confider, that the fleth of Chatt, by the comman. hement of his father, was humbled boon this tre : and that the fame was obedient euen buto peath, the which beath was no lette cruell than ignominions . So as, by the pattion of Chile. we not onelie picke out a confolation in our miferies, millortunes, and calamities, which offen times light boon bs ; but also alimelie erbortatt on that me may be crucified with him as concerning the cloman and our field: according to Gal. 5,24. that , which Paule to the Galathians taught; They (faith he) that be of Christ, haus crucified the flesh with the affections and fulls. Actierefore the fame apostle bled to call his additions. Srig-

mara that is. The prints and leales of Christ in- Gale 19 graved in his bodie.

By reason thereof the cannot martiell e marks of riough at the follie ; allo madnes of forte chuffi Chine ans, abidirum hither & thither on pilgrimage, bobit, nealle theretouth they bount that their Francis mas market . But perfecutions, or rather intainfes ant loffes, thich muft be futeinebeither in ambis or in booles themfelnes for Christs to ligion fake of elle for thewing of obedience to God they refule them; or elle certeinlie they but worthflie complaine of them eucric moment. Of all there things it followeth that we ought berie much to efferme afflictions, punifoments, and trombles, which we indure by the will of CDD. for the glorie of Chrift; as being feales a markes of all those things, which the onelie fonne of God. and our redemer Chailt fuffered for be boon the croffe . Row , albeit that the Maieffie and worthines of this matter in hand both no fmall Deale allure me bnto it , and fearfelte permitteth me to be led fo fone from bence bnto an o. ther discourse ; pet, while I confider, that I here ofthe onelie an infruction buto them that be the more ignorant, and no full teaching of the betfer learnet duffians : 3 will bere ffaie my felfe, take in hand to beferibe that fate . which the bodie and the foule of Chaff talled of after bis ocato.

He was buried, he descended into hell.

10 Zino parte there be of man , aftumpten by the word into the britte of the perion; name. lie, the foule and the bodie , even as other men alfo confift of a foule and bodie : but those parts inere fevarated and diffoined boon the croffe. The bodie as the cuancelifts do teffifie) was abefront laied in the fewildne, therein it remained but ture of till the third baie: which was the time appointed Chile. by the eternall father , for the most happie refut, rection of Chaff. Df which mpfferie, then Paule intreateth in the eville to the Romans. be faith: that The faithfull which be baptifed into Christ Ielus, are buried in baptifitie. Thich fairing mill Rom thus be imperflood namelie that we are to bead bnto finne in Chiff that we have no moze to bo therewith : feing Chafft bieng blotted out the fame lo that it thould not afterward be imputed botto be botto death. Whereby, that as the bodies of them that be bead, be buried in the fepulchie; neither bo awere from thence buto the eies of men (not that they be not in the world, but bicause that that which is corrupt and rotten in them is not liene :) even lo our finne . periunte will, and naughtie laft, howfoever they be beppon the Freed.

neterlie abolithed.

froich by the croffe of Chiff, pet they ceale not to remaine in bs, but are coursed in the light of Con . pot that Goo knoweth not of them fut ficientlie, buto thole eies all things are bilcomerch and manifeft : but that he both mercis fullie billemble them, reuengeth not , no; pet is fo angrie that he bringeth beath boon be bo rea. fon of them. Wherefore the fieth of Christ, being buried after his beath, fignified that our finne to as it were buried before the inft tribunall feat of Dod . It fignified allo, that the pomer of the lawe is broken. Finallie,it betokenen that the old Chabolines and ceremonies of the laine are

20 As concerning the berie foule it felfe,im,

mediatlie after that it beparted from the bobie;

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of Peter Martyr.

one of the child into it remained not tole, but it bescended into the

loiner parts . : Which words beclare nothing elfe, but that it entreb into the fame fate , which the rest of the soules separated from the bodies baue erperience of ; the which are either chofen into the fellowihip of faints, or elfe are thrult out into everlafting destruction, with the spirits of them that be damned . And affuredlie , both the one and the other; as well the focietie of the goolie fpirits , as also of them that should be bammen, felt the prefence of the foule of Chrift. For the fpirits of the faithfull (tho as Chrift Luke 16,22, faith in Luke, thile be maketh mention of that buhamie rich man, and of most hamie Lazarus) refted in a verte quiet place, which there is aptlic called The bosome of Abraham, that thep being all induced with one faith of that bolie pas triarch, thould wait for faluation, through Chrift, which there was named from Abraham . Those fpirits (I faie) rejoifed with great confolation, gaue thanks buto the ercellent Bob, tho had belivered them by the hand of that mediatour; and bicaufe be had verfourmed that thing, which be folong before had promifed . Allo the other fpirits, which were appointed to dammation, felt the comming of the foule of Chaift . For (as we read in the first epistic of Peter, the third chapter) To them the spirit of Christ preached.

Which may be understood after this fort; name lie, that he might revioue them for their obstina cie and unbelefe, wherein they were hardened against the word of God, and against the godlie admonitions, which ever among were propoun. bed buto them, while they pet lined : or elfe, that be even then thewed buto them , that fame hollome and most true wood . Which word, fee ing they, being alwaics like to themfelues, bid obffinatelie reied; and being bead, reteined fill that incredulitie which they did being alive, they themfelues gaue a most manifelt testimonic as gainft themselves of their most tust concemna tion; especiallie, feing they might not anie lons ger pertend anie maner of ignorance. Thus the

infferome of Goo through his tubdements carl eth perfed patfe and renotome . And bere we are to crave of ODD, that he will bouchfafe to que bnto be fuch a mind , as we cfeme not more of our perverte lufts, than of a frinking carcale, which is alreadie laid clofe his lepul. the : and that he will to open our beart , to imbrace his holie promites; teat toile our cares are Ariken onelie with the outward found of them we wickedlie relift the truth & certeintie of them. It is our part alfo, that feina Chaff, bo fo manie labours and fufferings, approued him felfe for certeintie to be berte man : we beina comforted by his beloe thould vlainlie meditate biuine and heavenlie life. And having fo great a benefite given of Goo, by the death and burts all of Chaiff; we fhould do him no fmall wong. if the would in verie bed thinke, that our owne works availe antething for reconcilement of be but o him: When as we profette rather by this article of faith, that he was pacified with mankind, by the onelie beath of Chatt, and by his bitter pallton.

He rose againe the third daie, he ascended into heaven, he fitteth at the right hand of God the father almightie.

21 3f Chill that onclie fonne of God, thich 1.00ke the rame botune buto bs , and for our faluation De viraque was flaine by a moft bitter beath of the croffe, in chrifia had thronke, or not beene able to haue fuffeined natura. beath ; and being closed in the fepuldize, had tas The refura fee the force of corruption , as other men bot rection of bom might we have confidence to be faued by triumoli of him , that had not beene able to faue himfelfe ? our faith. In like maner, as if a man that would proffer a fimilis his helpe to one periffing in the water , leaveth tube. with a goo courage into the water : neverthe, leffe, he himfelfe, whiles he indeuoureth to fauc another, peritheth, being fwallowed by in the neve of the water ; can be that peritheth him felfe, bring anie belve to him that is perithing ! Mindoubtedlie no other commoditie can come thereof, but that the loffe groweth to be bomble : if but othe beath of the first, there is also about the beath of a fecond, tho be his beath thould being to much the more loffe, in holo much his life was more pure and holie. So then it altoofther behoued firft that for our faluation Chrift thould beliner bim elfe from beath ; then to perfuade be most fullite, that by faith in him faluati. on is obteined for bs. Wherefore they which bebelo him banging boon the croffe , Did reprochfullie call him in the teth with thefe things ; Let Mait. 17.43. him faue himselfe, and we will beleeue him; he faued others, himselfe he cannot faue . Anohe role

Ppps.

thie things to be noted, here fall out two things molt worthic to be no farrection of Chifft. The glosie of Chill.

fed; the firft is , what maner of eraltation and new glosie of Chailt the lame was ; the fecond, that profit may redound to the faithfull therby. 22 Wholoener is delirons to perceine aright, bnto that a heigth Chriff is raifed bp ; firft it behoueth him to weigh, bnto how bale an & fate he first of his owne accord humbled him felfe for our fakes. This ooth Paule in his epiffle

to the Philippians contrine in few words; He (fatth he) made himfelfe of no reputation, and tooke on him the forme of a servant, and was made like vnto men, and was found in shape as a man, hee humbled himfelfe, and became obedient vnto death, euen to the death of the croffe. In like maner alfo, as we have more at large themed before, his bodie was closed op in the wirti fepa. fepulchie; but his foule had profe of that frate, race from thich the fpirits of men enter into, when they be feparated from their bodies by brath. The viler therefore and more abied that thefe things were

buto the their, fo much the more honourable it was to bilpatch himfelfe from bence , and to mount by buto things mere contrarie. And fee ing that manking is subject every where to surv Die miferies ; those boubtlette are no small mis feries, which even they commonlie fuffer, who abounding in riches, feeme to have obteined the more hamie fate of life. Det the mileries of the pose be mose greenous: but ithen they ferue

in bondage, they be much moze extreame.

A fimili:

Dowbeit, if fo be that a man, which is of a couragious a noble mind , be delivered into the bombage of fuch his enimies, as not onelie are of bale calling among men , but allo of naugh tic and wicked behandour; his lamentable and miscrable state femeth then to be most intolles rable. Det berelie all thefe things bamened bre to Chiff, the as he proportedlie put on the true nature of man, fo was be a feruant. not onelie bnto his disciples (bnto thome be sato: Mat.10,18, that He came into the world, not to be ministred vnto but to minister vnto others, which the thing it felfe beclared . When as he humbled himfelfe even unto the ground to wall their feet :) but that which is a great bealcharber, be beclared

himfelfe as a fernant, even to his owne env

mies: namelie.buto the wicked and buto frem which were wholic covered in the linke of inice kednes; towards whom he to erecuted the parts of a fernant, as for the fafetic of them be frent his ofone life. And this is it, that Paule writeth in his epilleto the Romans; When as (laith Rom. 1,68 he) wee were yet but weake, finners, enimies, & 10. and wicked men, Christ died for vs. 19e there fore being to bumbled and abatco, as he is callen by the prothet A worme and no man; feeing Pfal.21,7. be mounted by from to bate a feruitude. buto to bigh and noble a begree of bignitie : from an earthlie condition, buto a celeftiall glorie; out of a place Subject to manie infirmities and tribolations, unto a frate fore and free from miles rics; from moztall fleth, onto an immoztall bo-Die : finallie, when as he being fo thruft bowne. afcended neverthelette but othe biobell trate of the most ercellent monarchie : both it not an peare to you, that he hath beene beric honoura

23 And that he being railed bp from the bead, The fubli. bath atteinen chiefe mincipalitie : Paule both mitte of aptlie teach in his epiffle to the Ephelians, lab Chill. eng: Whome God placed at his right hand in Ephe. 1, 10, heaven, far aboue all principalitie, and power, and might, and domination, and aboue euerie name that is named, not onelie in this world, but also in the world to come . And he hath put all things in fubication under his feete, and hath appointed him over all things to be head to the Church . The berie same things also both the fame apostle put be in mind of, in his epistle to Philat the Billimians, where by Chills voluntarie fubmillion of himfelfe, even to the time of his glorie, he gathereth profitable and ercellent doctrine in thele mozos, fateng; For that he fubmitted himselfe, and became obedient vnto death. euen to the death of the croffe; therefore GOD hath highlie exalted him, and given him a name that is aboue eueric name, that in the name of Icfus cuerie knee should bow, both of things in heaven, and of things in earth, and things vnder the earth. Which lateng in berie god right is agreeable to him, according to the rule prefert. bed by himfelfe in an other place; He that will Mat. 23, 14 humble himfelfe shall be exalted. Whereby also it may be gathered, that the glozie muft be high and magnificent according as the fulmillion is

blie lifted by on bigh :

And fixing there never was, not never wall be, anie voluntarie fulmillion to abied as the fame that appeared in Chaft: it followeth there by, that of a most beferned right, be is abunnced about energe creature that is most high . 998 my afflictions and miferies of be fuffer, while be lived bere amonalt men : now be injoicth most bleffebreft, and is fafe, as well in bobie as in foule from all trouble and disquietnesse. We so

boluntarie.

ppon the freed.

naffed from the most shamefull and sonomints ous beath, buto the moft ercellent life, as he is now all wholie bleffed and immortall . Where, fore the apostie, in his epistle to the Romans, faith that Christ being raised up from the dead, dieth no more; death hath no more power ouer him . Bow then, if he be altogither fre from beath, be muft of necessitie also be rio from all infirmities and fufferings , which in like maner be the miniffers and foldiers of ocath. There is none but both fufficientlic understand, how far hiffant beauen is from earth. In like maner al: formiff we confider, that the fame high frate, bn: to the which Chaill is now carried, both cuen as much differ from that Cate , to the libit he lub: mitted himfelfe, while he linco here among men.

24 And albeit that difference betweene the

Part.2.

of Peter Martyr.

earthlie and beauenlie fate may feme to be ample, this nevertheleffe is certeine, that I pro. ceo not fo far in thele words as Paule both, who, in the first epiffle to the Cozinthians, calleth that booie, which thall be refrozed to bs, in the latt refurrection, not celestiall, but spirituall; It is fowen (faith be) a naturall bodie, and shall be raised 1,Co. 15,44 vp a fpirituall bodie Demeanethnot, that Chaff anotherest of the faints, which thall rife with him , thall not have fleth, bones, bloud, biffind members, and finallie a true bodie. Foz with, out boubt, the truth and propertie of humane nature thall ftill remaine: but he callethit a fpiris tuall booie, bicause that same noble nature and forme , buto the which it thall be reffored , thall not flowe from an earthlie originall, fuch as hu mane feo is ; but from the power of Gods fut rit . Furthermoze . the bodie being raifed bu. thall be adorned with new qualities, which thall braine nere unto the nature of the fririt, and not onto the nature of the earth; and for that caufe thall inflic be called fpirituall. Wherefore, he that rightlie hall weigh the words of the a polite, while he nameth it a foir ituall bobie. will not allegge the fame against a corporall booic, but against an earthlic, mortall, and corrupt bo, Die Wilherefore he anneththele words; It is fowen an infamous bodie, it rifeth a glorious bodie; it is fowen in weakenesse, it rifeth in power; it is fowen a naturall bodie, it rifeth a spirituall bodie. In a bodie raifed bu be no infirmities or naturall motions to relie the fricit; eno beautnes or grofenelle fo great, but that it cherefullie o. beieth the right affects of the fpirit.

Domfoener it be,it is fufficientlie confirmed by those things, which have beene spoken; that the name of spiritual both in berie god right amerteine unto the bodie of Chrift, being raifed bp ; bicaufe it is fomethat moze , than if thou thouloft faie, Heavenlie : for fo much as Chrift, after his refurrection (as it is abbed in this Creed) not onlie alcended into beauen ,but alfo

was carried about heaven, & there fitteth at the right hand of God the father almightie. Wihich Theright maner of fpech, feing it laieth before our cles a hand of certeine humane forme, we must diligentlie marts ponder from ubence it is octined. I fay therfore, ment there that no others are placed at the princes libe, but by. thole, whom princes favouring have eralted to fome high ocare of pignitie. And among those, which be indued with this bonour, no others are placed at the right hand, but those which are abnanced to the highest rome of honour or volver nert the prince. But this, which here is beclared touching Chaff, we muft understand to be altogither figuratiuclie fpoken of Chailt; fæing Gob is without bodie, hands, a fives: neither hath he right hand or left . But by this maner of fpech. ine be given to boverfland that Chiff in that he is man , is by God indued affer the refurrection with fuch honor a bignitie, as there is nothing in his whole empire, that not onlie cannot be pre-

ferred about him , but not compared with him.

Cap.18.

Pag.623

25 Butthis being now beclared ; namelie, whe feute buto what high glozie dutit by his refurrection of the: := afcended, and the fame being fet forth as plaine for con as the capacitie of them, to whom thefe things end fole be written, will beare, and as the occasion of mine owne leafure would give me leave; it fhail be berie necellarie to abbe what profit the fame may bring onto be; thereby also we thall but perfrand but o what we we ought to referre the fame . For feing there is no action of Chaff, that is not of verie great importance to the furtherance of our faluation ; this we ough to account with our felues, that by this action, with cafilie appereth among others . the greateft and chefelt commodities do redound buto bs. Wherfoze let this cogitation first enter into our mind,that feing Chafft could not be ouercome of beath ; he is able now the better a great ocale to releve our necedities, and that by the fauour and power of his father, buto whom he hath alwaies (as it hath beene faio) fo familia: acceffe. and to whom he continuallie offering maiers of fingular efficacie for be, winneth be his fanour and procureth us such firength, as other mife ine conto neuer obteine to our feines. Mozeoucr. Chriff being raifed from death, this who he hope is our head, we also are railed in him . Tell me of our re: (3 beliech pou) will you not lunge him to have furrection, escaped the banger of beath, which falling into a tube. finit river, holdeth up all his head about those Depe and bangerous waters ; notwithfanding that the reft of his members be as pet browned in the lame ? Guen fo twe , thich be one bobie in Chift; fring be, thich is our head, hath elcaved from the ercebing bepth of beath; whie allo of ambright are not ive fato to be raifed by from beath, how locuce we as pet in this mortall fate

be concred with the fame. For otherwife boubt. 13 pp.g.

leffe we spould bente him to be our head. Andif ine professe our felues to be the members of bim, we muft of necessitie also acknowledge. that our refurrection is after a fort begone in his refurrection.

74 fimili:

If in the winter time we fe a bare tre with out leaves, flowers, and fruit, to that by the out ivaro rind it may be taken as withered, and pet fo long as the rot flicketh faft in the ground, it is aliue, and is not counted bead. But if a man cannot perfuade himfelfe thereof, let him erpect till the foring of the vere, and then the truth of the matter will appeare by the leaues and flows ers which fpring forth. For by eutoent effeds it will be well knowne, that the life of that tree laic hioden befoge. Euen lo we, which here feeme to be as it were the botte of beath, and in ichom no tokens of found life do appeare : if we be ingraffed in Chill, thich is our rot, tho lineth, & for our lakes is railed by againe, therefore do we now doubt of our refurredion to come? And this is it that Paule writeth in the epiffle to the Col. 3, 3. Colof. Ye are dead (faith the) and your life is hidden in Christ with God : when Christ, which is your life, shall be made manifest, then also shall ye be made manifest with him in glorie . Fur The gift of ther, Chill departing into heaven, gratified bs the fpirit. mith that fingular aift of the fpirit : to thom, as the originall & life of our foules, and begins

ning of duiftian regeneration is cheffie duc; fo is it also of the refurrection of our bobies: as Paule tellifieth in his epiffle to the Cpbe-Epheli,19. frang: to mit that We be led voto faith through the effectuall working of his strong power, which God shewed foorth in Christ, when he raifed him from the dead, and fet him at his right hand in heauenlie places.

Seeing therefore we have the firft fruits of the fpirit, by the pertue whereof Chaift role a gaine from the dead, tho (as the knows) hath at teined buto that glozious end, wherebuto he inocuoured to come; we must be of a cherefull mmo, and confirme our felues in that griff. thich he hathgranted buto be. For what logreat oil quietnelle of fate thall happen buto bs in this life, that can kepe be in fabrelle and beauines of mind : for (as Paule latth in the epiffle to Rom 8, 12. the Komans:) We are now faued by hope. 26 fureblie, it is not to be counted a finall gaine, that we by Christ are policered from beath : fo verige, &c. that we may now bololie triumph, not onelie against it, but against all other miseries and millortunes, which be as it were garders of the fame. And we may comfort and there up our minds against the biolent motions of the fleth, the which being conficeined by fuch miferies, both continuallie murmur; fæing there is not onelie a promife made onto be of a new life but

twe haue also a certeine and fure pleage of the

fame in Chiff. 26 Furthermoze, that noble refurreation Childer. both out of all poubt further greatlie our falus, furrection tion. For, albeit that finnes be forgiven by the furthern beath of Enrift, and by that onelie and most action. ceptable facrifice ; and that in his fleth fallened poon the croffe all our faults have beene punith co : pet neverthelelle, the forme of that spirituall life (therein we must live no longer buto the fleft, but buto the fpirit ; not buto old Adam. but bnto Chriff; not bnto our felues, but bnto (Bon our father) is not perceined thereby . But this pib affertward aweare in that life, which Opile receined by his most mightie refurreation. And therefore Paule imiteth in his eville to the Komans ; that Christ died for our offenses, Romans and was raifed vo for our justification. Intiet. by the neath of Chail we were reconciled buto God : holobeit therein is not difcerned anic vaterne of our flate to come, but doubtleffe in the Therefurrefurrection it fhall thine most perfectie. for it rection of was not beyond nature, that the fleth of Chill the form (which was subject to the same infirmities that taine of ine be) fhould die : but his refurrection to went our fance bevone nature it felfe, as when the fleth of it tification. felfe was inffruded in no bertue . thereby it might affure it felfe of a new life, that wholie mas given to it by the meere grace and bountle fulneffe of God. Wile alfo. as far as awerteineth to that new and justified regeneration, can compate the fame by no pertue or defert of our owne works; but Bob, of his grace and god nelle, gaueit buto be without ante respect of our owne merits . Further, euen as Chall, being rilen from the bead alcended into beauen : to ive, being inftiffed by his grace, it is met for be, in all our whole life, to thinke no moze boon earthlie, but boon bequentie things . This doth Paule teach be in his epiffle to the Coloffians:

things that be about, and not earthlie things.
Before this, as theilf being rifen from the bead, bieth no moze ; fo be that is regenerated by faith, let him take bed, that he do not fall againe into milerable and dangerous infidely tie. Forthich caufe Paule abmonished Timothie, that he thould remember, that Jefus Chiff 2.Tim.1,8. was rifen againe from the bead. For the remembrance of the fame refurrection of Chriff. is of no finall firring to to the leading of a god lie and innocent life: that in fuch fort we may follotive Civill, who bieng once, belivered him felfe from death for euer. So me, being for bis take freed from finne, it is not convenient, that ine foould intangle our felues againe brider the poke of finne. And hereof both the fame apofile in his eviffle to the Komans, berie well at month bs : Euen as Chrift (fatth he) was raifed Rom.6,4 vp from the dead vnto the glorie of the father, fo

If ye be rifen (fatth be) with Christ, feeke ye the Col.3.1.

ppon the Creed. we also should walke in newnesse of life. And buto this ought we, with all indeuour to and plie our felues, continuallie going foiward, as Paule in the epiffle to the Philipians fpeaketh Philiant of himfelfe; namelie, that Forgetting those

things, which were behind, and indenouring to that, which should be before, we might followe hard towards the marke, for the price of the high calling of God, whither he was not yet come; This verelie was to knowe Thirt, and the Arength of his refurrection . And he faida little before I will trie if I may by anie means atteine

to the refurrection of the dead.

Derein frandeth the whole fumme of theiffianitie, that inwardlie we fould be cuer renew rd.and that outwardlie, as far as lieth in bs, we fould pleafure and benefit our neighbors : fieing Chaiff, being raifeb from the bead , hath fo greatlie indued be with his benefite, by giuing from that time unto his chiloren that pretions gift of the holic Choff ; and firft went buto his father, where he continuallie beholveth be, and offereth moff acceptable praiers buto & D D for bs . Life being renewed in him by his re furredion, he bountifullic and in heaped meas fire increafeth his giffs in his elect . He being exalted buto that most excellent power, both now protect be frem all cuill, and filleth be with all goonelle . Wherefore, our part is to bend all our care and biligence buto that end, that we may hono; him after a goolie fort : not with carthlic ceremonies, or with fundric inuentions of men; but with spirituall worthips ping, and with that which may be agreeable bus to that beauenlie and fpirituall flate, wherebnto Chiff is now receined . Before that he was come buto bs, and follong as he was conners fant in the world after an humane fort, the that poince and figures of the lawe, copposall wos thippings, and worldlie ceremonies were in force : but now, we being railed op with Chaiff, it is met, that even as we behold him both in the place and begrie, wherein he is let; fo alfo, that we thould with lifted by eics of our mind, faffen our hove boon him.

From thence he shall come to iudge both the quicke and the dead.

27 Dur fleth, humane reason, and the ichole tudgement, rout of inicked men, Mall not cuermoze obifis natelie bubraid bs, that we have beuiled to our felues a God, a Lord, and a Brince, with will neuer erhibit himfelfe to be fæne, or to be pers ceiued of humane fente : 3 meane Chaft our laufour. Hoz, after that we haue confested him to lit alonoutlie at the right hand of the father; we appe, that the fame Chaif will at the length cuidentlie thew himfelfe to the world, when he

thall come into his hingbome, to excente the parts of a more. For it thall be a most meet thing, that he, which was convermed brindlie, by fentence of the tudge, thould at the length make manifelt unto the whole world, that most ercellent authoritie and rightcoulnelle of his, the which was conbemned ; not onelie when Chaiff received the fentence of beath, but alfo as it wereby continuall fuccession it endured by humane fiell and wiscome the same inoges ments, in the ages that came affer : and that not onelie in the perfon of Chaiff, but also in his holie members and brethren, whether they be alreadie dead, or as pet wander here in this earth, who are vered with manie reproches and contumelies, fuffet perfecutions, and all kind of injuries ; in fuch fort, as there is fearle anie comer of the world, that ringeth not of the for rowfull lamentations of the goolie.

But feing all fuch triogements be corfupt and pernerie, that laft inddement thall at the length come forth (from the which there thall be no appeale to a higher funge) and the which thall 2 beforing correct and reforme mens orginances and bestion of the coired and retoime mens orginances and ore image and cres, thich inded were contratie unto equitie of the image and inflice : forfomuch as it thall have powers ment. anoqualities, altogiffer contrarie onto thole wichen jungements . Chiff the moff ercellent tudge fhall flouriff in wifebome, which fhall perfe and perceine all alike, as well those things which be most manifest and euibent to all men, as cueric thing elfe that is most obscure and moff ferret : according to that, which Paule bes clareth in his epiffle to the Romans ; namelie, that He shall judge of the secrets of men . De Rom. 2, 16. thall then have no need of auditors, and inquilitions. But on the other fibe, though 3 hold mp peace enerie one of the faithfull both lufficients lie understand those pernerse subgements. which the bigodlie de offentimes occre, touching Chaift and his members, how plainlie they let abroad their owne foliffineffe, and ertreame barkneffe of mind. Chiff, when he fhall erer. cife his judgment in that latter date, thall most Rom. r. infflie pelo right buto cuerie one, and finil and 1. temper his fentence with fingular tuffice ; neis ther thall he becline to this five or that, who cannot be remoued from the right, neither by peruerfe affections, neither by anie gifts.

28 Wherefore, this is fpoken touching him. that With him there is no acception of persons : Rom. 2, 11. which vice fuffereth not the enimies of true ged, lineffe, either to weake or indae aricht of chiffis anitie. But one man being mourd with the inbeuour of piluate commoditie, another being plucked awaie with other peruerfe affections. rafblie condemneth Chaift, and them that be his, and perfecuteth them with fundric revio thes. Whereupon it is faid in the Cofpell ; How Matt. 12,14.

Ppp.iif.

Pag. 627.

Pag.626. can ye speake good things, seeing your selues be euill? That most high inoge lacketh no power of abilitie to execute those things, which he hath be-

The Common places

termined, either in famour of the goolie, or for the bestruction of the wicken: seeing be himselfe Matt. 28,18. faith; All power is given ynto me . Annit is written alfo of the wicken , in the first epittle to 1.Thelis, 3. the Theffalonians; When they shall faie, peace, and that all is well, then shall come you them fudden destruction, as the trauell vpon a woman with child, fo as they maie not escape. 311 the peruerfe tudgement of the typants of this woold, which they give out oftentimes against chaiftian religion , the contrarie is perceineb. For ether fuch becrees take none effect , or elfc they fall agains byon the heads of those typants themselves; so as they be rather burtfull buto themselves, than but othe christians. But that they may bying to effect those things, which they have wickedle decreed; those judgements er: tend no further, than buto gods, and buto this tempozall life. Which things are of the leaff account buto the spirituall man , and to him which is renewed by Chaift : as Chaift himfelfe tellifieth, who freaking tinto his disciples, faid; Feare Matt. 10, x8 ye not them which kill the bodie, but are not able to kill the foule. But I will shew you whom

ye ought rather to feare; namelie, God, who after he hath killed the bodie, is able to destroie the foule in hell fire. Which of hatherefore (berelie beloned brethren in Chrift) will not fo prepare himfelfe, as he man receiuc with a cherefull mind, fuch a' inoge, through whose sentence an end thall be appointed buto all the inturies that are bone Luke.12,35, buto bs ? This is that most high good man of the house, which at the length thall make all his feruants to be knowne; and thall bemand an account of them , touching fuch affaires as he hath committed unto them. This is that mich. Matt.25,14. tie rich merchant, that will returne, to call for

gaines of his great fumme of monie belivered into banke . This is that new bildegrome, that by a tuft choife thall feuer the wife birgins Matt. 25,32, from the folith . This is that wife and ervert feward, that knoweth how to laie on the pure wheate in his barne, and to burne the chaffe with fire; and who like a good theepheard can fe uce the thepe from the goates; and like a was Matt 13,49. lie, tho like a wife hulbandman will throwe

ric fither the good fithes from the bad; and final the cockle into the fire, but wifelic will faue the profitable and pretious feed. Wholoever there fore thir feth after the pure church, or the fincere kingdome of Chaiff, and after the found and per feet fellowthip of the cholen, or that both long to fie that most ercellent and immaculate spouse: connot but be nearled in mino with the remems brance of that most fivet and acceptable baie:

that it is no maruell, if the fame be therefore called by Paule, Bleffed hope And in Luke, after Trus. 1, 17 that he had reckoned by diveric tokens of the comming of that bate be abbed; When ye shall Luke.11,12 fee thefe tokens, then looke vp, and lift vp your heads, for your redemption draweth neere.

An exposition

Cap. 18.

20 But least the tole concesued of that latter comming, should be biffurbed through the mis Gruff of faluation , which might enter into pour mind thile ve biderstand that the same most high indge will be inquilitine of mens works. (and this I fair, bicaufe, if thou wilt belieue me. there thall be no man how much honettie foeuer he be indued with, that standing byon the consis beration of his owne works, is able to holo fall this confidence; and lo, if thefe things be not rightlie binderff wo by you, in that bletted baie, there mould forme to be an argument prefented before pour eies, of nothing elfc, but homble & erceping feare of everlatting beath) we must who hall throughlie confider, and biligentlie weigh what come to be Shall come into triall and eramination at the the inderlatter bate. Wherein I fird affirme,that there ment of thall be no need of cramination at all against chie. the infidels; as they that for their infidelitie be alreadie condemned . So Chaift plainlic tea lohn 3,18, theth in Iohn ; Whofoeuer (faith be) beleeneth. not, is alreadie condemned . But, bicaufe this coubting might creepe into the minus of may nie, how it thould come to palle, that of thern thich are equallic intituled by the name & title of chaffians , forme are abindged to faluation, and other forme to eternall barnnation : for this cause our most tuft inoge Chaift, will haue the reason of this difference to ameare to all the woold; feing, as he will neuer hereafter fuffer his inflice to be his oen to the world, in fuch wife as it was, when he came first into the world, to be converfant among be; be will (I faie) at that fecond comming of his, make his indice knowne bnto all perfons, that it may manifefflie appeare, who hath trulic taken upon him his name and titles, or who hath done the fame faine lie and by bypocrific.

20 At the length also we may be warned hereby, that not onelie the bead, but also the liuing muft come onver the judgment of Chiff. Which must be bnoerstood (as Paule teacheth in his entifie to the Counths that benoutedlie We shall not all die, but we shall be all changed And 1.Co.15,51 to the Ehestal. We which shall live, and shall be remaining, shall be caught up togither with I. The 4,17. them into the clouds, to meete with the Lord in the aire, and so we shall ever be with the Lord. Dereby it is gathered, that of them, which that stand before that bigh inogement feate, some thall be raifed from death and bult . and others in berie bed fhall not die : but it will come to palle by the grace of @ D D, that they thall be

ppon the Creed. translated buto a better flate, the fame not fultea to anie infirmities. Ther thall be those eleat. which then thall be found alive : for there will beno need for them to put off their bodies . but their bobilie malle thall atteine buto glozie; fo

1.Cor.15,

that ocath thall not take the fame awaie from them. Among them Paule Did with to be nums bud, as it is witten in the epille to the Corin, thians : and we also with him erpect the same with great belire . Wotobett, in this matter, as in all other things allo, let is to behane our felues , that all may teno buto the glorie of ODD.

Part. 2.

I beleeue in the holie Ghoft.

31 Siring the word Spirit fignifieth manie things, to the end we may the more callie verthe fiantfi= come that which we believe, it thalbe verie and. cation of first to seuer and diffinguish into divers parts, idiatioener is lignified to be binder that name. Dut of which lignifications we will chofe that, thich is agreeable onto our purpole; and will profecute the fame more at large . That word foirit in generall, doth alwaies erpreffe a certeine fecret frength or power, which is able both to moue and to difue forward . Therefore the winds togither with those organs, whereby the life both gouerne, mouc, and Wir the boote, are called the fpirit. And although this power be included and mired with corporall nature, pet feing the booies, wherein it is conversant, be fo fubbile, that they cannot for the most part be fene; this word is also berined to this point, that it fignificth natures and effences, which be timple and of others forts: fuch as is Goo, the companie of angels, togither allo with the fouls of men now feparated from their bodies : and therefore the divine nature is called a fpirit. This both Chaft manifefflie beclare in Iohn, Bicaufe

God is a spirit, hee will be worshipped in spirit. Deither is there in this refrect anie difference betweene the father . the forme , and the holie Choff. Lo conclude, that wood of the futrit , fig. nificth not onelie the nature binine, inuffible. and without bodie; but speciallie also it betoke noth unto us the third person of the bininitie, dis flind from the father and the fonne. And frecial lie is he thus called by the name of fpirit, byreas fon of his propertie, bicause the propertie of him is to move, to fet forward, to perfuade, to comfort and lighten the spirits and harts of men; and at length, to worke in them fuch things as perteine to our lautification . And the faints have furthirall of the maruellous effects there, of, as neither reason, neither mans wifebome is able to comprehend those things , neither pet

can they be discerned by the cies of men.

Wherefore of good right bo we heare laie : I beleeve in the holic Ghoft : as in a thing that far exceedeth the capacitie of our nature, and pet is diffinalite fet fouth buto be in the holie feries ture. And that the same spirit is the third person in binine nature . Chaift fufficientlic erpzelleth in thefe words, in the which he faid but o his apofiles; Go ye and baptile in the name of the fa- Mat 28, 10. ther, of the fonne, and of the holie Ghoft. Which what finnis fignifieth no other thing, than that they, which be fieth to be walhed in baptiline, are bound to this confelle baptiled in on; namelie, that the father the fonne, and alfo the name of the holie Choff, Do give faluation unto them. anic. Polo le (3 beliech pou) what it is to be baptiled in the name of the the perfons of the beitie. And whe minime. the diffination of this third perfort is not onelie tion of the knowne here from the other two; but thereby three pers also we gather it, when the eternall father frea : fons. keth buto Iohn Baptift, concerning the holie Choft, as of athing diffind from himfelfe and from the fonne; He it is (meaning by Chailt) vpon whome thou shalt see the spirit come downe, in the likeneffe of a dooue. De speaketh not as if he ment by himselfe; Vpon whome I John 1,33. will descend : but, Vpon whome hee shall descend, fpeaking of an other. It is manifelt alfo, that he was not the forme ; bicaufe the fpirit in thave of a dome was to light on Chill, tho properlie is called the fonne . Bea boubileffe and Chaiff, in the Golpell of John , fpeateth of the fame fritt; Hee shall take of mine, and shall John 16.10 come in my name. And there he abouth; The loh 14,16. father shall give you another comforter, that is to faic; an other befice me, and diffind from my felfe. By thich places it is moft affuredlie proued, that the holie Choff is a diffina verlon in the most holie Trinitie, the which we constant. lie belæue and confesse.

32 This allo is met of bs to be confidered, that the fpirit is not the same that be his qifts and works : Leeing Paule, in the first to the Co rinthians, the 12. chapter, reckoning op funbrie effects thereof, afterward abbeth; And all 1,Co.12,11 these things worke that one and the same spirit, distributing them to euerie man seuerallie as he will . So is it entbent enough , that we here confesse the third person of biuinitie, by the poiner of whome the be renewed in Chaff , and therefore may become like onto Chift. For e uen as he was begotten without mans feed , fo are we borne againe onto a new life by the poiver of Coos wirit : as teffiffeth Iohn, ithen he Ioh.i. faith; that He which beleeueth, is made the fonne of God: and is neither borne of bloud. neither of the will of the flesh, neither of the will of man, but of God . Which thing is particularlic attributed to this third verson , fæing Christ erprestelle fatth; that He which is not John.

Pag.629.

beth.

Pag. 628.

Zi fimili.

Anexposition

enter into the kingdome of heaven. From the perie fame alfo is the remillion of finnes fato to flowe. Cherfore Christ breathed boon the face of Iohn 20,22. the apostles, & fait, Receive vee the holic Ghoft, whose sinnes ye shall forgiue, the same shall be forgiuen, and whose sinnes yee reteine shall be reteined . Thosoener then finneth against the holie Choff , both not obteine remiffion of bis finnes; bicaufe that it is birealie bone againft him, from whome the remition of finnes process

> Deither for all that do we attribute this bri to him, but forfomuch as we be loden with fuch weightineffe, as we be fearle able to rife from the earth, being alwaies preffer bowne with the burthen of our fieth, and with our corporall fens fes, we fould lie fill in the earth; buleffe we were railed by by that fririt, who freighteneth and erecteth by buto heaven our minos (which through naturall corruption are altogither for hen in the affections of the fleth) even as the foule fuffeineth the fraile and mortall bodie, and fetteth the fame bpzight : that in this life the e led may in a maner have the same experience of themselves, that is perceived to be in bottles. the which being theowne emptie into the water, fall to the bottome ; but if to be they be blower and filled with wind they float about the water. Quen fo mens minds being boto of that fpirit, are profuned through their owne affections and lufts : but when they be filled with that holie fpl rit, they be maffers ouer finne, and they fuffer not themselves at anie time to be oucrcome by it. This also we obtaine by the benefit of the same fpirit, both to will aright, and to worke fufflie. For our nature, as it is corrupt and peruerfe would never in berie beed be willing of it felfe, or would frew forth anie actions, which either in respect of themselves should be acceptable onto Cod, or in that they proceed from be; being ent mics buto him, but that he would refuse and condemne them. But that fpirit of Goo placing himselfe here amongst bs , both so fathion out winds, as thatfocuer floweth from be by the helpe of him, is most gratefull and acceptable bnto ODD: and that bicaufe he inwardlie re. formeth bs , that we may become most web come friends , yea rather moft bere beloued

33 Dere pe fe, ichat fingular benefit this ar, ticle of our faith bringeth, when it is knowne and hnderston . And budoubtedlie our affections , our mind pea and the members of the berie bo. Die be inffruments of the fpirit it felfe. Where: fore Paule writeth unto the Romans, that Those Rom. 3,14. finallie be the children of God, which be lead by the fpirit of God. And enen as he cannot be cab led a man the is best tute of the mind of man;

borne of the water, and of the fpirit, shall not northat, a bog, thinh beareth not the forme or it. ming propertie of a boot : no more is he partaker of the pruine nature which is boid of the foirit of (500 . And therefore Trannot maruell enough at the follie of forme, thich if a man faie, that they be no chaffians , cannot abide this reproch; and pet in the meane time will neither feine to be induced with that fourit meither will be perfua-Den or themselves attant that none may be a dufftan withoutile fame. Deuerthelelle Paule in his eviffle to the Komans both bololie at firme that He which hath not the spirit, the same Rom.8,9. is no fonne. Wherefore let fuch men go , and by the fame infidelitie, whereby they millruft of the having of Gods fort ; let them fand in boubt thether they be chaiftians . And if fo be The bolle anie man alke, how we have him? I answer, shost in vs. that the most ercellent father, for Christ his sake, fendeth him buto bs : according as Chill promileo to be in the person of his apolities; The lohn. 1426. comforter (faith he) which is the holie Ghoft, whom my father will fend in my name, &c.

were anothis I may boldlie abbe, that Chill himfelfe fendeth hun buto bs from the father: euen as in an other place he faith; The spirit, John. 16,14 which I will send from the father vnto you. Act ther is he given buto be, either from the father. or from the forme : for anie other end, but to inrich be abundantlie with those giffs and berie ercellent riches. But pet the feripture theweth. that his checfelt worke both specialite confitt in teaching. Christ promised to his disciples, that lobater. he mould fend the holie Choff, which fhould teach them, and lead them into all truth, which he had themen buto them. De warned them alfo, that Matt.10,19 then they (bould be brought before princes, they mould take no care ; bicause it should not be they that thould freake, but the fririt of their father that thould fpeake in them . And certeinlie, the apostles were not dispersed absoad in the world for preaching of the Bolpell , before they mere inquen from aboue with that heauculie power: by the helve whercof, they not onlie view. then the Golpell mightilie for bringing of men buto the obedience of Chatt; but they also effabliffed the truth of their doctrine with wonders full fignes and miracles . And that maner of teaching, by which that fpirit is performed to ivaros os, must be inwardie considered in the mino: the which he not onclie replenitheth with his light, but also both gentlie allure and perfuade the fame, and maketh those things acceptable from which otherwise by reason of our cor rupt nature, we do otterlic flie. Thus doth he morhe a maruclous transforming in the minds of the cleat, while he thirrest them op buto the indetions of god works and godlie actions, which by the guide of nature they might not be

able to performe.

of Peter Martyr. Part.2.

34 And yet both he not by force confraine frem butothole works, but rather with effect perfuade them intoardie. And this is that have vic libertie, inherewith the cholen of Chaift be inbuch, tho by the power and perfuation of the fame fpirit , bo imploie their ichole indeuour unto fuch actions, which by the onclie guide of nature could neither be bone by them . noz pet inquib be acceptable bnto Gob. further alfo. from that fpirituall poarine, which flourisheth

iniparblie, there fpringeth afterward an affured mortification, as well in the mind as in the fich : as Paule teftificth in his epittle to the Ko Romes, 13. mans, thom he warned, that If they would by the spirit mortifie the deeds of the flesh, they fhould live. To thefe things abbe, if you will. that the comfort, which fpringeth by the affirmance of our faluation, is fo great; as even in the mit best of troubles, miseries, calamities, and for rowes of this world, we may lead a therefull and mercic life. And that not without caufe fee ing we feele in vo that fingular and noble aif.

Epheli,14 thirth Paule to the Cheffans calleth The pledge of our faluation. I fee not now how anie man, boon inflicance, can bombt of his comming one daie into that fate of Chaiff, when he perceiveth alreadie, that his foule lineth by the fame fuirit

of Chaiff. But if a man will bemand ; how we knowe

that our foule is quickened by the fame fpirit ? Anther may be made by the words of Paule, Iliue not anie longer (faith Paule to the Gala thians) but Christ liued in me. And buto the Phil. 1, 11. 13hilipians; Christ vnto me is life. Which fat engs declare no other thing; but that the godlie boline in Chrift, and Chrift in them, and that by his fpirit. It is also written in the epille to the Momans, that The fame fpirit dooth teftifie with our spirit, that we be the sonnes of GOD. And it is not fit by ante meanes to refule fo cer teine a testimonie. But thosoeuer hath not this tellimonie inwardlie in himfelfe, is bre Iporfhie to be called a chaiffian. But if any man Baulerat. obiect, that although Paule were indued with brancof this affured perfuation; and that he felt in mardie this inward tellimonie in himfelfe : it followeth not, that the felfe-fame thing must be granten to be in others. I anfiver, that Paule wrote all thefe things buto the Romans , who as pet were farre off from perfection : neither bab they profited to much as Paule. And that do their own contentions, lufvicions, and rath indoments, and also their verie fæble & weake confciences beare witnette: all which things the apostle both offentimes reprehend in these bis witings.

And yet neverthelette, when the Romans were fuch , he mote buto them of that adoption , whereby Boo has actermined to make

them his children, then they thould imbrace chil ffian religion. Cherefore (beloued brethren) let be put off the foirit that milerablic boubteth of our faluation : freing there is nothing that is more enimie to our faith which is the liuclic and moft fure foundation of all our felicitie. Tho both not fufficientlie biberffand, how great contraries are belieuing and boubting; and hoin much they are repugnant the one to the o ther - T certeinlie, to: nip part, do not fee holo thefe things man agree ; To beleene trulfe in Chrift my onlie and true fautour, and To frant likewife in boubt of him, whether he will faue me or no : feing he hath received me into his faith, and fo areatlic tellifieth by his fpirit buto my mind, that fwet and bountiful affection of his towards me. And if we abmit the tellimo nies of men, who naturallie are liers, & prone to beceft, that we in I''e maner thould cleane to then; how much rather ought the to repose our felues in all those things, which that god & true fpirit of Boo both confirme by his tellimonie? Unleffe peraduenture we luffer our felues to be perfuaded , that there is more truth and fibes litie in men than there is in Goo. Which if anic be so harvie to saie, he shall in this point alone most plainelie belwaic himfelfe to be fuch a one as he is.

Wherefore let us pelo unto the most benione and mercifull God, as great and manie thanks as we can, who hath (not by the minister rie of angels, or of ante other creature whatfor, uer: but by the power of his owne (pirit) ingraffed be in Chiff his true and natural fonne and by him hath renewed and fandified be; and fo ins riched by with the knowledge of him, and with other heavenlie giffs , as now we are beffitute neither of frength, neither offorce, neither of light, neither of anic facultie to let bs, whereby we thould the leffe either will or worke ariabt. And thus ine thall reteine a therefull and quiet life, even in the miodelt of perfecutions, which offen the world and fatan do fir by ; fo that we be most fullie persuaded by that holie spirit, that me thall obteine eternall life : and that not uf our owne merits, but by the grace of our Lord Befus Chaiff, which liveth and reignieth for ever,

> I be leeue in the holie catholike church, the communion of Saints. Esc.

35 This article of the faith is to aptlie buit The ipfelt buto the other that goeth before, as to any man is the root that is of found iudgement, the former map of the freme to be the rot of frem of the latter, out of wwo fimile thich this latter article arifeth and budbeth tubes. forth

34 And

Cap.18.

An exposition

gouerned by the holie Choft , by those marks inhich Paule teacheth in the cpiffle to the @ibeli ans : We (faith he) be one bodie and one fpirit. Ephe. .. Againe also it is more plainlie showed in the first epistle to the Counthians; By one fpirit we 1.Co.n.it.

are all baptifed into one bodie, and have droonke of one fpirit . Wheretpon it followeth , that inholoeuer be delititute of that fpirit, bo not belong to this bodie . For he that bath not the for. rit of Chift, boto can be affure himfelfe to be a member of that bobie, whereof Chaill is the head, and in febom there is no other life , than the of nine fuirit it felfe : Andoubteblie it fufficeth not.it fufficefb not (3 faie) to put on certeine colourable themes, thereby the thould be taken by the imagement of men for members of that bonie . Peter was called of Chiff . bleffed : not bicaule be confelled him with outward boice to be the forme of God : but bicanfe neither fleth. noz bloud, noz anie humane reason had rewealed bnto bim to great a mysterie, but onelie the heauenlie father. Paule also in his first epiffle to the Cozinthians, in the place about recited, with teth; that No man can fair that Ielus is the Lord,

but by the holie Ghoft . We thich places it is

manifest, what confession at the least is requi-

red in the church; namelie, not that which was

ceneth of mans fenfe, but that which is firred

by and brought forth by the fpirit of God . For

otherwise the dinelles themselnes, and also the

Mahumetanes in their Alcoran , be afcribe a

certeine bonour unto Chailt, while they confelle

37 But here might appeare some difficultic, whether

What . Is the church inmifible, that it cannot be and how perceived in the world with corporall eies . And the church

bis praife.

guage) are fo frittlie knit togither, it is fuffict entlie understoo, by the order which tometh this latter article of our faith onto the former . For there our faith confesteth the holie Choff ; and here it treateth of the bodie of the faithfull, which with a fincere faith, imbracing the boutine of

Chiff, is by him gathered togither in one. And this congregation by a Greke name is

unto be affer this fort. In whatfoeuer bobie life

is placed, the power and frength thereof is to

guide , and alfo by a most fure bond to brite all

fije parts of the idjole boote , by how great a

space somer they be differered one from the

other : even to the congregation of the goodie,

thich commonlie (if the beleuers be confidered

of in refrect that they be earthlie men) is called

the church, how much focuer it be compar of

fundrie people, and hath hir parts fetied a great

space one from another in the world : and that.

as much as the ottermost quarter of the world is

diffant by the spaces of regions , from the other

part of the world; yet neverthelette it is wined,

Buit, and couched togither. And for that caufe it

(til)o fo greatlie differ one from another, the

ther refrect be to their condition, countrie, 02 land

Ephc.4, 12, is by Paule compared to a bodie, and that offen-

and 5,23. times in his epiffles bnto the Cheffans and

1.Co.12, 12 Comithians. But by ithat bono the chattians

called Ecclefia, which fignifieth no other thing, than a multitude called togither. For it is compart of them, which by the holie Choff are called buto the chaffian faith; from the which thep be ercluded, which by an humane motion, 02 perfuafion, og bouble heart, og by anie other fmiffer meanes, without anie inffind of the fpirit of God, do ioine themfelues bnto it . Guen as if one thould artificiallie toine onto a humane bo. Die fome vece of a bone, of a finete, of a griffle, oz elle a piece of fleth; thefe be not therefore ac counted parts of that bodie . feeing they are not moued by the life thereof : but they altogither bepend of this cunning art. Quen fo indeb ive acknowledge, that the communion of faints is here found byon the earth; to wit, the congregation of the faithfull, the which is gathered to. gither in one ,not by the will of man, or by anie cunning craft of the world; but by the onelie fpirit of Chriff: not boubtleffe, that it thould be conteined togither in one place, but that it

thould refeine one true buderttanding of faith. The church 36 15p thefe things therefore pe binberffanb. to a meat: that the church is a mpfficall bodie, the thich is gouerned by the holie Choft. Bereby alloit is manufelt enough, who they be, that apperteine buto the fame, and who live out of the communion of it . Further, it is not obscure how aptlie the name of church agreeth ontoit . Firff it is enfocntlie proued, that this maruellous bodie is

both not the berie fente it felfe tell, that the come is innitial. panie of men is there gathered togither, forces lebrating and calling upon the name of Christe Bow then is that belieucd , which is fæne ? Is faith carried unto those things, thich be molt manifelt , and are lubied euen to the lenles themselues . Bereinto we answer, that the multitude of men , which outwardlie professe Chaiff, are indeed feene of bs but not fufficently knowne of us, bicaule we appehend it with our outward fenfe, as it hath beine fait. But we be-Leue certeinlie, that this companie of men both fo come togither, as neverthelette it is nohus mane worke. A pilolopher, or lome other head then man would obted , that fuch affemblies be feas of men, which might fpring bp of dinerte

and fundite opinions; and be brought forthin to light, according as places and times require. Umboubtedlie, we live not by the inoutice of men , but this worke muft be attributed to the

Beither mult ive palle oner the caule, thie whie the

ppon the freed. the durch is called Catholike, thich is a Breke callet Gamorb, and lignifieth no other thing, than if thou frouldf fate, brinerfall : for that it is not bound more to one place than to an other. But cuen as God is a God of the whole univerfall world; cuen to will be, that the bodie of his forme, which is his durch, thould be extended into enerte place. With him there is no exception of perfons; neither had he refpea, whether those, which he calleth into his church, be either hulbanbinen m (mithes,men oz women,princes or fernants, rich or pore, barbarous, citizens, or Bentils; as though he were moued for thele outward things to chois them: but of euerie nation be choieth those, whome he thinketh meet. Wherefore the durch is an butuerfall bodie, companed of men of enerie kind and condition . But it ercelleth alfo in a nobler focietie, which is of fuch fort, as phologuer be truelie gathered togither into that bodie, be indued with the fame feeling of faith. And bindoubtedlie, in baine thall everie other confent be, if minds bilagree in the boatrine of

Part.2.

Acifher is there ener anie thing . that bill! geth moze betriment buto this faith, than the intientions of men. From benfe baue flowed all the herefies that ener were, which in berte both are nothing elfe, but the opinions of men , concities belies the meaning of the fcriptimes, and foinen abroad among divers people : as if they were certeine divine mysteries, with bying faluation; or elfe works moff acceptable huto Goo . And forfomuch as fuch bocteines are nothing elfe, but benifes of men, by third the are thours of them have fought their otone gaine and commoditie ; first they be mere lies , beceipts, and wiched juglings; feconolie, then as they proceed from the innentions of men, they cannot fatiffie all men. For loke how mas nie men, fo manie fundrie opinions there be : fo that forme diffent in one article of the faith, and fome in another. So in verie bed it happened among the Greekes and other Christians, which inhabit towards the Call part, whome if thou eramine, thou thalt be out teolie find , that by a common confent they have allowed the bolie feriptures: but in those fundie superfittis ons , the which they have oftentimes beuiled,

there will ameare great bifagrement. 38 Dowbeit, in thele beniles of luperfitte manchard ons, the thurth of Rome carrieth awate the abounderd price. For tibile they promine to fruffe into the with luptes pure and fimple religion of Chill infinit abbo minations, drawne out of the linkes of paganif me, in refloring and (as they faic, or rather as thep lie) in reforming them to a better forme; it hath troven buter fote and beliroied all things. Also this it oblimatelie bratth, that enerte mans faith both reft in fuch goodic things. And

mens inventions are more effected than the lawfull pocrine of the truth, brainne out of the bolie fountaines of the ferritures . And this might not others, which in like maner be infected with their stone superditions, abide; that thep, anie belle tour the Romans, thould foutlie keepe fill and befend their faired worthiwings and himsane inventions. But they, which have imbracesthe principall and fincere bodrine of Chailt, be otter crimics against those supersis tions; feeing they perceine, that thereby the glozie of Civil and his merits are altogither obleured, the honour of Bob translated buto his creatures ; his feruice bled without his word, a fet fouth onelie after the newfe of men: fo that the church, which at this bate challengeth proublie unto it felfe alone, the name of Catholike : the alone (3 faic)mose than others bath feuered, and even rent in funder that common and butwerfall for tetic of the faithfull.

for if it bab fait it felfe in that religion and feruice, which the holle fcriptures do preferibe buto bs ; there had not proceeded to manie fchilmes from thence. But hitherto it bath bled no measure of hir owne feined deuifes, and it hath enbeugged by force & armes to confirainc euerie man to receine the fame . From hence have rilen infinit villentions, amongst which there be come that remaine onto this baie; as experience it felle plainlie tellifieth. And as touthing those that have beine in the former ages. thafaeuct faill biligentlie applie his mind in reading of hillories, thall callie perceine them. Dolubeit, ichatloener lathan, by his cumning, The Catho. hath woight; the Catholike durch remaineth like church fill feblall and immoueable , and thall firme flanveth lie abide even butill the last baie of judgement. For the fame betokeneth nothing elfe, but an to ninerfall bobie, compact togither of men of cue rie fate and condition; the which, in what parts foener of the earth they bivell, they reteine the fame faith and grace, righteoufnelle, holinelle, and hawinelle; and finallie, they imbrace cues tie goo thing offered them in Chill: and lo. as they will never futter themfelnes one fot to be led from that truth, which the fririt of God half

39 Reither are they for anie other end com. & commu: paceo togither in this focietie, but that they nion of the froult edifie one an other to their poliver : euen church but as the foining togither, that is in the members fpiritual, of a mans bodie, is theflie orbeined for the helpe and prefernation of enerie particular member. The durch ftrinefh not, to the intent it might challenge unto it felfe some chefe empire or

renealed to be in the holie feriptures; but they

will affure themselves of that onelic worthin

ping to be lawfull and acceptable buto & DD,

tchich bee hath preferibed in those holie ferips

A fimilia

mbat the

fignifieth.

name

church

fpirit of &DD, ichome we have before con-

of Peter Martyr.

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church

batb.

tempozall incibiation : it promifethno fuch end onto it felfe , as it would beave by ercrebing treasures and earthlie riches. The scope thereof is not to rule nations to make warres , to late hold byon cities, and to banquilly them. Inded. thir booie is not destitute of his tweapons, but pons the thefe be fpirituall, and not carnall weapons; namelie, the word and the wirit, with the which it ouercommeth the wifebome of man, calleth it to the ground . leadeth captive the mind and co. gitation to the obedience of Chrift . And the fame (bnboubtedlie) omeffeth not the bobics with typannicall fernitude, or maweth awaic mens gods by greenous tributes . This felfes 2.Cor. 10,4 fame boatrine both Paule in verie manie words inculcate in his later epiffle to the Corinthians. there he verie well describeth the weeftlings of this congregation: and he in the fame epittle. intreating there of his owne, and of other of

the apolities authoritie, faith; that The fame was

granted vnto him to edifie, and not to destroie.

Anto the which not with fanding, they bo fingu

larlie bend themfelues, which will alone becal-

led heads, and avolties of the thurth.

Bolwbeit (in the meane time) with all their power they refill the word of Bod . Reither bo they luffer the perfect fate of our inflification to be preached; but rather by their humane becrees and constitutions, late infinite mares against the miferable foules of the people committed to them, the which not with franding are revermed by the pretious bloud of Christ. and pet further, they pollute with their fundrie abules, the factaments ordeined of God, and especiallie the holie Supper of the Lord , which they have turned into filthie and thamefull toolatrie, and of the fignes of feales thereof, they admit the fimple flocke to the participation of one onelie ; as though it were in their power to invert the order, which the Lord hath amointed. They not content (1 faie) to befraud the flocke of Chaiff of that pain. cipall foo of foules, which is the more of BDD. ow alfo cut awaie halfe the facrament, which is as it were the vilible word, anothe embent tes fimonie of the godneffe, charitie, and arbent affecion of Chail toward bs , a memoriall of his beath, the most effectuall marke of that buton. thereby they growe by togither binder Chiff himfelfe being head, butoa holie bodic of the durch . But this will I here abbe, that this one thing they worke by their traditions; namelie. they establish that tyrannie of theirs, and make it to ertend further abroad. Bowbeit,the hone is, that Chaiff will at length take pittie of fo noble a bodie of his, and that be will not fuffer a mortall man anie longer to baunt himfelfe fo proudlie againff his head. This Chiff onelie.

Chrift (3 faie)is the head of the church. 40 But they which faic, that the Pope is head

of the church (as be will commonlie be account popels and ted , (which allo his thamelelle flatterers feare beabofthe not to publish openlie, both by woods and with thurch. tings | fæme in my judgement to be like unto those wicked Jewes , which all with one voice penied That to be their king and mofelled Cafar to be their prince . Quen as in a bobie well framed, there is one head; fo must the church, & smillbnies it be transformed into some kind of more tube. fer, be indued with one bead onelie, the fabith head is Chrift. Beither Candeth it with any reafon that they fate they have the Komane bithon to be amointed another head, as it ivere biber the cheefe head Christ : those bilhop to wit that other head, they will have to be a necestarie infrument. For there was neuer feene in a well Mapen bodie, fuch a bifozber, as therbuto thoulo be to ined two heads; inherewith one thould he Subtest buto another : Seing the berie name of Head, fignifieth the chiefe part of the bobie. But Chaiff alone fheineth himfelfe aboue the durch, e be altogither by maruellous and unfpeakeable meanes, toined the humane nature buto the biuine nature . Behold the head, which God appointed to that beloued bodie, as it is written in the epillie to the Chelians . Wie confelle in Epel 1,14, bed that the members in that bodie be biuerle, therof one is more ercellent than another; but in this point they confuire all in one, that they be fubica bito that bead, and are to ferue faith fullie onder it. Wherefore it is not lawfull to beuile more heads than one : and bindoubtedlie it is berie intollerable pripe, for one to arrogate buto himfelfe the honour of Chaift.

But (I beleed pou) let it be as thele men will ; that the Pope fould be counted another bead, biber Chiff the principall head. Det, with what faith beis binder Chrift , as a fit infrument , erperience it felle fpraketh : twich beareth record, that he not onclie both not cleave bnto Chaft, but that he is plainlie againff him, both in works, deeds, and counfelles. Reither is it my purpole, to let forth at large the profe of this matter ; feing Barnard hath beclareb the Barnard fame, inded not fallie but pet fo, as their craffie and fubtill exception map be discourred. Where, fore , being content with this profitable beclara tion; I will not here at this time abbe anie more, but that I conclude againe, that that bor Chile onlis bie hath onelie Chaff to be the bead; and not is the bead ante fillie man, which with his authozitie alone of his may well, corrupt, pernett, and rent in funder the words of the feriptures (thereof he boaffeth among his fort, that he within the clotet of his beeft , hath the full knowledge and perfect interpictation;) not a fillie man, thich (according to the naked inagement of his owne will) may erpulle out of the durch whom he pleafe, and ac cufe and condemne them ; not a fillie man,that

ppon the Creed. at his owne onelie becke may appoint pastozs, redors, and bithops but o durches, to whom he will not commit the cuftobie . no not of their ning gobs; bicaufe he miffrufteth their wit and induffrie, thereof he bath not had anie one fot of triall . Dow then we be content with one head ; namelie Chaff, the holie Choff being the quide, and the holic feripture being as an outmaro tellimonte of his will : the certeine per: fuglion ithereof, the potwer of the holie Choft both intoarblie feale in our minbs.

41 But let vs weigh (3 befeech vou) by ithat

here Taffirme, that before the inward grace.

faith, and outward feripture, we have also need

of apmonitions and godlie fermons out of the

word of God; the which be milerablie intermits

ted at this date, by them which would be called

duillians. And pet neuertheles this is the chiefe

19 what meanes that most holic booic of the church may meants the he effablifhed, edifico, and alfo increafe. And church is

Che maner of papifti=

and principall worke of the Apoliolicall office, the which, as though it were univorthic for the bignitie of a Bilhop (forloth) thefe new heads of the thurth have committed it buto certeine hungrie Donks, tho nevertheleffe are threate ned buto gallies, buto perpetuall pallons, and to be put to everic most cruell death, if they valle the bounds preferibed by them . Inded, they knowe berie handformelie how to withdrawe themselues from their owne office, tharge, and labour ; but fo, as they will never preach unto the people concerning holie things. Det neuer theleffe, who focuer bo take that charge in hand, they will have them to preach after the rules preferibed by them . Thereof it commeth to palle, that the pore small flocks of Chaift, either per rith with hunger, or elfe are frantlie and flenberlie feb. And commonlie , the fermons touthing holie things, are onelie made in the time of Lent, and a verie few daies belides; and that either by a fort of unlearned and undiferet men which knowe not infficientlie those things that they freake; or elfe by them which frant more as fraid of force, than they ought to do ; or elfe by fuch as hunt affer honours , riches , or fauour , which are not fit for their bocation. Wherefore, at that time they have fermons; but pet fuch, as in them they better more trifles, and bewrate the groffe barkneffe of ignozance.

But if other while they thew conneching of the truth, it is bone with fuch cloked freches, with fuch intricate, minfed, and nice termes, as then rather beffrey than edifie; oz elfe thep preach flat teries, the which proporteolic buto all goolie men are mere intollerable. And fuch be they, that preach for the defire they have either of honour, or of private commoditie . All the reft of the yeare is fpent in walking by and bowne the durches, in chaunting, finging, and founding

Infinituments. In all which things not to much as the least word is buderstoo that might ferue for edifieng of the people. At which time, those thefe wieffs, bifhous, and other viciats are oc cupied (as they faic)in great affaires as to take buon them the administration of the common weale, to cramine accounts, to fearth out the pérelie reuenues of lands, and manie times to find out nein maies of courtnment. I paffe of uer those things that be more outragious; not bicanfe it are neth them to heare fuch things, but partile for that I am aftamed of them, and partie, bicaufe those things are sufficientlie knowne, and manifelt to cuerie one. If thep be appfiles, it perteineth buto their office to preach; if they be pallors, to fee; if they be febole matters of the church, to teach; if they be difpere fore of the treasures of Christ, they ought to inrich their thepe thereforth: I meane not with their paroons, bulles, and bleffings; but with the word of God, with continuall admonitions and corrections, by which meanes the infiorls are converted buto God. the faithfull are firred bp from their floth and toleneffe, and receive comfort in the fornace of afflictions.

42 Thefe be those erquilite arts, thereby the bodie of Christ is preferred; buto the which must be appen the ble of the facraments, but pet topole and throughlie clented from the betites of men. Dh thou that holie supper of the Lozo, how manie waies art thou here milerablie bilhonourco and polluteo! Dh malle, malle, malle, mat remaineth found in the ! But here will I for beare my file, ficing 3 wite a Catechilme, and not a full treatife of the facraments , which neverthelette I hove Mortlie (if the Lord lend me life to bring to valle. Their few things 3 have written onelie to this end, that 3 may them how ill thefe things have benehandled, which did make for the increase and profit of the durch. I will fpeake nothing of baptilme, fee ing by the mercie of Bod, the fame hath bane formerchat leffe polluted with foule abufcs . And although it be not purelie and foundlie bled; pet there is lefte cause for the to complaine The ble of berein. Wherefore the ble of the sacraments is the factor moff profitable bito the durch; feing they be ments. as it mere bilible words, the which confut in those entrent fignes of water bread, and wine. By which fignes, as it were by words, all the promifes of Bobs mercie are effectuallie re-

prefented unto bs.

And here, not onelie the promifes are gitten bs, but we be afforeolie partakers of the thing it felfe : and therefore those facraments are be, rie necellarie unto bs. and further bs not a litle unto faluation. Anto which facraments must be Brotherlie ioined brotherlic correction, which in thefe vaies correction. is fo neglected, as no man will amlie it, either

Chat the

Dag J.

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to another mans ble, or will lubmit himfelfe therebuto: such profit have we taken in the Schoole of Chail. Dea, which is more, those which are carefull but of their ofone matters, are counteo goblie, pea and in a maner holie ; which neverthelette is to bindecent and bilbonett, as it is not allowed, no not of the heather philolothers ; feing they frelie confeste, that Man is not borne onelie to himfelfe . Dea and berte oren, or there, or alles, if they be fallen bowne by the wate, will belve one another. Anothall not we have a care of our bretteen. that when they faint under the burdens of their finnes, to relevue them with the helpe of holie correction ? But if that do not prevaile, it behoueth that ercommunication follow, which Goo hath left be, as the last remedie against obstinate persons.

call lawes.

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43 To conclude: that holie bodie is preferued by equal and full lawes, by the which it mult be ruled and governed to farre as concerneth those outward exercises . Df which fort be the comming togither buto publike praiers, at places and times convenient , to fing praises onto Coo, to give thanks buto Chift, and to come buto the administration of the factaments. All which things must be done in order , decentlie, and honefflie : even as Paule teacheth in the 1.Cor. 14,14 first epiffle to the Cozinthians . Thefe lates mult not be appointed by the will and discretion of one man , neither pet muft thep be accounted of lo great authoritie, as thole things, which the Lord bath remealed to be in the bolie fertip tures. And they must be to ordeined, as they care not be repealed and danged by one mans confent ; but by the confent of the whole durch , if anie octriment come to the thurth by them . Moreover, let no man fetle his hove boon those things, as though they can bring right coulnette or faluation , but let him remember that they be orbinances of men: further, that thep have not to bo with verelie rents, with gaine, or with the private commoditie of anie man : but that they must inholic haus a respect to the glosie of God, and to the profit of our neighbour.

Let not their number be fo augmented, as et ther they may be naughtilie compailed, or elle that they thould ownelle the people with a more greenous burden. Let them not bewoile the veaple of that libertie which is given in Chrift : let them not bino mens confciences, with the teri rozof eternall death. With thele conditions (3 faie) if laines be amointed by the church, let this frians imbrace them, let them obeie grenerent lie fubruit themselves to them. Where the mats ter fo franceth that laines be after this order avpointed, they cannot be contemned a little fet by without granous offente. Witherto we have largelic enough biliputed, what that bolie booie of the church is, how it may be wined togither

in one, what head it hath, by what meanesit is nourifhed augmented a preferued. And if to be that I have beene induced to fand longer mon this matter, than my maner is to bo. it must altorither be imputed, not to anie imperfluitie of freach, but buto the nature and frate of the canle; which aboundeth with fuch plentie & floze of matter, as Thave rather touched the minch nall points of things, than fufficientlie erweffeb it according to the worthines thereof. But that, which may be wanting at this time, we will profecute more largelie in another place.

The remission of sinnes.

44 Unto the former article of the confuncti on and buton of the faithfull, into one booic of the church: now is authie added the doctrine of faith, and remillion of finnes, which is no where elfe to be hoped foz, but in the church . Foz al Cheremit though the fame be granted buto be, by the one is onelie inlie liberalitie and otace of @DD; vet can twe count to the not obteine the fame , but onelie in the name of thurch. Christ. Whosoever therefore shall not come into this fellowilip, can by no meanes be partaket thereof; feeing it is onelie granted buto them thich by faith are brited boto Chaill, the bead of the durch . Whereof it may be foundlie conclubeb , that it is a peculiar gift for them , thich be true members of this bobie under the head Chaff . And this treatile of the remiffion of finnes we will for the eather bonber francing bi utoe into the points to be confidered. Dfubith The the first is ; that we , by the grace and spirit of things to be Christ, be made partahers of the remillion of confiberia. our finnes. But here must we lee, by what wait and means the Lord is front to dive this arace and spirit : the which the cannot otherwise befine than by faith . For the benefits, which Gob offereth unto bs , are met to be received of him that will intoic them. And faith is nothing elle. but a receiving of the mercie of GDD, which is offered onto be by hint.

Wherbitto there be two things necestarilie re, Two things quired; one is that that be offered to be which is required in god; the other, that we give our confent. But to faith. receiving a confent, we have need of the fpirit that thould inwardig perfuade the mino: to: 0: theripile a man , by reason of his naturall cop ruption . mould turne amaie himfelfe; as to tiliome thele mornifes of God, thele mercies of fered, and this remillion of firmes might natu railie ferme not likelie to be true, and to be of no great weight. And he would be far from the through confideration of them; feeing (as the milotopers themicines also fate) be would no lette be blinded bute divine things, than the mole is at the light of the funne. Whereof there

Sattas

of Peter Martyr. ppon the freed. Part.2.

naturall man (faith he) understandeth not those things, which be of God; for they be faliffmelle voto him : that me man hade not of that in inard mouing, leaft the thould refuse the benefit which is offered buto bs. And indeed in this mos uing, there be two ercellent giffs. The firft is. that we acknowledge the gift and mercie of Bon offered unto be. The fecond, that the things which be offered, fhould be pleating unto us; and that by giving our affent, we receive and inv brace them.

which for the most part is granted buto bs none otherwise to be bled, but as it is let forth to bs by the word of God; how ercellent and great foruer the mercie of God is, by the which he free Alls 10,44. lie forgiueth our finnes. Wherefore it is written in the Acts of the apostles ; While Peter yet fpake, the holie Ghoft fell downe vpon them Romato,17. which heard him. Ain by Paule buto the Homans it is faid; that Faith is by hearing, and hearing by the word of God. So as the thurth, preaching continuallie the word of God by his ministers, and in fuch fort offering in hir fers mong reconciliatio by Chiff, it giueth remille on of finnes; in that by the outware ministerie, it pronounceth the fame out of the words of the feripture : by the which, through attentive ears, as through a conouit, both the grace and fpirit of Christ do flowe in, even unto our hart. Wher, fore it is most firmelie concluded, that the word of Doo, by the verie fame means, thich I have fpolien , is the originall of the remillion of fins. Chich thing feing it is fet fouth in the church onelie, it followeth, that the finnes be forgiven na tebere elfe.

concerneth the facraments, the which be builble words of this absolution. For even as the word bonds. foundeth and is heard in the voice to in a vilible and cuident figne, a facrament both fpeake and admonth bs; buto the which we giving credit; obteine in berie bed that thich it both promife and fignifie. Peither om ive otherwife gine crebit boto the fignification hereof, than by the motion of the fame foirit of Chift, which we have as boue declared. But thinke you not, that finnes be forginen by the bertile of the worke that is brought, through receiving of the facrament: freing this we obteine by faith, while we believe that which it biliblic teacheth be according to the inflitution of Chaift : to wit, that a facrament may be of the fame value that the word of God is. For even as this two to lignificth and giveth thing wof in berte bed buto the beleuers, whatfoener it feerd by the Doth promife ; fo baptifine, being by faith receis mora, that is begins by uso, both fignificth and giveth to the believer rethe faces, million of firmes, the tribith it promifeth by a bi-

fible fpraking. But inbed it might be obieded

bato me : If fo be that furs (as it bath beene faid)

45 An other confideration we will adde, which

Cap. 18. be forgiven buto them, which believe the word of Chriff, as by preaching it is fet forth to beihow can they their agains be forgiven by baptiline ?

Fanfiner, that as touching Goo , both the one and the other absolution is all one: and as concerning our finnes, the remillion is one and the fame . The which neverthelelle is as often confirmed and renewed in bs. as we after crebit buto the words, whereby the fame is fientifi ed buto bs; whether it be by wood of mouth, or by bilible figne, it is all one. So that how offen focuer the either heare the wood, or receive the facraments in faith, the remillion of finnes is affured buto bs; whereby no small faith is inmarblie notized into bs. And it aught to feme a benefit of no maruell buto anie man, wherefore the facra; the facea. ments be ordeined by Chaft : feing that by ments. them his pleafure is, that the Arength of the fpis tit thould have recourfe into the belæuers, no leffe than by the outward word of the ferriture. enen as me are taught by bailic erperience; but pet fo, as neither of thefe can profit anie man mithout faith. Wherefore we have hitherto beclared two meanes, by which the remillion of finnes is ertant in the church; according to the ting maics, whereby the word of God is fet forth buto them that belieue . But and if thou bes mand, which of the facraments by name fignifieth this remission of finnes in the durch ? I ans fuer, that it is baptifme, in the which (we being wather with visible water) is a figne that we by Thiff obtaine fuirituall clenting. And that is it which Paule teacheth unto the Ephelians; that God hath purged his thurch with the washing of Ephe. 26. water through the word of life.

46 But now let be fee, what is the third of ercome meane of this remitton of finnes. The church, munication. by the fingular gift and grace of Chaift , bath right and authoritic (as it hath beine alreadie fain) to cut off from hir, by ercommunication, them that be obstinate. The order ichereof Chaiff hath pefcribed and taught buto hir in the Golpell of Matthew, there he fpeakethof brotherlie Mat . 18.17. correction ; thereby men being abmonifhed. that buleffe they bid repent, it fliould proceed co uen to the bitermost punishment of leparation: the which to long map frant in force, as contrition and repentance is beferred touching the finnes committeb. And ben reventance is performed, then also let an end of the punith. ment of ercommunication be amointed. For which cause Chaift being bemanbed of Peter, How oftentimes a man should forgive them Ibid. 21. that offend, whether feuen times (thich feemed to be much :) anfwered; Euen lo often as they thall returne agains to better life . For that be appointeth, then he faith ; Seventic times fenen. Wherefore they, which by repentance returne to the durch, muft euermoze be admitteb.

Dagu.

is a fellimonie of Paule to the Contithians; The

flefhie bodie.

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church.

And least peraduenture to often separation and receiting reiterated by the ministerie of men , against one and the same man, thould fæme to be of fmall importance, and reputed for Sport and mockeric, as a thing proceeding from the will of man, he abouth; that He giueth them the keies of the church : that is to laie, the power, that Chatfoeuer the thould bind or lofe bpon the earth, thould be effablifhed in heaven. And this both the durch biocritand in the fame fort, as the holic enangelift writeth it. By this article therefore me belieue, that fuch dinine authoritie is committed buto the church, that it may absolue and set at libertie the persons ercommunicate, which repent them of their finnes committed; and may reconcile them to hir felfe: thereby they may be restored buto that place of a healed booie , thereof Chaift is the head. Which absolution being performed with publike bowes and praices in the church, no boubt but the churth forgiveth them their finnes committed. Wherefoge, affer the grant of this authoritic of the heies, Chaift not in baine abbed ; Whatfocuer ye aske in my name, it shall be giuen vnto you : Ant: Wherefocuer two or three shall be gathered togither in my name, I am in the middelt of them.

Thereby it is nathered, that the church is nes uer prefent, either to ercommunicate . or to res concile them that be ercommunicated, but that 2. Cor. 2,7 8 Chrift himfelfe alfo is prefent. Wherfore Paule, to the Cozinthians the fecond epiffle , writeth to the church; that forgiuing the fault of that finner, of whom he had made mention in his firth epiffle, they should confirme charitie towards him, in renewing with him their old freenothip. Behold how we contemne not the authoritie of the church, but we benie it to be in the will and authoritie of one. The confelle this power ther. fore to be in the earth among the goolie. But even as the multitude of belowers, gathered to gither in Chailt, have onelie the right of ercome munication; to have they also of reconciling and admitting : and that , which is to performed by them, we believe also to be done and confir, med in heanen. Dowbeit note, that in this third meanes, is conteined the formuenelle of publibe finnes onelie. And as concerning the two former meanes, the church hath belonging whto it the forgivenette of all finnes in generall. Dere onelie that absolution taketh place, which awers teineth to publike crimes ; the which , through suill crample, bath offended and bone harme buto them, to incom the knowledge thereof bath come. Therefore, with all the hart and boice let be gine thanks buto Goo, tho hath granted unto be fo great a benefit boon the earth, and hath laid by greater for be in heaven ; as after The Resurrection of the flesh.

Clooke more bereof in the third part.

Dow thefe articles thould be knit to alter me gither by a more fit method, I cannot perceiue, million of Sinne (as it is knowne) bath beene the onelie Gones fola and thole cause of mans beath : and that ine loweth life, have remission of sinnes through Christ, it was thewed a little befoze. Poto then remaineth this one thing; to wit, that by him the thall be belivered from beath, and released from the to annie therof, to tone as cuer we have accesse into Chrift by faith : fith then thall verift in it the continual furification, which it obtaineth as gainst bs. For feing the naturall power heres of is fuch, as what it hath once feafoned boon. it firmelie holdeth : therefore the philosophers waite, that it muft not be granted, that from fuch a privation men can returne to their anch enthabit. In which matter certeinlie thev be not deceived, if thou thouldelt but confider the pomer of nature. But ive, which be indued with faith. Do fo tall of beath: as ive knowe that there is an end and limit appointed, to the working thereof: we being confirmed through the promile of Christ himselfe, who in the first of John lohn 6.18. faith: that He will loofe none of them which his father hath given him, but will raise them vp at the latter daie.

But if to be thou obied, that he will raife bo not onelie them that be goolie, but also the bre belieuers : and thall therefore the faith in Chrift (as touching the refurrection) profit anie foing ? I answer, that the confidence in Chail thall no thing at all most buto the mere and absolute refurrection; feing that beare, both the goolic and the wicked thall obteine : but the refurrection botto felicitie, botto life eternail, and bot to beauentie bleffeonetie, is onelie granted bre them . which by faith are bnited buto Chaif. Dowbeit, I thinke not meet to palle ouer this; (to wit) that whereas the wicken thall rife as gaine, they obteine not that , by the power of their olone nature, but by Thiff. For, feeing we confelle that by the death of that one first man, we were all made lubied buto beath; it is reason also we should grant, that how manie focuer be made partakers of this fer cond life, should also obteine the same by that one man Chrift, who first was raised on. Where fore the wicked, whether they will or no, thall fele in themfelues the power of Chrift : but that thich thele thall obteine to their great harme, fuft men fhall receive to their great benefit, Hhis is the bottrine of Paule to the Counthians, tthen he faith; As by one man came death, fo by 1. Call.

one man came the refutrection of the dead. And as by Adam all men die, fo by Christ all shall be made aliue : but eueric one in his owne order. The first fruits is Christ, then they which be of Christ . And in the last and most unhamie fate hall they be, which be frangers

Part. 2.

from Chiff. And as there thall be a difference in the flate & condition; fo Mall there be also in the place. For 1. The fairts then raised up, thall togither with the godie, which then perhaps Wall remaine aline, be caught up, to met with that bigh bing our LOOD IESVS CHRIST in the aire; Who vndoubtedlic (as we have alreadic confessed) finall come to judge the quicke and the dead : as we have expectelie thewed in the article of the last tudgement . Therefore Chust will their fouth his power generallie towards all, as well god as bad ; not onclie in the indgement it felfe , but in the refurrection alfo . De therefore is the first that both rifen, and we thall followe him at the time amointed. The church is a bovie quickened by the fpirit of @ D D, the which increaseth by begrees ; no otherwise than a lining booie is naturallie formed , by little and little. For of the power of forming, which is in the feed, first fome one member is formed, and brought forth in the lumpe ; whether the fame be the heart, or anie other member , it for ceth not : it fufficeth, that fenfe and mouing be giuen to anie one of them. The lame foirit after that goeth forward by little and little , to frame other members. And euen this hameneth in the holie bodie of belieuers, therein the spirit of ODD hathraifed up Chrift, the berie bead of them all. Afferward, the fante fpirit, by the fame power, whereby it raised by Christ in all be, who be the piere members of his bodie, will bring forth the fame effects of refurrection : as we Ephel 1,19. read in the first chapter to the Chefians, and as we have beclared in that article . wherein we

intreated of the refurrection of Chill. 48 But how great consolation that bleffed hope beingeth to the godlie, let euen they them. felues intige , which in great toile celebrate with furth pompe and ambition the date of their nation utie ; or elfe that baie, wherein thep were preferred to some begree of honour . And thus they celebrate, with toifull memorie, the beginnings of logreat miferies and calamities, as this life is libied buto; and as are incident unto principalities and worldlie honours . This is the true nativitie of the faints of Chaiff, this is the true triumph , this is that heavenlie intertet ning of them. Then thall be opened buto bs the wounds, or rather the gates of glonie. Here ought all our hope to reuiue, if at anietime (as offentinus it both hamen) we ameare to be negligent and to go fowlie forward in the way

of the Logo; by reason of the burden of our field, which oppeffeth bs . On this wife ought our minos to be firenathened, to endure the trous bles, which feeme to be hard and difficult buto the bodie, bnto nature, and bnto the fenfe. Dn this wife quant we to be confirmed to the most fleng of our fenfes & concupifcences; feing we know out of Paule, that We, which have beene Rom. 8.1. partakers of the death of Christ, shall also be partakers of his refurrection. For then we thall be belinered from the labours miferies forrowes. and toments of this life : and we thall have a bobie fo much more excellent, as a heaventie and fpirituall bodic both ercell an earthlie and

And certeinlie, I weake not this, as though we fhould not recouer fo much fleft, bloud, and bones as thall be lufficient unto the conflitution on of a bodie : but we beloue it will be a much moze ercellent bodie ; bicaufe Heavenlie and Spirituall betoken names of nature. The tigid titles and prerogatives, Paule, in the first epistle 1.Co.15, 42 to the Cozinthians, gaue buto bodies renewed by the refurrection . And Thaiff in Matthew, tihen he was tempted of the Saduceis promis Matt. 22,30. fed that we should be like buto the angels : that in bequen there thall be no vic of matrimonic. For feing that beath thall have no bominion. there thall be no new alfo of generation; which is granted buto bs for luppling the number of fuch, as death taketh dailte awaie . The faine is affirmed fourhing hunger, thirft, and all that euill band of troubles. Tohofocuer therefore ao. eth forward buto fo noble and glorious a flate, ought to regard but a little , all the troubles and labours which he endureth for the name of Chuft. Det this both not the wiched fort confi, per ; butit fæmeth to be a matter of no weight buto them, that they fubmit their foule buto the bondage of innumerable mileries, and luffer the fame to be maffred with the flames of naughtie luffs. Anguntana in had a morginal

They do not make ante account of hauing their bodie once free, and dildiarged from naturall neceffities; as menthat woge it a thing impossible, bicause they measure the power of Dot by the course of those things , which contis nuallie be brought forth, and be here among be. But contrariwife the goodie, which by bertue of the refurrection do hove for that most excellent giff (to wit , that neither beath, no:pet other na durall infirmities may beable to bo anie moze displeasure to the bodie) must bend their whole indenour to rio their minds from the tranmis of vices and affections ; whereby they may be more and more confirmed in the hope of reco. nering of a free boote, where with the mind map be cloathed , that now through Chailf hath got. ten the victorie ouer luffs and finnes, which by

mardine Chall for.

meanes of the bobic and the fleth dwoppzelle the fpirit . Ano this let be belire of the eternall God, and most mercifull father, that he will bouchfafe to bestowe boon be at his owne appointed time, and that through the merit of our Lord Jefus Chrift , for that immortall befires fake, therewith we with affer his kingoome. And this we would befire with all free to be bone, to that his glozie a honour might be made more famous and knowne.

The life everlasting. 49 We which here living in the church by the

fpirit of Chaiff, haue obteined remiffion of fins ; and when we have atteined buto regeneration in felicitie and glozie, what either can we or ought we afterward with, but that it be gran. ted be to line enermore fotfullie , contentedlie, and hamilie in CDD through Chaift. And ab though fuch a flate is for manie causes berie greatlie to be befired; pet all the parts of that hamie life muft be referred to two goo thinas: pappinede the firft hath respect buto the soule; and the other of eternall buto the boote. Touching the which this I will faie brieflie, that it will come to palle, that all respects. labours, greefes, mileries, and forrowes, which we are compelled to fuffer in this buhamie vale thall ceafe from the fame. And this is it , which is fato in the Apocalypie; that God will wipe awaie all teares from the eies of his faints: neither thall there remains to them ante more forows. lamentations, fighs, or wailings. Wherefore our hobie thall merclie be renued, according as we treated in the article of the refurrection. Tinto which fentences beclared this we about that there is a liuclie seffectuall example in the refurrection of Chaff, that maner ofheauenlie properties our bodies Mall haue . It is entbent alfo, even in functic of his actions, when he was

Iohn. 20, 19 . couerfant in this pallible fate of life , what time lohn.6,19. as he theined miracles even in his owne bodie. He entred into the place, where the apostles

were the diores being thut. He walked vpon Luk-14, 39. the waters of the fee, and foonke not. He was liftell vo into the aire, or rather afcended into heauen : us we have aboue confessed. And he offered himfelte to be seene and felt of his disciples. Befores this, when his will was neither to be fene, not pet to be caught holo of by anie many he fo ordered his bodie, as neither the one nor the other hawened otherwise, than it pleased Ichn. 8.59. himfelfe, As in Nazareth, ichen thep endeuons red to theolive him dolune beadlong from the mounteine; of then they went about to fone him in the temple. Againe, then he rafe by and Mar.17,2. twent out of the fepuldies, which the Coldiers Bent, he would not be fanc. Oc more would he be forme upon mount Thabor, therein his bobie

being transformed, became bright like the fun. And we are not anie wate forbidden to hove. but that our bodies Mall probablic be abounce with those qualities in the life eternall. For it femethaltogither convenient, that the members thould be like buto their owne head. Where stehlie fore if anie man have a flethlie care of his owne tatt of the bodie, he bealeth butwifelie, to obeie it in those beritten things which manifellie ffriue with to bleffed an end. De ought rather for that fauour , therewith he is indued by the grace of God. to vell the fame bodie of his to the obcolence of the fuirit; by whome it thall at the length be quicke neo and carried by into fo ercellent a fate. In confideration therof, Paule Decreed, that Those Rom. 8.18 things, which we prefentlie fuffer, are not worthic of the glorie, which shall be shewed to vs : And as in the fame maner, Chaiff difputing of eternall life, fain : Hee that will find his life, shall Matto.to

In the thich place, bnder the name of life: he meaneth this naturall life; the which wholoes uer withdraweth from mortification, and the croffe laid bpon him by Bod, and doth attempt with highlie diffonouring of Chaiff and his name, to repulse banger and temporall beath from it : then both he berelie lofe it . although be betermine with himfelfe to find it, and to res couer it. For he despoileth it of those properties, which otherwise it thould perpetuallie have in that eternall felicitie with Chaift. But the fpiris tuall and true chaiftians, thich by the tubae ment of the inoils are thought to betrate their olone life, while they make oucr-fmall account of the fame, taking great and infinit perils in hand, pea & willing beath for Chrifts his lake : thele (4 faie) as Chaift molt truelie tellifieth, in long of their foule, bo in berie bed find and moff certeinlie obseine the same . And that is loha, 12,24 most aptlie expressed in the similitude of a grain of come which onlette it thould first become rot ten in the earth, it would never give out flower

or fruit framed in the order of an eare of come. ... 50 But let be proceed, a fee, in what thing the fuirits of the bleffed may reft themselves in that frate, whereof we baue froken. They that be in fified by Chrift although that even in this life, they have fetled their befire to love God with all their heart, with all their Toule, and with all their firength; & fo long as they acknowledge, they be berie far off from boing that, which they ought to do , they mult needs be difquicted with erceding forrow. How pleafant a thing (thinke ine) will it be to them, that they shall be able to fatiffie their befire to inft to ercellent to areat. and folong defired of them . Then we thall be Abelian inqued with this gift, that we thall offend him rance from no more : toe thall be orlitered from the feruis flant. tube of finne, and from our domefficall enimie;

ppon the freed. namelie, from the affanitis of the firth, freing the fame than be at peace with the fourt. The being confirmied with the bonds hereof , cannot fulffit the lawe of Gob. Witt in that fare we thall love Gob with all our frength, and moze than either our feines , or whatforner elle is in the world. Reither thall that fleth let'bs anic thing, from the true + perfect loue of our neigh: bour ; he briootibreblie thall haue no need of the buties of this life, but pet the thall love him, in that we thall no leffe be beffrous of his felicitie

than of our owne.

The motions of enuie, felfe-pleafing, and of other belires (the which things be verie great enimies buto be , and make be the farker to loue our neighbours) thall have no longer abibing in bs. But as touching that, which is of greatest importance, and is greatlie withen for of all men that be indued with reason and as nie goolineffe at all(I meane the knowledge of Cod) thall then at the laft be granten unto us. Inpet it is now, after fome fort, gitten bitto men to knowe God by the embent tokens of things created, by the tellimonies of the ferip tures, and by intoard renelation of the fpirit : but there shall be then a full and perfect know, lenge. Wherfoze faith Paule to the Cozinthians; 1Co.13,12 We fee (faith he) through a glaffe as in a darke fpeaking. Dow there be certeine barke fenten. ces laid before be, which the Gracians call duryματα: then thall it be fet forth to be perceived inoco. All valles and conering thall be remoued, that we may venetrate even to the face of Bob himfelfe, the which cannot be perceiued in this life : as Goo himfelfe verified to his faithfull feruant Mofes, in thefe words; It cannot be that a man should see me and line. Therefore thou shalt not see my face, but I will cause, that as I passe by, thou maist see my backe part. But when we be losed from this mortall

ffate, we without boubt thall be capable of that ercellent wift. In the which thing cheefelie conlifeth that eternall life . as our famour Jelus teacheth in the Gofpell of Iohn; This is the life eternall, that they may knowe thee onelie, the true God, and I eius Christ whom thou hast fent. lohn, 1, 56, And againe he faith; that Abraham defired to knowe the daie of the Lord, and he knew it and Managas, reinifed. And unto the apolities he faid ; Bleffed be the eies, which fee that ye fee. I faie vnto you, that many kings & prophets defired to fee that which we see, and yet it was not granted vnto them. In which place we must understand, that Chill wake of his first comming, in the which be had the mortall and patible properties of humane nature. But if thou wilt obied, that they fawe him also after his refurrection, when be was now indued with an immortaliand impallible life : I answer, that he had not even as

pet antienthe fall bidone of all the eminice ne ther happinther bibe kingbome to be perfed. peaceable and fate from all acute lattes : luch as it that be by the interment of Paule, in the first route to the Commidde, When he hath put all his enimies under his feet.

1.Co.15,25

er atheretoe let ruerie one ponder in bis mind, what a felicitie remaineth for be, feing it is admitted, that we thall le him, and thall have experience of our first begotten brother in that gloric and triumb : where we thall not onlie be one with him, but with the eternal father alfo, with whome he figall make be firmelie to as queff, and gouerned in an excellent fort; That Ibidem. 18.

bioc, as a kingdoine wone by his owne cons the fame God the father (as Paule tellifieth in that place) may be all in vs all . Row then mp bactheen, that better thing can we belire. Dow profitable, pleafant, glorious honeft, beautifull, and in eneric refpen and hall it be that that far ther and bletteb Goo thatt be all in all . Thefe things are not elfe-where to be fought, fæing they be not elfe-there to be atteined . Some madoline, profe, and little fparke of that bleffet nette of ours bio Peter taffe boon the mount : Mat. 174. and therefore he tothen there to have his perper tuall habitation. Eherof had Paule a triall, when he mas rant into the third beauen, where hee beard great implieries lo facre remotted from the fente of man, as they were bufpeakable. The 1, Cor, 1, 1. face of Moles to glittered , by realon of the conuerlation which he had with the dinine glozie, as the Hiraclines were not able by ante meanes to Exod 34,35 behold him. What thall happen therefore buto bs , when we have obteined with him the place

of chilozen and honfe-dwellers?

by anie motion of the fpirit, read the feriptures; ifine nome out our earneft maiers before God, if we lament before him with areat seale for the cuill which we lufter, or elle be moued inwardie through the effectuall preching of the word : do we not conceine a foie, beledation, and confolation, which palleth all velights, pallimes and pleasures of this world & But this is onelic a ta ginning of eternall life; whereby nevertheleffe pet ine may confedure, how pure, perfed, and brimeafureable haminelle that thall be, which is in the life to come. Touching the which, mas nie moze things might be bilputed ; but it is more met to leave thefe amplifications to the faith of the godlie reader. The which felicitie feeing it is the gift of God, which proceedeth not from our felues,in that God maketh be capable

If fo be at anie time it happen here, that we

thereof: to are we wont to conceine much more according to the measure which commeth into bs . And thefe fwet conceits of the mind bo comfort and refresh be in the calamities of this life : they thewing buto be cuen in the middelf

namelie,

The Common places,&c.

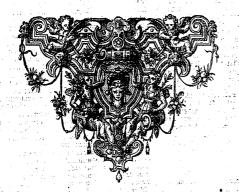
Cap. 18. pon the freed

bring be, that by his pretious beath hath proces red it for be. And that it will pleafe him firough his holfe fpirit, to bring therebuto all fuch as through him are regenerated by the eternall father : with whom he liveth, triumpheth, and reigneth for euer, Amen.

Heere (brethren) ye baue a short exposition of the particular things belonging to our faith . And as touching those things, which shall be perceived of

of the Coums of this would, the hanen of to great you to want. I befeech you to allow of these excuses, a felicitie. Unto the which we beseich him to One is, that my abilitie is but small and sunderithe other is, for that I meane, in the booke which I bane in band touching the true wor hipping of God: to supplie manie wants, which for breusie fake I bane omitted. God and the Father make you partakers more and more of bis grace in Christ Ielu our Lord! Amen.:

The end of the Second Part.



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Third Part of the Common Places of BETER MARTYR

In the which is treated of the caules and generall meanes, whereby we are let into the possession of Christand of faluation and as touching and as

the effects of Christremal - nathanness and a direct ning in vs. 2 Audio addice mailed at the ad-



The first Chapter.

Of Predestination. Vpon the ninth chapter to the Romans, at the latter end of the chapter.

moole o. chanter to the Bom. and In 11. bitC8.ec.



Calt in disputina our talke might frage to farre, which might afilie come to valle. in so large a feelo of Cods predeskination. the tract wherof is be rie intricate, all that

will binibe into foure principall points; that is to wit, I will firft biligentlie fearch out the nature and definition thereof. Secondlie, what are the causes of it; for nothing can perfective be knowne which is not knowne by causes. Third lic, what are the effects, which prebellination bringeth fouth in men; for there are manie things, which by their effects are most plainlie binerlimb and perceined. Lafflie, ichether the power or force thereof be fuch . that it bringeth buto men necellitie ; and whether it either ta heth airaie, or hindereth the libertie of the will ofman; and thether it may be altered or changed. These parts being diligentlie discussed, we will then make an end of this discourte. And pet will I not promife of this matter to speake all that were to be spoken ; for there are infinite things, which come to their mind that confiber of this matter : onclie those things will 3 touch at this prefent, which thall feeme mott ne cellarie, and are in greatest controversie; which

being to compacted, it that not be hard for others , to gather elfe there to themlelues much moze matter. But before the go to the bes finition of predeffination, I am to bilpatch two matters. The one is, whether it frand with true whether it matters. The one is, whether it trans with true fland with chiffian religion, either to dispute of to preach from nices of prebeffination; leaft that if it be not lawfull, to pifune the Bould ferme to do wickedite. The other, for ofpredefte almuch as the Logicians teach, that the quefti nation. on, whether a thing be orno, naturallie goeth before that question, whereby is demanded, what athing is; that we breake not that order, let be firft confiber, whether there be ante predeffinati on of no; to the end we may afterward the moze latelie define it.

Astouching the former question, this is to be on rifot that there are fundic elections of Bob. For there are forme, thich ferue for the ere The electi-Cod. For there are lone, mild fettle to the end one of Sob cutting of some certaine office, as to a kingbom, are buccle. or to an apolitellip : and others there are, buto eternall life. And thele elections are formetimes feparated alimber; for it happeneth offentimes that be schich is chofen onto a kingdome, is not firatinate chosen unto eternall life : thich also happeneth of the apost lethip, as in Iudas. Dow, lohn s, 70. beit formetimes they are joined togither; fo that whereas ine fpeake of temporali election, ine may also understand that the same is ment of the eternail. And after this fort Paule faith ; Gal.1,15,

that he was called to be an apostle, and fe-

ppeaching.

and good

morks be-

pend of

Part. ?.

and good works, beyond of the will and awoint

ment of Goo; therefore we thould caft awaie

all our biligence, endeubur, and care, for Paule,

when he had laid, that God worketh in vs both

Pag. 2.

fone of

nor he atf.

uered from his mothers wombe, nantile to the aposticity, and preadying of the gospell:and pet togither thereinithall be programmeth, that he was procediment to reternal falmation.

John 15,16. Chaift also faid, that he had cholen his disciples . to go and to bring forth fruit, fand that their fruit thould remaine: and pet togither there -

Luk.10, 20, withall, He commanderhibe and of Be of good comfort, for that their names were written in heauen. There is theretoie, bettoene thete co leations a great bifferente game there is allo betimene them a great confunction : fo that of tentimes the one is taken for the other. So Paule, by his wonderfull wifebome, transfer, red buto spirituall things those tempozall

Rom.9, 10. things, thich ferme to be prothefied of Iacob & Mala,1, 2. Elau in Oenelis and Malachie. 2 Pow, as touching this latter election. 3

fe there have bene manie, that have indgeb them which this diffoutation is not meet to be touched; whole realons, Profperus, and Hilarius billion of Orprebeftina= leans, fometimes disciple unto Augustine, bo tion fijould plainelic occlare in the two epiffles which are prefired buto the bokes of the predefination of laints; which epittles were boon this occall Profectus. on watten, that when Augustine muting a gainst the Pelagians, touthing the grace of Chaiff, had oft in his books biget manie things of predeffination; mante of the brethren in France, and not of the meanet fort, were fore troubled and wonderfullie offended. For they affirmed that by this boarine, is taken awaie from fuch as are fallen, an incenour to rife as gaine: and to fuch as frand, is brought a flouth fulnes. How that they indged, that biligence fliquid be in baine to either part, then as by the predeffination of God it was alreadie betermined of them, that they being reprobate could not be reffored againe; and that they being elect could by no meanes fall awate : and pet could not keepe a confrant and firme course, for as much as they were oncerteine of their prevellination. Alerefore, fæing by this boarine, inbuffrie is taken awaie, and onelie a certeine fatall necessitie both remaine; it is much better that this matter be left imfpoken of. Hey adde

> not be faued, a this (faie thep) is a fafe bourine. bellination, taketh awaie all the force and ble both of preachings, and also of admonitions

time number of the elect, which can neither be Diminished nor increased, then thall weathers labour in name. Foxiff the peterinination of Bobbe immourable, then than there be an onferdiable confinion betweene the elect and the reprobate fo that none of this fort can go to the other not none of thele other palle ouer to them & for in Vaire and improfitable thall to all the labour and travell of fuch as are teachers. This poarine allo fermes unto them new ; bicaufe the old fathers had written as touching this mafter, either nothing at all, or verie little : 02 elle intreated of it affer another fort. And for as much as, even buto Augustines time the durch han without this bottine, offenord the bottins of faith against heretikes, they also could cuen then be content to want it : for they affirme, that fuch as teach this, do nothing elfe, but call men backe to an uncerteintie of Gobs will : which is nothing elfe, but to brice men buto beforeation. All thefe things were objected but to Augustine ; which if they were true, then thould we rathlie, and without admirment take in band the treatile of this matter. But the reasons, with which Augustine beforeth where himfelfe, map also mainteine our purpole: fons mheres therefore those things which we intend in this by Bucus place to fpeake of, the will brefelie gather out fline biferof time bokes of his; the one wherof is intitue bed his ties led. Debono perseurantee: in which boke, in bibutati the 14.15 and 20 chapters he confuteth thole one of one objections, which we have now made mention belination of the other is intituled, De correptione & gratia; where in the 5.14.15.16. chapters he intread teth of the felfe-fame thing.

Cap. 1. Of Predestination

3 Firth of all he maruelleth, that those men toanle both Chould thinke, that the boarine of predeffinati oftentimes on thould tubuert the profit and commodities the hostist of preaching; especiallie, feing Paule the tea of protett ther of the gentils, and preacher of the whole nation, world, doth in his epiffles, both offentimes, Romag, and also plainelie and purposelie bage that boc Ephe. trine : as in the epittle buto the Romans, buto 2. Tima. 19. the Cheffans, and buto Timothie; pea and he Acts.13,48 faith, that Luke alfo in the Acts of the apolities, Chiff, and and Christ himselfe in his fermons maketh the apostis mention thereof, for Chailt faith: Whom my baue made father hath given me, those can no man take mention out of my hand; and, that Manie are called, and of it. few are elected. And in the last day he saith; that Mario, 16. He will answer vnto the godlie, Come ye blef Matt. 1514 fed of my father, possesse yee the kingdome, which was prepared for you from the beginning of the world. And, He giveth thanks vnto Matt 11,15. the father, for that he had hidden those things from the wife men, & reueled them vnto babes; bicause it was his pleasure so to do. In another place alfo; I knowe (faith he) whom I have cho- lohn.13,18. fen. Againe; Ye haue not chofen me but I haue John 15,16.

chosen

on we must to will and to performe; pet cealed not to give and countell. And when he had written buto the not caft a= Philipians, that God who had begun in them, care of It= would accomplish the worke, which he had be-Phil., 13. gun, that they might be blamelesse in the daie Philip.1, 6. of the Lord; in thich words he attributeth but to God both the beginning and fucceffe of amb works : pet in the felfe-fame epiffle , he wonperfullie erhorteth them unto holines. Thut also commanded his apostles to belohnit, i. lieue, and pet on the other five he faith; that No lohn 5, 44. man can com vnto him, but he whom the father Manti, 9. Shall drawe. De alfo faith; He which hath cares to heare, let him heare. And pet God faith in the Deuc.jo, 6. feriptures, that He would give them an hart from aboue to understand, eies to fee, & cares to heare. Therefore thefe things are not repugnant one to the other; tramelie, that the amounts ment of goo works lieth in God, and that the gift of them is to be hoped for at Gods hands onelie; and that we also must put our care and endeuor to live byzightlie and godlie: for as we have before faid, the holie fcriptures teach both. na will the Moreouer, if for this caufe, we thoule benie prefor thow beffination, freing after the felfe-fame maner, the fox-knowledge of God is certeine, and can not be deceived; thall we therefore benie, that nation is Coo fore-knoweth all things, if perapuenture there be some which may be offended with this boarine : And in his bothe De bono perfeuerantie, the 15 chapter, he bringeth an example which hamenedin his time. De faith, that in the fame monatterie that he was in, was a certeine man of a love life, who when he was admonished of his fault, was accustomed to faic ; Sucha one thall The, as God hatti fore-knowne me. And when he lo frake (faith Augustine) he frake in been the truth; but although his indgement was true, pet became he cuerie date worle & worle: at the last also he faith, that he returned to his old bomit; howbeit (faith he) what maner of one he fhall in time to come be , Goo onelie know:

eth. Alough this man abused the truth, yet will

not therefoze anie goolie man benie, that Bob

fore-knoweth all things. Anothat this fore-

knowledge of God, is no let unto god works,

Chrift beclared, then he commanded his bifets

plestopraie, when as pet in the meane time, he

lbidem. 32. plainlie tolo them , that God linewright well

2 thing is

not mabe

fle abule

thereof.

holen you. And if Chailt and the apolitics have of Bod both not call be backe from befre to knowledge in their fermons offentimes made mention praie: for the things profitable and necellarie, of 800 mint is not bercof ; no man (faith he) ought to boubt, that which God hath decreed to give bs, he hath de to call us againg the this boarine is againft the fruit and commodicreed to give them by this meane. tie of preaching. We affirmethallo, that It fol-They also are occeived, which thinke that the indenor loweth not, that although our will, faluation,

of Peter Martyr.

this boatrine is an improfitable boatrine; pea, of plaining. their fight is but fmall, and they understand not the profite thereof. Unto the godlie it is berie profitable, to the end they thoulo not put anie confidence, either in themfelues, or in anic other men ; but mould fire all their thole hart and confidence in God alone. Which thing broombs tedlie, none can trulie and from the hart ow, but those which are fullie persuaded, both that their Caluation, and alfo their goo works bepend not bpon themfelues, but of Cob. Ro, we cannot me cannot acknowledge the giffs of Bod, ercept we bn acknowlege berffand from that fountaine they fixing. But the gifts of bod, buth that fountaine is the free purpole, and mercie of out we Bod, giuen bnto them, whom he hatheleded bes knowe fes fore the constitution of the world. We which feeth whence northis, lethnorthe godnes of God towards the foring. hint. By this doctrine may men be brought, what that not to glozie in themfelues ; but in the Lord : fountains which they cannot do, that afcribe buto their is. owne free will that little , whatfoeuer it be ; for the which they fate they are chofen of God: for they have in themfelues whereof to glone. D. uer this, the feriptures will have be to be mostified, and to behaue our felues lowelle; which thing, nothing more califie bringeth to palle, than both this bodrine. The certeintie allo of faluation, which we befend, is by no other means made moze manifeft. And in the latter epiffle to the Theffalonians , Paule willeth bs for this 2. Thefiz, 13 caufe, to give thanks onto & DD, that we are we are wil. cleated of God : but this can we not bo, bnleffe led to give this also be wholfe made plaine and knowne thanks for this also be upone made plante and knowne our clecgrace of God be fufficientlie befenbed against the Pelagians; for they taught, that the election of God commeth by our merits. Free luffifica. to jededline. tion also thould perith, except we be rightlie meth the taught of predeffination. Seing therefore this poctrine of potrine, being foundlie binbertimo, is bith fo infifica. manie things to profitable, no man ought to tion. manie things to profitable, no man origin to 3t is no count it unfruitfull: and fithence it is let footh new boc. in the holie Criptures, it cannot benoubtedlie trinc, fees be called a new boarine.

4 But if the fathers, before Augustines time, fet foorth have not so biligentile spoken of it, it ought not scriptures. to be maruelled at : for the occations therefore merelies bottines were the moze viligentlie vicculled, the cause and fearthed out, were new herefies which of why boc. ten fpzong by in the church, And forthat before trines were ren ipzong op in me church, minotorihat betoge the mote de Pelagius time, no man hab spoken against the ligentic grace of God; there was no need, that ante man fearched thould befend it; but when there arole by a new out.

mozeoner, that it is superfluous, to bispute of that which cannot be comprehended. Hor it is written; Who hath knowne the mind of the Ffaic.4, 13. Lord? Or who hath beene his counfeller? 50 that their judgements was, that it Could be taught, that God of his godnes would have all men to be faued : but in that all men are not fa ued, it bereof commeth, bicaufe all men will

> But on the other five, this boarine of vie and corrections. Hor if there be appointed acer-

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hacke from

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mould the moze biligentlie be eramined. And pet oid not the fathers, which were before Auguffine, alwates leaue this thing bnipoken of. there before for Augustine himfelfe proueth that, in the 19. Buguftines chapter of his bothe De bono perfeuerantie. Ambrofe bpon Luke faith, that God could, if he would, of bnoeuout perfons make deuout . And againe he faith, that Goo calleth them, thom be bouchlafeth; and bom be will, he maketh religious. Thefe things waiteth he bpon that place, wherein it is mitten, that the Samaritans would not receiue Chaiff. De citeth allo Gregorius Nazianzenus, who faith : that Gob granteth that the faithfull both belæue the bles feb trinitie, and alfo confelle it. But whereas they quarell that this bottine is berie obscure. and cannot be underftod; but rather bringeth men to be uncerteine of the will of God, he and fivereth; that indeed it is an obscurenes unferchable, if anic man go about to feeke out reaneftination fons of the judgements of God, who (other men being refected) this or that man is diofen. But if not obscure. So much be taught of predestination, as the holic ferptures do fet forth unto bs; those thinas are not fo obscure, but that they might be manifelt inough onto our faith.

Deither comfell ine, that when a man both will be anie thing, he thould beliberate with himfelfe of predeffination; but rather refer himfelfe buto the will of God, cruelled in the feriptures : and muft not hanc an ele that eueric one also ought to have a truft, that topicoeffi by predeffination he is not excluded . Acination, but ther is this anie let to preaching, that the num: to the ferip= ber of the elect (as it is in berie bed) is certeine ture. The cerand humaneable. For by preaching, we go trine mms not about to translate men from the number of ber of the the reviolate, into the number of the elect: but that they which perteine to the cleat, might by Dieth not the ministerie of the word be brought onto their amointed end: which felfe-fame ministerie, as buto the one it is profitable, to onto the other it bringeth beffruction, and taketh awaie from them all manner of ercufe. But ichether preoctination and election onto faluation, may be fat to perfeine bnto all men; fo that Goo Will haue all men to be faued, ine will afterward in his our place fpeake of. Bowbeit in the meane time Augustine willeth be not to conceale the truth touching predeffination; bicaufe thereby on hangeth banger, least by mil-buberstanding thereof, corrupt boarine might be confirmed.

atteine onto it. And foral much as out of this bottine, may folations by nic confolations map be had, it is indifferentlie this bocto be fet forth, both to the learned, and to the bri learned; although not alwaics after one ma-

Deither are those, which are of capacitie, to be be-

frauded, for their fakes which are not able to

errot, it was necessarie, that this bottine net. Foz, buto some, milke is meete; and buto problima. other forme, frong meate. And this felfe-fame tio;3t mun thing may fo aptlie be intreated of, that it may be fer footh fatilite both the learned and bulcarned. Chich not all after Augustine himselfe oio wifelie accomplish, who one fort. not onlie disputed of this matter against the Pe- Augustine not only outpute on up matter against up re-lagians verie sharplie; but also in his homilies bingute a and familiar fermons plainelie and crysescele of the like. handled the felfe-fame thing buto the people: Withat (laith he) is more profound than the laieng of John; In the beginning was the word? John I.t. D: than this other; The word became flesh? 3n lohn.i.t. which lentences manie may fall, and pernicions lie erre; and pet notivithflanding, we muft not ceafe to fet it forth both to the learned, and bor learned : but pet bling therein a lundzie kind of weach. We ought not to preach predeffir what nation buto the people of God, as to faic; The things are ther thou oweff this, 02 dweft it not, thou canft to be taken not alter the determination of God: and if thou beed of in becled, whatfoener thou dwell, thou cand not preaching be remoued from faluation : for thefe fpeaches nation. eafilie burt weake and bnlearned men. It is the part of an bulkilfull or rather malicious thy fician, to folifhlie and bnaptlie to applie a medicine, which is otherwise goo, that it may be a limitis burtfull buto bealth.

But to let fouth this bortine profitablie, and with fruit; the ends and commodities which we have before spoken of, ought to be regarded. And let all our freech be directed to this, namely with what that they, which are of Chatfi, ought not to put predictive confidence in their owne power and trength, tion is to be but in God; and that they ought to acknow intreated leoge bis gifts, and to glozie in God, and not in of. themfelues, and to have feeling of the grace & mercie that is given them, and that they are frelie iufliffed by Chaft. Let them bnberffand alfo, that they are predeffinate, to be made like unto the image of the Some of Coo, into the adoption of dillozen, a to walke in good works; lafflic to teffifie to them the affurance of Gods god-will towards them. Further everiething a smillhath his cares or handels, thereby a man may tude. moft aptlie hold it; which if it should be taken by anie other wate, or part, will either fall from the hand, or elfe burt him that taketh it. This haue we gathered out of those bokes of Auguiltine, which we before cited; wherein he and Invereth to the objections of Hilarius and Pro-

c Cow rest two boubts to be distolned; first, that they saie, that we amoint a certeine fatall necessitie; secondie, that they thinke that men by this meanes are brought to befperatio whithir by on. As touching the firft, if by fate on bestime this bor on. As fourting the first, if by fate or bearing trine broom they be bertand a certaine force influent from from also the flars, and an impregnable connerion of tall necellcaules, by which God himfelte alfois reffreis ite.

of Peter Martyr. Of Predestination. Part.3. ned : we (and that not without full cause) will biterlie renounce the name of fate. But if by that name they binderstand the order of causes. which is governed by the will of & DD, then can not that thing fæme to be against pies tie ; although in my juogement I thinke it we muft bell, to abifeine from that name , leaft the bue abfteine learneber fort Moulo thinke, that we approue from the the feinings of the Ethnikes. Of this mat name of ter hath Augustine ercellentlie well witten in pettinie, his fift boke De cinitate Dei, the cight chapter ; Brither by this pacdeffination, are the natures of things changed, as touching necessiv tic, and hap; as in the treatile of providence we haue beclared : nate rather, by the effect of prefine pie beffination, that is, by grace, we are made free from finne, and made feruants buto righteout nes; which fernitude is holie, and in the Lord twoythie to be imbraced. And fo far is it off, that pationour by predefination our hope thould be broken or bonciscon diminished, as euen by it, it is most fronglie

confirmed. For Paule in the eight chapter of his entitle to the Komans, when he had faid; Hope Romes, & confounded not : and had abord, that Vito \$,14,827, them that love God, all things worke to good, confirmeth the fame by prebeffination . For whom God hath fore-knowne (faith he) those hath he predestinate : and abouth afterware; Who shall separate vs from the loue of God?

Shall tribulation? Shall anguish, &c? And im: 1837,838. mediatelie; Neither death, nor life, nor angels, nor principalities,&c. Wherefore we are not bp this bourine beinen to desperation, but rather much moze confirmed in hope , and by it is reourfalus= ceineb great comfort. And buboubteblie, itis tionismose much mose fafe to commit our faluation to the fafelit com: care and providence of God, than to our ofwne mitteb to inogement. For we, as we are changeable, would euerie baie, and euerie houre, beffroie to our our felues. Butour faluation, foralmuch as it frints,

lieth in the hand of God, is most fafe and fure. And to conclude, there is nothing that more advanceth the glosic of God than both this boc administry trine: wherefore we ought not to flie from this boarine of prebeffination. And especiallie, feethe gloric ing it is a certeine part of the Golpell, which of Sid. must not be received in part, but fullie and trint is a wholie; and thus much as touching the first part proposed in the beginning.

6 In the other part we are to confider, whe ther there be anie predefination; left we fæme to go about to let forth and befine a thing feis Aruer ante ned and imagined : not that euer ante haue man open. bene, which ovenlie, and of purpole, burft benie the predeffination of God; but for that there have beene fome, who have law fuch grounds, Aination as those being granted, predefination cannot of Sod. ffand. For fome faie, and amongft them efpecis allie Pighius, that In God is neither anie thing

paft, or to come ; and therefore, he prefentlie, that is, alwaies preorffmateth and fore-know eth. And he faith, that Tele are herein beceived, that we thinke, that God alreadie, before, and in times paft, bath predefinated fone. Where, of are gathered manie abfurdities : Into Coo (faith he) all things are prefent, therefore he al wates fore-knoweth, and predeffinateth : and therebpon inferreth, that it lieth in cucrie man to be fore-knowne of God, what maner of one heis; and that it is in our power to be predes ffinate, to be euen fuch as we our felues will be. But this fairing fraieth far from the truth: for Bithough although in God, there be no courles of times, in soo be neither with him is anie thing patt, or to come; no courses pet that creature , whom Gob fore-knoweth of times, and predeffinateth, is not without beginning, tures which Wherefore, feeing it is not coeternall with God are predefits the Creator, it followeth of necellitie, that Coo nate before predeffinated the fame, before it was brought they begin forth: for predestination is of the number of to be, want those actions of God, which have respect to ano ning. ther thing, So as we muft not flie the eternitic of Goo; for in it men haue no participation

with God the Creatoz.

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This may better and plainlier be binbers

teine men are now bead and gone , but bnto God all things are prefent; therefore GD D now predeffinateth them, and now also is it in their power , how to be predeffinated . Here there is none to blockith, but that he feeth the abfurbitie : for they are not now predeffinated, bead men fæing they are alreadie come to an end ; neis are not now free lieth it in their power, either that the thing, ted, for they which they have now received be not at all, or are come to how it ought to be. And if their reason be lo their end. weake, toudying the time paff, how can it be firme of the time to come. But leaue we this argument, which nevertheles is most frong; and let be weigh what the feriptures faic. Doth not Paule affirme of those twins; Before they Rome, 11. were borne, or had doone either good or cuill,

from by the time paff. Therefore faie thus; Cera

that it was faid; The elder shall ferue the younger. Anoto the Chelians, ooth he not faie, that We were predestinate before the foundations Ephelit, 4 of the world were laid ? Thefe places and may nie other fuch like, Do most manifestilie declare, me concluthat thele men are predeffinate before they bes perh that gin to haue their being ; which thing he that ta men are keth fro wo,ooth therewithall take awate from predefie be one great comfort, which we receive of this, they have that we knowe that we are predeffinate of God their bring, unto glozie, befoze all eternitie. But let os confiver to what end Pighius both thus weef thefe things; forfoth to this end, to confute this;

keth, that the freedome of mans will thould per

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that our boings are Determined and amointed of Bod, before they be done. Forthen he thin:

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rifh, and men thould be left binder necessitie. This enil he thinketh map thus be remedied, if Diophiaes we faie, that God doth all things prefentlie. But went before he Mould haue remembred, that in the prothets, and other feriptures, many prothefies are read, wherein things were determined and amoinmere no let too, how they flould be done before they were to the liber - Done. What thall we here faie - Shall we thinke tic of men. that those prothesies went not before those lohn,7, 42. things which were to come . Chailt faith, that and 13, 18. It behooueth that the scripture should be fulfil-Acts, 1,16. led : therefore thele fond imaginations are to no purpole. Thele men fruoie onlie, with their lieng inventions, to make barke a thing plaine and manifest, as the fish stirreth the mud to hide ann fane it felfe. 7 Pighius also goeth on further, and faith,

that The promoence of God hath not prefired onto men the time or kind , either of life or beath; pearather (hee faith) that there haue beine manie, which as touching the proutence of God, might have lived longer, if they had not either by negligence, or intemperancic Chortes ned their life. Foz if thele things were fo beter. minate (faith be) a murtherer, ithen he killeth a man, may be ercufed ; bicaufe he bath erecuted the will of God. Merclie I wonder that a man being a divine, could let luch an old wines tale murtherer once come out of his mouth. As though the murs therer, when he flaieth a man, bath refpect to the path no re-gard to the pleating of God. This onlie he regarbeth, hoin wil of 600, he may plate the thete, or accomplish his hatred or entimities : for how could be knowe, that this is the will of God, freing God hath in his lawes commanded the contrarie ? Doth he thinke. that Iudas can be ercufed of his wicked treafon, bicaufe he had heard the Lord fore-tell his mic Iohn.13,21. theefous fact : Difhall Pharao therfore be ercw fro. bicaufe God had fore-told that his hart thuld be harbened . Wherfore it is a folith thing to being in an excuse of finnes, by reason of the not ercufe netermination thich we affirme to be in Gob. Boos pic= But Pighius addethalfo an other argument; 3f bedination. our Dmings (faith be) thould in fuch fort be beter: mused by God, then thato all our care biligence, and indeuour be taken away : for what might it profit (faith he) to avoid the with and bangerous fournies, or failings in the winter, or furfets tings, or buholfome meats, if both the kind,

Die certeinlie amointed of God? Derecommeth to my mind, that which Origin hath in his fecond boke against Celfus. where he maketh mention of a fubtill argument gramment toffed betimene them which disputed of fate 02 definie. A certeine man gaue counsell to a fiche man, not to feno for the polician; bicaule (faith he) it is now alreadie appointed be bellinic, cither that thou fhalt recouer of this bileafe,

and time of death, and fuch other like, be alread

or that thou thalt not. If it be thy dell'inie that thou Maltrecouer, then Chalt thou not need the ibolician ; if it be not the dellinie, the ibolician thall nothing helpe theeltherefore, whether bellinie haue becreed, that thou thalt recouer, or no recouer, the molician that be called in baine. An other by the like argument diffuaded his freend from mariage. Theu wilt marie (faithhe) a mife to beget dillozen; but if it be the definie to have dillozen, thou thalt have them without a mife : if it be not the Dellinie, then will it ther buto nothing profit the to marrie a wife : fo that inhatfocuer deffinic bath decreed, thou shalt in baine marrie a wife. Thus did they deride and fearne fate or bellinie : for they intended to thein, in what abfurotties men thould fall, if they inouln before fate.

Contrartivile, they which befended de frinte thus diffolued thefe reasons; and thewed, that tionthered thole reasons should not trouble men. Where fore they laid, that the licke man might thus hane made anfinere: Raicrather, if by fate it be amounted that I thall recouer. I will fend for the phylician, bicaule he profelleth to reffore bealth to the licke; that by his moultrie I may attaine buto that which bellinie bath becreeb. And that other, which deliberated as touching the marriage of a wife, they imagined thus to anfiner : If it be amointed that I that have dil been foralmuch as that can come by no other meanes, but by the coupling of man & fwoman, I will marrie a wife, that bellinie may take place. Let Pighius also thinke, that there are Imeres may ferue against him: for him also bo the holie Criptures openlie reproue. For onto the life of Ezechias were aboed 15. peres. 4 to 1King 106 the captinitie of Babylon were preferibed 70 peres. And Chaift faith, that All the heares lereas, 11. of our head are numbred; and that Not so much as a sparowe shall light vpon the ground with- Matt. 10,30

out the will of God

8 That also is chiloith, which he addeth; in since namelie, that our maiers thould be in baine, are not in if the events of things were certeinelie amoin vaine, teb. Dfthele things we haue fooken in ano, thoughthe ther place; that God hath not onlie decreed, of things be what he will give buto bs ; but also hath oeter, princo. mined meanes, tobereby he will have be to atteine buto them. So Chaft faith, that God Mart.6, th. knoweth what we have need of and pet ne thidems. uertheles admonisheth bs to praie. This is nothing elfe than to lead awaie a man from all things the promibence of & DD: for that promibence concerning is not new, but an eternall disposition of the beath of things. Unto the death of Chaff, both the Chaff wert place, and time, and manner, was preferibed certemite and rewealed in the forefaiengs of the promets, hefore and that it could not otherwise come to paste, band. Chafft himfelfe faith ; Mine houre is not yet lohn.2,4.

of Predeftination. come. And that which was true in Christ, how can it be denied in others ? Tele arant . that in the flars are long before fene the reasons and caules of winds, thowers, tempelts, fairenes of meather, and brinelle; and thall we not affirme thole caules to be in God, who infinitelic coms pot Denie prehendeth more things, than heaven dothe And unto Sob the feriptures do not onelie fpeake manifefflie of that which we a little before rehearled, as tow bute to the thing the tivins, that Before they were borne, or had done good or cuill, it was fait; The elk13, &15. der shall ferue the younger a Iacob haue I loued,

but Efau haue I hated : but fpake it also of the Exo;33,19. time to come ; I will have mercie, on whom I will have mercie. Alfo; Not of works, but of him that calleth, that the purpose should remaine according to election. And in Deuteronomie it is Deut.4, 37. witten; He chole their feed after them . Unto Pals, 37. David was appointed a posteritie, enen to the comming of That ; and when he had commit-:Sall, 10. teofin, it was told him, that The fword should not depart from his house; and that his wives thould ovenlie be defloured by the neerest of his lerent, 5. bloud. And of Ieremie, it is watten ; Before that I framed thee in the wombe, I knew thee. That faith, that The elect also should be deceived, if lohn 10,18, it were possible : ano, That as manie as were giuen him of his father, no man should be able to

plucke out of his hand. And in the Ads, we Alls.13,48. reade; They beleeved, as manie as were ordeined to eternall life. God alfo is compared with a potter, who

bindoubtedlic, before he beginneth to worke, cas ffeth in his mind what kind of beffell he will Rom.8, 18, frame. And a little before ; Whom he foreknew, those also hath he predestinate, to bee made like vnto the image of his fonne. 102000 flination is let in the former place, and afters warp followeth the conformitie to the image of the forme of Bob. And in the Aas we reade, Affs 2,23, that The Iewes tooke Christ, and crucified him; and 4,18. according to the fore-knowledge and determinate counsell of God. That need the anie more teffimonies . Paule to the Cphefians faith, that Ephflia. We were elected before the foundations of the world were laid. These things sufficientlie be-Sufficient clare, that we are not beceived, when we teach proofs that that the fore-knowledge and predeffination of bitopi alle God, both befoze all eternitie go befoze thole braination things, which are fore-knowne and predeftis bentbrioge nate : and that buto this determination this is no let, that in Coos action, there is nothing ev tures. ther past or to come. By these things, which we have brought out of the holic fcriptures, it is berie manifelt, that there is a predeffination of

Con: which will aweere, enen by thole things,

by a reason, and that such a reason, as boubtles

sution pio: which we will afferward make mention of.

and by reas Bow in the meane time it Mall be confirmed

in my judgement, may freme to be a demon-Aration . The end wherebuto we are made, far paffeth nature; for that by our olone power and Arenoth we cannot atteine unto it: fo that we have need of God, to prepare be, and to lead be buto it . Therefore Paule faith to the Counthis ans : The cie hath not feene, nor the eare hath 1. Cor. 2, 9 not heard, neither have afcended into the hart of man, the things that God hads prepared for them that loue him . Wherefore, feeting that of necessitie we must be Goo be brought onto the end this cannot be bon by chance or rathlie; but by the counfell of God, the which was appointed and betermined, enen from before all worlds.

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9 Pow, feing that there is no let. but that The Definis we may come to the definition of predeffination of preon, I thinke it beff to begin with that which the Dellination. Logicians call Quid nominis, that is, that the Quid no. wood figmfieth. The Brectans call predeffina mini. tion weodeloud, of this berbe wedgelen, which fignificth To determine and appoint before; for op. G. is Terminus, that is, A bound or a limit : 10 as the elect are separated asunder from them that are not eled . The Latins called this Predestinatio. For to bellinate, is nothing elle, but firmelie in mino to betermine, and conffantlie to appoint anie thing, or by forme firme becree of the mino to bired a thing to some purpole, But prebeffination , which we fpeake of, may thenedius be taken tino maner of wates ; either as tous tion is taching the bringing of it to the effect, as that ken two Paule going to Damafcus was connerted to maner of Chaiff, and by that meanes feparated from the waies. unbeleuers : or in refpet it is with Goo from Acts. 9. eternitie, before men are borne. Df this, Paule miting to the Calathians, faith, that He was Galat.1,15. fer apart to preach the Gospell, from his mothers wombe, long before he was converted. And to the Cophelians also he faith, that Wee were predestinate before the foundations of the Ephelis, 4. world were laid. And to the Romans, of the tining, he faith; Before they had done either Rom.9, 11. good or cuill, Iacob haue I loued, but Efau haue I hated . And we at this prefent speake of this eternall predeffination of Goo : therefore the another bis other is nothing but a beclaration of this prede finction of ffination ; therefore predeffination may be ta preventina. ken both commonlie and properlie.

But forformed) as God both all things by an appointed counfell, and nothing by chance or fortune ; unbombteblie whatfoeuer he createth or both, he amointeth it to forcent or vie. After this maner , neither the wicked , nor the bi uell himfelfe, nor finnes, can be erclubed from predeffination : for all thefe things both Gob ble according to his will. Wherefore Paule cal leth wicked men bowed to otter bamnation σκθίν, thatis, The veffels of God, vpon whom Rom.9. 22 he maketh open his wrath. And Salomon in his

touching

Prou. 16, 4. 10 nurbs faith, that God made all things for himfelfe, and the wicked man also to the cuill daie. And of Pharao it is faid; Euen to this end haue I raifed thee vp, to fhew my power in

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thec. Dea, if predellination be thus taken, then Chall it be common to all things. Acither Chall this word fignific anic thing elfe, than the eternall ophinance of God, touching his creatures, bnto for certeine ble of his. But the holy ferin tures do not much ble this word; but touching the elect onlie, although in the 4 chap. of the Aces mercan; They affembled togither, to do whatfocuerthy hand and counfell had predeftinated to be done. Which words pet, if they be referred buto the death of Chaift, & buto the redemps tion of mankino, patte not the bounds of election to faluation. But if they have a refpect onto those also, which attembled togither against the Lord, they comprehend like wife the revro-

But now let be judge by the feriptures, as they for the most part ble to speake. Wherefore The Schol the Schole-Diumes alfo affirme, that The elect onlie, and not the reprobate, are predeffinate. men af= firme that That opinion will we also at this present follow: onelie the not bicaule of that reason, which they bring for it proclinate is a reason berie weake, as we thall afterward

beclare in one place : but bicante & fee the ferip tures fo fpeake for the most part. Wherefore in this treatile, binder the name of predefimati treatife on: on, we will comprehend the faints onlie. And for that cause I thinke Augustine intituled his bolic De pradeftinatione fantforum,that is; Df the parbellina= propellination of laints, which fignificth the Des comprehen- cree of God, whereby the faints are appointed to the communion of faluation; and buto predes faints only. ffination, by Antithefis or contrarte polition,is begination fet reprobation. Thus far as touching the word. 10 Bow, before we come to the true and

fignificth. postellina proper befinition, we must suppose certeine tion and res thuras, of which the first perteineth to the fores knowing of Goo, which (as Paule tellifieth) is quite con= tomed togither with predeffination; For whom Roms, 28. he hath foreknowne (faith he) those hath he pre-

deffinated. And although in God, all things are one and the felfe-fame ; pet bicaule of our capacitie and understanding, those things that are attributed buto him, are by fome manner of waic to be diffinguifhed. So as we must bnocrffand, that the knowledge of God ertenorth further than his preference: for his know, Ichae of son erten. Lenge reacheth not onlic to things prefent, patt, orth further and to come; but allo to thole things which thall

neuer come to palle; whether they be pollible. prefeience. (as men (peake)or unpolible:howbeit this prefrience perteineth but onto thole things which fall come to paffe : fothat prefrience requifore his for reth a will, which goeth before; for there is no thombose, thing which thall come to palle, ercept Bob will

have it to : for other wife he would let it. Wherfore God fore-knoweth those things, which he will have come to valle, further, Coo both not also predeffinate all those, whom he fore-know The picket eth; for he fore knoweth the reprobate, thom he ence of son knoweth thall be danned. But even as the pres further Science of God hath joined with it his will, & pet than his notivithflanding perteineth to the knowcledge process or binderstanding of God: fo contrarititle pre nation. heffination, although it cannot be without foge wiefimes knowledge ; get it properlie pertemeth buto belongeth the will : which thing Paule Declareth to the @ to the bins thelians, when he teacheth; that We are predelti- Derflanding nate according to purpose, by the power wherof God worketh all things, according to the de- to bis mill cree of his will. 1Bp thele things we may, after Epheat, in. a lost, lee how predeffunation is toined with force knowledge, and how it differeth from it.

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Of Predestination.

Roin let be fee that it bath common with providence, or icherin it differeth from the lame. Wherein This it hath common with providence; that eis tion a fores ther of them requireth knowledge, and is res thomsene ferred buto the will, and that either of them agree, and hath a refrect bnto things to come. But herein wherein they differ ; for that providence comprehendeth they differ. all creatures : but prepelimation, as we freake ofit, perteineth onelie buto the faints, and but to the elect. Belides this, pronibence biredeth things to their naturall ends; but predeffination on leabeth to those ends which are about nature: as is this: To be adopted into the fonne of Doo : To be regenerate : To be inouco with grace; Toline well; and laft of all, To come bnto glorie. Wiberefore we do not faie, that baute beaffs are prebeffinate; for they are not Bute capable of this supernaturall end: neither are not probe angels now predeffinate; for they have alredie finate, atteined bnto their end. But predeffination batha refred buto things to come. Thereas we fait that promoence perteines to all things; that map thus be proued, breaufe nothing is wir the hioden from God : otherwife he thould not be pronidente most wife. And if he knowe all things either he of sod is gouerneth all those things, or elfe he abicteth fair tobe the care of manie of them. If he abied the care all things. ofanie thing, he therfore both it, either bicante be cannot, or bicause be will not take byon him the care of those things. If he cannot, then is not be most mightie; if he will not, then is be not most goo. But to benie that God is most wife, most mightie, and most goo, were plaine lie to benie him to be God. So then it remai neth that Gods proutdence is ouer all things, which the feriptures in infinite places, most may nifelilie tellifie. For they teach, that the care of Godertenbetheuen bnto the leanes of tres, euen unto the hearcs of the head, euen unto ips Mante, 18, mante, 18, mante, 18,

Parouidence map thus by the wate be defined; 1010nibence normition Prombence is Bobs appointed, bumoucable, and perpetuall administration of all things. When I fpeake of Gob, I meane that he is innued with great authoritic, and that he is migh tic. Abministration fignificth, that his gouernment is not trammous; but quiet, aentie, a fatherlie, for torants wolentlie owielle their fub tens, and refer all things to their owne commodifie and liff. But Goo biolentlic preffeth no man, neither by this government getieth as nie commoditie unto himfelfe; but onlie communicateth his godines unto creatures. And this administration extendeth unto all things; erationers for there is nothing free from it, neither can intmbeth to bure without it. It is called, awounted; bicaufe it is joined with most excellent wiscome; fo that it abmitteth no confusion. It is brimwice able, bicaule the knowledge of this governor is not beceined, neither can his power be made fruftrate. It is also perpetuall, bicaufe God him felfe is prefent with the thungs : for neither bib

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of SOD IS

not tyjant.

Momint:

is unmout= he, when he had created things, leave them buto themfelues: nate rather, he himfelfe is in them, and perpetuallie moneth them; For in him we Adat7, 18. liue, we moone, and have our being. And thus much of promocnee.

Cinto these things fate is also like . which mort, if (as we have before fait) it be taken for accrecine ineuttable necessitie which depends of the power of fars, the fathers have not with out tuft caufe abfteined. But if it fignific no: thing elfe, but a certeine connerion of fecond caules, which is not carried rathlic or by chance, but is gouerned by the proutoence of God, and may at his will be changed; 3 fie no caufe, why the thing it felle foould be of anie man rejected. Dolubett, bicaufe there is banger, that erroz might fometimes creepe in ; Augustine thins keth beft, that we betterlie refraine from that word. Tele ought also to remember, that the loue, election, and predeffination of God, are fo

ledge of God are offered all mennot being in how they happie effate, pea rather being needie and miles rable; whome God of his pure and fingular mercic loucity, those he eareth for, and putteth a part from other ichonic he ouerpalleth, and ems braceth not with his beneuolence; and they by this separation, are faid to be elected : and those forleded, are amointed to an end.

nother in a certeine courfe. First, to the know

Lout, election ordered in themselves, that they followe one as

11 Augustine in his botte De pradestinatione fantlorum, the timelte chapter, thus befineth preguttine des Deffination ; that Itisa preparation of grace. finth pres And in the twelfe chapter he faith; that The bifination. fame is a foreknowledge, and a preparation of the gifts of Goo, whereby they are certemlie belivered, which are belivered; but the rest are left in the maffe or lumpe of peroition. In ano-

ther place, he called it, The purpose of mercie. The maifter of the fentences, in the firft boke, billination 40, defineth it to be a preparation of grace in this world, and of gloric in the world to come. These befinitions I releated; bowbeit, bicause they compreheno not the whole matter, Jivill (as nigh as J can) bring another befinitis & morefull of more full. I faic therefore, that predeffinatis Definition of on is the most wife purpose of God, ithereby he predefinabath from the beginning, confrantlie becreed to call all those, whome he bath loued in Chaif, to the aboution of his children, to tullification by faith, and at the length to glorie through god inorks I that they may be made like buto the image of the fon of God : and that in them may be neclared the glone and mercie of the creator. This pefinition (as Ithinke) comprehendeth all things that perteine to the nature of predeftinas tion; and all the parts thereof may be promed by the holie feriptures.

for that morb is common both to predefiniation common to and reprobation. Paule unto the Ethefians reprobation faith y that We are predeffinate according to and prettethe purpose of God. And in the epittle to the Eohel. 1. 6. Komanes he faith, that The purpole might a- Rom. 9, 11. bide according to election. But what this pur pole is, we understand by the first chapter unto the Opelians. Forthere it is thus written, that God hath predeftinate vs according to his good The purs pleature. By thefe words it is manifelt, that pole of son pleasure. By these words it is manuel, that is his good that is alled his good pleasure, which Paule as pleasure. termard called purpole. And that this purpole journole pertenteth unto the will, those things which af: perceineth termard followe, be declare; By whose power to the will (faith he) God worketh all things according to the counfell of his will . But by this will we The miah. ought to biderfand that will which is effectuall, ite will of which they call confequent; whereby is brought sov. to palle, that the predeffination of Goo is not fruffrate. This purpole we call moft wife, bb caufe God both nothing rathlie, oz by chance, but all things with most great wisome. Elerc. fore the Apostle joined predestination togither with fore-knowledge, faieng; Whome he hagh Rom. 8, 18, foreknowne, those hath he predestinate. The purpole of God from the beginning. This is therefore added , bicaufe predeffination is no wiedenis new thing; neither fuch (as manie faine) that nation is no goeth not before things, or euer thep be bone, new thing. Paule faith in his later epiffle to Timothie; Which hath called vs with his holie calling, not 1. Tim. 1,9, according to our works; but according to his purpose & grace, which was give to vs in Christ Tefus before the world was. Deere we manifeft. lic fee, that with the predeffination of God, is

toined the eternitie of times. And unto the Co

thefians, We are faid to be elect , before the Ephef. 1, 4.

Firth we take purpole for the generall word; wurnofe is

togicher.

foundations of the world were laid : thereby

Pag.10. he hath confrantlie decreed. By thefe woods we beftination are taught, that the predeftination of God is inte mutable; for Paule faith in the latter epille bu of sob is immutable. to Timothie; The foundation standeth firme; 2. Tim. 2,19. the Lord knoweth who are his. And in the eight chanter, when the anothic would teach, that hope maketh not assaured a that they which had an al verie.24. furen hope thoulo be fauen, he bringeth a profe

thereof by predeffination, lateng; Whom he verfe.29. Ibidem. 35. hath foreknowne, those also hath he predeftinate. And he addeth; Who shall separate vs. from the love of God ? Shall tribulation? Shall anguish? &c. And Iames faith, that With God

Bom 8

is no changing nor variablenes. And in Efaic, Esic.46, 9 Goo crieth; Iam God, and am not changed. And in the epittle to the Romans the 11. chapter. where is intreated of predefination, Paule faith; The gifts and calling of God are without repen-

tance. But itheras Gob in Icrcmic the 18.chap werfe 8. sometimes ter faith; that De would change his fentence, which he had threatened buto manie nations, fo that they would revent; that is not to be underfrod of predefination, but of those things which onl are are fore-tolo fhall come to paffe, by that will of God, which they call the will of the figne : name lic, when by his prothets he beclareth buto men,

cither what their finnes have oclerued, or what hangeth ouer their heads by reason of naturall caufcs. Thegifts of 12 [Whom he hath loued in Christ]. This

son come five abbe, bicaufe thatfoeuer God afueth, or becreeth to give, that giveth he, and will give, through Chriff. And as we have offentimes allengen Paule to the Chefians faith, that Wie are elected and predeffinated in Chaff; for he is Chiffis the prince and head of all the predeffinate, vea the heb of all thepre none is predeffinate, but onlic to this end, to be beftinate. made a member of Chaff. | To call into the adoption of children.] 50 Paule in a manner co ueric where weaketh, & wecially in the first chaps Ephelis, 5. ter to the Cobelians, for there he faith, that We

are predeffinate, to the adoption of children. And that calling followeth fraight wate after predeffination, those words which we have al-Rom.3, 29. readic alledged bo declare; Whom he hath predestinate, those also hath he called. To instification by faith.] That onto calling is adjoined in

fiffication, Paule by thefe felfe-fame woods teas theth; Whom he hath called, those also hath he iustified.[Vnto glorie, by good works.] Elis also Paule teacheth in the felfe-fame place; Whom he hath juftified (faith he) those also hath he glorified. Anothat this glozie thall followe by and Ephelis, 4. works, and that we are predeffinate buto thole

goo works, that place buto the Cheffans, which we have alreadie offen cited, manifefflie Ephel 2,10. protecth. Hor first he faith : that We are prede-Itinate, that we should be holie & blameles before God. Afterward he faith, that God hath

The Common places Cap. 1. Of Predestination. prepared good works, wherin we should walke.

That they may be made like vnto the image of the fonne of God.] This image inter is beque in be by regeneration, when we are untiffe en : and in them that are of full age, it groweth dailic to perfection by good works, and is fullie finished in the eternall glone. But in infants this likenes bath place, while that it is begun by regeneration, and is finithed in that last glorie. Hotobeit in them, for want of age, are not required and moths. That in them might be declared the mercie and goodnes of the Creator.] This is the last end of predestination, shadowed buto bs by Paule in the fimilitude of the potter. which hath power to make one bellel to honour. and another to bilhonour : fo God hath vievared his beliels to glozic, that in them be might be clare his glorie. By this definition we gather. that God hath prebellinate onto the elect, not onlie glozie, but also good works; that is, means thereby he will have his elea come unto alozie. By this ine may lee, how fowlie they are occess ned, which line wickedie; and yet in the meane time boall that they are predeffinate. for the feriptures teach that men, according buto the predeffination of Bod, are not brought unto glorie by wicked face and naughtie debs, but by bertuous life and manners. Beither are thep to be harkened buto, which cric out; Howoloeuer They wild I live, the predefination of God thall have his not brand effect. For this is otterlie to beignorant what their pie predeffination is, and impubentlie to go about defination

manner eramined this definition by his parts: let be gather thereout certaine things not bus profitable. First this, that predefination is a inorke of God, and is to be placed in the purpole of God : for although men are laid to be predefti wirnet nate, pet muft we not appoint predeffination in nation is them. So likewile things are laid to be perceis things but uco, a knowne ; when as vet in them is neither in the min knowledge nor perceining, but onlie in the man of son. that knoweth them, Wherefore, even as we can fore-le either raine, or colo, or fruit, before they come; to Bod predeffinatethmen, which as pet have no being. For of relatives forme are fuch, that of necellitie the one cannot be but tomither with the other; as a father and a fonne; and fome there are, whereof the one may be, although the other be not at the fame time with it as the former and the latter, knowledge and the thing to be knowne. Bredeffination therefore is re promis ferred buto this latter kind of relatives : which nation is predeffination yet, forfomuch as it is (as the briote the have faid in the mind of him that predefina, pare

teth: those things, wherto the predestinate are di-

reced namelie grace inflification, and works

and glogification, are in them which be prebellis

13 Pow that we have fenerallie, after this

of Predestination. nate : for these have no place, but in the faints.

But in that we have put the effects of predefts dies are nation, in the definition thereof; it is not to be maruelled at : forthis befinition cannot be atuen, buleffe the correlatines (as they call them) be allo expected. Prebetimation is in beeb beff-The mos spendie ned, but of necessitie there must be expessed and pation are Declared the embs, unto which men are by it dis with the rected. And therefore they are joined with fores mainate. knowledge : bicaufe Doo knoweth both the bes ginnings, and meanes, and ends of our faluation. This moreouer is to be knowne, that ithen of the fathers (as formetimes it hapneth) predes fination is called foreknowledge, that then it fignifieth, not onlie knowledge, but alfo approbation: which (as we have beclared) perteineth buto purpole. Wherefore we did what we could, to weake propertie, to the end thefe things wonner fould not be confounded. Lafflie is to be cons gination is fidered alfo, how in preor frination, are knit togither the goones, wifedome, and power of Con thich are his moft chefe proprieties Dur. pole, which commeth of his godnes, is placed in

calleb p)t Lookt 38 the will of God. Foreknowledate berlareth a 33 ren o. tuile preparation ; for the will purposeth no-Tfer this thing third is not before knowne. Lailly, when it is come to be put in erecution, then is power dinen thee

prefent. 14 And now, bicaule things contrarte per

teine to one and the felfe-fame knowledge; and the one of them feructh much to the knowledge of the other ; euen as two haue befined probeffis nation to also will be befine reprobation. I faid before, that I was of the fame mind that the Scholemen are ; namelie, that the reprobate are not predefrinate : not for that I iudged their reasons to be so firme, but bicause the scriptores ble to to fpeake for the most part. This is their reason, bicause prevestination directeth not onlie to the end, but also buto the meanes which leade to the end. But forformuch as fins are the meanes, by which men are dammed; they fate that God can not be named to be the caufe of Co ftrate them. Undoubtedlie, if we will fpeake opzight lie and properlie, God can not be faid to be the the cause of fins, whome pet we can in no wife bis terlie exclude from the government and ordes ring of line: for he is the caule of those actions. which to be are fins; although as they are of God, they are mere inflice : for God punifheth fins by fins. Wherefore fins as they are punith ments, are lato boon men by Boo, as bpa iuft funge. Befibes,it is God which withoutweth his grace from men; which being withdrawne, it cannot be cholen, but that they mult fall. And

foralmuch as through his agitation or firring

bp, all we both live and move; boubtles all the

works which we do, must needs in a maner bee

done by his inspullion. Although thereof follow

ineth not that he floud pointe into be any new naughtines : for the hanc naughtines abunbantlie mough of our felues, both by reason of oziginali fin; and also bicaule the creature . If it be not holpen by God, of it lelfe it beclineth without measure and end, to worle and worle.

Cap.1.

of Peter Martyr.

Furthermore God, and that booubtedlie by fuffice, ministreth buto the reprobate, and buto the wicken, occasions of firming; and wonders fullic benneth the harts of men , not onlie to goo, but also (as Augustine faith) by his inft jubgement to cuill. Dea, alle he bleth the mas Sinners lice of men, will they ornill they, buto those are not all ends, which he hath purposed buto himselfe. mainer of And the holie feriptures flicke not to faie, that chunch from God deliuereth men into a reprobate fenfe, and the piouls maketh them blind, and feduceth them; and bence of manie other fuch things: and yet for all this, he Romit, 24 can not be trulie called the caule of fins, feing and 28. we have the true cause of fins fufficient in our Efaic.6, 10. felues. So as that reason of the Socholemen is Ezech.14,9. not firme, neither cleaueth it toa berie fure foundation. Dowbeit, 3 therefore levarate the reprobate from the predefinate; bicaufe the feriptures no where (that 3 knowe of) call men According that thall be banmed predeffinate. Which fen: to the tence, though I fame no reason thy, pet would phiate of Himoge is to be followed; bicaule of the authos the ferips ritie of the wood of God. Bowbeit , I thinke tures, the that the holie scriptures so speake; for that reprobate (as we have before faib) predeffination hath a fevarated regard buto thole ends, buto which we can not from the by nature atteine : fuch as are fullification, and prevent life, and glozification: by which God eralteth vs nate. far aboue all frength and power of nature. But the fins , for which we are bammed , als though they are not excluded from the gouerns ment of Goo, namelie, after that maner, as me have alreadie declared ; pet bo they not palle the frength of our nature: for cueric man of himfelfe is prone inough to fin.

15 Wherefoze reprobation is the moft wife A befiniti. purpole of Gob, whereby he hath before all ctere batton. mitie conffantlie Decred without any infuffice, not to have mercie on those whome he hath not loued, but hath overhimed them; that by theil fuft condemnation, he might declare his wath towards fins, and also his glozie. The former parts of this befinition are alreadie beclareb. when we befined predeffination, even unto that son booth part [without anie iniustice :] which part is no murit therefore abbed, bicaule God both inturie bitto unto them, no man; although he bestowe not his mercie byon whom no man; amough he bettome not ges mette he hath not boon some : so, he is not bound butto ante man mercie, by ante laine; neither is he compelled of butie, to haue mercie buon ante man. Wherefore Gob anfwerethin the Golpell ; Is thine eie wicked, Marzo, 1f. bicause I am good? Is it not lawfull for me to do with mine owne what I will? The felfe-fame

hatb

hath Paule taught by the power of the potter. And pet he afterneth, that thete is not therefore ante inuntice in Ood; for here is intreates of mercie, and not of inflice. And with Mofes Ibidem. 15. was anfwered'in Crouns ; I will haue mer-& Exod.33, cie, on whom I will have mercie; &c. I will not verfe. 19. have mercie on them, &c. 15p those words is Mimmof fignified, that all men are of their otone nature their owne in milerie : formercie is bettower bom none, but upon them that are in milerie. Dut of this in milerie. milerie Con beliuereth fome ; and thole be is (aid to loue: other fome he ouerpatteth, and them he is faid to hate; for that he hath not mercle on them, that by their full convernation he might Cherepio: declare his anger a allo his inflice againft fins. centem:

The bamnation of thele men is lato to be init, bicaule it is laid upon them for their finnes. And nen bicaufe pet the ought not hereby to inferre, that finnes of their fore-forme, are the cause the anie man is reprofinnes. bate: forther bring notto patte, that Boo hath Binnes foreleene purpoleo, that he will not have mercie, holwbeit are not the they are the cause of panmation, which follows cause why eth in the last time; but not of reprobation, which a manis reprobate. was from the beginning.

The last end of reprobation is the declaration on of the mightie inflice of Bob. as Paule hath Rom. 9, 17, taught; namelie, that Thefe veffels are prepared vnto wrach : bicaufe & D D tooulo thein in them his power. And God antwereth of Pha-

Exod.9, 16. rao; Euen vnto this end haue I raifed thee vp. that I might flew in thee my power . A theret end is dammation, which as it is tuff, fo allo is it allowed of God. And pet the neerest end are Efaic.6, 10. finnes ; for Boo commanded that the people

Mould be made blind, that they Mould not onperfland, that they fould not heare, Leaft peraduenture (faith he) they may be converted, and I fhouldheale them. For finnes, although as they are linnes, they are by God in his laives condemned; pet as they are ruft punifoments. they are by him late boon the bigoodie for their ill pelerts. But we must not trace in these neever ends; we must go further, that we may at the length come to that end, which Paule hath let fourth; namelie, that The inflice of God should Be declared. And thus much hitherto as tow

thing the first article. 16 Bowlet be come to the fecond, therein The cause must be lought the cause of predestination. For

of prevent. Comuchas prevellination is the purpole or will of God, and the fame will is the first cause of all things, which is one and the felle-fame with the Substance of Goo ; it is not politile, that there of the will fhould be anie caule thereof. Botobeit, ive bo of son may not therefore bente, but that formetimes may be fomtime be theined forme reation of the will of Boo : which ginen a reas although they may be called reasons, yet ought they not to be called canles, especiallie efficient caules. But that in the feriptures are formtimes

affinned reasons of the will of Goo, may be manie places be gatheren. The Lord faith, that the merefore oto leave about the children of Ifrael Exo. 11,17, through the befort, rather than through thorter pallages, through which he could have lead them ; bicaule they thould not fundentie met with their entimies. Adam also was placed in Gen. 1 1 parantle to hulbanoit, theepeit. And Gonte fiffed, that the would not then expell the Cana- Genas, 16, nites out of the land of Canaan; bicante they had not as pet filled the measure of their fins. Dowbett, although (as we have late) the ferin tures ble fometimes to bring reasons of the will of Gob ; pet no man ought to take boon him, to render a certeine reason of that certeine Co reasons will of God, but that which he hath grathered out to be ainen of the ferriptures. Hoz (as we are bull of binder: of gods will Manding) fo we might ealilie blurpe our owne but out of the ferio. breames, in Itean of true realons.

But that there are finall caules of the preves Thurste Mination of God, the benie not : for they are er finall carle prelie let powne by Paule, and especiallie then ofpundi he citeth that of Pharao; Euen to this end haue nation. I flirred thee vp, that I might fhew vpon thee Rom.9, 17, my power: but of the elect he faith, that God would in them flew foorth his glorie. The mar lidem, sp. teriall canfe alfo, may after a fort be affirmed. The man: For men, thich are predeftinate : and thole viall cante things which God hath decreed to give bute the nationary eled by viedeffination,as are thele; calling,itt after abit Infication and closification : may be called the be hema. matter, about which predeftination is occupied. This mozeouer is to be noted, that the end map the mo Cometimes be taken as it is of bs in mind and thereofie taken to before conceived; and then it hath the confloring mant of ration of an efficient cause : for being fo concei bairs. ued in the mind it forceth men to worke. Som times also it is taken as it is in the things; and as the atteine buto it affer our labours: and then properlie it is called the end , bicaule the worke is then finithed, and we are at quiet, as note having obteined the end of our purpole. But the therefore put this biffination, that if at anie time we thould be alked, Whether God bo predeffinate men for works or no . Wie thould not rathlie, either by affirming, or by benteng, give halfie fentence : for the ambiguitie is in this word [For] how it is to be unberlied. For both trut if god works be taken , as they are in veric and falle, beb, and are tozought; bicaule Gob prebelt that webt nately be to thisend, that we thould line by predefit rightlie, as we reade in the epitfle buto the C. nated by rightte, as increase in the epittle bitto the complete. lie and immaculate : and, that God hath prepa- ands, 10. red good works, that we should walke in them; As touching this fentence or meaning, the propolition is to be affirmed. "But if that word For be referred buto the efficient caufe, as though

of Peter Martyr. of Predestination. Part. 3.

bo, are as certeine merits and causes, which hould moue God to vecbeffinate beithis fente is by no meanes to be admitted. Tt is pollible in beb, that the effects of prebes

fination may to be compared togither, that one may be the cause of the other : but they can not be causes of the purpose of God. Horcal ling, which is the effect of predeffination, is the ofpitoeffi: nation may cause that we are justified; justification also is be the cause the cause of good works; and good works, alof another, though they be not causes, pet are they means, ithereby ODD bringeth be buto eternall life. but they can enthe cau= Dowbeit, none of all thefe is the caufe, or the meane why we are chosen of God. As contrari purrole of wife, finnes are indeed the causes who we are Damied; but pet not why we are reprobate of

God. Hog if they were the cause of reprobatinyobatis on, no man might be chofen. For the condition m,no man and effate of all men is alike; fince we are all might boanc in fin. And then at anic time Augustine faith, that Den are tuftlie reprobate for their fing; he understandeth, togither with reviobation, the laft effect thereof: namelie bamna tion. But we may not fo fpeake, if by reprobation, we understand the purvole of God not to have mercie; for that purpose is no lette free,

not to hauc than the other purpose of thewing mercie. mercie, is 17 Ehefe things being now thus beclared. as free as the purpose the will affigue reasons, who we denie that god works forefeene, are the causes of predestina to baue tion. The first is, bicause the scriptures no where Tho the grod works loteach : but of to weightie a matter we ought to affirme nothing without the holie feriptures. fostferne Dowbeit & knowe, that certeine haue gone as bout to gather this fentence out of the fecond co Aplation: piftle to Timochie, there it is thus written ; In a great house are vessels of gold, filuer, and wood: and if anie man shall, cleanse himselfe from

to Times, thefe, he shall be a vessell to honor, and fit for eueric good worke. Decreby they conclude, that cericine are therefore beffined to be beffels of honor; bicause they have cleaned themselves from the filthines of fin, and from corrupt ooarine. And bicaufe they are here faid, to have power to performe this; they fair that it lieth in eucrie man to be predeffinate of God buto felicitie. But thefe men make no good collection; for the meaning of Paule in that place is thus to be taken. We had faid before; The foundation standers firme. The Lord knoweds who are his. As if he thould have faid; Den map fometimes be deceived , for they oftentimes tudge those to be godlic, which are furthest off from godlines. In which words he repromed Hymenaus and Philetus; for a little before he had spoken of their vernerse boarine: for thep taught, that the refurrection was done alredis. Wherefore Paule would not that men fhould be tudged, as they awere to beat the first light:

for Con hath in this world, as it were in a great house, bettels, forme of gold, some of filuer, some of wood, and fome of clate : and he knoweth beft which of thele are to honoz, and which are to dil honoz. But we which knows not not do buders frand the fecretnette of his will, can woge of them but onlie by the effects; that imploener is cleane from corrupt boarme, and liucth goolie. the fame is a peffell buto honour.

Deither both this place proue that mencan

cleanse themselves, or make themselves bet

fels of honoz : for as Paule hath taught bs. in the Buille to the Komanes; It is God onelic, Rome 21. which bringeth this to passe; for he, as it were a potter, hath power of one and the felfe-fame maffe or lumpe, to make one veffell to honor, and another to difhonor. Wherefore this place interpreteth the other. And therefore, we ought not to gather more of those words of Paule than that fuch clenting is a token, whereby we more of the worthines, or of the unworthines of the beffels in the church. It is God, which knoweth trulie what maner of one cueric man is, and his foundation franceth firme; for it can not be occeived ; but we can inoge of others, onlie by certeine tokens and effects. And this is it, which Chrift abmonisheth ; By their fruits yee Matth.7,15, shall knowe them. Deither bo they righ!lie processing the Apostle, which by these words (If a. Tim. 2, 21. aman keepe himfelfe cleane from their things) teach, that it lieth in our will, to make our felues Trifeth not bestels of honor. For the arrength of our free in man bins will is not protico by conditional propositions, bimielic a fo that we thould thus infer : The holie feripe beffell of Lo.

tures teach, that if ye thall do this, outhat; out from.

pe thall beloue, pe thall have faluation; there free will is

fore, we can of our selnes believe, or live godic. by properli-Such conclusions are weake: for God, in and trons bypos

walke in his waies. Deccepts therefore, and cr. Efaic 1,16,

ther place teacheth, that He will make vs able to theticall,

hostations, and conditions, are to that end ad-

Ded; that we should beneeffand what is requi-

red at our hands, and what maner of perfons

they thall be, which perteine buto God, and thall obteine eternall life. Wherefore we ought not out of these places to gather, what our owne power and frength is able to ow. But it is calle to beclare, the men that are purged of God, are not with francing 600 mas faid to purge themselues. For God worketh kethmen not in men as focks and fones; for fones are deanr, and moued without fenfe and will. But God, when faid to make he regenerateth men, fo cleanfeth and renew: themfelues oth them, that they themselves both binderffand cleane. those things which they bo, and also about all things befire and will the fame, after they have

once receiued a flethie hart fortheir fonie hart. Sothen; after they are once regenerate, they are made workers togither with God; and of 11315.1.

ner anie

the god works, which God forefaine we fhould

Cap.I. Of Predestination

their olone accord they bend themselues to ho-Exod.12,10 lines, and buto purenes of life. God by Mofes commanded the Ifraclites to fandific thems Efaic. 8, 14, felues: and pet in another place he manifefflie tellificth, that it is he, which fanaifieth the people. And Paule bnto the Counthians laith, that

1.Cor.1,30. Christ was made vnto vs. wisedome, righteousnes, redemption, and fanctification. Got allo commandeth be to believe; and pet the ferip

Market, 11. tures elfe there teffife, that Faith is the gift of Epheliz, 8. God. 13 Bo all these things therefore it is berie

manifelt, how little this place maketh for our aquerfaries, which wate focuer they turne them Clues. Befides all this, the fcriptures donot onelic teach that predefination is not of works tures teach funationis forciene, but alfoplaine contravie. For Paule not of works pronounceth of those timins; Before they were togettene. borne, or had done either good or euill, it was Rom.9, 11. Iacob haue I loued, and Efau haue I hated; that

principail

points the

riebefting.

faid : The elder shall ferue the yoonger : Also: it should not be of works, but of him that calleth. Wherefore he benieth, that either the loue or hatren of God commeth of works. But they a canilla are worthie to be laughed at which canill; that Paule indeed ercluded works alreadie bone, but not those which are to be done. For they fee not, that Paule in this place goeth about to remove all maner of difference from those two beetheen; that we might fullie bnocustand, that they were altogither like as touching theme felues . For when he beclared , that they were boine of one father and mother, that they were brought forth also both at one burthen ; his meaning tended to no other end, but buto this; by their equalitie to ficto, that the election of Con is fre, fo that it laie in him to clea the one, and to retest the other. But if the difference were left anclie in works forefeene, then Mould Paule in baine haue put fo great an equalitie. Therefore Paule fpeaketh generallie ; Not of works. In which words he comprehendeth, as inell morks to be done, as morks alredie done. And that we might the more furely bonderstand this, he abouth; But of him that calleth. Where fore Paule fendeth bs bnto God, and not bnto

And if a man diligentlie marke all those things which followe in that chapter, von Chall fee, that touto what the apostle draweth those things, which he teache eth of predefination, to thefe principall points; namelie unto power : for he faith; Hach nor the tion of son potter power? Einto purpole oz god pleafure; is reduced. for unto the Ethelians he bleth both words. Rom.9, 21. Cinto will:for he faith, He hath mercie on whom Ephel.1, 9. he will, and whom he will he hardeneth. Anto Ibidem. 16. mercic or loue; for he faith, It is not of him that willeth, nor of him that runneth, but of God that

Debrue phrafe to be refolmed. 19 Further, in the definition of predeffine Ibidem. 13. hath mercie. Alfo; Iacob haue I loued, but Efau

haue I hated. Sting Paule, that caufe former either here, or in anie other place he givefh of nie pelfination, reduceth the lame to thele fourn principall points; can we boubt of his meaning . De thall five take boon be to dive fentence other wife : But as touching works, he weaketh not to much as one word, whereforeer he intreateth of this matter; but onelie to erclube them. Further, confider this, that there Meletion is nothing more against the scope and meaning should be of Paule, than to put wooks forefeene to be the pend of causes of predestination : for by that meanes, morte fore works should be the causes of instiffication; but firm, then that boarine the apostic both by all maner of sould come meanes owuane. And hereby I prome this reason to be firme, promise

bicaufe the apostle maketh predestination the pation the cause of calling, and calling the cause of tustifit cause of bo cation. Wherfore if works be the causes of pre cation, and best mation, they thall also be causes of justifica. bocation tion. For this is a firme rule among the Logis of judice cians : Whatforuer is the caule of anie caule, is cation. also cause of the effect. Further, no man can be nie, but that god works proced of predellina tion : foz We are faid to be predestinate, that we Epheli, 4. fhould be holie & blameles. And; God by predestination hath prepared good works, in which Ephela.to. we should walke. And Paule himselfe contest feth, that He obteined mercie, to the end hee 1 Cot 7.24. should be faithfull. Therefore if works be the effects of predefination, how can we then fate, wolks be that they are the causes thereof, and cheefin of productions. thole kind of causes, which are called efficient parion met causes ? For that ble of free will is nothing the causes worth, which they to offen brag of; as though therest. we have it of our felues, and not of the mercie of Goo. For Paule latth, that It is God which Phila, 13, worketh in vs both to will and to performe And Bob in Ezechiel faith ; I will take awaie from Ezell, 19 them their stonie hart, and will give them a hart of flesh. We cannot (faith Paule) thinke anie 2. Cor.;, f. good thing of our felues, as of our felues. And if we had in our felues that god vie, which they freake of, what should let, but that we might glozie thereof . Unboubteolie the Lord faith; No man commeth vnto me, vnlesse my father Johns, 44 drawe him. And Ierom against the Pelagians, peric mell matteth, that they which are faid to be beatune are by that wood fignified, to haue been che which before froward, relifting, and unwilling; but ab be Diamet terward & D To worketh, that he changeth wert bilot them. This felfe-lame thing allo, doub the na butilling ture of grace proue : for Paule faith; that The remnants might be faued, according to the free Rom. 11, % election of grace, which is to fair, according to fre election; for fo is the genetine cale after the

tion, in the first place, the haue put this word purpole; Of Predestination. Part.3. purpole; which feeing it fignificth nothing elle (as we have taught out of the epiffle unto the Foheli, 9. Cphefians) but the good pleature of God, theres by it curbentlic appeareth, that we may not elfer where felte the caufe of predefimation. 900zes ouer, works cannot be the causes of our calling. and much leffe of our predeffination : for prede fination goeth before calling. Anothat works are not the caules of calling, it is occlared by the entific onto Timothie; God hath called vs(faith Paule) with his holie calling, not by our works, 1.Tim.1, but according to his purpole, & the grace which

we have in Christ before the world was. Here by it most manifestic appeared), that works are not the causes of our calling. Dea neither also are works the causes of our faluation; which vet mere far more likelie : for by and works God bringeth us to felicitic. But Paule to Titus faith, that Godhath faued vs, not by the works of righteournes, but according to his mercle. mould be prebellma= further, what needed Paule after this bilputa mots, the tion to crie out; O the depth of the riches of the milimati: wisedome and knowledge of God! How vnierand paule cheable are his judgements, and his waies paft finding out ? For if he would have followed these mens opinion, he might with one pose word have dispatched the whole matter, & have laid; that fome are predeffinate, and otherfome reienen, bicaufe of the works which Boo fore. fame thould be in both of them. Those men Augustine in mockage, called tharve witted men, which forrimbe and to calific faire those

things that Paule could not fee. But fair they, The Apostle in this place al foileth this question. But it is absuro fo to faic, especiallie, feeing that he brought it in of purpole; and the folution thereof ferued bery much unto that which he had in hand. And how (in Cods name) can be feme not to have affoiled is afforten. the question, when he reduced that cuen unto the brughtto higheff caufe; namelie, wito the will of God, the highest and there withall the weth, that we ought not to goanie further : Chen Goo had awointed lis Exo.19, 17 mits, at the fote of the mount Sina; if ante man had gone beyond those limits, he was by the laive punifficd. Wherefore let thefe men beware, with what bolones they prefume to go further than Paule would they Gould. But they fap, that the apostle here rebuketh the impubent. Beit to, but vet this rebuiting is a most true folution of the queftion : for Paule by this revies benfion prohibiteth be not to inquire anie thing beyond the mercie and will of Goo. If thefe men bnderffand fuch a folution, as mans reas may be faid fon may refolue boon, I will casilie grant, that ho and not the question is not so assoiled : but if they feeke that foliation, which faith ought to imbrace and to rest upon, they are blind, if they see not the

20 Whitlit us le what moued thele men to fair, that tooubs foreliene are the causes of prebestination. Unboubtedie that was nothing elfe, butto fatiffie mans judgement , thich vet The aburr. they have not attemed onto. For they have no faries have thing to answere touching an infant, which be not herein ing graffed into Chailf, vieth in his infancie; for many many if they will have him to be fauch, they muit ment. néeds confesse that he mas medestinated. But forfound as in him followeth no goo works, Bon boubtles could not forefie them ; vea rather, this he forefaine, that he should by his free will no nothing, But that is more ablurb, which thep obien, that God forelawe what he would have bone if he had bamened to live longer : for mans jungement will not to be fatiffico. Foz reason will complaine, that some men are ouer hipped, and rejected for those finnes, which they have not done, and especiallie in that refued that they thould have committed thole finnes, if they had lived. Foreivill indges punith not a nie man for those faults which they would have committed, if he had not bene letted : and that God is nothing moned with those works which men mould haue done, Chiff plainelie declareth, when he intreated of Corolaim, and Bethfaida, and Capernaum ; If (faith he) the things Matt. 1, 11, which have beene doone in thee, had bin doone and 12. in Tyre and in Sidon, they had doubtles repented, and those cities had beene at this daie remaining, Behold, Bod fozelawe, that thele nations would have revented, if they had feene and heard those things, which were granted and pres theo buto thefe cities. Seing therefore that they perithed, it is manifelt, that Goo in prede, finating followeth not those works which men

mould have bone, if they had lived. Acither pet ought anie man to gather out of this fairing of Chaiff, that they by themfelues, c. uen by the power of free-will, could have repented : for repentance is the gift of God. But the meaning of that place is, that buto thefe men god wieth Bod bled not those meanes, whereby they not the might haue bene moued. Thefe men fumofe, meanes that even by nature it selfe there is a difference they might in men, inhich the election of God followeth, have been Beither confider they, that all men are borne mouned to the fonnes of weath : fo that as touthing the faluation. maffe of lumpe, from thence they are taken, there cannot be put in them ante difference at all: for whatfocuer god commeth buto bs, that fame without all boubt commeth from God, and from grace. And that in the nature of men. Be ton: is not to be put anie difference, the apostic be: ching nas clareth: for when how ould them, that one of the ture there is no differ tino brethren was taken, and the other reice rente in teb by the frewill of Goo; first he bico an men. erample of Ifaac and Ifmael : but fince in thefe Rom.9, 7.

timo it might be obiected, that there was forne Difference, 13 15.u.

1fwc

The Common places

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difference forthat the one was borne of a free ivoman, and the other of a band mainen : at Ibidem, 10. terward he brought ting brethren that were tiving, lacob and Efau thich had not onlie one e the felfe-fame parents ; but alla were brought forth both at one time and in one the felfelume birth. And as touching works, there was no bif ference at all betweene them: for as the apolite Ibidem. 11. faith; Before they had done either good or euill, it was faid; The elder shall serue the younger. Againe; Iacob haue I loued, but Efau haue I hated. What need was there, that Paule thould fo biligentile alleage thefe things, but to make thele two brethren therein equal in all points, as touching nature : Which had beine to no pur pole, if full there had remained to much difference in works forefene. So then it followeth, that whatfoever difference is in men, the fame dependeth onelie of the will of Goo: for others

21 Further, if there Could be anie thing of

nate bs, that thoulo theeflie be faith. For Augu-

fline alfo, when he was pet pong, & was not fo

well & throughlie acquainted with this queffion,

thought that God in predeffination e remoba

tion, hath a refred onto faith, wonto intibelitie:

commeth of precedination. For it is not of our

felues, but is given of Goo; and that not rath

lie, but by his beterminate counfell : which may

be calilie proued by manie places of the ferip.

wife we are all bome bnoer finne.

#afth fort: our sclues which might moue God to predestis feene mon= iteth not ann to predefti: nate pp.

of sou.

turcs. Foz Paule unto the Cheffans witeth; Ephel.2, 3. By grace ye are faued through faith, and that not of your selues, for it is the gift of God, least anic man should boast. And againe in the same Ephel 6,23, spiffle; Charitie and faith from God the father,

through Iefus Chrift. And in the epittle buto the Rom.12, 3. Homans; As God hath divided vnto everie man the measure of faith . And buto the Corin thians; I have obteined mercie, that I might be faithfull. Unto the Philippians; Vnto you it is Phil.t, 29. giuen, not onelie to beleeue in Christ, but also

tofuffer for his fake. In the Ats; God opened Acts. 16, 14. the hart of the woman that fold purple, that the might give heed vnto those things which were Acts.13, 48. spoken of Paule. And in the 13. dapter; They

beleeued, as manie as were ordeined vnto eternall life, Chift allo faith in the Gofrell : I con-Matt. 11,25, feffe vnto thee, ô father of heauen and earth, that thou hast hidden these things from the wise and prudent, and hast reucaled them vnto infants:

euen fo, ô father, bicause it bath so pleased thee. Mat. 13, 13. And in another place ; Vnto them (faith he) I speake in parables, that when they heare, they should not heare; & when they see, they should not see : but vnto you it is given to vnderstand

Ann into Peter he laib; Bleffed art thou Simon Mante 12 Barrona, for flesh and bloud hath not reuealed this ware thee. And there are manie other tellimonies in the holie Criptures, thereby is pros of faith ueb, that faith is given and diffributed by God bemethe onelie: lo as it cannot be the cause of predestina, cause of tion: and if faith cannot, works can much lette, procling-22 Dozeouer, no man can benie, but that the left other prepeffination of Cob is eternall : for Paule to works. Timothic faith; that God hath elected vs bc- 2.Tim.1.9. fore the world was . And buto the Chefians : Before the foundations of the world were laid, Epheli, 4. But our mozis are tempozall, icherefoze that ithich is eternall, cannot come of them. But thev ple to canill, that thole works, in whole refpect ive are prevedinated, are fo to be taken, as they are forefeene of God ; and by this meanes they cannot fæme to be tempozall. Beitfo, take Thatblid them in that maner; pet can it not be benied, is the latter but that they are after predestination : for they cannot bee henend of it, and are the effects thereof, as twee raule of that have before taught. Therefore after thefe mens white went boarine, that which commeth affer, thould be before. the efficient cause of that which went before: thich, how abourd it is, everie man may eafilie inderstand . Further, the efficient cause is, of his owne nature, more worthie, and of more ercellencie than the effect; fpeciallie in refpect it is fuch a caufe. So then, if works be the caufes of our works predeffination they are also more worthie, and camot be of of more ercellencie than predestination. Duer more woods or more eccentricity usar provent ant, and infallis thines, then this, probelination is fure, constant, and infallis probelina ble ; how then thall the appoint, that it depend tion. beth boon works of free will, which are bucers teme, and bisconstant, and may be wrested to constant and fro, if a man confider them particularlie : and cer For men are alike prone onto this or that kind teine bes of finne, as occasions are offered : for otherwise, pend not if we will freake generallie, fre will beforere, of things generation can do nothing elfe but finne, by and butter reason of the corruption that commeth by our time.

firft varents. So as, according to the mind of thefe men. it mult needs followe, that the predeffination of Coo, thichis certeine, bevenbeth of the works of men, which are not onelie bucerteine, but finnes alfo. Peither can thep faie, that thep meane as touching those works, which followe regeneration : for those (as we have taught) fpring of grace and of predeftination . Reither me mut do thefe men confider that they, to fatisfie not fode do there wen commor that they, to latting find mans mans reason, and to attribute a libertie (3 libertie, knowe not what) to men, do rob Bod of his due that wee power and libertie in election: which power and ipoils son libertie pet the aposite setteth fouth, and faith; of his lis that Boo hath no lelle power ouer men, than bertie. hath the potter over the beffels which hee may keth. But affer thefe mens opinion Bod cannot elect, but him onclie, whom be knoweth thall

Of Predestination. behaue himfelfe well : neither can he refect anie man, but whome he feeth thall be cuill. But this isto go about to ouer-rule God, and to make him lubica unto the lawes of our reason. As for Erafmus, he in baine speaketh against this reas fon ; for he faith, that It is not abfurd, to take as maic from God that power, which he bunfelfe will not have attributed buto him; namelie to do anie thing brinklic.

attribute pato son freinture neweth of

Ho; we faie, that Paule hath in baine, vea ras ther fallelie let fouth this libertie of God, if hee neither have it, not will that it thould be attributed buto him. But how Paule hath proued this libertie of God, that place which we have cited, most manifestite occlareth. They also to no purpose object unto us the inflice of God; for here is intreated onlie of his mercie. Acither can they benie, but that they, by this their opinis on, do berogate much the love and god will of God towards men. for the holie fcrinture. then it would commend buto be the fatherlie lone of God, aftirmeth, that He gaue his fon, and Rom 5, 8, that ynto the death, and at that time when we were yet finners, enimies, and dilldren of wrath, But they will have no man to be predeffinated, which hath not good works forefeene in the mind of God. And focuerie man may fair with hims felfe ; If I be piedeffinated, the cause thereof bevendeth of my felfe. But another, which firleth trulie in his hart, that he is freelie cleded of God wirds son for Christ fake, when as he of himselfe was all maner of wates butwo: thie of fo areat love, will

inithout all boubt be wonderfullie inflamed to be the true bellination.

lone Goo againe.

oftentimes waver, and in living brughtlie are not conffant. Doubtles, if we fould put confis bence in our owne Arength, we thould otterlie befpaire : but if we belieue . that our faluation abibeth in Con fired and affured for Chift fake. we cannot but be of god comfort. Further, if predeffination thould come buto be by our ivorks forefrene, the beginning of our faluation fould be of our felues; against which opinion, the scriptures enerie-where crie out : for that were to raife by an ivoll in our felues. Pozes ver, the inflice of God thould then have need of the external rule of our works. But Chail faith; lohas 16 Ye haue not chosen me, but I haue chosen you. Beither is that confideration in God, which is in men, when they begin to favour a man, or to The fame loue a frend: for men are moued by ercellent tion is not gifts, wherewith they fie a man adomed; but of Sohe God can find nothing god in bs, which first prothoile that cebeth not from him. And Cyprian faith (as is of mans Augustine offentimes citeth him) that we there: fore cannot glorie, for that we have nothing that is our otone : and therefore Augustine con-

23 It is also profitable onto be, that our fal-

nation should not depend of our works. For we

cludeth, that we ought not to part fakes betwene God and be, to gine one part to him, and to heepe another botto our felues, to obteme fals nation; for all wholie is without boubt to be as conching fcribed buto him. The Apostle, when he writeth faluation of predefination, bath alivaies this end before the whole him, to confirme our confidence, and efuccialite mint be afin afflictions ; out of thich he faith that God to soo. will beliner bs. But if the reason of Gods pur af prince pole thoulo be referred buto our works, as buto dination caules, then could we by no meanes conceine fould be. anie fuch confibetier: for the offentimes fall, and pend of the righteoutnes of our works is fo finall, as it wolks it can not frant before the indgenient feate of panet to Bob. And that the Apolite, for this caule theefe hope, but lie made mention of predeffination, we may to beipaire. bitberftand by the eight chapter of the Eviffle Rom.8, 1. to the Romanes. For when he beferibed the ef and 8, &c. feas of infliffication, amongst other things he faith, that we by it have obteined the adoption of children, and that we are mouted by the fpirit of God, as the fons of God; and therefore with a valiant mind the fuffer aductfities ; and for that cause everic creature groneth, and earnest, lie befireth, that we at the length be belivered ; and the fpirit it felle maketh intercellion for bs. And at the laft he abouth; That voto them that Ibidem 27. loue God, all things worke to good. And who they be, that loue Boo, he fraightivate occlareth; Which are called (faith he) according to purpofe. These will Paule make secure, that they should not thinke, that they are hindered, when they are exercised with aductatics : bis cause they are foreknowne, predestinated, called and juftified. And that he had a refped buto this fecuritie those things veclare which follow: If God be on our fide, who shall be against vs? Who shall accuse against the elect of God? First by this method is gathered, that the ade an which uerlaries erre much supposing that by this place words of they may infer, that preoclimation commeth wante the of works foreliene: for Paule, before that grada ries are tion , wrote thefe words; To them that love Decemen. God, all things worke to good : as though fore knowledge and predestination, whereof he afterivard maketh mention, fould bepents of

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that sentence. And to this fenfe thep cite that of the 10:00 A place of nerbsof Salomon; I loue them that loue me, Salomon Peither confider they (as we have faid) that tited by the Paule in this place, intendeth to declare, inho ries. they are, buto thomit is given to love God, Prou.3, 17. and to whom all things worke to god. And The lone of thole (he laith) are they, which by predeffination 600 (prina those (he saith) are ney, which by preservation geth not of are chosen of God. And as touching Salomon, our loue, we alfo confeste, that those thich loue Goo, are but contra againeloued offrim. Butthis is now in queltis riwite. on, whether the love of God, whereby he imbia: ceth bs, dw fpring or growe from our louc. This

15 1B, ig.

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third apinion, both Ambrole and Chryfoltome imbraced before. But this in berie bed cannot 25 v the be attributed, no not bnto faith ; for faith allo ferintures ic is p100= nen that

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The Common places Pag. 18. Part. 3. both John by erwelle words beclare in his ent-1.loh.4, 10, ffle; He hath not (faith he) first loued vs, bicause we have loned him. The ferond thing, that we. gather of thele woods of Paule is, that the pre-Deffination of God (if it be of this force, to confirme be, touching the goo- will and love of Goo towards bs) cannot beyond of our works : for our works are both weake, and of berie fmall righteoulnes. Againe, this is to be confidered, that Paule concealed not those causes, which might have beene alligned; for he expreticlie lets bolune, that the mercie and inflice of Goo may awerc. But when he commeth to the efficient caufe, he will have be fo fullie to fraie our felnes on the will of God, that he compareth God to a potter, and be to clate: in which comparison he

theweth, that there is nothing which we ought potter. further to mauire. 3 knows that the adverlaries fair, that that comparison is brought onlie to represent the mas levertnes of the bemander: not that the matter on both parts is fo inded, for that Bob electeth men by works fouliene. But if it fo be, how

then by this similitude shall the mouth of murmurers be flomed ? For thep will late, If the tuffice of Bob require this, that election be of works forclene, what neded Paule to lap; Be-Rome, 11. forethey had doone good or cuill, it was faid. The elder shall serue the younger? Iacob haue I loued. & Efau haue I hated. Againe, Not of works, but of him that calleth, that election might abide firme, according to the purpose? And this is this limilitude of the potter brought, fæing the thing it felfe is far otherwife; and neither Doth God as a potter, all things after his owne luft, neither are we as claie otterly without oif ference. Doubtles by this their reason the malepert queffioner is not repreffed : naierather. there is offered an occation of reproch; for that the fimilitude, lubich is brought, ferueth not to the purpole.

Ephelit, 11. 24 There is also another fentence of Paule into the Cohefians, whereby this our latena is greatlie confirmed; for then he had faid, that We are predeftinated according to the purpose of God, he addeth; By the power whereof he worketh all things, according to the counfell of his will. Witfit were lo, as thefe men imagine, God fhould not worke all things according to keth accor : bing to his his will, but according to the will of another. For as the fhould order our works, fo foould Alliw anma he moderate his election; and that is to be led by another mans will, and not by his owne. This 1.Cor.1,26. felfe thing teffiffeth Paule to the Countito ans, faieng; God hath chosen the foolish. weake, and vile things of this world, to confound the wife, mightie, and noble. Looke brethren (faith he) vpon your calling; Not manie

wife, not manie mightie, not manie noble. And

in the felfe-fame epiffle, when he had beforthen the former effate of the elect, and ban reckonen by a great manie and greenous finnes, at the length abbeb; And these things were yee, but 1.Cor.6.11. vee are washed, but yee are fanctified. And but to the Chefians; Yee were (faith he) once with- Ephela th out God, without hope in the world. These things prome, that the calling and predeffination on of God bevent not of our merits. But as Augustine mitteth onto Simplicianus; Con n nerhipeth manie philolophers, men of tharpe wit, and of notable learning. We bath also ouers himed manie, which if a man haue a relived buto civill manners were innocents, and of life god mough. Beither is this to be maruelled at: for if Bon to this end prebellmateth, to make mas nifest the riches of his mercie; that is somer accomplithed, if he bring to faluation those who themer. both relift moze ; & by reason of their belarts of cit of sobis life, are further from him, than if he thould elect more beclas

thole, whom mans realon map tubge more fit. prepifing.

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Dereof it came, that Chaift gathered the to finling flocke of his disciples out of finners, Bublis thanifof cans, and bale men : neither bildamed he to works. call onto him, theenes and harlots. In all thich Luk,21, 41, men, that confideration (3 befrech you) was Luke.7, 37 there to be hab unto merits ? Paule also tute 1.Con.1,13. teth into the Counthians : We preach Christ crucified, vnto the Iewes indeed an offenfe, and vnto the Greeks foolishnes; but vnto them, that are called, both Iewes and Gentils, Christ the power of God, and wifedome of God. The lee The biffes also in this place, wherebence the apostle fet believers theth the difference, when he affirmeth, that forme and of the thinke well of Chaift meached, and fome ill; for inbeltes all this he laith commeth inholie of calling : for uers bepens he faith; But vnto the called. As if he thould tation. have fait. They thich are not called, have Chailt for an offente, and for folithnes; but they with are called, bo both foloive bim, and also imbrace him for the power and wiledome of Bod. In the momets alfo, ithen Bob promileth that he will beliner his people, he faith not that he will do it sob fato for their works or merits take; but I will do it would be the (faith he) for my name fake. From this reason ner bis pres Paule Departeth not ; for he theweth, that God ple for their by prebeffination, will make open the riches of works, but his glozie, that all men might knowe bow little for his the lewes had beformed this election of Bob; The Temis that the nationa being overhimed, they alone were not for Chould be counted for the people of God. Which their works thing Steuen erpoundeth in the Acts of the as lake patitus posities, when he saith; that They had ever resisting fled God, and had bin alwaies stiffe-necked. Acts 7, 15. What good works then did Godfeein them, to prefer that nation before all other nations: Ezechiel notablie describeth how Bod laked upon the people of the lewes at the beginning; name, Ezec. 16, 3. of Predestination. polluted, and hamefullie berolled in bloud ; I passed by (faith the Lost) and when I sawe thee

in that cale, I had compation of thee. 25 Aucther, let bis remember what is the between from of the apostle in the epistle to the Mar indaing of mans : for if we will imoge burightlie of controuerlies, we muft not cast our cie off from the fcove. The indeuour of the apostle was, that be might by all maner of meanes comment the grace of Chait . And this purpole tan nothing moze hinner, than to affirme, that the predeftis nation of God; that is, the head and fountaine of grace commeth of the works of men. And if tt be counted a fault in Dattogs , if in their ogas tion they perchance reherte things which would much hinder the cause that they toke in hand; how can we fulned that the holie Choft verti feth not in that which be began, but fpeaketh things france from that which he purposed? Beither can we make ante other reason of the members, than of the head, which is Chiff Je fus, Seing therfore that no man can boubt but of second that the fonne of Goo die frelie take upon him fredictake mans nature; (foz if the queffion thulb be affice, spon bim wilp rather be, than anie other man, toke fleth of the birgin Marie ? There can no other reason be giuen, but that it fo pleafed him. Foras tous ching works, ante other man, borne of ante other virgin, might have had them, no leffe than he which was borne of Marie. For tholocuer

tic was taken of the forme of God freile, and of the pure and meere mercie of Bob: euen after the felfe-fame maner, who foeuer are the mems Bindifica bers of Chaiff, are cholen freile, and without tion is not anie merits of works. Finallie, all those reas fons, which prome, that inflification conflifeth is not pies not of works; the fame also prome, that predebefination. Aimation bevenbeth not of works.

had had the Godhead . as Chaff had ; trulie he

thould have bome the felfe fame works which

Chaft oid.) Swang therefore that that humani.

Bowreffethto bectare , thether Chiff and his death, may be faio to be the cause of predes Aination. Dere we answer, that Chailt and his Chill and death is the principall and chefe effect of prebes historis fination. For amongst those things, which are the princis of God crinen buto the elect, is Chaift himfelte, & the fruit of his beath . For whatfoener is given of menedie buto be by this wate, and by this conduit, as it nation. were is beriued unto us from God. And forfo: much as it is certaine, that the effects of predeffination map to be copared togither, as one map be the cause of the other; but onto none of them dis humans agreeth to be the beginning of prebestination: nature and therefore the penie, that Christ, as touching his because of humanitie or beath, is the cause of our prebett procline nation, although he be the beginning and cause of all goo things, which come bute be by the

purpole of God.

26 Jam not ignozant, that there haue bene fome, which haue gone about to reconcile togis Sentences ther the fentences of the fathers, with this most of mante of ther the lentences of the fathers, with this most the fathers true poartine, which we have now by manie acceptant reasons protted. For they fair, that the fathers, tonither as when they write that predestination is of works touching forefæne , by the name of prebeffination , bo this bocz not understand the worke or action of @ D. trine. whereby he electeth or viedell inateth ance man; but rather the end and certeine meanes : and that as touching them, nothing can let, but that morks man be causes. For it is without all poubt certeine, that the last banmation commethof works, as the cause : and and works fuzing of faith, as from their head or fountaine. The inoco, that the intent of thele men is not to be discommended, which labour to applie the fentences of the fathers but othe truth, as much as is possible; but yet that which they auduch to be true cannot 3 affirme. For there are certeme fentences of the fathers to hard, that they can by no meanes be bratone to this meaning: It is not for they, to befend the libertie of our will , will true that not have all things to depend of the probellinas there fair, tion of Bod; and of purpole fair, that all wholic mholie is is not of Bob, but fomethat allo is required of not of bs. And thep erpreffelie wite that God electeth sob. fome ; for that he forefaire that they would bes at in not leeue. They have also here and there manie true also other fuch like faiengs ; fo that 3 by no meanes that soo can lee, how their fentences can agree with our electery, both the inthis point. How beit Augustine full faith force licagreth with it 4 Ierom also difagreth not freme. from it, although offentimes in manie places, be agreeth with Origin and others : but againft the Pelagians be highlie commendeth the fens tence of Augustine touching this matter, and ercedinglic alloweth his writings against this perefie. Seing therefore that Augultine often times bled this argument against the Pelagians, it muft nebs be, that the fame berie well pleased Ierom now being old. And Cyprian, as ine haue befoze faid . manifefflie weiteth , that There is nothing ours : wherefore it follows eth of necellitie, that it is all of Goo. But how focuer it be, there is no need, that we thouse now offpute much as touching the fathers. As in all other things , which belong wito faith; in all other things, which velong unto lattiff we must fo also in this question we must give fentence give fens according to the feriptures, not according to tence accord the fathers. And this felfe-fame thing cuen bing to the the fathers themsclues required at our hands, scriptures, which I in alleaging of arguments have per not accor

formed to my power. 27 Amonalt the latter witters, Pighius being forced by the behemencie of the feriptures, granteth buto be, that works are not caules of prebeftination. For he confesseth that it conlifteth frælie, and of the merre mercie of Goo,

fathers.

lic, as boon a naked Damiell, and on everie fide

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3f that elec. with a respect (faith he) to works I thinke ; least tion be free, he thould feem to have friuen fo much in baine,

there abord But if predeffination be free, and bo bepend areforce of the meere will & mercie of God as the ferin buto worker tures tellifie; whie durft this man, of his owne head, imagine this new refpect of works ? And the holie feripture, and especiallie Paule, btter ly creludeth works from this matter. But Pighius, the more to bewrate that his lewe define of contending, bringeth certeine arguments, which make nothing at all to this matter; That which in the bleffed virgin, the mother of Goo, hames ned (faith he) touching election , ought in others alfo to take place ; But the was not predeftina teo frælie, but bicaufe of hir humilitie, for the fang, Bicause he hath regarded the humilitie of his handmaiden ; Wherfore the felfe-fame thing ought to hawen in others. I maruell how this man faine not, that there is great difference betweene τοπείνωση, και ταπεινοφορατών: foz

τοιπεικοφροσιών, is a vertue, which the Latines call Modeftia; thatis, modeffie, thereby men феорийн. have a lowlie moderate opinion of themselues: the opposite to which vertue, is price, or arrogancie. But romeicoric is a bilenes and bale. rocaciones, which commeth onto men, either by reason of powertic, or by reason of bale bloud; or for o ther like things.

Colherefore the bleded birgin refolled, and pratico God : for that he had aduanced hir to fo Mary ment great an honour, thereas the otherwise was not that the vale, obscure, and unimorthie. For the was not was elected (as this man orcameth) a feiter fouth of hir owne merits, and vertues; to face, that the was rit of hir therefore elected of God, for that the had befers The long of ued it through his modelfie. And if thou bilis Marie fet gentlie confider the course of that long, thou thalt califie foe, that the alcribeth all hir god things onto God; Thy mercie (faith the) is from of sood and generation to generation: and the addeth; He not merits. Ibidem. 50. hathremembredhis mercie : afterward with mercie the iometh the promites; As he fpake verfe.ss. (faith fige) voto Abraham our father. But who faire not this goo fellowe, that the image of our beffmation predeffination is to be fet rather in Chriff, than in the virgin ? But Augustine faith, that The huin Chrift. manitie of Chaft was predeffinated, and taken altogither fredie and biterlie, without anie refred of goo works.

28 They object also but o us the words of the Lozo to Samuel; for he, when he thould annount one of the fonnes of Ifaie to be king ouer Mrael. and had firft brought before him Eliab the elbeff. 1.Sam.16.7. the Lord faid buto him; This is not he whom I haue chosen, haue no respect to the tallnes of stature. For men see those things which appeere outwardlie, but I behold the harts. Lo, (faith Pighius) this place teacheth, that Bod is moued by the perfection of the hart, a not by outward

properties. But in that historie is not intreated of the eternall predefination of God, whereby he hath elected be buto perpetual felicitie:there it is intreated onlie of the eralting of a man but to a kingdome. Wherein God hath fet forth Incommit buto be a notable erample, that when we will ting of an commit anie office or function onto a man, ine man, we have theefelie a refpect buto the abilitie and fail muft bane fulnes which is required to the execution of that respect to office; acco; bing to thich bodrine Paule alfo to the ablenes Timothie fetteth fouth unto bs, what things are for to be required in him, which thould be cholen an i,Tim. 1. elner ora bifhop. God himfelfe alfo, in the old testament, bath at large bescribed, of what conditions he ought to be, whom he would have to be appointed a king. Anto which fense Peter also for meth to have had respect, who, when two were let before him, of which the one was to be placed in Acts. 1, 13. the rome of Iudas, he called boon God the fearcher of harts ; for that he onlie know the mind and heart of him, whom he would have to be the fert. And pet ought we not to thinke, that Goo findeth in men that hart, which he bath a refoct buto; he rather changeth and maketh meet thole whom he will amount onto ante office; as we not the hat knowe he bid in Saule, of whom we read, that he good in was to changed, that he became btterite and men, but ther man. Hoz itheras before he was but fimple makethit and rude, he was afterward able to prothefie as good, mongit the prothets: which for that it was new an example and frange, gave an occation of this proverbe; of Sault, What! Is Saule also among the prophets? Sam.19,14

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Of Predestination.

Pighius mozeouer alleggeth, that of this our postrine will followe, that men will fæke the causes of their painmation, not in themselves, but in God ; which is both ablurd and wicked. But let this man confider, how this may be in: The cante ferred of our dodrine ; for twe teach, that eucrie of our dame man is lubied buto linne, & therefore believeth not to be Damnation. Prither euer fait ine bnto anic founde for man, that he bath not in himfelfe a most iust in soo. cause of his bammation ; yea, we both are, and alimaies have beene perfuaders of all men, that then they will take in hand ance thing, they take counsell no where else, but from the will of God remealed: that is, out of the holic ferip tures, and not of the fecrecie of Gods predeffi nation. And pet both it not therefore followe, that by this forme of teaching, there is no ble of the doctrine of predestination: for buto it must toe then cheefelie hause a respect, when we are tol fen with advertities; and when through the bes rie force of afflictions, the feele that our faith is weakened in bs. This taught Paule in the eight chapter of the epille to the Romans, and there verle jo. fore he anden; If God be on our fide, who shall be against vs? Who shall separate vs from the loue of God? Shall tribulation, or anguish? &c. So then this doctrine is not to to be left, as

of Peter Martyr. though no man can applie it unto himfelfe ; if must rather biligentlie be kept, till omostumis tie hall ferue to vieit. Beither is it a point of arrogancie, but of the fpirituall wifebome, for a man to ble it to himfelfe, when neo requireth.

29 Pozcouer, Pighius fallelie faith, that those things, which we speake, are against the ambnes of God : as though it thould feme bit iuff , that Goo foult elect onto himfelfea certeme felu; and in the meane time overhip infinite others. For this might thew faith he) fome mit is boid crimitie in God; cfpeciallie if Wie faie that he is et 10 5000 offended, before that anie thing is committed againft him. But it is mete (faith he) that the purpose of SDD should be reasonable : and pet of his inflice can no other reasons be quen, but onclie the works of them which are medeffinated : neither can the inflice of BDD by anie other meanes be befended . Those things beare indeed a goodie thew, but they further not much to ouerthrowe that . which we have prouce. For firft, to intreate of the andnes of God: there is no creature, which tan freme to be void ofit: for Bod perpetuallie beftoweth manie god things, pea euen bpon the wicken; for He maketh his funne to arise Mit. 5, 45 vpon the good and vpon the euill, and raineth vpon the just and vpon the vniust. And although be do not equalite diffribute bnto all men, pet he cannot ther fore infilie be accused : for Thaift Mat.10, 15. answereth in the Golpell ; May I not do with 16, mine owne what I will ? If Pighius thinke it

bunnete, that out of manie, few be chofen; he picks this quarell, not againft bs , but againft Banit min Goo : for the feriptures manifefflie teach, that antalito, Manie are called, but few are choien : and that butten are of manie nations, onlie the people of the Lewes was taken of the Lozo to be his particular peonations, on: ple; and that even in that people, although the lithent number of them were fuch as might be compabines were red with the land of the lea, pet a remnant one lie fould be faued . Against those testimonies Deut. 11, 8, fo manifeft, how can Pighius contend . Do we Rom.9. 27. not also see, that in things naturall, things that Though the be moff ercellent, are allwaies moff race ? Foz Itheriore there is great plentie of common frones; but of microns pretions flones there is inomberfull great fearnant of the little : buppofitable herbs growe euerie ichere, bere faued. inhereas come (for the most part) is bere. And In maiure inhy Gon inill haue it to be thus, he himfelfe bemontpres best knoweth; we may peraduenture suppose, thusare that he therefore both it, that the giffs of God mottrare, to men might be the more commended. Hos we are so blockill, that we never wonder at those things which are customablie bone. But things er= thefe are nothing but mans confedures. But foralmuch as God bath not rendered areafon brrare. of his counfell, herein I thinke it not our parts

to be to curious in fæking it.

This onlie will I adde; that God is not on lie and and bountiful towards be, but also that in him cannot be found to much as one thew or token of crueltie : for this is the nature of cruel what is tie, to reioife in the punifyments of other men, the nature and chaffie when innocents be afflicted. Forto of crueltie. take pleasure, namelie for that thou feel inflice erercifed against the wicked, or to be force if thou feel them to line happilie, can neither be afcribed unto ennie, noz unto crueltie. Foz in Ierem.12.1. the prophets, and especiallie in the Dialmes, we Hab.1, 13. fie manie fuch affects : which doubtles perteine Pf.37, 873. unto remenic, that is seale ; anot unto crucitie a ureat ogenute . And although the purpole of Coo be difference reasonable, yea, even reason it softe, yet are not betweene the reasons to be sought for in those which are executive. lected; for that they lie bioden in the most deepe wifebome of God. Thither both Paule call bs backe, when he crieth out; O the depth of the Rom 11,33. riches of the wisedome and knowledge of God! How incomprehensible are his judgements? And how vnfearchable are his waies? Who hath knowne the mind of the Lord? Or who hath beene his counfeller? Paule by those words teacheth nothing elle, but that Goo inbed, by reason of his manifold and infinite wilcoome, wanteth not reasons, but that they are buto men bulearchable : for that they are not by him renealed. Twomber also that Pighius would complaine of biolating the iuflice of Goo; foz that Paule obicateth unto bimfelfe, and vet Rom.9, 19. changeth not his mind. Deither is it anic maruell ; for as Paule himfelfe teffifieth , all this whole matter perteineth buto mercie, and not unto juffice. Wherein notwithfanding (as Augustine teacheth) we may berie well defend, that wom the Bon doth nothing untuitlie: for thatfocuer he tuftire of queth unto the elea, he queth it of his owne, soo is to and not of another mans ; and thatfocuer he be befenrequireth of the reprobate, he inflie and by moff godright, requirethit. Thefe things had not Pighius objected unto be, if he had diligent lie weighed with himselfe the Antithesis, which

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30 De thinketh also that it is absurb, that the predeffination of God thould be made fo fre ; for by that meanes he suppleth, that there is lato a necellitie upon men, and all confiperation of blame is taken awaie. But this ar: gument pertemeth to our fourth article, where we will intreate of this necellitie. Dowbeit, 3 saccelline me mill intreate of this recentle. How this could come into his head, amaie the that the confideration of finne is taken awaic, nature of if there be granted a necefitie. As though (for finne, forth) anie man can auoid originall finne; and pet both it not thereof followe, that fuch a finne

Paule hath put betwene our works, and the

purpole of Boo. For he faith; Not of works,

but of him that calleth, that election might

abide according to the purpofe.

mindome

kebneg.

The Doc=

openeth a

is no firme. We appeth mozeover, that we cannot aunib, but that we muß make Gob an ac Acception cepter of perfons, But if he had confibered that of perions. this fault is then comitted, when as we are moued to diffribute, or to gine indgement by fuch circumfrances and conditions, which make no thing at all to the cause, he would never saie thus : for this cannot haue place in Bob. #02 he found not those circumitances and conditis ons in men , but putteth in them cuen fuch as himfelfe will ; fo as no man can oblect buto him, that as touching election, he hath not attributed buto his person, that which was concentent og agreable : for Goo is the author of all perfons, and of all comelines.

But he faith, the care and endenour to line bpzightlie is taken awaie. As though we bo this boatrine bo make men worle, and bo open a windowe to licentioulnes and billolute life. But how france and falle thefe things are, I suppose it is thereby manifelt; for that we alwaics teach, that prebeffination belongeth not onlie to the end, but alfo to the meanes. For we are predeffinated, not onlie onto felicitie, but also buto goo works ; namelie, that we mould walke in them, and be made like buto the image of the Sonne of God. The wicked regard not these things, and also without this poarine, line wickedlie: but the goolie, for that they have confidence, that they are predellina ted, labour by holie works to make their calmy the Doc- ling fure. And buto them by this doctrine, is a trine of pres pened a windowe buto modeffie, buto patience in afflictions, onto gratitude, and onto a lingular love towards God. But take awaie this doctrine, there is made open, not a windowe, but an ercedung wide gate to mide, to ignomorte, not rance of the gifts of God, to bucertentie, and poubling of faluation in advertities, and the trine of the weakening of our loue towards Bob.

31 But thele men faie further, that this mas abuerfaries keth berie much against bs; for that nothing can light under predeffination, or reprobation, but bnto mante that which God willeth; but that God thould will finnes, is to be counted for a moft abluro, end a blafthemous doctrine. They fair more ouer, that God cannot tufflic punith, if the conv mit those things, which he himselfe both willeth and worketh. But this must we of necessitie faic, if we affirme, that not onelie our ends, but alfo our meanes to the ends bevend of the purs pole of ODD. To latiffie this boubt, firft let them remember, that it cannot be benied, but that Bod affer a fort willeth, or (as fome other faic) permitteth finne. But forlomuch as that is bone without anie coaction of our mind, there fore noman, when he finneth, can be ercufed. Ho, he willinglie, and of his owne accord, committeth those sinnes, for which he ought to be

conbemned; and bath the true cause of them in himfelfe; and therefore bath no não to fæke it in Bob. Further, this is no goo comparison, which thele men make betweene god works and finnes. For Goo fo worketh in bs and morks, that he ministreth buto be his crace and wirit, whereby thele works are wrought: for those are the grounds of god works: which arounds we have not of our felues. But finnes he lo governeth, and after a fort willeth that vet notivithifanding, the grounds of them, that is. the ficth, and our corrupt and naughtie nature. are not in Goo, but in bs. Wherefore, there is no need that they thould be powered into be by ante outward mouer.

And God is faid affer a fort to will finnes; bom 6ch either for that, when he can, he prohibiteth them is after a not; 03, for that by his infedome he directly will fines. them to certeine ends; or for that he fuffcreth them not to burit fouth, but injen, and how, and to that bles he himfelfe will : 02 finallie for that by them he will punish other funes. But thefe abbe, that Goo by no means willeth finne: for fottis witten in Ezechiel; Astrulie as I liue, Ezecutat faith the Lord, I will not the death of a finner, 100kt in but rather that he be converted & live. But we 1.58mm.a. answere, that the prothet in that place, intress The fire teth not of the mightie & hidden will of Bod, & antwere. of his effectuall will: for God by that will, worketh all things which he will both in heauen & Philings in earth. But he intreateth of that will, thich they call the will of the figne: for no man can by those frames and tokens, which are ervzelled in the lawe, gather that God willeth his beath or condemnation. For the Lord commanded his lawe to be publiffed buto all men, he hath buto all men let fouth those things which thould be profitable & healthfull laftlie he bpon all men indifferentlie polizeth great benefits ; wherfore by this will, which we call the will of the figue, he willeth not the heath of a finner ; vea rather. he proudketh them to repentance. But as tou thing the other will, which they call the will of his good pleasure, if by it he would have no man perith, then boubtles no man could perith : and there is no will to peruerle, as Augustine faith, thich God (ifhe will) cannot make good. Then according to this will, he hath done all things inhatfoeuer he would. This is a readie and plaine interpretation, which if our advertaries admit not; but will needs contend, that the mords of the prothet are to be understood of the mightie will of Goo, and of his will of goo pleasure: then will we answere, that that few ebeloud tence perteineth not univertallic unto all fire animus. ners, but onlie to thole thich revent. And ther are the elect and predeffinated, buto ithom, God as according to his purpole, he give th faith and

calling, to also give th be repentance. Anothere

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fore, thether lenfe foruer they followe, they thall never out of those words conclude, that God utterlie and by no meanes willeth the beath of finners, og finne.

22 But they obied certeine words, out of the first chapter of the boke of Milebonne, there it is written; God reioifeth not in the destruction of the living. Butif (faie ther) he by anie maner of meanes willeth finne, or the punish ment thereof, he cannot be faio not to refoife: for he rejoifeth in that which he will have to be bone. Fira Janfwer, that that bothe is not in thecaust, and therefore the authoritie thereof may be refused. But abmit that that boke were canonicall, per do those thoses make nothing against bs: for he, whatfocuer he was, that was the author of that bolte, ment nothing elfe, but to remove from God that naughtines of nature, thereby wicked men take plegiure in Coppuni. cuill things. And pet was it not his meaning, Bub not that God punisheth wiched face againft his withtouts will : for otherwife, whofocuer be that author buter the name of Salomon, he thould be as gainff the true Salomon. Hoz he in his \$320: uerbs, binder the verson of totsedome thus wis Prou. 1,26. teth of the ungobile and unbelieners : I also laugh in your deffruction . In which words is beclared, that Cod with this laughing, that is,

with a cheerfull mind, administreth inflice. As touching the mords of Ecclefiafticus, which are written in the fifteene chapter, that No man ought to fair of GOD, auto, ME Exhaujot, that is, Hee hash deceived mee : in which place the Latin translation bath, Me implanauit. Unlesse we will have that place to be manifefflie repugnant with manic other places of the feripture, in which Goo is faid to Exc.14, 9, have occeived the people by faire prothets, and to have comanded that Achab the hing thoula Hair, s, 10. be deceited, and to have made blind the bart of the people, leaft they Hould fee; we must needs after this maner expound thole words: that Po Toots it man ought to laie the fault in God, as though anderflood he would ercufe himfelfe. Achab, if he was bethat sob ceined, inflie deferued to be beceived ; for that Decrineth he contemmed the true oracles of God, and be-The which lighted himselfe in falle prophets. The infidelitie alfo, and impletie of the people of Alrael, can fed the bengeance of God, and blinones to come bponthem; fo that when they were deceived, stiuth. they could by no meanes be creuted. Dur aduers faries also feeme formethat to be offenoco, for that we affirme, that men haue in themselues the cause of fins; that is, a corrupt and naughtie nature. For in that first chapter of the bothe of Miledome the generations of the world are faib to be good, and not to hauc in them paguanov όλεθειον; that is, A deadlie medicine. This

is true indeed, fo it be binderftwo of the first con-

must be

Mitution of things, and cheffie of the ercation Our nature of mian, which was created of & D in a god as it was effate: but afferivard, through his fall, he fpilt infitured both himfelfe and his pofferitie.

33 Pighius mozeouer cauilleth againft our prion. bottrine, as though we ffir bp men to hate God. For Chaift thus fpeaketh of Iudas ; Wobe vn- Matt. 26,14. to that man, it had beene better for him neuer to haue beene borne . De being reieded, and a reprobate, it must needs followe, that he hated Bob ; feeing God fielt hated him. And forfo. much as the number of the reprobate is the greater number, eucrie man (faie thep) might eafilic fufpert, that he is one of that number; and fort floulo come to patte, that mante floulo octell God. But we anfwer, that Chuft faid well. that It had beene better for that man, that he had not beene borne. For euerie one of bs. ought rather and more glablic either to have neuer bane, orto be brought to nothing, than that by committing of fine, we thould offeno Con. Wherefore Chrift faiotrulic and plainlie, that It had beene better for Judas that he had neuer beene borne. Bowbeit fimplie, and as whether it touching Coo, it had not beene better : for by had beene him, both the counfell of Bod, concerning our better that

redemption was fulfilled; and also by the pus never been niffment which was late boon him, both the in boine. flice and power of 3DD amered the more

And it is baine, that they fale, that manie no man

plainlie.

fall into fulpicion of their reprobation : for out can gather of the holie feriptures, no man can gather anie out of the effectual arguments of his reprobation. And if ance effect Con will Cometimes reucale it by a certeine fes tuall araus cret fungement, it cannot be bratone to a come ments that mon rule. In our time indedit hamened, thata be is a recerteme man in Italie called Francis Spiera int piobate. tvardite fealt, that God had impoled this emil The erbpon him: but this in my inogement was done ample of to the terror of others. For he, after that he had, Spitta. at the beginning, knowne the truth of the Gol pell, and openlie confessed it : being brought to Venice before the Bopes legate, publikelie abs tured it. Afterward, being friken with a grab uous mound of confcience, he perfuaded hims felfe, that he had finned againft the holie Choff; by meanes whereof, he was thowne into fo great a desperation, that he would never after ward abmit anic confolation, though notable and goolie men were about him, which erhorted him to have a good hove in Chift, and his beath. And he would fate, that thefe things ferued well to be woken buto others, but buto him they no thing at all prevailed: for that he knew most as furedie, that he had finned against the holie

Ohoft, and that there was no remedic left to

beliner him from banmation, and foremaining

in this befreeation, he bied.

Cab

Pag.25.

ficfocet not

that they

belong to

the replo-

bare, and

elect.

why :

God would in this man, by a certeine fin-

qular, and bnaccufromed difpensation, feare a

wate others from the like wickednes and im-

pictic. Golobeit, this neither cuffomablie hap

peneth, as far as we can gather out of histories;

neither alfo can anie man, by the holie fcrips

tures, fee this desperation. And peraduenture

Goo bio not this to Spiera, but the biuell (thole

bondlaue he was having now renounced god

lines luggeffed this ; to the end he might brine

hint to biter besperation. So then we must

make a diffunction (as the before admonished)

that either we speake of them that are otterlie

without all feeling of vietie, ozelle of the god-

lie, and of them that are now called. If pe falke

of firangers, they either nothing regard thefe

counfels of God, or elfe they are alreadie in be-

they will not lufter themselves anie long time

to be tormented with this fulpicion; for that

they now fee themselves called and faithfull.

and therefore are infliffed; all which things per:

fuace them to have a confidence, and to hove

that their names are entered in the roll of the

tycke things ablurd, bicaufe we teach that men

were first in a maste marred and cogrupted

with original finne, before that they were pre-

neffmated of God: as though the would inti-

fie the purpose of God, when pet notwithfan-

bing we in the counsell of prebestination, put

condemnation and eternall infelicitie, before

finnes and our corrupt nature; and to we fullis

fie that which is first, by that which commeth at

ter. De abouth alfo, that by this meanes, as

touching the purpose of God, even by our owne

postrine, the end is first appointed, and those

things also which bring buto the end. Wherfore,

forformuch as originall finne is one of the

means, whereby we are condemned it cannot.

as we imagine, go before reprobation; when

as it falleth and is comprehended bider it as a

meane boto eternall condemnation. But thele

thengs thew, that this man binber frod not what

me faie. Deither Augustine not we euer fait,

that original finne went before prebeffination,

feing predeffination is before anie time was :

imagineth, that finnes thould fall brock repro-

bation, not inoced as the cause therof; but as the

followe ; that God willeth finnes. Pow we

have declared bow this is to be answered. Det

ther can be benie, but that God wieth firmes.

idich are continuallic committed to those enos

which he himselfe bath amounted. And forly

much as this is not dome of him rathlie, but bp

34 Lafflie, Pighius imagineth, that we

fuaire of themselues: if we meane of the goolie,

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> his determinate counsell; bow can it be that as ter a fort finnes are not comprehenced bider reprobation ?

Roin if he contend that God affer one fort inflicth, and is not the cause of finnes and and though after a diners maner. And as touching not before predeffination or reprobation; but of necessitie followeth it : for that God would not produce men out of any other flocke or matter but out of the progenie of Adam; by means whereof, we are all borne intered with the foot of corruption. And for formuch as this was not hoden from God, therefore Augustine & toe also with him faie, that Goo from everlaffing purpoled to have mercie on those whom he louce, and not to have mercie on others whom he los as touching foreknowledge.

morks ; we also affirme the fame. But pet in the meane time, let him ceale to count it for a thing ablurd, that as well the end, as the means either of predefination, or of remobation are comprehended under the purpole of @ D. original finne, we also affirme, that it goeth ued not : to that if they, which want that mercie, which is bestoined boon others, do lead their life in oziginall finne; and when they are conce to age, and to the ble of reason, do abde buto it manie other finnes, then are they jufflie and worthilie bamned. And this may effectuallie be fait, to repell those, which peraduenture prefume to late the cause of their pammation, not opon their owne faults, but buon God. Where fore original finne goeth before the birth of all men to that thou have a respect onto everie par ticular man: it also goeth before the bammatis Original tion of all the twicked, although it could not be finne goth before the eternall purpose of God, but onelie ming dan-

nation. 35 Thefe things being as we have declared them, as they are in no cale ablurd, cuen fo may they well be perceived; if we bepart not from the fende of the fcripturs : which fende, how much in this place Pighius ouerpatteth, by meanes of A fond i. his owne forth intention, I will in few though magination touch. De maketh manie begrees or acts in the of wighter. mind of God, which be ordereth in themselves; not by diffination of time, but of nature : and therefore, fuch acts he calleth fignes; and yet had he not that out of the holie ferintures, but bozowed it out of Scotus. In the first signe (laith be) God appointed to bring forth all men to es ternall faluation, which they might have fruition of togither with him, and that without anie nifference: and oner them be would have Chaft to be the hear, whom he thinketh also thould have come in the fleth, although the first man had not finned. In the fecond figne, he faith, that God forelaine the fall of man, by reafon whereof it was not now possible that men

thould come buto faluation, that is, buto the

Of Predestination. end, which God had purpoled in himfelfe, when he becreed in the beginning to create man. Dowbeit, that the matter might go forward he faith,that Goo bio put in the third fame, remebics in Chaft ; namelie, of grace, and of the fpt rit. & fuchlike , whereby might be holven those which would receive them, and thole forlaken which thould refute them. Lattic in the fourth figue, for that he forefain that mante would inbrace thele aids, and would ble them well and effectuallie, he therefore predeffinated them to foluation: but others, whom he faine would to jet thele benefites of Bod, he adjudged to biter bestruction. This he speaketh concerning them that be of full age. But forfomuch as by this fond imagination, he could not fatiffie as touch, ing infants that perith before they can have the pic of free will, he patcheth therebuto another fable : namelie, that they, after the imgement, thall be in this world happie, with a certeine , naturall bleffebneffe, wherein thep fhall conti

nuallie praile Bod, and gine thanks buto bim, for that their eltate fo tollerable . So this man frincth a bodrine, which he can not prome by a

nic one word of the fcripture. Ho; how attributeth he unto Goo, that he in

the first figne becreen those things, which should not have fucceffe : namelie, that all men thoulo emoie felicitie . It is the point of a wife man, sod apoins I will not face of Bod, to becree or will those tith not things, which thall take no effect . Lethun alfo the things bring forth fome oracles of Bod , to beclare but to be, that the forme of God thould have taken bpon him mans fleth, though man had not finned: but he Mall no where be able to thew anie fach thing, fæing the holie scriptures euerie where tentific buto bs, that he was given for our redemption, and for the remillion of finnes: which also might have taught him . if he had confidered, that originall finne went before all the effects of predeffination, creation onelie errepted. Seing Chaff was to this end predeftinated and given buto be, that we might have a remedie of our fals; of all which fals originall finne is the head and principall; and be had not taken opon him humane fieth, if there had ben no firme committed. He, twithout the feriptures had bene also, imagineth, that it lieth in the power of our committed. free will, to receive the remedies being genes rallie let fouth; when as this is the most ablolute gift of Gob. Anothat which he laft of all bringeth, namelie, of the naturall felicitie of thit Dien , is not onelie auouchen befidenthe ferip ture, but also is plainlic against it; which teach Infentope city, that all veriff in Adam, buleffe they bee renewed by the mediator. But to perill, or to die, how repugnant it is with felicitie, all men eatis He brockfland. And belides that he bath not on his five one of all the fathers, which burit ima-

aine anie fuch fond benifes. Beither can 3 be perfuaded, that Pelagius himfelfe, if he were altue againe, would more diligentlie colour his pointon, then this man bath painted it and let it

36 That which we have hitherto proved touching predeffination : namelie, that it bependeth not of morkes forcleene; the felle lame thing also affirme the of reprobation: for new ther both it also bevend of finnes forcienc; fo that by reprobation thou bnoerstand not cre treme pamnation, but that most tiepe eternall purpole of God, of not having mercie. For Paule witteth althe of Efau and Iacob; Before Rom.9.11. they had done anie good or euill, it was faid; The elder shall serue the yonger; Iacob haue I loued, but Efau have I hated, that it should not bee of works, but of him that calleth . And Pighius las boureth in baine, to have this fentence of Paule understood of one of them onelie; fixing the apostle toined them both togither, bnder one and the felfe-fame condition . Tabich he more manifefflie afterward beclarett, fateng; Hee Ibm.ver 18. hath mercie on whom he will, & whom he will he hardeneth . Further if finne were the true of fin were cause of reprobation, then should none be elec: the tene ted ; feing Goo fozelmeweth, that all men are caufe of re: defiled with it. The berie which thing Augustine probation, protecth unto Simplicianus. tie elected

37 But now we will entreate of the third article, to fe that are the effects of predeffina: what the ef tion, tof reprobation: twe will be the brefer, fects of re= for that those things which thall be spoken, have probation much light of that is alreadie fpotien. The firft are. effect therefore of predeffination is Thriff him the felfe; for the elect can have none of the giffs of first effect of

Bod , bnleffe by our Saufour it be giuen unto predefines them. Then alfo letthere be put those effectes, tion. which Paule Describeth in the 8 . chapter to the verfe.28. Komans, when he faith; Whom he foreknew, those also hath he predestinated; whom he hath

predestinated, those also hath hee called; and whom he hath called those he hath instified; & whom he hath justified, those hath he glorified. Thereby it is enibent, that calling allo, a infification, and glouffication, are the effects of pue bellination; wher into allo male be aboco, conformitie to the image of the forme of God, lies ing that Paule reskoneth it bp as an effect of prebeffination. Let goo workes also be abbeb, feeing that Boo is fait to haue prepared them Ephc.2.10. that we thould walke in them. Then followeth the certeintie or confirmation of our faluation. Lattle, is the veclaration of the riches of the glozie of God, which end Paule manifefflie mentioneth in the 9. chapter to the Romans : 1 Rom.9.12.

to the praise of his grace and glorie. Wut as touching reprobation, if it be compartion řeb CC.f.

to the Chelians he writeth; That we might be & Ephea.6,

of reproba-

thighius. miderftood not our meaning. Diginati finne went not before prebeftina. Dow finnes cause of condemnation and of eternali miserie fall under And ithereas he faith, that if it were lo, it thould

Adam fel in time. Deither is it to abino as he

the beres the media Che fratoel

the fict

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Cap.1. Of Predestination

red buto the first man; God from enerlasting becreeb to produce him, that by fre will & cer. teine grace ginen bnto him, be might haue frod,if he would : and God could have ginen buto him greater grace, to that he could not

have fallen, but he would not. But whether Awhether dam were of the number of the reprobate , 02 of the predeffinate, cannot be gathered out of mere repro the holic feriptures; although all the fathers, in a maner, confent that he was faued, therefore perteined to the number of the predeffinate. But other men, which were reprobated , were offered onto Goo in a malle of perdition, tot terlie corrupted : for God beered to produce them, not elsewhere, but out of the feed of Adam, And forfomuch as by his free purpole, he ivoulo not befroise his mercie on manie, which is otterlie to refuse, thereof followed relection ; whereby they were left in their native finne . Further , fogfonnuch as God fuffereth not his creatures to be tole, they also are perpetuallie

pricked forward to worke : a for that they were

not healed, they bo all things according to their

corrupt nature; which although they forme fonv

time to be beautifull worken, pet before Goo

they are finnes. Moreover, according as their

wicked facts deferue, God manie times puniffieth in them finnes by other finnes; as onto the Rom, I.ver. Momans ; Manie are faid to haue bene deliuc-24.and 26. red vp into a reprobate mind, for that when they knew God, they glorified him not as God.

But yet as touching the firme of the first man. this is to be confidered, that finne could not bee faid to have beene the punishment of another finne; for if it were the first finne, it has not as nic other finne befoze it : and that God btterlie willed not that fin, it cannot be faid, for againft his will, how could it be committed . And he fawe that he would fall, if he were not confirmed with his spirit, and with a more plentifull grace : he holpe him not , neither put he to his hand to hope him from falling. Dozeoner, the binell, if God had otherwife willed, burff not haue tempted him. Furthermoze, he had ap pointed by him to beclare his amonelle and les faritie. De gaue the occasion, when he leta law, which he knew thould not be kept; and also in ciuing him a wife which thould entile him; and finallie, the occasion it felfe, which as a sublect oz matter, fuffeined the prination of bourthmeffe. could not without the power and might of Bod, haue bene produced. Waherefore it is embent, that God after a fort willed that finne and was force wate the author of it, although that it were not a punishment of since going before . But contrariwife, he is fait not to have willed it, and not to have beene the author of it; for that hee prohibited it punished it and did not absolutelie will it but for another end : neither fugneffed

be of himfelfe, not infrired the lewoneffe: but the will of Adam, not being letted by a moze mightie grace, of his owne accord beclined from byrightnette. There is also brought out of Elaie an effec of reprobation ; namelie, that he will make blind and grofe the part of the peo. Effic. 6.10. ple, that they thoulo not benbertano. And Con oftentimes, either by himfelfe, orby enill ancels, fembeth cogitations , and offereth occasione, which if we were bpright, might be taken in the best part :but forformuch as the are not renetwed, we are by them betten buto eutil; after. ward jufflie and worthflie followeth bammati. on for finnes: and finallie, the beclaration of the nomer and juffice of God, is the laft effect of re: sod is not probation, all thefe things followe reprobatis alike the on; although Cod, as we have before beclared, the fficus is not all alike the cause of all these things. of reprobas 38 But because all the benefits of God, which tion are given buto the prebellinate, are referred Looks wert buto grace, as to their head & fountaine : there . place. forelet be fe inbether that principall effed of er jant, Conspedeffination, be as fome haue imagt ned fet forth of God common to all men : for if it were to then thould all men be predefinated, and it thould lie in their owne power, or in their ofone hands (as the fateng is) to be predeffinated, to that they would receive grace when it is offered. We in no wife fate , that grace is common onto all men, but is ginen onto fome; the gen and butto others, according to the pleasure of of soois Bod it is not given. And to confirme this mate as comma ter, we alleadge these places of the fcripture. In to all mon. the 6.0f Iohnit is laid; No man commeth vn- Verfess. to me, vnles my father shall drawe him. And 3 inomber that the adversaries should say, that all whether all mer are drawen of God, but all men will not me are bie come. As if a man thould fate, Po man can cha: wroof eo lenge to himfelfe learning or god arts, which a faille is not endued with reason ; wit: and pet both it moc. not therof follow, that though all men haue reas for a init all men thould attaine good arts, fee ing that belides thole principles fludic and will are required. Do fate they, All men are brainen of God but belides the draining of God, there is required that we be willing affent : for others wife we are not brought to Chaff. But boubt leffe it cannot be, that in all those propositions, which are spoken with an exception, that except tion fhould belong to all men . For Chrift faid to Pilate ; Thou shouldest not have power a- John 19,111 gainst me, vales it were gluen thee from aboue. Shall we therefore take boon be to faie; that bnto all men was given power against Chaille Annichen as it is written ; That No man shall John s, 16 enter into the kingdome of heauen, vnleffe hee be borne againe by water and the spirit; shall we therefore inferre, that all men are borne as game of water and the fpirit. And when the

loha 6.73. Lozo faith; Ye fhall not have life in you, vales ve eate the flesh of the sonne of man, and drinke his bloud, thall we take it, that all men cate the fieth and brinke the blond of the Lord ? And if this quant not fo to be, whie will thefe men. then we late; No man commeth vnto me, vnles my father drawe him, therof inferre that all men are drawne buto the father ?

Merelie, if a man confider the course of the

tert, be thall for that this fenfe cannot frand. Af ter that he had made mention of the cating of his fleft, and of the brinking of his blows: the Temes were by reason thereof offended . and the visciples went their waie : buon occasion inhercof Chaft fain; No man commeth vinto me, voles my father drawe him: which he ought in no cafe to have faid, if he had meant tores proue onelie them of infidelitie. De thould not boubtlelle have made mention of the father as though he drew them not, if he cauce that aift to all men. And Augustine, when he interpreteth this place laith; Table he draweth this man. & braweth not that other man, ow not thou tubate. if thou wilt not erre. In which words he declas reth, that all men are not diawne of God. And vofe.37. in the felfe-fame chapter it is written; All that my father giueth me shall come vnto me. Wher: fore, if all men were dratume, they thould all come unto Chaiff. And in the fame place it is matten : Eueric one which hath heard of my father, and hath learned, commeth vnto mee. Sixing then manic come not buto Chill, ther, by is declared, that manie neither have heard norlearned. And in the 10. chapter, when Christ had faid, that He is the thepheard, and hath his there: amonaft other things he faith; Thefe whom my father gaue me, no man can take out of my hands. But we fee, that manie fall from faluation, and therfore we ought to thinke that those are not given of the father buto Chaift.

Although no man can take them awaie, pet nevertheleffe men of their owne accord may go awate. As if a man had feruants, being himselfe a lost of great might, he might boubileffe faic ; no man can take awaie thefe feruants from me, and yet they of their owne accord maie go from him. But how baine this their capillation is, the words which followe beclare. for Christ abbeth; The father which gaue them vnto me, is greater than all: by thich words he beclareth that therfore those, whom he had receive o of the father, could not be taken a. maie from him: for that he is most mightie. Therefore if they cannot by them be taken as wate which are in Chaff: neither also are they as ble to withour we themselves: not that ther are It is of res compelled by force, but by the waie of perfua-

39 But here also the adversaries cavill that

which thing the Lord also wake, touching the the predenttemptation of the latter times ; namelie , that nais abibe. If it were possible the elect should be deceived. Matt. 24,24 An the felfe-lame 6. chapter of John, Chailf fait; ver. 37, & 44 that No man commeth vnto him, but hee vnto whom it is given of the father : which place bath one and the felfe-fame fenfe with that other fentence therein he faid; No man commeth vnto me, vales my father drawe him. And lohn Bap. tiff , as it is watten in the 3. chapter of John, Verfe-27. when he heard of his disciples, that Christ bapti feb manie, answered; that No man can receive anie thing, vnles it be given him from heaven. And in the felfe-fame chapter ; The fpirit brea- Verfe.8. theth where it will. Which although it be fuoken of the wind, pet not withfranding it is applied unto the holie ghoff, which regenerateth: for to occlare the force of the holic ghoff, the fir militude is taken from the nature of the

But this is more manifellie let forth in Mat- Matt. 11,17. thew, then it is fait; Noman knoweth the father, but the fonne, and he to whom the fonne will reueale him. Therein we are taught , that Thereneas the renealing of Chaiff is not given buto all ling of men. Which thing Chatt in the fame Guange not common lift declared, when turning him buto the father, to all men. he fato : I give thee thanks o king of heaven and Ibid.ver. 25. of earth, for that thou halt hidden these things from the wife and prudent men, and hast reuealed them voto babes. Ehere allo is beclared, that the reucaling of true doctrine is not common buto all men . But if thou wilt faie, that # rauillas therefore it is not remealed buto the wife men , tion, for that they will not receive it : the words following do not render this cause, but rather declare, that the will of Goo hath fo bccreeb: foz it followeth: For to it hath pleafed thee. And a gaine, when the Apostles inquired whie he spake in parables to the people, he answered; Vnto you it is given to knowe mysteries, but Matt.13,11. vnto them it is not given. And he faid, that he fo fpake buto them, that they feeing thould not fee, Efai.6,9. and hearing thould not understand. And he cited a prophetie out of the 6. of Elaie, wheren was commanded, that the people should be made blind and that their hart thould be made grofe ; least peraduenture they thould be converted, & God thould heale them . Dozeouer, the apo: file citethout of the bake of Crobus, Con thus Rom.9,15. fpeaking; I will have mercie on whom I will Exod 33,19 haue mercie, and will shew compassion on whom I will fhew compassion . Also that which is written of Pharao; To this end haue I rai- Romg, 17. fedthee vp , that I might shew my power in Exod.9,16. thee . And he faith alfo, that Some veffels are Rom.9.22. made to honour, and fome to diffionour. Which words moff enibentlie beclare, that grace is not fet forth common onto all men. colore that from it is of necessitie that they abide. The verie

Thaiff knew verie well (as he himfelfe teffifi: Mat. 11, 21.

The Common places Cap.1. Of Predestination Part. ?.

Peter also in the Acces of the Apostics, faid Acts, 8,23. unto Simon Magus; Repent, if peraduenture GOD forgeue vnto thee this thought . But they faie that in this place Peter boubten not, sepentance nothing helpeth them; for, as the apostle trach is the gift of eth be unto Timothie, Euen repentance also is 2.Timot.2. to holo fall found bodrine , & to reproue them 15,and 26. Ads. 16,14. common. And in the Ads of the Apostles, God which Paule fpake : which is fpoken, as a cer, teine thing peculiarlie given to that woman, And this place maketh that plaine, which is Apoc 3,20. watten in the Apocalypic; Behold, Istand at the doore & knocke, if anie man open vnto me, &c. for we are faio to open , in as much as Philiz,12. our faluation, as it is fato unto the Philippians. Matt.20,16, that Manie are called, but few are choien. Paule and 22,14. alfo peclareth the libertie of the spirit in biffri 1, Cor. 12.11 thians; that One and the felfe-fame foirit difiributeth vnto all men as pleafeth him. Tathich

40 Lafflie, whileft thefe men thus make Brace is grace common buto all men, they conuert it norto be put into nature : which in no wife agreeth with as nature. the bottrine of the holie feriptures. And how much they are occeived hereby, it mate cas file be proned ; for that they læke of thefe things to inferre, that it lieth in euerie mans power to receive grace, when it is offered unto them. Which in no cafe agreeth with the holie feriptures ; for Paule faith, that We are not able to thinke anie thing of our felues, and that all our fufficiencie is of God. And buto the Philips plans he writeth, that God worketh in vs, both 1.Co.15,10 faid that he had labored much, he added ; Not I,

Romans he writeth; It is not of him that wil- 3tis nor in leth, nor of him that runneth , but of God that surpower hath mercie. Thich could not be true, if it lie in forective our will to receive grace when it is offered. from Touching which place, Augustine to Simplicia- Rome, 16. nus, in his first bothe and fecono question faith. that The meaning of thole woods is not , as though it were fufficient for bs to will, bulcfe God aid be with his grace : for by that meanes he might contrarilvile haue faid, It is not of Con that hath mercie but of man that willeth. But the lenle is, as it is written buto the lahi limians ; that It is God which worketh in vs to Philans, will and to performe; and it is true, that we in paine will onles God haue mercie. help. But inho will faie, that God in baine bath mercie.if ine will not. In Ezechiel the prothet, it is faib : that God himfelfe would change our harts, & in Ezect 1.49 fleed of flonie harts, give vs fleshie harts. And Dauid in the plalme lingeth; Incline my hart, Plalate.ts ô God vnto thy testimonies; to beclare, that it perteineth unto Boo to bow our wils . Which he in another place ment, when he law; A cleane Pfal. st.to. hart create in me, o God. And in the boke of Telicome it is written, that No man can have a chaft hart, but he vnto whom God shall give it. And Chaiff most manifestlie taught, that An c- Mat. 7,18. uill tree cannot bring forth good fruits . Where, fore, fo long as men are not regenerate, they cannot bring forth to god fruit, that they thuld allent bnto grace ichen it knocketh. Sothat first it is necessarie, that they be changed from the fame, and that of cuill plants they bee made good, As in the generation of the fleth, no a fimile man which is procreated , helpeth anie thing tube. thereto: euen fo is it in regeneration , for that there also we are borne agains through Christ and in Chiff.

Mozeoner, if we thould give place buto the opinion of these men, all boasting should not be ercluded, for everie man might boalf of that his owne at , thereby he receiued grace when it was offered. Furthermore, feing that this apprehention, according to our mind is done by faith, but (as they thinke) by charitie, what will they bo . Will they benie that faith and charis tie are the gifts of Goo . Augustine also reaso, noth, that As in Chaff the dinine nature toke bumane nature frelie not waiting for the core fent thereof : fo thep, which are inflified, are not fuffified by their owne will or affent. The fame father alle noteth , that Cternall life is in the feriptures fometimes called by the name of a reward; for that god works go before it. But seace and grace (faith he) and righteouineffe, are neuer righteoufs in the holie feriptures called by the name of a nes arenes reward; for that before it, goeth no god worke a reward, accontable moto Rea Gran acceptable bnto Goo. And bnto the Romanes Paule waiteth; I knowe that in me, that is in my Rom,7,18.

flesh

flesh dwelleth no good : where, by flesh he bus berffandeth whatfocuer is in a man not vet repow fielh is generate. And dare they not with franding at house tribute unto man, being yet in the flesh, that is, in the bolic not pet regenerate, so much good, that he is able fripurts. to amlie faluation unto him felfe-

Part. 3.

Of Predestination.

And buto the Corinthians; What haft thou (faith be) which thou half not received? And if thou half received, why boafteft thou, as though thou hadit not received? Reither will we fuf fer thefe men to cunne onto creation ; for here we fpeake not of the foule, or of the powers thereof, that is of will or understanding, which me hab of Gon by creation: but of that action or tworke, which thefe men fæke to vicke out of fre will, to the receiving of grace . And forlos much as they fate, that they have this of them: felues ; they manifestlie speake against the apolitie. Forthe Corinthians might haue ans fucred , Thou bemandell of us, what hath les parated us, what we have that we have not received : Behold, we now thew buto the. that act and affent , whereby we fredie , and by our owne power receive the grace, which thou preachest buto bs; this both separate bs from others : and to Paule had in baine in fuch fort reprodued them. ADorcouer, if grace were fet fouth as common to all men, as thefe men teach what should we wait buto God for the praie unto convertion of infidels : Doubtleffe we lo bo. 600 for for that we beliene it lieth in the hand of God to open their hearts, if he will. 41 Deither muft we thinke, as thefe men

to currie did fuffice, they Mould boubtleffe be moued. for if there were fet before a man , a thing of as inflicted, huge weight; the being willing to moue it had in himfelte to much frength as were fufficient. that is, as might ourrcom the weight, which is to be moused; then without boubt there would followe motion. So if God (as they faic) would in veric ded moue the hearts of the wicked. would give to much frength , that is, to much grace as thould fuffice; pea rather to much as fould erced the hardnesse of the wicked hart, nothing could let, but that it thould be bowed , not in boo by compultion, but by most effectu all perfuation. Augustine unto Simplicianus, in his first both a fecond question faith, that There are tino forts of calling one common, whereby men are called, but not by one & the felfe-fame maner, whereby they are apt to be momed & con-

uerted; others be fo called, as they are apt to be

moned. Deither must we thinke (faith he) that

Bod could not to have called Efau, as he might

be moned, and as he might be made apt : for all

men are not after one and the felfe-fame mas

ner allured and moued buto God. Werelie for

fomuch as he is omnipotent, he might by his impulfion take awaie that naturall haronelle. But face they, if he would, he might : + pet will not Cobalwaies om that he can do . Let it be fo : we fair even the felfe-fame that Goo ouer himeth forme, will not have mercie on them, \$ therefore queth not buto all men, fo much as might be fufficient unto their faluation. And a gainst those whom he overhimeth, he attemeth the end that he willeth, as it is written of Pharao: To this purpole haue I raifed thee vp, to de- Rom. 9, 17. clare in thee my power, & that my name might be fored abroad throughout the whole earth.

ed) that Tyre, Sidon, & Sodoma would haue bin Tyre and moured to repentance, if he had awlied to them Sidon had the miracles a portine which he granted to the grace quen Temes, Wherefore, forformuch as he gaue not them, as those things buto them they wanted that which was fuffig fufficed onto faluation. The Load alfo fair onto cient. the Apostles; I have dosen you, but ye have not John 16.16. cholen mee. But by the opinion of the aduerlas whe aduer ries, that bituerfall grace being granted , no fartes are man flould be cholen of God, foglomuch as he compelled flould be after one and the felfe fame fort unto to faic, that all men; yearather, we thould chose God, in no mants receiving his grace when it is offered; and we Bot. Mould be formers of the election of Bob , and fhulo not be formed of him. I have planted (faith) 1. Cor.3.6. Paule) Apollo hath watered, but God hath giuen the increase, that is, life and fpirit. But if those things should be granted to be common buto all men, he fhould rather haue faid ; Da haue taken unto your felues the fpirit.life, and grace. The felfe-fame avoffle fait, that Cob hat begun in the Whilimians a goo worke, and al Phil 1.6. fo would performe the fance against the date of the Lord. Which words plainlie beclare, that all whole is to be afcribed unto Cob; namelie, to begin and to performe. And buto the Cheft ans; He worketh all things, according to the Ephe. 11,1. counfell of his will not (faith he) according to the counfell of another mans will : which boubiles he thould have faid if everie man had in his pomer to take faluation , or not to take it . A. gaine, buto the Balathians; When it feemed Galt. If good vnto him, which separated mee from my mothers wombe. If it were (as thefe men af firme) Paule thould have faid ; When it formed god bnto me. for as touching God, they af firme that grace is alwaies readie, and offered bnto all men . Wherefore by their judgement,

cut at this time, though manie more might be tion of the brought. Dnip now reffeth to overthrowe those arguments reafons, which feeme to make againft bs. But of the adbefore we enterinto that matter, this we faie, urrfaries.

the cons urrflon of infibels.

faine, that Coo giucth to cuerie man fo much sogueth grace as is fufficient to moue them: for if that

> convertion fould then come, when it fould picale bs. 42 Thele arguments I thinke to be lufficis a confuta:

T. C.III.

but that grace is common onto all men : but he was uncerteine whether Simon would receive it and carnefflie repent . But this fubtill fhift the gift of God. Hor he admonisheth a bishov. that reliff , if peraduenture God gine bnto them to repent. Thereby is concluded, that it lieth not in the hands of all men to returne into the wate, unles it be given them of God. Dozes ouer fome finne against the holie ghost; Who are not pardoned, neither in this world, nor in the world to come. So as it is manifelt, that bato thefe men, grace is no more offered no: is said to have opened the heart of the woman that fold filkes, to give heed vnto those things

> Coo worketh that in be; for he maketh be to open, tit is he which grueth buto bs to worke And in the Golpell it is manie times written .

buting his gifts, ithen he faith bito the Court

fentence, although it be meant of graces & fre giffs, as they terme them ; pet maie it no leffe be transferred buto the grace, whereby we are renewed buto faluation , feing God is alike

free in the one and the other.

Phil.2,13. to will and to performe, according to his good will. And unto the Counthians, when he had

but the grace of God which is in me . To the

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The Common places lie in our power to receive the grace of God. And if we fale, that mercie is not diffributed as like unto all men, we cannot therefore be repro-

Outward ralling is

ward calling ; namelie, by his prothets , apofiles, preadices, and feriptures, calleth all men. For this man is no more excluded from the promiles or threatenings than that man; but thefe common to things are alike let forth buto all men, although all men are not predeffinated to attaine buto reprobate, the fruit of them. This is diligentlie to be noted, if we will readilie answer to those things which are obicaed . And when they late against bs (which thing they werte often ow) that the promiles are common and butuerfallie provoted: it is neofull to be reffrained unto thele or those men, and that Cod balieth not in them, but bealeif in god carneft. First, as touching bniver falitic, I will bring office propositions no leffe Luke 3,6. generall. All flesh shal fee the faluation of God: John 6,45. All shall be taught of God; All shal know me, leres 1,34 fro the least to the greatest; I will powre of my loc1,2,28. foirit vpon all fleih . Shall we fate, that thefe things are true as touching all men. Do bout les, bules Origins fable fould be renewed that

all men thall at the laft be faueb.

They will answere, that these propositions enght to be reference unto the belieuers, unto tion that are willing, 4 buto them that respect the grace of God. And we also fair that they are to be refframed but we fetch our reffraint further off, alcend buto the election of God tons to reprobation. And inhether resolution (3 befired vouses the perfecter; and whether reftraint is of more equitie . And pet do we not fair, that Goo valieth in these universall promites; because for somuch as the predestinate and the reprobate lead their life togither, and are not knoiven who they be, it is mate, that there fould be preaching buto all men , leaft that for the reprobate, the elea floulo be defrauded, which by the preaching of Gobs word thall take profit. And by this butterfall preaching. Goo bimaeth that end to effect, which he himfelfe willeth. Foz the godlie, when they for that the reprobate are left in their otone fenfe, and beliene not, do but berifand, that it is grace, and not nature; and in them perceine what thould also have happe: ned unto themselves, without the mercie of Co. of those giff convertion is, and not of the power of man. And the bugodie are made bus creufable, when as they have not performed fo much as those outward workes , which they might haue done; as it is declared to the Ro-

Rom. 1, 8.2. mans in the first and fecond chapters.

43 Firft the aduerfaries imagine, that thev are letters forth of the mercie of God for that whether as they grant it common onto all men. But if we pinion attri confider the matter moze inwarolie, weattributeth more bute much more bnto mercie than they do: for to the mercy inc affirme, that all whole dependeth of it; which is of them benied, whileft they will have it to

nen: forfomuch as the fcriptures manifestive ter frifie the fame. But thele men when they fate. that it lieth in our will to receive grace, though they ertenuate the lame, pet is it in berie bed promed to be a great matter: for what thould it reofit to have grace briverfallie fet forth buto all ment bnies a man would by his own promet mill amlie it to himfelfe : Let them ceale then to aporne this their ovinion, with the title of the mercie of God. They bring also another arms ment; that forfomuch as God proutbeth for all men things competent onto booilie life , it is not verie likelic that he will faile them. as tonthing the preparation of eternali faluation; thich thoulouct be . bulette buto euerie man were let forth lo much of the grace of Goo. as is fufficient.

But for this cause, these men are reproued by a fimilitude. Fozenen as God gineth bnto eneric mortall man corporall life, without ante their affent; cuen fo must thev næbs conclude of spirituall life, which by all meanes they refuse to grant. Wile confes in bito that God through his mercie, cauleth the funne to arile boon the good and boon the cuill; and the also confesse, Mach. s.s. that both the predeffinate and the reprobate are The reprepartakers of some of the benefits of God. And without cuen as in this life, the commodities of the ba foreline Die and of life are not alike given buto all mett file of 600. fo alfo predeffination buto eternall felicitie is not common unto all men. Some are borne le, Some are prous, blinde, beafe, foliff, most pore, and bitter, bout bright ly bnapt buto all manner of natural felicitie; felicitie neither attaine they buto it at anietime: fo as the comparison which they bring maketh Verie much againft themselues . But (faie they) God hath created all men to his ofone image, and Genting therefore hath amounted all men unto bleffet. neffe : wherfore we ought not to face that forme are predeffinate, and forme are reprobate. That men are made to the image of God, and capable of bleffebreffe, that we grant: but after the fall, nature was corrupted , the image of God much blemifhed : to as men cannot of themfelues attaine onto felicitie but have neo to be beliuered from milerie . But that God hath now occreto to beliver all men from milerie, & through Christ to have them blessed, the scrip tures teach not : wherefore we do not without tuff caufe faie, that he hath decreed to belimer fome and to leane other fome and that infilie: the causes of which inflice , pet are not to be fought by our owne workes, fixing they are knowen to God onlie through his hidden and

44 They object this out of John : Hee gaue John .. , 12

univeakable wiftome.

of Predestination. Theister all vinto them power to be made the fons of God. min hane As though they could thereof inferre, that euc. power tobe rie man maie be made the fonne of God, if he fonnes of

will . But they give no hed unto those things which follows: fo: it is aboch ; Vnto thole which haue beleeued in him, which are borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Thefe things, if ther bee rightlie peifed, beclare that this dignitie & pat mlege is given unto the belieuers, and bitto the regenerate : for, to have power given to be the formes of Goo, fignificth nothing elfe. Coherefore, this bignitic is put as an effect of regeneration, and of faith, and not as the begins ning thereof, as these men bycame. They grant t.Timase. alfo, that Chrift died for vs all; and thereof thev inferre, that his benefite is common buto all men. Chich we also will calific grant, if onelic

the worthineffe of the death of Christ be confiistobenne Dered : for as touching it, it might be fufficient for all the finners of the world. But although in marchine it felfe it be fufficient; pet it neither had . 1102 hath nor thall have effect in all men. Which the Schole-men alfo confette, when they affarme, that Chaff hathrebemed all men fufficientlie. but not effectuallie : for therebuto it is necella. rie, that the death of Chail bee healthfull buto be that we take hold of it; which cannot other wife be done, but by faith: which faith we have before abundantlie veclared to be the cuft of

God, and not to be quien unto all men. This also is obtested unto us, that the Avoffle compared Adam with Chrift, and faid buto the Rom \$1,7. Romans : that Euen as in Adam we all die, fo 1.Co.15,22, in Christ we are all quickened. Teherefore by

this meanes, they fair, that the grace of Chuit ought univerfally to be open unto all men. But comparison if they will so take this comparison, they Shall or anam be compelled to grant, that all by Chiff hall be istoben: brought onto felicitie, as by Adam all are throwen headlong into finne & into death . But for ing the thing it felfe occlareth the contrarie, they maic calille perceine, that this fimilitude is not to be taken as touching all the parts ther, of especiallie feeing none fall of their owne confent into oziginall fin. And thefe men will ,that grace be not admitted, but through a mans owne confent. Then if they admit this difference, how bare they affirme, that the matter is on each five alike ? The frome of the Apostle in this comparison, is to be confidered; & befides the scope nothing is to be inferred. And in that comparison, Paule ment nothing elfe, but that Quiff is to those which are regenerated, the be-

ginning of life and of bleffednes: as Adam is

buto them, that are derined of him, the cause of

beath and of finne. Dow, whatfocuer is after:

ward befide this scope gathered touching the e

qualitie of multitude, or of the maner, the fame

of Peter Martyr. Cap.1.

is Per accidens, that is, Bo chance, and pertain eth not buto the scope and substance of the funi-45 They object also the Centence unto Ti- 1. Tim.2,4.

mothie : God will have all men to bee faued . whole god

Forthis fentence Pighius continuallic repea will bane teth, as though it were innincible: when pet all men to Augustine ofcentimes hath taught that it maie be fauco, in fuch fort be erpounded, that it bringeth no weight at all to prome those mens fond muchtion. Firft we take it to be fooken of all effates and kinds of men; namelie, that God will have forme of all kindes of men to be faued : which interpretation agreeth excellentlie well with the purpose of the Avoille. De had commanded that praiers and fundications thould be made for all men, and especiallie for kings, and those twich have publike authoritie, that brock thent we maie hue a quiet life, in all goblineffe a chafitte. And therefore to declare that no chate or kind of men is ercladed, he about ; God will have all men faued. Asif he thould have faid, Coman is letted by that bocation and begree, wherein he is placed, fo that it be not repugnant unto the word of God, but that he maie come buto faluation: and therefore we ought to pray for all kind of men, Buthercof we cannot inforre, that God enducth cuerie man particular: lie with grace, or predeffinatetheuerie man to faluation. Quen in like manner as in the time of the floud, all living creatures are faid to have bene faued in the arke, with Noc; where: Gen 8,9. as there were but onlic some of cueric kind gas thered together in it: 02 we maie binocrifand it thus ; that God will have all men to be faued ; for that as manie as are faued are faued by his will. As if a man thould fate of one that teach. eth Rhetozike in a citie, that he teacheth all men: by which kind of freach is not fignified, that all the citizens are hearers of tahetorike; but that as manie as learne are taught of him. And this also is like . if a man pointing to the gate of a house, should fair, that All men enter in this waie; we mut not thereby understand. that all men enter into that house, but that as manie as dwenter, dw enter in by that gate

onelie. Further, there are some which interpret these wayos of the apostle, of the will of the signe, 02 of the antecedent; that all men are inuited for that preaching is indifferentlie let forth to all men. Deither is there anie in a manner, which inwarolie feeleth not fome miche icherby he is offtimes ffirred up to live well . So that if we refped this will of God, we eafilie grant that he will have all men to be fauco. But they will not have it to be underfind of the hidden ; ef. fectuall will, which they call confequent: and

after this manner maie thole kindes of forch

All daie long have I stretched out my hands vn-

to a people that beleeueth not, but ipeaketh a-

pomerfait.

Part.3.

The Common places

Cap.1.

Of Predestination.

John, 9. be underfind; God lightneth euerie man which Matt. 11,21. commediato this world; Come vnto me all ye which labour, & are laden. Hoz all men are pronoked by the oracles of Goo, and all men are inwardlic moucd by some proudking. All these interpretations are boubtles berie likelie, and alfo apt: and pet is there another befices thefe, wo forie readic and plante. Ele holie feriptures fet footh ties of men tivo focieties of men : the one of the godlie, and whereofer the other of the bigodlie, and of both locieties haue patched together univerfall propolitions, which ought of the warie reader to be drawne to their kind . The prothets faie, & Chrift citeth

the fame; All men fhall be taught of God And: John 645. ler. 31, 33. All men shall know me, fró the least to the grea-Iohn.12,32, teft. Againe; When I shall be lifted up from the earth, I will drawe althings vnto my felfe. Thele univerfall propositions, unlesse they be underflod of the goolie, which are elected, are not loche,28. true: as are thefe alfo; I will powre of my fpi-Eiai.66,23. rit vpon all flesh. Aut; All flesh shall come in

my fight, and thall worthip in Ierufalem . As Luica.6. game; All flesh shall fee the faluation of God. Plal-145,'4 Agame alfo; God lifteth vp all them that fall. Pow, the feeth not, that thefe things are to her buderftod onelie of the faints ? Contrariwife, to the fellowship of the bigoodie pers John 3, 32, teine thefe fentences ; No man receiueth his te-Mait. 10,22. Himonic, and pet mante belœued; Ye shall bee

Phil 2,21. hated of all men . Againe ; All men feeke the things that are their own. And againe; All men Pfal. 14.3. have declined, and are altogether made vnprofitable, there is none that doth good, no not one. Cohen as pet holic men, and they that are now regenerate, are acceptable bnto Gob , and bo indeciour themselnes to erhibit onto him some

ebedience of the lawe. 15ut thefe buinerfall fais engs, ought not to be extended beyond their cinne fectetie.

Dus diffination had Augustine a regard buto. in his botte De cinitate Dei, where he beclareth and proucth, that there have ever bene timo cities; namelie, one the citie of Cob, and anothe one of ther the citie of the diucil. Wherefore in thele ges other of the nerall propolitions, we must alwaics have a confideration unto what order or fellowthin of men they perfeme. Which if we in this prefent place oo, then thall we amlie onto the famts. and buto the cleat this fentence, which we have note in hano; namelie, that God will have all men to be faued, and by that meanes all mas ner of bombt is taken awaie. Dtherwife, that Con effectuallie willeth not the faluation of all men, berie manie infants declare, which periff without Chaft; and manic allo which are bome foles, and beafe, & had neuer in their life time the right a full ble of realon. And it oftentimes happeneth, that some have lined long time, ho nefflic and faithfullie enough, and pet fubdenlie

at the last bo fall, and being taken out of the inorid do verith eternallie . And contraribile, others, which have perpetuallie led their life in wickennes, being at the end of their life induen with funden faith and repentance, are fauch: when pet norwithffanding, those first might haue bin taken awaie, that malicionines might not have changed their minds. Who will in thele cramples laie, that God alike effectuallie willeth the faluation of all men?

46 They obiect also a sentence of Christ: How often would I have gatherd together thy Matt. 13, 17. children, as a hen gathereth together hir chickens, and thou wouldeft not? But here also is ment of the antecedent will of the figure. where: whether by God by his prothets, preachers, avoilles and Chill were feriptimes, manie times innited the Tewes to could not flie boto bim by repentance : which yet they re cather the fuled to bo. But pet God, by his effectuall will, thet tones which they call consequent, perpetuallie bein ther. to him, those that were his: neither was there cuer anie age, wherein he gathered not togither as mante of the Debrues as he had medellina ten. Mierefoze Augultine fait : Thole which T mould. I have gathered togither, although thou wouldest not . They thinke also, that this maketh on their five which is written in the begins ming of the epiffle to the Komans , concerning Rom.t. to the Dentils; namelie, that they were increula now the ble: which they face could not have bin faco, but sentiles les buto enerie man were ginen fo much grace be intro. and helpe as might fuffice buto faluation. But fabit. this is to be knowen, that the apostle in that place intreteth only of knowledge, namely that the Ocntiles could not ercufe their fins, for that they had not a lawe given buto them of God, as had the Jewes : neither for that God had not in fuch fort opened himfelfe unto them, as he manifested himselfe unto the people of the Jems; Ye knowe God (fatth he) by his creaturs, and by the light of nature; ye wanted not the knowledge of right and of wrong; therefore, ye are inexcufable. Wherefore wie muft not thinke, that this fentence extendeth further, than for the which Paule fpake it. And if also thou weigh the matter better thou thalt fee, that the Ethniks and bngodle men, againft whom the apostle writeth, thought not that they wan ten Arenath to performe those things which they knew to be buright : forformuch as they al cribed all things bito free will. So as the apo. The verie well concludeth against them, as if he Moulo haue fain; Do pe thinke that ve haue frength inough, to that ye imoge that pe have no ned of Chift . But forfomuch as Thaue promed, that we wanted not knowledge, a hauc notwithstanding lived wickedie. I bo theres fore inferre, that ve are inercufable. Furthers

more infirmitie and want of ablene He exculeth

Of Predestination. not; fixing that we have it not in our felnes by creation, and by our first institution; but by the fall and finne, which was brought in into our iphole kind, by the first man.

Part.3.

The Othniks also were merculable, for that they performed not that in civill inflice, which late in them to bo. Therefore nothing can bee inferred of this place, which can prome the fen: tence of the advertaries . They thinke that this also maketh with them, which is spoken in the Romisis felfe-lame epiffle to the Momans; Is God the God of Iewes onelie, and not of the Gentiles alio? Yes, of the Gentiles alio . They labour of this place to inferre, that God giveth buto all men fufficient aid , for that he is the God of all men. But they fould confider, that Paule there reproueth the Lewes, for that they thought that the beneuolence & grace of God was to bound with them, that the Centiles were utterlie erclubed : fo then he beclared, that Goo hath not only elected form of the Leives, but also hath his ried amongft the Gentiles. Acither followeth ittherefoge of neceditie, that buto all the Gentiles thould be given grace, which might fuffice unto faluation, ficing that neither all the Lews were partakers of fuch grace. And wee fpeake this not as though we denie God to be the God of all men; for we knowe that enen the wicken alfo, will they or nill they, are fubica buto him; neither can they auoid his proutdence; whom although he bring not to eternall faluation, pet at the least wate, he punished them for their co

Etole Bob mil beferts. But he is peculiarlie fait, to bee coo is pt. the Goo of them, bnto whom he hath giuen to acknowledge him for their God; and hauing acknowledged him to worthin him.

47 But that place femeth to be of more bif. 1.Tim 4,10, ficultie, which is written unto Timothic, where God is called the fautour of all men, and efpeboto sob ciallie of the faithfull. In which words, this word is taibube owing, that is Saujour, is to bee taken, not as the fautour though Goo giveth buto all meneternal falua of allmin. tion, but as it lignificth, that he preferreth and befendeth all men from manie emls, which o. ther wife the divell practifeth against them. For to great is his rage against manhino, that if he were not reffremed of God, he would deftrois all things: he would fuffer no common-welth no: thurth, but would being to naught, both gods, and all things whatfocuer perteine to manslife. So therefore God is the famour of all men, in that he deweth awaic to great emis from men. But as touthing eternall faluation, that is to be understood of the elect onelie: and

Romao, at . therfore it is abbed; And especiallie of the faithfull. Hor freing they are predeffinated, they, as boue all other, attaine unto this benefit. They Elicos, 1. weeft that also out of the prothet Efaic, which al fo Paule hath a little after, in the fame @piffle;

gainft me. Dut of which place they can gather nothing elfe, but that which hath offentimes bin faid; namelie, that all men bninerfallie are inuited of God; that the propers were fent indifferentlie buto all men; that the feriptures are fet fouth to all men. But this makes nothing to the grace of efficacie, whereof we freake; we grant also that he franceth at the Doze and knocketh, # Apoc.3,20. will enter in, if anie man will let bim in. 15ut this they flould adde, that there is no man, who can of himfelfe open; but it is necessarie that it be first given unto him of the mere godnes of him that knocketh. And to commend also the mercie of God, they bring a fentence of Elaic; Though a mother can forget hir children, yet Efridants. will not I forget thee. Which fentence boubtles, perielittle or nothing at all pertemeth to this matter, wherof is now intreated . Tho cuer benied, but that God is conftant of faith, + fand rth to his promice + covenants. This both Cod in that place promifes of himfelfe; namelie, that he will not forget his promife. And we also cue. ricithere hitherto haue taught, that the predefti nation of Goo is most certeine : incerfore, the ther this place of Efaic be binderftod of piedes fination, or of the concuants and promites; pet both it not therof followe, that it is to be but berffod of all men . Pighius also cannot abibe that, which both Augustine and we saie; name, lie, that Elie reprobate ow ferue the purpose of God, to aduance a let forth the nomer of Gods mhether feneritie; and faith further, that God hath no therepios ned of this cruell bealing , to make his name ferne the famous. Which thing he laboureth to proue by purpote a certeine fentence taken out of the boke of of son. Ecclefiafticus, But that is thus to be interpres ted; that Pone of be ought to thinke, that God hath need of the works of men : for his felici

Bod is made manifelt by the unfaithfulnes, + wicked fads of men, while that God taketh vengrance on them: who bare benie, when as Paule teacheth that most euidentlie and plainlie ? Da citethalfo out of the felfe-fame boke of Eccle- Rome . 17

fiasticus; Godhath mercie on all men,& wink- & 23. keth at the finnes of all men, because of repen- Eccle. 11,3 tance. But the folution of this objection cutbentlie appereth, by that which hath bin fpoken; namelie, that thefe words are to be bnoerftoo

of the universalitie of the elect. For by the wins hing at fins, it is to farre off that the wicked do afpire buto reventance, that they rather ware cuerie date worfe and worfe; they fall headlong into more grauous finnes. But it perteineth

tie is perfect and absolute, without the aid and

helpe of anie creature. But that the iuflice of

to the predeffinate onelie, to returne againe in to the right waie, after that GDD hath bonie

gamft the aburrfa=

soo, the

fome-while with them.

48 And touching answering to obleations. The repros herre will 3 finith, and confequentlie end the for a while third article . Dowbeit, this wie will in the meane time out you in mind of, that the reproworker, & bate may fometimes in fome begree do god morkes: and that the predeffinate on the other the predeft: falinto mot fide, maic fall into finnes mot græuous . Df the first part Saule mate be bnto be an erano aricucus ple and firme teffimonie; for he was at the befinnes. 1.Sam.9,21. ginning moderate having a model opinion of 1.Kingat,4. himfelfe, as the feripture faith. Salomon alfo at the later end of his age fell greenoullie; pea. be fell awate from God, when pet at the begin.

Part. 3.

ning he was most holie; and had in his praiers, when hie was confecrated , required those 1 Kings. 21, things, which highlie pleafed God : wherefore he 27, & 29. mas also heard . Likewise Achab revented. 1.King.12,2 thich repentance God talking with Helias, commended. And alfo loas the hing as long as Ezec. 18,14. Jojada the pricft linco, behaued himfelte well. Executed also teacheth the felfe-same thing.

when he writeth; If a righteous man depart from his righteoufnes and line wickedlie, I will forget all his rightcousnes. Dea, and erperis ence it felfe tellifieth that there are many which have lived indifferent honefflie; and pet bo at the length, in the laft time of their life perifb. Therefore it is manifeft that in the reprobate, and workes fometimes have place, which pet come not from a fincere and a perfect faith, but from a faith, that inoureth but for a time; and therefore they cannot fimplie be faid to be god. meither om they in berie bed pleale God , but onlie have a their of godnes, and maic as tow

thing outward discipline be praised. And that the predeffinate do fomtimes most 2. Sam. 11,4 greenoullie finne, Dauid is a witnes, in com-Matt.26,74 mitted abulterie and man-flaughter. Peter alfo Exod 3 2,21 is a witnesse, who abitired his fautour . Like wife Mofes and Aaron are witnestes , who as the Scripture teffifieth, committed no licht finne. Wie bailie also fee, that they , which are

peraducuture in the number of the predeftina touching reprobation, they are formetimes reafons, why the fall is made the grounder. For ther which fall awaie from Gob, foglomuch as

they were by him abounce with god workes; Sinnes alle es their finne is more grecuous , lo allo is their boo ferue to punifhment more tharpe. Sins in like maner ferue both to reprobation & to predeffination; both. for they that are reprobate, are by them brought to eternall destruction ; they which are predestinate, do by them the more fet fouth the glorie of

bation.

Son when they are delivered fro them. And there by alfo is ministred buto them occasion more and more to knowe themselves, & to acknow leage the benefites that are given buto them of Bob : and to bo give thanks for them, a bo call boon him for helpe. And pet are not thefe things fo to be taken that bicaufe Goo, by his most line gular inifedome, wheth thele things most right. lie to our faluation, we thould therefore finne: ive must followe the holie scripture, which commanneth, that Euill things are not to be done, Rom , &

that good may come thereof.

49 Row let be at the length come to the Look Dart. fourth article, in which we purpole to intreate pla, and, of thee things in especiall; First, whether by the prepeffination or reprobation of God, anie necellitte be laid boon bs ; Secondlie, if there be anie necessitie, whether the same do hinder free woma will: Lafflie, whether by the foreknowledge or by prides predestination of God be taken awaie his its in brought flice, thereby he is fait in the Scriptures to in meeting render to enerie man according to his worke. Rom. 1.6. Thefe things being throughlic declared. I truft the article propoled thalbe fullie latiffied. Tow thing the first part this we faid first that necel motor necel litte is defined to be that which cannot be other atie is defin wife. But the principles or grounds of necestione. tie are fometimes inward and fometimes out ward. Hings which of their owne nature are of necelitie, and of an inward principle; either the they are absolutelie necestarie, as God: and grounds of they are abioliticite necessatie, as Cook and necessitie whatsoever things, if they be changed, include are interest contradiction(as they fpeake;) As, that foure is a outward. not an even number. 02 that foure and thee are a biution not feuen, and this is called a Geometricall ne, of neeffeit cellitic; for that it fuffereth no varietie. Dther inwardir, things indeede are of neceditie of an inward a stome ground, but vet not absolutelie and simplie, but missing Leffe they followe the accustomed course of na coffice. ture. Fire is faid of neceditie to burne that thich is apt to be burnt, and the funne allo of necellitie perpetuallie moueth; but thele are not fimplie necestarie : for Goo is able to let them, and to cause these applicall and naturall things fometimes to ceale from their proper o. peration. As it is manifest of the three children Dan 3,11. put into the ouen of fire, which were not burnt, although the flame were most areat. The fun Iofuz. 10,11 alfo fraid from his course, whileft lofus purfu ed after his entimies. And in the time of Helias, 1, Kin. 17, 1. it is most likelie, that there were bapous draw en out of the earth, and out of the lea and vet for all that, for the space of thee yeares, came not botune out of the clouds deals not raine. This alfo is manifelt of Ezechias , that his bileale 2. Kin 10, 1. was by nature to the death. And thele things & Diutlion

fhall fuffice touching inward necesitie. That necellitie alfo , which commethout, that comof Predestination. Part. 3. things are compelled to abide of to worke con-

(enfe

mmarb.

tracie to their nature; the other is by finwofitis on: by accalion tubercof the Schole-men haue faid that there is a necessitic of the confequence an other of the confequent. 150 which billindis on, they ment nothing elfe, but that the con-

nerion is fometimes necestarie, although that which is inferred, be not of it felfe necestarie. The Logiciaus also have thus diffinguished them; compelet and a fenie that they call the one a compounded fenfe, I the other a binibed fente : as if thou wilt faic, that it is not posible that white should be blacke; that will be granted, if these two things be taken confunctinelie and togither; namelie, that one e the felfe-fame thing, thoulo be both white and blacke, which is by no meanes possible ; but if they be taken apart, then it may be fait not to be impossible ; for that which is now white may be changed & made blacke. Cherfore the Scholmen thinke, that the whole difficultie of this controvertie conflictly in the necessitie of the

confequence, and of the confequent in the conte stateffite. pounded fente. But ive, for the more perfpicuis tie, will abbe another diffinction; that there is one neceditie of certeintic or infallibilitie, and another of coadion.

50 Dowlet be moze narrowlie fearch out, how those distinctions of necessitie may be amlied buto this prefent purpole. Firft I faie, that es house our actions have not acceditic by an inward principle; for that is will, which of hir owne nas ture, that is, (as God hath made it) is mutable flerible bito either part : howbeit they have byfoppon necessitie by supposition. Hoz that as some as thou respected the foreknotoledge and predeftination of God, it followeth of necessitie, that it thall to come to valle, as it is of God forchinolun and predeffinated. Die will indeed hath an apt. neffe, that it may be bowed to either part alike; but the action thereof, namelie the convertion, it thall not have, but to that part thich Goo hath foreknowne : wherefore the necessitie falieth buon the connerion and confunction of the predeffination of God with our works. Wihich they ment by the compounded fenfe, and by the precilitie of the confequence. For our works, if they be confidered apart, and that we onlie have a respect unto their nighest originall, that is, but to the will; are of necessitie. Were also is confeffen necellitie of certeintie oz of infalliblenes: forthat God can neither be danged not beceiv ued. Reither do we plamelic grant, that prematrained, destination bringethnecesstie of coaction : for coaction and violence is against the nature of will for if it thould butwillinglie bo anie thing. it Gould not then be called will, but rather a nill (if a man may fo termett) which were to ouer, threweit. I knowe that the Schol-men frine

those things, which he foreknoweth, necess farilie, o; contingentlie. But in this contention. I will not intermedle my felfe, for that there is no fuch matter let forth in the ferip tures ; it is sufficient buto me, to proue that Coo is cleare from all maner of change and al teration. For the contingence and newneffe is in the things ; but God alimaics and perpes tuallic abideth one and the felfe-fame.

of Peter Martyr.

But that there is luch a necellitic, namelie of the confequence, or of the compounded fenfe, or of infalliblenes found in the holic feripeures, woodes we will alledge certeine places, which embents for necellis lie proue the fame. Leaft anie hould thinke it polition. but a feigned incention, Chaift faib ; It muft Matt. 20,19. needs be, that he should be deliuered vnto the Act.2,23. Iewes, to be mocked. This necessitie can be of no other thing inferred, but of the definite counts fell of God : which Perer teacheth in his fermon in the acts of the apostics. Chaitt also faid ; that Ad. 1.16. It must needs be that the scriptures should be Luk,21,37 fulfilled. In Iohn it is written ; The feripture John. 10.45 cannot be broken, that is, it is not possible, but that it muft noos be fulfilled. Einto the Debutes; It is vnpoffible, that they which once be- Heb. 6,4. ing illuminated,&c. In which place is intreated offinne against the holie Choff, that it is impossible, that they which are guiltie of it thould escape ; for that God hath altorither becreed, for euer to forfahe thofe, which have fo finned. Chaff allo laid of the temptations of the latter times ; that The electairo, if it were Marae 14. possible, should be deceiued, Againe ; Heauen Ibidem 35 and earth shall passe, but my words shall not paffe awaie. In which words is fignified. that all those things, which Goo hath spoken cither in the feriptures, 02 in his cternall betermination, cannot by ante meanes be made fruffrate. 190 aufwereih alfo unto his parents ; Did ye not Luk.2.49. knowe that it behough me to worke those things, which perteine to my father? Unto Timothic Paule writeth; The foundation standeth 2.Tim.2,19 firme, God knoweth who are his. And in Iohn; Whom the father hath given vnto me, no man Iohn.10,29 can take out of my hand. Lafflie; Althings what- Pial. 115,3.

neither is it (as fome thinke) a beuile of man. neither isit (as tome innie) a bettieb than 51 And these things which we have spoken of sozeknowledge, perteine also to providence: long also for although in this buinerfalitie of things, mas buto prouts niethings are fait to be bone by dance; pet bires. not withfranding, bicaule that there is nothing, whether beit neuer fo finall, but it is subject buto the our actions providence of God, therefore also bath it necessity industrials tie, which we call, necemtie of certeintie; and ricorcons others, of confequence. But if, forfomuch es singent.

foeuer he would he hath doon both in heauen &

in earth. Witherefore of all thefe things is gather

red, how enidentlie this accessitie of certeintie

s infalliblenes is let forth in the holy feriptures:

among themselues, whether God foreknoweth

ted , do fell into hourible crimes : and there cond works fore we made affirme, that good works do booferne femetimes ferue onto predeffination , and both to pie fornetimes also to reprobation . Diedefination Defination, by them bringeth the elect to eternall life; + as

wardie, is of two forts; the one bislent, when wardin.

things

partie alfo contingent, or free, as the hane be-

cloved, thou wilt afke whether condition is

moff agreable unto them . I answere, that

that is most agreable, which is naturall and in

ward. Forfomuch therefore as the necessitte,

whereof we now intreat, commeth outward

lie, and is onelie by supposition; therfore things

ought in no wife to be efterned according to it,

but according to those principles, or grounds,

which are understoo of us: fo our works which

proceso from will, thall be fait to be free; a thole

things, which are so produced in nature (that

also their contrarie may come to patte) are

counted contingent. Dowbeit, that neceditie of

certeintie, or of confequence, which we affirme,

is never to be denied; neither muft the plucke

awaic our works, either from nature, or from

foreknowledge, or from the providence of Soo.

And as touching the will of &DD, we must

thinke, that in verie ded it governethand mo

beratethall things, which thing is of all men

commonlic granted. For although men per:

ceine and feele, that they by will bo becree and

chose those things which they are minded to do:

pet if they be goolie men, they will alwaie faie;

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filings may be called partile necestarie, and

Cap.1. The willing persons fates doo lead. unwilling they constraine.

Predestination.

Although in these vertes be anouched fate m Deffinie, pet is the governement thereof nut in the hands of God : for he calleth byon the most high father, and befreth to be led of him ; whose full notivithitamoing, he affirmeth to be both certeine and infallible. The felfe-fame thing fameth Homer in his Odyffes to have ment in these berses, which are thus in English:

Such is the mind in eartblie men, and fo themselves they bend. As moones the fier of men, and gods: that dailie doo afcend.

And then ive speake of foreknowledge, we creche put chine not will : for, as we at the beginning admiced so monished, God cannot fozeknotive that anie mulnothe thing thall come to patte, bnlette he willeth that fiparated it thall come to patte. For there can nothing be, from his but that which Doo willeth to be: and that which will. God willeth, he also bringeth to paste for bs: for as Paule faith; He worketh in vs both to will and to performe.

43 ut this will joined to foreknowledge. neither inucrteth no; befroieth natures; but fo The profit worketh in them, as is agreeing with them: and invertely therefore, forformuch as the nature and propries not natie of the will of man is to worke fredie and by tures. election, the foreknowledge and will of God taketh not alwaie this facultie or power from it; 101 chillian although his predefination be the cause of all tionistic ambactions, which are done of the elect, and in our good the cleat. Withich thing is not onelie prouted by actions. teffimomies of the feriptures, but also the core to pairs of fent of the church in their praires affirmeth the the church fame, For thus it praieth, O Godfrom whom all holie defires, all good counfels, and all iuft works do proceed,&c. Anofinnes, although after a fort they are lubicat buto the will of Bob pet are they not in furb lost produced of it as are amb actions: howbeit, this ought to be for certeine, that they also are not dome bitterlie with out ante will of God. For permillion, which permilles fome do acknowledge, differeth not from will : belongeth for God permitteth that which he will not let; unto will Petther ought it to be lato, that he both brivil tinglie permit, but willinglie as Augustine faith. Witherefore in either bind of works. the initiand forchnowledge of God, in fachiort b feth it felfe, that it overthoweth not the facultie or power of mans will. In the predefinate it promineth, that nothing be of their committed, which may ouerthrows their everlatting falus tion. And from the reprobate it taketh awais no naturall poiner, which perteineth to their gote whet lubstance of nature; neither compelleth it them god both against their will to attempt and thing : but it towards the belloweth not boon them to much mercie, no; repiobatt.

formuch grace, as it ooth boon the elect, and as

This or that will I bo, if Got permit. But if they be get without the religion of Chait (as were the Ethniks) pet notwithstanding, thep alivaics make mention of fate or bellinie of the the fifters called Parca, or of chance, which is offentimes read in the poets. Witho (as we have faio before) if by the word [fate] or fuch like, they understoo the connection of causes, oner which God bunfelfe is the ruler, and moderateth a governeth it, then is there no burt in that comion; although, by reason of the abuse of the moro, it is better otterlie to abstaine from it. Elercare fome alfo, which opeante of a certeine fatall, mightic, and frong necellitie, affired bit to the flars, and buto naturall causes, inhich Con himfelfe cannot dange : which is erront ous, wicked, and far from the wife men of old time : the expresselve beclare, that by fate they biderified the will and government of Giob. The berles of Cleanthes the Stoike, which he wrote touching this matter, Seneca in his 18, boke of epiffles hath turned into Latine, whole meaning in english is thus; Lead me, & fouereigne fier,

terfes of and Lord of loftie fkie Cleanthes touchiua Where pleafeth thee : for I obeie Deftinie. to followe (peedilie. Lo, prest I am without delaie, though lotb thou makest me, Yet groning forward shall I go, and enill while I be.

What, being good, I might baue doone,

to doo I Shall be faine:

of Predestination.

thould be needfull to faue them. But a great mas nie herat frumble, for that they think with themfelues ; If Coo baue forcknowne, that we thall met togither to morrowe, then muft it needs be that our will was beterlie betermined to this

Part.3.

part : otherwise that could not be foreknowne. But we answere as we have alreadie fignipar will be fied, that that betermination is induch fort with Cod, as is agraing with the proprietie or natermined to ture of the will. But with it is proper fo to will one part, that of his nature, it can also will the other part. Witherefore we confeste, that if we haue arefped unto God, it is appointed and becreed what we thall do ; for his knowledge is not in vaine called foreknowledge ; for he hath not an opinion of things, to that his knowledge can be changed, but bath a certeine and fure knowledge. Anothere can be no knowledge, buleffe (as we have fait) it be certeine and firme. But this definition and certeintie of his, we both have faid, and do faic, inverteth not the nature of things, neither taketh awaie libertic from our nature. Thich is promed by this reas fon ; God bid foreknowe that manie things are pollible, which in berie bed thall neuer be : and although they thall never be, yet the foreknow urthalibe, ledge of God taketh not awaie from them, but that they are possible. Which we will beclare by an crample of the feripture; Chaiff, when he

Marie,55; was taken, lato: I could have asked of my father, & he would have given me eleven legions of angels, which should defend me from these fouldiers. Witherefore Chrift affirmeth, that it was possible for him to afte, and that buto him might be granted to manie legions of angels : which pet was neither done, not was by anie meanes to be done. And pet not withfranding, Con forchitew that it might haue beine bone; and although it Mould never come to patte, pet was it not hindered by forcknowledge, but that it was possible. Witherefore, as the foreknows ledge of God letteth not pombilitie; fo likewife it taketh not awaie contingencie and libertic. 73 This necellitie of infalliblenes, is not

onclie beclared and promed by the holie ferins tures, and by refons (as inc hane now theined) but also is acknowledged of the fathers. Origin against Celfus, in his second bake against the argument of Celfus, which he objected against the chafftians, lateng ; Deur Chaff at his laft Man. 16,11. Supper foretold (as pe fate) that he thould be betraied of one of his bisciples: if he were God, as pecounted he was, could not be let the dwing thereof : Origin here wondereth, a antwereth, that this objection is verie riviculous: for forfo: much as he forefold that that thould come to palle, if he had letted it, then had he not fpoken the truth; and therefore he added, that it was of necessuie ; neither could it otherwise be, but

that the fame thould come to palle which was foretola. Dowbeit, bicause that this foretelling changed not the will of Iudas, therefore he is worthilie accused, neither ought the blame to be laid byon Chaill which forctold it. Origin in that place acknowledgeth the one and the other; namelic the necessitie of certeintic, and the nature of will not letted. Ambrofe also interpreting these words of Paule; Iacob haue Houed, Rom.9, 13. but Elau haue I hated, referreth the fentence of the apostle to works forefeene, and vet addeth, that it could not otherwise have come to valle, but as God forelaive that it thould come to paffe. Chryfoltome also erpounding that which is written buto the Corinthians; It behowith 1.Co.11.19. that herefies should be, confesseth, that this ne cellitie is a necellitie of forctelling, which is no thing premotetall buto the volver of our will & doife. Peither is this necellitic taken awaie. by corteine places in the feriptures, which others wife at the first fight forme to affirme a change to be in the mind of Cod ; as is that of Efaic, when he threatened to Ezechias the hing, pre Lings. 1 fent death; which prothetie neuertheles God les The cer. mento diange, when he prolonged his life fif teintre of tiene pieres. And to the citte of Niniuic it was the fores forceold, that it thould be befroied within fortic knowledge baics : which nevertheleffe came not to paffe. conflant a

Those things in berie bed make nothing is not chanagainft the truth before taught ; for Gob fores geb. told buto Ezechias his beath, which was euen Ionas.3 athand, according to the causes of the viscale 4 and 10. whereof he was then fiche, and therein was made no lie. But as touching fozeknowledge, as ODD foreknew, that the king thould be in banger of that most beablic biscale ; euen fo forchirewhe that his life should be prolonace fifteene veres. And as he foreknew, that the finnes of the Niniuits beferuce prefent beffruc. tion ; even to likewife foreknew he, that of his mercie he would give onto them to repent, and to be lauco. By the verie which rule is to be er: pounded that place of Icremic, in the 18. diaps verle.8. ter, icherein Gob faith, that He also would change his mind, or repent him of the plague, which he had threatened vnto anie citie, nation or kingdome, if they would repent. But what thall we face of Paule, who waiteth to the Corinthians, that He chastised his bodie, and 1.Cor. 9.27. brought it into bondage, that he might not be a mb so aute reprobate? Wihat ment he to change that firme chantien purpole of Goo : Herelie Paule ment not, that bis bobie. he was able to innert the order of the predeffis nation or reprobation of God; and therefore he The faints faio not, Left I become a reprobate; but, Left I worke well

be reproued: for he minded by all induffric and to the end they may be carefulnesse to be obsolicnt to the predestinas obsolicnt to

tion of God. for they which are predeffinated predeffina buto eternall life , ffubic to mostific the fleth. tion. DD.i.

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The Common places And he faid that he would not become reproued, that is, he would not be found and accused, to lead his life other wife than he preached: which

kind of vice all men bifallow, beteff, and conbemne. Therfore in that place was not intreaten of the reprobation of God; but of that kind gets billios of crime, which they are quiltie of, wholocuer nette for a gine god monitions, and in the meane time, man to give they themselves lead their life most wickedie. good admos Although if a man will neds refer thele things

to line wie. to the inogement of God, he might well grant the fame as touching prefent inffice or iniuflice; but not according to firme purpole, thers

of god literature berie well beferuing was er

of we at this prefent intreate. 54 Cicero, a man other wife full of wit, and

carbinglie beceiued in this queffion ; as it is cutoent by his fecond boke De diamatione. Wilhich thing Augustine beclareth in his fift boke De cinitate Dei, the ninth and tenth chav ters. For he fjought it unpoffble, that the fores knowledge of things to come thould not overtipoloe the facultie or volver of mans will: ther pinton res fore he twhe awaic all maner of predeffination puguant to exforetelling. Tehich epinion, how much repugeurreli= mant it is to our religion, all men bnoerffand; freing it is fait boon the oracles of the procood renea: thets, as byon fure foundations. And it is written, that God tio neuer anic thing, which was of prophets things that ante weight, but he first remealed it buto the prohe will doo. phets. We the wed unto Noe the destruction Amos 3, 7. that Moulo come by the floud, long time before Gen. 6, 3 it came to paffe. Unto Abraham he foreshew ed the burning of Sodoma; and buto him he fig: miaco the oppession and beliverance of his po-

fferitie in Aegypt. And in a maner buto the Ier.25,verfe felfe-fame promets be gaue charge to foretell 8, and 12. the captimitie of Babylon, and the returne from thence. We also commanded all the prothets to The author prothetic, that Christ Chould come. And there riste of the fore water bs to constant is the authoritie of proprophets is thefices, that to benie it, is biterlie to overthrowe all religion. Wiherefore Augustine not without

tuff cause faid ; that Those men, which were cal-If me benie led Genechliaci, which anoughed the fatall neces sod the fflies of the ffars, were more tollerable than forcknotus Cicero ; for they gane fome place buto God. But if he be benied to foreknowe things to things, wc come : thereby alfo is he benico to be Gob. Dauid fatth; The foolish man faid in his hart, There tobe con. is no God. Which fairing he theweth to be the o Pfal.14,1. pinton of the wicked; for that they, when they commit wiched fads, thinke that ODD feth them not, that he will never punith them. And Cicero hath given bs occasion to suspect, that he was after a fort infected with this implette; for that in his boke De natura deorum, he bring cth in Cotta, and the high proft thus reasoning is faid by

have undoubtedlie proved unto him, that there are goos. Dowbeit, bicaule he fawe that it was a thing odious, hatefull, and in a maner infamous, to benie that there is a God ; therefore tomaros the end of the boke, be gaue fentence on Balbus five, who befended that there are goos : but yet he fo gaue fentence, that he faib unto Vellein, that the opinion of Cotta feemed unto him moze probable. Clerelie a godlie man, and one confirmed in religion, would never faic that that fentence is likelie to be true where in the divinitie is called into boubt. But thefe are the disputations of our reason, wherof Paule abundantlie mote in the first chapter of the eut verle. s. file to the Romans.

Cap. 1.

Of Predestination.

But afferward Cicero himselfe in his bake De dininatione, onder his owne perfon, benieth mbe Ciene God to have the foreknowledge of things to benieth me come; and maketh antwer to his brother Quin- forthoods tus, tripo in the whole course of the first booke, had some of confirmed propheties and oracles. But the bestings, nieth he foreknowledge ? De was therefore ditien untoit ; for that he lawe that he muft needs grant an order of caules, and of effects. thich is bummueable and confrant : foz other wife, things to come could not be feretolb. Pow, if fuch an order be granted , he fumoleth that nothing remaineth in our hands ; power. But as in God, we muft affirme to be a moft fingular will, joined with a most fingular pow er; euen fo bnto him muft be attributed the knowledge of all things: vet let be not therfore be afraid, but that we may do the things which ine do, by our owne will and choife. The Stoiks, which did appoint fate or deffinie, fæme alfo to have beene somewhat moued with Ciceros reason ; for they did place the motions of the wow the realon: to, they old place the motitors of the Stolkes will of man, not to be under fate or the connection of caules. Dot that they utterlie made from the will of the will of man, but onelie they aftirmed that in man from it late, at the choile thereof, to medble or not to fatt. meddle with some things : which if it meddle with, Araitivaie it thould be imamed in the necellitie of fate. By an crample the thing may be made manifeft; They faie that it laie in Oc- An erample dipus to companie with a woman, or to ale of octions. ffeine : but if he once companie . he could not choice but commit incest; of which incest chilozen Hould be begotten, which thould pollute themselves with murthering of their brother, and thould overthrome their fathers kingdom. The ancienter philosophers, as Democritus & Empedocles, affirme, that The will allo is fub ica to fate or to the connerion of caules. But Chryfippus the Stoike herebuto rather inclined to crempt mans will as Oenomaris the Cynike by report of Eufebius Cafarienfis De praparatione enangelica faith, that Democritus made men

Of Predestination. 55 But leaving thefe, let be returne buta Cicero, who laid; If there be foreknowledge, then things thould in fuch fort come to palle, as they were foreknowne; neither can the enent forciene be anoided : fo that the libertie of man is otterlic loft. Laives, admonitions, rewards. punifpments, and fuch like things, are in vaine: inherefore he purpoteth a choife, that a man (hould chofe, whether he would rather admit foreknowledge, or libertie of the will; for that they could not confid both togither, as far as he fubged. And bicaule he was a man having to bo in civill matters, and belt in laives & indges ments ; he rather relected the foreknowledge of Bod, than he would lake the libertic of the will of mant. And for this caufe Augustine faith of him; Thole which will be fice, he maketh facrilegers, to that for befense of their libertie, they fpoile God of his foretmowledge. Ciceros reason was ; If the will be free, there can be no fure connerion of caufes. For if it were fure, it might not be broken by our will : and if there be no fure connection, then foreknowledge cannot frand, and therefore he affirmeth, that Goo also forcknoweth not what things thall come to paffe. For if he thould forchnowe them, then thould there be a fure and firme order of causes; which being granted, there thould nothing remaine in the power of our will. But we ought to hold both thele, bicause we have experience of the one by fenfe. For everie man may perceine

in himselfe, how he worketh by counsels & belis

beration, and chofeth that which pleafeth him.

But the other that is, the foreknowlege of God,

fon. And to we denie buto Cicero that confes

quence. There is a certeine and confrant order

of causes, which Bod foreknew; therefore there

ment is denied, bicaute our wils also are to be

placed among it the causes of things, pea & haue

not amongst them the unwouthiest place.

Wherefore, even as God can foreknowe what

thall come to patte of other causes: in like fort

is he able plainelie to fie what our wils will

This also moned Cicero, that then nothing

we hold by faith; which knowledge is of no leffe thotiles of manarenot force than the apprehention both of fente and reaof Gob.

The will of is nothing in our will. And for this the argucaules.

sobbybis those. And as in forefeing other causes, and their effects, he in no wife deffroicth noz channot the nas geth the nature of them : to like wife he hath left ture of

canfee.

thould happen by chance: but forformuch as bery manie things hawen by chance & fortune, it is manifelt that there can be no fure ower & fore knowledge of causes. In this fact reasoned fortune & he. But we answere, that Those things, which nferred by, are fait to come by chance are focalled things was, not comming by chance, as they are referred to but soo. our buderstanding, which being but weake by

the wils of men butouched.

reason of his values, it feeth not the course oz connerion of causes : but if they be referred onto the mind of God, from which nothing is hippen, they cannot be faid to come by chance oz rathlic. The infirmitie of the mino of man hath made place for fortune or chance, which we will occlare by an eranmie: If a maifter fould lend his feruant to the market, and command him to be there by fire of the clocke, and thould also command his bailife apart, to do the felfe-fame thing, doubtleffe both the bailife and the fernant thall meet togither; which to either of them thall howen by chance, for that they knew not of their maiffers commandement ; but the mais fter himfelfe, who knoweth the matter, will not tunge this to come by chance. Which thing allo by this may appere; Suppose that I know that there were treature bioben in a place, and I Mould command one to dig in that place, when he thould find the treatuce, he would crie, God fortune ; but I which ancie the matter, would attribute nothing buto fortune. Guen fo Bob. forformuch as he knoweth the course and connerion of all caules, neuer findeth anie. There fore let us submit all things buto the prouts bence of God; and amongst all other things, our wils, which we must affirme to have that power, which God would (who tempereth the power and nature of all things.)

There is a certeine caule, (as faith Augu-A here is a certeine came, (as lam Angu-son is the fine) which to worketh, that it is by no meanes working wought; and fuch a caufe is God. And there caufe. is another cause, which so workest, that it also is wought of another; of which kind is our will, inhich to willeth and worketh, as it is wrought of Cob. Wilherefore we ought rieither to affent unto Cicero, not to the Stoiks; for as we ought to without nothing from the foreknowledge of Dod, to leaft of all are our wils to be eremp. Our wils ten from it, for they perteine to the better part mult not of the world. For what thould be have a care of , be exemp. Druhat Gould he foreknowe, if he Choulo not tee from have a care of men . Dur wils (as faith Augu-knowledge ftine) are able to bo fo much, as God would of son and foreknew they thould be able to bo : and Corraini. therefore, ubatfoeuer they are able to dow, they eng of Bus moft certeinelie are able to om ; & whatfoeuer guaine. they Hall do, they Hall without all doubt do it: for that he, whole forchnowledge cannot be be crined, foreknew that they thould be both able, and alfo do it. And in the tenth chapter of the fift boke before cited, he diffinguished, as we bio, the two forts of neceffitie; one, thereby we secestity of are compelled to lufter those things which we two losts. inouto not, as is the necessitie of seath, where in to, will we or nill we, we muft giue place ; the other necellitie he laith, is that, according to which anie thing is fait to be necessarie, that is to faie, that which shall benoubtedlie come to

DD.ij.

togither; that Corra befired much that he might

Ciccro.

bond-men, and Chrysippus halfe bond-men. 55 **1**But hur:eth

the mill.

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aucftion.

The Common places Part. 2.

Cap. 1. Of Predestination he willinglie commeth, neither thall my force knowledge diminith ante thing of his choice.

valle. And as toughing this, there is no neo that ine thould be afraid concerning our will ; fo: bp it the will is not diminished. The former inbed is repugnant onto it; for it is not possible that it thould will ance thing unwillinglie: but this latter is nothing at all against the nature of the will . The life and foreknowledge of God . als though they are necessarilie attributed unto him, vet they nothing burt his nature not will: hencither can be deceived not die; and vet fuf fereth he not anic thing which he willeth not. So also we saie, that when we will ance thing, by will, we necessarilie will it : and pet bo we not thinke, that hereby our choile is biolated.

56 And how the foreknowledge of God har tethnot our will, Augustine in his third boke De libero arbitrio, in the fecono and thiro chave ters berie well declareth. And first he faith, that Epthis queffion are ercebinglie fet a worke a great mante of wicked men, which either would if will were at libertie, that God thould have no moundence nor care of things mortall; that they might with the more licentiquines give themfelues into justs, in benieng the inogements both of God and of man , and to the ottermoft of their power audiding the fame: 02 if it cannot be anoided, but that it muft needs be granted. that God foreleth and understandeth the thinas third are bone of be; pet at the least they would obteine this, that his promoence fould fo comwell the wils of men , that they may be ercufed from blame of their wicked facts. But how thele mens deuiles are fruftrate, be eafilie declareth, in fetting forth, how the knowlede of God man frand with will, and that a free will. De demanbeth of him, with whom he reasoneth, Whether he knew that he thould have to mozowe a will busight or corrupt . De maketh answer, that he could not tell ; Doeff thou thinke (faith Augufline) that Goo knoweth this . The other confelleth, that he thinketh ODD knoweth this. Wilherefore (faith Augustine) for somuth as God forcknoweth this, he also forcknoweth what he full to with the that is, whether he will glouffe the at the end of the life : which if he foreknowe. and cannot be occeived, then of necessitie will he gleafte the. But in the meane time tell thou me. that thou be glosified against the will, or with the will ? Clerclie (faith he)not against me will : for I most earnestlie desire the same. And hereby is concluded, that that which God will of necessitie do in bs. hinderethnot the will. De the weth alfo, that this thall be more plaine, if ine confider foreknowledge, as though it were our owne. Suppole that I fozeknowe, that a cer. teine man thall come to me to morrowe, thall this my forcknowledge take his will frem him, but that if he come, he commeth of his owne choile : Doubtles that cannot be laid : for

And as our memorie compelicth not things our memoria paft, to be paft; fo fozeknowledge compelleth tie compele not those things which thall come to palle, to leth not come to patte. And this likelytte may another tobroad. ingie be peclared : If a man fatue Plato bifute ting with Socrates, or the funne or the mome es clipled, the light of the leer cauleth not that they which dispute togither, should necessarilie or beinillimatic dispute ; neither both cause, that the funne or mone ow ecliple by thance, feing those ecliples of the heavenlie lights have their necessarie causes : wherefore , he which both fie both, maketh not, by the reason of his sight. that which is contingent necessarie; neither maketh he that which is necessarie, contingent. Beither ought we to imagine, that the foreknowlege of God obteineth his certeintie of the necellitic of things; for lo great is the perspicuitie of the mind of God , that it can also moft certeinlie biocratand things contingent. Petther is this reason anie thing hindered, by that which we before offen abmonished ; namelie, that the fore knowledge of God hath alwaies will toined with it. fæing nothing can be foreknowne of Cob to be, thich be himfelfe willeth not to be. But pet this will, thereby God worketh all in Ephelian. all, amlieth it felfe to the natures of things; for in meate it nouritheth, in the funne it lighter sow the neth, in the vine it bringeth fouth wine, and in will of ood the will of man it cauleth, that they of their bringers pine accord, and freelie, will those things, which fire bate they will. Paule, as we read in the Ads, cited things. that fentence of Aratus ; In him we line, we Ads. 17.18. moue, and have our being: thereof it follow rth, that the will of man hath his motions of the will God. But if a man faic, that it receineth of God receineb fuch motions, as it felse befoze willeth; then fuch mos thall he speake things absure ; for then should good as our will measure and governe the influences he will. of God, which is furthest from the truth. But rather let be faie, that it receiveth of Goo luch inv pulfions and motions, as be will give; and let bs in the meane time marke, that Goo lo work beth in our will, that it gladie, willinglie, and of it owne accord, receiveth the motions, which God vutteth into bs.

57 But how it commeth to palle, that God moff certeinlie fozeleth things to come, then second pet the wils of men, and manie naturall causes causes may are boubtfull, and worke contingentlie; it may be boubtthus be declared. It is true indeed, that those, aget the thich confider things onelie in their caules, are will of 200 oftentimes deceined. For all causes donot ne is certifit. ceffarilie being fouth their effects : for fountimes thep are letted, and otherwise inclined than they were supoled. Wherefore men are not beceived, when they ivoge of effects lieng hidden

Of Predestination. in their caules, But the foreknowledge of God, not onclie knoweth what things thall come to paste in their causes; but also throughlie forth them, as if they were alreadic brought fouth. and by their causes made perfeat. And hereof it commeth, that we may of the foreknowledge of Con infer necefftie of certeintic and infallibles nes; and fo can we not bo of the nighest causes. for when we faie, that Bon forelinew that this or that thould be to morrowe; we rightlie adde. that therefore it Mall of necefitie be. Decefitie is not applied buto a thing knowne, but as it is foreknowne of God as prefent and alreadie brought forth; which maketh not onelie to perfpicuitie, but alfo to neceffitie : for enerie thing, thing while this, is of necessitie : neither muft ive al itis, is of ferward grant, that the thing is of necessitie. forthat it is not taken in fuch fort as it was forcknowne of Goo.

Part. ?.

Ditherto have we defended the power of mans will, which pet we would not have taken generallie; but onclie as toudying forcknowledge and predeffination. For although thereby (as it is pimued) be not letted free will, yet both it not otherwise want impediments or lets; for we are bome in finnes, and will we or nill we, we are wanted in original finne ; neither can we by anie meanes wind our felues out of finne. And befoge regeneration, what maner of power foener ive give buto the will of man, in things indifferent and civill; this first ive ought to thinke, that, which waie focuer it turne it felfe, of necellitie it finneth; neither can it do anie thing, which is in verte ded acceptable bnto Goo; neither pet can it gine bntocis till works, the fucceffe which it purpofeth, Wher: for Augustine worthille wrote in his Euchiridion, that the first man by finning, loft the liber: tic of freewill. This moreover is to be confibered, that the wils and motions of the mind. and actions, even of men not pet regenerated, are directed of Bob , and fo directed, that by his prombence they are brought to the end, by him prefired and determined : pea alfo when we are regenerated, although after a fort we obteine libertie through Chrift, pet the fame is not full, but only begun. For the first motions, which fir by buto finne, creepe boon be against our wils; which motions we have thewed to be finnes.

And Ambrofe plainelte confesteth, that Dur harts are not in our olone power ; neither is there anie of the belieuers, which often falleth not, when as nevertheles be would faine frant. Whereupon we ought all to prate; Forgine vs our trefpaffes. And unto the Galathians Paule fait; The spirit fighteth against the flesh, and the flesh against the spirit, so that yee doo not Rom, ver, those things which ye would. And in his epiffle 15,and 23. to the Romans it is waitten . The cuill which I

hate, that I doo. Againe : Ifeele a lawe in my members striuing against the lawe of my mind, and leading me awaie captine into the lawe of finne : which words cannot be underftod, but onlie of man regenerated. For he had faid; In my mind Lierue the lawe of God, but in flesh verfe.24. the lawe of finne : which in no wife can be referred to a man not vet infiffed. Tele grant in: bed that Coo could, if he would, give unto men keeve bs fo much ato, that they fould not finne at all; but from at mathat hitherto bath he not bone, neither hath he ner of finne, bindertaken at anie time to boit. Witherefore, but he both our will is lubied pet to some scruitude, which it not. as we defice to remaine certeine and bindoub ted : fo on the other five we affirme, that by the forelinoinledge and predeffination of God the

will is not letted. 58 Ditherto in this article it is fiene, what necessitie commetts of the foreknowledge and predeffination of Cob; namelte fuch a neceffitie, as is not absolute, but by supposition, which we call neceffitie of confequence, of infallible nes, and of certeintic; but not of coacion. And feeing it is fo, it is now euloent, that no iniuffice is committed of God, iden he condemneth

finners, and glouifieth the righteous. For bn to cucric man is rendered according buto his works ; to that no man can faie, that his finnes are nothis ofone works, freing he is not compelled to commit them, but ercicoinglie alloweth and willeth them. Deither are lawes, ab Mentitene, monitions, promites, & punifpments in bainc ; lawes, and as it was objected: for they are of to much force, ments are as God hath becreed they thall be of force; as not in vaine Augustine writes in bis fift boke De cinitate Dei, in the chapter before cited. For Gods will is to ble them onto the faluation of manie; and al though they profit not fome, vet they want not their end : for they belve for ward to the condems nation of the wicked. Paalers allo are not nation of the wicked. Positive and are not to alloyalers all made unprofitable; for by them we obtaine fo are not those things, which God hath becreed to gine in baine. buto be by them. Wherefore, this is an ercel lent lateng of Gregorie, in his bialogs; that By majers cannot be obteined but those things on lie, which God hath predeffinated to gine. Ind how by predeffination , or foreknowledge, or prothefics, fins are noterculed, we are faught by berie manie testimonies of the holie ferips tures. Chrift foretolo that Indas fhoulo betraic tures. Chair togetoid that industryond bettar bins, verelie that foreteiling neither twhe away from Iudas his wickednes, not yet powerd it ple. into him. De followed the intilements of coue: toulnes, he betraied not the Lord to obeic his prothetie. Chrift also was by the will of God flaine, for he fait in the garben ; Let this cup Ibidem 39. passe away from me if it be possible, but not my will be done, but thine. And of himfelfe he faid

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before hand : I will give my life for my theepe.

Dea, Herod and Pilat are in the Ads of the Acis.4, 27. apofiles faib to haue agreed togither, to bo those things, which the counsell of God had be creed. Are either the Jelnes, or those princes, by reason of this, to be acquited from sinne; when as they condemned and flue an innocent man. Who will fair for Shall anic man also acquite Gen 45, 7. of villanie the brethren of Toleph, when they fold their brother : although God would by that

meanes that lofeph thould come into Aegypt? Efaic.10, 7. Deither thall the crueltie of the king of Babylon be excused, although the iuffice of Goode creed to have the Jewes in luch fort punished. Exo.23, 31. De which is hilled, is faid to be delinered by

Con into the hands of his enimie. And Cod is Iofia.6, 16, alfo faio to deliver a citie, when it is won by al lob.1, 21. falt. And lob fait, that those things, which were by violence and robberie taken awaie from him by the Chaldwans and Sabeans, were ta ken awaic by Goo ; The Lord (faith he) gaue, Ofpieditis and the Lord hath taken awaie. Wiherefore of nation and that counfell of God, whereby he bleth finnes to

the countell their amointed ends, cannot be inferred anie of sod can= just ercuses of finnes : for wicked works are not be intercule of fins, and corrupt hart, from whence they are deriued. Where fore let no man be oftended with the doc trine of predestination, seing rather be it we are led to acknowledge the benefits of God, and to give thanks onto him onlie. And let bs also learne, not to attribute more onto our owne frength than we ought: let be have also an affured perfuation of the goo will of Gootos wards us, whereby he would cleat his, before the

VV hether God would kill or destroie anie man.

autherco, that it is farre from the nature of God

fourbations of the world were laid. Let bs

moreouer be confirmed in advertities, knows

ing affuredie, that whatfoeuer calamitie hames

neth, it is done by the counfell and will of God:

and that finallie by the moderation of predeffi-

nation it thall turne to goo, and to eternall fal-

13ut there arifeth a doubt, ichether God In 1.Sam. would kill or deffroie ante man : for it is wit-2.verfe.25. ten that The sonnes of Helichard not their fathers words, bicause the Lord would slaie them. Exec. 18, & In the 18. and 33. chapters (for both the chap ters are of one argument, although lerom the web fome difference bettweene them, pet fo finall, as it maketh in a maner no matter) Ezechiel, under the perfon of God faith; As trulie as I liue, I will not the death of a finner, but that he convert and live. And in Efaie 28.thap ter,it is read; I, faith the Lord, will do a ftrange worke ; namelie, to punish you : thereboon it is

to laie puniforments boon bs for finnes. Where: fore it is everie-where pronounced of the church, that the propertie of God is to forgiuc, and to be mercifull. And in the first chapter of Wiledome Ibidem, 1. (if pet we shall allow of that boke)it is written: God made not death, nor delighteth in the de- Wifd.1, 12. ftruction of the living. Furthermoze, the name of the perie same OD D is called in the holie ferfptures Iehouah ; which foundeth nothing cle than Being 01, To be Wherefore Augustine in his boke De vera religione, the twelfe that ter faith; that The nature of God is Tobe; for formuch as all things have from thence even that being that they have. But death bringeth to palle, that things ceale to be : fo that it fæmeth not to proceed from God. And in Genefis it is witten, that God made man a liuing foule: Geneli. +. thereupon it followeth, that he did not fo make Diners tes him, that he would beffroie him; but rather that flimonics he thould line. And in the 29. chapter of Icre- will not the mie it is faid; My thoughts are the thoughts of brathof a peace, and not of affliction, faith the Lord. Ac unner. nertheles, we invertiand here, that he would lere.29, 11. peffroie the formes of Helie. And Ieremie in the lamentations faith, that God minded to ouer: Lamen 1.8. throwe the wall of Zion. And in Zacharie it is fait: Euen as God thought to punish you, what Zach.8, 14 time as your fathers prouoked him to wrath: fo now haue I determined to do well vnto you. Anothere is a place extant in the 14. chapter of Eli,14, 14. Efaie, wherein by manifest words it is declared, that God confulted and decreed with him: felfe otterlie to beffroie the Babylonians and Affyrians. And berie manie tellimonies, for the confirmation of this matter, might be gathe red out of the holie fcriptures : but bicaule wee mete with them euerie-where, 3 will paffe them over. 60 Astouching the discourse which we have

Cap. I. VV hether God would

in hand; first we must betermine of some certeine thing; feconolie, we must incounter the testimonies and reasons, which map feeme to be againft the definition fet bowne. Firft of all, the nature of death is to be diffinguished : bis breath dis caule there is one of the foule, and another of the flinguists. bodie. As touching that of the bodie it would be fuperfluous to fale anie thing ; feeing by the fense we perceine the same to be nothing elle. but a departure of the foule from the fleth. Wher, fore, on the other live we affirme, that the death of the foule ooth then hamen, when we for finne of the foule both then namen, when we to think that the fake are separated fro God. Anto these things, beath of this allo is to be added, that the beath of the bos the bobie Die both bepend of the beath of the foule; for bit booth beles that had gone before, this thould not followe: pend of the inhereupon Paule most trulie wate; that By the foult. finne came death into the world. Duelie Chain Rom. 5,12, is here to be excepted, who onelie died without finne : albeit that neither be, in berie beb, bicb

kill anie man. Part. ?. altogither without finne, fæing that he bare our finnes, it is requilite that they should die; that Pet, 24 fins on his bodie bpon the croffe. But the pios curer of beath (as Augustine faith in his fourth Augustine bake De civitare Dei, the 12. chapter) was the bis ueil: for he was therefore of lohn called A mur-John J. 44 therer even from the beginning, bicause he perfuaded the first men unto finne. Quen as Christ therefore is the mediator of life, fo is the binell. ofbeath. And it is written, that Sinne entred

into the worldby one man, breaufe that fame one, that is, the first man, was corrupted by the muell. Eherefore faith Augultine ; Gob made mbitt 500 not beath absolutelie and by it felfe, but for a made beath full recompense imposed the same byo sinners. For in verie bed it is one thing to produce a thing absolutelie, and byit felfe ; and another thing infilie to lay it upon bestor all things that are some of God by themselves, are in veric brogod: for God lawe all things that he had made, and they were verie good.

These things also which are laid boon be for a reward of finnes, although in their owne nas ture they be cuill, that is to fair, againff our nas ture; pet fo far fourth as they have the nature of inflice, they ought to be counted for good things. For the plaine occlaration whereof, Augustine pletha verie apt fimilitude ; Chena iudge conbemmeth a man to execution, he is not properlie faid to have done the erecution, freing the guiltie man precured the fame to hunfelfe. Where: fore there is a certeine will of Goo abfolute, and entwill of another (as Augustine calleth it) recompenting. sod ablo To whether of those belongeth the prefent place, lutrand as thereinrit is faid, that God would beffroic the towning fors of Helie? Chether thall we biderfand it of the absolute will, or of the recompensing will? Doubtleffe of the recompenfing ; bicaufe of the absolute will it must not be understwo. There, fore (faith Augustine) it is most just, that when our foule thall of his owne will bepart from God, it frould be feparated from his bodie, idie, ther it will 62 no. In like maner, there would be a difference put betweene the conditions of finners; for there be forme of them which for rowe tunsef fin, that they have finned, and whom it repenteth of missual their finnes committed: thefe men, as they be be confide long to the election, even fo do they exercise the

61 Ofthis kind of finners fpeaketh God, Ezechit8. When he faith in Ezechiel; I will not the death of and in it. a finner. And this will of God is to firme and fredfaff, as he confirmeth the fame with an oth; Astrulie as I line (faith he) I will not the death of a finner. But others do fo flicke in their wic kednette, as they are never led with anierepens tance ; for formuch as they belong to the number of the reprobates : thefe men affuredlie God would have to bie. And for a truth, after that they have fulfilled the measure of their grauous

faith intercipith they are aborned.

one baic at the length they may make an end of their finning. Therefore, whereas the prophet faith proce the person of Goo, that He will not the death of a finner, it must not be unberstwo binuerfallie, as touching all; but of fame certeine. We might also adde with manie dimines that there is a certaine will of God, which they god effect call effectuall; and also another of the figue : for mail, and there are given to all men one with another anothering certaine figures of faluation; fuch as are out; which. ward vocation, which both chefelic confift of the word of God, of preading, and of the adminiffration of the facraments. Another will there is of God feeret which is called effectuall; and belongeth not unto all men togither : for if it compachended all men, no doubt but all men fould be faued. For fuch is the frength and power of God, as of him the feriptures pronounce; He hath done all things whatfocuer he Pfal. 135, 6. would. So that the prothet Ezechiel ment, that our punifyments muft not be afcribed to Cod : Ezec. 33,11. but rather to the finnes of our owne felices.

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And when he appeth, that God would, that men should convert and live; that must not so be understood, as though we may obteine eter; nall life by the merit of repentance : fæina we obtetue that by faith, which onlie procureth to us the mercie of Goo, through Chill. And no lefte is repentance than our faith to be reckoned as mong the gifts of God. And unboubtedlie, as faith and touching repentance, Paule speaketh unto Ti-repentance mothie; If peraduenture God shall giue them gire of sou repentance: but offaith it is witten to the Dhie alier. limians; God hath not onlie giuen it vnto you, 2. Tim.2,25. that you should believe, but also to suffer for Plalat, 29. his fake. And unto the Culctians : By faith ve Ephel 2, 3, are faued, and that not of your felues, it is the gift of God. Tierelie we have thefe things by the liberalitie of God, not of our owne frenath; bicaufe we are not fufficient of our felues, as cf our felues, to further anie thing onto our falua tion: For it is God that worketh in vs both to 2. Cor, s, 5. will and to perfourme : wherfore not fome part Phil.2, 13. of our faluation, but the whole dependeth of God. But and if thou thalt bemand, whic Gos belloweth thefe his giffs rather on this man. than on that : It is a thing unlearchable. This ought to latiffic vs. to confeste, that what socuer

he doth, he doth it rightlie and tufflie. 62 But thereas Efaic faith; that God doth Efai.28, 21. a ftrange worke, ithen he bringeth fuff punith: ments upon the wicked ; it is no hard matter to make it agree with the Centence that we have fet boime, feeing that God, of his owne accord, and without full cause inferreth no cuill : for he is proudeed by our finnes, and he recompenseth our wickeones with aiuft bamnation. Deuer, theles, in that place a frange worke fænics bn,

nation.

the beath of a fanter.

Of the calling

to me to fignifie a worke bnaccufforned, not fene,noz heard of before: as if God fhould faie: I will bring ypon you, not an ordinarie and dailie punishment, but a notable and woonderfull punishment. De that thall after this maner but

tuils. derstand the words of the prothet, in my judges ment he thall varie from the natural lense thereof. And whereas it is written in the first chapter of the boke of Willebome , that God made not death, nor delighteth in the destruction of the living, it is (as 3 thinke) plainlie Wild. 1,13. choughto be unbertimo by thole things, which are alreadie fpoken. For we may binberffand,

that God made not beath , bicaule we be our fins have dialone it onto be : but pet we muft not therefore affirme, that the fame is no maner of wate berined from God. Deither muft Made or Ordeined be biged behementlie in that place, otherwife it might be againe obicaed against them out of the II. chapter of Geclesis afficus, that Death and life, good and cuill, poucrtie and riches are of God. And thereas it is abbed, that God reioifeth not at the destruction of the living; that is true as touching the prede ffinate, fixing of them he luffereth none to pe riff : when otherwise of the reprobate it is faid in the first chapter of the Powerbs ; I alfo will reioife in your destruction : for Cod is not led

bnwillinglie oz violentlie, but willinglie and gladlic to defroic the bigodlie. Porcouer, truth it is, that man at the beginning was created a litting foule : and God for that caufe map feme Genefiz, 7. not to be the author of beath, bicaufe he created man, that he might line; tho afterward by his owne fault , procured death onto himfelfe.

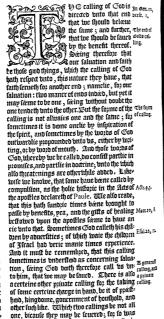
But pet herebnto I abbe , that man could not have life, without the speciall benefit of Coo; for he queth it at his will and pleature to uhom he thinketh goo. And bindoubtedlie that is true, which he himfelfe fpeaketh in Ieremie; Iere 29, 11. fhat His thoughts are the thoughts of peace, and not of affliction. Firft, bicaule that death, and berfood to hir reteiners are (as it hath bene faid) diatone thinke the to be by our owne felues. Further, it muff not be lightlie weighed, which is afferward written In the prophet unto the house of Israel, that is, unto the elect, and them that are predeffinate to faluation : for bnto them ODD intendeth no thing but for their faluation. As touching the name of Ichouah, by which God is speciallie nas med; bicause all things have of him even the verie being which they have; and that therefore beath, feing it bringeth a man to nothing, cannot feme to haue his caufe of Goo, it is to be underfrod, that death is ordeined for men as a punifyment of finne, and is late boon them that belerneit. Beither ow we benie, but that Bob of himfelfe is life; feeing the effence of althings

bependeth of him, as of the fountaine. Which ne-

nertheles is not to, but that he can withourine the fame, to often as he thinks awo: for whatfor suer he both, he both it voluntarilie, and of his nione accord: not as both the funne, the fars. the mone, the fire, and other natural things, Platon which worke naturallie, and of a certeine necel zookethe fitte. Therefore Dauid wifelie fait ; When thou Thefer De openeft thy hand, all things shall be filled with fredefines godnes, which if thou plucke backe againe, and midmis at once dwest close, all things shall straitwaie be the most deftroied. Dowbeit, he closeth not his hand, er, the common places cept he be proudeed by our ill oclerts. in Latin.

The second Chapter.

Of the calling of God, and of his grace.



of God. "Sam, 10,1 - Saule called unto the kingboine, but not unto lohn.6, 70. faluation ; & ludas, albeit he were toined to the avollicity, pet was he not partaker of the falnation by Chuft.

n calling

Againe, calling is oftwo forts ; one is called effectuall, and the other not effectuall : not cficauall, is when fome men are thought, by the reacon of outward figues and tokens to be cal led, and to amerteine onto Coo, a to the thurth, and pet in berie beed the fucceffe is not fo : and hereofit is wohen in the 20. and 24. chapters of Marie be called, but few be chosen. But that is faid to be effectuall, which by no meanes wanteth the buc end of faluation; of the which Paule freaketh in the eight chapter of his

cultle to the Romans, when he faith; All things worke for the bell to them which are called according to the purpose of God: for those which he knew before, he also predestinated, to be made conformable to the image of his fonne, that he might be the first borne among manie brethren; whom he predeffinated, them alfo he called; and whom he called, them also he justified; and whom he justified, them he alfo glorified. Thou feel by thele words of Paule, that they which be called, are predeffinated, and that the berie fame thall be glouifico. Wherfore an apparant controuerfic in the feriptures is preibed: fo: when it is faid, that fome be called and not chosen, there it is spoken of calling with out effect. Againe, when those that be called are fait to be tufffice, and glorified, there the

furth is of effectuall calling : this effectuall calling Paule nameth according to the purpole. But this purpole of God is referred buto prebes ffination and foreknowledge.

Ehis also must be abord, that calling goeth abbitoic before faith, which thing appeareth out of the tenth chapter to the Komans, when the apostle faith; How shall they call ypon him, whom they have not beleeved? How shall they beleeve him, of whom they have not hard? How shall they heare without a precher? How shall they preach, ynleffe they be fent ? Beholo, in this method of resolution thou feelf, that faith both fallibee tivo water depend opon calling; first bicaufe publishing they that should preach, and be messengers, ought to be called and amointed to declare the word of God; and then they, while they preach, do call the people of God; whole faith, as thou freff.ooth devend boon the calling of God. And if so be calling be before faith, it is also before all merits; bicause our good wools, by the which we deferue anie thing, do flowe from faith, e uen as it is faid in the fift chapter to the Gala. finians : Faith which worketh by loue. Seing the calling therefore that faith goeth before works and me

rits, and calling before faith, it appeareth that

our calling is not given for any merits of ours.

of Peter Martyr. Cap.2.

but onclie for the fre mercie of Gob. 2 But now if thou thalt be bemanded, bhat time that calling is made , Thou must answer, The time of that botto ODD there be no lawes prefixed, calling. that he, by his most pundent gouernment, calleth into his vinepard fome at the first houre, Man.20, fome at the fecond, fome at the third ; againe, verlet. Sec. he calleth fome a little before the evening time. Foz, albeit that in refrect of his fozeknowledge or predeffination, all men were called together at the beginning; pet neuertheles, the beclara tion of erecution of calling, is done by Cob, according as it furthereth his glone, and the honour or commoditie of his durch. And fe The honor great is the honour of the binine caling, that of themithe thurch toke thereof hir name, and is cal uncealing led in Greeke, and To xalin; the which undoub. teblie fignifieth, no other, but a companie of them that be called. Wherefore it ventaineth, me muff or that when we be called, we thould with all bill beiethe calgence obeie the caller ; weighing throughlie ing. with our felues, that we be called to our profit : for God calleth be not, but forour and. Where: fore Chriff faith, Come ento me all ye that la- Mat. 11, 28, bour, and be heavie laden, and I will refresh you. Forbeing far from God, ime are bered with thought and carefulnes of lining. Morco uer being laden with a multitude of grauous

furthermoze, we muft marke wat maner of benefit of Goo this is, and how fincular and excellent, the which he imparteth not bute all men; for he palling ouer to manie, whole na ture is all one with ours, hath taken buto him, or fevarated bs. Wherefore if we imbrace not the benefit that is offered buto bs, and that is benied buto others, we thall deferue no fmail punifyment, yearather, as it is watten in the fccond chapter to the Komans; We fhall heape Rom.2,5. vp vnto our felues wrath in the daie of wrath. Beither ought there or may there be anie law: ful ercule pactended, for not obeleng God ithen verfe. 21, we be called; although in thew the fame were a goolie ercule, which is fufficientlie thewed in the eight diapter of the Golpell of Matthew, tou thing him that being called of the Lord, alles ged for himfelfe, that he thould go to burie his father. Do boubt, but that feinch to tend bito goolines : but Chaft faid bnto him ; Let the dead burie the dead; as if he han fain ; Wilhen thou art called by me, let afine all buties, and followe me. And fuch is the power of Gods The noines calling, as without that, all our indenours are of sobs made boto, sare not allowed by God : as in the calling. fame thapter we moft plainlic fe, that he pleas Ibidem. 19: fed not Chaff, which in a maner offered him felfe of his owne accord to followe him; but bi cause he wanted that calling, he did not fer for

ward himselfe to follow Chaist with an oppight

mildhefes, we are pielled bowne.

a ffrance mothe bn= to 600 to

punith

Pag.44. wow it is

polu God mattenat

thoughts

of peace.

Part.3. Pag. 84. mind : wherefore he was put to a repulle.

In tom.6, ? Paule, then the disputed of calling, thought bale. 17. it not lufficient, to put be in remembrance that we are brought to obevience ; but would also admonth us befores, what maner of people we 25 cfort rc= generation were before; namelie, the fernants of finne, we were all were before in amelie, the fernants of finne. thefernants This was the fate of bs all, before we were connected unto Chaff : forthe calling of God whe calling findeth none either holie og tult. Beither was it fufficient to faic, that we are now the fernants of righteoulnes; but he above ; From the hart. hoise. They which are trulic regenerate in Chiff, and regenerate graffed in hint, worke thole things, which they understand to be acceptable bnto God , not bp noo liut compullion or hypocrifie, but of their owne ac mobile of coro. Therefore Paule tiben he maketh mentis on hercol, gitteth thanks buto God, for that hee accost. me are be= understood the same thing to be the chefest and Imerch by fingular benefit of God, and lieth not in our 600. bt: power, as manie men feigne it to bo : and ther canfe it li= forche anneth in the pattine fignification ; Yee eth not in our owne were delivered. By which woods he meaneth no power, and thing elfe, but that which Thill ment, when he faid; Noman commeth vntome, vnles my fa-Daule gi= neth thanks ther drawe him. But ichat maner of watwing this is, and holo hard it is to be cruzeffed, he Ioh.10,29. that diligentlie weigheth the words of Chafft, fhall cafilie percetue ; It is written (faith be) in John. 6,46, the prophets, They shall be all taught of God. Which fentence Christ both pet moze plainlie cround faieng; He which shall heare of my father, and shall learne, commeth vnto me. 130 which words he the weth, that an outward calling is not fufficient, buleffe there be added by ODD a full perfuation intoarolie, and in the mind : for affer that God hath once inclined and framed our mind , then at the laft ine

come into Chrift.

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hut those

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willing.

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Buguffine,

And Augustine in his firft boke to Bonifaof the Dias cius, against the two evittles of the Pelagians wing wher writeth, that The Lord faid ; Vnles my father shall drawe him, and fait not; Vnles my father fhallleadhim : as though we our felues, as of our felues, could will ante thing, or elfe gine at son braw fent buto him that calleth bs : for he which is willing, is not drawne, but led; not that the father draweth anie, but those that be willing. For it is not possible that we thould believe, bules we be willing. But God worketh wonderfullie in our harts, to that of brivilling perfons hee maketh be willing. And the fame Augustine boon lohn, expounding this place, compareth the belieuer with a rong theepe, whom the then beard, by holding fouth a greene bow, draweth after him ; not inbeeb by biolence , but of his owne accord, and with a belire : for the there hath inwardlie an appetite, which firreth him by to followe the bow. In which comparison,

this we ought to note : that it is the propertie of

a theepe to to bo : for another beatt will not foltoine, although thou thouseft allure it with water to greene boins. So ought we by regeneration be fire to be renewed, and to be made the there of made here, Chiff, befoze we can followe him : foz other, followe fuile ine befrife all greene bows and callings. Chill that

Augustine andeth moreoner, that this brain falleth ing is with a certeine oblectation and pleasure: The diales to that it is true which the poet latth : Trabit fua ing of son quemque voluptes ; that is, Guerle man is brain is with en by his owne pleature. And the are led by the pleature, bonds, not of the bodie, but of the hart ; and we are frired by by a holie pleasure. But the befinition of pleasure sufficientlie teacheth, that first the changing of our corrupt nature is necessar rie ; for pleafure is nothing elfe , but an affectio The nothing on or motion firred by in bs of things agrea, tion ofples. ble unto our nature ; as contrarituile, grefe furt. or forroine commeth of things that are repugnant buto our nature. And now, to the end we may take force pleasure by the admonitions of meanile God, and by beauentic preachings; it is need things take faric, that they be agreable to our nature, thich not belinht nature being corrupt , that thing can by no be bales be meanes be brought to palle. For Paule faith be changen unto the Cozinthians; The carnali man vnderflandeth not those things, which are of the spirit I.Cort. 14 of God, for they feeme foolish vnto him, and therefore he refuleth them as things contrarie vnto himfelfe.

4 What is then to be bone, that the fame things may be pleafant onto be . Are the com To make mandements of God to be altered, and bended nicelest to our lufts . Bo bindoubteblie : our nature binobs, pught rather to be changed, and regenerated not it, but by Gob. And that thing both God baing to ournature palle in bs, ithen he, through faith, indueth is mud be al with his rightcoulnes, and to draineth be buto Thaiff. And therefore Paule, when he had bird thele berbs of the active fignification, Obeic & exhibit, or give your members, &c : birthafters ward the palline fignification, when he faith; Ye are delivered, ye are made free from finne, ye Rome,17. are made the feruants of righteoulnes. 150 thirth morbs is fignified, that informed as we live by riabilie, and followe God, it is from without bs, and commeth not from our felues. 15p the Although forme of bodrine he meaneth the Bolpell ; for this biete it is no fimple boatrine, as is philosophie or ingbethe laine ; but fuch a bodrine as offereth Chrift but worke of to bs, and his fpirit, and grace : ichereby is mis son, yet niffred frength buto bs, to performe these the ministration things which are commanded. And although wordens this drawing be the worke of God, pet ought wiether to preachers and pattors to ferue therein as minis benow we fers of God. And then we call that drawing a the motion , the end of fuch motion , both from heroffrom thence it commeth, and therebuto it tenbeth, whomes is beclared by Paule, then he thus mateth; Ye unto.

of God. were the fernants of finne : by which words he meweth from intenceine are dialune. But when he addeth, that we are belivered to the intent we thoulabe obedient unto the Bowell; he theweth the end of our mutation : for therefore are we regenerate, and brought to Chaff, that we thould be obedient buto his word. Beither DID Paule thinke it fufficient, in fuch fort to fet forth his change; but he would also beclare the maner of the change. For when he faith, that We obeie from the hart, he fufficientlic teacheth that this motion is not violent, or by compultiend 600 on, but willing, and of our owne accord.

5 Buthere arifeth a boubt as concerning

right, but we become readic to do that which

Cod moneth bs to bo. Witherefore it was faid

Part. ?.

ie mithout our nature, Telbether (as it is now fallen and corrupt) it can refiff the grace of God, and his

Ibidem.

wirtthat is prefent ? I thinke we muft beter, mine, that there be fundate begries of binine helpe or grace ; for fometimes there is fo great CC325 0E power and plentifulnes thereof, as it altogither cobare fundrie DC= boweth mans hart, and not onlie counfelleth. but throughlie perfuaceth; and when the matter flandeth in that fort, we cannot bepart from the

-Co com=

than at ax

buto Paule; It is hard for thee to fourne against the pricke. And pet we must not thinke, in fuch dealing, that anie violence or compulfion is in inferred to ferred to the will of man; for it is changed by a fluct motion and convertion. The partie in be; rie bood is willing, but pet fo willing, as his willingues is pronoked of God: for it is the fame will, that would, but GDD with this effectuall and most mightic perfuation causeth that it mould. But fornetime that behemeneic of ODD, and of the fpirit is more remiffe, and pet, if we would toine thereto our indenour. Thegrate and amilie our good will, we would not relift it; but rather would followe the warnings and inspirations of him: and feing we do not this, we are faid to refift him, and manic times we fall. Det must not this be bnderstod as touthing the first regeneration, but concerning them which being bome againe, are indued with grace and spirit. For the will of the bus godlie is fo corrupt & vitiat, that ercept it be renewed, it cannot dive place to the infpirations of God, t warnings of the holle Bhoff : and the fame in the first change of mans conversion, onlie fuffereth; and before the renewing, it continuallie (as much as lieth therein) reliffeth the fuirit of Son. But the first parents, while they were per-

feet, if by the helpe of grace (how remitte foeuer the same were) they had adjoined their indes nour, they might perfectle have obeied the commandements of God. Howbeit we, although we be renewed (grace being fomewhat remiffe as it is albeit we forgo nothing of our indeuoz

we shall not be able constantlie and versealie to obcie the commandements of God : but vet me may be able to conteine our felues within the bounds of imperfect obedience; which thing bicause we do not, therefore we offentimes fin a granouffic fall. But whie Cod giveth not his grace alivates after one order and continuance but fortimes worketh in them more fronglie, and fometimes more remiffelie, two reas fons may be affigned. First, least we should thinke the grace of God to be a natural effect, which remaineth alwaies after one fort: therfore Coo would for tuff cause differ in the beare and efficacie of his helpe, whereby we might binderfrand, that it is governed by his will, and not as we our felues luft. Dozeouer, it offentimes happeneth, that our negligence and floths

fulnelle beferueth that parietie.

6 And when as the feripture declareth God to Tu, Cour. be faithfull, it the weth that he can by no corrup verte. .. tion of ours be made a lier. Therfore, if he haue called by by a inflaceffeduall calling, no boubt but he will performe the worke that he hath be: quir, that on the daic of the Lozd, thether the fame be the time of our beath, or the latt time of inquilition, when as fentence thall be given byon all mortall men, we shall be reserved but blamcable by him, although we have often, times fallen in this life, which is our owne in firmitie. Louching this faith of &DD, it is witten buto the Romans ; What if fome of Rom 3,3, them have not beleeved, shall their vnbeleefe make the faith of God of none effect? God forbid. Paule, in the first chapter of the first epi flic to the Cozinihians, femeth to reason on 1. Cora, 8, this trife; Now have yee obteined grace by Pauls mas Chrift, and by him yee haue obteined manie forting. gifts: wherfore ye shall have that which remaineth that yee may be vnblamable in the daie of the Lord. Beither was the fame watten in a nie other fente by the fame apostle in the evisite to the Romans; The calling and gifts of God Rom. 11,19. are without repentance. Therefore let be also ble this kind of argument, if (as it happeneth) at mie time our mind donuaile; Wiebe called 11 mant in to faluation, we have given credit to him that fortable ars calleth, we have obteined remillion of finnes, gument in and haue gotten no meane giffs ; therefore ive the betetta thall be faued, and God will not caft awaie the mind. works of his owne hands. Thou demandeft Anobice: touching the calling, how I am able to octer tion. mine, whether it be an effectuall calling o: no; of the faith, where with thou art induco, who ther it be a tempozall faith: I fay that The fpirit An anfwer of Christ doth beare witnes with our spirit, that Roms, 16. we be the fonnes of God : which token of the elect Paule taught the church in his epittle to the

Momans. Secondie, thefe things may be knowne by

the effects, and (as the Schole-men late) à pofte-

wore, that is, by that which followeth affer. God

works do make our calling and election cer-

tome; fo: Peter in his latter epiffle, and firft

chapter, affer he had fpoten largelie of works.

headheu; Wherefore brethren, indeuour your

felues rather to make your calling and election

fure. But if thou halt againe bemand ; Seina

the fpirit of our neighbour is not well knowne

buto be, can there be anie other wate for be to

tunge of him, than by works . Affuredie Chrift

left no other meanes, whereby we thould judge

of our neighbours : for he fait ; By their fruits

yee shall knowe them : and that itic ought to

perfuade cuerie man , that when thou thalt fee

thy brother to be coverfant in the church, to lead

an unblamed life, and to mainteine the right

professed faith; of such a man hope thou well.

And Paule was in god hope of the Coginthis

ans, partlic of charitic, whereby he imbraced

them; and partite for their works fake, and

giffs of the holic Choft, the which ameres to be

manie in their church: partlic he was led by the

fpirit, injereby he was warned, that in that

Of Grace.

7 This place putteth be in mind to speake

fomidiat of grace. Pounes, which (as the Logis

bluallic beclared by their concrets, or adices

times; the fignifications of which are more reas

is fignifico among the Latins by this word

Gratiofus, that is, Gratious. De is faid among

all men to be graticus, ithom all men fauour,

and buto idiom god will is commonlie borne:

cuen fo, in the holie feriptures, men are faio to

be gratious, which have found grace with God;

for fo the feripture which to speake of them, whom

Coo ooth fauour, and onto thom he extendeth

will be loned of men , have in himfelfe the can

fes of lone and god will. But contraribile,

God findeth nothing in men wouthic to be be

loued, thereby he might be induced to loue

them: for he himfelfe first loued be, and through

that lone he hath befrowed boon us whatfoeuer

we have that may please him. Wherefore the

name of grace, in the holie feripture, is biber-

find two waies . First a cheffie boubtles it lig.

infacth the god will of God towards men, and

the franke and free favour that he beareth bu-

pre arcone his loue. Howbeit, as concerning this, there is

man gratti a great difference betweene God and men: foz

Acts, 13.10, place there was much people which perteined

2.00% before cians fav be put abstractie as substantiucs, arc

are knowne dier to the fende. Wilherefore let be firft fee, that

unto Cab.

Pag. 48

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ntout

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This two maner of fignifications of grace. being well knowne, both plainlie thew, with how oreat a divertitic our advertaries and inc affirme one and the fame fentence. Forboth of be faie, that a man is tuftifico by grace : but this is the difference, that they, buter the name of grace biderifand thole giffs, which are beflowed boon them that be juffified ; namelie. the habits or grounded dispositions, which be polyzed into them: moreover, god works, and fuch other things as God worketh in the elect. But ine for formuch as the feethat follong as we are in this life, thele gitts through our corruption on are unperfed benie that we can be juffified by them, or that Gobs indgement can by anic means be fatiffied by them; wherfore we bnocre grace of Chaift, which his father beareth him: Chiff. for fixing he is most gratious before him, he bringeth to palle, that the father allo loueth be in him, as his members and beetheen by faith.

8 Wut the Schol-men feigne to themselues, that grace is an habit poinced into the foule, thereby the foule may the eafilier be firred by. thenen by the habit of the mind, thereby they be able to performe that, which before they could not; out they could, pet might they not bo it, without great difficultie. The verie fame thing do thele men ludge of the foule, that feeing it cannot by nature it felfe find the meanes to be acceptable buto God , and to do the works ichich may please him; it behoueth to have a beauculie and fairituall habit, to bring thefe things to valle: and while they thus addict thems felues to their philosophic, they fraie from the common and allowed fenfe. For then we faic, grace in the fouldier , but rather in the king 02 emperour, which with fauour maketh much of

to the elect. Secondlie, forfomuch as Cob doth inque his elea with excellent giffs ; arace both fometimes fignific cuen those giffs, which are freile beffomed bpon bs bv God.

frand that to be inflified by grace, is to be inflife what is to co by the oncite, mere, and fincere and will of be within God, which he beareth unto be of his ofwne onlie by grace, mercie. Wie faie also, that we be instiffed by the and by the

the the readier to do good works; which device of a notife of theirs they are not able anie wate to confirme the School by the holic feriptures. And they ferme to have men leas faken it from the philosophers, who teach in their the either Ctinks, that faculties and powers are freng: of Ariboth. that a fouldier is in favour with the king or em: A fimile perour ; we fair not, that there is favour of tube. the fouldier : even fo here, if we thall fpeake the grace of rightlie, we will not fate, that grace is given 600, is to or power into bs; but rather that we be receis be receiut ued buto grace by God, when as we were his into his

enimies before. Wit that the erroz of the Schole-men may the better be found out, let be fich what their shevelinis befinition is : for they befine grace to be an has

ton which bit powered in by Dob, like unto his awdnesse and tharitie, whereby he that hath it, is made ac min auigne ceptable unto God, and doth works that be mes ritorious and well pleafing to him. Tehen they fair, that the habit is powered in by Goo, they fevarate the fame from naturall vertues : fur ther, thereas they make the fame to be like but to the godnes and tharitie of God, they thinke, that they alledge a reason, whice those which be induced with this habit, be accepted of God ; namelie, bicaufe of that fimilitube. And fæing they be not able to prome out of the feriptures, that grace is a thing created, they indeuour to aftirme the fame by reafons : for Thomas faith, that The good will of God is not fole; for that God is faid to love, then he beffoweth mic goo things. Telherefore he faith, that the well will ling of Goo buto ante man, or the fauouring of ante, is to give them or police into them fuch an habit, as we have alreadie beferibed. But willofod this argument is most feeble; for we grant. that the goo will of Goo lieth not tole, but both bestowe benefits upon us, and those be-

Morcouer, it is no finall error, that they would have be to be made acceptable buto God by this habit or creature. Forit had beene and ceffarie thing, that he having befrowed this benefit bpon ve, we fhould firft have loved him; for the lone of Goo goeth before all his giffs. Indeed the vertues , which do followe, have fomercason white they be gitten, vet can they maids by not have the power to allure God to love bs: gottbbe for we had him our fauourable God, cuen bes fore all his fore he bestowed these things byon bs. And an other reason of theirs is this; If those men (laic they) which be converted onto Chaff, have the spirit of God, which they had not before, of nes cellitic there went fome change betweene. But in God there is no change, wherfore it behoueth to appoint the fame to be in bs ; namelie, that we thould have the habit of grace, which before we had not. But this reason also stanos to none effect, bicaufe God both deferre his helpe, as to him femeth god, and moueth the harts of men at a time appointed, when as he moued them not before. Which thing neverthelette we boubt

riemanifold. But how followes this arms

ment ; Goobeffoweth manie giffs bpon bs,

therfore he createth or poweth in fuch an habit.

befoge be 9 Pow there remaineth, that we confirme by the feriptures, that the grace of Goo figmitined that the cth his owne voluntarie of free god will; fcgrace of condic, the benefits or gifts which are beftosod is the fived byon the faints; thirdlie, that the grace of

we knowe that he created the world, which be-

fore had not beine; and yet do we not therefore

sobis not not to be pone without anie change of him; for

www.hich fate, that God is changed.

Chaift is that, thich carrieth authoritie with fauour the father, and for which we are beloued of the which he father. Dfthe firft, Paule faith bito the Che biareth to. fians; that We were chosen of God before the warts us. foundations of the world were laid, according Ephef.1, 4to the good pleafure of his will, to the praise of the glorie of his grace. In which place we lie the cause of our election to be, that the god will and grace of God thould be commended buto bs. And in the latter epiffle to Timothic be faith; Who hath called vs by his holie calling, not through works, but according to his pur- 2. Tim 1, 9. pofe and grace. And Peter erhorteth, that we thould hope in that grace, which is offered bs : and it is not lawfull to hope in a creature. And 1. Peta, 13. as touching Chiff, Paule faith unto the Cibr. fians; that God hath made vs acceptable in the beloved that is in Chiff twom be loweth mott, and as his onlie bearling. And in the chiffle Foheli, 6. to the Romans, he calleth Grace cuerlaiting life. Wilherefore let this be the true definitis on of grace, and that which is most agrara Rom. 6, 13. ble unto the feriplines : It is the and will of a true bes God , that commeth voluntarilie of his owne finition of accord, whereby he holdeth be bere in Jeftis grace. Chriff, and forgiueth be our finnes, giucth be the holie Choff, aperfect life, and cucrlafting felicitie. Bo which befinition thou biterifars beff, not onlie what we may call grace, but also by febom we have the fame ; and in like maner what the thefe effects of the fame are.

10 Powlet bs fe by what meanes ODD worketh fo ercellent gwothings in bs. Fuft he offereth the promites of thefe things, fecond lie by his infpiration be openeth the bart, that 234 what those promises may be comitted: which brilesse means son workerh he should do, those good things would never good things find place in bs ; for mans hart is frubbonne, in es. and relifieth fpirituall things; and therefore there is need of continuall ministeric in the unbic an thurth. For it is the outie of paffors, to late be: outween fore the people the promiles of God, a not onlice minutere to bige the same with words, but alloto feale churchis the fame by facraments, which are certeine bis nechfull. fible words. But first of all their part is to gemonetivo improiments, which chefelie leav men ainate from the promites of Goo. For on the one part, menthinke they cannot atteine che minis to the promites of God, bicaufe they be bulwar flers ought thie of them : here ought a faithfull minifer Dis to remedie licentlie to persuade t teach, that these things diments. are frelie bestowed by God , not tho ough works, or for ante worthines of the receivers. On the other part, men are wont to doubt, whe ther themselues, by the election of God, be er: cluded from these promises or no : here must they teach, that it is the part of faithfull people to receive the promifes of God generalie, as

they be taught be in the holic feriptures, by the

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sor, and an things, whereby they may be allured t drawne beige men, to loue. Therefore it behoueth, that he thich

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wirit of God; and that they ought not to be bo ric inquilitine of the fecret will of God. for bnpoubtedie, he would have renealed a beclared who be the chosen a reprobate, if he had knowne that the fame thould be profitable to faluation.

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Therefore freing the feriptures reced none particularlie from the promiles, cuerie man ought to to harken buto them, as if they thould particularlie perteine to himfelfe. And certein: lie, togither will faith, there will be a perfuate on of the fpirit, given buto the believers; fo as they fhall not be in anic boubt, but that they berelie perteine buto the cleat. By this meanes the ministerie of the church both feruice buto God, and worketh with him for our faluation: not that the godnes and power of God cannot without it, both offer his promifes buto be, and alfo incline our minos to receive the fame. For The erace the grace of God is not necessarilie bounder ther to the minifterie , or to the facraments, or not necessas elie to the outward word. But we now weake rate bonno of the plual meanes, whereby God both lead to curtuară men buto faluation. And then as we have once admitted the promites of God, we with before were bead in finne, begin forthivith to renineagaine; and being fo reffored onto life, infome part me obeie the lawe of Coo : bus ponbtedlic not in perfect wife, but onelie by an entrance into obedience. Further, againff our culmies, the field, and the divell, we have the prefent helpe of God; and in afflictions, a wonperfull comfort; and we have the ffrengths and faculties of the mind and bodiereffored. And to fucalic at one word, the grace of God, with we have deferibed, is the well-fraing of all god

firmed, which as pet is not proued by the fering tures; namelie, that God both not onelic by his more grace and goo will offer the promiles, which we have now spoken of; but that he also by his fpirit benoeth our hart to receive them. what mas The first part was allowed cuen of the Pelaginer of grace ans; to wit, that there is required a grace of bos the potlagi drine and illuftration. But the other thing, and grane trancite, that the hart flould either receive, or refuse the promises offered, they thought did frand in fre will. But the feripture teacheth far otherwife: for Ezechiel faith in the 11.thap ter; that God would give to his faithfull a new hart, and a new foirit, and that he would take awaie from them their flonie hart, & would give not onelie them a fleshie hart. Their things do teach most manifeffly, that there muft be a change made in bendech the our minds. Cherefoje, when as we read either bert to ins in Augustine, or in other of the fathers, that brace them. grace both first come, which our will both accompanie, as a handmaiden; that muft not fo be understoo, as if cur will followeth of hir

11 Butthis one thing welcome to haue at

The Common places Of the calling owne power, being onelie ffirred by and ad. It is not monthed by grace. Unles the will thould be fufficient changed, it would never followe: wherefore, it will be is first required, that the will be changed, then gired by that it should obeic.

Chryfoftome also must be heard with offere it be also tion, tho in his fermon De innentione crucis faith. moouth. that Ocither the grace of God can do any thing initiout our will, not our will without grace: for it is not generallie true, that grace can bo nothing without our will, bules ve fo buters fiand will, to be that, about which grace worketh: but that grace must expect the consent of the not to sta will, that is not true, for grace changeth the will per the before the fame be able to gine anteconfent, confentof TCherefore David prateth ; A cleane hart create the will, in me, ò God. Ano Salomon; Incline, Lord, the Palst, tr. hart of this people to execute thy commande- 1.Kin.r., 18. ments. And Dauid againe; Incline my hart vn- Pfa. 118.15. to thy testimonies. The Pelagians taught, that The outris the beginning of god works commeth from enof the be that is to fair, from free will : and that grace to clagis both helpe forward buto the easier and readier and. performance of them.

12 But the latter Dinines and Sophiffers, Che minh leaff they fould feine altogither to agree with on of the Pelagius, haue thus decreed ; that Grace both Schoole inded come first, but that it is our part, either min. to receive it, or to denie it. But this hath no more truth in it, than has that opinion of Pelagius: for how have we wherewithall to admit the fame grace ? If this were true, faluation fhould come from our felues . But Paule faith; What hast thou, that thou hast not received? LCor4. 7. And if thou half received, why dooft thou glorie, as though thou hadft not received ? And against these Augustine citeth the words of Paule: It is not in him that willeth, nor in him Rome, 16. that runneth; but in God that sheweth mercie, Af the fentence (faith he) of thele men were true, the apostic with like reason might have faid; It is not in God that she weth mercie, but in him that willeth and runneth. For, as those men teach, the worke fermes to be diffributed. fo as the one part is afcribed buto God, and the other is left unto bs; and fo, that the grace of Ged is not lufficient, buleffe that the also put to our helpe; and that we do will, and run. But far otherwise the apostle : It is neither (faith be) of Rom.9, 16, him that willeth, nor of him that runneth, but of God that fheweth mercie. And in another place he faith of himselfe; I have laboured more 1 Co.16.10 than all, yet not I, but the grace of God which is in me: by which words he renounceth all in him felfe, afcribeth it idelie to the grace of God.

And Augustine addeth, The prate for our enimics, which as pet be cuill, and will not obey Cod, and do refule his promiles. Which thing tiben we co, what or fire we, but that Goo will Of Grace. dange their wils ? Withich buleffe it were in Gods power to do, it Mould be craued of him in baine. And in another place, Paule faith; Not that we be fit to thinke anie thing of our felues, as of our felues. But and if we be not able fo much as to thinke a thought, certeinclie much leffe can we will; for will followeth conitation and knowledge. Detther do I fpeake thefe bring coan, things, as though the will being changed by God, thould become tole, and bonothing : for sbereges being refforeb, it muft worke togither with

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prate Doo grace; according to that which Barnard weaketh moterosis of free will, that the fame which is begun by the one, be perfourmed by both. Hor then we are not onlie mere men or naked but are made alfo the formes of God, and have added buto be the motion of the bolie Choft. And Paule faith bit-

:Tima,17 to Timothic, that The man of God taught in the holie scriptures is now apt and meet vnto all good things. 13 But men are wont to faie, and com-

monlic to boaft , that the grace of God is laid the grace of fourth to all men; wherefore if the fame be not sombelaid imbraced, the fault is in our felues, for that es ucrieman may atteine to it if he will. This cloud we must rid awate by some short bilcourse. Indeed we may grant, that after this fort, grace is fet abroad unto all men; bicaufe the generall promifes of God are offered and puched indifferently to all men. Deither do the preachers, which publish those promises, fricke aniething about the feeret will of Bod, or elle thinke this with themselues ; Peraduenture this man is not precedinate; 02,3 thall further nothing by my trauell : they imagine no fuch thing, but they propound the word of God to all men generallie. By this meanes the grace and calling of Goo may be fait to be common unto all men. Dowbeit, when as anie man receiveth the promiles of God offered, he douth it not by E hen a his owne power or will ; for of necessitie his hart must be ovened: which thing Luke in the Ads tellifieth of the woman that fould purple. For all men are not effectuallie called, and acromer of cording to the purpose of God. But these men his owne feme to feigne to themselues a grace, as it were some garment hanging in the aire, which cueric man may put on that will. But thefe be the devices of mans wifedome, the holie feriv-

tures (peake other wife. They be wont also to diffinguish grace on this wife; that there is grace working, and a Agrace" grace that worketh together ; from which ois Attnation Augustine Differetty not; for the fame femeth to be taken out of the words of the apo file; It is God that worketh in vs both to will and to performe. Witherefore working grace is that, which at the beginning healeth the will and changeth it; then afterward it bringeth to palle

that the fame being changed and healed, it both rightlie : and firft inded it is called a working grace ; afterward a grace working togither. And this is all one grace, and not two graces; & grace but the diffination is taken from the effects of working & the fame. Forfirst the will, when it is healed, working to. it concurreth with grace palliuclie: for the fame one grace, is faid to be changed; and we are faid to be regenerated: but afferward, it behaueth it felfe both activelie and paffinelie : for when it is by ged forward by God, it also willeth and choseth. And in this fenfe that is true which is written to the Debutes; Take heed that ye fall not awaie from the grace of God : for being regenerate, we ought not to fit tole, but to worke & line according to the grace which both accompanie bs. But those ow erconnglie erre, which inoge

that the veric will it felfe can will good things: The will of and that by grace the fpirit is onlie topought it felle cans to will effectuallie, and that those things, which not will are willed, may be obteined . This (as I have good things alreadic thewed) is contrarie buto the ferip tures. They bemand further, whether we beferue anie thing by that first grace ? Indeed our aduerfaries affirme, that we do, howbeit we denie the fame, and altogither reject the confider ration of merit: and for how full causes we do the fame, it fhall be more fit to beclare elfehere. We confesse boubtlesse, that God is wont of his liberalitic and mercie to grant benefits af ter benefits; but we grant not for all this, that each firft gift of God can deferue other latter each firft quits. And to must those places be understood gift of soo in the golpell; To him that hath shall be given: befrutti And; Go to good fernant, bicaufe thou half been not the latfaithfull in few things, I will fet thee ouer manie things.

Ibidem. 35. 14 Belides this, they binibe grace, into grace preuenting, and grace after following : which Gracenice binifion Augustine semeth to allow, by the menting and words of Dauid in the 59 pfalme ; His mercie after follus shall preuent me, and his mercie shall followe wing.

me. Dowbeit, this diffinction muft be lo admit Pfal. 59, 11. ted as it is ment of one and the fame grace, and the divertitie confifteth in the effects. Forthere be manie and fundrie giffs, with the which the 31 is one mercie of God both garnilly bs : for first our buttouris will is healed, and the fame being healed, it be ethin the ginneth to will well ; afterward, those things effects. that it willeth well , it beginneth to erecute ; fis The oiner nallie, it continueth in boing well; and laft of of the cf. all,it is crowned. Wherefore grace preuenteth grace, our will, in healing of it; the veric fame follows eth, in bringing to palle, that thole things which be right, may pleate. It pzeuenteth, that we may will ; it followeth, in butuing bs to pers forme those things that we will : it preuenteth, by mouing us to goo works; it followeth, by gining of perfeuerance: it preventeth by aining

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perseucrance; it followeth after, by crowning of the fame. And even as it is one and the fame light of the finne, which nouritheth and picpa reth the earth to receive feed, and that maketh the fame to growe, when it is committed to the earth, and being growne by deriffeth them. that they may beare fruit : euen foit is all one grace of Goo, which both commeth before the will and also which followeth after. Also Augufline faith, Grace preuenteth, that we may be healed; it followeth after, that we may be quice kenco; it preuenteth, that we may be called ; it

followeth, that we may be glozified.

Wherefore, they tunge antille, which thinke, that grace preventing is a certeine common motion, itherewith Goo knocketh at the harts of men, inuiting them to line well : as though it were in mans hand, either to come or refule, then grace muteth. Do leffe do they erre, which tangle in the Scholes, that it is one grace which is fredie given, and another that maketh men acceptable. For all grace muft be frælie giuen ; for otherwife (as Paule faith) Grace thould be no grace. And thereas by grace that maketh acceptable, they meane (as 3 haue m: are not taught) an habit; they inoge wickeolie, in affirming that men are by fuch giffs, made ac and habits ceptable unto Gob : for with him we are receis ued into grace, by his onelie mercie, and for Chaff his fake . And it is not met to attribute unto God. meregrace that buto other creatures, which belongeth buto and mercie. Chaiff, and buto the godnes of God onelie. Be fides this, we are first acceptable buto Goo, by his owne fre election, before that anie fuch gifts be granted buto bs. I grant indeb, that There be there be manie free gifts, by which the goolie

cannot be differned from the bracoble; fuch are

the aire of twings, prophetieng, the gifts of hear

happen unto the cuill, than unto the goo. Du

gobie can= ling, and other fuch like, which things do no lette

corned from the other five, faith, hope, and charitie, belong

the wiched. onelie to the faints. Also naturall giffs, as pregnancie of wit, frength of bodic, and fuch like, are fometimes called graces. And on this wife the Pelagians cmitile confelled, thatto lead a good life, men had need of grace : but by grace they ment free will, reason, twill. We benie not, but that thefe things are fiele granted by God holobeit, we sohat grace denic them to be graces, which happen into the and ment, cleat, through the redemption of Chaift. And iden the church had confuted the error of Pelagius, it fpake not of this kind of grace; but of that grace, wherewith we be regenerated and infinico, without the which no man is accepted of Cod, or can line well. Sometime the will of man is compared with a bootle, and grace with him that fitteth therebpon ; thich comparison, in refrect of manie properties, I milike not:

but this must speciallie be considered, that in that fort focuer we bnoerstand grace; we must alimates affure our felues, that the fame is given frelie, and not through works. Deither owthit by ante meanes make a man acceptable, but fo far forth, as it is taken for the good will of God. And thus much have twee spoken concerning

How grace and works are vnto eternall life.

15 Pow let be especiallie confider in what In Mom & fort grace and works are as touching eternall at the mo. life. And fo much as may be gathered, cither out of the holie fcriptures, or out of thole things. which Augustine hath left in waiting, as tou thing that matter, we will plainlie occlare ; fo that it thall be made manifeft , how much our annerfaries difactive from be in this point. As touching the first, if by grace we bnderstand the fanour and mercie of God, then is it the onelic cause through Lefus Christ, the we obteine eternall life. For our works can be no meanes be the causes of our felicitic; howbeit, they are certeine meanes, whereby God bringeth be bns to felicitie. As the wate is not the cause of the The villes end thereof, nor the running place the cause of rence bethe gole of marke; and yet by them men are led tweene the both buto the end of the wate, and buto the diemens. marke: fo God, by god works bringeth be bnto eternall life, when as pet the onelie cause theres of is the election of Goo, as Paule most mani fefflie teacheth in his epiffle to the Romans; Maning Whom he hath predeftinated (faith he) those al- merit. fo hath he called; whom he hath called, those Rom8, 34 also hath he justified; and whom he hath justified those also hath he glorified. This beclareth, that all thele things bo to come from the grace of God, that they confequentlic followe the one the other : and God, which giveth the one, will also freelic and liberallic give the other.

Witherefore the inhole respect of merit ought an relact to be otterlie taken awaie; for that ithich propers of merit lie meriteth anic thing, mutt of necellitie haue mil be:to in it a free offering; neither ought it to be due foz ken awais. anie other caufe. Wilherefoze, forfomuch as we oine of outie onto God, all things that we have; undoubtedlie, ubatloener ive do. it can merit nothing. Dozeouer, those things, thereby we will merit anie thingought, to be our owner, but and works are not our owne, but are of God. Refides this alfo, all imperfection and bucleas nelle mult of necellitie be remoued alvaie, o thermile our works are befiled; neither can they be lenelled to the rule which is vieleribed by Gob. Wherefore me ought rather to crane pardon, than once to thinke boon paice or reward. Further, betweene merit and reward

and works. there ought to be some proportion ; but there can be no proportion betweene our works and eternall felicitie: wherefore they cannot propers mente our bolt and lie be called merits. Popiconer, God would that mojes and entere thould be taken from be all matter of alos rieng; which thing were not pomble, if by our inorks we thould befirme eternall life. And for Rom.6, 23. fornuch as Paule Describeth eternall life, by the

name of grace ; biboubteolie it cannot be of morks. Let this luffice as touching the first. 16 Dow will I breefelie beelare what Augufline bath watten, as touching this place. In his Enchiridion to Laurence, the 107, thanter;

A flipend (faith be) is paid in warfare as a bebt. Rome, 33, and not giuen as a gift: therefore Paule faith: The flipend of finne is death : to beclare, that death is removed buto finne, not without defert, but as due : but grace, buleffe it be fre,it is not photons grace. Cherefore as touching the wood works millifeir of man, forformuch as they are the gitts of Dob,

giani after bitto inbich eternall life is rendied, grace is rebuts, it is compenfed for grace. The fame Augustine, in his boke De gratia & libero arbitrio, the o. that Augustine. ter ; In the Golpell of John (faith ite) it is waitlohn, 16. ton, that We all have received of his fulnes and Rom,12, 3. grace for grace, euery man as God hath divided unto him the measure of faith. For cueric man hath receined a proper gift from God, one thus, and another thus . Wherefore when cternall life is rendich, grace is rendied for grace. But fo is it not of beath, bicaufe that is renozed as one unto the warfare of the biuell. Therefore, theras the apostle might have said, a that right lie; The stipend of righteousnes is eternal life, he

whither would rather fate; But the grace of God is eternall life: that therby we might binberffant. pofile mould not that God bringeth be bnto eternall life, not for our owne merits, but for his mercie. Wherfore Ripent of it is written in the 103.pfalme; Which crowtigateouf. nesis ter: neth thee in mercie and compassions: bicause It is he that worketh in vs, both to will and also to verfe.4. performe.

The apostle han said before ; Worke your faluation with feare and trembling: afterward, leaft we should attribute this thing buto our felues, he faith, that God worketh these things in vs, and that not for our merits, but according to his owne good pleasure. And in the same boke the eight chapter, he faith, that There is no fmail ambiguitie, how eternall life is renbred bitto good works. Forthe feripture faith; Corfio, that Euerie man shall have according to his works, And pet on the other five, Paule calleth Pfal.62, 12. grace eternall life. But the propertie of grace

Rom. 6, 23. is to be rendzed frelie. Paule alfo faith ; Vnto him which worketh not, the reward is not imputed according to det, but according to grace. Rom, 11, 6, And he faith mozeoner, that Grace, if it be of Romii, 5. works, is not grace. Againe; that The remnants

through the election of grace shall be faued. A naine onto the Cheffans : By grace ve are fa- Ephelia,8. ued through faith, and that not of your schies. Againe, Not of works, leaft anie man should Hidemed.

This poubt (faith Augustine,) cauntot others wife be diffolued, buleffe we grant that an up An buight right and holie life is grace : for fo cuber faicing and holie may take place ; for cfernall life to renozed but life to grace to works. But bicaule works are freile ginen wow eter-bs of God, therefore also is eternall life called record ungrace. And in his boke De corrett one & gratia, to morke. the 13, chapter, he faith, that laines writeth, that soon subgement thall be without mercie unto him works are which theweth not mercie. By which words ginen by (faith he) appeareth, that they which line well, foretter. fhall in the last judgement be judged totto iners half life is cie : a they which have lived wickedie, thall be when by tudged without mercie. And if that in subament frace, we have not of mercic, then is it not now done Iam, 2, 13. for merita. And in the fame fenfe be alledgeth the mother of the Machabeis, the (as it is muit ten in the second bake and seventh chapter) versease. thus (peaketh buto hir forme ; That I may in The page of that mercie receiue thee with thy bretheren : th innument which place the calleth the baic of inogement, is called mercie. And bindoubtedlie, ithen we thall come mercie. before the judgement feate of God, who fiall Prou. 20, 9. boaff that he hath a chaff hart . Da who thall boaff that he hath a cleane hart ? Wherfoze mer: That we cie is there neofull alfo, whereby he may be malitane made bleffed, buto whom the Lord bath not im: need of puted finne.

17 The lame father, in his 105. epiffle to indement. Siftus, then the apoffle had faid ; The flipend of Plalaz. finne is death, who would not moge, that he lam.1,175 Choulo most aptlic and consequentlie have ad, Dedi But the flipend of righteoufics is cternall life : And it is true, bicause even as to the merit of finne, death is rendered for a flipend ; fo allo onto the merit of righteoutnes eternall life is rendied as a ffipend. But the bleffed apostle most vigilantly warring against prive, when he had faid, that the frivend of finne is beath, leaft mans righteoulnes thould abuance it felfe, faib not contrariwife, that the Aircno of righterns nes is eternall life; But the grace of God (faith) he) is eternall life . But it is not fufficient to thinke that thele things are fooken for humilitie and moderation fake: for the matter is fo in be rie beb. For our works receine not eternall life for a full and beferued frivend; and therfore be faith, that mans righteoulireffe is pride, and which in name onelie is called rightcouines, But that ought to be true righteouinelle, bnto which eternall life is due ; which righteoulnes ifit be not of the, then is it from aboue, bel gernaft

CC.II.

combing from the father of lights. Witherefore life is the D man, if thou thalt receine eternall life, it is fipeno of

gifts are

fonttime

graces.

Lerom.

Both we

nerfories

through

righteonle indeed the flivend of righteoulnes, but onto the nes,but bas it is grace, onto idom alfo, euen righteoulnes to mantitis is grace; for it thoulo be rendered onto the as Brighte a debt, if the rightcoulnes onto whom it is oue outher were were of the felfe. By all thefe things it is gather of our owne red, that with Augustine eternall life is therefore called grace, bicaule the works, which go be eternalllife forcit are giuen frælie.

Further, he confesseth, that in the last indge ment, then God thall remard thefe things, we thall have need of mercie and compation : and that also we have alwaies need of mercie, that our finnes thould not be imputed buto bs. Laft: lie, that eternall life, although that it may be the flipend of righteouines, being taken by it felfe; pet onto be it is grace, partie bicaufe it is not of our felues , and partie also bicause it is onperfect. Hilarius in like maner writeth boon the 50. pfalme; My hope is in the mercie of God for ever and ever, world without end . For the works of right coulines are not fufficient buto the merit of perfect bleffednes; bules in this will of right coulies, the mercie of God impute not the faults of humane changings and motions. Alfo Ierom boon Efaie, the 46. chapter ; 3f we flould confider our owne merits, we must nons defpaire. Dur aduerfaries and we contend not, whether by the grace of GDD good works are given to the regenerate : although good works enen in this also we do not otterlie agree with them. For they thinke, that it lieth in our power are ginen to receive good works , when they are offered: but we faie, that it is neofull for our will to be arace.but changed by the grace and spirit of God; other yet not af. ter one fort. wife, as touching this point, we cannot inv

18 Butthere is another thing , about thich

fhed my course, I have kept the faith, he fo er,

there is at this baic a more weightie controuct? fie. They which befond morits dow thinks that the They that god works which are given of God bitto men, nefentime. are fufficient botto eternall life: which thing we rito, faic. otterlic benie. And that maketh berie much on that good morks are our fior, which a little before we alledged out of Augustine; that in the last inogement we shall to obteine need the mercie of God, not onclie bicaule god gternall iverks were given of him frelie; but bicaule life. alfo, that when the wift woge thall fit in his throne, no man can boatt that he bath a chaft hart, og that he is cleane from finne. Therefore it is needfull, that finnes (as faith David) be not Piale 2, 2, imputed buto him, which thall come buto felicis tic. Therefore, leing we have need of mercie,it is manifelt, that our good works are not fufficis Augustine, ent. The same Augustine writeth in another place, that the perfection of the faints herein confifteth; to acknowledge how much they want fill of perfection . And that fentence of 2.Tim.4, 7. Paule ; I haue fought a good fight, I haue fini-

brace the giffs of God.

poundeth, as he thinketh, that the avoille faith not, that he is btterlie without finne : but that he leaning buto faith and buto hope bib tholie amoint with bunfelse, that it thoulo come to palle in the laft houre of his death, which was then even at hand, that whatfoever finne and wickennes had crept into him, the fame thould. by the mercie of God through Chaiff, be itholic forginen him, enen as he had forginen buto others their offences.

Cap.2.

And it is to far off, that Augustine thought Zuruffine Paule to be without finne, that he interpreteth thought not this place onto the Philippians; (Yea alfo, I that Pault thinke all things to be but loffe for the excellent out figure. knowledge fake of Ielus Christ my Lord, for but affirme whom I have counted all things lofte, and judge the countrat them to be doing) of works done after he came ric. to christianitic. For uben as before, hauing Phil.3, & made mention of works come, when he was vet of the Teloite religion, he faio ; But the things that were vantage, the fame I counted loffe for Ibidem.7. Chrift his fake, those words which are afterward added, he addeth by the wate of correction, their ing, that not onelie works of Tewifh religion. but also all other were to be counted for lostes and things bucleane. For he confidence that in all things there is found fome fault and befed. And that finnes are mingled with our and Sinnes art and that immes are mingled with but the mingled works, the feriptures most manifestite teach, tuich our then they fate : that No man can be justified in mood works the fight of God. And the godlie bomake their praier, to be delinered from that ffreight examb nation of infice; Enter not (faie ther) into judg- Pla.143,1 ment with thy feruant, o Lord. And John faith; If a man faic he hath no finne, he deceiteth him- I.loh.I, & felfe, and the truth is not in him . And Salomon faith in the boke of Bings; There is not a man . Kin & . 4. on earth fo just that he sinneth not.

Withit words Augustine biligentic weigh ing, applieth them to the forme of the prefent time: leaft anie man thould refer that fentence of Salomon buto those things, which we have committed before regeneration. The ought all to prais, that our trespalles may be forgiven bs. Matte,11. as they that in this life may rather third after righteouines, than can atteine to a perfect and absolute righteousnes. For that precept of the Lord, where in we are commanded to love God Deur.6, 5. with all our hart, with all our foule, and with all our frength, thall then at the laft be perfox med, when we thall come to that place , where we fhall fee Con face to face as he is, as Augu- Augufine. ffine writeth in his bothe De foirituch litera, tos wards the end. In which place also he bemanbeth, they this commandement was given, if it cannot be performed in this life . De anfine reth, that therefore God commanded it. bicaule we thould knowe, what by faith we ought to befire, inherebuto our home thould be levelled;

and works. and ithat we ought continuallie to go about in all our actions. And he thinketh him to have much profited in this life, which can at the length lie how farre be is off from that which is

perfect. 19 The lame Augustine in his second bothe

Augustine. De peccatorum meritis & remissione, dapters 16. 17, and 18, writing manie things as touching this matter, faith, that In the fcripture, men are fortimes called perfect; not bicaufe they are otterlie without finne, but for that in innofaints are cencie of life they have much profited; and bis ralled per: cause they continuallie bend their fludy and infect not= benour to obteine perfection; also bicaufe God withftan-Ding the forgineth them their faults; and that which then hreath of mant of rightcountes, he imputeth buto them the com= of the fulneffe of Chafts rightcouines. Det manbe. ther denieth be, but that God requireth of men, ments. that they found betterlie be without finne : for god requi: rets of men there could be no finne, buteffe there were a laine, which, when we finne, we transaresse. fonts 50 further , he bemandeth whie God gaue that lawe, which he right well fatue could by no game lawe meanes be performined . And he answereth. that it was therefore done, that he might conbenme them according to their beferts, which Enter could contemned the fame, t by contempt bid trans fract. greffe it: but that he might heare the praiers of them, which applied themselves to it, and more and more to helpe them badie to accomplish the fame. And to this purpofe he bringeth that fentence, which is written; namelie, that God correceeth and chastileth those, whom he loueth, pet not with furie or revenge, but with a father, liccorrection : but no man that is chaffiled oz affliced is without finne; for this thing onelic danifo is fuffered our fautour , namelie, to fuffer moft without fin. growious punishments without ante fault of

Therefore fæing all men thom God loueth, are corrected with aductities, it followeth of necessitie, that they are all subject to fin. Which thing Paule onto the Galathians moft affurch: licaffirmeth of the godic ; for he faith, that in them the fleth to repugneth against the spirit, that they cannot be those things which they would. And in the 7. chapter to the Romans be verfe.15. inteth: that He himfelfe did the cuill which he hated. By all thefe things may eafilie be gather red, that a man, though he be never to holie; vet bethe holis fo long as he here lineth, hath alwaies formuhat Marenot in him that hath need to be foggitten of Gob. bithout fin Which thing also Augustine tellificth, towards but bane the end of his bothe De fpirite & litera. And hereby is most eutrentlie nathered, that our forgine. god works are not lufficient onto eternall life. But our adversaries crake and boast, that the regenerate are not bile in the fight of God : but

we fair, that we before God are milcrable ; for

unleffe it were fo, God could not ble mercie to wards bs. Which mercie pet Augustine waiteth, 3f we were that we have altogither need of, if we befire to not miferas be crowned : for mercie is an affection thereby the, son though not we are mouch toward the miferable; wherefore need to vie if eternall life be ditten buto bs of mercie, then mercie. must we needs be altogether miscrable before mohat mera God. But if they binberffand, that the regene, it is. rate are not vile in the fight of Goo; bicaufe Bod beautifieth them with manie aifis and or naments ive grant to that vet those gifts what former, or how great former then be, ought not to feene of fo great force, that they thould be ful ficient buto eternall life. And that commeth not through defaults of the giffs, but through our olone default, which in all things obev them not: for the fill carrie about in our fleth much of old Adam, and of naturall corruption. 20 Morconer our aquerlaries put a diffe: cote a dis

rence betweene the good works of men regener flinction of rate : for they fate, that those are partie of our the admirfelues, and partie of God. Those (tate ther) as fartes, they are of ve, can merit nothing; but as they are of God, they do merit, and are causes of es ternall life : and by this diffination, they thinke that the matter is made plaine. But we grant not fo much bnto them ; for if we biligentlie and throughlie confloer anie worke, we that of no collitie grant, that it commeth of the grace of God ; and that we muft not leave bute our felues ante praife thereof, though it be neuer to fmall. But bicaufe God bleth be to worke, who, fo long as welfue here, are not throughlic clenfen ; thereof it commeth that our works are alwaies unperfect. Dozeouer, if they were the causes and merits of eternal life, we might connect. with fecuritie put confidence in them. But the that our holie feriptures bo not fuffer that : for Paule it waste are the epiffle to the Komans latth; I judge that the atmatis unfufferings of this time are not worthic of the perfect. glorie to come, which shall be reucaled in vs. In this place Paule confidereth of god works, To far fouth as they are of God : for we have it we have it not of our felues to fuffer aduerfities for Chrift not of our his fake; foritis Goo that worketh in bs that Gluce to luffering . And yet, though it be neuer fo great, fuffer ad= Paule faith, that It is not to be compared vito urthites for the glorie to come. But the femen appoint in ita merit (as they ble to freake) De condigno, that is, of worthines.

Thirolie, the aduerfaries contend, that god works are morks are the cause of eternall life Sme quanon, not the caus that is, without which it cannot be obteined : fes of eterwhich fairing, how riviculous it is, poing in nall life sifants (whom we knowe are faucd without ne quanton, works) cantelliffe. For although thep, bprcas fon of age, can bo nothing that is god; pet bo they obteine eternall life: wherefore this cause is not of fo great weight, as without it no man

Good morks are natt itfe.

nature of a cause: for in them, those are nothing elfe, but a beginning of eternall life. Wherfore, a beginning freing they are a certeine part of eternall life, they cannot be counted caufes thereof. Dei ther ment 3 anie other thing elle, ichen before I faid, that good works are meanes, and as it were certeine feps, thereby God leadeth bs This word unto eternail life. I grant inden, that among the fathers is oftentimes found the name of fathers, but merit : inhich wood & would to God thep had were more felbome, and with greater confideration bled; for that word hath ingendered moff foule to be for= errors. Although the fathers themfelues in manic places mitigate and qualifie that word by erpolitions, to the end we thould unberffand, that they ment not the full and proper nature of merit : for they alwaics admonth, that eters nall life is given freelie, and that the faints are crowned by the mercic and compation of God, and that we sught not to truff buto merits, bis caule they cannot confut before the inogement feate of God, and other fuch like. Which fenten: ces, if our aductaries would earnefflie weigh and ponder, they would not fo malepertlie and flubbornelic befond those merits, which they call Excondigno. But (as I haue faid) it is the fafett wate, otterlie to abiteine frem this wood ; elpes ciallie, fæing it is neuer bled throughout the

wick in the

whole feriptures.

But they ple to obted a place out of the 1 3. chapter of the epiffle to the Debucs ; Talibus hoffis promeretur Deus, which after the Latins is thus englither; With fuch facrifices is God wone, as by merit. But in the Oreke, in the place of this word Promeretur, that is, is Woone of Merited, is written this word 60 apeserta. thirth fignificth, Is delighted, 02 Accepteth them. They obicat also a place out of the 16. Verfe.t 5. chapter of Ceclefiafficus : Omnis mifericordia fa-Two vieces cret locum vincuique fecundum meritum operum fu-

of the feripe orum, which (according to the Latins) is thus tute obice= engliffee : All mercie shall make place vnto euerie one according to the merit of his works. But first, that boke is not in the canons ; fur: ther, the place is not well etted : for in Greke it is thus written; πάσκ έλενμοσιών ποιέσει το-חדוי, באמקט אמדום דם בפאם מעדה בעפוסבו ; that is, All mercie shall make place, euerie one shall find according to his deeds : in which words is no mention at all of merit.

Cowlet be cramine that which before wee faid, that Augustine waiteth; namelie, that the apostle might trulie have fait, that eternall life is the flipend of righteoutnes; but he would Arguments not. Were I faie, that arguments ought to be ought to be taken of that, which we are taught in the ferip tures ; not of that, which other wife might have

beene taught in the leriptures. Wherefore, it is that which a meake argument, if ante thould thus fair; is written The apostle might have sate, that eternal life is in the boile the fripend of righteoulnes, therefore righteout and not of nes peferueth eternall life : bicaufe the argue that matich ment muft be taken of the woods of Paule. For might baut if it were lawfull to reason after this maner, betterfire the sound arguments, which leans but the witten main of God, thould be weakened : for there might alivaies be obiected , although the ferme ture be fo , pet it might haue beine otherwise faid ; and by that meanes we flould have no thing certeine. And although I have beclared that Augustine ment by thele words, vet 3 cannot therefore be eafilie perfuaded to thinke, That want that the apostle could otherwise have written could not than he wrote. For if the other kind of freeth haur other. foould have given occasion of hautinesse and ten than pride, then could it not coifie ; it behoued him be miote alfo to followe the fairnes of the bolie Cheft. And although that fentence might peraduenture be woken of righteouines taken by it felfe. pet can it by no meanes be spoken of bs, and of our righteoulnes. Therefore, feing that fentence could neither coifie, nor make anie thing to the purpole ; 3 fee not how Paule could fo have watten : howbeit in this matter I will not contend with Augustine moze than is met.

Cap.3.

The third Chapter.

Of Faith, and the certeintie thereof; and of the vices of feare and fecuritie, which are contrarie vnto the same : also of the nature of our adoption, and hope, and vnion with Christ.



authoritic of the speaker, and by the power of the holie Choft. And this definition difacteth not from that, which Paule taught in th'eleventh chapter to the Debrues. By this we may le, Verles. about what things faith is occupied ; namelie, about the word of God. And it is enident, what the cheese and principall ground is, buto which all things perteining to God are referred : and that is ; The Lord hath faid. But the authoutte of the speaker cannot be of so much effect with bs, as it ought to be; whiles the perfuation of the bolie Choff be therebnto adioined. In Greeke

Of Faith. it is called wisis, which wood is derined of wericμαι ; for we are not accustomed to belieue, bus les it be in that thing whereof we be full perfua-Deb. Bafil, as touching faith, when he erpouns Palare, to beth this place of the pfalme; I have loved, and therefore haue Ifpoken, witteththus; Donot contend to fee those things , which are laid up

far off; neither make those things boubtfull. Enobicate thich are hoped for In which words he theweth. that thopsincipallthings are to be anoibed; nouncials the one is, that we be not with to much curiofi wheraken theffirred by, to feeke out the profe of things, which we ought to believe, which profe, fo long as twe live here cannot be had; the other is, that although they be obscure, pet we thould not boubt of the truth of them. And the fame mais ter, intreating of the confession of faith, faith on this wife; It is a manifeft falling awaie from

faith, and a point of pride, either to refuse anie of that they those things that be witten, or to bring in anie fwarue thing that is not watten : forfomuch as our frem fzith, Lord Jefus Chaft faid ; My theepe heare my to the large voice : * before that he fait ; But a ftranger they will not followe, but will flee from him, bicaufe

they have norknowne his voice. Tobotto.

The apostle also bath by another humane crample, Fraitlie forbioben, cither to aode, or to diminish anie thing in the holic scriptures. when he faith; And yet no man diffanulleth the tellament of man, when it is confirmed, neither addeth aniething therevnto . In which place a man may perceine, how wardie this water affirmeth, that as touching faith, no thing ought either to be added, or diminished in the holie feriptures. Which thing maketh chiefes lic against them, that obtrude innentions and traditions of men, as of necesitie to be belies ucb. Further, the fame watter plainelie fetteth forth the certeintie of faith, when he beclareth the propertie thereof in his Worals, the eightie Summe, 1 22. chapter, where he faith; What is the propertie offaith. De answereth; an bufeparable certeintie of the truth of the words of Cod, which is not attemed to by anie kind of reasoning, or brought in through anie naturall neceffitie; nor being framed to anie pietie, can cuer be fhaken off. And he addeth, that it is the dutic of one that believeth, in fuch a certeintie, to be affected to the power of the words fpoken; and not to prefume, either to difanull, or to abde Rom.14.13. anie thing. Foz if it be fo, that Whatfocuer is not offaith, is finne, as the apostle faith; And

faith commeth of hearing; and hearing by the Rom.10,17. word of God: then, whatforner is not of faith, being not conteined in the feripture inspired by the fpirit of God, the fame is finne.

This father, togither with us, confirmeth the certeintie of faith, and theweth whereboon the same dependeth, when he calleth it unlepas

rable : bicaufe, when we believe, we bo not eramine by our owne reason, what is possible, 92 not politible to be done. And he formeth to allice to those woods which Paule speaketh of the fatth of Abraham; that He wavered not through ve- Rom4,20. beleefe: where he vied this verbe Aweighte. Oz. Therefore let certeintie be the contrarie thing buto boubting; which happeneth through inquifittuenes of eramination of mans reason. Moreover, that which he in another fentence Salitaith had fuolien, he plainelie repeateth againe ; which is namely, that Thole things which are without the without feriptures are not to be belieued. And this place faith a the of Paule; Whatfocuer is not offaith, is tinne, he freiptures. of Paule; Whatfocuer is not of fath, is finite, it Romala, 23. fo pfe it : which thing our aductfaries cannot a Bafit unbide. faith differeth from opinion ; for opinis derflandeth on, although it make be leane buto one part, this fert, pet it both the fame both with reason, and also is not of not without feare of the truth of the other part. fauth is fin. And suspicion both pet ingender a weaker al Faith bit: fentthan opinion ooth, bicaufe it is both deftis fereth from tute of reason, and also it leaveth men doubtfull opinion and of the truth of the other part. It is true indeed, that feience ingenozeth a firme affent; but that is brought to palle by adding of demonfrati-

Forfomuch as we now the plainetic, as well what faith is, as also how it differeth from out nion, frience, and fulpicion; let us fee how manic waies faith is taken. Forthere is one kind bow mante of faith that is mightic, perfect, and of efficacie, waies faith thereby we are infified; but there is another, which is void a without fruit, and the fame being baine, and buring but for a time, bringeth not tuffification. Which thing is manifest by the varable of the Gospell, where it is faid, that The Mat. 13, 19. feed, that is to faic, the word of God, falleth fometimes byon god ground, and fomtimes byon frome ground, byon thornes, and by the high wate fibe, where it is loft, a bringeth forth no fruit. Againe, that faith which is god and Judiffeng profitable, is not in all men alike : for it hath de in all alike. gres, according to the greater or leffe infirmi tie of the fleth. Witherefoge Paule faith; Euen as Rom.12.3. God hath divided ynto eueric man the measure of faith. And in the felfe-fame parable, Elic feed Mat 13, 27. falling into the god ground, bringeth not forth fruit in all parts alike : for in fome places it bringeth forth thirtie fold, in otherfome place firtie fold, and in other fome an hundred

2 In the example of Abraham , which the Look Rom. apostle toke in hand to intreat of in the fourth 3. verle. 22: chapter to the Romans, is berie aptlie belerie and propers bed both the nature and propertie of faith. For the of faith. Faith is the gift of God, whereby we firmelie als fent to his promites, frining against the fieth, and against humane wifedome. Chat it is the

Of Faith.

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tubr.

gift of God, Paule to the Chelians tellifieth bo Ephelia,8. erpreffe words, when he faith; that By faith we A fimili.

Part.3.

are faued, and that not of our felues; for (faith he) it is the gift of God. And even as the philoso phers supposed, that the Arength and abilitie of men is not fufficient to bo all things perfealie and absolutelie ; and therefore held, that wee have need of habits , or grounded dispositions, that in funden cases we might be readie to do well, so as we should need no long deliberas tion, and the thing which we do, we might do it both eafilie and pleafantlie : euen fo also ought we, for the perceiuing of those things which are of Coo, to have our mind and bider fanding firengthened, by fome power that is from without bs , and thould be given buto bs ; the ing that through the octault of our first parent. ive are most buapt to boorstand the secret things of Goo . And forformuch as those things. injereunto our faith hath a refpect, are altorither binine ; it followeth of necestitie, that to buperfrand them, we be also holpen by diame infoiration.

But we muft noto declare, what is the chee

The cheefe object of faith.

felf thing, where but our faith is directed; which (to fpcake baeflie) is the promife of Goo, there unto by belieuing we affent. And this promife is cheffie that, wherin he promileth, that he will through Chaift be fauourable and mercifull unto bs. And although in the holie scriptures are read and offered buto be bertemante promiles of God, pet this one is the cheefelt, for those fake the refr are performed buto bs : bus to which also all other promites are to be referred. This promise (as we have before faid) is that, wherein Goo promileth, that he will be mercifull buto be for That his fake . And al though there be verie manie things, which we ought to belieue ; as are threatenings , hiftorics, erhostations, mailes of Goo, and fuch other like: vet ought all thefe things to be referred to the perfusing of us to this promife ones lie. Dereby is manifeft, what is the cheefeft obica of faith; for the common obied, or (as they terme it) the equall object of faith is the word of Goo, fet forth in the holie feripture. Bevond this object faith extendeth not it felfe; for (as Paule faith) Faith commeth of hearing, and hearing by the word of God. This thing our aduer, fariescan by no meanesablee; for they conpifts object tend that there be certeine things (3 knowe not that) to be believed, which are not conteined in the holie feriptures. But ive fate, that faith is an fairmufibe affent that is given to the holie feripture, and unto those things which are necessarilie and eul bentlie concluded of it. Among other things. they are wont to object buto by the perpetuall virginitie of the mother of Chile, which thep

faic muft be beleued ; althoughit be not men-

tioned in the holie letiptures. They object more ouer, that the authoritie of the holic fcriptures perendeth of the church, and cannot be require by the feriptures themselnes.

3 As touching the first, it is sufficient for bs, Matt. & that we are taught by the holie fcriptures, that Luke.t. Chaift was conceined and borne of a birgin. And about that, to affirme that the bleffed bir ain was toined with man, in fellowship of the fleth,it were rath and prefumptuous; for feina there is nothing froken therof in the holie ferin. tures, not pet is the fame likelie, thy (in Gods name) (hould we either beleene it, oz affirme it? And contraritvile, that the above perpetuallie a birgin ; forformuch as the holie feriptures do not by expresse words arough the same, it is not to be admitted among thole things, which mult of necesitie be belieued : fuch as are the things ervicifelie conteined in the holie fcriptures. Icrom against Heluidius wrote of this matter: for he was worthlie to be condemned, bicaufe he did rathlie affirme, that the was not pervetuallie a birgin. And Augustine berie well ab. Augustine montheth bs, that then we come to fuch plas countil ces, where the lenke of the scripture cannot cers this mate teinlie be gathered, we thould not rathlie let our in. opinion on the one part of the other. As concerning the other objection, we have offentimes beclared, that it is not true which they take as granted; namelie, that the fripture bath his authoritie of the church : for the fredfallnes thers The firms of Dependeth of God, and not of men. Anothe ture hath word was both firme and certeine before the rittedit thurch began; for the church was called by the church. wood : and the fritt of God wrought in the harts of them that believed the word, and of them that read it, that they did acknowledgeit to be no humane word, but altogither biuine. Wherefore the authoritie came to the word of God from the holie Choft, and not from the

But they fale, that Augustine witteth against what an the episste called Epistola Fundament, sateng; 3 in satus 1 would not beleëue the Gospell, bulcse the au would not the day to be the day bet would not the day of the day of the satus 1 thoritie of the church had moued me thereto. belieurthe Howbett, Augustine in those words would figs gospell,to nifie nothing elfe, but that we must attribute cept the ans much to the ministrie of the church, which setteth the church forth, precheth, and beateth the Bolpell into the mount on memorie of all faithfull people. Forthich of be thutte. hath come buto Chrift, or believed the Gofpell, but that he hath beene thered by by preaching of the Golpell, which is done in the church . And pet thereby it cannot be gathered, that the authoritie of the Colvell bevends of the church, in the minos of the hearers. For if it were in the power thereof, to cause the scripture to be receiv ued; then broombteolie it would long fince have perfuaded the Epicures and Eurks to im-

of Peter Martyr. brace the fame. But the matter is far other wife; for what authoritic foruer the thurth, or the miniffers thereof have, the fame bevenbeth inholic won the word of God. For if a man fould des mand of them, how they prome the authoritic of the durch, or how certains they are, that it er: reth not in the understanding of the holie ferins tures; and difcerning them from other tons tings : They will answer that, bicause it is go: uerned by the holie Choff. But 3 beleed, pout how knowe ve that ? Bicaufe (they will face) Chaff hath promited, that Hee will be with it.

cuen to the end of the world. And bicaule be Munity,18, hath alfo fato; Where focuer shall be two or three gathered togither in my name, there am I in the middelt of them. And againe : I will fend John 16,13 the holie Ghoft the comforter, which shall lead you into all truth. These are the things faie thev) Elich vertuate be of the authoritic of the church: bui I would faine knowe, from whence ve res

shedured ceined thefe things, but out of the holie ferips bathbit aus tures ; wherefore we may contraribile conthoutteef clude, that the church hath hir authoritie of the the freip= feriptures. 4 Further, by that place of Paule is beclared

faibles another difference offaith : namelie, that it is a

firme affent. Hozhe vzonounceth of Abraham, that he nothing boubted; and he vieth this berbe Auxented, with fignifieth To reason with himfelfe, and to put doubts . In ithich fianification Luke in the Acts wieth the felfe-fame word : for fo it is faid buto Peter, that he flouid ao buto Cornelius the centurion, withle Averendeles, that is, Doubting nothing. Abraham had are fred buto the will and power of God, which made the promife; and not buto his owne infirmitie, or to the infirmitic of his wife. Telith out God he had nothing, whereby he could promife himfelfe ante fuch thing : therefore (as faith the apostle) he was strengthened in faith; neither boubted he through unbelæfe, which is all one as if he bad faid : Elfe-where on euerie fide were offered buto him incredulitie and boubting. Peither ought this fentence to be repioued, as though we do feele no fuch experts ruce in our felues : for there is none, in whose mino there rifeth not at anic time fome boubt, touching those things which we believe : for this commeth not offaith, but of our infirmitic. Df which thing we may be callie instruced by that which we fee to hawen in the habit of anic fer ence; especiallie of the mathematical science: fortherein is certeintie, and that verie great certeintie; for there the conclutions ow neces farilie and most embentlie followe of the pres miffes. But if a man have not perfectle lear ned, or perfectie attained buto the frience, bee finall formetimes boubt ; and this commeth to palle, not by meanes of the frience, but by rea-

fon of the fault of him that bleth the leience. Quen fo we, bicaufe (fo long as we line here) we be weake, neither can have a full and per: fed faith; therefore doubts do oftentimes arile why bouts bito bs, yea, cuen againft our wils. But tou boo fome: thing the nature of an opinion, thou mateft per, times erife come it to be otherwise: the which is such, as against our there can be no blance laid buto bs, if we feme wils. what incline to the other part, from that which we thinke to be true. But the infirmitie, which happeneth to bs, concerning faith, may come timo maies : for fometimes we firmelie cleaue buto those things, which we believe; howbeit, there are other things behind, which are to be beliened, the which as pet we perceine not. And after this maner, they which together with the Connell observed draile of meates, and other ceremonies, are called by Paule, in his epiffle to the Romans, Weake in faith : for they knew Rom. IA. 2. not as pet, that the ceremonies of the lawe were abrogated. Sometimes it commeth to paffe, that we lie indeed the things, which are to be belieued; but pet the are not fo perfea in faith, that we can firmelie and conffantlie cleave buto them. So Chaill called the apolics Men of little faith, and efpeciallie Peter, when Man. 8,26, (through boubting) he was almost browned & 14, 31.

with the waves of the fea. Witherefore, as tous we muit

thing each part, we must alwaics prate buto pob to un.

God to increase our faith.

Cap. 3.

It is also to be noted, that the nower of be fairly licumg commeth of the holic Choft, when as inevalenot unto fo manie and fo bangerous flouds of doubting, which bo invade the mind; but do in the end our come them : which thing cannot be done without a heavenlie and liner naturall power. Wit in this affent of the faith, what we must viligentlic cramine, both what he is things we that hath fpoken, and also what it is that is faid, are to eraand is let before be to belieue : bicaufe the dinell mine in the both frudie nothing more, than to cause be to the faith. beliene, that Goo hath fpolien that which hie fpalic not. Ditentimes also those things, which be fpoken by Goo himfelfe, are by falle becet ners weefted to a wrong fenfe, are commeted, and fo forced byon be to be beloued. Thereford, me muft freing we have need of revelation, concerning prair unto cad part; we muft praie onto God that he will con that not lufter be to be deceined. Dne of them, which he will not witeth boon the lentences, is of this opinion; be beceithat If it were most affireolie knowne, that mo. God fpake ante thing , faith therein could take no place: for fraitivaic (faith he) by the light of nature we fould knowe, that it ought to be true, which ODD bath fpoken, bulcs we will thinke him to be a lier . Butthis men is wonderfull far out of the waie; for we boubt not, but that the provhets affuredic knew, that ODD

fpake in them, & pet they belœued those things

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which they forctold. We also affurcolie knothe. that Cop fpake those things, which are read in mebether it the holie feriptures, and pet me belieue them. followeth, that they The aposities knew, that they had received the beleeue. holie Choff, and pet were they not therefore inhich deffitute of faith. But that which is spoken of tuome af= this man thould then be true, if we could knowe fureblic that GoD cuibentlie, by reafon, og fenfe, that Bob fpake bath fpoken these things: which thing can in no wife be ante thing. done; for they come not to our knowledge of therwise than by renelation. But this man

Part. 3.

in fread of cuidence bio put certeintic. The last part which is in the befinition, where in it is faid, that this affent wieftleth with the fense and infedome of the fieth, may manifelt examples. lie be declared, not onlie by the example of Abraham; but also by a great manie of other er

amples. Scoppomiled belinerance buto the children of Ifrael, and pet in the meane time ins Exod.5,6. creafed their affliction : they were charged with a great number of bricks, they had no frame given them for their worke, they were Charplie and cruellie beaten; and when they were alreabie departed out of Aegypt, the fea came as gainst them , on the other fibe of them were greathuge rocks, and at their backs Pharao was with a great mightic armic; against which hindrances the fleth could not chofe but frine. And in like fest, manie things feemed to be a 1.Sam.16, gainft the promife made to David, thereby he fhould be moure, not to believe the annoints ment by Samuel; against the which it was needs full that he Moulo be frengthened by faith. The apostles also descrice manie tokens of infirmi tie in Chaiff, which they ought to have oucreome by faith. Telherefore we may conclude, that furth is the nature of our faith, that it hath alnernattic

wates fome ftrife with doubting.

muth fome 5 And thereas it is abood, Giving the glorie vnto God, the end whereinto faith tendeth isrefpected; namelic, to advance and increase the glosie of God, which herin confifteth, that we conceine fuch worthic estimation towards Con. It is faio that Abraham was well-nere a hundred peresold; for (as it is written in the ififoric of Cenclis the 17. chapter) be was 99. veres of age, when this promile was made to him : he had no like erample before his time, by confideration increof his mino might be confirmed for he is the first that the scriptures ow make mention of, to have had frength of get ting chilogen reffored againe to him. Deither is it anic maruell, that by the worke offaith is ab uanced Goos alozie : forfomuch as thereby ine for Coos fake benie the beff part of our felues, which is our mind and reason, whereby we etther affent or not affent buto things fet forth unto us. Wherefore it is manifeff, that there can be nothing more ercellent offered by bs but

to God than faith; for it is a wonderfull telliff. cation of the power and gooneffe of Cob. for his fake to quench in our felues the fenfe of nature. But 3 wonder at thele which fo biliaent lie commend works, and to lightlie ertoli das fitte, fole life, and other works; and pet are fo cold in fetting footh of the commendation of faith, feing thereby commeth the bidoile, by which the ouercome both our felues, and al so the whole world. For so Iohn saith; This is Liohn se the victorie that ouercommeth the world, euen our faith. Willich thing I fpeake not, as though we are no I ment, that we are infrifico by faith, as it is a indicate worke: fortt is polluted by fundite blemifbes faith as it of our infirmitie.

And Augustine faith, that this fentence must by no means be admitted; namelie, that faith teth no inmeriteth juffification bnto bs : for faith is not fification (faith be) of our felues, but as Paule erpreffelie onto ta. teacheth to the @thelians) It is the gift of God, Epheli, 1, Howbeit, in fo much as it is a worke, it erech leth manie wates all other works. Deither can Saithash it be ervieled, how far wide the Schole-men ercelling erre, when they imagine, that faith can confut works. without god works: for after their indgement, topolis faith fould not atteine onto the worthineffe of that faith interest in the fitter of the the continued of the connect be interested in the connect be interested i and also they themselves conteste) cannot be good works had without the reft of the vertues. What maner of divine faith thall it then be, if it reach not buto the perfection of wifebome ? Morcouer, forfomuch as bertue fuffereth not bice to be tols ned togither with it, and they themle lues affirm that faith is a bertue ; how will they have true faith to be in finners, and in fuch as be frangers from God ; But they will faie, that they grange amoint faith to be a bertue of the binberffant ture of the bing ; buto which kind of bertues, bices are not unonanrepugnant : for ive fee fometimes. that the most bing are wicked men of all haue ercellent fetences in not reporthenr. But neither will this anie thing helpe vices. them, their owne feigned imagination is a let. therto: for they imagine, that thole things, which are let fouth to our bnoerfranding if they be obfoure, and not berte enibent; that affent is not ainen buto them. buleffe it be. bicaufe the will commandeth the understanding to give allent, and herein to fubied it felfe to the truth of God. mulherefore I will bemand of these men, whe ther the morke of the will, whereby it commany beth the binbertlanding to give place, and to als fent buto the words of God, be god or eutil ? Unboubtedie, they must be compelled, where ther they will on no, to fale it is god. But with without charitte the out charitie it is not pollible, that the will thould unberdans bring the binderfranding to imbrace the things bing camet that are to be believed: wherfore thele fond bents be comman les of theirs are repugnant the one to the other. Ded to be

Of Faith. pepend boon the commandement of the will ! punded not for how thould the will be moved to command of the come things that are to be believed, as god and tome manbement this ofcredit, bules it had first received the fame ofthe will. he haterflanding . Indeed we confesse, that

those things, which we believe are obscure, and not berie cuident to humane reason : but they Thole are made plaine to the biderfanding by the things light of binine renclation, and by the lighter belieue are ning of the holie Choff : therefore, by the indgement of reason, they are imbraced and admit ted with the best certeintie. Which things being renelation. to knowne and received, the will confequentlie pelighteth it felfe in them, and to carnettlie int braceth them, as it commandeth the other police ers of the mind to do works agreeable buto that truth, which the mind hath believed: and by this meanes, out of faith fpringeth charitie; af ter the thich hope both followe. For the things,

which we beliene, and earnefflie loue, we wait for with a couragious and patient mind; which thing perteineth chieflie unto hope. Deither let tinguitheth anieman thinke, that this is against reason, or midurthe elle that it ertinguifheth the nature of man; for that we feeme in belecuing to refuse humane nature of man, no: vet teafon. fense, as though this were a madnes in us, as Feftus fain unto Paule, when he preached the faith of Chrift; Much learning hath made thee mad. The cale franteth not lo, but rather it is brought to palle by faith, that our reason mas keth it felfe fubicat onto the Doctrine of God, and to his revelation, rather than to inferiour reale nings and perfuations; the which being but on

berlings to the holie feriptures, man is rather

puffed by, than humbled by them. And if anie

man late, that men become mad with belee

uing; we will abbe, that the fame is bone most

rfall by reason. 6 The apostle maketh mention shat ODD quickeneth them that be bead; and that the bo-Die of Abraham was bead, and allo the wombe of Sara. In injudimonos Chryfoltome faith arc laid the foundations of our refurrection, which we belieue fhall come. For if God were able to omthefe things, then can there be no want in him, either of meanes or power to reftore the mbutaith bran to life againe. And bindombtedlie, I ain perfuaded, that this faith was no finail helpe buto Abraham for mouning of him to facrifice his forme, according as God had required at

his hands. For though be had received the promile, that he thould have potteritie by Ifaac; pet be faine, that although be mere flaine, pet there was place fill remaining for that promife cfor he belieuco, that Goo was able to raile him to, although betwere flaine, and make him to line againe. And bow praise-inwithie the faith of in ontahir. Thefe things (as it amereth) be be: that patriarch was, Paule occlareth, when hee

faith, that he had not a regard unto his owne

bead bodie, or to the bead wombe of Sara; but mane the alone buto Coo, being most affured Lie perfuaded, that God was able to performe and being to palle whatforuer be had promifed. Ambrofe by an Antithelis or contraric polition beclareth the erecllencie of this feith; for hee compareth it with the incredulities f Zacharie, Luke.t,18. buto thom when the angel thewed of the birth of long Baptiff, pet he remained ftill in bubeliefe; and therefore he was reprodued of the Lord, and his tong fortico, that he could not beclare it; which punishment was beric connentent for that offente : for they which believe not, Do neither fpeake noz confesse. Abraham confiocred with himfelfe; Although I am now by nature paff child getting, and am become barren: pet the power and might of God is not fub. icit buto the impediments of creatures : for God can, beyond the accustomed maner and course of nature, bring to paste, thatfoeuer hie will. Wherefore, although I, by mine abilitic, cannot beget a child; pet God can make his

monife excellent with a miracle, whereby he

may ercen the order of nature.

The Rabbins of the Debucs faic, that Abram begettetinot, but Abraham begetteth: bicaufe (fair they) therin is put the afpiration He, being a letter perteining to the name Tetragrammaton. As if it thould have bene laid; The volver of God being abded, he which could not beget, nom begetteth children, Augustine in his questions boon Genefis thinketh, that this place of the apostle is not absolutelie to be binerstad: for the read, that after the death of Sara, Abraham had manie children by his wife Chetura, Gen,25,1. which he afferward married. And he abbeth. that the opinion of naturall philosophers is, that men of great peres cannot beget dilleren of old inomen, but vet they may of rong maibens. Wherefore he thinketh, that in this place ine must bnoerstand, that the booic of Abraham was bead, as touthing Sara his wife, which was now ninetie peres old. But this expolition hath no fuch afforce cause, to compell be to fhurke it to be true : for in that Abraham begat children of Chetura, Sara being now bead, that might come by this meanes, that Goo had now belines the order of nature, reffored frength but to him for begetting of chiloren . Acither maketh that ame thing to the purvole, which Origin affirmeth, tho bron this place wateth, that the bodie of Abraham is binberfood to be beat. bicaute he now lines chattelie with his wife; neither has he ame more fellowihip with hir. But he commendeth him, for that when he had received the advertisement of OD D. that he thould have iffue by his wife, he againe went

uiled of his owne head; for they cannot be gas

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But we teach no luch thing, that faith thould least

Pag.63.

thereo by the historic. Soin the apostle is in hand to commend the faith of Abraham, for that he constantlic gave affent buto the prounife of God although as well his owne nature, as his wines were otterlie againft it.

The Common places

whether Bhaham datduon inhen a chile was piomifed bun. ralaugheb.

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Luke.1.37.

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Pag.62.

7 15ut whether Abraham anic thing bouls teb, then Coopromiled buto him a child, the feripture feenicth to leane in fulpente : foz in the 17. chapter of Cenelis it is watten, that hee laughed, and faid; Shall a child be borne to one of an hundred yeeres of age? And shall Sara bring foorth a child being ninetie yeeres of age? 20th 20th a I would to God Ismael might live in thy fight! These words have a thew both of tote and of ab miration, pet neuertheles being joined with fome doubting. And for this cause both this feripture make mention of thefe things, that the faith of Abraham, which is to highlie commended, thould in no wife be thought to have bene without miltrufts, which are accustomed to fpring of the fieth and humane fente: but bis cause the faith of the Batriard ouercame these miftrufts,therefoze it is praifed. Reither bo we Gen. 18, 12. read there, that Abraham was accused of incres bulitie by Bob, as Sara was, tho in like maner laughed: and if a man weigh the outward laughter they were both alike; but Goo ithich is the Cearcher of the harts, bnocratod right well the faith of either of them. Wolie men, al though they believed the promites of Bod, pet fometime, through humane weaknes, were in to confirme forme boubt : and thereofit came offentimes to paffe, that they required figures and miracles their faith for arengthening of their imbecillitie. Which fometime requireb thing wereat of Gedeon, and king Ezechias. miratics. But in this place is thewed a remedie against 2,King 20, 8 fuch temptations; namelie, that we thould call A remedie our thoughts back from carthlie impediments, and fire our cies onclie boon the power of Bob. against a

Df this thing the angel abmonithed the blet fee virgin, faieng : Nothing shall be impossible with God. Although it appeare not by the words of the virgin, that the boubted, but onelie the alhed how that thould come to patte. For the boubted not, but that as the angel had tolo bir, the thould conceine, and that fraitionic; but bis cause the saine that the was not as pet coupled in matrimonic, although the were betrotheb. the demanded how that thould come to patte thether the thould wait, till the were toined in matrimonie, or whether it thould by anie other meanes come to valle ? Wherefore the angel in his answer compachendeth two principall points . The one is, that by the fame be might remoue millruft, if anie fuch hab peraduens time flucke in the birgins mind : for he faith; With God nothing shall be impossible. The les cond point is, of the maner of conceining; The holie Ghoft (faith be) shall come vpon thee, and

the power of the highest shall overshadowe thee. But ichereas fome feigne, that the after this, bicaufe the had bowed hir birginitie buto Thebies Goo; this needs no long confutation, Specialite, Go birgin fæing we are by the hillogie it felfe taught, that made in the was betrothed to a man: neither was there at that time anic fuch cuffome to bow birgini tie bnto GDD. But let be returne to our purpole.

Cap.3.

Wile qualit to relia those boubts, which firing against faith, through weighing in our mind the power of God ; for touching the will of God. there can no boubt arife : for whatfoeuer be fet teth fouth to be belæued , be promifeth of his owne accord; ethis bombtles he would not bo. if he would not give it . Therefore it followeth. that they which are tempted with fuch boubting. are in doubt of his power. Hereof I thinke it to Themale come to palle, that the praiers of the church on as of the to oftentimes begin with the omnipotencie of church be Godito the end that the harts of them that praise, gin at the thulb be confirmed , that they thulb not in their cit of 600. publike platers beffre ante thing with bouls ting or millruff. By thele things it is manifelt. holo grauous a finuc it is to boubt of the pro B gremous miles of Goo: for this is nothing elfe, but to ac fin to bout count ODD either to be a lier, ozelle to be of miles of fmall frength; and they thich be of that mind, so. can neither call boon Bob, neither pet alke, or loke for anie thing at his hands. But now, for formuch as this is the nature of faith, which the anoffie beleribeth, it manifellie ameereth, that The bind the bittell bath no faith : for he can batte no con , bath not finence, that he is accepted of God; and beides faith. that, he knoweth right well by the naturall tharpenes of his understanding , that God is commipotent. But whereas lames faith, that Thefaith The divell beleeveth and trembleth : To be white leue, in that place, is ment To knowe. But bereins the faith, which is here beferibed, perteineth but treams of the faith, which is here delectived, pertenting our belongs to men onelie; and to none but such as are godie was godlie. .

8 But here arifeth a boubt. For if onelie the 71 Mom. mon of Boo be to be belæued, the fait Chrift, 10, 17. that If they would not believe bim, pet at the lohn.8,1. leaff-wife they thould believe his works . For it femeth by this fentence, that we thould also whither belieue miracles . But we answer, that miras belieue mi cles are as tellimonies, thereby men are the racius. easilier brought to believe : so then they be things, by the meanes thereof men ow belour; not that faith is birected unto them, as buto his obied; albeit, as touching the miracles of Christ, and of the apostles, inc must believe that they inere none by God, and not by Belgebub, og by the binell, as the Ibharifies flanderouffe repor Man. 15,44 teb. And this is conteined in the mond of God; for it giveth tellimonie, that these miracles fhould be wrought, a that they were wrought

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Of Faith.

of Peter Martyr.

in their due time; namelie, in the preaching of found boatine. The factaments also are believe ued, but they are nothing else than the visible inords of God, therebuto also is foined the inord of Goo, which is heard, as Augustine faith: The word commeth buto the element and it is made a facrament. Bowbeit, there is bil cretion and judgement to be had, when we bes lieue the word of God ; least we thould drawe therebuto anie peruerfe and corrupt opinion. At is also requilite to have a good triall and eramination, if one fhall bifcerne of miracles : and in the facraments it must be considered, that they be orderlie ministred; that is, in such fort an they were inffituted by God. And by a found judgement we must remoue awaie, and fet afibe the inuentions of men, that we belieue them not , as we would believe the words of

And then Bafilius, or other of the fathers faic that Wie must belieue without cramination oz judgement ; which feemeth to be taken out of that which Paule faith in his epiffle to the Homans, that Abraham beleeued, neither judged he : that word in Breche is dieneibn. To antwer to this boubt, this is to be binder frod, that imgs indgement. ment is of two forts ; the one is, when we take Rom.4, 20. counfell of the fentes and humane reason, and this is to be otterlic remoued from faith, for it indepentent, alimaies relificity the wood of God : the other is the judgement of the fricit, which muft of necel litte be had. And this is it which Paule fait :

"The, 21 Prome all things, and keepe that which is good. And onto the Counthians ; Spirituall things 1.Cor.3,13. are compared with spirituall things. And with Thebarote this judgementitis necessarie to conferre one places of s place, which in the holie fcriptures is somewhat matheren obscure, with another place which is more mas time with nifest. The authoritie of the church hath no bothreafer. minion oner faith, as fome wichedlie thinke. The office of the church is to preach, to admothough hath, to reprodue, to tellific, and to laie the holie no bomminia Criptures before mens cies : neither both it require to be belieued further forth, than it fpear keththe words of God. Paule, before he had Rom 10,14 made mention of the word, by which faith is brought forth, he wake of them that preach the Gofpell : that is, of the miniffers, thich be fent by God, in whom he described the ministerie of the church ; namelie, that it confifteth in preathing of the Golpell.

Dozeover, iffaith, as it is written, come by hearing ; that is, as it is added by the word of Goo : then followeth it of necessitie, that there is nothing thereby faith is more nour theb, mainteineb, and confirmed, than by continuall reading and repeating of the word of God. This thing teffified Tertullian in his avos logie, when he faith; that To this end holie al

femblies are gathered togither, to heare Gods morn. The philosophers fair that me of the felfefame things both are, and are nourithed: where fore in like fort it come to paffe, that if faith be of the mord of God, it is also nourished by the fame. Tale knowe moreover, that through of memfaith ten and ufuall morks, habits or grounded dile is wourified politions are confirmed : as contrariwife, if a of the word. man ceale off from actions, they ware weake. Wherfore, if a man ceale to read, to heare or to repeat the holic feriptures, faith will war fable in him. And they which thinke, that a liuclic and pure faith may continue in thurthes without a findle often preaching, do ercedinglie erre. Chryfo- tune of frome bath an excellent fimilitude of a light or chaylodem lampe that burneth, which fone goeth out, bru leffe oile be fill minifred butoit: by the lampe or light he meaneth faith, and by oile the word of Goo : and this he writeth in that place, where he treateth of the parable of the wife and folity

How far foorth faith agre-eth with feare.

o Moreoner, that faieng of Paule ; Other- 3n Momat wife thou fhalt be cut off, fameth to make a: berfe.12. gainst faith. Pone which believeth ought, as lohn, 5, 24, 30 godie touching himselfe to be persuaded, that he shall man is one be cut off : for faith luffereth not this perfualion certeine of to take place. The Logo faith, that He which his faluation belequeth, paffeth from death vnto life; not co on. uerie kind of life, but bnto eternall life, which is now alreadie begun, and thall be accomplitheo in the two lo to come. Wherefore, faina that eternall life is promifed buto bs, we outht in no twife to boubt thereof. Querie one of the faithfull beleineth that he is adopted by Cod into his forme, and that he is cholen buto eternall life: wherefore it thail be onto him as be belieueth. For the cipinologie of this Word Theetymofaith, is thought by manie to be drawne from logie of hence; to wit, if that be done which is froken. faith. Dowbett, he which to belieueth, ought alwaics to be minofull of perfeuerance, and not to line Imfelie : and ought also to craue at the hands of God his gift and grace to abide in his god nes; touching the obteinement whereof we ought not to boubt, fæing both God hath promis feo it buto his, and also that the praier of the faithfull cannot be power out with boubting. us the apostle lames testifieth. Howbeit, it is lames. 1,6, profitable to take oiligent heed to our firth feing it is weake, and euerie wate bucleane; we mud neither is there any thing in the nature thereof, take been but may be condemned. Wherefore these words to cur fies, of the apostle ffir be by to brible the prive there weake and of, and to breake the fecuritie of the fame, and uncleane. allo to thake off Auggrichnes,

#. ff.

13tit

The Common places Part.3.

But for the reteining fill of certeintie, we mult flic buto that which is written a little af-Rom. 11, 29 ter; namelie, that The gifts and calling of God are without repentance. Anothat we may lee, how profitable this admonition of the apostle is but o them that be faithfull, and that it is not what io to in anterchea baine, we will ble this diffributis on : first, to fee as touching the church, what is to as touching be feared. If the speake of the whole thurth, we mult not in anie wife feare , that it thall euer and what faile : for Chaift promifee, that He would bee Matt,28,20, with it vnto the end of the world. Indet it may be tempted, ficed, and fhaken ; but oner throwne it cannot be : wherefore let be praie, that the croffe, temptations, and perfecutions thereof mar be allwaged, and turned to god. particular Buttouching particular durches, bicaufe itis possible that they may be transferred, we do praie as well against their continual temptamay faile. tions, as also that with them, and especiallie with our thurth, may abide the kingdome of

Cob. And concerning our pofferitie alfo, there noe are to is cause the we thould feare; because the viofeare toumife is indefinitelic fet fouth : and onlette the chang our fame be esalvice more narrowe through election and predeffination, it may come to paffe, that it fhall not comprehend them ; enen as all the Jeines were not comprehended in thepromile. And touching infants, we may also inoge the like; in veric boo, the covenant and promile excluseth them not, naie rather they be ges nerallie fignified in these words, wherein the Lozofaith; I will be thy God, and the God of thy feed; under thich promife we baptife them, and viliblic incorporate them into the church; who pet, when they come to age, may reten the conenant, and contemne the Cofpell. There by is made manifest, that they in verie beb perteined not to election, and buto the promis

There are moreover in the durch some wearxaugor, that is, which belieue but for a time, and in the time of temptation ffen backe, as bid Indas ; and they which in time of perfecutions benie Chaff : überefoze for thele allo we haus great cause to be afraid. As touching those which fincerelie beleine in Chiff, although they haue a confidence of their faluation, and are affured Manie fals thereof ; pet folong as we line here, there be manic falles cuen readie at hand with bs, and those great : as it is manifest by that which Pe-Matta6.70, ter and David bio . Wherefore they have there 2. Sam. 11, 4 of to be afraid, although they be not afraid, that The goodie they finall eternallie be bamned; but affureblie

againe. As we also ow truft of them which be er-

fes : wherefore we may tufflie feare , leaff they

fhould not frand, as we le happened in Ifmael

communicated; for they are not call out of the thurth, to the intent they (hould perill); but that their fuirit might at length be faued. And therefore the elect allo, another which fincerelic belœue,ought continuallie to be afraid of falling : and to beingre leaft they be cut off from Chiff, The godlie though it be but for a time. And of this reftitutis mult be as on of them that hauc fallen, is also mention frait of er. made in Icremie, in the third chapter; Thou cation hast plaied the harlot with thy louers; howbeit Ierema, I. returne againe. All thefe things beclare buto bs, that this exhortation of Paule buto feare, is not improfitable ; fæing we ought fo manie maies to be carefull both for our felmes, and also for others. Further Chryfoftome addeth here onto ; that The abule of the grace of Goo. which rejuncth among bs , ought to be buto bs a great feare and homoz, to offen as the confider

10 Wherebuto belongeth that, which is write In nom. ten both buto the Komans, and buto the Cozine 11,00.20. thians; to wit, that The godlie stand by faith. Romatian, Beither is that herebnto repugnant, which is veile. 24. written in the felfe-fame is chapter of the cut fle to the Cozinthians, that They flood in the 1. Cor. 15. 1. Golpell; bicaule faith is referred onto the Gol pell, as buto his owne object ; pea rather it foringeth hereof after a fort, as we have heard before. Beither is there ante freed made in this place of men particularlie, but of the whole congregation and boote of the belieners; and theres fore he apmonttheth be boon tuff caufe, that We Romer to should not be high minded, but should feare. For even as the durch of the Lewes is now ex tinguilhed, and Affrike litetwile, and Greece, a compeand Afia have loft manie churches; fo is it to be rifon befeared, least the felfe-fame thing hamen now clared. buto the churches which feeme to frand: where: fore, let them not advance themselves. But copartis none of the number of the faithfull ought to be cular man ought to be in boubt of his owne faluation; for the nature in boubt of of faith is to make men affured of the promites his faluas of God. Howbeit, this mult be binder amd, that tion. it is not possible to shake off all feare to long as while we we live in this life : for we be continuallie tof live ber, fed between two confrations; one fourthing the fake of goones, faith, and confrancie of Goo; the other all feare. as touching our corruption, infirmitic, and

For then we confider, how weake we are, and how prone to cuill, and weigh also the bripurenes and imperfection of our works, how and foener they be; and therewithall the leuce ritie of the laine, in requiring the verie bitter, most of things that it commandeth : this consi beration (3 faie) if it be earnefflie bad, cannot but make the mind ercedinglie afraid, and caft it bowne. But when on the other live we confider the godnes, clemencie, and mercie of God,

proneffe to cuill.

and Feare. and his fedfaffnelle in promifes, and herewith all remember alfo, that all the merits of Thatt are communicated with be, we are refreshed and recreated, and the feare is either qualified. or elfe formetimes plainelie laid awaie. For thefe affections, where they be perfect a through lie bent, bo one fucceed another : for they cannot be both at one time; orelfe if they be both at one time, then they appeare both to be remille. But in what maner they give place the one to the other, we may by ballic experience biber-

Part.

forifanie man be fet bpon the top of an B fimilihigh tower, and when he is there, his mind runs noth upon nothing elfe, but upon the heigth of the tower, and what a deepe wate he flould fall, fo that he cannot fall without banger of beath; it is not possible, but (if his mind be fill bent opon this) he will be altogither fmitten with horror: but if he furne his cies affec to the bars or battlements which flair him bp. fo that he cannot fail, then will be plucke by his fpirits a: gaine, and will put atvaic all feare. Deither ought it to feeme ftrange to ante man, that we faic, that faith expelleth that feare which is tois ned with doubting of fatuation; when as it is faid in John, that Charitie driveth out feare: fo; it is most certaine, that that which the scripture Carth no attributeth unto charitie, ought much more to leffe than be attributed to faith ; for charitic fraingeth ther: charitie of. 15ut (as we have alreadic fato) Paule meabeneth a. muc feare. neth not of men particularlic, but of the publike profession of Christ, of the preaching of the Gol pell, and of the religion thereof received in anie tohole nation or promince. And that which is here fpoken, firreth up godlie men to moff fer uent praires for prefernation of the churches.

II But bicaufe the apostle in his epistle buto the Romans writeth on this wife ; Ye have not received the ipirit of bondage to feare anie more it shall not be from the purpose, brefelie to fie, whether Paule meaneth, that we be beliuered from all kind of feare or no. First this the abouted is certeine, that feare is nothing elfe, but a cerbefreite teine affection of the mind; whereby we are fri all kind of then, by reason of some great & deadlie cuill at hand. The are not wont to be mound with dans gersa far off, but with fuch as hang over our heads ; neither bothings that be light, and of finall weight make us afraid. Coherefoze feare (as a Dinine freaketh of feare) hath refrect bn to finne, unto the weath of God, unto chaffile ments and feourges, and finallie unto hell-fire. But there are tivo kinds of feare reckoned to be, of which the one is commonlie called a chilolic feare; and the other a feruile feare. And that is counted a fertile feare, which onelie for feare of paines and of hell-fire, either braweth bs backe from boing cuill, or forceth bs to do

Cap. 2. mell. Quen fo firmified an Offmike poct :

of Peter Martyr.

Oderunt peccare mali formidme pana, that is. The wicked hate to finne for feare of punithment. But the childle feare is that, whereby men luc ppzightlie, and flie wickebneffe; bicause thep befire the glorie of God, and for that they allow righteoutnes even for it felfe. Where forc the fame poet faith ;

Oderunt peccare boni virtuis amore : that is. The good hate to finne for the lone of bertue. Df thefe tivo kinds of feare are manie things Spoken offentimes by Augustine in Sundne play ecs, respecallie in his o. treatife opon the epis fle of lohn : tit is read in the maifter of the fentences, in the third boke, and 36, diffination, where Augustine alleageth two places out of the holic ferintures, which fame to be repute nant one to another. The one is out of Iohn; Perfect love driveth out feare : the other is ta 1. Joh.4, 18. hen out of the 19. plalme; The feare of the Lord verfe. 10. abideth for cuer. To abide, and to be briuen mom feare forth, agree not togither ; this contrarictie he can abibe maketh at one in this wife, & faith, that they in and yet be beriederd dilagree not. Forenen as two pipes, Blumin ont. being blowen with one the felfe-fame breath mor. discord not ; so (faith he) two harts, namelie the hart of Dauid, and the hart of John, being the red with one and the felfe-fame fpirit, cannot difagre the one from the other. But vet thev require an indifferent and an attentiuchearer: for John fpeaketh of feruile feare, and of verfeat lone ; but Danid weaketh of the chilolie feare as forefaid. And therefore he faith ; The feare of the Lord is chaft or cleane (for in Debine it is witten, lireath, Ichouah, Tehorah,) and abideth for euer. On this maner (he thinketh) that the apparance of contradiction which fremeth to be in thefe two places, may be holpen. And he pleth for each feare this limilitude.

Let be supole (faith he) that there be two wor a fimile men, the one chaff, and the other buchaft an ab tube. ultreffe; boubtles each of thele women feareth hir hulband: the adultreffe feareth him, when he is ablent, leaft he flould returne againe, and when he is prefent, leaff he thould unberffand ofhir naughtie behaufour : but the chaft wife'is afraid of hir hulband when he is prefent, leaft he thould depart from hir, or thould not love hir fo well, or thould by fome offente be alienated from hir. 13p this fimilitude Augustine thins keth map be diffinalie perceived each kind of thole feares. Dthers faie mozeouer, that this whether feruile feare is not altouither unprofitable; for feruile feare it prepareth a wate unto lone : for firff (fap thep) be profita= it friketh the mind , and terrifieth men from ble. finnes; it firreth them by to righteoufnelle for fcare of punifyments. And an opnight life, bp little and little palleth into an ble, and is by cufrome made pleafant and to at the length men

FF. (1).

neut to the hope, that either they thall be defended by God, or that if they ow fall, they thall be reffored fier of the

fentences

maticth

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begin to referre their doings onto Boo. and to efteme righteoulnes in refped ofit felfe. Foz cuen as a needle, when anie thing is to be fow ed, first entrethin, and draineth with it the thich that is annered thereto, but it felfe abideth not in that which is fower : fo (faie ther) there creepeth into be a feruile feare, which is affer ward excluded, when charitie and a chall feare

om once take place.

But what is to be thought of those terrors, thich in our minds go before faith, it is mant feff; namelic, that they are fins before the Low: but if anic profit or comoditie followe them, that is to be attributed, not onto their owne nature, but to the goones of the holie Choff; for he bleth those to be meanes of our inflification. The Maifter of the fentences, in fread of the timo kinds of feare, with Augustine maketh menti on of putteth foure. The first is a wooldlie feare, foure kinds thereby men, rather than they will lofe riches, pleafures, and honours, fall awaie from Chaiff: and this is a feare most pernicious, and most farre from all godlines. The fecond is a fermle feare, which we before have beferibed. The third is an initiall feare, that is, a feare that ferueth at the beginning, thereby men are fo moued with the feare of punifyment, that togither thers with they have also a regard onto God, and are caught with a certeine loue of his righteoulnes and will : this feare in his inogement is mingled both with a feruile feare, and also with a childlic feare. Last of all he joineth that pure chilolic feare with perfect charitie . But the Schole-men, which followed the Baiter of the fentences, bicaufe they also might aooc some; abbed a fift what of their owne, hauc brought forth another feare, which they call naturall ; whereby even by the impulsion of nature it felfe, we flic from those things, which are against the constitution

12 Sow that I have braffie and faithfullie beclared thefe thingsout of Augustine, out of the Mailter of the fentences, and out of the Schole-men; 3 will in fein wegen fet fouth that is to be taught touching them. First I Matth 27.5, confeste, that there is more than one kind of and 26, 75. feare; for I knowe that Peter feared otherwife finn Did ludas : for ludas inbeblo fcared, as bee Judas fras beipaired ; but Peter fo fcared, as he returned anaine bnto Chiff, thom before he by benieng had forfaken. Therefore we faie, that a feruile feare is that , whereby we be to hourible afraid Rinctionbe. of Coo, and flie from him then he is angrie, that we are otterlie boid of faith. But a childle fernite frare feare is that, whereby in the midf of terrozs, we and a childe are lifted by through faith : neither fuffer we our felues to be fivalowed up with feare. Where

fore in godlie men feare is neuer feparated

togither, that faith do alwaies governe feare; is never fe for if it thould not be to, desperation would call varaten he followe. Foz, even as the lawe ought at from faith. maies to be joined with the Colpell, to ought Bethelam feare to be ener joined with faith. The bo not lo with the imbrace the Gofpell, but that we alwaies sofpell, to thinks byon the obedience of the commande, faith with ments of God. And then the fee how often, ned togiand how greenouflie we fall, we call our felnes ther. backe againe to repentance. On the contrarie, the laive is not to be received without the Gol well ; for if it thould, we could neither obeie it without Chiff , neither pet obteine parbon foz the offences that we have committed against it. Wherefore Paule calleth be not backe btter: paule callie from all feare of Goo ; but from that feare leth vo fro onelie, which wanteth faith, and which flieth the frate that is from God, as from an enimie, and from a cru without ell trant. But that feare which hath faith to mo faith. berate it, cannot be repromed ; for it is the aift of the holie Choft, as we read in the eleventh verlez. thanter of Efaie. And the propertie of the giffs The mosof the holie Shoff is, that by them we lubmit all vertic of our bertues and affections to the moderation the gifts of faith, and make them to ferue God trulie and of the hos

Cap.3.

Thele giffs they commonlie counted to be thow me feuen; and if a man bemand how they proue nie nifts that, they fraitwate cite the cleventh chapter of of the bo-Efaic. Howbelt, if we examine that place by the lie shou truth of the Debrue, we shall onelie find fire thidem. gifts to be there; namelie, the spirit of wifebome, of bnoerstanding, of counsell, of fortis tune of knowledge and of the fcare of the Lozd. But thefe men have beene deceined by the Latine translation, which followed not the truth of the Debine, but the leventre interpretours; for they, betweene the spirit of knowledge and of feare, have put the fpirit of pietie, 600 e Geiac, that is perteining to the obedience of God; theres by it feemeth, that they ment to interpret what maner offeare of & D that thould be, which might light upon Meffias,of thom in that place That mamight light opon Melias, or whom in that place ner often there is mention made. For that feare was neishills ther feruile, nor vet a chilos feare ; but onelie an frantis. obedience, pictic, and reuerence tolwards God his father. Peither haue the leuentie interpretours onclie once fo interpreted the feare of Con : for in the bake of lob, where we read; Fearing God, they have turned it Si'or Coc, that Iob.1, 1. is, Obeieng God. Dowbeit, bnooubtedlie we ought not to make togither into lo fircid a Thegins number, the gifts of the holie Choff, to thinke of the belle them to be but onlie fire og feuen ; fog bestoes all manten thole, which are reckoned in that thanter, the number. fame Efaie reckoneth in another place the fpirit Efaie 4.4 of inogment and of seale. And Zacharie maketh Zach. 13,10 of subgment and of seale. And Zacharie making Rom, 1,4 Spirit of fandification, and John of the spirit of John 14.17

and Feare. truth; and Paule againe in another place of the Endf.,13. fpirit of adoption, and to the Chefians of the fpirit of promile, and a great manie of other like giffs. 13 Thefe things being to, let be now fée.

how both in this life, and in the other life, feare parteb.

rebat ma-

line bere

without

may have place. The faints, when they are in proffere heaven, for that they thall then have perfect that ritic (to fpeake of feare propertie, as it is a motion dirred up by meanes of fome gracuouse uill that hangeth ouer bs) thall have no feare. This both Augustine confes byon the fift plalme twon these words; I will worthip in thy feare towards thy holie temple. But in them can onelie be that Woeleia, that is, obedience, reuerence, worthipping, and pictic towards God; as the 70. interpretours have erpounded the fpirit of the feare of the Low : and fo fuch a gift might be stoffcare found in Chaff, who indeed other wife could net chall had. ther feare frame, not hell-fire, not pet fatherlie chastisements of God. And if a man would faic, that he feared death; that muft be binders ftod of natural feare, whereof we intreat not at this prefent. And after this fort do 3 binder: ffand Ambrofe, when in his bake De fhiritu fantto he affirmeth, that The gifts of the holie Shoft are in the angels. Dut of which words the Schol-men gather, that in them is the feare of Con : for doubtleffe, fæing thep are in bleffed flate, that can be no otherwise underfloo, but as it bath beene alreadic thefred of me. But as touching the goodie in this life; we must so af mode they firme, as we thinke not, that they can be with. out dilotie feare; fo that that feare be fo binder: frod (according as I taught before) that they bonot onelie fie from offenbing of Gob, and are afraid of falles against his will; but also are mouce with the feare of hell-fire, and of the weath of God, and of his puniffments : buto which feare neuertheles, a quiet faith and confibence in the mercie of God, are as a prefent

For we ought not to thinke, that the threates nings in the holie feriptures are baine; for thep tings in the are also profitable to the godlie, especialite tipen lime are they have not as pet obteined perfect charitie \$ not vaine, absolute regeneration. Chailt said unto his as frintite poffice; I will shewyou whom ye shall feare, cuen him, which after he hath killed the bodie, Likers, 5, hath power also to cast the soule into hell-fire. And Paule to the Counthians bringeth fouth er amples of the Debucs in old time, whereby he beclareth, that for their abuling the facraments of God, they were deffroised in the befert . By which cramples he ment to warne the Cozine thians, to beware of the like bengeance; Manie (faith he) are weake, and manie fleepe. And if we would judge our felues, we vidoubtedlie should not be judged ; but now, for somuch as

we are judged, we be corrected of the Lord, that we should not be condemned with this world. And buto the Whiliwians, Worke your Phil 1,12, faluation with feare and with trembling. And bnto the Romans ; Be not ouer wife, but feare. Romatico. Bereby we fee, that goolie men line not bpon the earth without the feare of God. And have, feare hath refued to manie kinds of cuils; for the godlie are afraid of finne, of often falling, of the meath of God, of fatherlie chaffilements, of fcourges inherewith God punisheth his people then they finne, and finallie of hell-fire: which they fee they have deferued, buleffe God by his mercie, and Theilt by his facrifice, which he of fered byon the croffe, fould belpe and fuccour

But what meaneth that which Iohn faith: 1. Ioh. 4, 18, Perfect charitie caffeth out feare. I knowe & place of ! there be some, which interpret these words in 30hn bectathis fenfe; to wit, that they which love Goo trulie, are not afraid to put themselves for godiv neffe fake into all maner of banders; neither bo thep thur perfecutions, but valiantlie do frand ftedfaft in all maner of advertities. The veric 2. Tim. 1. 7. which thing Paule in the latter epiffle to Timothic wrote in other words fateng; We have not (faith he) received the spirit of fearefulnesse, but of might and of loue. Wherefore he erhorteth Timothic, not to be ashamed of the testimonic 2. Tim. 1, 8, of the Lord, or of him being in bonds for the Lords fake : but couragioullie to indure labour for the Golpell fake. Albeit that thele things be true, vet this is not that which the place of John teacheth; for it maketh mention there of the inagement of the Lozo, of which he willeth the godie, which loue God, not to be afraid : and be renderth a reason; bicause feare bath disquiet nes toined with it. Witherefore I willinglie al fent unto Augustine, which faith, that lohn fpear keth of verfeatharitie; the which, feeing it cannot be had in this life, we may not loke to have it without feare. Further , we might in this place binderstand that feare, which is diffenes red from confidence; and therefore driveth men to desperation : for they which believe and love God trulie, bpholo their feare with a line de faith.

Of Securitie.

14 Securitie Gemeth to be a contempt of 70 700.18. Gods fuffice, thereby finnes are punifhed. 3f perfe. 27. we fpeake of this fecuritie, it can never be o therwife than wicked; but there is also another found, the which no boubt is to be allowed, and is commendable. But to make the thing more pope is the plaine, let bs confiber of the things ; fccuritte, meane beplatine, let us connoct of type unings sectulates, tweene les tope, a desperation. Hope is the meane which curitie and ought alimaies to be commended : fecuritie is beferration erceffe,

fundrie

lie fcare.

menteare from faith; for thefe two things mult be fo knit

erceffe, but befperation is a want . For as in whence fe putting awate the mercie of God, we are made curute ris besperate; so in contemning his inffice, we be feth, what come fecure. Wherefore we may conclude, that Sccuritie is a certeine immoberate hope : and hereof it foringeth; either bicaule we attribute to much to our owne frength and wifebome, as though we thinke that by our felues we be able to obteine anie thing : ozelle, though we thinke that the fame lieth in the mercie of God. vet the fumple that he for our worthines ought to accomplish it. So do they, which promise to themselves remission of their sinnes, and eternall felicitie, though they ble no repentance. but line bupurelle and wickedlie. De elle it fpringeth hercof, bicause we believe not that there is in God anie execution of iuffice.

And this fecuritie, thereof we intreate, is

zontrarie to not onclie contrarie bnto befperation; but alfo fearcot £500. mehereaf Securitie impictic. verfe. 1.

befperation bnto the feare of Cod. Fordesperation proces beth of to much fcare of the tuffice of ODD against sinnes; but securitie thinketh nothing at all of that inflice . TCherefore Barnard hath befperation richtlie land ; Quen as the feare of God is the beginning of wiscome, to securitie is the foundation of all impictic, and the beginning of for the founda. liffines. For the feare of the Lord (as the feriptures tellific of it) perteineth cheffie butopis ctic and religion. Therefore in the Aas the tenth thapter; Cornelius is called a man religious and fearing God. Tufflie therefore fecuritie hath impletic foined therewith; which, as it formacth of an entil beginning, fo also it being geth forth cuill and naughtic fruits : as fluogiffines, buluffines of mind, and flothfulnes. Therefore thep, which trust buto themselves. neither feeke for helpe at the hand of God, net ther pet for the aid of men.

Is The people of Lais, which are spoken of in the 18. of Judges, linco fecurelie, although they were toined in no league or fellowship with their nert neighbours. They were also infected negligence. with negligence, which is nothing elle but a pair uation of that indepour, which we coult to applic fer the governing of things : by it the will is weakened, and the cherfulnes of the bodie is biminished. This kind of securitie hath enermore a danger joined with it : for those things are not chaled awaie which map be hurtfull. For how thould that be done, when as they be fecure or carcleffe; thinking rightlie neither of their owne ablenes, noz vet of the mercie of God? Dea, they are otterlie unknowne unto them felues: for if they knein themfelues they inoula Augustine. not line to fecurelie. Augustine bpon the 99. pfalme writeth ; Whereas moft fecuritie is, there is most banger. And he abbeth, that a thip, when it is brought into the haven, thinkeft

thou that it is in lafetie : But by the lame waie

that the thip entereth in, the wind entereth also. a offentunes toffeth it . and breaketh it mon a rocke. Where then can there be fecuritie Adam fell in parabile. Judas in the fellowship of Chair Cham in the familie of Noe manie in the laine and manie allo in the Golpell; there then thall we line securelie ? Andoubtedie no where, Wherefore, Occlefiafticus both berie well ab month bs: Sonne, frand in the feare of the Lord, Eccles, 1. and prepare thy felfe to temptation. The Wrae: lits faine the Aegyptians browned in the red Exeditate fea: inas it then met for them to live in fecuris tie . Do berelie : vea, within a while after, thev were tempted in the wildernelle. Chiff was baptifed by John ; was he therefore made for Manha 14 cure : 100, for he was fraitivate tempted of the Mattha ! biuell. Therefore we ought then to be most carefull of all, when we are received into the favour of God : for then the burel both most of all watch for our beffruction, and indeudureth to make be fall : and therefore there is no place for fecuritie.

16 But are we so made by God, that we can be no there fecure ? Pot fo bnoonbteblie: for there is another good and laudable fecuritie. What how thich (as Augustine laith) consistes in the pro- this is gree miles of God, and is taken hold of by faith. Elis bit. ingendereth not lufkifhnes of fluggifhnes, but therfulnes and biligence. Df this, David hath berie well pronounced in the or. plalme; He which dwelleth in the helpe of the most high, verte, 1. shall abide under the protection of the God of heaven. Whereas it is written in the Latine. Adintorio: that is. In the helpe : the Debrue word from fieth A couer or fecret place which no man taketh hold of, but be which bath faith in the vioniles of God. By that buckler we be before ded, with that thatome we be covered against all harme. This is the fecuritie of faith and of Securiti the fpirit, which cleaueth buto the wood of God; of faith is and therefore it must needs be commended. But good. the other fecuritie is of the fleth, and therefore it Securitie is execrable and deterrable. Against it are er is it. tant most manifest commandements of Christ; namelie, To praie alwaies, to knocke, to feeke, Mat.7,7. and to watch: for the daie of the Lord will come & 25, 13. like a theefe. If the good-man of the house knew & 23, 4 what time the theefe would come, he would vndoubtedlie watch neither would he fuffer his house to be broken through. We ought to praic & 26,41. and watch : bicause, although the spirit be readie, yet is the flesh weake.

Paule atmonifieth by To put on the armour Ephel & !! of God, that we may relist in the euill day. Stand (faith he) with your loines girded with the girdle of truth, being clothed with the brestplate of righteousnesse, and having shoes on your feet, that ye may be readie to the Gospell of peace; aboue all things taking vnto you the shield of

Of Securitie. faith, wherby ye may quench all the fierie darts orthar cuill one : and take vnto you the helmet of faluation, and the fword of the fpirit, which is the word of God. So bath Peter also warne bs against fecturitte, in his first epistle the fife than ter; The distell (faith he) your enimic goeth about like a roring lion, feeking whom he may deuour ; refift him with a found faith. But bicaufe Thane faid, that fecuritie is contrarie to feare, Twould not have anie man to thinke, that all feare is to be praifed : forthere is also an cuill feare, and that fpringeth of en entil indgment of god and cuill things: as if a man thuld thinke feare and that the aducetities of this world, and the crofmacrofit les which the cleat fuffer, are both altogither co uill, and biterlie to be feared. Against these things we must fing togither with David; I Phi.15,5. will not feare what man can do to me. There is also another feare of the bigodlie to be repim, med, thich feare is incended by an cuill confeis ence : for they which line framefullie and wice hedic are alwaies afraid that the bengeance

wom feare from beauen hangeth oner them. Such feare Plutarch in his bothe of felicitie calleth fores of the mind. There are (faith he) is called by force as well in the mind as in the bodic. And he addeth an excellent fimilitude. As they which in a feuer either colo or hot, bicaufe intvarolie they be either colo or hot, are more greenoutlie fiche, than if either the heate or cold were applied outwardlic to their bodies : fo thep, which are bered in the mind, are much more tormented, than they which are afflicted in the bodie. Ab ter the fame maner we may faic, that they als waies tremble and are afraid, whose confesences are troubled. Telherefore David fait; They

haue trembled through feare, whereas no feare was : fo Cain, and fo Indas alfo were wonders fullicafraid. Seneca unto Lucillus, in his hun-Died & 6. epille faith, that Poplace will make a wicked man quiet: for thus he alwaies thinketh; Although I be not as pet taken, I may never thelette be taken at the length : and that 3 hauc not hitherto bene taken, it came rather of for tune, than of confidence. They also bo feare creatinglie, which are themselves fearefull and hogrible onto others, for he must needs be afraid of manic, whom manic do feare.

17 Against such feares Seneca hath inuens Strathicz teo remedies; namelie, that we found line bu againft an rightlie, and commit nothing that is wicked. But who can by this meanes be fecure at anie time : For who is be that finneth not ? But we much better repose our selues in the faith of Chaill , t put all our confidence & fecuritie in his mercic onclie. This maner of waie Paule teas theth bs ; Being instified (faith he) by faith, we haue peace with God. This medicine hath ber: tue against all diseases. Also carefulnes, which

femeth to be contrarie unto fecuritie, is not al Carefulnes water to be praifed; bleaule therein are two bis is not alces to be taken hed of. The firft is, that being waies to be moned with it, we like not by butult meanes prailed. to remedic an cuill that commeth bullwhed for: lob. 11. 48. as the Lewes bid, then they fait ; If we futter this man to line, the Romans will come and othrowe our place and nation : inherefore they becreed, to befrow him. furthermore ine muft befrare, that we be not fo moned for temporall things, as we flould caff awate our hope and confidence of the amonelle and proutdence of Con. Therefore the true fecuritie is that, which is a is received by faith, and confifteth of the pro- laudable mifes of God. Paule bid put bs in mind hercof, fecurue. when he wrote to the Romans : If God have gi- Rom. 8.31. uen his fonne vnto vs. how shall he not also give vs all things with him? Who fhall laic any faults against the elect of God? It is God which inthfieth, who shall then condemne ? It is Christ which died, yea and which rote againe, who alfo fitteth at the right hand of God and maketh intercession for vs. Who shall separate vs from the love of God? Shall affliction? Shall trouble? Shall perfecution? Shall hunger? Shall nakednes? Shall danger? Shall the Iword? I am perfuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things prefent, nor things to come, nor heigth, nor depth, nor anie other creature can separate vs from the loue of God, which is in Christ Iclus our Lord. Pow it lufficientlie amereth (as I thinke) what maner officeuritie is allowed, and which is condemned.

Cap. 2:

VV hether true Faith may be Seuered from Charitie.

18 Butnowlet be propound thee things ant. co.t. to be inquired; the first, whether true faith may berica. be feuered from charitie, as our aduerfaries perfuade themselves that it map ; another is, whether charitie be the forme of faith, according as the Schole-men teach ; lafflie, let bs for mherein therein charitie is more errellent than faith charitic and and likewife how faith both ercell charitie. Cont one another cerning the first, it thall be connenient before all things, that we by fome certeine definition fet forth the nature of faith: for then we may eas filie discerne how muchit is toined with charis tie. Let berip by the matter throughlie ; ffirft let be make a difference betweine supoling and belouing. When anie man doth glue his The diffeaffent unto one fide of a controuerfic, he is faid rimene funto humole or have opinion : which thing is not voling and without fulpicion, and a boubtfull mind; leaft betering. peraduenture the matter thould be otherwise. But we are not fait to belieue, buleffe we bo alreadie gine a firme and affured confent into

21 flmili-

Heb.11.1.

the epiffle

to the me=

the one live, to that we lusped nothing at all of the truth of the other fine. Wherefore to belieue, what is, to according as ferueth to our purpole, is by the inspiration of the holie Choft, to gine a firme affent buto the word of God, and that by the authoutic of Goo himfelfe. We faie, that the in spiration of God is required, bicause humane reasons in those things ow faile, and The naturall man perceiveth not those things which be of God; for he thinketh them to be but folithnes,

and he cannot give credit onto them.

Anothat a firme allent is required in a true Augustine. faith, Augustine beclareth in his 109. treatile ppont lohn; when he faith, cale must beleeue immoneablie, firmelie, fleofallie, and couragioullie, leaff a man wander about his owne at faires, and abandon Chrift. And we muft gine our affent onto the word of God, thich is of two forts. tivo forts ; written, and not written. Forthole things, which God wake buto the prothets, the

prophets belaued : & pet were not thole things written by others before them. Abraham below uch that he flould be bleffed, to as all nations Ajoulo obteine bleffing in his feed : also he belee Gen.22,3. ned that God was to be obeied, iden his forme was bemanded for facrifice; and yet had he not read anie thing witten thereof. Wherefore that which we have woken of faith, maketh nothing against them which faie, that faith is an affent given to the Golpell of Chaff, og to the mercie of God ginen be through Chaift ; oz elfe offered unto be by him, for the remillion of finnes. For formuch as thefe be the most high and principall things in the word of God, buto the which, the laine, the prophets, the threatenings, promiles, and hillories, how manie former be found in the holie feriptures,be birected. Wherefore Jagree with them, and what they imbraced in the Gol pell: but as touching remillion of fins through Chaff, 3 alfo bo affirme to be conteined in the 10020 of Cob.

10 The entitle to the Debines the eleventh The befint chapter, hath a moft plaine befinition of faith. tion of faith there it is called imoscous, that is, The ground or being of things, which are hoped for; in Græke, Extiloulien And furelie in this refpea, faith commichenoeth the Bolvell , eternall life, the fellowithip of Chaiff, and thereby the remitte on of finnes : for these be the things which wee hope for But feing those things cannot awere by naturall euibence, neither pet ficke fait in our minds, or can firmelie abide by the indu firit of our owne reason, or by the helpe of bu mane knowledge, they have need of faith, as a mon or around-worke, buto the which furelie they may leane. Afterward is added theyx@, that is, An enident token or argument of those things which appeare not. #02 those things, which be taught be in the fcriptures, bu-

leffe they be abmitted by faith, will not feme of themselves berie likelie to be true onto our reason. And whereas there is mention make of υποςασις, 02 ελέγχ , that is, A being, or euident token | that firme affent is beclared, the which me fate we have need of in beleving. Wherebotto there is no let, that we being come palled on cuerie five with the field, are offentimes put to trouble by wavering and infirmis 3f at anie tie : feing this commeth not to palle by anie er. timt met roz of faith, but by our owne fault. Wherefore, bautt in faith that we define faith by it felfe, according to the pro is not pertie thereof, and not as it is weakened in bs. faiths fault Wherebpon the boubting and infirmitie of fuch but ours. an affent, is the caufe of notable falles, which The meate. have hawened unto godie men, and which we nesof our fee do eucrie daie happen. For thatfoeuer affent is naughtines men do commit, they do finne the the caule rough the want and imperfection of faith; bis effinits, cause either they believe not, that God ordeined lames against the sinnes, which they commit: 02 elfe those laines, which are made, they consider not as they ought to bo ; or fortimes they give but weake affent onto those things that be read and belivered onto them.

20 Ariftotle in his Ethiks maketh billigent Ariftode. monirie, how it can be, that when as vet there ts a knowledge of divine things, ante thing can be committed against the same : and he saith; It map be, that there is reteined onelie a gene rall knowlege; but feeing that particular things Do bage speciallie, the force of a particular thing lain before ps.calilie overcommeth the generall knowledge, and maketh the fame moze feble. If anie man have affured himfelfe, that all theft is an britist and infamous thing; and on the other part conceineth, that it were fit for him to followe all his owne commoditie; it map fone come to patte, that he will not being in the particular thing of the first sentence, whereby he Mould earnefflie reckon with himfelfe on this wife: That which thou now attempteff is theff, a thing britist and infamous. For if he bid tho ronablic caff in his mind thefe things, and fire his ries boon them, he would not feale : but thele things being berie off times abandoned, and not confidered of, he onelie respecteth the particular thing of the other proposition; name lie, that this monie, this garment, this fuffe will both be commodious to him, and ferue him to great ble. About which things, his mind being bent and occupied, he is fone marled; bicaule that true knowledge, while it is but finallie regarded by him, is buperfed, and in a maner cp tinguilbeb.

So Dauid, as concerning faith, knew berie Annunge well, that all abulteric both is finne, and bil in Baub. pleafeth God ercedinglie : but ichen he coms 2. Sam. 11,4 mitted the fame, he had even then but onelie a generall

of Peter Martyr. and Charitie. Part. 3. generall knowledge thereof, the which was meake and of veric fmall efficacie; and he conuerted in a maner all his cogitations buto foes ciall and prefent allurements, fo enibently was the beautie of the woman which he beheld fired in his mind. Unto which belights he gave more of his confent, than buto the generall fentence Dratme out of the word of Bob, and perceived by faith: wherefore thou feif, that through the

weathenes of faith be came to his fall. Also Pestimpeter ter knew with a generall knowledge, that the libertie of the Boipell fould be kept, & that cor runt opinions thould not be brought in through his crample : on the other part he faire, that offenie, fould be taken awaie from the weake brethren. Wherefore when the Jewes had come buto him, he began to withoraine himfelfe from the Ethnika, neither ow he cate with them ; bis cause he pio not remember himselfe so much as he ought to have bone, that by this act evill opts nions would creepe in, and by that meanes the libertic of the Golpell be ouerthzowne : but he metalic had in his mind his weake brethren the Icines, toward idom he was more affected than it was meet he thould. And therefore he fell bicause he thought that they ought by no meanes to be offended. So that he was upon full cause blamed by Paule, that he walked not bpzightlie. By thefe things it ameereth, of how great importance is the frength & feofalines of the affent of faith ; which I repeated before. 21 I confeste, that while we live here, the

fame cannot perfectie be had; bicaufe we now bole firme knowe in part onelle, thereas buto a firong efintin affent is required a full knowledge. But bis cause that befire may not subbenlie turne be 1.Cor.13,6. from the right, not yet affection diffurbe the indgement of faith, this notable remedie we Bremedie haue ; namelie, that with a fired and attentive equind the mind fue be continuallie occupied in the word braknes of of Bob; and that we examine our actions by the word not to be belience. Abraham being now Gen. 7, 1, a hundred peeres old , heard that he thould be-Barrans get a forme; he refrected not (as the apost le faith) might not faile, promifed this onto him. Derce by it came to patte, that neither he boubted, noz

boon the ninth treatile of John, when he fait; To Augustine. beleue in Chiff, is, in beleuing to loue ; in belœuing to go bnto him, to be mabe a member of him . Pow do we gather, that faith a pefinitis is a aift or power infpired into beby the fpirit a prantis of God: by inhich faith we gitte a firme and fledfaft affent bnto the word of God, through the authoritie thereof. This definition 3 doubt not but is more plaine, by those things which

22 3 am not ignozant, that the apolile lames mentioned, that It is a dead faith which is defti- Ia me 1,10 tute of good works ; howbeit, that is no faith, a bead then it is pronounced to be dead : cuen as a faith is no man, then he is bead, cannot be called a man, faith. buleffe we ble a figurative frech. And when they face that a man is buried, they butter frand the fame of the dead careafe : even fo this a bead is not to be accounted faith, but rather a bead pead carcarcale of faith; neither both it in nature agree cafe of faith with true faith, but in name onclie. The apostle Paule also writing buto Timothic, called the fame feigned, fateng on this wife ; Let charitie 1.Tim.r. 9 proceed from a pure hart, a good confcience, len it a len-& a faith not feigned. And Chuft in the Colpell nen faith. peferibed certeine beleuers, but those tempoza Matt. 13,21. rie, or thich beleued but foratime. Therefore, Temporary when as in the holic feriptures it is intreated beleeuers. concerning infification by faith, & other things of that fort ; those are not to be ascribed buto a bean faith, but buto a liuclie faith: after which maner Jat this prefent may oper my fpech. Amongst the Schole biuines there is boatt made of faith formed, and faith without forme; for furth terms they have: but the fame the will eramine a little after. Dnlie 3 will now beclare this ; to wit, that Thomas Aquinas held, that Thomas faith formed and faith onformed be of one has faith that bit orqualitie : bicaufe (as he thinketh) it below faith for= geth little oz nothing bnto faith, thether charitic med and be prefent a not prefent ; for this they thinke is unformed bone by chance, or (as they fate) by accidens, one habit, Certeinlie it is to be wondered , that lo notable a man fhould be fo much deceived, as he would not have these two to be distinguished in their ofone nature, feing the one is a dead faith, and the other a limite faith : the one maketh onto e ternall life, and the other unto concemnation. for a bead faith putteth a certeine goolie thew in the mind, but fuch, as feeing it doth not fuffi formed is fie or regenerate, it onelie taketh awaic theer: faultie, bi= cule of ignozance : as Paule teacheth onto the caufe it ons Komans, and Christ in the Bolpell of John ; If lie taketh

23 Faith, hope, and charitie we appoint to loh.15, 22, be the fenerall things : neither do we mingle them togiffer, or confound them one in another, as our avuerlaries laie to our charge; but me

Thane alreadie fooken.

fame : therein let us erereife our felues, therein let be imploic our bufmeffe, and therein let be earnefflie wend our thole time and trauell. Wie muft not behold with our cies, noz fatten our mind byon those things that are against the commandements of God, & which caufe Gods

his otone ocao boote, he gane the glozie to Coo, remembring with himfelfe, that he which was able to ow all things, and which failed not, noz

with them, they should have had no sinne. pet mifruffeb. Thele things hane ive faib tous thing the fablenes and frength of the affent of faith. And of what efficacie this frength of of faith is in the belieuers, Augustine beclared

Cap.3. Pag.71.

I had not come (fatth he) and had not talked await er. Rom.1, 20.

fate.

21 fimili:

The first

be a ground or argument of those things which

are hoped for. Here now thou leeft, that hope and

faith are toined togither : for fo lone as euer

toc have affented but othe promifes of the mer-

cic of God, and the remillion of finnes, we bo

hope for them; for we have confidence, that we

thall obreine those things which God hath pro-

mileo. And it cannot be, but we thould also loue

those things, thich we alreadie knows and hove

cr. whereby we apperbent Christ, who is by God

made vnto vs wiledome, righteoufnes, fanctifi-

cation, and redemption. But that righteouines

og fandification can there be buto be, if charitie

be absent ? further, faith causeth bs to appres

hend God, not onelie in refpeathat he is gob.

but also as he is our soucreigne goo. Which

thing, fo fone as ever it is perceived, it follow

cth necessarilie, that we thould profecute the

fame with lone and charitie. I berelle would

neuer affent buto those crabbed Souhiffers.

which faic, that it may be, that the bleffed may

binderstand the cheefest and thing, and pet ne uertheles may withholo their will from the lone

24 Sowlet vs come to the fathers. Augu-

fline De fide & operibus, the 16. chap. mutteth,

that faith which is without charitie, is the faith

ofdinels, and not of chaffians. And he indgeth

that to belieue in Chaiff, perteineth onelie bnto

the true faith, of the which we now presentlie

fpeake; and he occlareth it to be the fame, with

worketh by love. And in the next chapter he

most plainelie witeth, that those auniterous

perfons, which will fill perfift in their bucleans

nes begun, muft not be admitted onto bap

tifime; bicause he benieth that they beleene in

Chaiff : for cither (faith he) they funge that Gob

hath made no lawe againff fuch wickebnes. 02

else they thinke that they may be the members

of Chaill togither with the members of an har-

lot. And thus he manifetilie proueth after

a fort, that thre believe not in forme place the

word of God. But it is necessarie, that the faith

giur cauall allent bnto the thole toord of Bod.

and imbracing of the fame.

The fecond to be fingular amb. Dozeouer, faith is the pows

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Of Faith

fair, that they be inteparable companions, in fuch fort, as where true faith is, there also will hope and charitie be prefent : their natures ne uertheles being fafe and bumired. Peither would we cuer grant charitie to be an accident buto faith, fauing that peraduenture our aduers faries, under the name of an accident, haue buderstod a thing proper. Hor charitie doth no leffe foloine faith, than light foloineth the funne; thich thing thall be thewed by authorities out of the fcripture, and also by diverse reasons. Heb.tt,t. Paule unto the Debrues, in the definition of faith (as we veclared before) amointed faith to

inozks are joined with faith

In these mouds thou feelt, that manie god In the boke named The calling of the Gentils. Faith is the begetter of a good will, and of a just chiel faith; Loke how much we belieue, fo much me dolone. But this thing is more certeinlie proceed by the tellimonic of the holie fcriptures. words of eternall life : for we knowe and beleeue, that thou art Christ the sonne of the liuing God. Dere it appereth, that buto know ledge, and buto a livelie faith was formed charis tie, whereby the apostles would not forlake the fonne, hath euerlasting life, True tt is inven, that while me live here, the batte no absolute or perfect faith; but have onelie an entrance of the

25 In the fielt epfille of John the fift dapfer; verlet.

De fide, & legenatura, & fpritu fantto, witteth: So Cone as thou beleucit, thou thalt be carni theb with and works: 4 he addeth, that faith by lerom. it felfe is full of god works . Ierom against the Luciferians both fate, that faith is a firme and bendoubted thing. I frand readie in prater, but & mould not praie bulcile I belieued: and if fo be 3 bid beleue, I would clenfe that hart, whereby Bon is pilcerned; my chekes would be mate red with teares, 3 would knocke my breff, mo bodie would tremble, mp face would be wan. and I would lie at the feet of Touff crucified, tc.

being afcribed onto Ambrofe, it is written, that Ambrofe. action. Gregorie in his 22. homilie bpon Eze- Gregorie. When the apostles were bemanded by Chaiff, Thefound thether they also would depart ? Peter anime, realon. ren: Lord to whom shall we go? Thou hast the John 661. Chaiff. Chaiff fait ; Euerie man that beleeueth Thefft in me hath life eternall . Iohn Baptiff pronoun realon. ced the fame, when he fait; He that beleeueth in John 6,44 the fame : but howfoener it be, without charitie The fin it cannot confift. The prothet Abacuk faith. The rain. iust man dooth live by faith. Paule into the Ca Abecia lathtans faith: Ye be all the children of God by unth faith. And in the Golpell of John ; Euerie man realon. that hath heard of my father, and hath learned Gal 3,16 and beleeued, commetti vinto me. And againe; john 645. This is the life eternall, that they knowe thee realen onelie the true God, and Iefus Christ whom John 17,3 thou haft fent. All thele things, thich the hanc chening recited; feing they be had by faith, and foithout train. charitie they take no place, on thew, that of ne cellitie true faith is joined with that itie.

Wholoeuer beleeueth, that lefus is that Chrift, chemit is borne of God. Some there be thich tare; that reson. those which have faith, are not prefentlie the thil. Dien of Goo; but that they may eafilie become [the children of Bod.] bicaute they have alrevie atterned to some preparation buto the same. And Pighius, the amongst other betends this opinion, bringeth in the Golvell of Iohn; And Iohn. 1.1. how manie socuer have received him, to them hath he given power to be made the children of

God Behold (faith he) the enangelist hath given to them, which alonelie believe, the power to obteine the adoption of the children. Dowbeit this man fhould pundentlie haue incied those inoids which followe : for the cuangelist andeth ; that this power is given buto them which believed of John is in his name, Which are borne, not of bloud, nor of the flesh, nor of the will of man, but of God. Witherefore they which have received him, and belieued in his name, are fait to be boune of God and therefore are regenerated and fullified : the which things without charitie cannot be hab. And whereas they are faid to have received pomer, it is all one, as if it Mould be faid, that they recritice the gift and grace to be the chilosen of Con Bower here in this place is not underfred to the the to be that which is differenced from the thing it

Part.?.

pour tobe felfe, and from the effect. Coherefore Hilarie in made the formes of

and Charitie.

his firft boke De trintate, faith ; They which haur received, are augmented to be the formes of God, not by growing of the fleth, but by the fpringing of faith.

to be loked for a which had no effect; they have

not yet gotten that which they would name

Further, if we would grant, that power in that place both make their of tome thing as pet

lie, that they thould interpret thatitie or infife cation to be loked for after faith, as though thefe things for a certeine frace of time were biftered from faith begun ; but it thould rather bereferred to perfect aboution. For aboution (as Paule of two losts (peaketh) is of two losts, one we have now pre-Rom8. 15 fentlie, which is fpolien of unto the Komans; Ye have not received the spirit of bondage to feare anie more, but the spirit of adoption of the children, wherein we crie; Abba, Father. And this adoption have they alreadie obteined, who have received Chill byfaith : and as the cuangeliff faith; They be borne of God and the felfe-faine men be indued with charitie. But there is ano ther adoption which is perfect, this thall be given in the refurrection, when we thall be free from all greefe a corruption. Dfthis there is plaine mention made in the faid chapter to the Komans, bidem. 19. When it is faid ; Euerie creature groneth, and waiteth for the reuelation of the dildren of God: pear we our felues having the first fruits of the spirit, do grone amongst our felues, wat ting for the aboution and recemption of our bos bies. Therefore we will fair, that the belœuers, and those that be justified and borne of God, have a power : I meane a right buto that perfeat adoption, the which we erpect to obteine at the time amointed. Witherefore, holofoener they

nothing against bs. What is to 26 But they be wont to call be in the teeth then which with them, which live an uncleane life, & which acc lusbipure, quaint the wielues with bainous crimes; who

have understood that word Power, they prome

nevertheleffe agree to all the articles of faith that lie and vet weben, and petfor all that it is certeine, that they confesse that behaving themselves to biffonelly, be defittute the arricles of charitie : icherefore (late they) it cannot be de of the faith nico, but that in them, at the least wife, faith is Separated from charitie. 3 answere that the faith of thefe men may indeed be called a true faith, as touching those things which they confesse; but concerning the faith it felfe, if we throughlic confiner the nature thereof, it is no berie true and lawfull faith. To make this thing manifest, I will ble cramples; If a man conclude that an a fimilia ecliple thall be, which is to com, but praweth it by tube. a falle kind of argument, a the weth not the fame by anie inft bemonstration; his knowledge. as touching the conclusion which he brought in. may be called true; pet, bicaufe he bfeil) a naugh tic reason, the sense thereof thall never be called a true knowledge, but a falle a fophillicall. Sile to berie many Turks to confeste manie thing a mit the that we believe ; as the creation of the we lotter these refurrection of the dead, and that Chair was the with borne of the birain Marie : thom neverthelette us. the will never account to be induce with the

Againe, they object that which is in John, that There were certeine princes, which beleeved in Joh, 12,42, Christ, which notwithstanding durst not confesse his name. And againe, That there were John 2, 24fome which belowed, vnto whom nevertheleffe Christ committed not himselfe. Low these things (fair they) beclare, that thefe men had faith without charitie. Botwbeit, we pelo net as they would have be, that thefe princes were inqued with the true faith : and Chaift taught, that they bionot belieue trulie : How (faith hc) can you believe, which feeke glorie of your John 5, 44. felues ? And certeine inoco it is, that the print pote ate ces which imaged not entill of Cigiff; would not dimonic of therefore confeste him : bicause they feared to Cipia. be cast out of the lynagog; and while they defired to much the prescruation of their honor & dignitie, they were turned awaic from the confestion on of Chaift; wherefore Chaift pronounced them not to believe. These men fale mozeouer ; They which believe trulie, when they fall into arreuous finnes, and pet neuertheleffe do belæue the fame things which they did before cannot be counted without faith; when as pet they be bef polled of charitie. But we admit not that while they be connertant in their fins, they have faith. Titus. 1, 16. Against them the apostle beareth record, that The bene-They confesse themselves to knowe God, but frantethret in their deeds they deny him. Wat with a found with the 4 true faith, the benieng of God cannot frand, faith of inherefore these men thall be rather said to re, chait. taine an image and their of faith, than the true an image of faith of which we now intreat. And thefe things faith, but thall fuffice at this time for the first question. nor fateb.

Œ.j.

Whether

Chryfoft. Chryfoftome in his fermon, which is intituled

Augustine.

Of Faith

genfon.

Whether charitie may be called the forme of faith.

Part.3.

The Common places

27 Astouching the fecond question, we are to eramine, whether charitie be (as the Scholemen terme it the forme offaith. And first I faie, that they to fpeake, not properlie, but rather fondlie : forit is not belæming , that one qualitte of one and the same kind should be the forme of another . For we grant not, that one accident cleaueth like a forme unto another acribent ; and that cheffie among qualities. It is faid of figures or thancs, that they hamen buto quantitic, ichen as vet they be qualities. But inhether flaures do trulie orproperlie perteine buto the predicament of qualitie, I will not frand at this prefent to proue : it fufficeth as concerning our purpole, that one qualitie cannot be called the forme of another. But the Schol-men by that their maner of fpeech ment the School- no other thing, but that faith is made perfea by charitie; cuen as matter is wont to be made perfect by the forme of the fame : which feigned benife of theirs must not be allowed. For if faith be compared buto hope and charitie, it is even fo towards them, as wiscoome is to those vertues, which they call bertues of intelligence; and as numerice is towards those, which they call mozall bertues. For even as mozall bertues are knit togither in pangence; fo those things alfo , which belong buto intelligence , are tois ned togither in wifebome. But no man will faie, that other-bertues of the mind bee the forms of wifebome, neither that morall bers tues are the forms of prudence: wherefore, nets

> The comparison, which I take boon me to make of faith buto privence, is to be read in Chryfoltome upon the epiffle unto Titus, the third homilie, where he faith; that faith is of no leffe power to the governing of life, than inifedome is. furthermore, that our inifedome confiffeth in faith, no man I thinke boubteth: sub that hope and charitic are knit togither in faith, it is hereby beclared; infomuch as there faith is, there also are prefent with the fame. Morconer, to weake of the forme, according to the nature thereof, we make the fame to be the beginning of the action: but faith, by a naturall propertie and bertue thereof, maketh be to holo faff the wood of Cob. Deither both charitie tend buto that end, the with rather compelleth be to love him, whom we have alreadie knowne by faith; therefore charitie in refued of faith thall not be accounted a forme fixing it is no beginning of the action thereof, the which cheffie confiffeth in beleuing. Furthermore,

> ther hope not charitie may be called the forme

matter is governed of the forme, and there Shefeunh by it is both contriued and conteined; and not reason. the forme by the matter. But charitie is ohe bient buto faith ; faith gouerneth the fame : for whatforner we lone brightlie, it must be knowne by faith, that we cualt to love the fame. For this in nature we fee, that love fol loweth the judgement of the partie that know eth. Belides this, the thing which begetteth, is moze perfect, than that which is procreated. And me make no boubt, but that hope and charitie is ingendered by faith: wherefore, neither hone noz charitie can be the forms of faith. That and works are ingendered by faith, David the weth, ithen he fait ; I beleeued, and therefore haue I Plante, 19. fooken : thereby awereth, that confession proconeth of faith. De faith alfo ; I haue not decli- Plate, to. ned from thy judgements, bicause thou hast taught me. Bythele things it is manifelt that the oppightnes of life procedeth from the affent

Cap. ?.

28 But let be fee affer what fort hope and wombone charitie are ingendered of faith. In the cpiffle and charis to the Romans we read; We being justified frarens by faith, haue peace towards GOD through of faith. Christ, by whom also we have accesse through Rom.s. I. faith vnto the grace wherein we now fland, and reioise under the hope of the glorie of God. 180 hold, the apostle expresselle the weth, that we have peace and accelle onto Goo , and hope of the glorie through faith. The fame both he more plainlie teach in his epiffle to the Cheffans. the third chapter, where he waiteth ; that Wee verless have accesse with confidence, which comment by faith. Here againe thou feet, that confibence (which is hope) doth fpzing of faith. And that charitie is beriuch from thence, the fame apostle testifieth buto Timothic, then he faith; Charitie out of a pure hart, a good conscience, 1.Tim.,6 and faith not feigned. And the reason which we touthed before, perfuaneth the fame : for fæina that by faith we amacheno CDD, as the four reigne gob; as he that is mightie, wife, and most louing toward be, Which gaue his onelie fonne vnto death for vs. & hath given all things with him; how can it be, but that our lone muft breake out towards him, and towards all things, which apperteine butohim : But tou thing order, it is to be binderstoo, that hope foringeth out first. For then as by faith we have imbraced the promite of eternall life, an hope is conceived of obteining the fame; and from hence in the third place foringeth lone: for ine love not those things, which we are out of hope to obtainc.

29 Row let be come to the arguments, peufe of which our advertaries do ble, to prome charitie the Go: to be the forme of faith. They alledge that phiners. fentence of Paule buto the Galathians ; Faith Gal. 5. 6 which

which worketh by loue. Seing (fate they) that faith both worke by charitic, the fame it thall haue in fread of a forme . Dereof groweth the erroz of these men, that they imagine something to themselves, that should be compounded of faith and charitie, the which being all wholy compart of thele, might have the first entrance of the working thereof from tharitie, as from the forme . But this beuile of theirs is baine; for fring faith and charitic be feuerall bertues and that one qualitie (as I hauc faib before) is no forme of an other , there thall be no one thing compact of these two faculties . Poseouer, this notalwais maner officech (to wit, that enerie thing wozketh by an other thing) both not alivaie refrect that by which an 0= the forme , but fortimes the instruments. The writer writeth by his pen, the fouldier fighteth is the forme by his weapon, the foule worketh by the bodie; oficit may but all thefe things they confeste to be no forms. but infruments. And Paule fait that We mult all stand before the tribunall seat of Christ, that cueric man shall beare away according as he 1.Cor.5,10. hath behaued himfelfe in his bodie; be it good, or be it enill. Wile fair allo, that primence wor. keth by mozall vertues; which vertues not with flanoung are not counted the formes thereof.

Allo they object, that charitie hath therfore the nature of a forme ; bicaufe it is the end of the precept: and ubatforner is done without that, cannot pleafe God, but is condemned as finne. But if this argument be of force, wee also will prome thereby, that faith is the forme of other Rom. 14,23. bertues ; feing Paule hathfait; Whatfoeuer is not offaith, is finne. Dut of the thich fentence Augustine in his 4.boke and 4.chap.against Iulian taught, that all the workes of the infidels are finnes. These men also bring the fateng of limes.2,22. Iames, that Faith is made perfect by workes: the which maketh nothing against us; for it on lie teacheth, that faith is then perfea, when it worketh. Quen as the libilolomers teach, that a forme is not perfect, when it is taken as the first ad for fo they weake but when it is respected as a fecond act : for in working it putteth forth his Grength, & occlareth it felfe. Wherefore wee Bow faith grant, that after this maner faith is made per-

> 30 Pozeoucr, they faic that that it is there fore the forme of faith; bicaule by it is the first beginning, whereby the gooly are known from the wicked . And this they proue by that place

feat by morkes ; not that it is either increased,

or made more carnell by the pertue of worker:

but through the more effectuall operation of the

holie Choff, the which in working beclareth it

felfe but in time of tolenes late hib. Anothis is

not the propertie of charitic alone, but is com-

mon buto all other bertues : for buto this end

are bertues given buto the mind, that out of

them actions might be drawen.

of the Wolvell , where Chaift is brought in to fair at the bair of indocement: I was hungrie, and Mat. 25.35. ye fed me: I thirsted, and ye gaue me drinke, &c. Unto thefe things we answer, that the bis cerning and knowledge of things is formetimes had by the causes, a by the beginnings of them. thich they commonlie call Apriori, that is, 130 The knows that which went before; and an other is broce, ledge of ftwo by the effects and properties, which they things comname A posterior, to wit, 15p that which cometh by the beafter. Wherfore I willingly about, that thari gunnas. tie is that, whereby the godly are differned from and partie the wicked by the latter knowledge, and by the by the efeffects : but this knowledge pertaineth to bs. fecis. Chailf otherwise, without the same, perp well knoweth them that be his, and fetteth them a part; namelie, by election and preoccination: the which be in a maner the beginnings & caules of our faluation. Wherefore that knowledge is had by the effects, out of the forme of things, which they take as granted, we mult not grant. Deither is there anie boubt, but in the laft inda ment the faints thall be difcerned from the wice ked, by the workes and effects, according as the words which thefe men bring Do declare. Dow: The fenbeit, if they will have respect onto those wordes tence of the which the indge pronounced before time, when latt indgehe fait ; (Come ye bleffed of my father, take the 1bidem. 34 kingdom prepared for you from the beginning of the world) they thall catilie understand, that there is a more noble a excellent knowledge fet forth of faluation to be given, than that know Leagre which is after ward about through workes. As for the forme of faith (if anie fluito be brought The fairte in, which properly is not lawfull to be bone) the (if anie fame (bould be the fritt. For we have faith ac thing be) cording to the portion thereof; + the more there hould be is of the spirit, the more ample faith is present; faith. and the more fcarfitie there is of the fpirit, the weaker is faith.

How Faith excelleth Charitie and So likewise on the contrarie.

21 Dow laftly there remaineth to lee, where in faith is preferred before charitie; and agaire, what is attributed buto charitic, rather than buto faith. First unto faith, infification is agreed ble, the which we affirme ought not to be gran who faith ted buto charitie : for while we line here, charis innifieth, tie is alimaies buperfect. Therefore ive cannot, and not in refpect of the tudgement of God cleane either charitie. buto tharitie, or buto the good workes which proced from the fame, in refpect of being inftiffeb and absolued by them. Further, in the epiales of Paule to the Romans, and to the Balathians, it is most plainly beclared; that We be justified by faith, and norby workes. The verie which thing the nature as well offaith, as of charitie, ifit be

beuife of

A fimilis tuite

reafon.

of faith.

faith of Iefus Christ.

Part.3.

righteoufnes. And it would be an infinite thing,

if we fould recite all the testimonies . which

we find for the profes of either rightcoulnette.

But it is berie goo to be confidered, when the

apoffic compareth them both togither: for there

it is eafilie binberftoo, wherein the one bother-

cell the other. Unto the Philippians it is wat

ten; That I may be found in him, not having

mine owne righteoufnes, which is by the lawe;

butthat righteoufnes, which commeth by the

which has hawened buto him in the Lewish res

ligion ; whereof he might have glozied, as cons

corning the fleth; the which he fair now that he

made no reckoning of : and be efteemed them

to be loffe and bong, and that for the ercellencie

of the knowledge of Jelus Chailt, ac. In which

place thou thalt also perceive, that the good

inorks, which he now erercifed being converted

unto Chaiff, are by him accounted nothing, in

comparison of that rightcoulnes, which is grand

ted buto be by faith. The fame comparison also

is bled in the epittle to the Komans, where it is

read on this wife ; The Gentils, which follow-

ed not righteouines, atteined vnto the lawe of

righteouines; bicause they sought it not by

works, but by faith: but Ifrael, which followed

righteouines, atteined not to the lawe of righ-

reouines, bicause they sought it by works, and

not by faith. Allo it is laid in the fame epittle,

that They being ignorant of the righteoulnes of

God, and would establish their owne righte-

oulnes, submitted not themselues vnto the righ-

34 But against this distinction some faic;

Dow can it be, that the righteoulnes which we

the bad reckoned up before those things,

Heb.11,33. bruce, when he faith; that The faints wrought

toward the understanding and admitting of

the promites made concerning him; which thing

is manifest to be done by the affent of the mind:

and while that we knows or understand anie

thing, the very fame we receive into our felues.

13ut on the contrarie part, the office of charitie

is, that it may proude and brine the will, to

thew forth in action, and expecte in fight of the

world, that which the mind hath received . And

this herein consisteth, that those things which

ive haue, we impart and communicate them

with others. And fæing, to be infified, is to

receive righteoulnelle by imputation; it may

fufficientlie amere, that the fame commethra,

ther by faith, than by charitic. Deceonto mult

be added, that if we thould amoint charitie to be

that, whereby righteoulnes is comprehended;

it ought to be granted, that we, when we re-

turne into fauour with God, are not enimies,

32. Those things which we have now recited

tic: now let be fee what things charitie both cha-

lenge bnto it aboue faith. First, it indurethes

uen in the life to come; at which time faith thall

ivell confidered, both thew : for faith both fur:

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Of Faith be none hungrie, to be feb; none thirffie, to give have in Drinke buto : nor other like things in that eter braum all nall felicitie. Dozeoner, it is attributed bnto the morks charitie, that (as Iohn writeth in his epiffle) it which it knowe (faith he) that if we loue our brethren, ter fæmeth to give commandement, that We Paule hath; to wit, that Charitie is greater than ment that faith and hope. Which fairing we expound two charitteis maics : first, bicaule the Lord laid, It is a more greater bleffed thing to give than to receive. Whe shall than faith. Adsa.o.35. now inded cuidentlie theto, that faith both er ercife it felfe in receiving, & charitie in giving and bestowing. It is further erpounded, that we are faid to

have two forts of rightcoulnes; the one (Tree forts (aie) being imputed bnto be by God, by the ofrighte which we are infified in verie bed : and that outnes. (as it hath beene faid) we obteine not by works, but apprehend it by faith: and the other richtrougnes is that, which cleaueth buto bs; and confifteth of faith, hope, and tharitie, and all god works; the which (as we have alreadie faid) bo neuer atteine onto the perfect obedience of the lame, but do onlie make an entrance into the fame : the which is nothing elfe, but to obeie the commandements of God, with as earnuft before God, faith is the chefe and principall : lo in this righteoulnes that is beaun, charitie is

the better. 23 And if anie will bemand, therefore we the affir appoint two forts of righteoutnes, as bath beine ming of two fets fleeined before: two will answere, that the same of righte toc hauc learned out of the holic feriptures. To puints is the Rom.is fait; As by the disobedience of one transport man, manie are made finners : fo by the obedi- of the bolis ence of one, manie are made righteous. And in Roma, 19. the same eviftle the apostle saith; But to him that worketh not, but beleeueth in him that iustifieth the vngodlie, faith is counted for righteousnesse. And Paule almost throughout that thole chapter, speaketh of this imputation of rightequines by faith, And to the Corinthians he fain, that Christ is made vnto vs, wisedome, and righteoutnes, and fanctification, and redemption. But of the righteoufnes that clear neth onto bs, he theweth onto the Chefians, Ephelan, when he broach he To put on the new man, which is created according to God, in righte-

gueth a testimonic of our instification; We now hath. we are translated from death vnto life. And Pe- 1.Pet 1.10. through good works should make our calling certeine. And we must not omit that which powers

an indertour as ive can. Wherefore I willing lie grant, that in this kind of righteournelle, ching right charitie hath preeminence : bicaufe our erer: troubes ciling, notwithstanding it be begun by faith, cleaning pet it fraicth not there ; but goeth fortvard bnto and begun hope buto charitie, and buto all other bertucs rite mels and good works. Wherefore as in infiffication leth faith.

have not, thoulo be imputed unto bs . The and fiver ; that we muft not imagine, that Chuft we gant not this righteoulnes is ftrange from the faints; putebunte for We put on Christ himselfe through baptifme : and (as it is written unto the Cpheli-Galat.3, 27. ans) God dooth fauour and accept vs in his beloued. But these men saie, that it behoueth the indgements of God to be true; but how can his indgement be true, when as the righteoulnes, which we have not, is imputed unto bs; and that the finne which we have, is not imputed? And yet neuertheles both things are fpoken by the feripture : for, as touching finne. David rehearfeth (as Paule faith) that Bleffed is the man, Romand, to whom the Lord hath not imputed finne. And touching righteoufnes, it is abbed; But vnto lbidem.5. him that worketh not, but beleeueth in him that iustifieth the vngodlie, his faith is counted for righteoufnes. And thele things, which the letip ture occlareth, are not without reason : for fee

tcoulnes of God.

Rom.9,30.

pole the

ing righteouties is imputed buto bs, we are not altogither ochitute of the fame; not that it cleaneth in vs., but bicaufe we apprehend it by faith : therefore by faith we are trulie fait to have the fame. For the apprehending by faith, The appreboth not take awaie anie whit from the truth of bending by the thing. Wherefore, berie mante are far Decel faith taketh ued, about the matter of the Cucharift : for ichen male from we affirme, that by faith we owe ate the fieth of the truth Chaift, and bainke his bloud; they firattwaics of things. conclude, that therfore we have not thele things inder : as though that by faith the anachend a falle fleth of Chiff, o: a feigneo bloud of him.

Cap.3.

of Peter martyr.

Petther pet is that true, which was taken as granted; that we in ame wife have finne, be caule it is not imputed buto bs : for fixing they which be inflified, do ftrine against sinne, and luffer not the fame to have cominion our them; therefore after a fort they are inogen to bane no linne. On the behalte of charitie, that it both wifflie, that is wont to be obicated, which wereat in John ; Godis charitie , and he that 1. John 4, 8. dwelleth in charitie, dwelleth in God, and God in him. Dolobeit, this place is not berie proper for charitie : for elfe-there it is written alfo; He that eateth my flesh, and drinked my bloud, John. 6, 54. dwelleth in me, and I in him. And againe; He that dwelleth in me, and I in him, this man brin- Iohn 15, 5. geth foorth much fruit. And of them alfo, which Revehis commandements, he laith ; that He and the father will come and dwell with them. Iohn.14,23 Wherefore thou leeft, that this abiding, which they object against bs, both happen buto bs through manie inffruments or meanes : and pet is there not ante man that will affirme be Mot all to be fulfified by all these things. Therefore we these things net not labour to knowe, by what meanes it 600 and commeth to palle, that Chaift and the father chain divell in be, and we in them : but we must ras dwelleth ther confider, ithat is that, by the which he first in bs doo and principallie divelleth in vs. And certeine indifie be. it is, that fuch a confunction framgeth not of anie other caufe, than of election, predeffinati: Rom.8. 28. on, and calling, according to his beterminate purpole; as the avoille hath contriued togither thefe things in the eville to the Komans. And there is no bould, but that the first of all by faith my faith unfluer buto the calling of God. Beither both we fire auanswer but o the catting of God. Bettier both at an experience teach is otherwise. When anie thing the calling is promised but to is by some man, we then first of soo. of all cleave buto him, when we give credit but to his fatengs. Wherefore Paule in another place wrote, that Christ dwelleth in our harts by Ephe. 3, 17.

What is the vnion of the god-. lie with Christ.

35 Pow must we fee, what it is to be in at the be-Chiff. Firft commeth in place, that which is ginning. CO.III.

hath first beene beloued of him. Wherefore. faith in this is to be preferred before charitie. that we are by faith inflified. The may abbe those things, which we recited before; namelie, that charitie is ingended of faith : but on the of faith, not other five, not faith of charitle. Belides this. faith of that tharitic followeth the measure of faith, and is effeenco to be the measure thereof. As Gregorie faid; that So much as the love, to much the

the measure beloue. of faith. are more agreeable onto faith, than onto chari-

have no place. And that is it, that faith bringeth 1.Co.13,12. Us no clere knowlege, but an obscure : for now we knowedarkelie, and in part; but the know ledge which we shall have in the kingdome of heauen, fhall be throughlie perfect. Wherefore faith thall give place to a better flate: but charithe thall most of all appere in the twoold to come, as well towards Cod, as towards our neich. bours. Thou wilt perhaps faie; And thall not

charitie also be made perfect in the life to come? Which if it be granted, it Mall continue no longer than faith. Tile answere, that here there is a difference ; for fæing faith paffeth into an o: pen knowledge, and into a reucaled light of the thing prefent; it changeth his kind and nature. Which thing happeneth not to charitie; for alit changeth though the fame become great and more behe both his na. ment, vet it shall reteine fill the same subture akind. france : albeit even the fame thall not have all the works which it now exerciseth. Where thail fiall not

(as the epiffle to the Romans teacheth.) For that Rom.5, 10. ritte maketh the freenos of God thom focuer it apprincth; and None dooth love God, but he

Pag.76.

Charitie

Pag. 79.

The vnion

common onto all mortall men: for the forme of God, bicause he toke boon him the nature of man, is toined with all men . For feeing they have fellowship with flesh and bloud, as testificth the epiffle to the Debaues, he also was made Heb.2.14. nohat ma= partaker of fleth and bloud. But this contuncti on is generall, and weake, and onlie (as I map ner of con= tunction we terme it) according to the matter : for the nabaue with ture of man far differeth from that nature which Chrift toke boon him. For the humane nature in Griff is both immoztall, and crempted from finne, and adorned with all purenes: but our nature is propure, corruptible, and milerablie polluted with finne: but if the fame be induce with the fpirit of Chaift, it is fo repaired, as it differeth not much from the nature of Chiff. Dea fo great is that affinitie (as Paule in his es Ephe 5,30. piffle to the Cheffans faith)that Weare flesh of his flesh, and bones of his bones. Which forme of fucalting ferms to be prawne out of the writings of the old teffament : for trulie thus do breffren and kinffolke there fpeake one of an other ; He

is my bone, and my flesh. For they being come of one and the felfe-fame feede of the father, and fleth is the wombe of the mother, fame to acknowledge buto thenselves one matter common to thent all: wherebuto this furthereth alfo, that children draine of their parents, not onlie a carnall and corpulent lubifance ; but also wit affection, and bilnofition. The peric which thing commeth to valle in bs.

when we are inqued with the fpirit of Christ : for belides our nature, which we have common with him, we have (as Paule both advertile be in the first to the Cozinthians) his mind and (accou bing as Paule requireth the Thilippians) the fell fante fenfe ; Let the felfe-fame fenfe (faith he) be in you, which was also in Christ Iesu. This knit. ting of us togither with Chriff, Paule erpreffed by the fimilitude of ingraffing, wherein are bery mell perceived those two things which we have now rehearled : for the pong lip that is graffed, and the flocke inhercinto it is graffed, are made one thing. Deither onelie are the matters which were owers, tolaco togither; but they are also nourished togither with one and the felfe-fame juice foirit and life. The felfe-fame thing the a postle testifieth to be done in bs, when he faith Rom.6,15. that we are graffed into Christ. The same also both our Saujour teach in the Golpell of John. Iohn.15,5. When he calleth Himfelfe the vine, and vs the branches: for the branches have the felfe-fame life common with the vine tree; for they all foring out by one fricit, and bring forth one and the felfe-fame fruit. Paule alfo. in his eviffle to Eph. 5.23. the chefians, compareth with matrimonie that confunction which we have with Chailt & for he faith, that the fame is a great figne betweene

Foreuen as in matrimonie, not onelie the Our con. honies be made common betweene man and function wife but also their affections & willes are to inco is to mua: togither: fo commeth it to palle by a fure and red min firme ground betweene Chaiff and his durch, matring Wherefore the Apostle pronounceth them free nic. from finne, thich dw abide in Chiff, and are in him after fuch a fort, as I haue now beclared : to the end they may live his life, be of the fame mind that he is, and bring fouth fuch fruit of morks as differ not from his fruits . And they which are fuch cannot feare condemnation or tungement: for the Lord Telus is faluation it felfe, as his owne name occlareth; therefore they which are in him, frand in no verill to he condemned. Dereunto we abde, that thevalla are in Chrift, which in all their affaires bevend who are in bponhim; and who are moused by his frint. Chia. inhatfocuer they take in hand 02 00: for, to be pend poon him, is nothing els, than in all things that we go about, to have a regard buto him. and onlie to feeke his glozie. And they that are led by his fririt, followe not the affections and pronocations of lufts. Hereby it is manifeff.in mhat fort faithfull and godlie men are in Chill; and that by all the kinds of causes. For Chill It is proand we have all one matter, also we have the faithfull are felfe-fame firft entrances of forme : for twee be in Chilate induced with the felf-fame notes, properties, and all binds conditions which he had . The efficient cause, of causes, whereby we are moued to worke, is the fame foirit whereby he was moued. Lafflie, the end is all one ; namelie, that the gloric of God may be aduanced.

36 Furthermoze euerie affemblie and con: 3n 1, Co. organion of men, which tendeth to a definite 12,12. and certaine end, and is gouerned by preferret lames, may be called a bodie . Wherefore a ci. what fiche tie,a common-lueale, & a kingoome, are called to beone certaine bodies; bicaule they have a certaine bodie. end, to wit, that men may both be in good fate as touching the bodie, and may line according to nertue. But the bodie of Chaift, which is the a pedare thurth hath not onlie refrect buto this, but buto tion what cternall life allo : and it hath all thefe things in the bobit of common; namelie, Goo, Chailf, the holy Shoff, referet bri the mord of Bod, grace the facraments: and it to hath respect onto the things of this world, with pertaine to mutuall helping one of an other. Anothis bodie is governed by the ordinances and latengs of the holy fcriptures; and it lineth by the spirit of Chailf. And of this thing we have of this bean ercellent article of our faith, wherein we con an article of felle the catholike church, to be the communion the faith. of Saints. But in the members of this booic Twomar there is observed two losts of contunction ; one ners of conis that, which they ought to retain e among them inntion of felues; and the other, that which they ought to treat the first of the have with Chaiff. Touthing this thing we are bodie.

With Christ. peric well instructed in the fourth chapter to the Chelians, where it is waitten, that By the head Christ, is ministred life and spirit, by the ioints and knitting togither of the members into the whole bodie, that according to the measure of cuerie part, there may be an increase in the bodie. The fame is alfo thefred in the fecond chanter to the Colodians.

verfe.19. the wicked =36 ton 150 rilie of the beate of chuft, mhich LS

130 which words it appeareth, that wicked men are not berelie of the church, feeing the futrit is not inffilled into them by Chaff the head. Indeed they may be convertant in the durch. but they cannot be of the church. It is a meere imagination brought by our aductiaries, that the church. there can be withered and dead members in the bodie of Chaft, the which may be remined as aniadpart gaine. A member that is bead, is a member efa body is no more, neither pet ought to be called a mems nomercation; ber; will fee thou wilt have it all one, that to be brothe a man which is but the figne of a man. And Paule faid in the cuiffle bito the Counthians;

1.Cond, 15. Shall I take the member of Christ, and make of itthe member of an harlot? As if he hao fain ; Thefe things are repugnant one with another, that we thould be the members of each of them. Cherefore this limilitude declareth, what mas 2 moft ner of contunction ought to be amongst be, and ianction with Chrift. And certeinelie, euen as we have fair, we be to inined with Chrift, as we be called fleth of his fleth, and bone of his bones; bicaule through his incarnation we are made of the fame nature and kind that he is of : and after ward, his grace and spirit comming to be, we are made partakers of his fpirituall conditions and properties, as it hath beene about declared. Therefore Cyrill writing onto Reginas of the Cvrill. right faith, laid that Dur fleft is togither in one

substance with the fieth of Chaff; and those that

otherwise would indge, he held them accurred.

37 And for the proming of fo great a con-

innation betweene bs & Chrift, there is no need of the corporall and fubfrantiall presence of the bodic of Chaff; as manie indeuour to pamue in the Guchariff. For we thould have never a whit the more profit or comoditie by the fame, than if we confeste Chaiff to be in heaven as touching his bodic. For we fee that chriftians may be members one of another, and that most nærclie knit togither, although some of them line in England, fome in France, and fome in Spaine. But if fo be this be granted as touthing the members themselves, whie shall it be an abluro thing to grant the fame touching the head; that by this furrituall communion it may both be in heaven, and also be toined spirituallie with bs . The verie which thing we les come to palle in matrimonic, wherin the holic feripture beclareth, that Man and wife are one flesh: which Mancio.6. thing our aductfaries are conftrained to grant

no leffe to be true, when man and wife are fond times in fundate places diffant one from and ther, than when they dwell in one house togither. If lo be then it be lo in them, whie Mould co this the benic, that the bodie of Chaiff map be toined commetion buto be in fuch foat, as we may be one with become binialthough by substantial and copposall pre- pa, there is fence in the Cuchariff he be absent from bs ? no nece of They are cuer flieng onto that fentence of the his coppose Low; This is my bodie, as though it may not rall preotherwife be underftod, but that there muft be fence. affirmed a naturall prefence ; then neuerthe les we will confesse it to be the bobie of Chaft, into the which we neither be transubstantiated. neither is it required that any of be in corporall prefence thould be formed with other, as concerning place. But of thefe things we will fpeake perie largelie elfe-there.

Touching the adoption of the children of God; out of the eight chap-ter to the Romans, perfe 15.

28 Elis place femeth to require, that we weake formerinatalfoof the aboution of the dul-Dien of God. The lawvers (as it is in the infitu tions) befine adoption to be a lawfull act which both imitate nature, found out for the comfort A befinitie of them which have no children. Further, they on of adopmake a diffination betweene adoption and ary mom arrorogation : for they fate, that it is arrogation, gation bifthen he that is his owne man and at libertie, is fresh from received into the fied of a forme ; but adoption adoption. is, when he that is received, is binder another mans power. Dowbeit the lawes forbid, that the elder thould be adouted of the ponger : for it femen to be a monffrous thing, that the fonne thould creed the father in perce; therfore Cicero both offentimes inueth earnefflie against that aboution of Clodius. Pow both God about bnto himfelfe his cleat; not for that he had not another fonne, for he had Chaff his onlie begot ten fonne, in whom he was well pleafed; but bis cause in all the nature of man he had as pet no. children. For through Adam we were all made son fent frangers from him ; therefore for this cause his some Bod fent his owne naturall & legitimate fonne into the into the world, that by him he might adopt him to a unto him felle manie other children of our kind, pout be to And this is not wont commonlie to be done : be his chils for they which have one onelie fonne, feeke not to open. themfelues other fonnes; naie rather, they are glad that the fame their fonne thall not be compelled to part the inheritance with his brethren. But fo great was the love of God and of Chill towardes bs , as he would toine be buto fo great a dignitie, although we be unworthie.

Acither

tubr.

and our

pebiem

phiale.

Pag. 78.

Chila.

Chrift and his durch.

Pag.81.

Peither is that heaventie inheritance of that nature, that the fame being communicated on-

to manie, is therefore diminished. powlet be fee how this adoption commeth Rom.8,14, unto us. Paule fermeth to faie, that it is com municated buto be by the fpirit of Chaift : foz and 15. of it we have faith, whereby we imbrace both faith we are Chill which died for bs, and also the promises adopted to of God: and by that meanes toe are adopted by be fonnes. Gob bnto chilbren. This thing bib Iohn berie well thew buto be in the beginning of his Gol Iohn.1,12. pell, ithere he ingiteth; And as manie as receiued him, to them gaue he power to be the fons of God. Hop these mores the bnoerstand, that toe be made the formes of God, then toeres ceine Chaift. And this is not done either by circumcifion, 02 by other ceremonies of the latve, or by goo morall works, but by faith onelie : and therefore Iohn added ; Vnto those which haue beleeued in his name. And when it is fait, that Power is given vnto them to be made the fonnes of God, we must not thinke (as manie Againathe Sochiffers would have be) that we fird believe. Sophillers. and then affermard receive volver to be counten to be in the number of the formes of Coo: for power in that place is nothing else but a right and a prerogatine. As if it thould be faid. that they which have received the Lord, and belened in his name , have a right and prerogatine to come into the adoption of the Comes of Con. But Iohn abneth; Which are borne, not of bloud, nor of the will of the flesh, nor of the A place of will of man, but of God. First, ithen be faith : Not of bloud, he fignifieth that this aboution commeth not by the order of nature, as in this generation are mired togither the feed of man and woman. Which fentence, he moze plainlie expresses in the next words following. then he faith; Not of the will of the flesh, nor of the will of man. And that by the fleth he mear neth the woman, marby two places be prois fomtime ued; for Adam laid of his wife, which was belis fignified the nered buto him by God ; This is now bone of my bones, and flesh of my flesh. And Paule tre Gen,2,23. Eph.5,28. to the Ethelians faith; Hee which loueth his wife, loueth himfelfe : no man at anie time hath hated his owne flesh. And this interpretation Augustine followeth, albeit 3 fee that this place may otherwise be expounded : as then it is fair Not of bloud, ine understand that ine come not to this aboution by force of ante frocke or kindled . For the Debines permaded them felues that they did : for they alwaies boaffed importunatelie, that they were the feed of Abraham. Deither atteine we to this aboption By the will of the flesh : for to the atteinment there of the are not holden by those and things thich

the field bleth to couet : I meane, by riches.

power, frenath of the bodie, beautie, and fuch

other like things : Neither by the will of man: namelie by those goo things which are counted more ercellent, and that are thought most cheef lie to become men ; fuch are milebome nonbence, and the works of morall bertues : for all thefe things cannot make be to be the children of Bon. But inc are borne (faith he) of Bon. All this have the onelie of the godnes of God, and of his mere mercie. Eljerefore Paule buto the Ephelians laith ; Who hath predeffinated vs Ephelis. vnto the adoption of the fonnes of God. Where fore the whole confideration of our adoption be nembeth of his election and predeffination.

Cap.3.

Our Adoption.

30 But of his binine will there can be no our aboureason either unberstod of given by is and timbres thereof it comments, that Christ latti in Iohn; bestimment, that We ought to be borne divinelie, and from lohn, 1, 5, about. And Chaift compareth this generation 27, and 21. with the wind; Thou hearest (faith he)the wind, Ibidem 8. and yet thou knowest not from whence it commeth or whither it gooth . Withercfore GDD, By what through Chair, giucth bis fpirit largelie unto begress be bs:and he bleth the word as an infirument;and attitute to this is called the leed, wherby the be regenerate. option of For he giveth faith, whereby we receive the former, promife of the word let forth unto us : and by that meanes we are infified, and bo obteine The abopthe adoption of the formes of God , which vet to tion which long as we line here cannot be perfed. Where this life's fore Paule faith; that We wait for the adoption not prefer. of fonnes, and the redemption of the bodie: Rom. 8,21, which we thall not atteine onto, onlette it be in that bleffed refurrection. The felfe-fame things Paule writeth to the Galathians: When the fulnes of time (faith he) came, God fent his owne Galatas fonne made of a woman, and made vnder the lawe, to deliuer those which be under the lawe, that we might receive the adoption of fonnes. And bicaule we are fonnes, God fent the spirit of his fonne into our harts, in whom we crie; Abba, Father. These words declare that there mas, before the fulneffe of time, a certeine bonhave under the laine : afterward was given the forme, by whom we which are appointed and menared to be made the formes of God, might more fullie receive both the wirit and adoption.

This adoption. Chaill femeth as it were by a certeine facrament to have confirmed in his genealogie : for then as in Luke and in Mat- Matth.3. thew, the names of his progenitors are varied, Luke 3. In the of the real manufer and the tellament felfe-fame man hab one father by nature, and adoption another by adoption. Also in the old testament was much adoption was much bled : for both Iacob adop: bled. teo onto him his nephelves Ephraim and Ma- Gen.48,5. naffes, to be buto him in flead of other formes. Chillipm And that trade was of fuch force at that time, as into bead euen bnto dead men children were adopted: fo: men. then one brother was dead, the brother that re Deurs, f. Our Adoption. mained on line, begat dilbien of his wife, and railed fab in Ifracil . Ehele things, as it incre a certain thatowe, figured this our aboution bus to the formes of God. The common translation hath; The adoption of the formes of God, there as in the Brate this word, of God, is not read: for there is anclie this word bioberia, that is,

Adoption. 40 But it muft be biligentlie confidered both from thence we are by this adoption brought. ption toe stuhither ive are transferred. Tele ivere before. whence and the dillocen of the divell, of weath, of incredulitie. be transfers of miltrust, of this woold, of perdition, of nicht. of barkenes. And herebuto be we transferred. that both we are called, and are in berie bed the fonnes of Bod. partakers of the binine nature. brethen of Thrift, and children of light, and that me firme not (For he which is borne of God finneth not) and that we love our neighbours, and our enimies, to the intent we should resemble

our heauenlie Father, who fuffereth his funne to shine vpon the good and euill, and raineth ypon the just and vniust; and finallic, that we be peace-makers : for they shall be called the formes of God. But our adoption is not fuch, as we thould thinke that we are borne of the lubi Stance of God : for that is proper buto Ichis

Chaift onlie ; for the tword of Con is by nature

of his lab - borne of the father, which thing nevertheles the Arrians benied . For feeing they affirmed the fonne of God to be a creature, they muft needs faic that he was not the fonne of God by nature but by adoption . Doubtles great is our bignt tie : for we are to highlie eralted, that wee not child cal. onlie are called, and be the formes of God; but allohaue Chriff to be our brother. Wherefore polits bit= Chill, when he was rifen againe, faid buto the

Dipterateb

Mais, to woman ; Go ye and tell my brethren. Anoal though the fathers of the old lawe were not quite both of this biamitie, pet they had it not fo publikelte declared. But this was no let at all, that fome of them were weake; for we also in the Sofpell have mante that be weake. For Paule faith buto the Corinthians, that be

could not fpeake onto them as onto fpirituall; and therefore he was faine to feed them with milhe. The verte which thing is written buto the Debues. And on the other five, they had men Heberts. which were renowmen in faith, whom we boubt not but were fingular in this aboption. And that thus also it was in those dates, the Apostle Rom.9.4 teffifieth in the eville to the Komans, the 9.cha: thefathers pret : for he faith; Vnto whom pertaineth the attainent adoption, and the glorie, and the testament, and the abopti, the giving of the lawe, and the worthipping, and the promifes, and to whom pertaine the fathers. on of chil-Here we fee that aboution pertained unto them alfo. Ambroic buon this place teacheth, that of this aboution fraingeth unto godie men great

fecuritie: and bindoubtedlie, for fo much as this commeth buto be through the spirit, thereby we are twe are interrolle mouch, we ought to be farre more cer= more certaine, that we are the formes of God; apoption, than the formes of this world are certaine that than we are they are the formes of them, thom they call far of our natuthers. Fozoftentimes the mothers occeive both ral fathers. their hulvands and their children : but the fpirit of Bod occeineth no man.

In old time, flatterers went about to per, fuabe Alexander, that he was not the forme of Alexander hing Philip, but of lupiter : afterward, then he faire there came bloud out of a wound that was given him he fmiled fateng, that it fermed to him to be common bloub, and not the bloud of gobs. But wee though we fuffer mante things, pea and lofe our life for Chaff his fake; pet not withfranding we ought to be fullic perfunded, that we are the formes of God. For to the end ince thould not anie thing boubt of that matter. we have not onlie the witnes of the fpirit; but chiff hath the perie some of God hath taught us to call taught us Dob, Father, and to innocate or call him by that to call son name. And this forme of praier ought to call bs father. backe from all kind of wickeones, and from all Macs,8. kindofdishones works; and also to put be in mind, not to begenerate from the nobilitie of fo honorable a father, and that wee in no cafe bilbonot him : for it is accounted a great remoth bus to fathers, to have wicked dilbien . And leina we cannot (as we have faid) attaine onto this as boption, but by Chaff and his fpirit ; therefore neither Eurkes, Jewes, noz men that be fran gers from Chiff, can call boon God as boon their father. 41 Furthermoze, by thele wordes (And if we

God, and fellowe-heires of Christ) the Apolle the weth what wee obtaine by this adoption; namelie this. To be the heires of God. The thirth undoubtedlie can appeare to be a benefite of no fmall estimation : for not all those that be the children of anie man, be forthwith his heires al fo. For onlie the firft begotten haue that prees flot all the minence; enen as we fee the cafe frandeth at children of this bate in manie realmes . And in the holis his brires. Scriptures it is manifelt, that Efau and Ifmael were not heires. Wherefore we be heires, and Roma,8. that of no pore man, or of fmall matters: for ive have obtained the inheritance of Gob. and we be made heires togither with Chrift : we hane the inheritance of the father common with Chaiff, and we be fo tholie graffed into him, and altogither knif with him, that by his fuirit wee line . But we final then come buto this inherts tance, then it thall be fait buto bs ; Come ye Matafile bleffed of my father, possesse the kingdome prepared for you from the beginning of the world. ette be fellowbeires, bicaufe (as Iohn faith) when

be children, we be also heires, euen the heires of

Ibidem.

verfe. 13.

John nes

morn flefft moman.

1. John 3,2 he shall appeare, we shall be like vnto him. And Col.3.3. Paule faith unto the Coloffians ; Ye be dead, and your life is hidden with Christ in God: and when as Christ your life shall appeare, then shall

ye also appeare with him in glorie. Inheritance Inheritance (as it is defined by the Lawpers) befined. is a fuccession into the whole right of the man that is bead. And may this appeare to be but a finall matter, to be made partakers of the thole right of Gon . Certainlie Peter faith, that We 3.Pct.1,4. be made partakers of the divine nature. Bere Ambrole noted, that it is not in this matter, as me commonlie fee it come to passe in the world: for it behoueth that the teffator die, before the fucceffor can come to the inheritance. But Goo not, and yet dieth not, naic rather we that be amointed to be may ween- his heires ow die firft, before pollellion can be ter into his Deliuered bnto bs. Chrift allo firft bieb, befoze

inheritance. he came buto the glozie which was appointed for him. Dozeoucr, as touthing civill lawes, the counted one heire is counted one and the felle-fame verlon perfon with with him that maketh him heire . Guen fo te. him that of through Built , are freialie knit togither with Con, to as we are now one togither with bim, Iohna7,21, according as Chaff praied ; That they may be one, as thou and I are one: for all things are me obtaine ours, and we are Christs, & Christ is Gods. This

this inheritaire obtaine we freele, by the frirt of tance freely. Theift. Therfore the bilhops of Rome, and their champions the Cardinals, and falle bilhops. Do wickedie, which have that op this inheritance of remillion of linnes, and accelle buto the kingnome of Goo binder their counterfet keies; that they at their olone pleasure might fell the same, and either thruff cown to bell, or fend bp to bear uen whom they lift themselves.

The description of Christian Hope, in the 5. chapter to the Ro-mans, verse 5.

42 Asconcerning hope, this is a notable chaine and an excellent connection of chailtian Hom.8,25. and I.Cot. degrees. Df this chaine, the first linke is fallned 13,at the to the post of affications in this life's from thence me godlie alcend to patience, from patience to 2f chaine. experience, and from experience to hope: which mous and faith haue hope, forformuch as it maketh not afhamed, but one and the without doubting attaineth buto God, which is fame pro. our principall felicitie, is fallened buto him, as pertie.not buto the highest linke of the chaine. This berie to make a. propertie of not confounding, belongeth alfo unto faith: for None that beleeue in him shall be confounded: and that for good cause: for What can be of more neere a kinne buto faith. than hope ? The Latine interpreter turneth it: Nonconfundit that is Confoundeth not. Home beit it might be properlie turned: Non pudefacit;

that is Maketh not afhamed. And it is a figure. A figure. time kind of frech; for Paules mind was to fier, time Guth, nifie, that the goodie cannot be frufrated of their hope; for they which are fruffrated; namelie then things fall out farre otherwise than they hoved for, are commonlie alhamed. Therefore Paule by thame bnoerfranocth frufration; bis caufe thame alivates followethit. But the Latine interpreter had respect to that perturbation on of the mino, which followeth thame: for To confound, is nothing els, but To perturbe or

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Poin if this fentence be true, as in bob it is most true, namelie, that this Hope confoundeth wope be not; it followeth, that the same dependeth not of our of our workes: for otherwife, it would offen works. times faile. But that it is true & certaine, Paule beclareth, not by one wood onlie, but by thee. and those of great efficacie. For first he bloth this tomo Knowing , which betokeneth an affured popula knowledge of a thing . De maketh mentional mott affato of Reinifing, which cannot have place among to. goblie and wife men, but in those things which they affured te and firmelie pollelle. Laft of all he abbeth, that Hope maketh not ashamed. And it is not without caule, that he oftentimes inouceth perfuations of this certaintie; bicaule from thence chieffie is confolation to be fought for in afflictions . When Chaift bib hang byon the croffe, the twicked railed against him, faieng; He hoped in God, let him faue him, if he Matayas will have him; let him come downe from the croffe,&c. The felf-fame things are late against be not onlie by outward enimies; but also by our fleth, our outloard fenfes, and by humane milliome. Dowcan me relift thele, but by this bottine of the apolite; Hope confounded not? Armin The hope which we have put in the Lord, will against the not make alhamed.

43 The Sophiffers labour to vious, that hove foringeth of merits; bicaufe Paule faith it forin geth of patience: as though toe thulb thinke that hope were given to be by the merit of patience. Montable Wit in the mean time they marke not, that thole pendet me things which Paule here by a certaine other bil ofmis. poleth, are not to compared the one to the other. as caules & effects. For the will face that afflicti ons are the causes of patience ? And if they be not fo, the thould they more affirme, that pati ence is the cause of hope . The scripture most ep mettelie teacheth, that He which putteth confi- Ierem,17,6 dence in man, or in anie creature, is accurfed: for a man, of whole promife we depend, and al fure our felues, may either die, oz alter his mind, mels be let that he cannot faithfullie performe that which he promifed: and to have confidence [in him] either for merit lake. or by reason of goo morks, is to fettle out hove in man; where fore fuch hope worthilie maketh afhamed. With

the hove, which is fired boon God is certeine ; neither can it be beceiued. The Sothiffers craf. tilie go about to anoid this fentence, by two Rom. S. 37. places of Paule; the one to the Romans, and the other to Timothie. The place to Timodie is thus; Iknowe whom I have beleeved, and am certeine. And the other to the Romans is thus; I am affured that neither death, nor life, nor angels,&c. By thefe places they thinke to ouerthrowe the profe which we have made, bicaufe they thinke that these words are to be underfrod, not univerfallie of all beleuers ; but one lie of Paule, and fuch other like, who had it peculiarlie renealed onto them, that they thould at-

But thefe their enterprifes are in baine ; for

teine onto faluation.

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pere is in= here is now intreated of the nature and proper tic of hope, whereby is manifelflie promed, that the nature all they which are indued with it, are fure of their ef hope ge= faluation : fo that they must needs confeste, that

they which boubt of their faluation, either have not the hope which belongeth to a chaiftian; 02 elfe if they have that hope, they must needs be on bath not affured of their faluation. But if a man will thehope be- faic; What if I thall be bntworthie, and there: longing to a fore God will not bestowe byon me the chefe remard ? I anfwer, that this is a wellling of

> buto the mord of God : fuch as is this ; God is faithfull, which will not fuffer you to be tempted aboue your power, but togither with the temptation will make a waie out : and fuch like places of the holie feripture, therein God promileth, that he will give perfeuerance buto his. euen unto the end . And to freake breefie, the hope of the goolie leaneth onclie buto the goo! nes, power, and mercie of the onelie God. This thing Bafilius berte well underfoo in his erpofition bpon the 33. plainte, when be interpreteth thefe words ; Hoping in his mercie : We which putteth not (faith he) confidence in his owne proper deeds, neither hopeth to be fuffified by works, bath his hope of faluation onelie in the mercie of God; for when he thall confider thefe

the confcience, and must be ouercome by hope;

for the obteinement whereof let be cleave fact

ward, ac. 44 But the Schole-men haue taught farre otherwife ; for the Daiffer of the Centences, in The fithon !. his third bolke, thus defineth hope; Hope is an mens bell= affired expectation of the bleffcones to come, comming of the grace of Goo, and of merits going before. Which definition , how ablurd it is, especiallic touching the latter part; it is ma nifest in those, which are newlic from most heir nous and horrible finnes converted to Chaft: for they bindoubtedite can have no god merits, fixing before they were both of charitie, from which all our works proceed. Det can there be

things with himfelfe , Behold God and his re-

nothing more certeine, than that they, which be where that connected unto Chaiff cannot be without hope, be connect Dea, Augustine bpon the plainte; From the ted unto depth haue I called vpon thee, o Lord, erhotteth not be with them that fall, and those which line in the bepth out home. of cuils, not to caff awaie hope; and that by the though they erample of the thefe, and of manie others. It have no memay now be demanded of them, by what merits rits and hope is confirmed in these men? They com wher that monlic antwer, that merits ow not alwaies go be most before hone: but alwaics go before the thing how wicked ped for. And they declare their opinion touching ought not this matter, in fuch fort, as they teach that me waterl rits go before hope, either in berie beb, orelle hope. boubtles in thought. Formen newlie conners tco, commonlie while they conceine hope of falnation, betermine both in their mind, and in their cogitation, to do god works ; whereby they thinke to merit the laft reward. But what certaine hope can thefe god works imagined

in the mind produce which are not pet wrought? forof a cause, which yet is not, cannot be produced an effect which alreadic is. Tele fould rather affirme the contrarie; to wit, that this godlie will fringeth of faith and of hope, than that faith or hope thould proceed of it, as from the caufe. But it is a woold to lee, how there men turne

themselves, when on the one five they faie that hope is an affired erpedation; and pet on the other five they will have this to be a most firme portrine, that no man can be affured of his falnation, bnles it be freciallie reucaled onto him by Goo . Dere they perceine themselues to be fall tied; and they confeste, that it is a hard mat ter to binderifand, what maner ofcerteintie the certeintie of hope is. Were thefe miferable men fweat, and go to worke, and feigne, and imagine manie things. First they teach, that all Thecees certeintie of hope commeth of the certeintie of teintie of faith; and this inded is not amille : for therfore of the cers we certeinlie hope, bicause by faith we imbrace trinticat the moff certeine promife of Goo. But they go faith. on further, and faie, that by faith ive generallie and absolutelie belætte, that all the elect aup predeffinated fhall be faued; but that hope maketh be to have a confidence, that we are of the number of the elect : as though hope had a particular knowledge under faith ; that that which was generallie amachended by faith, is by hope awlied buto enerie one of be apart. Wherefore they affirme, that this certeintie of hope is by Supposition; if we be of the number of the clea, and do pertiff euen onto the end. And this kind of certeintie they will have to confid of verte likelie confedures. And at length they concluve, that the certeintie of hope is leffe than the

certeintie of faith. 45 But contrarifulle, we make the certein-

The Common places

tie of either of them to be alike: for loke hoin much faith we have to much hove also we have; for faith retaineth not with it felfe anic part of certeinetic, which it delivereth not over unto hope. That is a fond deutle, which they bring touching application, in that by hope, they applieth those plie buto be, those things, which we have by faith, generallic and absolutelie beleeued. Foz which it be. ive do not onelie belæue, that God is god, oz to bim in the father and author of mans felicitie; but al whomicis. fo everie godlie man by faith affureth himfelfe. that Goo both is, and will be buto him goo, is and will be but o him a father, is and will be but to him the author of felicitie. Bereof commeth that certeintie of hope. And for this cause it is, that Paul writeth, that It cannot confound And feing faith bath a refrect onto Boo . as to one that speaketh the truth; and hope hath respect brito him, as buto one that is faithfull, and moft redie to performe his promifes : and God him felfe is no lette faithfull in performing, than true in promiting ; we may manifefflie concluve, that hope hath as much certeintie as hath Certeintie faith. Meither can that anie thing moze beive as touching them, which they canill at the length; namelie, that hope hath certeintie as touching the obiect, and lubicet. but not as touching the lubica: for when (late they) it both arefred buto the elemencie, god: nes, grace, and power of God, there is no let in those things, but that cuerie one may be far uco : and therefore on that behalfe they amoint a grounded certeintie; but if a man confider the fubica, the mino I meane, and will of him that hopeth; forformuch as it is pliable and was uereth, and may be changed, it can never be

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M fimili:

certeine or fure of faluation. 15ut thefe men feine unto me to deale euen as they bo, which in a fiege, befending their citic, diligentlie thut and defend all other gates faving one which they leave open through which then the enimics enter in & beffroie althings. they perceive that they loft all their labour. So thefe men take erceding great paines, bicaufe there may feme to be no bucerteintie, as tow thing the godnes, power, and clemencie of Cod, oz merit of Chaift. Howbeit, in the meane time they appoint our will to be fo fubicat buto changing, as it neither can noz ought to promile unto it felfe perfeuerance, no not out of the word of God; and by this meanes they quite take awaie all certeintie : fo that this faieng of Paule, Hope confoundeth not, can haue no place; neither both the certaintie, which they go about to effablith, anie thing profit. Were Ip if we perule the holie fcriptures, we shall not onelie binberffand, that Bob is generallie gob and mightie; but also that he is cuermoze onto be good and mercifull; and that therefore he will confirme our will, that it thall never fall afnaie

from him. For as we have a little before mente onet: He will not fuffer vs to be tempted about that which we are able to beare, but togither 1.Co,10,13 with the temptation will make a waie foorth, verfe 8. And in the first chapter of the first to the Coins thians : He shall confirme you blameles euen Ibidemo. to the end, against the daie of the Lord Iesus Christ: for God is faithfull, by whom we are called. There are belides, a great manie other Tillimie toffimonies in the bolie feriptures, which was nice of the mile buto be both perfeuerance and confirma furpures tion of our will by Chaft. Wherefore inc faie. promifing tion of our will by Conu. Concrete we tale, perfeue: that this certaintie of hope is a firme cleaning rance was buto the promites offered buto be, and received be by faith; bicaufe we knowe that we thall not what the giue ouer, but continue euen onto the laft end. certrintie of

46 And of fo great force is this hope, that as bepeis. Augustine mairth buto Dardanus, and in mas monerate me other places, it calleth things that are to irth thois come, alreadie done : as the fame A guffine be: things rie well beclareth out of manie places of faint which are Paule, and efpeciallie onto the Homans, tuto altrabie the Etheffans, a botto the Coloffians. 30: on boom, to the Cohefians inc are fait, to be alreatie rais Eph. f., s. fed from the bead, and to be alreadie fet at the right hand of God, togither with Chiff in the beauenlie places. Unto the Coloffians ; If ye Colat. haue rifen togither with Christ,&c. And in a: nother place; He hath faued vs by the fountaine Times. of regeneration. And onto the Romans ; By Rome, 14, hope we are made fafe. This certeintie fpain wherefite geth cheefelte of a worthie estimation, which by certificited faith we conceive, touching the confrancie of hope figure Bob : the thich no bnive; thincs of ours is able atthto cast downe. Unto which bottomethines of ours, beaming bs from this confidence, if we baue refued, we must need against hope be-Lœue in hope; and have a full confidence that we thall be faued by Chaiff, although the fame buy inouthines revugne neuer to much against it; letting before the view of our cies our father Abraham, whose theps ine ought by faith to cleaue bnto.

De as touching the promife that he Chould have iffue: weihed not his owne age of the age of his wife, which was past child bearing; but had a refrect buto him onlie which made the promile, and confidered his might: and therefore be betermined most affurcolie wift himfelfe, that that thould come to valle which God had promifed. Quen fo, although we be bowo? thie, and that our foldnesse and sinne is a let unto be; pet let be have no miltruff, but that by Christ me shall be made fafe : bnlesse me will fuffer our felues to be infected with infibelitie, the thich Abraham bio most of all abhorre : for Rom 4 10. he fraggered not through bubelere, as the apo-Ale laith. Wherefoze this bucerteintie of our adnerlaries, is otterlie taken awaie from the

minds of the godlie: for, for this cause (as the apolite teffifieth) would God haue bs to be ius Roma, 16. fiffed by faith, and not by tworks, that the uzo mile thould abibe certeine and bufhaken. And what is to this is indeed to give the glorie buto God, thich gue glorie thing Abraham bib : for he, notwithftanding those inonvertill areat impediments, hoped impoubteblie, that the fame, which Con had promiled, thould come to patte.

caft amaic hope.

Of Hope.

lob alfo made to fmall account of thefe im pediments, that he faid; Although he kill me, vet will I hope in him : by which words he flield eth, that it is the propertie of the goolie, that al heit they be perie fenerelic afflicted by Gob, and may awere to be hated of him, pet bo not caft awaie their hope. Wherfore, let be inntate hint, and if to be that our falling and unworthines fuall fet themfelues before our cies ; vet let us not diffruft . Let be in the meane time beteft our vices, and as much as licth in vs. amend them; but pet through them let be by no means be caff potone from the hope of faluation. For if, when the promifes of God be offered, we thould behold our owne twenthines; we thould rather be moused to desperation than to anie hove: for there is no man, whole mind is not laden with manie and granous finnes . Wefides Rom. f.t. this, Paule teacheth us, that Peace towards God is had by Christ and by the faith which is to-Threfult Wards him : thich peace bonoubtedlie fould et bene peace ther be none at all, or elfe berie troublesome, if if we flood we fould continuallie boubt of his god will in boult of toluaros bs. Do we not alwaies in our praiers call upon him as our father . But no fonne, which followeth naturall affection, boubteth of his fathers good will towards him. Bowthen

our chimie?

She feibers 47 There might be a great manic of luch taught the other reasons brought for the certeintic of hope. minite of But now I will in feto wozds beclare, that the faluation. fathers also in their writings taught the selfefame certeintie. Chryfoftome boon that place buto the Komans, thus writeth; Do not (faith he) yea though thou be of finall worthines, dil courage thy felfe, feeing thou half fo great a befenfe; namelie, the love or favour of the inoge. And a little afterward he faith ; forthat caufe the apostle himselfe (when he saith; Hope confounded not) afcribeth all the things, which we have received not buto our good deeds, but buto the louc of Bob. Ambrofe allo lath, that Forlo much as it is impossible, that they which are bere onto hint, thould be beceiued ; he would make be affired of the promife: bicaufe both it is Cod which bath promifed, and bath promifed buto those, whom he will have beere buto him. Augustine in his fermon, which he made boon mondaie in Rogation weeke ; Wilhy (faithhe)

do we call him father, whom we suspect to be

both your hand tremble, when we knocke . And the is pour confcience to nære allege, when ye beg . I am the doore of life ; I abhorre not him that knocketh, though he be bucleane. And by on the 41, plalme he laith; Dut not hope in thy felfe, but in the Goo: for if thou do but hove ut thine ofone felfe, thou thalt fill the foule with trouble: for as pet it bath not found obereof to affure it felfe of thee. By thefe words he occlaroth, that the fecuritie which we have, commeth not of our felues, but of Goo.

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The lame father boon the 27.plalme, when he erpoundeth these words of Paule, out of the fecond chapter to the Ethelians ; We also by nature were the children of wrath, as others be: Why both he fair; We were? B(caufe (faith he) by hope we now are not ; for in bed, we fill be ; but we weake that which is better : name lie, that which we in hope are; bicause we be certeine of our hope : for our hope is not buccrteine, that we thould boubt of it. And Chryfofrome upon the fift chapter to the Romans faith: that Eleought no leffe to be verfuaded of those things, which we shall receive, than we are of those things, which we have alreadie recciuco. Cyprian allo in his fermon De pestilentia, when he fawe the godie fort fearefull to die, confirmed them mante wates to be afforce of their faluation : and amongst all other things faith ; that They do feare and abhorre death. which are boid either of faith, or hope. And Barnard wonderfullie reivileth touching the beath of Chill, touching his wounds and croffe; bps on that rocke he faith that he both frand, and will not fall for anie violence done against him. De maketh mention also of manie ercel lent things, touching this firme and confrant certeintie. Therefore, those and things, which we have anouched of the constancie and securi tie of hope, om not onelie agree with the holie feriptures, and with most fure reasons; but al fo with the fentences of the fathers.

48 Dowit thall be goo to befine hope, that the certeintie thereof may the more plainelie be knowne. Wherefore Dope is a facultie or polo a befinitis er breathed into be by the holie Choff, whereby on of hope. ine, with an affured and patient mind, do wait that the faluation begun by Chaff, ereceived of his by faith may once be performed in bs; not for our owne merits fake, but through the mer cie of Goo. Firft it is fait to be inffilled by the holie Choft, bicaufe it fpringeth not through nature.02 continuall actions. Indeditisafter mopels afs faith although not in refpect of time, pet in nas ter faith. ture; which thing may be learned out of the epis file to the Debues, where it is written; that Faith is the foundation of things to be hoped Hebat, 1. for. Hoz,informuch as things, which we hope for,

are not euibent & manifeft, but are remoued a www.f. great

areat waie from bs ; they ought to leane buto pope con faith, by which as by a prop or piller, they map be trineth er: faich up. And that hope both conteine erpettapectation of tion or attending for the epiffle to the Komans watting for the 8. thapter both plainlie beclare ; there Paule faith, that that Hope which is seene is no hope; for how doth a man hope for that which he feeth? But if we hope for that which we see not, we do by patience wait for it.

Deither mult this be palled ouer . that that

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popehath god thing, which hope bath a refpect bitto, is bil things of

respect unto ficult and hard to come by. For naturallie in li uing creatures, the affection of hope conditeth in the groffer part of the mind, which they call the angrie part ; thereby the liuing creature is incouraged to purfue after that goo thing, which nobler part that when the chiefe felicitie (which is a thing both of the mind. Difficult, and farre from bs) is fet before bs, twee Moulo not be feared awaie, but by faith haue bolones and accesse onto God: as Paule faith in

the 3. chapter to the Cheffans.

diffant from the goolie, it cannot be otherwise. but that in hoping they have fome griefe; & that they forome in themselves, bicause their present fate is by God fo farre remoued from felicitie. But on the other five , when they are certeine and affured, that they thall atteine buto that end; they cannot choice but be indued with inercoible inic. And fothis power of hope is frim kled with the affects of ioie and forowe. And the apostle hath signified buto bs some part of the foroive thereof, in that place to the Romans, which we have alreadic cited, when he writeth; Euerie creature groneth, and trauelleth in paine togither with vs.euen vnto this prefent : and not onelie the creature; but we also, which have receiued the first fruits of the spirit; euen we do figh in our felues, waiting for the adoption, euen the redemption of our bodie. And that iote is joined with the felfe-fame hope, he declareth

And forfomuth as this felicitie is berie farre

Rom. 12,12. in the 12, thapter of the fame epittle; Reioifing (faith he) in hope. 49 And although that valiant courage, and Other ber patient induring, feme to being to our minds tues have an expectation; pet those vertues have not the

The Common places Cap.3. fame otherwise than from the hope which we their ernes haue beferibed. Beither is it to be maruellen tation from at, that one bertue thould receive anie thing of bope. an other bertue : for they which are but meanlie conversant in the Ethiks bo knowe, that libes ralitie, temperance, a fuch other vertues, have much helpe at the hand of prudence : for by the helpe thereof, they have a mediocritic appointeo them to followe . This is the difference that thicflie diffinguisheth hope from faith; name: lie, that by faith we about and embrace the pro. The biffe. miles offered onto be by Bod: but by the helne rence betweene hope of hope we bo patientlie wait to have those pro- and faith. miles at the length to be performed buto bs. Acither was hope for anie other cause given by why home Coo , but bicante we thoulo not ceale from fol was giam laining affer that goothing, which we perceine bs. cannot be obteined by our ofwne beds: for they are not by anie meanes to be compared with it. For as the apostle faith; The tribulations of this Rom. 8,18. time are not worthie of the glorie to come, the which shall be reuealed in vs. For they vere lie that be indued with hope, affure themfelues. that whatfoener they do want in the ffrength of nature, and in works, thall be fuplice by the mercie of God, and the obedience of Chill.

And if a man demand, thether a pure life. and holie works can quaile anie thing to the cer whither teintie of hope ? Wie will eafilie grant that it good works map, so that we seclude the busing and selling matter of merits : for our works of themselves have the ofhore. nothing at all, whereby they can being forth hope. Dolubeit, the perfuation of faith map of them take an argument to confirme hope, and to reas fon in this fort; Boo hath now of his mere libes ralitie ginen me grace to do this or that and morke, to put awaic this or that vice out of my mino, wherfore he will pet give greater things, and will not benie me those things which are remaining to faluation. If the Sothiffers had faid thus, they might have beine bome twithall. Det ther in berie deed is it contrarie buto the apofiles meaning : foz, as we thall a little affer, waro fe, he would have be, by reason of those things which God hath alreadie granted buto bs, to be certeinlie perfuaded of his perpetuall love towards vs. But thele men have both witten and taught, that hope it felfe bepenbeth of merits, and to dependeth, as to hope without them, they fale is prefumption and rathnes.

50 But it feems, that formethat may be obies ded out of the holie scriptures, to make against this fentence of Paule, therein he faith ; that Hope confoundeth not. \$ 102 to Timothie it is 2.Tim.416. witten; In my first defense, no man was on my fide; and I was deliuered out of the mouth of the lion, and the Lord shall deliver me from whether cuerie cuill worke. Dere Paule hoped to escape pault were the perfecution of Nero, but he was beceiued; fruftrattel for bis bope.

bnto the Philippians, when he had faid, that We ings pitteeffed on both fibes, bicaufe on the one nart he defired to be loled, and to be with Chrift: and for that, on the other part he lawe it was necessarie buto him foz their fakes to remaine in the fleth, he abbeth this; And this I am fure of, that I shall abide, and with you all continue for your furtherance, and ioic of your faith. Here also agains it appeareth, that the apostle hoped, that he should be delivered from that captivitie. the which nevertheles he did not elcape. Wherefore it might feeme, that the fame hope confounbed him. To answere to thefe things, we will repeate that which we fait before; namelie that hope receiveth his certeintie of faith, and faith hath his certaintie of the wood of God. Where. fore it followeth, that either of them is as certeine, as are the promifes which be offered. And God hath absolutelie, and without condition on of finnes promised buto bs remission of finnes, and eterand remail mail life; and hath commanded, that we thould

latelie and condition. me baue no ablolute promife

But touching the dangers and advertities of this life, we have no plaine and absolute vismile; but, as they terme it, bnocr diffunction: for God hath promifed, that he will either beliner be, or elfe comfort be in the bangers ; fo that we thall not fall away but confrantlie confelle his name : or if we chance to fall, he bath promiled to reffore be againe, that we may attrine to encrealing life. Wherefore it is not met, that the certeintie of hope thould be fired in one of these parts onelie: which thing if ante god men at anietime bo, the fame frzingeth of earthlie affection, and not of duffian hope; and therefore it is no maruell, if they be fomes times occenied. But to returne buto Paule he of a certeine great love hoped to abide longer a mong the Abilipians, and to coifie them; of the which thing feeing he was not instructed by the why walle word of God, it came easilie to passe, that he was time becei - Deceined. But the fumme of that godlines, which urbof his belongeth to the Golpell, is to betermine certeinlie: that Boo booth love be and that he will at the length make be bleffed. And if sometime the minds of godlie men be diffurbed, as though doubts of they boubted of the promiles of God, or of their faluation a. faluation: this happeneth not through the befault either of faith, or of hope; but by reason that while we live here, we be not induce with per-

> the fleth, and from our humane wifedome. Inded we agree with our adverfaries in this point, that formetimes certaine boubts of faluation do arife even among the godlie. But herein we bifacree from them : namelie, that

> fection: wherefore this boubting procedeth from

they attribute this buto hope : but ine fair . that it commeth onlie of mans infirmitic, and that it mult be bailte corrected. Let a man therefore thinke, that he bath to much profited in faith and hope, as he feeleth himfelfe moze confrant and firme. And in what fort thefe cutle foring not offaith, or of hope, but of our owne corruption; we have befoze occlared by an aut fimilitude. and will now repeate the fame againe. Ro man can benie; but that the mathematicall ferences are moff certeine; wherefore he which bath learned them eractic pronounceth boldic, a nothing boubteth of their conclusions : but he that is but meanlie inftructed in this facultic, often times poubteth and franceth in a peruleritie bis caute he hath not as vet atteined perfectie unto thole friences. Quen fo are me toft mith boubts. not through faithor hope; but bicause inc bon not hope not believe to much as is neofull.

gr But fome man will fate, that we are perrabuenture occeived hereby; for that in ficad of the true faith or hope, we have onelie the that bowes of them: for we cannot eafilie discerne the true faith a hope, from the feigned and counterfeit faith and hope. Zanfwere, that by this infrance cannot be taken awaie the vioverties offaith oz of hove: for although one or two cannot discerne them, pet thep remaine fill firme in their of menature. As the lett is in liberalitie and probigalitie : for there be manie that cannot diffinguish the one from the other, and vet are not therefore their properties a condition one taken amaie. Paule intreateth of the nature e propertie of hope. But if thou wilt afterward, waln true bemand, how thefe faculties or powers are diffaith and cerned from the counterfeit. Wile answere, that hope are they are declared by the force and poliver of the diference bolie Chott; which fpirit bath in all fpirituall from the things no other light more cleare than it felfe, The holie thereby it thould be illustrated. Withich thing shot is not allo we fee to be true in the funne : for the funne knowne by is not declared to be the funne, but by his ofone anie other light. Wherefore Paule bnto the Komans bes thing than tie aptile fait ; It is the spirit that beareth record Rom 8, 16, with our foirit that we be the children of God. con the tria Went hefines this light of the holie Choff, is re all of our quired alfo an examination of our felues: where faith a hope fore Paule thus fpeaketh in the latter epille to there is althe Cozinthians : Trie your felues, whether ye an erami:

. In which triall hope must be diffinguished : our felues. for there is one hope that hath alwaies repen a.Cor. 13,5. tance, and a befire of amendement of life total ned with it ; of which kind of hope the apolile speaketh, then he faith that It confoundeth not: Our cerfor it hath alwaies thefe companions toined teinticope with it; namelie, faith and charitie. Wherefore, mais bute then we teach a certeintie thereof, we open not annes. a windowe buto bices, as our aduerlaries Clan-

19 19.a.

is fet before it, although there fæme fome thing to let it: for by fuch an affection it is firred bp, to ouercome whatforner franceth in the waic. The wolfe being hungrie meteth with a bull, and through the power of appetite defireth the fame for a prece: but when he forth the great difficultie that he must have, of toining and fighting with the bull, he is through the angrie power of the mind firred by by hope, and is bold to put himselfe into banger and fight; and so at the length haning put awate all lets, he obteineth pope is pla. his pacte. So hath God in the nobler part of our ced in the mind placed hope, whereby is brought to patte,

forome int. ned togi. ther with foie.

Rom.8,11.

Part. 3. Of Hope. . for binder him be was flaine. The fame apostle

life, ablo = mithout all poubting, both belieue and hope for them : inherefore in thefe things, neither faith nor hope can beceive bs.

gers of this

teintle ia no fecuri=

fleft.

Pag.88.

ber is ; neither do we fir in men to lofe life: for this true hope moueth us not to thefe things, but rather oriueth be to live according to that hope . Elecre is another hope, which we may rav therealla fecuritie of the fielh , whereof Augufline thus rightlie fpeaketh; Such as cleaue br to it, by hoping periff. And thele be thev, which faie ; Cob is goo , and loueth bs ; Chrift bied for our faluation ; Dowfocuer we lead our life, we thall obteine faluation. Of this hope we muft diligentlie beware; for it is far diffant from repentance, and from a befire to line well : and being of that nature, it biterlie diueth awaie from it both faith and charitie; this hope mile rablic occeiveth men; wherefore of this, Paule both not here fpeake.

52 Dowremaineth to fee, idjether the bles fed fpirits or foules mav in heaven have this true hope, therewith the godlie are now ador ncb. For on the one five twe knowe, that they mait for the refurrection of booies, and the laft ungement, which thall buto them be verie wel-Challand come : wherefore in that behalfe they fame not to be exterlie boid of hope. 15ut on the other five, the apolite buto the Counthians both beferibe faith, hope, and charitie: but of thele thie he 1.Cor.13, faith, that onelie charitie falleth not awaie. By which words he manifestlie teacheth, that true hope can have no place, when we be in heaven. And that which we have wothen of the gootle, may also be called into question touching

Chrift: for he alfo femeth to have hoped, that he Mouldrife againe, and that he thoule carrie bo his humane nature into heaven . Unto thele things we answer, that it ought not to be bomb teo, but that both Chull hoped, and also the foules of the bleffed ow pet after a fort hope. But we denie that it is fuch a hope as ours is, with we have in this life ; bicaule (as we have before occlared out of the words of the apolitle) our hope hail (as companions) fighing and for oining toined therewith : which things boubtles in the eternal felicitie, which the bleffed do enfoie in heaven, can have no place. Further, our hope cleaneth fait onto faith, the which breeveth an Unperfect and an obscure knowledge: for as Ibidem.12. Paule faith unto the Cozinthians Wefee now by a glasse, in a riddle, and we knowe but in part : but the faints in heaven knowe most ver fedlie and moff clerelie. Dozeouer, forfomuch as faith hath cheffie a respect onto the last and thefe god thing; there ought no fuch hope as curs is to be afcribed to the bleffed, which now

holo and policile that good thing. For true and

proper hope can have no place in the eternall

felicitic; it is onelie ginen bs as an anchoz. fo

while me be toffed with the waves and tems

vells of this world (bules our mind be confirmed and effablished by the andjos of hope) our thip will fone bath against the fands and rocks.

53 Chryfoftome calleth it a golben thaine popris as let powne from heaven, which chaine if we take a chaine. told of , the thall be drawne by into heaven. Wherefore, we must biligentlie prouide, that this hope be Daille more and more confirmed in bs; which thing will then cheflic come to valle, wove is if we weigh the fingular benefits of God ; which made ftrog benefits, forfomuch as they are manfefflie conteined in the holie feriptures, our hope by the of Gebs reading of them thall greatlie be confirmed, benefits, Anothis hath Paule in the epiffle to the Homans most plainlie taucht, when he fait; Whatfocuer things are written, are written for our Romas,4. learning that through patience and confolation of the feriptures we should have hope . The berie which thing David also faith : They which Pfale, 11. knowe thy name, put their truft in thee. Where forc, feing the nature and name of God is no where better knowne, than in the holie ferintures; it followeth, that by them we ought to confirme our hope. And this if we will diligent licoblerue, our mino thall not be bifcouraged, 600 fee when God (as offentimes his maner is) fuffer men foms reth our doings to come cuen to thame. And the time to top fame we le happened even to Chaiff our fauis tien. our : for he was fo vtterlie forfaken of Goo,that he was natled buto the croffe, and dicd a moff Mat. 27, 38, ionominious beath betweene two theues. Dauid also was brought to that point, that he not 1. Sam 21, & onelie being expelled from the hingdoine of 36 24chapters rael, was faine to wander in defolate places; but also was now in a maner thut op in the power of Saule. The felfe-fame thing we fee hath offentimes hamened onto other of the god he fort fo as they were in a maner twoged to be quite wrong, and to be fallen from their hope.

But the fpirit of Chaift gineth ffrength, that men are able in the mioft of their calamitics, to rejoife, and faie; Thefe things should have no Mart. 14. II power of vs, if they were not appointed from aboue. Which fentence Chaft laid againft Pilar, when he boatted of his power. The 42.pfalme also bath excellentlie well taught by , how we quant to comfort our felues . and with a god hope to erect our minos : for thus it is written ; Why art thou so heavie . ô my soule ? Why art pfal 41,14. thou fo discouraged ? Hope in God; for I will yet make my confession vnto him : my safetie is in his countenance . Deither both God com why see monlie for anie other cause disamoint his peo disappoint ple of the outward aids and helps of this world, the out but to gather their feathered hope, and not to man ab. fuffer it to leane buto to manie aids: and thefe fundate and manifeld aids he changeth for one principall aid, and the fame most firme; to the end we thould depend upon him. By this diffeChifftans and of the ethnits.

rence of a firme hope, the chaffians do much bifa great bif. fer from the Opicures and Othniks : for the Cthniks, if there come anic great calamitie to them Araitivate they crelame and eric out; If there be a God that hath a care of thefe things:if there be a God that feth thefe things. So tiev call not byon God, but being in befvaire, otter lie discourage themselnes. But contraribife, godlie men moft conffantlie erie bnto God; neither boubt they, but that their plaiers reach un cuen buto beauen ; and that God hath a care both ouer them, and also ouer all that they have.

The fourth Chapter.

Of Instification; Vpon the epistle to the Romans, at the end of the it. chapter. This place is allo treated of, youn the I to the Cor. I about the end; and vpon Genefis, 15. verfe 6.

But first of all, it thall be good to discusse the

inords of the question proposed; and we will be-

Thall now be a profitable thing to intreat of infification, which is the free and end of all that Paule teacheth in the epi-Paule teacheth in the epifile to the Komans. Let this question be put south whether men be juftiffed by works or by faithe

gin with this word intiffication. This verbe Tla-The Canific dac, with the Debruce in the first confugation fi-

gnifieth, To be just : but if it be transferred unto the third confugation, it fignifieth To transferre rightcousnes into an other, and to make just. For this is the efficacie of the forme of those perhes which they call Highil. Quen as Amad fignificth, To fland; fo Heemid lignificth, To appoint : that is. To make an other thing to fland. Wherefore Hifdie in the Debute fignifieth, To instific, that is. To make one inst : which thing. then it is none of God, it is hone of him two maner ofivaies. For fortimes he both affured Sod is faid lie bring forth right coulines in men. First, when Coo with his holie spirit frameth them againe, a wholie reneweth them in restoring the strength of their minds, a delinering the volvers of man from a creat part of his naturall corruption; and this is the first righteoulnes, which sticketh ecleaueth to our minds, by the benefit of God, through Chriff, Secondic, when he hath fo reforce and made them new againe . he grueth full and holic workes; by the pie and continu ance of which works, a qualitie, or (as they call it) an habit is ingendered in our minds, ithereby we are made pliant to live honefflic and godie:

and we bente not but this kind of right confines is in the harts of the regenerate.

1But fornetimes (Soo untificite in abfoluing bs from finnes, and afcribing and imputing righteonines; and then this word Haldre, is a word taken of the law, which perform th to judge ment, as also this wood H febiab, which from fieth. To declare one to be an offender & a wieked person. And to infliffe in inagement in by words, tellimonics, and affirmation, to count one for full. And forformed as thefe are the two fignifications of this word, To infinie; namelie, either in bed.oz in account and off mation; and God is the author of either of them: triether of thefe two thall we followe in the difuntation propofede forfoth the latter; and that for bicaufe me noto ina the renountion infpired by the spirit of God, and treated the latter forms our rightcoulites, as touching the habit gotten of infeferers by god works, are whileft we like here to buyer. fed and maimed, that if indgement (hould be giuen by them, we might not be able to frand before the inagement feate of Gob . Mefides that: Paule bifouting of this matter, after he had Rom4.3. brought forth the authoritie of David, and a tefirmanie of the hiftoric of Abraham in Cenefis: bfeil this word of imputing: and by the proper fignification thereof, he reasoned touching this prefent caufe or queffion . And this 3 lumofe to

be lufficient as touching the prelaration of the

firft inord: namelie, Zuffification.

2 Poly let us intreat of Faith. Amen among

the Debaues in the first contingation fignifically, To be firme : the veric which verbe in the third work same. confugation; being called (as Thane fato) Hiphil, fignificth, To give confrancie and affordnes to anie promife or thing. Wherefore the Latines faic: Fidem bomini aut verbis treburre: witch is in English . To give faith or credit vinto a man, or vito words: and it firmificth cuen as much ag if a man thould fair. To belone ? libers fore this Debute berbe Heemin, fignificth none other thing than To suppose or thinke a thing to be firme, conftant, and true . And as touchung Con, he which belieueth not him, maketh him a lier: for John faith in his first entitle, the c. diebs ter; He which beleeueth not God, make the him a verle. 10 lier. Which thing how groupes a figure it is, let euerie man confider with timfelfe . Contrart wife he which bel xueth God adometh him with glorie a honoz : for in the epittle to the Bomans Rom 4.29. it is written of Abraham, that he flaggered not through boubting, through the conferention of his owne bodie, or of the wombe of Sara being in a maner past thild bearing ; but caue the cle rie unto God, being arong in faith , and fullie In analos persuaded that he was able to personne that lost the end enter he would. Where so, there so there is the end works to

certeine analogic or proportion between this become and mond. To beleeve, and that To inflife; as we in to intafe.

1919. itt.

Heb.6,19.

neuvsas an ancho: long as we abide here : fo: fo the epiffle, which in this life. is written onto the Debrues calleth it . For

nr hether

the Caines

hope as

of Peter Martyr.

this place take it: for as, To inflifie, is by wate of indging + accounting , to aferibe righteoul nes to a man; and not to make him to be in be: rie ded iuft: fo, To beleeve, is not (in verie ded) to make the words and promifes of anie man fure, and firme; but to thinke and betermine with our felues, that to they are.

Part. 3.

But this act of believing, thereof we now entreate, hath two maner offirmnes and certein tic . First of the things ; namelie, of the words and promites of God, which abide much more firmlie than heaven and earth . Secondlie, as A nouble touching the persuation it selfe; which feeing it ecrteintie of

is wrought by the power of God, it is also most firme, most certeine, and of assured persuation; that is, that it is neuer naked, but alwaies braweth with it manie and fundate motions of the An affured mind. Hog erperience & bailie ble teacheth, that nerfuation in things civill , a man being well and fullie is not na= perfuaded of pleafant promifes, is filled with ked, but confidence, reinifeth, theweth a merie counter Diameth nance, is glad, and pleafant, and cleaucth buto with it o: ther moti= him that made the promife, that he maie by all ons of the meanes allow him : but contrariewife , when he belieueth not the perfuation , he laucheth at it, negleateth and contemneth it, or wareth colo, and bendeth the brow. Wherefore it can neuer be , that he thich belæueth in berie bebe, can want fuch affections, which are accustomed to followe a full and frong perfuation . And there fore, those that are the pure profestors of the Gol pell, Dwinftlie affirme, that, To belceue, hatha tonto faith veric great confunction with the action, or with is inined an the motion of confidence, hope, and fuch like at affired cons fections : but most of all, with the fincere and firme affiance, which the fame alwaies draweth

mith it. Thereby it commeth to patte, that in the hos lie feriptures, promifes are made both to faith, and to truft . For cuen as it is fait; The iuft man liueth by faith : alfo ; He which beleeueth in him, shall not be confounded : and in the new testament; He which beleeueth in the fonne, hath eternall life: againe; We thinke that a man isultified by faith: Quen fo is it watten in the Dalme; Bleffed are all they which put their truft in him : and in Cfaie,the. 26.chapter; He shall keepe peace, bicause they trusted in him: and in the new testament ; Hope confoundeth not: to Titus alfo, the 3. chapter; That we Rom.; 28. Pfal.2,12. maie be heires, according to the hope of eternalllife . Although in the old testament we bo Etai.26.3. find the promites are oftener made unto hope. Ticus.3,7. than unto faith; pet in the new testament it is contrariwife : the reason whereof mate be this , because in the ole time , the Debrues erred not, in belæning that there was but one God; nate rather, they professed the worthipping of him onche . But this was not well amongt

them, that they had not a livelie faith, idid Dias and in the weth with it a truft; other wife they had by cou new teftacation conceiued either a certeine opinion, oz ment, faith, elle a certeine knowledge; and therefoze buto this the feripture erhozteth them , to believe trus lie and effectuallie, which was expressed by the effect, bnoer the name of truft. But in the new testament they erred in the meaning, both the Bentiles which were worthimers of fools, and of manie gobs; and also the 3cines, as touching the conditions of Dellias : for they loked that be fould come in glozious pompe, like a king, and magnificall in worldlic empire . Wherefore faith was oftentimes beaten into them, where: by they might obteine the promiles of God : for it was berie necestarie, that they thould right lie be instructed of the thefe point of the thing

Cap. 4.

Of Iustification

that they Mould believe.

on of the believers.

The Common places

3 And of this Bebaue berbe Amen, is deriued this nounc Emunah, which fignificth Faith : and faith fom: it fometimes fignifieth, Certeintie, and con- times fignifrancie of words and promifes. Wherefore Got fitth a ton: is oftentimes in the holie feriptures, called flencie in faithfull; and his workes are called faithfull; premites. because they be firme , and do confrantlie 1, Cor.1.0. continue : and we read in the epittle to the Ho: 10,13. & 1. mattes; What if some of them have not belee- Cor., 18.
ued? Hath their incredulitie made vaine the faith pfa.11.7. of God? Dea, and this Latin word Fides, that is, Romass. Faith, if we mate beliene Cicero , is berined of Fio; because that thing is done in bed , thich was looken . And sometimes it signifieth the affent of our mind , thereby the receive words which are let fouth unto becas it is faid of Abraham; He beleeued God, and it was imputed vn- Gen. 15,6. to him for righteousnes . And for so much as in this difcourle, we take faith now after this ma: how felin ner, it fhall not be from the purpole, to befine is takmia that faiths. Wherfoze, faith is a firme and an courte. affured affent of the mind, buto the words of the befinis God; which affent is inspired by the holie ghoff, tion of taith buto the faluation of the believers . And there fore it confilleth in the mind and is occupied a bout the words of God, from whence we have the matter theref. Of the forme also we need not to boubt , (because it is befined to be an allent.) The efficient cause is fet downe to be the infolration of the holic ghoff. And the end is declared in the last place, when as we faie, that this affent is infpired of the holic ghott, to the faluation

Pot much bnlike brite this befinition , are thole things, third be written concerning faith, in the epille onto the Debines the. 1 1, thapter, Hebratid namelie, that Faith is a fubltance of things to be the buffile hoped for, and an argument of things that ap- in the. it, peere not . Where , that which the Latine inter to the me pretours haue turned Substantia , that is , Subs biues is itance; in Greeke is witten Undgeenig . Which vectaria.

mord Budwus most learneolic turneth in his commentaries, Boldneffe, ftrength, or valiantnes of mind : and it is bertued of this berbe E hat ipisauau, which lignifieth to Sultaine, to receive, instauses not to giue place vnto one that rufheds vpon a Benificth. man. Hereof a foldiour is called inocalluo. which is, Truffic, and turneth not his backe buto

his enimics ; but goeth against them , and refifteth them . And undoutedlic in belieuing, we have need of this firength, + patience; by reason but need of of the great fight, of which we have there experts ence. For we must refist the fieth the must over: come reason, which berie much friueth against faith; we must alforesist the condemnation of our of one conference, finne, and the weath of Con : and there are manie things befibes , bp which a fathfull affent is both letted and affaul ted . Pow this i mossoric, or fubifance, and those things that are hoped for, are berie well compared togither betiwene them felues. For God promifeth refurrection, but pet buto the brad; he promifeth eternall life, but vet buto them that are rotten; be calleth them bleffed, but pet thole which abundantlie thirff and hunger, and are on enerie fide owieffed; he pronounceth men to be justified , but yet fuch as are concred with finnes and filthines. Therefore living thefe things freme to be fo

far off from bs , it is needfull that we have bold, nes, ffrength, and the affurance of a most firme affent; which maic make thefe things to abide, and to frand with be as things most affured. with fuch a most frong thield of defense Ephe.6,16. bught we to be armed, wherby we mate quench all the fire bartes of the binell , when they are call against bs , that we make also ouercome es uen the world : for as John tellifieth : This is the Hohn, , victorie, which ouercommeth the world , euen our faith. Further we must note, that this word Argumentum , that is , Argument , which in Greeke is theyx @ , is turned of fome Demonfiratio, that is, a Declaration ; bicaufe, by faith are thewed a declared those things which appeare not . But me thinketh Augustine, although pers hapes not fo Latine-like, pet veric faithfullie furned it Connictio , that is , An ouercomming; for by faith our mind is ouercome, to grant that those things are true, which God either fpeaketh oz promifeth.

4 But Hoftienfis intreating of the holie Eris nitie, and the catholike faith, laboureth by two reasons to thew, that faith by these words of the apostle is not defined, bicause that υπόςαoic, or hibstance agreeth also with hope . For as much therefore as it is not proper to faith, be faith, it cannot be awlied to the definition therb of . Further, bicaule faith hath not a regard on lie to things to come, and those things which are hoped for but also is referred unto things patt:

for the belieue that God created heatten gearth, that Christ was borne of a virgine, that he fuffered for be, and was railed from the dead; but all these things are past, neither are ther hoped for to come againe. Thefe two realons of Hoffienfis are perie meake, neither ow they proue, that these words buto the Debrucs cannot be applico buto the octinition of faith. I grant inderd, that the intent of the apostle in that place was not to befine faith, bicaufe he fpake of patience cheffic, and would them that it is moff neerelie whether in knit to faith; bicante faith is Unoscore, that is, A that place fubstance, &c. Butby this reason are touched bruce futb all things that expecte the nature of faith. And is befined. to the first objection we fair, that unoscore, at unoscore fubffance muft indeed be applied buto hope; but muft be ap. pet that Umoscore, which it draweth from faith, plied unto not that which it hath of it felfe.

Deither ought it to feeme anie new matter, if thefe things, which are of a diverte nature, Things have some thing common in their definitions: Differing in for a lion, a bog, and a man, although they biffer four things much in nature, vet herein they agree, that they commen in be living creatures. And therefore in their befir their befis nitions is fornething put, which is common but nitions. to them all; feeing both they are bodies, and are alfo things having life, and indued with fenfes. Witherefore, it ought not to fæme maruellous, if faith and hope acree in that uniscous; forlo, much as they are diffinguished by other diffe, rences. For in faith Unoscore is referred buto what the affent, but in hove to the expedation, where businesses by the patientlie abide, butill the promifes and is referred by the patientile abide, butth the profitted and to, in faith fuch things as the haue received by faith be rent a in hope. dered buto bs. To the other reason we answer, that Paule made mention of things pall, which are made fure and plaine onto be by faith : for he faith not onlie, that it is a fubitance of things to be hoped for ; but addeth, that it is an argument or conviction of things that awere not. Dow thefe things, which are paft, appere not: Pow thefe things, which are palt, appere not: faith hath for by that word, Paule comprehenseth whatles respect onto ever is believed, and is not current; whether it things past, be paff, or thether it be to come, or whether it be prefent, and now prefent. But peraduenture thou wilt ges to come : fo mand, they in the first place he maketh mention they be hib? of those things which are hoped for ? Tale and ben. fwere, that it is rightlie bone ; bicaufe thefe things are for good cause put first, which are more hard to belœue: for peraduenture there be fome, which will easilie enough grant, that Goo cread ted all things , that Chitt the fonne of ODD came into the world, and was borne of the virgin, and fuch like; but vet ther will much boubt of the remillion of their finnes, of the refurredi on of the fielh to come, and of the eternall glorie which thall be given to the inft. Wherefore auflic and orderlie are those things placed , which are

read in the epittle to the Debrucs.

Hab 2.4. Pial.22,5. 4010miles are in the feriotures ginen both unto faith and buto confidence. Rom.8,37. Ffai.28,16. John 3,36.

mbo in the old teffa= ment is of= and truft.

Rom.s.s.

5 13ut

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The Common places

Cap.4.

Of Iustification

most certaine, that both they on prothesie, and worke miracles : wherefore Chrift thall fair buto them; I knowe you not : although they name prophefied? Haue we not cast out divels? is folden in the feeld ; for all falleth not boon and around, but four boon fronte around: + then it is forming by with beric god fucceffe, it berie plainlie expecteth them, which with a glad then the burning and feruentnes of perfectile on thall ware hot, they fall awaie from it, and therfore they are called wear xalen that is Men having faith for a feafon . Wherefore, leaving all these fignifications, we in this discourse by deritand faith to be that firme affent, which is of fo great force and efficacie, as it draineth with it the affection of confidence, hope, and tharitie;

laftlie, all good works, as much as the infirmi-

tie of this prefent life will fuffer.

6 Therefore Smith, which wrote against me goulde a boke of inflification, although he fet it out be tiglifiman fore against Luther, a against Melanethon, and an un; u: freak; th much against others and seldome mas bent .. 0: keth mention of me, is herein ercedinalie des phines. By whom, namelie, by Chuft Jefus, we have Enhant magenor v. that is, boldnes to fpeake, and wes- Enlarten

most inwardie and nichlie joined unto it ? But I mind not much to contend with this man ; all that he bableth; he ferapeth onelie out

of the monks of Ecchius, Pighius, and other

rable of the Romane Antiduiff and letteth

That faith, which praineth not truff, and morad other holie motions of the mind, ditueth men faith inflic into deliperation; lo farre is it off that it can in fich not, but billeth fific: which thing the iniferable ends of Caine into dripe and Judas do plainlie testifie. But that which is ration. a firme faith, continuallie truffeth ; pea it fear

5 But what the nature of faith is . Efaie the prophet hathaptlie expected in the 26. chapter, in which place is deferibed the church as a citie Efaic.26,2. built of Cod. The prothet erieth ; Open your gates, and a just nation thall enter therein: and he added the cause of that right countes; Schomer emunim, that is, Preferring or keeping faith: where thou feel, that by faith the belieuers are instifice. Then he addeth the thing, wherein confifteth that faith, whereby the people of God is iuff;namelic,bicaufe letfer famuchtbitt for fchalow; that is, With a constant affection thou shalt keepe peace. This is the true faith, whereby we are inflifico; namelie, that the belaue, that Coo will be onto be the author of peace and felicitie, and a faithfull keeper of his promife. And Augustine in his fortith treatife boon John faith; TChat is faith, but to belieue that which thou feet not ? Which felfe-fame thing he writeth boon the words of the apostle in his 27. sermon : but in his bolte De faritu Flitera, the 21. chapter. he writeth ; that To belieue, is nothing elfe but to confent that that is true, which is froken. The Daiffer of the fentences, in the third boke, the 23.0iffination faith, that faith femtimes is that The Creed which we belieue. Forin the Creed of Achanainis it is faid; And this is the catholike faith that

Sometimes it is that, whereby we belieue:

bead faith is onelie a faith in name ; neither is

called a faith, vet hath it not the nature of faith.

Elere is also another kind of faith, which feructh

to worke miracles, and much differeth from the

iuftifieng faith, and is common both to the ged:

lie, and also to the bugodie: of this, Paule mas

both mention in the first to the Cozinthians,

tue thould believe .tc.

and in this latter fignification do we biders frand faith in this discourse. We separateth also lie faith and a liuclie faith from a dead faith, thich biffinati a brad faith on is to be liked, bicaufe laines maketh mentilama, 10. on of a dead faith. But we muff knowe, that a

it anic more a faith, than a bead man is a man. Forcuen as a dead man is called a man, al-21 dead though he be none : fo a dead faith, although it be faith.

23 faith of miracles.

1.Cor.12, then he faith; Vnto one is given the word of wifedome, to another the word of knowledge, to another (he faith) is given faith. Anott is not likelie, that in that rehearfall of aiffs and araces thould be ment anic other faith , than that

which is the rote of miracles; efpeciallie when as Araitivaic are added gifts of healing, and of perfues, or powers. And of this kind of faith both Chryfoftome, # alfo Theophilactus haue made mention upon the fame first epistle to the Cozinthians; where, in the 1 ; thapter it is faid; 1.Cor.13,2. If I have all faith, fo that I can remove mouncains, &c.

And, that brite the wicked also this kind of faith is granted it is hereby tellified in that it is

boatt with open mouth; Haue we not in thy Man 7.22. TELE must seuer also from this faith, that faith faith me which encureth but for a time ; whereof the Lord During but made mention in the parable of the feb, which for a une. and totall mind receive the word of God, but 1.

ceiuco ; in that he judgeth, that those are tharpes lie to be reproued which faic, that faith is a truft. And he bringeth a place out of the epille to the Chefians,the thiro chapter, where it is witten; Carardo, that is, an accesse; ev are morehand, that the cone is, in truft, which commeth by faith. Therefore flans be: (faith be) freing truft is by faith, it is not faith. clared. Dh fine man, and wittie Dinine, which alone falor that thefe two things, namelie, faith and truff, are two things, thich are diverse and di ffind each from other ! What other thing in a maner both Philip Melancthon, and others our faithfull teachers meane, when they call that faith, ithereby ine are infliffe b. Trutt, but that the fame is not be ab. that it is not flothfull that it is not an humane perfuation, but of fo bebement an affent, that it bath cuen truff it felfe

them abroad, as though they were his owne.

of Iustification. Part. 3: chis word leth our faith in the church by this common word amm, ita Amen, bled among the faithfull. Cohich word is ledylal derined of this Debrue word, Aman, which I bes fore spake of; and fignificth (as David Kunhir

teffifieth) It fhall be ratifico and firme, Sofhall Say which the Lord bring to paste. They which prair with: yair with: out fuch a faith, ow lose their labour. In this faith out faith, do hindoubtedlie men dwquiet themselnes by trans lofether quilitie, and bufpeatable peace; and are like unto him which found a most ample treasure B fimili-

and pretions pearle, wherein he fo contented himfelfe, that he fold all that he had, to buie it. Dercofcame it, that in the 7, chapter of Elaie, the valle.4. prothet faid unto the wicked king Achaz, rehov ting him to the true faith, Hilfchameer vebafchker, that is, Take heed and be quiet : for the prothet would, that the king thould beware of incredulitie, a ffaichimfelfe on the word of God. which is the propertie and nature of faith, as conphatisthe traricwife the nature of infidelitie is to waver and be unconfrant. For, They who beleeve not, propertie

and matter are shaken with euerie blast of doctrine and ooffaith. pinions, and alwais water and doubt. Wherfore in Ioina the 7. dapter, the people is repromed; bis caule their harts melted awaie as water: and that undoubtedlic hamened onelie by their in-

Forformuch therefore as hereby it now ap-

pareth, what we understand by faith; * among manie fignifications of this work, which of them we do followe in this question ; we must now Animinatia speake somewhat of works. There is one kind of enotworks, worke, which after the action and motion, remais neth outwardle, and apperethafter it is finithed; as the image which Phidias made, is called a works; and the temple of Jerufalem was called the worke of Salomon. But otherwise the a. dions of men, and their boluntarie and reafor nable motions are called works : and after this maner we now take works, which are neverthes les fundrie wates diffine the one from the other. for there are some, which are inward; as, To bard, and befreue, To loue, To fauofir, To feare, and To mojks out pitie : other forme are outward ; as To traucit a. broad, To give almes, To preach, To teach, and barb. fuchlike: and of both thefe kind of works is our question ment . They also divide works into them which perteine buto ceremonies, and them works ceres which they call morall; and we in like maner do imbrace both kinds . Further the time wherein god works are wrought, must be diffinguished; for fome be done before we are inflified, and have obteined the benefit of regeneration; and other ther an be= fome followe, and are counted the fruits of a followe in: new life, and of righteoufics begun. And foglas much as we cannot intreat of thefe latter works being such as followe instification, we will fpeake onlie of the former: for this onlie is called

into controversie; Whether works instific bs.

For those which followe intification , cannot bring fouth infification ; bicaufeit is alreadie

8 Thefe points being first to handled and or bered , we will beliefue this whole quettion by three propolitions, which be thele ; Julification is not of works; Juftification is had by faith; from com-Tuffification is quen by faith onlie. Elefethice pichenbed things if we thall confirme by reafons taken in the core out of the holie feriptures, and befend them from politions. the objections and camillations of our aductia ries; we suppose that then we shall have suffict. entlie answered the queffion . God grant and worke with be to bring this to fuch effect as we pefire! As touching the first proposition, when we face that men are not infifico by works; it is If and not to be thought, that the fame happeneth the works wife. rough the default of god works: fortf they could fir nor, to be performed of by, as the lawe commandeth per har happen them, then Gould we be tuffified by them. for through Cob, bicaufe he is tuft, as he acquiteth not the their tault. wicked fo would be by his fentence inflific fuch as latiffic the laive . But there is no man, which can throughlic accomplish such works as the lawe commandeth. And as, ifa man Gouldowe Almili. a thouland crownes of gold, and had toward the tube. paiment thereof but onlie a thouland veces of lead or braffe monie, unboubtedliche fhould not be vildharged of the bebt, neither might he be pronounced cleare or quit; which thing Could not haven through the default of the crownes of gold, but through the befault of his naughtic monie, and for that he wanteth monie of gold: even to fair we, that the lawe is in beed fprituall, holie, tuff; and he which could bo all the things that it commandeth, Could line by them : for it is fet forth buto be as life. 1But fortemuch as none of vscither both or can boit, as it is given of Cod: therefore are we not juffice by works.

Morcouer alfo, if faith it felfe fould be cons faith agit fivered as it is our worke, we cannot be fullified is a worke, by it : forfomuch as it is a worke maimed and not buverfed, and far binderneath that that the lawe requireth. But therefore we are fait to be infifice by it; for that by it we take hold of the promiles of God, and of the righteonines and mg rits of Chaiff, and aplie them buto bs. Suppole A fimilithere were a begger which hath a verie lothfom & tube. leprous hand, where with he receiveth the almes of him that offereth it buto him; budoubtedie that begger is nothing at all holpen by the loth formes or leprofie of his hand; but by the almes which he received with his hand, what maner of hand locuce he have. There is none indued with true vietie, but muft necosgricuouflie lament and be forie when he forth manie (third) are called chaidians) to be ignorant whether works tuffife chiffians) to be ignorant uponer works that to be bocor no: facing this boarine is the head, fountaine, trine of inand fraie of all religion, and therefore of it aboue diffication.

of Peter Martyr.

to the prin. all things we ought to be most fure and cercipall point teine. But nowa baiesit is not onelie called of godines. into controuerfie, but manie dilagree one from another, and perniciouslie erre from the true

prevaile, I would at large complaine of this buhapines: but forformuch as that which is fo. we can by no meanes bring to palle, but that it be fo : onlie this will I prevent what I can : namelie, that we fall not into those opinions. which diminish the glozie of God, and are repugnant unto the holie fcriptures, and also are hurtfull bnto our confciences. Peraduenture fome will loke that I thould the felie make an fivere to the curfed fpeakings, landers, and reproches, where with the advertaries do as tow thing this matter, most importunatelie and tragicallie infame bs : but I am not fo mad. to thinke that thefe things are to be preferred before the letting forth and befonle of the truth. Witherfore first of all I will bescend to the mat ter, and then when I have confirmed our owne opinion, I will picke out fuch wicked obiects onsas are laid against bs, and according to the ffrength that God hath ginen me 3 will o uerthowe them. And to the end it mav manifefflie amere, that men are not tuftified by works, (which thing was our first proposition;) I will reherfe in one forme the order of the read fons which Paule bath in the epiffle to the Ro mans; whereby it may the eafter be perceived, that I in all points agree with him, neither do

But if by complaining I might anie thing 3 one heares breath bepart from his doctrine.

9 In the first chapter he began to reproue Rom. 1. 18. the Gentils, bicaufe before they came to the knowledge of Christ, although by their philoso: the first pro, phie they know the true God ; pet they was thiwco him not as they thould have done; neither gave they thanks buto him, as to the authoz of all good things; but being made folith they became baine in their reasons acogitation ons; and changing the glozie of Bod . Did tranf for it from him, and gave it not onelie to the to mages of men, but buto birds , foure foted heaffs, and ferpents ; wherefore God belivered them over to the affections and belires of their otone harts, by meanes thereof they lined most thamefullie, and became, as it is there written, full of all infauitie, maliciouines, for nication, anarice, and those vices, which am there followe. And if to be they were fuch, and lined after that maner: broombteolie they could not be juffiffed by their works : neither thould Paules reason againft the Bentils haue beene of anie force, to proue to them, that the religion of Christ had beene necestarie to the intiff. eng of them, buleffe he had taught, that they

were briverfallie fuch as in that first chapter he

Cap.4 beforthen them to be. For the would thinke it to be an effectuall reason, which awereth to be true onlie of fome, and not of all?

And in the lecond chapter he writeth in a verteir maner the fame things of the Jelves ; Behold The freund (faith he) thou art called a Iew, & dooest trust in train the lawe, and makeft thy boaft of God, and knowest his will, and allowest the things that are profitable being inftructed by the lawe:thou boaftest that thou art a leader of the blind, a light of them which are in darkenes, an informer of them which lacke discretion, a teacher of the valearned, as one that hath the forme of the doctrine that is by the lawe. Thou therfore which teacheth another, teachest thou not thy felfe? Thou which preachest, a man should not fteale, dooest thou steale? Thou which faiest a man should not comit adulterie, committest thou adultery? Thou that abhorrest images. doeft thou commit facrilege? And thou which makest thy boast of the lawe, doest thouby transgressing of the lawe dishonour God ? For the name of God, as it is written, is euill spoken of among the Gentils through you. Such there fore were the Teines without Chrift; wherefore thep could by no meanes be inflifted by their mozks:ozelfe thep might have answered Paule, that they were to greenoutlie accused without

10 But in what case men were before they The thin received the faith of Chaiff is more manifefflie realon. thewed in the third chapter: for there we read: Rom 3, 10. There is none righteous, there is none that vnderstandeth or seeketh after God:all haue gone out of the waie, and are become ynprofitable. there is none that dooth good, no not one : their throte is an open sepulchre, with their toongs they have deceived, the poison of aspes is vnder their lips, whose mouth is full of curfing and bitternes: their feet are fwift to fhed bloud, deftruction and wretchednes are in their waies, they haue not knowne the waie of peace, the feare of God is not before their eies, &c. Thefe tell imo nies Paule gathered togither out of fundate places of the holie (cripture; by which the nature of man, being deftitute of the grace of Boo, is fet fouth in his colours. And that no man thould faie, that onlie the toolatrous and wicked Cerv tils are by thefe words framified : the avoitle (as it manifestlie ameereth) sheweth, that these things are also extended but othe Jewes, who aboue all other thought themselves most holie: and he abouth: But we knowe, that what focuer the lawe speaketh, it speaketh vnto them which are under the lawe. And to the end the thould not doubt, but that his intent was to bring a verfe. 10. generall reason, he addeth; Bicause by the what light works of the lawe no flesh shall be instified. firththe . And by the fieth he understandeth a man not fich.

pet regenerate.

che fourt

crafon.

yetfc.19.

ate fift

reafon.

Throwe there have beene forme, which by the flesh have understood the inferiour parts of the mind, which are groffe, and intangled with fhamefull lufts. But this fenfe Paule erclubeth then he faith; By the works of the lawe, that is, by the works commanded by God in the laive, which must needs come of reason, a not of the Arength of the inferiour parts of the mind. further, the feripture, after the Debane phale, by the fielh understandeth the whole man; which thing we have in another place more abounbanktic erpreffed. Afferward, to the end he might the better confirme this fentence, he faith That eueric mouth might be stopped, and that the whole world might be guiltic before God. Cindoubtedlie, if men thould be inflifted by works, their mouthes flould not be flowed ners ther Mould ther be guiltie before God. For they fhould alwaics have fornetwat to faic ; name he that they are quit from finnes, bicaufe they have beforeed it by works; but now, when men perceine the contrarie, they dare not once open their lips. Further, he faith; But now without the lawe, is the righteoufnes of God made manifest, which hath the testimonic both of the lawe and of the prophets. That man would appoint that thing to be the cause of our rightcoul. nes, without which, righteoulnes may be obter ned . Unboubteblie no wife man would fo bo, fixing that fuch is the nature of causes, that without them the effects cannot be wrought. To the fame purpose also ferneth that which

followeth; Where is then thy boafting? It is excluded?By what lawe? By the lawe of works? No, but by the lawe offaith. De would have bs knowe, that all just cause of glosic is excluded and taken awate from us : for the whole glorie of our rightcoulnes ought to be given and pelded to God. But if we thould be fuffified by works, then would it not be for the glorie thoulobe ours, and eneric man would count himfelfe to be therefore infitficd bicaufe he hath lined bertuouflic and infilie. And how certeine and affured this was but othe apostle, those things which followe be beclare; We thinke therefore that a man is justified by faith, with-The frumth out the works of the lawe. While then thall we denie that, which the aposse with so great behemencie affirmeth ? Unboubteblie it were athing most impudent to to bo. Wherefore let bs affent buto him, and not relift fo great a tes flumonie of his. But befides thefe things, let bs weigh and confider the pith of Paules meaning; If we should be instified by works (faith he) we fhould not only have matter to boaft of, but the occasion of our boatting & reioising in God, & of praiting & commending his fauour towards vs, should be taken awaie. For without boubt

it is buto be a thing most praise-worthic, and alonous, to acknowledge, that the beneuolence and readic favour of God towards be, through Chaift, is fo great, that he belimereth be miferable men from our finnes, and receiveth be into favour, although we be concred ouer with neuer fo great lothformes and dregs of finnes. If we found (I fate) be infliffed by works, then boubtleffe we might not trulie boaff, bing. 02

11 1But it is better for be to heare what the apo The minth Ale himfelfe faith in the beginning of the fourth reason. thapter; What shall we faie then, that our father Rom.4, s. Abraham found according to the flesh ? For if Abraham were justified by works, he hash wherof to boaft, but not before God. For what faith the scriptures? Abraham beleeued God, and it was imputed vnto him for righteouties. But unto him which worketh, a reward is not imputed according to grace, but according to debt. Wherefore to the end that lo fluct a confolation on of the lone and beneuolence of God towards be, thould not be taken awaic from be; let be constantlic affirme with the apostle, that we are not infliffed by worker. And that he might the better perfuade by hereof, he bigeth this word Novigen, which we fair, is To impute, to afcribe vnto a man righteoufnes, or to count a man to be juft; and he fetteth it as an Antithefits or contrarie polition buto merit or bebt : lo that he, to whome aniething is imputed , deferueth not the fame neither receiveth it as a debt. But he which obteineth anie thing as abebt, accountethnot the same as imputed or ascribed buto him . Deither oft Paule thinke it fufficient, that he brought the feripture, concerning Abraham ; but he also citeth David ; Bleffed are they verily. whose iniquities are forgiuen, and whose finnes Psal. 32,2. are couered. Bleffed is the man, vnto whome the Lord hath not imputed finne. By the which words we do not onelie gather, that the righte: outnes, by which we are faid to be inflified, this keth not in our minos, but is imputed of God; that it is fuch an imputation as confifteth not

of works, but of the meere clemencie of Goo. Further, the apostle both by another propertie of god works confirme his opinion ; namelie, The tenth bicaufe works are figues or feales of the righte, reaton. oufnelle alreadie obteined : ichere he faieth of Abraham; And he received the figne of circumcifion, being a feale of the righteoufnes of verf. 11. faith, which was in vncircumcifion, &c. Seing therefore that god workes are figues and also feales, which beare witnes of the rightconfines alreadie received, they cannot be the causes thereof . Peither have ceremonies onelie that propertie, but also even those works, which are called morall, when they are pleafant and as morall centable before Goo : for they also are figures & works are

tokens

by god inorlis: pea, and the forme of the promile

to be incighed; for therebuto is not added a con-

pition of the lame, oz of works. And feing God

tokens of our righteoufites. Wherfoze Peter er

fcales of nes impu= ten

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2. Pet. J. to. Which Coo made with Abraham, is billigentlie

Rom-4, 13.

abord none, what bolones were it in bs to prefinne to bo it and Paule faith; For not through the lawe was the promise made vnto Abraham. or to his feede, that he should be the heire of the world; but through the rightcoufnes of faith. For if those, which pertains onto the lawe, be beires; then is faith made fruffrate, and the promife is of no force; namelie because the laive inorketh anger. Wherefore if we fulfill not the laine, the promise shall take no place. And to be loue that promile, which thall never be fulfilled. would be a vaine thing which benoutedlie must needs otterlie be fo,if it be given bpon this conpition , that we the ulo performe the laive, when as no man can perfectle accomplish the lawe. 13ut the apolile procedeth further, and by the

Verf. 16. whetwelfth inogement of the most mercifull counsell of God beereith after this maner ; Therefore is reafon, the inheritance given by faith, and according

cation fluid come be faith. verf.18. Thurs.

to grace, to the end the promise should be firme . As if he thould faie ; If the momile figuld depend byon works, our mind would continuallic wance : none might amoint anie certeintie of his owne faluation : for his confrience mould currmoze accuse him, that he had not perfourmed those works , for the which the promise was made . To the end therefore incident maner . God would that our would that inflification thould confift of faith and grace, that the promise might be firme. The same thing also is gathered by that which is beclared of Abraham, howe that, Contrarie to hope, he beleeved in hope. Le is fait to beleue in bove. contrarie to hope inhigh either in him felfe, or in nature feeth or feeleth no maner of thing, which might persuade him to hope . Quen as Abraham was an hundred peres of age, his bodie was in a maner bead : his wife an old woman. and barren ; all which things naturallie put him from hoving : and yet prevailing against them all he hoped . But we, if we had merites or good works, whereby we might obtaine right froutnes; then thould we not hope contrarie to hope, but in hope, and according to hope. Wherefore our inflification is to be amointed no other wife, than we read it was in Abraham: for he is the father of bs all: as it was inputed buto him . cuen fo fhall it be imputed buto bs.

12 But now let be come to the. c. chapter. There againe Paule plainlie erpreffeth, in what cale men are before they be regenerate: for he faith: For Christ: when we were yet weake.

Of Iustification according as the time required, died for the vn- Rom.s.c godlie . And fraight wate: But God fetteth our his love towards vs , in that when we were ver finners, Christ died for vs. And be andeth: For if verfs. when we were enimies, we were reconciled to God, by the death of his fonne, much more vertice. being now reconciled, shall we be faued by his life . Hereby we gather, that before regenera tion men are weake, finners, bugodlie, and the enimies of God . Who then can afcribe buto fuch men , power to obtaine right coulnette at their pleasure, when they lift to do good works. Others maie belæue it , but the godlie will ne: uer be so persuaded. This mozeoucr is another profe , in that he fetteth fourth the cause of so great an enill, when he faith; Therefore, even vertin as by one man finne entred into the world, and by finne, death : euen fo death went ouer all Thr.15. men forfomuch as all men haue finned . As if trafon. he fhould have faid: Tale have beene even from the beginning, by the first man, lost and conbemned . And leaft thou Chouldeft thinke, that infants are to be ercepted be faith : Yea death vertte. hath reigned from Adam euen to Mofes, ouer them allo, which have not finned, after the fimilitude of the transgression of Adam. The matte or lumpe of peroition, comprehendeth all those that are bome: from which corruption the holie ferintures teach that it is not pollible for men to cfcape by their works, and to challenge infliff. cation buto themselves . Afterward in the.6. chapter, thus weaketh our apostle; What fruit verfat. had ye then in those things, whereof ye are now ashamed? For the end of them is death, but reason. now being deliuered from finne, and made the feruants of God, ye have your fruit to fanctification, and the end everlasting life. What other thing means these words, than that all things, which men do, before they belæne in Chrift. De. ferue nothing elfe but ignominie a fhame. And there is no fruit there of fanctification, but it fol loweth regeneration it felfe. And who will faic, that we are juffified by those things, which are full of ignominie and thame ? But now let be Than. heare what is fald in the beginning of the. 7.cap. reafon. Knowe ye not brethren (for I speake to them Rom.731. that knowe the lawe) how that the lawe hath power ouer man, as long as he liueth? For the woman, which is in subjection to a man, is bound by the lawe to the man, as long as he liueth: but if the man be dead, she is losed from the lawe of the man . Wherefore, if whileft the man liueth, the couple her felfe with another man, she shalbe counted a wedlocke-breaker: but if the man be dead. The is free from the lawe of the husband, so that she is no wedlock-breaker, though the couple her felfe with another man . Euen so ye also, my brethren, are dead vnto the lawe, by the bodie of Christ, that ye

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Of Iustification. should be coupled to another; namelie to him. which is rifen againe fro the dead, that we should bring forth fruit vnto God . Paule would by this reason beclare , that before our faith in Chiff, we as it were to hulbands, were coupled to the lawe, and to the fleft; of which copulation could come no fruits, but fuch as are permi cious and deadlie : but now being belinered by the grace of God, we are coupled buto Chait by the fpirit, buto Chrift (I faie) being raifed from the bead : by which covulation , we thall now bring forth fruit bito God, and not anic

more to beath and bammation.

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verfe.5.

region.

Ano the felfe-fame thing he affirmeth,ozra ther erpoundeth, when he addeth; For when we were in the flesh, the lufts of tinnes, which are by the lawe, tooke effect in our members, to bring forth fruit vnto death. Dere let us note that fo long as we were in the fleft, we were lubied unto wicked affections, which by the lawe were of force in our members ; how then could we be inflated by our works. Hurther in the fame thapter it is written; For that which I do, I allow not : for what I would, that I do not; but what I hate, that doo I. If now I doo that, which I verfe.15. would not, then it is not I that doo it, but finne that dwelleds in me. For I knowe that in me (that is in my flesh) dwelleth no good thing. Derc(as it manfefflie appereth)he both intreat of the works of men. And although that in interpecting of these words, I have effectuallie proued, that they are to be understood of those ive:ks, which are done of the godlie, which have alreadie obteined influfication : pet now I leave it free unto the aduerfaries, to take whether part they will. And if they grant, that thefe things qualit to be understood of works done before inflification; then, for formuch as they are neither allowed, not good, how thall they beferue righteoufnes ? For they are called cuill, and no man is infiffico by an cuill action . But if we biderfrand works, which are here beferibed, to be the works of those that are fullified : then will I make my argument A maiori, that is, From the greater. If those works, which might fæme moft acceptable & inft , and holie to God, are called cuill, & by the integement of reason now renewed are not allowed how can we affirme then, that those works, which are of finners are fuch as they be able to infific ?

13 And leaff anie man fhould faie, that we take our argument onelic of that, which hames neth through the flouthfulnes of men; when as the disputation is of that which may be done, if men would put to their god will for manie are not infifice by their and works, when as they might be juffified by them if they would.) Dere buto we answer with the apostle in the eight thapter, tiho faith; For that which the lawe could

not performe, infomuch as it was weake, bicaufe of the flesh, that performed God by his owne Rom8.3 fonne, being fent under the fimilitude of fleth fubiect vnto finne, and for finne condemned finne through the flesh. Elis place aomonishesis bs, that the rightconfice, which God commanbed in the commandements, could not be performed by the believ of the laine; by reason of the corruption and infirmitie of the flesh : and for that cause was Christ fent by the father, to performe that which could not be accomplished of us. The fame thing also teacheth he a little af ter: for when he had faid, that The luft of the The 10. fleth is death; he abouth moveour, that It is eni- reason. mitie against God : for it is not subject to the Ibidem. lawe of God, neither indeed can be. Teleres fore, whatforner we be of our clone naturall freneth and power (which is called fleth) the fame refifteth Gob : for our corrupted nature cannot be fubdued buber the later of Cod. And forformuch as it is fo, then can we not be infille the it. co by the decos thereof. In the fame dapter al reafon. fo incread; Vinto those that love God, all things verse. 17. worke to good, vnto thofe, I faie, which are called of his purpose. In which words the apostle touched the beginning and cheefe point of all our amones, namelie, the purpose of God; thich is to the caufe of our faluation, that all our amos nes bependeth thereof, but it is not inmuch by anic of our goones.

But the verie causes of mans felicitic are afferward orderlie and biffinalie deferibed : a mong which there is no mention at all of our god works. Those which he knew before, he verse. 29, also predestinated; and whom he had predeffinated, those hads he also called; and whom he hath called, them also hath he justified; and whom he hath instified, them also will be glorifie. This chaine is linked togither with all the meanes and helps , Whereby God bringeth bs bnto faluation. But foring there is no mention made of the works of the lawe, and of merits; it lufficientlie appiereth, that by them we are not juffifed. Further, when it is laid ; Who The 22, shall accuse the elect of God ? It is God which reason. inflifieth, who shall condemne? It is Christ verse.33, which died, yea which also is rifen againe, which and 34. also fitteth at the right hand of God, which also maketh interceffion for vs. If by the fungement of God we thould be fullified by works, it had beene fufficient to haue fait ; Ehe elen fhall be acculed in vaine, forfomuch as they have god merits; and feing by their perfucus and holic works they fhall obteine absolution . De faith not fo ; But (faith he) it is God which iuftifieth. And it might haue beene answered ; fo man Mall condenine the elect, feing that their works be fud), as they beferue both abfolution, and a reward. But he maketh no fuch anfwer , but

33.1.

verf4.

chear.

reafon.

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reales.

faith ; It is Chrift that died, &c. Talby then monio we take open bs to mingle our works there with all, fixing the feripture willeth bs in

na cafe fo to bo? 1.4 Now come we to the ninth chapter, therin is intreated of the providence of God. Which directely and ordereth all things; not for anie other cause unbombteblie, but that we thould thinks, that the nature of it, and of infification is all one: for either of them is given fredie, and not of works. For the apostle writeth, that Of two brethren, which were not yet borne, and Kome, 11. When they had done neither good nor enill, (to the end the election of God Thould abide according to his purpole, not of works, but of him that calleth) it is faid; The elder shall serue the yonger, is it is written; Iacob haue I loued, and Blau haue I hated. Were, as ine fe, are works moff manifetilie erclined. Allo bnto Moles it was anflucred; I will show mercie to whom Frod 33, to somer Hibew mercie, and will have compassion on whom focuer I have compassion. These mains affanctiare, that the forminenes of fins, and the meanes wherby men are received into fatious, opponented of their works, but of the mare and mercifull beneuolence of God. And no letic also do the words following declare; It is not of him that willeth, nor of him that runneth, but of God that hath mercie. Againe: He vetfe, 18. hathmercie on whom he will, and whom he will be hardeneth. But if inflification might be gotten by our will, or by works; then thoulout be both of him that willeth, and of him that run neth. Detther fould they be connerted, on ubom God bath compation ; but thev, which Spould have most compassion byon themselves: neither alfo thould God harden anie man, fer me all men might prompthe, cafilie, and at their pleasure by goo works be reconciled buto God, and allo be infliffed. But it is farre other: totle; for they which put their confidence in works, bo to farce erre from the true righte: culnes, thereof we now fpeake. Toward the eno ef the muith chapter, the apostic faith; Ifrael which followed the lawe of righteoutnes, atteiverte, at. notinate to the lawe of rightcouines. And why? Euen bicause they sought it not by faith, but as it were by the works of the lawe. And if the mocks of the lawe were a let unto the Zeives, for the obtaining of inflification; what flould me then hope to hane thereby?

The verie fame thing the apostic although in other mones, beclareth in the tenth chapter : They being ignorant of the righteoutnes of God, and going about to citablish their owne rightcoutnes, did not fubmit themselues vnto the right confines of God. These words signific nothing elfe , but that they fall from the rightes outnes of Coo, ithich attribute much bnto their

owne rightcoulnes; namelie, to works. Ann there is fo great a contrarietie and repugnancic betweene grace and works , that the effect. which proceedeth from the one, cannot proceed from the other. For Paule faith; There is a remnant left, according to the election of grace. If The 18. it be of grace, then it is not now of works; for trafen, else should grace be no more grace: & if it be of Rom. 11, 1. works, then it is not of grace. For this is the mopertie of grace, to be given frælie, tof mære li beralitic: but the propertie of worke is, that the reward thould be given of butie. & even of berie right. Laftlie, what thall the faie, feeing the apo: The 19. ffectieth out; Oh the depth of the riches of the ttalon. wifedome of God! Unboubteolie Paule bothis verlegg. affection declareth, that it is a thing most hard to be knowne; whether God beale infflie, which predeffinateth whom he will, a inflifieth whom he wil, having no respect to condition a merits ? There humane reason is berie much offended, there our flesh ceaseth not to crie against : but if either of them; namelie, infification and eleation, thould happen by works and merits, there fhoulo be no trouble, no offense, no flumbling blocke law againft bs. But forfomuch as it is farre otherwife, and that by be cannot be rendered a reason of the will of @ D; therefore Paule inflie and worthilie criethout : ano to his opinion must all men that be wife agree. In the 14. chapter it is watten ; Bleffed is he Rom.14.11. which judgeth not himfelfe, in that thing which Thezo. he alloweth. But he which judgeth, is condem- reason, ned if he eate, bicaufe he eateth not of faith. For whatfoeuer is not of faith, is finne . Hereby are we taught, that they which want a true faith, can do or performe nothing which is not finne.

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I knowe indeed, that the aduerlaries interpret thefe words of the confcience; but thep are neuer able to proue, that faith fignifieth confei ence. And although peraduenture Paule teady eth this at the beginning ; namelie, that we ought not to bo anie thing against our conscience: pet in a maner afferward he baingeth in a generall fentence, when he writeth, that Whatlocuer is not of faith, is tinne. As though he thould have faid; This is a generall rule, then men go about to do anie thing, they ought to be perfuance by the frifit and word of God, that that which they have in hand to do, is acceptable bnto Cod, and pleafeth him : which perfualion if they have not, then brooubtedlie they finne in dwing that which they do. And if I fhould grant, that in this place, faith fignifieth the confet ence ; I would thinke it thould be abord alfo, that the conference ought not to be believed, but leffe it be infructed by the wood of God : foglomuch as there be manie indued with to imperfittious a confcience, that whether they obeie it, or not obeie it, they finne most are woulie. But Of Iustification.

I will not frand long at this time about the er pounding of this place, a therefore let be heare what is faid in the 4 chapter of the first epittle to the Counthians, where it is thus written ; I knowe nothing by my felfe, yet am I not thereby justified. These words Paule frake of his unis nifferie , being now converted wito Chiff , be-

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ing now an apostle, and whome, as touching his function no man was able to accuse . And if fo great a freino of God , pronounceth this of him felfe, and of his works ; that meane we to attribute inflification to the works of them that are not pet regenerate. The works of the goolie, and of the thefe apostic of Chair, could not be ferne it; how then can it be granted onto those,

which are vet frangers from Chiff ?

15 Dothe Galathians , the fecono chapter; ver£16. Paule repeateth that fentence , which he hab witten in the 3 chapter to the Romans; name lie, that, No flesh shalbe instified by the workes of the lawe . Which fentence for somuch as it is plante inough, and hath beene alreadie before recited , nædeth now no further beclaration. But in the faine chapter it is weitten; If righteournes come by the lawe, then Christ died Cit.;:gratis . In which place , gratis , fignifieth no grafen. thing elfe , but in baine , and to no purpole; thich then birooubtedlie thould be most true. forif true righteonlines before Gob, could by anic other meanes have beene atteined buto bo men, whice then died her And while was he crucifico : And againe ; This one thing I defire to learne of you; Received ye the spirit by the workes of the lawe, or by the preaching of faith? And fraight wate; He therefore that ministreth vnto you the fpirit, and worketh miracles among(tyou, dooth he that through the deeds of the lawe, or by the preaching of faith ? They which are inffifed , receive the holie Choff ; for without it, it is betterlie impollible to be infliff. co : and if it be not given through workes. neither can inflification then come through workes . Further,there is no boubt , but that juffification commeth of the good will and fawour of God ; feing by it men are received into grace, adopted to be his children, and made heires of eternall life . But fuch as before tuff. fication, are occupied in the worker of the lawe, are bound brock the curfe; fo farre is it off, that they thould have the fruition of the fanour of God. Hor the apostle abbeth; As manie as are under the lawe, are under the curfe . But to the end we thould not thinke this to be his owne inuention, he faith; As it is written, Curfed be he, which abideth not in all the things that are written in the booke of the lawe. After this he argueth from the time; I speake after the maner Theire. ofmen : though it be but a mans testament, vet reafon. if it be allowed, no man rejecteth it, or addeth

anle thing thereto. Moreouer, vnto Abraham were the promifes made, and vnto his feed: he faith not, to his feedes, as speaking of manie; but to thy feed, as of one, which is Chrift . This I doo faie, that the lawe, which began afterward, beyond, 430, yeeres, dooth not difanuli the tetlament, that was before confirmed of God vnto Christ-ward, to make the promises of none effoct : firft faithbe : The telfament of God, and the first promise, officreth tullification with out works: wherefore the testament conficmed , received , and allowed , is not reffrance by the lawe, which was to long time afterward aucu.

If there had beene a lawe given , which could @he. 16.

of Peter Martyr.

haue giuen life, then should right cousnes haue reason. beene of the lawe . This reason of the apostle verfat. is not full: for there must be abbed the beniall of the antecebent; namelie, That the lawe can not aue life . For as it is beclared buto the Romans; It was weakened through the flesh, although as touching it felfe, it conteined commandementes , which perfeined unto lie. Wherefore feing it is for certaine, that the lawe can not gine life; no more can it like wife infit fie . But before that faith came, we were kept wnder the lawe, and were flut vp vnto that reason. faith, which afterward should be reuealed. versage. Wherefore the lawe was our schoolemailter vnto Christ, that we should be justified by faith. If the lawe be as it were a feholemailter , their Chould we bo great infurie buto Cod , and to Chaift, which are buto be in fred of parents. if we thould aferthe onto the feholemailler, that which is proper unto them . It is not the febrale maiffer, which maketh be heires, which about teth bs, which grueth bs all things : but it is the father ; wherefore let be afcribe our iuftification on bnto Goo, and bnto Chaft; and not buto the laive , not bnto workes , not to our merits. Tell me , ye that would fo faine be vnder the che. 18. lawe; doo ye not heare what the lawe faith? For reason, it is written, that Abraham had two fonnes, one Gala4,21.] of an handmaiden, an other of a freewoman; and he which came of the handmaiden, was borne according to the flesh; but he which came of the freewoman, was borne according to promife; which thinges are spoken by an allegorie. For these are two testaments, the one from the mount Sina, which ingendreth vnto bondage, the which is Agar: for Agar is mount Sina in Arabia, and is joined vnto the citie, which is now called Ierufalem, and it is in bondage with hir children: but Ierusalem, which is aboue, is free, which is the mother of vs all . In thele words, this thing is cheffie to be noted; that the lative ingendreth not , but onto bondage, as Agar bio. But if by the works therof it could inft fie, it thould ingender to libertie; for what thing

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reafen. verfe t.

realen.

grafon.

reafon.

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verfe. 2. Tht 29.

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finne : Mut forfomuch as it is both called a fer uant, and genereth to bondage; we ought not then by it to loke for institution. In the fift dianter it is written . If ye be circumcifed, Christ shall nothing profit you . And he brings a reason of the said sentence; For that man (faith he) which is circumcifed, is debter to keepe the whole lawe. So much both Paule take iufhfication from circumcifion and works, as he faith, that Chaff nothing profiteth them in cafe they will be circumcifed after they believe And Itill he more Aronglie confirmeth that which iwas fait; Christ is come in vaine vnto you : for if ye have iustification, as the fruit of your works, then the comming, death, and bloudshedding of Christ should not have beene neverfe. 11. ceffarie. And Lif I yet preach circumcifion, whie do I fuffer perfecution? Then is the offenle of the croffe abolifhed. The offente and flander of the croffe is . that men being wicked, and o therivile finners , are by God counted inft. through Chill crucified, and by faith in him. Derethe fleth is offenbed, here both reason bt terlie relift; which thing happeneth not when in fification is preadico to come of works, whe ther they be ceremoniall or mozall. But Bob r.Cor.1,21. would have this offense to remaine, bicause it

verfe, t. trafon.

fauc them that believe. 16 Unto the Chelians the 2. chapter it is in:itten ; And ye, when ye were dead in trefpafies and finnes, in which in time past ye walked according to the course of this world, euen after the governor that ruleth in the aire, and the ipirit that now worketh in the children of vnbeliefe, among whom we also had our conversation in time path in the luft of the flesh, and fulfilled the will of the flesh, and of the mind, and as it is in the Oreke The Alexolar, of our thoughts, & were by nature the children of wrath, euen as others are. Let be note in thefe woods, that men at the beginning, before they come to Chaff, are bead in finne; and therfore are not able to helpe them felues to line, and to be inflifted. Tho ever falue that a bead man could belpe himfelfe . Further. by those mores is themed, that they were in the power of the prince of barkenes, which worketh and is pullant in the children of bubeliefe . See ing therefore they were governed by him, how could they by their works tend to tultification . And bicaufe we should not thinke that be svake onlie of forme other certains bracolie perfors. he abouth; All we (compachending also the apofiles in the number) Among them (faith he) we were. And what old me then. Tale were conner, fant in the lufts of our fleth. And to the end ine might broorfand, that thefe lufts were not one; he the inches affections of the groffer part of the

pleafeth him, by the folithnes of preaching, to

foule. it followeth: We doing the will of the flesh and of the mind, or of reason, did followe also the thoughts or inventions of human reason. The we were all fuch, from whence then commeth Caluation, and tultification? But God, which is rich in mercie, for his exceeding loue fake, wherewith he loued vs, yea euen when we were dead in finnes, hath quickened vs togither with Christ.

But what infirument bled be to give buto bs Che 4: our faluation: for By grace (faith he) were ye fa- rafon ued through faith, and that not of your felues; for yeris. it is the gift of God: not of workes left anie man should boast. Could works be more manifestice erclubed. In what place then thall we put them. Certeinlie they followe tuftification. For the apossile abouth; For we are his workmanship, cre- Epheano. ated in Christ Iesus vnto good works , which God hath prepared, that we should walke in them. But they could not be in be before, which thing is berie well thus beieribed ; Ye were at the 4:. that time without Christ, being alienated from realin. the common wealth of lirael, itrangers from the verle, 12 testaments of promise, having no hope, and being without God in this world . Being in this fate, who can faine buto himfelfe god works, thereby men may merit infification . And to the Philipians the 3 .thapter; If anie other man Phil 34. may feeme that he hath whereof he might trust trains. in the flesh, I have more, being circumcifed the eight daie, of the kinred of Ifrael, of the tribe of Benjamin, an Hebrue, borne of the Hebrues; as concerning the lawe, a Pharifie; as touching feruentnes. I perfecuted the durch of God; as touching the righteoufnes which is of the lawe, I was vnrebukeable . Seing that Paule hat fo manie, and fo great things before his convertion, and that he had whereof to truff and boaff in the fieth, let us heare what he at the length pronounceth of all thefethings; Thefe things (fatth he) if they be compared voto the true righteoufnes, which is through the faith of Christ, I count loffe, vile, and doing . If the thould thereby ob teine righteoulies, thould to profitable things be counted for lolles : fo pretious ; holie things, for bile; and things acceptable and pleafant bn to God for bong . Let Paule take heed that he faith here ; nate rather let the readers take heed that they believe not Sochiffers more than Paul.

Pow to the Coloffians, the first chapter; And verle. 11. you which were lometimes far off, and through the 45. cuill works, enimies in your hartes; yet hath he train. now reconciled in the bodie of his flesh, through death. Dere ought cuerie more viligentlie to be noted , to as we may perceive, that in them thich be alienated from God we are not to loke for fuch things, whereby they may returne into grace & favour : & that they thich be entmics in mind, cannot obteine that peace which is foined

of Peter Martyr. Part.3. with fulfification: that it is unpossible that god morks thould be bone of them, before they be changed, which are fait to flicke in suill works. Yout what maner of works those were, it apper Cht 46. reth in the 2. chapter , fæing it is there written : And ye, when ye were dead through finnes, and verle.13. through the vicircumcifion of your flesh, hath he quickened togither with him, forgiuing all our finnes, & hath put out the hand-writing that verfe.g.

was against vs. In the 2.to Timothie, the 1. thap ter; Who hath called vs with an holie calling, not according to our works , but according to his purpole and grace, which is given vs through Christ lefus . Dere he speaketh of the effectuall calling, whereby we are initified; and not of the common calling, which is by the preaching of the word of God, that is laid open to all men. And forfomuch as this confifteth not (as Paule faith) of merits or works : neither can inflification ab fo come of them. Tinto Titus it is written. The godnes and loue of God our fauiour towards vs.hath appeared : not by the works of righte-Titus.3,4. outnes, which we had done, but according to his mercie hath he faued vs. Alfo unto the Debaues. there is but one onlie facrifice, and one oblation affirmed to be; namelie, the beath of Chiff, by which finnes are wiped awaie, and fatiffaction made for men. Teherefore inflification is not to be loked for of works : and it ought to luffice bs, that the god works which we ow after inflification

on, are facrifices of thankiguing : but let vs not

make them facrifices propitiatorie; for then we

thould do great inturic buto Chaiff. 17 But fetting afibe the epiffles of Paule; let be feeke testimonies also out of other places of the holie lexiptures. That in the fewenth of Matthew faith; Euerie good tree bringeth foorth, reafon. good fruits, but an ill tree bringeth foorth cuill verfe.17. fruits. And to the end the nature of those which are not regenerate, might be the better berlared, he abbeth; A good tree cannot bring foorth euill fruits, neither can an cuill tree bring foorth good fruits. Wherefore feing Chrift faith, that this cannot fo be, how dare thefe men affirme that it may be ; and fate , that by works men may be iuffified ? Chuft bfeth the felfe-fame realon. matter in the timelfe dapter of Matthew; Either make the tree good, and his fruit good; or make the tree cuill, and his fruit euill : for by the fruit the tree is knowne. O ye generation of vipers! How can ye speake good things, when as ye your selues are cuill ? For of the abundance of the hart the mouth speaketh. A good man out of the good treature of the hart bringeth foorth 'good things; and an cuill man out of an cuill treasure bringeth foorth cuill things. These words of Christ ow beclare, that men, thich are not pet regenerate, are cuill tres, which nets

ther do not can being forth and fruit : and they

tellific, that the wicked cannot speake god things, much leffe then can they worke god things; and that out of an euill treasure of the hart, are cuill things to be loked for. And laing the matter is fo, confider & praise you, thether they , which are alienated from Chafft, ought to be called enill ,or no. Unboubteblie buleffe they be cuill, none of be which cleane bnto Chuff can be amb.

Alfo in Luke the 17. chapter ; But which of The 13. you that hath a fernant that goeth to plough, or reason, feedeth your cattell, will (traight waie faie vnto verfe.7. him, when he commerh from the feeld; Go thy waie and fit downe? And faith not rather vnto him : Prepare that I may fup, gird vp thy felfe, and ferue me, till I have eaten and dronken, and afterward cate thou, and drinke thou? Dooth he thanke this feruant, bicanse he hath doone thofethings which he hath commanded him? I trowe not. So likewife ye, when ye haue doon all those things that are commanded you, faie, We are unprofitable feruants, we have done that which we ought to have done. These words fpake Chrift to his disciples, to his apofiles I meane, to them which were now connerted to faluation; who if they worke buprofiv table works, what thall we then inoac of thole, which have not pet received the faith of Chaift? But the Souhiffers have made the world fuch foles, that they fate, that works before fullifica tion do after a fort deferue it; and those works which followe, they call most profitable of all. Wherefore now men would in a maner make account with God, and with beades number how manie praires they have fato: for what o ther thing ment they by them, than that they fould by a certeine number recite fo manie Pater nofters, 02 fo many Aue Maries; thinking by that recitall to haue GDD mott affureblie bound to them ?

In the 15 of John, Chill is compared into verfe.t. a binetre , and we buto the branches thereof: itherefore he faith; Euen as the branch cannot bring foorth fruit, of it telfe, vnlesse it abide in the vine; no more also can ye, vnlesse ye abide inme. I am the vine, and ye be the branches; he that abideth in me, and I in him, the fame bringeth foorth much fruit. And whofocuer shall not abide in me, they are cast out of the doores, euen as the branches or cuttings off from the vine, and they shall gather them, and cast them into the fire. Dowthat we haue recited these words of the Lord, how agreeth it, that men being frangers from Chaff, and pet not regenerate, can worke goo works, whereby they may be juffified; feing they are called die branches which thall be call into the fire-And it is faid, that they onelie can bring fouth fruit. which cleane buto Chrift, as branches cleane

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to the vine. And that we thulb the better underfrand the will of Chaff, there is added ; Without me yee can do nothing. Which fentence forme go about to make obscure; and fair, that Cothing can be done without Chaft, in refved that he is Goo, forformuch as he is the first cause of all things: as though the Lord disputed then of the generall conferuation of naturall things, and of that power, whereby God bringeth forth all things bninerfallie. Chaft came not into the inorlo to teach this philosophie, he propoub: teolic intreated of the fruit of faluation, and of eternall life; and wake of those, which should cleave buto his obstrine, oz elfe fould be frangérs from it.

18 Doccouer, the forme of God commans

reafon. neo, that the faithfull thould in their praiers fate; Matt. 6,12. Forgiue vs our trefpaffes : fignifieng thereby, that the faithfull also have need of forgivenes, in those things which they bo; for our works are unnerfect neither are they able to fatilite. Where fore if our morks, which we do after our regeneration, need purging by the merit of Chaft; and we prair, they may to be : how can they be propitiatorie . A great deale leffe can we thinke of those tworks, which are done before regeneral tion , that they thould be acceptable and pleas fant buto God . And further, no man can intilie fair, that he is not one of this number, feeing Coo hath commanded all men to praie in that maner : and his will is not, that anie man fhould make a lie in his praier. Dea and Iohn Che ce. also writeth; If we shall faie, that we have no John 1, 10. finne, we deceive our felues, & there is no truth in vs. And I supple there is none, that will inducit a thing meet, that there fhould be mame mediators brought in, when as There is but onelie one mediator betweene God and man: namelie, the man Christ Iclus. But if befioes him, and his merits, our works thould also the flife ba ; then fould they be fet betweene Cod and bs : neither thould Chaift be the onelie mebiator. Ouer this, the prothets do everie-where The co. mate, and David alfo ; that Goo would waft,

feruencie. And in lob the is danter it is witten that The el. The verie heavens are not pure before God: reason. verte, rs. and in the fourth chapter, he pronounceth the verfe. 18. angels not to be pure. In what cafe then thall The co. men be, before they obteine inflification? David reafon. alfo in his Walmes crieth: If thou Lordlooke Pfa.130.3. threietlie voon our injouities. Lord, who shall The fo be able to abide it? Efair calleth the thirffic bit to the funters, and biddeth them bute without

clense purific and purge their finnes : namelie,

informing and remitting them: but if they

could have atteined buto that thing by their

works, then needed they not to have requested it

by praice, or at the leaft-male not with fo great

filuer. But our men (forfoth) will merit, and be tuffified both by merits, and by works, and also by filmer. Dozeouer, in the fortie thapter the verice fame prothet (when he heard a boice, wherein it The for was fait, Crie out)anfweret, What shall I crie? riafon. And it was faid buto him that he thould crie: All flefh is graffe; and Chafdo, that is his pietie. or religion, or mercie, where with he fuccoureth his neighbour, is as the flower of the field : that is, a thing banifhing, which fraitwaic babeth amaie neither can it continue. The fame thing also affirmeth he in the 64, thapter, where he work 6 faith : that All our righteoutnes is as filthie rags. The 6: Which fentence, whether a man applie it onto reafon. morks done affer regeneration, or before : 3 palle not much : for either wate will make on our fice. And in the felfe-fame chapter head Deth: O our God, we are claire, and thou art our creator, and we are the worke of thy hands. And the fame fimilitude of the claie and potter plein Paule to the Romans, in the ninth chapter: wherein is notablic veclared, that to much are Ibidem 8 me able to bo towards our juffification, as can and 20. the clair towards the potter, to cause him to The 63. make it affer this maner, og that maner. The realon. might also recite testimonies, which are weit Rome 20. ten of the maliciouines of our barts, both in Ge nelis, and in Ieremie : but Thungfe T haueab Genege readic brought testimonies enow for the con- and 8,21. firmation of our propolition.

And this now onelie will I fair, that there haue beene men fo rath, that they have not one lie attributed some merit of instification buto honest works, and which are (as they terme them morallic good; but also onto superstitious works, which they themselves have imagined and invented. For the is imorant of the rimes commonlie let abroad of holie water : Aquabeneditta, deleantur tua delitta, fit tibi laiu & vita; that is, By holie water let thy finnes be blotted Co halie out, and let it be vnto thee praife and life. Thev water, and afcribe allo fozgiuenes of firmes onto Honks fes, the abcoules to canoles and the affies of the boughes perfectes of the oline tree, and the valme tree, and buto alcribe toppilgrimages. Wherefore they proceeded buto giuenes of fuch fond and ungodie trifles, by meanes of finnes. those things which they so peruerselie interpres ted in the holie feriptures concerning merits. Undoubtedlie, none understand, but they which have experience, how haro a thing it is ; that a hart brulen, overthrowne, and laven with the burthen of finnes. Thould inhen it is greeued and oppelled, quiet it felfe in the free promifes of Bod through Chaift : for fuch a hart earnefflie It is abtlaboureth, that once at the length it may with a thoughout firme faith be established. If we should with the in the pio-Sophifters, will a man to have a respect onto miles of his works ; then thould be neuer be in quiet, but sov. thould alwaies be pered and alwaies boubt of

Of Iustification. his faluation, and at the last be fivallowed bu with pesperation. I would not that anie man though thinke, that when we reason of this matter, we take in hand a baine thing . oz a ftrife about mords. It is a thing, whereby is defended the honour of Chaift, and that which is prover this offpu: buto himfelfe onelie; namelie, to infiffe and to forgive finnes. Wie feche, that the fame fould in no cale be attributed buto works, or to anie other thing elfe of ours. Wie ficke that the vzomile fould be firme, and that afflicted confeis ences thould receive confolation in the words and promifes of God. Lafflie, we feeke that the Cofpell thould be diffinguithed from the laine, and the laive from the Cofpell ; but this cannot they bo , which aferibe inflification to works. and confound, and permitionilie mingle them togither. And for the confirmation of this propofition, although I could bring a great manie more reasons at in a maner infinite ; pet these which Thane alreadie brought, Shall fuffice: and I will omit the reft, for they which are not moned with thefe reasons, neither will they be tou-

dica with anie other. 19 Howbeit I thinke it not goo to palle o. ner with filence, the trifling thiftes and wille percites, thereby the Sophisters bie to audio and obscure this doctrine, which we have now which is put fouth . First they fair that the holie ferindification tures as often as they take awate the power of be contin to be conflicted from workes, do that onelic as toutouching the ceremonies of the old laive, and not the ceremos as touching fuff and byzight workes, which commonlie they do call morall workes . In which thing how much menare beceived, even the tellimonies of the feriptures, and especiallic of Paule, (thome they affirme to be moft of all on their five, as touching that matter) will most plainlie occlare. For although this apostle spear kethof manie things, which feeme to perteine both to the rites, and also to the ceremonies of the lawe; pet in his declaration he writetha great manic mo other things : whereby he declareth, that he speaketh not onclic of ceremos Paul, where mes, but also even of the other lawes of righte bis prouch oufnelle and godnelle: pea rather altogither of those, which perteine to maners, and even buto the table of the ten commaundements. And in tttluhen the. r. chapter , when he reprouteth the Bentiles, that without the faith of Chaift, they could not be juffified . he fetteth before their cies , their works : namelic, toolatrie and hamefull luffs. And toward the end of the chapter, he rehears feth a veric long catalog of vices, wherewith they were infected; neither freaketh he anie thing of the ceremonies of Moles. Wherefore, forformuch as those trices , which he there men tioneth, are against the ten commaundements, and the mozall lawe, we can not thinke, but of

that also be understandeth those things, which he writeth. And in the second chapter he reprometh the Jelues for the like kind of finnes: verfit, for the faith; Thou which reacheft an other, dooft thou not teach thy felfe? Thou which teacheft that a man should not steale, doos thou steale? That a man should not commit adulteric, art a fornicatour? Yea, and thou which detelleft idols, dooft rob God of his honour? 2000 forth not. that these things are conteined in the lawe of the ten commandements?

And in the third chapter, he pet more manifefflie intreateth of the fame, when he writeth, verfit, ec. There is none just, there is none that understandeth.or inquireth after God. All haue declined. and are together made unprofitable, there is none that doth good, no not one. Alree things we fee are of the fame kind, and perteine onto maners. If the apoffle toould have tooken one: lie of ceremonial lawes, he would never have made mention of thefe things. And this is al to more enibentlie gathered . that when he had (Aid ; No flesh is justified by the works of the Rom 3,20. lawe : he anneth: For by the lawe commeth the knowledge of finne. Wherefore that lawe, whereby we knowe finne, justifieth not. Accorbing to which meaning, he faid also in the fourth thapter; The lawe worketh wrath : fo farre is it off, that it fould infliffe. But it is berie ma. Rom.4,15. nifeft bnto all men , that finnes are better per ceived, and the weath of God against transgress fours more pronoked, by reason of the ten commandements, than through the precepts of coremonies. T will not freake also of that generall fentence inherein it is faid in the fourth chapter: that, Vnto him which worketh, a reward is not veri 4. imputed according vnto grace, but according to debt : annalfo; That God would have the inheritance to confift of grace, that the promife fhould abide firme, and not be changed, that our glorieng might be excluded; which glost eng commeth no leffe of god workes morall, than of ceremonies . It is written also in the fift chapter, that, The lawe entredin, that finne Rom. 5,20, might abound; and where finne hath abounded, there also hath grace more abounded Thele things also can not be drawne buto ceres monies onelie . Pozeouer, in the firt chapter, Rom.6, 1. when it was objected buto him , that by fo bepreffing the worke and the lawe, he did forme to open a gate unto lose life, and unto flouthful neffe, and buto finnes ; as now baille they obica buto be , he answered ; that , We ought not to abide in finne, for fomuch as we are now dead vnto it . By baptifme (faith he) we are buried with Christ, that even as he died, and rose againe; fo likewife should we walke in newnesse of life . And he admonisheth bs, that even as Chrift bied once , and bieth no moze; fo alfo

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we fould efferme our felues dead to finne , but living buto Goo. And he addeth, that we mult hauea biligent care , that finne raigne not in our mortall bodies , anothat we give not our members the weapons of iniquitie buto finne. but gine oner our felues onto God, as of dead folks, now living, and our members the weapons of right coulnelle to landification.

20 Ehele things, which we have rehearled, and the reft which followeth, even in a maner to the end of the chapter, feeme they to perfeine but to the ceremonies of Moles; or rather to a tuff, fincere, and morall life . The matter is fo plaine, as there needeth no queffion therein: pet thole things, which are written in the fewenth thapter, be vet much moze manifest. The affections (faith he) which are in the members, had force by the lawe, to bring forth fruit vnto death. But that other thing are thefe affections, than luffs, filthie befires, anger, hatred and enuie; Gal.s, 19. Which affections are reherfed to the Galathians.

in that catalog, where the works of the fleth are feparated from the works of the fpirit . And there is no boubt, but that all thefethings perteine buto the ten commandements. Which thing the better to understand, Paule addeth; What shall we saie then? Is the lawe fin? God forbid. But I had not knowne finne, but by the lawe: for I knew not what lust ment, vnleffe the lawe hadfaid; Thou shalt not lust. Also; The lawe in deed is holie, the commandement

is holie, iuft, and good. Againe; The lawe indeed is spirituall, but I am carnall, & sold vnder fin; for that which I do : I allow not, for the good which I would, I doo not; but the euill which I would not, that I doo: wherfore it is not I now that worke it, but fin which dwelleth in me : for there dwelleth no good in me, that is, in my flesh. I have a delight in the lawe of God, as touching the inward man : but I feele another lawe in my members, resisting the lawe of the mind. Oh vnhappie man that I am! Who shall deliuer me from the lawe of finne and of death? Wherfore in mind I ferue the lawe of God, but in flesh the lawe offinne. Tholocuer thall diligentlie welch all thefe teffimonies, thall eafilie fee, that the a postle wholie speaketh of the ten commande ments : whereof also be plainlie maketh men-

But the words, which afterward follows in Roin.S.z. the eight mapter : namelie. That, which was impossible vnto the lawe, infomuch as it was weake, by meanes of the flesh, God sending his owne sonne in the similitude of flesh subject vnto finne, for finne, condemned finne in the flesh. These words I fair cannot be expounded of the laine of ceremonics : and much leffe that which followeth in the fame thanter: We are debters, not vnto the flesh, that we should live according

tion in these mozos.

to the flesh: for if ye liue according to the flesh. ve shall die; but if by the spirit ve do mortific the deeds of the flesh, ye shall line . Deither canne this be referred buto ceremonies, no moze than that can be, thich is written to the Gal-3, 19. transgression: for where there is no lawe, there is also no transgression. And it is certeine, that neither boaffing can be ercluded, neither can the promife be firme, if our indiffication thoula beveno of the observation of the ten command bements, and of the morall precepts ; howfoener thou take awaie the rites and ceremonics of Mofes. But much more firme is that place out of the eleventh chapter of the epillic to the Romans; And if it be of works, then it is not of Rom. 11, 6 grace; if of grace, then is it not of works. This Antithelis is bniuerfall, neither can it by anie meanes beamlico onto ceremonies. I will not speake of that also, which Paule writeth buto the Phil., & Whilipians, how that he, befides those precepts of Moles, lined also without blame as touching the righteoulnes which is of the lawe. Forthat Epholis, which he writeth unto the Chelians, the fecond thapter; Not of works , least anie man should boaft: he maiteth unto the Gentiles. Wherfore those works, which be excludeth from tullificatt. on, cannot be underlimo of ceremonies : for the Gentils obferned them not. But that will thep . Timd. 6 fate of the eville to Timothie; where, in the first chapter, we are plainlie a absolutelie said to be called; not for our works, but according to pur: Times, & pole and grace: Also to Titus; He hath faued vs (faith he) not by the works of righteoufnes, which we have don, but according to his mercy.

21 All thefe things are to plaine and mant felt, that they need not anic interpretation. For there is no man fo oull, but that as fond as he once heareth thefe things, he ealilie perceiueth, how that they can not, without great injurie. be wreften to the ceremonies trites of Mofes. But I would faine knowe of thefe men, why they take awaie the power of inflifteng from the morks of ceremonies, and do lo calilic at tribute it buto our motall works. Is it not a point of goo and laudable maners, to worthip God with certaine amointed rites, which God hathcommanded . Tolere not the rites & holie feruices, which were at that time preferibed on: to the people of the Jeives, commanded in the ten commandements. Undoubtedlie where the Caboath is commanded to be obferued, there are thefethings conteined. And even thefe felle fame Sophifters, do they not at this baie attri bute the forgivenelle of finnes, and befrowing oforace, buto their facraments ; as in the old wheren teframent they were attributed onto circumcio flancie of fion ? That maner of new confrancie is this; the Soph one while to fair, that the rites of Mofes had no fiers.

Of Iustification. power to juffiffe; and an other while to grant that the fame were facraments of the old fathers; and that in circumcifion, originall finne mas forgiven buto infants ? But this affirme not we; naie rather we otterlie denie, that anie facraments beffowe grace : they bo in bee of fer grace, but pet by fignification. For in the lacraments, and in the words, and buible fignes is fet forth buto be the promife of God , made through That : which promife if we take hold of by faith, toe both obteine a greater grace, than that was, which before we had; and also with the feale of the facraments , we feale the gift of Con which by faith we embraced. But I cannot inough maruell at thefe men , which both affirme, and also bente one and the felfe-fame

They answer in bed, but not with anie great

they otterlie take not awaie from the faceas

ments of the elver fathers, and chieflie from eir-

cuncifion, the firength of infliffeng, but onche

from the time that the gospell was published a

broad of which onlie time (as they faic) the difun-

tation which Paule hab to prome that the rites of

Mofes fliguld be no more reteined, bid arife.

15ut here also, according to their accustomed

maner, they are both beceived themselnes, and

teacheth, that Abraham was not fullified by cir;

cumcifion; but received it afterward, being

now infified by faith; binoubteblie he taketh

ainaie the nomer of indifferin from that ceremo.

nie, cuen alfo in the time of Abraham, wherein

firmeth that bleffednes herein confifteth, that

finnes fould not be imputed; (which thing, as

we now reason, is nothing els than to be infliff

Romatio. alfo thep occeive others. Hor feeing the apostle

tanillation. admicones, as their accustomed maner is: that

thing.

it was fieft inffituted . Dauid alfo, üben be af.

co) speaketh he of his owne time, or of an other Abaca, time-And Abacuke when he faith, that The iuft Roma,17. man lineth by faith, and excludeth works from

tullifieng , (as Paule manifefflie erpoundeth him) wake he onlie of his own time thinke you. Undoubtedlic he wake both of our time, and alto of his owne time. Lattie, when Paule erpref feolic insiteth anto the Balathians, in the 2, dias pter; As manie as are of the lawe, are vnder the curfe: and goeth on proming that fentence: from whence (The feeth you) feetheth he his teffimonie? Unbouteblie out of the laine. We faith; Curled be he, which abideth not in all the things, that are written in the booke of the lawe. Seiner there, fore the law to speaketh, and that (as Paule faith) it wappeth in a curse all those that transgres the commandements thereof; then it followeth of necessitie, that by those works which perteme

22 But thefe men flie to an other thift. Foz tamillation, they fair, that all those which are to be infifice,

bito it, no man can be iuffificb.

are not of one and the felfe-lame condition: for they fare, that fome of the Debrucs , a fome of the Centils, are connerted to the faith of Chitt, and become chiffians : againe, that fome, after they The a haue once receiurd Chill, do fall into graneus bifference and wicked crimes, and have need againe of ins them which frauration. Doin (faie then) the frate and const were fire beration of both partes is not alike : for they, comerced which have once professed the name of chastians, unto Chaiff, when they are fallen, cannot recover righteout which has nes, but by good works; as by almes-beets, by weatellen teares, falling, confellions, and fuch other : thich are realoged. preparations a merits are not required of them, that from infibelitie be first connerted buto Chaft . But I would first heare of these and wife men, out of what place of the holie feripture they found this diffination. And faing the maner of justification is otterlic one and the felf-fame. and perteineth as well to the one as to the other; the fould the one come but it one wate, and the other an other water further, the ow they attribute buto them that are fallen in chulliant tie that they by their god works do merit bute they which themselues infinfication ; but buto those which are fallen come fro infibelitie, thep attribute not the fame, frem theis Are they, which have not kept faith, when they found in were in the church , better than the Codnal 37 garathan Certeinlie I thinke not ; For they which have the Induits. once tafted of the Iweete word of God, and die Heb.6,4. afterwardfull from it, are in worfe thate than the other. And; The fernant, which knoweth the will Luke. 12.47 of his maifter, and doch it not, is more greeuouflie punished. Also; He which hath not a care o- 1.Tim.5,8. uer his and especiallie ouer his owne houshold, the fame man hath denied the faith, and is worfe than an Infidel. But they faie, they benie not, but that they which are converted from Inadels, may ow fome good works; yea and that if they Do them, they may after fome fort beferue tuftie fication, at the leaft wate [as they terme it] of

But forformed as all their works (as 3 haue elfe-there taught) are finnes; how can they bo and works before God . Poreouer , how are not and workes required of them. befere they come bnto Chaft and are baptifed fæing none of them, which are regenerate by Chuft, can beleuc trulie, bnlette be carnefflie revent him of the life which he hath lead . Hoz he doth greatlie lament the finnes and offentes of his former life, & confelleth, that he hath arieusullie erred; which thing if he do not , broombteolie he belies ueth not faithfullie and trulie . This doth Auguftine wate of himfelfe , in his bake of confellions. And in the Aus of the apoliles, the C: Adiang, 19. theffang then they had given themfelues onto Chifft Did not onlie confelle their finnes; but alfo burned thate bokes, which before they had bled

congruitie: but that thele works are alike requi-

red, as well of thefe, as of the other, they benie.

7n what

attributeb

to praier,

faftings.

and teares.

An other

hath occeived thefe men . They read peraduen

The Common places Part. 3. buto superstition . But I will declare what

ture in the Fathers, that they attributed much unto teares, faltings , almes , and other goolie works of the penttent . But thefe men bnber, frand not what the Fathers meant in those play thers have ces : for they intreated of ecclefiafficall fatil factions, and not of our works, thereby God beeplic repeate the thole matter. Abraham beto much but fould be pacified, or the forginenelle of finnes leeued God, and it was counted vnto him for peleruen. For the church, for formuch as it feeth righteousnesse . But what belieued he? For Abraham not the inward faith of them that fall, (for there forth this; that he thould have feed given him, was innocent are manie, which not abiding the thame of ernamelte, that onelle lad (as Paule interpres in Chine. comunication, do fometimes counterfeit fome teth it) wherein all nations should be blessed, Galanate thew of convertion and repentance, thereby which is Chaift Telus. This tellament was conthe rather to be reconciled, and received buto firmed of Goo buto him in Chiff; pea, the the communion of the other brethren;) the thurth (I faic) to the end that this flouid not Low himfelfe, when he frate of him, faio; He John 8 ce fawe my daie, and reioiled . Iob also in the.19. happen, would have a profe of their faith, and connection to God: neither would it aomit bnthanter: I knowe (faith be) that my redeemer lob 19.15. to the fellowship of the faithfull such as were fallen; before they had theined fallings, confel fions, and almes, as witnelles of a true and perfed thanging . And bicaufe thefe men marke not this, they confound all things, and build

lrueth, which shall also rife in the last daie, over them which doo lie in the dust . And after the wormes have destroied this bodie, I shall see the Lord in my flesh; whome I my selfe shall fee, and mine owne eies shall behold, and none other for me . This faith, expulled in those inozos is in no wife generall or confused: for in it are plainelie described the principall points. which perteine onto Chill . For first be is called a redeemer, wherein is publifled the forgine. nelle of finnes . Further , his comming to tungement is let fouth, and allothe refurrection of the bead; itherein, not other bodies, but cuen the felfe fame, which they had before thalbe reflor red onto men . There is also added the humane nature of Christ, which maie be feene with como rall cies. Further bhat marer of faith 3 befeeth

pou) is that, which thefe men aftirme Infivels to

hane . For a true and firme perfuation, and a Bruclaid

confrant and an affured affent buto the worm! Diameth

fes of God, dealucth with it (as I faid at the be, with it all

ginning) all god motions of the mind. You good mais

then can they fale , that thefe men have faith, mind.

which lie Will weltering in foolatrie, and in most

They may inded have a certeine credulitie, The etheither by education, or by human perfuation, or nits male by an opinion after a fort roted in them : but to bauea are have a true faith, lo long as they lead fuch a kind not a true of life it is not by ante meanes politible; onlette faith. they will grant, that the Turks have also faith: for they affent onto manie things, which we the Turk professe and believe. But that place of Paule in true fairs, the first epistle to the Corinthians, wherein it is though the fait ; If I have all faith , fo that I can remoue belteutmas mountaines, and have not charitie. I am no-nitthings thing : they will have it to be understoo, not with us. onclie of the true fath ; but they also faie, that ...Cor.13, 1. the Came Caith map be feparated from charitic.

Of Iustification. Cap.4. men, whereby we can be faued, but onelie the name of Christour fauiour. And Paule, as often Roma, 11. as he maketh mention of faith which institleth, Galante alwaies beclareth it to be that faith, whereby we Ephe. I, i. are godlie affected towardes Chaft , and his &.is. But leaft that Paule of himfelfe, and alone thould feme to teach this : 3 will a little more

fair, that the works of Infidels, are not finnes. sobether the although they be done without the faith of Chailt . for they imagine, that there is a cer infidels be teine generall confuled faith towardes God, which faith, they which have, although they beloue not in Chaff ; vet that they maie worke manie ercellent works, which cuen for that felfe fante faiths fake , mate pleafe Boo , and affer a fort descrue infification . They give (faie they) large almes , they honour their parents , they beare erceding love to their countrie; if thep hauc comitted aniething that is evill, they are foric for it : they live moveratlic, and do a areat manic other fuch like things, that not briad unferite. But because they believe that there is a Coo, which belighteth in fuch buties, therefore they bend their endeuour to those things, to make themfelnes acceptable buto him . Further, they paint out a colour their fond denife, with a trim fimilitude . A fake (fale they) or a post, being put into the earth, although oftentimesit take not rote , or life ; vet braiveth it fome fuice out of the earth, and to bringeth forth fome leaves, and buddeth, as if it lined in berie bod: likewife, men (fair ther) that are france from Chiff, although they line not by the cele firall foirit; pet by some inspiration of the fpirit, they worke those ercellent works, which

we have described. But we that are infruded

lie that which is in Chiff Tefus . For, There

is none other name vnder heaven given vnto

thereboon most beteitable hypocrisie.

23 But they have yet another thift : for they

ME can pleati God mith no faith, creept by the holie Ceriptures , Do acknowledge no o. that which ther faith, whereby for can please Bob; but ones of Instification.

ro: Deane

hichtat

the fame faith will not profit anic thing at all. weing therefore they expound that place after this maner, how agree they with Paule, feeing they fate that a generall and confused faith. wherewith men be indued that are vet france from Chaiff, can being fouth good works, which of congruitie may merit infilication, + pleafe Cob; then as Paule faith, that euen The true faith also (as they interpret it) dooth nothing profit without charitie? But that fimilitude. which they bring of a fake or a post fastened in to the earth, ofterlie onerthioweth their owne opinion. Fo: although being beat it fæmeth to line; pet in berie bedit lineth not : and a wife

Part.3.

hufbandman feth that the budding forth is buprofitable ; anotherefore fuch leaves he caffeth awaie and beffroicth, as baine and nothing worth. And of the fame effimation with God are those works, which these men so colour and fet forth to the flictu. 24 They invent also another fond colour. threaf: not much unlike buto the former: for they faie that those works of the influcts are not bone

without grace. For there is (face there) a certeine

generall grace lato fouth unto all men, and

commoneuen bnto men not regenerate; there gtäce. with they being after a fort holpen, may merit iuftification, and bo works which pleafe God. The sour But in fo fateng, they fall into the herefie of Pelagius: for he also taught, that men without the grace of Chaiff, might even by the vertue and frength of nature, and by the bodrine of the laine worke goo works, whereby they might be infliffen. Deither both this anie thing helpe their cause, in that they fait, that they referre not thefe things buto nature, but buto grace; which the Pelagians utterlie benied. Fog in woods ther will feme to bilagree from them, when as in berie bed they berie much agree with them: for in that they alligne a grace, whereby they canaticine buto righteonines without Chuit, they are both against Chiff, and the Mileuitane Councell, and the holie feriptures. Further, in that they make grace common buto all men, they turne it into nature; and they fale that

fome will vie it, fome will not vie it. Anothis grace they call a preventing grace; but that other, which is more absolute, they call an after infollows following grace. Which biuifion we benie not, ing grace. fo that it be rightlie binderftod : for we grant there is one grace which preventeth, and ano: ther which followeth after; howbeit, the fauour of Coothough Chaff, wherewith we are both prevented to will well, and where with we after: ward being regenerate, are holpen and firred by to live well, is one and the fame. For who ener bombted but that the are prevented of God, to the intent we may be changed andrenewed in Chaff . De were worfe than mad, which

would fair, that we in our connection and torning buto God, do prenent the aid and helpe of Cod. De firft loueth bs, befoge twe can begin to lone him ; he first stirreth be un by his fanour and foirit, before that the can either will, or thinke anie thing that is god.

But herein is an erroz, if we thinke that men are indued with the grace of Chaff, when thep are not pet regenerate, nor renewed in Chaft. Indeedthere be illuminations fome: Certeine times given buto them; but if those be not so utummatis behement, and fo effectuall as they change their one ginen minds, then ferue they buto their indacment unto the and condemnation, and not unto their faluatis on : which thing we must thinke, that even the finnes of them which are fo illuminated do deferue. And leaft that anie man thould be ignorant, what these mens meaning is; it must be binderfimd, that they affirme that Paule erchiv ded from infification fuch works onelie, as are pome of them by free will alone, and by the beloe of the lawe. But I would faine knowe of these men, what maner of mosks those bewhich are to bone of men. In verie both they are not groffe and fhamefull finnes, fuch as are murthers, fornications, abulteries, thefis, and fuch other like : for thefe are not done by the belpe of the lawe, but rather by the impulsion of the fielb, and of the bittell. Deither are thep na turall works; as to place or pattime, to plongh, to reave, and to faile : for as touching those things, there is nothing commanded in the laine. Then there remaineth onelie honeft, ciuill, or morall works ; as, to honour the varents, to helpe the pore, to be forte for wicked acts committed : for thefe things are both com manded in the laive, and may (as thefe men thinke be performed by free will : from all thefe (faje they) Paule taketh awaie the power of iti But what other goo works then are there

remaining ? Tinooubteolie I fee none, volleffe peraduenture they understand those, which are Done of men alreadic juffified : for before juffis fication other works have we none before those which we have now rehearled. Seing therefol thefe men exclude both finnes , and also works naturall, and these morall works, which the lawe commandeth; undoubtedie they cretude all works. Let them thew then by what works they mould have men to be inflifted. Afther had ame confideration, they would have this fairing almaics before their cies; If of grace, then not of Rom. 11.6. works; if of works, then not of grace. Peither would they flie to this fond, falle, & baine caul lation ; to fair, that Paule muff be bnoerfico as touching those works onelie which are destitute of anie faith or grace, what foeuer they be. Dow bare thefe men fpeake this, fæing they cannot

Chamefull and groffe finnes ?

Holobett they grant, that if it fo come to palle,

it afterward he amlieth plaiffers and medicins

Pag.108. abibe, that anie man thould faie, that men are fullified by faith onelie . De aobe (faie they) that fante word Onlie of pour owne head; it is not found in the holie feriptures . If they late this tufflic frightlie against us , thy do they them felues commit the fame fault ? Copy will they allow that in themselves, which they will not abmit in others. Seeing therefore Paule taketh awaie the power of infliffing from works, not apping thereto this word. Onlie; by what autoritic might they then about that word onto them?

But for the apping of the word (Onlie) buto Why we are Faith the have most firme arguments out of the werfied by holic feriptures: and we vie that kind of freach. faut onlie. Which (as the thall beclare) is receiued and bleb of all the fathers. But let bs heare what they babble as touching this matter; Paule (faic ther) had most adminish the Icines , which thought they might to be infliffed by works, (and efpeciallie by the works of the lawe) that they had no need of Chaiff : itherefore the apostle benorth himfelfe to that onlie . 1But 3 am of that minb. that whatfocuer things he wrote, he wrote thent tinto the church, which aid conflit both of the Zeives, and also of the Sentiles; which with one affent confested Chaft . Do thev thinke, that there were anic among all thefe, which promifed ento themselnes saluation without Chaift ? Cinboubteolie, if there had bene ante fuch, the thurth would not have luffered them. But pet there were fome , which togither with Chaff, would have reteined ceremonies, buto which they attributed ouer much: but that there were anic which ercluded Chriff, it is not to be thought. paul wiote Further, Paule, ithen he teatheth thefe things, of infliffea. inflruded not onlie the Telves, but allo the Gention to the tiles; as it most manifestlie appereth by the epifile botto the Cheffans, where he faith; that A man is justified by faith, and that (faith he) not of your felues, leaft anie man should boaft. And in that place he calleth those Centiles by name, and of son buto whom he writeth, and especiallie in the fecond chapter. Telerefore this fond invention of theirs is baine and ridiculous.

25 Wit now let be come to their facred and

rits faie thep, one of congruitie, the other of

worthines . Another confelle, that the works

which go before infification, merit not infifica-

tion of worthines, but onlie of congruitie . If

thou demand of them, what they meane, when

they fair merit of congruitie; they will answer,

that they afcribe it but o thole works, which in be,

ric occo of their owne nature deferue not falua-

tion; but fo farre forth, as promife is made to

them through a certeine goones of Goo: and

fuch fair they are those mozall acts, which are

pone by manic before juffification. But the me-

rit of morthines, they call that, for whole fake al

mhole church. tubich con= fifted both of Jewes Eph.2.8. and 9. from anthor-holo. There are two kinds of mes

2.00kc 3n 330m.1,6. Merinen comprais 5 programma condigni.

togither the reward is one . And this bother as feribe buto those works . Which are bone of the modie after regeneration. And by this diffingis on they thinke, that they have gotten the bido. ric. Yout for formuch as they have it not out of the holie ferritures, there is no cause the thee finia fo much belight themfelues therein. What if me on the contrarie five teach, that the fame billing dion is manifest and directlic repugnant buto the morn of God ? Will they not grant, that this their fo notocious inuention was by them found out, and bemile onlic to thift awaie our arguments : Paule, when he fpake of men iuft fied, pea even of the marty s of Chair, which at that time fuffered perfecutions, and most grees uous calamities , for their confolation wrote there incaps : The fufferings of this time are not Rom. 8.18. worthie of the glorie to come, which shall be reucaled in vs. Thefe men late, that fuch fuffrings are mouthic: Litt Paule benieth them to be mone thie . How agree thefe things togither ? De ras ther how manifefflie are they repugnant one to an other . And bicaule they late, that in the merit of congruitie are regarded onelie the promis fes of God, and not the dignitic oz nature of the action; let them thew that ever Goo promifes unto those works, which are bone without faith and the religion of Christ. Further, tho forth not how foliff this kind of fpeach is. Unboubtedlie, they which are inouthie of anic thing, the fame is of congruencie oue onto them: and fuch. onto thom by an bought and found indgement anis thing is of congruencie due, cught to be indged worthie of it. Wherfore it manifellie awereth. that this diffination was both ill framed, and al fo malicicultie ocuifed to auoto our realons.

26 And vet thefe men accuse be, as though we neglea, or rather otterlic denie those works, moiss pie we negled, of ramper offethe office those worth, parabolic which they call works of preparation. Tehich are notice. thing biboubtcolie, we co not; for although we terlie to be admit not the preparations of thefe men , pet benieb. fome preparations we both grant, and also allow. For God, the author of our faluation, thos rough Chaff, bleth manic and fundate meanes, and degrees, and wates, whereby he map lead bs to faluation: which by reason of his providence, and wonderfuli power, and incredible lone to warp ps. may be called preparations. Although, if a man weigh the nature of things themselues and confider also our mind and will in dwing of them, they have in them nothing, they our faluation ought to be afcribed to them : naierather they are repugnant buto our faluation . For thologophic actions, which they call mozall, do minister matter buto the wicken, to puffe bp themselues, and are occasions to make them belight in themselves; and not to sæke anie salva. tion either of Chailt, or offineere goblines. But contrarilie we lie it hamen offentimes , that

B limitt:

tube.

biought bit. to faluatt: øn, art

of lustification.

they which have fallen into groue and hainous finnes, are foner touched with an healthfull repentance, and do more readilie come to Chaff. Chercfore Chaff faid bnto the Scribes & Wha Mana, Tifes; Harlots and Publicans shall go before you in the kingdome of God. Betther also will anic god man faie, that men are either reffrais ned from tuffification by the fault of wicked aas ; or els holpen therebuto by the firenath of civill pertues . But herein confifteth all, that themtans thefe meanes fometimes are bestitute of the grace of God; and fometimes they are by him connected buto our faluation : fo that, although, as touching be, they are finnes, and of their own nature on helpe nothing; pet by the govern matreffer ment of God, they are alwaies brought buto a mall by the good end. A man thall fie fometimes fome men line opzightlie and honefflie, as touching the

inderment of men ; which pet forfomuch as inwardie they fwell in pride and difoaincfulnes, are forfaken of God, fo that they runne hedlong into most shamefull falles, and most hamous finnes; and yet by that meanes it commeth to palle, that they more calilie acknowledge them. felues, and are amended, & do returne againe

This is plainlie fet fouth buto bs in the ao,

buto the thepefold of Chaiff.

feell. The producall forme leaning his father, and bauing frent and walted his patrimonic, was at the last priven to this point, that he became a ple of the bond-man, and also a fwine-herd; which thing probigall biboubtedie he could not bo without great fpame. For being bome of fo noble a bloud . he fhould never have embaced himfelfe bitto fuch vile things: but he being in this fate, began to thinke with himfelfe that he thould be hamie, if that he might but cate coos with the fivine : of which cons, wet he had not his bellie full. All thefe things unnoubteblic were to be counted a reproch buto him; and vet thereby it came to valle. that he began to thinke and fair with himfelfe; Ah!how manie hired fernants are in my fathers house, which have plentie of bread & good meat, but I perifh here for hunger? And by this means there was firred by in him a full reventance: therefore he wifelie and goolie went againe to his father, from whom he had rathlic departed. For the knoweth the feeret counfels of Goo. and the most deepe bottomics pit of his vious bence . De oftentimes prepareth men unto fal-

nation by those things, which of their owne nature mould be burtfull and ocablic; but that he of his amones turneth them to an other end. Elis will Tocclare by a fimilitude fo plaine and mas nifelt that there is no man but may buderland

A diviscian sometimes commeth to a man that bath a putrifico leg, which can by no means be cured, buleffe it be cut and lanced. De cutteth

therebuto, and at the length healeth the mail. Dere I bemand, whether that cutting may feeme to be a preparation to recouer healin or no . Thou wilt fair that it may: but whether hath it that of his ofone nature . ozels by fome bios lence and condition of the licke person ? It hath not that undoubtedlic of his owne nature; for if the ficke person being facut, had bone aften of uer and left of the thylician, without boubt he had verified : for he in perie bood that were left in that paine and anguish, should never be able by his owne wit, or by his owne frength to recouer health; naie rather for berie paine and ans quith he mould bie . Wherefore in that the cutting and lancing was a preparation to health, the fame is to be afcribed to the thyfician , and to his art. Quen fo, if God thould leaue a man in those wates and begrees , by which some are brought buto faluation, he thould miferablic per rift in them; but forformuch as Goo by his most healthfull art and infloome bleth them, they are inade preparations buto infification, although Weans and of their owne nature they nothing helpe be; but preparate through our naughtines and corrupt nature. On opine naexceedinglie burt bs, bules the grace of God be ture to notomen buto them . 18ut this fimilitude in this thing being part faileth, for that the thefician cannot perade unlike the uenture heale the ficke person without that cuts grace of ting; but God can by infinite other ivales and nered bato meanes bring bs to faluation : which thing I them. will now by cramples occlare. Indas, when he the tiffe. had betrated thift , acknowledged his finne, rence beand confessed to pensie: for he said opensie, that tweene sou He had finned, and betraied the just bloud. Elits tiene. acknowledging and confesting should beloub The gample teolic haue bene preparatiues bnto tuftificatte - f Budas. on, if God would haue bled them: but forfomuch Mat. 27,4. as God bled them not , what other thing Mail ine thinke Indas therin beferued but only bams nation ? Forcerteine it is, that adermart be

hong himfelfe, and perifhed forcuer. This felfe, fame thing we fee happened in Caine ; for he al. Gen.4.14 to confessed his finne, and pet was he fwallow ed by with deforation. Elis is the frength and

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and ordered by God . 27 Further, our aduerfaries accuse bs, that The tame we hainoullie flander the lawe of God, & make isner bio it bippofitable ; uben we affirme, that it cannot profitable, be observed of men by naturals frength and a famor be bleneffe . But thefe men do right well veclare, futfilled. that they never cradic confidered in the ferip, Rom.3,40, tures, that are the offices of the laive : for if

they had pomocred them , they would never inoge it unprofitable, although it cannot fullie be observed of us. The first part or office thereof (as Paule teacheth) is to thew finne: foz, By the lawe is the knowledge of finne. Againe, it pro-

nature of thefe things, if they be not gouerned

Blid.

The Common places Of Iustification Cap.4. Part.3.

Pag.110. woketh the weath of God: for , The lawe wor-Ibid.4,13. ked wrath . Dozcouer, it augmenteth the hainoufices of finite : fez, The lawe entered in, that Ibid.5,20. finne fhould abound. It bringeth allo a curfe : Galag, to. for, Asmanie as are under the lawe, are under the curie . But to what end are thefe things ?

That it might be as it were our fcholemaiffer unto Chaift . For they which acknowledge their finnes, do for that the weath of God hangeth o ner them; and feele that their finnes do bailie increase, and that they continuallie more and more are bnoer the curfe : at the length, when the furit of Con thall breath upon them , they begin to long for Chaift, that they might by him be belinered from to great euils . And this is the schwlemaistership of the lawe unto Chaff. Downfreing it is fo ; how can the lawe feine bito anie man bippofitable . further, who will fate, that Arittorle laboured buppets Mi crample tablic, when with to great cunning he bid fet of Zirifoile. fouth in his bolics , called Analytica polleriora, the nature of a Syllogisme bemonstrative: tiben as pet notivithffanding, there are fcantlie found ame reasons framed with so great cur-

ning, in anie facultie og feiences of wife men?

for, firing we are ignorant of the latt & perfec.

felf differences of things, we cannot either per-

fectile befine, or make a perfect bemontteation .

But pet notwithfranding Arifforle beffowed goo and diligent labour : for by those his most executest rules , he thewesh wherebuto at the leaff the flouid levell, if ante man will furelie and firmlie prome anie thing. Cicero allo, when he beferibed unto us firsh an Diatour , as there neusy hath being or fhalbe; pet lofeth not be his labour : for this at the leaft maie he fie: well, what patterne he ought to let before him, twich ochrech to excell in that art . So hath Cab fet forth his laives , that men thould al: lunies have an erample before their eies, where: buto ther thoule frame their life . Befides this. buto menthat are regenerate in Chuft , the lawes of Ged are not utterlie impossible to be observed : for seeing that they by the spirit of Con haue their frength aftera fort renewed. rf coais after a fort a fo the rage of the tiefly formulat repreffed, they coffered of mate accomplish manic things wid are grate. follows acceptable unto ODD, further allo, men not pet regenerate maie neuertheleffe, as touching outward discipline, after a fort applie themselues buto the lawes of ODD. Tchich thing where it is exercised, publike wealths flourish, and the wrath of Coo is not fo much kindled against men ; and the punish

ments , which God vieth fometimes , to powe

of the weath open open finners, are for a time audioco. 28 And thefe are no finall or bulgar btilis ties of the lawe, which they ferme to be ignozant of , which make those objections buto bs. But

thev not being content with thefe, faie further : that the lawe maie be kept, cuen of men not vet regenerate . And if a man obica the ercellen. cie and difficultie thereof; they answer . that our rightcoulnes, if it be compared with the righteoufnes of Coo, which is on euerie fibe als fointe and perfect; out it be applied buto the laine as the laive by it felfe is confidered : it is no rightcouines . But if our rightcouines be fo compared with the lawe, as God of his god nes condescendeth bnto our infirmitie ; after that maner ine maie obserue it, and be intified by god works. But this you must know is a nomortal forbifficall diffination of Pighius, therby he tok man to mos buon him the authoritie to moderate the lawe breate the of Goo: which authoritie boubtleffe can perteine lame of buto no mortall men. And this maic we vioue sob. both by the lawe of man, and also by the lawe of ODD : foz it is witten in the Digeffs , De legibus & fenatus confultis ; As touching thoic things, which are firft in a common wealth , de. En arnucres ought to be made certeine . cither boin, ment talm terpictation, or by the conflitution of a god office againce: namelie, that it be not in the hand of mare law.

anie man . 02 Juoge , to mitigate the lawes at his pleasure, or to transcresse them butter the name of anie equitie . For fo in bet laives fould be made, Lesbiaregula ; that is , Arule of lead; and all things would be confounded at euerie mans pleafure.

15ut rather this rule is therefore given, that if

the extremitie of the lawe be fet forth in anie

beeree, anothe equitie and moderation of that

ertreame laine be no where ervected ; the tude ought to followe the ertreame lawe, and ought not to ble equitic ; which equitie pet he maie then followe, if it be erpreffed in ante lame. As for cranwle; All lawes agree, that if a bebtor paie not his monie at his baie, and the crebb tour by that meanes fuffaineth loffe, the bebe tor is bound to beare the loffe . And this they call to paie the interest, og (as other fpeake) to paic the bamage . But bicaufe ine find in the Directs . De regules iuris ; In all caufes, that thing is taken for a fact , therein it come meth to palle, that by another mans meanes, there is a fraic which is not done: therefore, if the debtor can proue, that the fault was not in him, thy the monie was not paid, for that he had the monie, and offered the fame, and that the credito; was in fault of non paiment; al. though the creditor fuffeine neuer fo much loffe by forbearing his monte, pet is not the bebtor bound in equitie to make recompente . For

by insitten coultie it is counted for a bed, when

the let came by reason of another . Wherefore

it manifestlie appereth , that it is not in the

rate lawes as be lift himfelfe.

ann if the cafe be fo in the Romane laives, inuented a fet forth by men, what thall toe thinke of the lawe of Goo. Forit ought infinithe to be more firme than the lawe of man : neither is it lawfull for bs, to faine anie equitic therin, bales then we fort expedie witten. As for crample; The lawe is, He which shall shed mans blood, his blood also thalbe fleed. Were have we the crtre: Gene 9.6. mitte of the laive, which unboubtedlie we onaht alwaics to followe; buleffe in fome other place courtie had taught, that the same extremitie pught to be mitigated . But in another place it is thus written; If two go foorth togither inrothe wood to cut downe wood, and the axe by chance falleth out of the hand of the one, and killed him that flandeth by him ; let there be fome cities of refuge, wherevnto this manqueller maie flie, and in which he maie line fafelie, till fuch time as the matter be tried: fo that, if he can proughis innocencie, then let him be let go free at the death of the high prieft . Elise. quitie might the langes ble, bicaufe it was watten in the lawes of God; yea, and it was their part alfo to vie it, to offen as they faive that the matter, which they had in hand, did fo require . But that it was lawfull for them by their authoritie, to bend the lames of God : o: co mitigate them; it cannot be prouted by anie terimonic of the holic teriptures: nate, cuthe

Deut.4,2. should not decline either to the left hand, or to Cheermair the right hand; and that they should neither ad short tarthe anie thing vnto the lawe of God, nor yet take alaurofson waie anic thing from it . And we not no long myerta. discourse to teach, that the laive is unpossible bru from it. to be observed, as touching our ablenesse and firenath; and elucciallic before the are regene, rat :: for this the feripture plainlie teffifieth. for Paule writeth thus in the. S. chapter buto the Homans: That which was impossible voto the lawe, in as much as it was weakened by the fleth, &c. Alfo in the fame thapter; The wifedome of the flesh is enimitic against God; for it is not subject vnto the lawe of God, naie trulie, nor vet can it be . And in the r. to the Cozinthians: The carnall man understandeth not the 1.Cor.1,14 things, which are of the spirit of God, neither yet can he : for ynto him they are foolithnes. Chaffallo; An euill tree (faith he) cannot bring forth good fruits : Allo; How can ye speake Mitta,34, good things, when ye your felues are cuill? All thefe things bo manifefflic teach, that it is but politible that the laine of God thould be observed

> 29 Solulet be come to certeine particular objections of theirs , thereby they labour both

to trouble us, and also to establish their of one fond lies . They fair that Adab, the ungolie 1 Kin. 21, 27 king, did rent his garments at the theratinings Bu milance sing, did centifis garments at the the armings as fourthing of Elias, that he pitt on fackeelooth, and foldie Rehabs tea on the ground and fatted , and went barefote : pentance. and for that cause the Lord faid buto the mos phet; Haft thou not feene Adiab humble him- Ibid 10. felfe before me? In his dates I will not bring the euill, but in the daies of his fonne. 13chold faic ther) the works of an purpolic king, and one not pet inflified, bo fo pleafe God , that they nacific ODD towards him. But me fate on the contrarie fibe that Adab, by thefe face was not inflified : forif he had had that true faith, with both fulfifie men; he would not have a biden fill in ibolatrie, and other moft beteffe. ble finnes. Those be was formerhat money at the threatenings of the prophet; but vet that which he did, perteined onelie buto a cericine outinary actual biscipline, rather than to true repentance. But Godlaith, that he mas humbled before him. I anfwer, that that wood, Before main as me, mate be referred either buto the hords of that is fait Cod, third were fooken buto Achab by the pros to be home thet; fothat the meaning is : Before me, that is blea before to faic , Army words : orelfe , Before me that ect. is to faic, In the durds of the liraelits. And by that fact. Achab toffified, that he revented of the wicked part, which he had bone; and that was a god and profitable crample before the multitube. But God, which beheld the inward parts of his hart, fame that that repentance was feined and buiruitfull; and for that cause he promised that he would onelie before the punifument, to that that runiflment, which otherwise Gould

Acider is this ftrance neither aucht we to and forbes beignorant thereef, that for the hepingef out rill fourward discipline, plagues are forbonne, and mon ablenia granous punifoments of this prefent life are then of anoided. For the track not, that all finnes are combard quall, Ged would also expected the firmes of the bife pline. Amorrhites mere fult . And then at the length Gen.15,14 his weath is incert to be pointed out, when fowle latts, and wicked ace, impresentlic and with out anic faie do range abroad : pea, there outmard biscipline is kept. God offentunes much manie god inings; not inded for the merit of the deas, but for order lake, appointed by God in God will nature. For God, in respect of the confernatio bane an ore on, and god order of things, will, that this by a ber to be certeine connexion, thouse followe of the other. outward But I maruell that thefe men meane, when things, out of the bolics of the Chaonicles, they faie, that , Par 12 14 Roboam the fonne of Salomon did cuill, in that Town 15-be. he prepared not his hart to inquire of the Lord, am is fair, They might calilic have fone, that this ferreth not to have nothing to this preferred prepared

have harvened in his baics, Toulo happen in the

Daice of his forme.

power of a lunge, or of anie other man, to mode

Pagatir.

of Bob is infinitelie more firme

than the

contrarie part, they were comanded, that They

by humane frength, being fo befiled and cov tobe obierued by

dumane

tringth.

rupted as it is . But as touching thefe cauillations, and fubtill thifts of the papifts, let thefe laiengs luffice.

3 may to terme them) table-bodois, which have more faill in the tables, than in the bokes. For fo oft as they find in the table of the holie bokes, this wood, To prepare; oz, Preparations, that fraitwaie, whatfoeuer it be, they fnatch; thinke that it maketh for their purpole, and perteineth buto their preparatorie works. But the holie his florie, ithen it had beclared, that the king behaned himfelfe wickedlie; abouth by erpolition (as it oftentimes both) that He had not an vpright

Acither both this anie whit moze helpe their

cause, which is watten in the 16, chapter of the

heart, and readie to feeke the Lord.

Doucrbs, It perteined to a man to prepare the to man to prepare the bart.

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hart, but the answer of the toong is of the Lord. fail that it If or twe ought by those words to binderstand nothing els, than that men in bed are wont to purpose with themselues manie things; howber it the euent & fucceffe is not in their power, but bependeth of God. Den om offentimes amoint with themselves what they will sair in the senat house, in the judgement place, before the king, buto the fouldiours, and buto the people; but what thall come to patte, that lieth in the pleafure of God . They in deed prepare the hart, but God expereth the answer of the tong, according to his proutoence. Such another weightie reaton theprite out of the 10. plalme; The Lord hath The prepas heard the defire of the poore , thine eare hath heard the preparation of their hart . But in this place thele and maiffers make two flat erross; for first they inderstand not that which they speake ; secondlie, they cite not the place according to the truth of the Bebaue. For the fenfe is, that God belpifeth not the praiers of the pore, but according to his great goones accomplitheth those things for them, which they had beter. mined in their mind to befire of him : and this what is the is the preparation of the hart . For none that preparation is godlie bestreth ante thing of GDD, but first he deliberateth in his hart, that the same

of to effabliff works preparatorie. But now let us for what the fentence is affer the Debaue veritie: Thaquath anaum schamata Jeboua takin libbam tacfchif ozneeca, that is: Thou Lord haft heard the defire of the poore, thou haft prepared, or shalt prepare their hart; thine eare Shall heare . Bere me fee David both affirme, that God heareth the defires of the laints, whom he callett pore. And he addeth a cause; namelie, breaufe God prepareth their harts , to require sob prepa those things, which may ferue for their faluatis hartsofthe on, and which pleafe Cod. But by ichom Cod morketh luch a preparation in the barts of the

they fratch it bp, even against the nature there.

faithfull, Paule teacheth in his epiffle to the Bas mans, and thus he waiteth; What we should Rom.s, 15. aske, as we ought, we knowe not : but the spirit praieth for vs with vnfpeakeable fighes . But Cop, who feartheth the harts, feeth what the fuirit will afte for the faints. The fe therefore both by Dauid, andalfo by Paule, that God heareth thole paters, which are by the impullion of his foirit firred by in them that praie buto him. Tille learne also of the Cthnike philosophers, and God viewe. that in mo places than one; that those are re tribthe prouced, which without conflocration, and rafly bate by the lie, do require anie thing of God . But they idid profette Chrift, euen as they belieue that he is the author of their praiers : to also bo ther close up their praiers in this fentence ; Thy will Mat. 6,10,

20 But (faie thep) Ezediel faith in his 18. thanter; Walke in my waies, and make ve a veile. 13. new hart. And Ieremie ; Be ye conuerted vnto me faith the Lord. Wherefore a man (faie thev) may of himfelfe prepare himfelfe to the obters ning of righteousnes. But these men thoulore member, that it is no oppight dealing, to cite tion of the forme places of the holic feriptures, and to ouer place of the hip and leave other fome bufpoken . Let them remit and go therefore, and fee that Ezediel writeth in Esthil. the 36.thapter; I (faith the Lord) will bring to verfe. 16. passe, that ye shall walke in my waies; And, I will giue vnto you a fleshie hart, and will take awaie from you your stonie hart. Ieremie also in the 31. chapter; Conuert me ô Lord, and I shall be verse. 18. converted . Therefore Augustine berie well faid; Gine what thou commandelf, & command that thou wilt. They abuse also an other place out of the prothet lonas, to confirme their error: lonate. for there it is written , that God regarded the works of the Niniuites. Behold (fale they) the of the fact afflictions of the Niniuites, thereby they afflic of the Quilted themselues with fallings, and cried buto uites. the Low : the Low prepared their minds, and made them apt to obteine pardon . As though it behouse not the Niniuites first to believe the word of Bod before they could either maie effec tuallie, or elle repent them . Seing therefore they believed, before they bid anie works ; they were juffified by faith, and not by works, which followed afterwards. And God is faib to haue regarded their works, bicaufe they pleafed him.

Deither did we ener denie, that the works of men, being now infliffed, are acceptable onto God. So offen as we find in the fcriptures fuch places, which ferme to attribute righteouties but to our works; we must (according to the doctrine of Augustine) have a confideration, out of & rated what foundation those works proced. And when Augustin. we perceive, that they foring out of faith; we ought to alcribe onto that rot , that which affer: ward is abbed as touching right courses . And

nom fowlie thefe menerre in their reasoning, hereby the may percetue; for that they take by on them to transferre those things . which are proper to one kind of men, buto another. Thich thing humane lawes will not luffer to be bone: for as ine find in the Code , as touching telfaments or last willes; If rusticall a bulearned men, which dwell out of cities, and have not flore of wife and learned men , bo make their laft milles without a folemnitie required therbuto. and without a fufficient number of witneffes preferibed, which pet otherwise thould be neecl faric ; fuch testaments ought to be allowed. Cowifa man would transferre this prerogative buto citizens, who, for that they have their abiding in cities , have floze of men of binderfanding:he fhould ercedinglic erre : for if their testaments be so made, they are refused; neither are they counted firme. So we fair, that the inorks of men inflified may pleafe God : but this notinithifanding neither can not ought to be granted buto them, which are without faith,

31 Further let be marke the accultomed to:

thifficall and deceitfull kind of reasoning of the

and without Chaiff.

Part.3.

advertaries : thich the Logicians do terme. A non caufa ve canfa: to wit, From that which is not the cause, as though it were the cause. For they alwaies amoint and works to be the causes of righteonines: when as in periebed, they are effects of righteoulnes, and not caules. For it is as though a man thould faie: The fire is therfore bot . bicaufe it maketh hot : but it is cleane contrarie : for therefore it maketh bot, bicaufe it is hot. So allo we, bicaufe we are inflified, theres fore we do full things: and not bicause we do full things, therefore we are willfired . Some: times also they object, that God will render vn-Domis to to cuerie man according to his works: therfore bronder works (faie they) are the causes of our felicitie. food: 500 But here alfo, as their wonted maner is, they are berie much beceived : for, butes they beuife mm accous fome new Grammar buto themfelues ; budout bing to his teblic this mord According, fignificth not the caufe. But Chaft (laie thev) in his laft fuorement, femeth to expelle thefe to be as it were causes, for the which the kingoome of heaven is given buto them : for thus will be faic : I was Mat. 25,35. hungrie, and ye fed me; I was thirstie, and ye gaue me drinke.

But Chafft both not in verle bieb rehearle thefe things as causes : but rather those things The chin thich went before; Come ye bleffed of my father, possesse the kingdome which was prepared for you from the beginning of the world. For the make men, true cause of our felicitic is bicause me are clection of out ted and we dellimate of God to the eternall inheritance: for they which are in this number, are in their time adorned with faith, whereby they

being juffified , have right buto eternall life But bicaufe this faith is bibben, neither can it be frene; and that Christ will have all men to binderifand, that none but the fuft are received into the kingbome of heaven; therfore reherfeth he thefe outward works, that by them it might plainic be perceived that right coulines is given onto men by faith . For there is no man which can be fo ignozant, but that he knoweth that Therebe there are tipo foundations and principles of two mante things; the one wherby they are; the other where ples of by they are knowne.

Againe, they object out of the first of Samuel; 1.Sam. 2. 20

Those that honour me. I honour: and those that loue me, I loue . Dere (fair they) the momife is made buto the morke. But if they mould make a distinction betweene the promise of the cospell, and the promifes of the laive; they thould calife binderstand, that that place is nothing repugnant buto our fairng . For if the could of our felues fatiffie the conumandements of the lawe. then might it be the cause, why the promise finalo be given buto bs: but forfound) as no man is able to performe it all men flie buto Chrift and are through faith in him inflifico. Then, by accrs teine obedience begun, we begin to worke: which although it be not cractic pone, according

buto the rule of the commandenient; vet it pleas

feth God : and he of his mere liberalitie perfor

meth the womife which was adjoined buto that

worke. And to those conditions, which are adiois

ned but o the precepts, are not unprofitable: for

they that are juffified atteine onto them. Ocither are thefe men afhamed to cite thefe lungos out of the 25. plalme; Looke vpon my hu- verfe.18. militie & my labour, and forgiue me all my fins: as though our labours and afflictions are the causes of the remission of sinnes . What in this place David being in most greuous calami: ties, befireth of Cob to forgive him all his fins; that if he were anorie for his finnes, the cause of puniffments might be taken awaie. Forhere is not intrrated of labours, which a man taketh boon him of his ofone boluntarie will; but of punifhments laid boon men by God . Wie fe a Goulle alfo, that children, whileft they are beaten of ther tube. maillers.do beurs forginenes and pardon. If thou give an almes onto one that is levious, the lemofic cannot properlie be called the caufe of the compation of mercie; for otherwife, all that paffed by the leper thould do the fame: but the

22 But they fate moseover, that in the holic feriptures, much is attributed onto repentance: which thing we benie not . But we, on the other fine , would have them to understand , that repentance is the fruit of faith; and that no man can profitable repent him of his finnes, bn. 1313.101.

true cause thereof, is the louing affection in the

fmille

laft inba-

morke.

thing is to be belired; otherwise he thould come rathlie bnto God , and thould praie folithlie. But thefe men, whereforever they find in the has lie feriptures, this word, To prepare; fraitway

the poore.

bour he is fraitivaic connicted, to be quiltie of the violating of lone. Therefore, feing it is not necessarie, that he, which is burthened with one finne, flould be subged to be guiltie of all, the moros of Paule (in the first to the Counthians, the firt chapter, berfe the ninth) must not as toe faio be understoo; as though the sinnes, which he reckoned do not exclude us from the kingdome of heaven, buleffe that all the finnes be toined togither in one man at once . One onelie finne is fufficient buto destruction. And those things, which are moken by the apolite, oo repreffe them which flatter themselnes in the profession of their faith, and make no rechoning to line fullie and geolie.

chuiftian. are both in one trate of verattion.

Augustine. Therie well did Augustine, in his fourth both of baptifine againft the Donatifts, watte, that An infidell disputeth against the faith, but an ill duffian liveth againft the faith. Seing there fore either of them is against faith, neither of them can be faued by faith. Againft the infibels, Chaff fain: Unleffe a man be borne anew of warer and the holic Ghoft, he cannot enter into the kingdome of heaven. And on the other part, against the ungodic chaistians this is to be al lengen; that Vileffe your righteoufneffe exceed the righteousnesse of the Scribes and Pharisies, ve shall not enter into the kingdome of heauen. Wherefore, even as the infidels have not where. with to belite themfelues in mozall bertues ino more can those, that be baptifed (if they live ill) promise onto themselves everlasting felicitie: especiallie, if they be infected with those beinous crimes, which the apostle reckoneth bp : firing how can they with thefe crimes be in the king, bome of God . For God governeth his king. dome by the word and the fpirit : but thefe men bo there things, neither by the word, nor yet by the fpirit; but rather by the fleth and fugaciti

z,at the ber guinteg. of Chill. Thou Gaft 2013 the poundeb.

ons of the binell. 8 Dur Saufour , in the 22. of Matthew, Marke the tinelfe, and Luke the tenth chapters. The words rehearleth the fum of the commandements on this inife: Louethe Lord thy God, with all thy hart, with all thy foule, with all thy mind, and with all thy ftrength. And thereas he named sob, ac. er : tie mind among the reft (which word is not in the Debrue) that he did in his owneright. for freing he was the lawe-maker, it was lawfull for him to expound the fame. Augustine, in his fourth booke and firt chapter. De orione anima. fiction ; that [bere] the hart ought not to be ta: ken for that little member of the booic, which lis eth hisben boser theribs : but he will have it buterfrom to be that power of the mind, out of which the cogitations ow artie. And in berie oco; even as the hart is never at reft : fo the mind doth neuer ceafe from cogitations. Wore ouer, there be others, that expound the hart to be

the defiring power of the foule; and therefore thep fate, that Guiff abbed The mind . It liketh others to late, that the hart conteineth the whole befire : the foule, the angrie part ; the mind, the knowing part; and finallie, that buter the name of powers or arengths, it comprehendeth all the other faculties of the mind . Deelfe it is added for the more behement expeding of all those things, which were mentioned before; namelie, that God mult not be loued for an outward fathion fake but with the whole indenour, Barnerd Witherefore, Barnard faith; that The maner botu to love God, is to love him without measure. And Augustine in his first boke chapter 22. De doctrina christians inzote : When it is faid : With all the hart, there is now no part left onto us. which may attend or que place to other defires. And those things, which we have a mind buto. must of necessitie have relation to that, wherein the force of our love confifteth : that is, buto God. If the mozds of the laine, and of David inere cramined with a right judgement, the works of supercrogation would quite be overthrowne: and the reasons, allegged for our merits.conginced: feing.tdiat is there remaining buto be that is not bound buto God- for if me do well we do but that which we ought to do.

9 Paule difputing of brotherlie charitie; Be an trom. you (faith he) affectioned to lone one another 12,000,100 with brotherlie loue, 3n @rete it is τη Φιλαδελφία εἰς άλληλους Φιλοςάργοι: in which words is occlared, what maner of affect love is; name lie.a brotherlie affect. And it is called sory, which what word fignifieth an affect not comming of electis steps on : fuch as are freenothips, which men enter in fignifich. to one with another, but graffed in by nature; and therefore fo joined to our minds, that in a maner it can never biterlie be Maken off. And for formuch as of these natural affections, there are fundrie forts or kinds (for either they are bes tipene the parents and the children, or between the hufband and wife, ozelfe betweene brettnen) the apostic expecteth that kind, which most a greed with his erhostation, which he had begun; namelic, to give be to booterfand, that our love tomaros others ought to be a brotherlie lone. Midd therefore is more behement than common freenothips; for that thefe freenothips are diffolued euen betweene honeft men; when thep perceive that their freends are fallen awate from juffice, and are become wicked and cozrupt. But as touding our parents, beetheen, and dillozen, it is bindoubtedlie a greefe bito us, to fee them behave themselves otherwise than me inpula they thould : vet is not therefore the affection of our mind towards them erting quithed. Belides, in thefe nere frenothips, we crued not that in louing one flulo recompense another with mutuall benefits. For we love our

dulozen

Of Lone. dilbren and brethren, of our ofone accord; although they have not bound be buto them by anic benefit of theirs towards bs. And fortomuch as these things ought to be observed in duffian loue , therefore Paule calleth it sogyn; although it come not of nature, but of the fpirit of God, and of grace. And how much the confideration of brothers

bod is of force to ffir by loue betweene chaffian men , the are taught by the crample of Moles. Forthe nert daic after be had flaine the Aegyptian, then be went to billt the Debrues, faine a Exo.1,13. certeine Bebaue dwing iniurie to another Bes bute (as faint Steeuen reciteth the bifforie) faib Acts.7,26. into them; Ye are brethren, why do ye on this fort injurie one to another? The ftrength alfo of this affed, lofeph veclareth . For he, tiben he Gen.45,4. ment boon the Subben to reconcile himfelfe but to his baethaen, of whom he had beene fold to be a bond-man, faib bnto them ; I am your brother loseph. And to some as he had spoken that, he could not refraine himfelfe from teares. So great is the force of this freenothip with the godlie. Brither is the mutuall loue betweene chiffians without tuff caufe called a brotherlie is of most loue ; feing Chrift called his bifciples, Brediren: lohn.10, 17, and that at that time chieflie, then, after his refurrection, he was now indued with immortali tic. Aristotle, in his ninth boke of Cthiks, when he treateth of freenothin; Among brethren faith be) one and the felfe-fame thing is diffributed buto diverte. And therefore, forfomuch as thep communicate among themfelues, in one and the felfe-fame thing; in good right, the one lo ucto the other . By that one and the felfe-fame thing, therein beetheen do communicate, he whome bio meaneth the fubstance of the father and of the mother; whereof each haue their part. The like consideration also is there betweene the faith Peter.1,4. full : for (as Peter faith) they be made partakers of the nature of God. So as they ought to lone one another as brettren, which if they bo not, they are wouthilie called asoero, that is, without naturall affections. Wibich bice, as a finne moft grauous, Paule, in the firft chapter of the epiffle to the Romans, attributed buto thole, which fell awaie from the true worthiwing of Gob; and were therefore beliuered by him into a repro-

bate minb. 341Cop.12 10 But as touching charitie, we have beberfe 31. creed , that the fame is a bountifull gift of the what the goodneffe of God, and is enermoze toined buto true faith, whereby we are infliffed. Wherefore, none that is a chriffian inded , is otterlie beffi tutethercof. But to increase and give it augmentation in be, if perhaps it become weake and faint, and out of courage; thefe helpes we may bie . Firft, let be biligentlie confider with mins that our felues, and weigh the benefits that we have

reseined of God by Chiff. De gaue bis onelie ritte is begotten fonne for bs , be beliuereb bs from woont tobs finne, from beath, from hell, and from the bluell; he abopted be for his children, and appointed be beires of everlatting life : and he now feebeth be, nouritheth be, and (as a most mercifull far ther) bestoweth all care and good will boon bs. Thefe things if we offentimes repeate in our memorie, they may effectually kindle our mind to loue Griff, and God our creatoz. Alfo let be me mut re. regard the dignitic of our neighbour, who, how gard the weake focuer he be, and fubient to bices, pet is bignitie of he bogne withall, and fulleined by Bob, and in our neigh. bued with manie benefits . He denieth him not bours. the benefit of the funne , he fendeth bis gratious raine boon him , he giveth him health and the riches of this world : neither taketh he bis image from him, as he beferueff. What caufe

therefore may there be, thy thou cand not abioe

him . Derabuenture thou wilt laie, that be is a

wicked man.

I will afte of the . whether thou do more betell and abborre finne, than God both . Where proporteolie thou canft not answer otherwise than it is ; to wit, that ODD noth farre go be ponothe, in octesting of sinne and wickeones. And pet neuertheleffe, læing thou fæft that be both not immediatlie retienge, but both prolong the time of repentance, and befer the pur nifbment ; thie boll not thou imitate bim, and amend the neighbour with patience, as much as in the lieth ? But if veraduenture he fall fæme to be incurable, thou must take heed (as much as in thee lieth) that by the often refirate a smile ning of his naughtinelle, there come not much tube. barme. Wie fie that the moft wilo lions , bring otherwife fierce and cruell beaffs, are kept in iron chaines, and close places , least they thould bo burt ; and that at the pleasure of their mais sters , who desire to behold in them both the workemanship of nature, and the strength of this kind of beatts . But wilt thou also (to bo Bod feruice) keepe the neighbour in gard and custodie, though he be euill, least he thould burt others ; that the patience of God toward them maie be feene and perceined ?

Butif thou wilt faie, that he is become fo wicked, as he cannot be flaid from doing much harme ; and that he muft in anie toile be cut off; then let publike authoritie (3 meane the magifrates erecute their office . forifive, bes ing flirred by of our owne luft, befire to res uenge ; we of our good caufe thall make it euill. But if thou take in cuill part the injuries and twongs bone onto thee, and therefore thinke The change that thou art moued boon tuft caufe : put the of perion person of another man opon thy felle, and ima much. gine, that those things , which be committed against thee, be done against other men; then

The Common places Part 2.

thou thalt le, that the disquietnesse of the mind will be the lefte, & by this alteration of perfons, thou thalt perceive how greatlie thou art infec ted with the lone of the felfe. Allo, for the retain ning of charitie, it furthereth, to call berte often to mind, that the whole lawe is fulfilled thereby. It helpeth forward also to repeate in our mes morie, how manie and how great debts we our felues are bound to performe. And hereoflet bs

not be forgetfull, that in departing from chari-

tie we thall be nothing. 11 139 thefe, and fuch other like means. there is a great helpe for the keeping and prefer. uing of charitic towards our neighbours ; although the same proceed from the meere liberalitie of Goo. Dfthis charitie fpake Paule in the 1.Cor.11, twelfe chapter of the first to the Cozinthians; And I will yet shew you a more excellent waie. It is all one, as if he had faid : I fee you are pol felled with a certeine defire to crcell other, now will I thew pourthe waie ; the fame is charitie, which (as concerning the word) bath affinitie what diffe with favour and with lone. From the which no tweene fa- uerthelesse it so differeth, as fauour is the meas

nour, lone, ner and leffer affect, and loue is the more beheend charis ment affect . But charitie is appointed to be, where a certeine knitting togither, and nære The abi= freitolhip haweneth betwene the parties. So bing place as we call that charitie, which is towards par of charitie. rents, towards the countrie, and towards aim Ded: with felfe thing is veric correspondent to chiffian loue. For all me, which are beleeuers, haue one father, which is Gob; and one brother, the first begotten, which is Chiff: therefoze we

Pow that we knowe what the word meaneth. there reffeth, that we beclare somewhat, al though rubelie, of the nature thereof. Ariftotle, in his Cthiks, taught manie things concerning freenolbip : and in his Rhetorikes be intreated at large concerning the fame. And in effect his tungement is, that to loue a man, confifteth in this namelic, that when we with well onto bim, loue confi= then we do well but o him; and that for himfelfe, ftetb. not for our owne fake. Here both humane wil bome ffaie, but duiffian godlineffe is lifted higher. for fuch a one both willeth well a both well buto his neighbour; and not for his owne proper commoditie , but for God and Chill his fake ; bicanfe be knoweth that his neighbour is created by God the father, and is redemed by The Definit the bloud of Chill. Let charitie then be thus be tion of that finch; that It is a power inspired tito our minds by the heavenlie fpirit, whereby we with well onto our neighbours, and bo god unto

be knit togither with a most nere frenothip.

and Chaff his lake. Augustine. 12 Augustine, in his 29. Epistle bnto Ierom, faith; that This knowledge he hath of bers

them, according to our potver; and that for God

Of Loue. tne, that it is charitie, to love those things that ought to be beloued. And the fame he faith is greater in fome, but leffe in other fome, and in fome none at all. But the molt perfect charitie, therebuto nothing can be added, muff not be a ferfbed buto anie, while we live in this world. And be addeth, that there may be fomewhat adnen thereto tibile we live here, bicaufe fomethat is wanting thereforto, which both tellifie both the fault and imperfection thereof; and thereby it cometh to palle (as he latth,) that There is not Plalitas a manthat dooth good, and finneth not. And if 1 John 100 we shall faie that we have no sinne, we deceive our felues, and the truth is not in vs. And it is mutten of Dauid; Enter not into judgement Pfalia. with thy feruant. And we fate all in the Loads praier ; Forgiue, vs our trefpaffes. It ameareth Mate,13. therefore, that this man of Goo afcribeth perfed charitie to no man in this life; nay rather, there is formewhat cuer to be abbed therebuto. folong as we live, which occlareth both the conruption and imperfection thereof . The berie fame we may affure our felues to be in all the god workes that we do. But it muft be confinered, that those things, which be spoken of Paule concerning tharitie, and the definition which we have brought, do perteine unto that charitie. which we have towards our neighbour. And when he commendeth that loue, he by an Antithelia condemneth hatred, factions, difagrements, and finallie all finnes, which are contrarie buto the lame . Apon good confidera with while tion be calleth the wate thereof ercellent; bis called that cause thereby we ought to bo well buto the rittean erwicked, though they be ungratefull and until, cellent way, ling : in the amending of whom, godlie men, for remard and god will, do fuffer hatred and per-

Cap.14.

13 Pow, as touching the degrees in charle In som., tie, offentimes the kindaco of the fleth is the 3. at the because of louing our neighbour, and that accor ginning. bing buto charitie, Paule faith buto Timothie; 1,Tim 5,8. He that hath not a care of his owne, and especiallie of his familie, renounceth his faith, and is worfe than an infidell : bicaufe, bnoer pretence ofreligion, he lineth woule than infibels, who by the onlie quive of nature their beneuolence towards their owne kindged, and prouide nes coffariethings forthem . So then . we muft funge that the foining of fleth and kindged is giuen bnto bs by God , for to ffir bs by bnto cha: ritie; not to have respect buto those things as our ofone, but as tomed buto be by God. For otherwife, there is none that thall make a choice onto himfelfe of parents, brothers, or countrie. Wile ought therefore to care for those things, which be given buto be by God; and not to fpend our labour after our ofone pleature, with out making of choice. Bot but that we ought to

Of Loue. ertend our god will and charitic boon all men, matioeuer they be : but now we onclie fpeake of the begrees, and thew of the ordinarie and bfuall charitie, where we ought to beginne; but leffe fome other occasion drawe be to that, which

Part.2.

is more næofull. 14 Bowbeit, feing Paule femeth to be mo In Bont.10 ued with a befire and good will towards the perfe.z. Teines , for the scale that they had without knowledge; there arifeth a question, whether as nie fins may fo pleafe bs, as of them we thould take a belight; or that therefore thould be ingendered anie god will - We muft put a diffe. Buillinett. rence betivene finnes. For there are certeine en of finnes. groffe and bumeafurable finnes, thich all men understand to be sinnes . And there be other finnes, which although they be condemned before & DD, and are finnes in berie bed, for that they be committed by men not rege; nerate, tho be as pet cuill tres , neither direct

this kind of finne. Fozifa man loue Bod with all his heart, it is necessarie that he refraine and deteff all finnes , which are manifefflie res pugnant unto the will of BDD, and buto his laime . But accidentallie , og indirealie , it is possible that some pleasure map be taken in finnes by them.

they their works onto God, as they ought to

bo ; pet are they morallic good. Therefore, if

we meane of groffe finnes, and freake of finnes

propertie and tructie, as they are of their owne

nature; then none that is goolie will belight in

As if we be now fet at libertie, the more and good works more greenous acts they be, which we have com, Doo belight mitted, the more thall we retoile. And if a man be though have beene before time proud, and arrogant, and after fome fall, being repentant, bo behaue him felfe moze modefflie ; he will fomenhat reioile, by reason of his sinne . Which also happeneth, if after faults be committed, and lawes be made. and an order amointed, that fuch faults be not afterward committed. For we reivife, that fuch an occation was offered . And bicaufe that (as Paule faith) Where finne hath abounded, grace also hath more abounded, and vnto them that loue GOD, althings worke to good : we will grant, that by a male of spech, (although not proper, but by accidents) the godlie may forme time take pleafure of finnes. But in fpeaking of mozall workes , which are bone by them that are not regenerate; if we loke perfealle into them, we cannot but retoile in them. Foreuen as it is a pleasure, and that not finall, to behold the vertues of hearbs, the properties of lining creatures of pretious flones, and of the flarres:

fo also it is a oclight to see the acts of notable men , which acts ODD mould have to be in the nature of man, for the prefernation of Common-weales, and of civil biscipline.

Who taketh not pleasure, when he readeth the honeft life and pertuous ads of Socrates ? D2 when he weigheth with himselfe the notable acts bone by Scipio Aphricamis? And alfo, when he forth the things that be done in our time of nota ble men that are enen boid of Chaffian religi on . Dea , for fo much as they have a certeine thew and countenance of found vertues, the godlie are fo much belighted with them, as they are often times flirred by to praie earnefflic for the faluation of those men : thus thinking with themselues; If God bouchfafe to change these men, and to draw them unto Chrift, they would be a great ornament and helpe buto the church: neither do they calilie despaire of their faluation. Cuen as a fulfull hufbandman , if perhaps he A fimilifie a ground berie ranke with brakes and tube. wards, ocfireth to bup the fame , thinking with himfelfe, that if the naughtic hearbs were wee bed out, and the brakes with a plough roted by. fruits would plentifullie growe thereon. And fo also will be ow, if he see wild bine trees, or wild o live trees frying in ante place of their owne accord: for he will thereby more the ground to be met both for bine tres, and for fat olive tres;

if it might be well hulbanded.

afted him, what he thould do to atteine to everlafting life : and he had answered him ; Kcepe Matt.19,16. the commandements: and then the pong man had replied, that he indecoured himfelfe there, buto even from his vouth , (which neverthelelle was not true) Jefus for all that belighted in that inocuour of his , whatfocuer it was, touthing the inquirie of faluation, and of obeieng the commandements of God, as much as in him late. For this is the meaning of that , which Marke witeth in the tenth chapter , that Chuit louco him; to wit, that confidering his prefent calamitie he was moued with mercie : for that he, labouring and going about to atteine buta the righteoufnelle of works, fell awaie from it. The fame Lord alfo (when he had made anfwer that the greatest commandement is To love God with all our heart, with all our foule, and with all our ffrength; and that the next commandementis, To loue our neighbour as our felues : and that a certeine Scribe had commended the answer of the Lord the Lord faid; Thou art not far from the kingdome of heauen, although he pet beleued not , neither was he tullified by Chill . But the Lord would occlare,

Alfo Chaft our fautour, then a pong man had

their of outie and goodinette. Therefore, in fuch works, as morallic be cal led gob, the mind of the godlie fort is belited : although it be also greened, that those works be not done as they ought to be. And as touching the faieng of the apostle, we must not gather, Rom. 10,2,

that this his affent to the truth , refembled fome

chance.

Part.2. that he of finne, that is, of scale, without true

knowledge conceined a lone and good will towards the Zelucs. For he reasoneth not from the cause; naic rather, by the effect he beclareth his love towards them; namelie, in that he not onclie prateth for the faluation of them, but also for that he aggravateth not the crime, which they were guiltie of, but rather excufeth it, fo far as the matter will permit. It fould be a falle ar gument A non caufa vt caufa (that is, taking that for the cause, which is not the cause) if a man mould hereby prome, that Paule was delited in the finnes of the Lewes. But if a man will note contend, that this argument is taken from the cause; we will saie, that Bistonia, which in Englifh is Barts befire, is in this place an affect, which perteineth buto mercie. And fo of the 3cms Paule had compation of the Jewes, bicaufe he was finne. faine them fo miferablie occcinco.

Of Salutations.

In 2. ling. 15 That, which in the feriptures is commany 5, ver le. 29. Ded of forbidding falutations one towards and ther, feeme to be a berie hard & bubfuall thing; forfomuch as a falutation is nothing elfe, but a falutation. luckie and happie prateing, and it is not the leaft worke of charitie towards our neighbours. A: mong the Debrues it is expressed in the word Beraca, which is (as they commonlie call it)a be: nepiction, or a own and gladfome prairing: and of the Greeks it is called Sixoyia. Further, to falute againe, commeth of a gratefull mind, and belongeth buto erchanging or recompenting tuffice. For it is met and gooright, that we fould in like maner with god things to them, which have first wither well to bs. And there is no boubt, but that mutuall falutations do berie much further onto the joining togither of minos. Which confunctions, how necessarie and profitable they be in a duiffian Common-wele. and in the thurth of Chaff, all men do knowe. Augustine. Augustine, in his 42. fermon Defantlis; 3f anie do not falute a man, whom he meeteth, or vie not falutations againe onto him that hath falutco Him, he thall not be taken of the trancller to: a man, but fo; a flocke, a ffone, o; fo; Mercurie, ubo franding by the waie, directeth the fournie, and fpeaketh not a word.

Acither can mutuall falutation be iufflie forbioden; fæing we are bound therebuto by commandement. Foritis commanded, that Matth. 1,44 fue fhould praie, not onelie for our freenos, but alfo for those, which be anderlaries onto bs : fo as we must with good and prosperous things buto them alfo. Therebpon Chaiff, in the fift of Matthew, faith; If you will onelie falute thofe, which falute you, what reward fhall ye haue? Doo not the Publicans and finners the fame ? Det

ther are these kinds of falutations unprofita, weificable ble ; but if they be done by faith, they be accepta: falurations ble onto God, and are by him grationlie and gentlic heard. The old fathers, when they were peparting out of this life, spake falutations or comfortable words buto their freends, to the great benefit of them : as Mofes bid buto the Deut. 32. Afraclites, Iacob buto his children, and Ifaac Gen.48, buto his. And in that kind of falutations, manie and 49. mufferies are opened by the holie Choff. Chaff Gen. 27. alfo commanded his apostles, that they should falute the houthold, wherebuto they did come: verfe. 12.8 as it is written in the tenth of Matthew. The Luke.10. c. maner of the falutation is fet footh; namelie, that they thould faic; Peace be vnto this house. And that, which Chaiff gaue in commandement, he erpreffed by crample ; for he fainted the apofles, faieng ; Peace be with you. And then he lohn.20,19 was rifen from the dead, he faid buto the two men, which returned from the fepulchie : All haile.

Cap.14.

It femethalfo, that among the apostles, there Salutatis was a cultome, that at their meeting and de: ons bled by parting they faluted one another, and their mae this apositer alfo. Therefore, Judas that betraied Thith, Ries. then he came bnto him, he faid ; Haile mafter, Matt. 26,49. and gave him a kille, which was a ligne of a luchie paier. Dea mojeouer, Paule, in the mais Ineutte ting of his epiffles, did put falutations, as well one. to the beginning as ending of them : and he commanded the Cozinthians, that they thould 2.Co.13,12 falute one another with an holie kille. And in the Thurch the maner was, that when the holic fuper was ministred, the brethren should one hille another. The which cultome is beformed in Doperie ; and in the fleed of that kille, they care ric about fignes and little images to be killed. The angels likewife have fometimes faluted Salutath godlie men : as Gabriel bid Marie, fateng ; one of an: χαιρε κεχαιριτωμέικ, that is, All haile thou freelie Luke. 1.18. beloved. And the angel withco health onto Gedeon fateng; The Lord be with thee . Anothe Iudg.6,12, mother of Samfon heard a Calutation that came from the angel. Dowbeit, we read not, that God bid falute anie man ; feing it is the propertie of him to give helth, and not to praie for the fame : bicaufe, in that he is the highest nature, to make praiers do not belong onto him.

16 And falutations were common, and in Salutatis estimation not onelie among the Debrues, but ons among allo among the Cthniks . For the Romans the Cthcounted it a great honour to be faluted : and niks. falutations were numbered among the princts pall buties. Cotherefore, to fuch as bled to falute, there was a certeine dailie almes diffributed, either of monie, ozelfe of meat. And the noble personages of that Common-weale , builded porthes before their gates, there the faluters fhould remaine, and after a fort be harbored ; in

Of Salutations. Part.2. the marning, before they were licenced to come. unto them. The formes of faluting were of bis uers forts. [Among the Grecians] xaigav, &πράτ [επ, ερέωσο . Ainong the Debittes, Schalom; and fuch like. Dea and the men in old time, bid faie litwife that their goos ought to be faluted. Therefore one faith in a Contebie of Terence; From hence I will bepart home to falute the nobs. And there be fome, which thinke, that in the fame, and fuch like formes of fpech, to falute, is to worthip. Which me thinketh is not richtlie faid, fixing the verie proper fignificatis on therein may be reteined : for fo much as it is ment by fa= lawfull to with well unto God; not as though he hath nied of anic thing , but we may praise luting of that his glorie, mateffie, name, and dominion, may alimaics be famous and force abroad: as

dirift taught in the former petitions of his

Emperours allo, and kings, are laid to be

Mat.6.9,84

praier.

faluted : fo fone as thefe honours and dignities be given buto them. For armies were wont to falute their capteine by the name of @mues rour, then be had well performed his affaires. And even in this point they depart not from the proper fignification of the word; bicaufe, in the promoting of men onto high dignities, they praied that God would profper them well. Wefines this, there be falutations of retoiling; cle ther for the victoric gotten, or at the returne of a manhome into his countrie; or elfe for the atteinment ofgwos o; riches : therein also no. thing elfe is done, but a praising buto God, that thele goos may have goo fuccesse with them, thome we favour. So as the falutations, that be of those kinds , may not be conbemned, but ought to be berie well allowed; were it not, that fuverifition, which corrupteth all things, hab not manie tunes beene mingled therewith. For the old Ethniks in their functals, bid falute the foules of them that were dead, fpeaking onto them their latt farewell. Dea and they vilited the albes of ocao men , their lepuldues, reliks, and spoiles, praising for the haminesse of them that were bead. Wherebyon Aeneas in Virgil lato: All baile o bleffed father mine , yet once agame all baile. And from the Ethniks, those cue follows the fromes descended into the chillians: for in the Citnits in Popes church, they falute the foules of them that faturing the be departed, while they praie for their reft, and for belivering them from the paines of purgatorie. They make binges allo to falute faints; namelie, Antonie, Iames, Peter, Paule, and

> 17 Merefore, let thefe fuperfittions be rethat, which he commanded buto his fernant

Gehezi, muft not be binberfred, as the words who Gli. fignific at the first velv; feing it is a figurative sens com: fpech: euen as all other speches be, that seeme fernant not to be againft charitte, as Augultine hath occlar to fainte be red buto bs. Surelie, the mind of the prothet the wate. is more to be weighed than his words: for his meaning mas nothing elfe (as D. Kimhi hath berie fuell erpreffed) but that he flould make half, and find no belaics by the waie; and that he thould bend his mind and cogitation onelie to that thing, where but he was lent, letting his hart bpon nothing elfe, thether he were fpeaking ordwing. In the felfe-fame fenfe Chuft, (as we have in the tenth of Luke) commanded verfe. 4. his apolites, when he fent them about to pready, that they foould falute none by the wate : for he would not, that by their finding of talke and communication with other , their minds thould have beene beating alibe from preading of the Cofpell, Affareblie, the binell is not more bufis

lie occupied about anic thing, than in bringing

in officts and belaics, when we are in hand with

our vocation.

But ine, on the contrarie part, mult fet all things affice, to performe the bocation that is lain bean be. Which was not bulinowne buto the old Ethnika, who vied to fair unto the unicit. while he was occupied about his feruice; Amlie this thing. And Augustine, in the place about allenged, bin declare the force of this freed, laicing; that in thefe words was ment a ffrait tharge to make haft. De abbeth mozeouera berie wittie erpolition, but fuch, as both not much ferue bus to the historie: Tale (faith he unto the prople) freake falutations buto you, when we are preas ding of the Bofpell; bicaufe you can be faueb by nothing elfe, but by the Wolpell of the foune of God. So that pe must be faluted with this kind of falutation, but not in the wate, that is to faic, incidentlie or indirectlie. Which thing they bo, that preach not the truth from their heart; but forlucre fake, forhonour, orelfe to bring fome man into enuie and hatred, not to win the hearers buto the Lozo; as they bib, of whome Paule admonished the Philippians. For Phil. 1, 15. they, that falute a trancller by the twate, go not purpofelie to him; they go not home to his house to with him well, but they bo it incidentlie and in the waic. Inded thefe words be true that Augustine declareth; but they belong not to the meaning, either of the prothet, or of Thill. 13oth the one and the other of them would have our mind to be wholie imploid byon our bocation, not to be carried here and there with fundic cares; not to make ante delates, and that the

function committed buto bs. Chould be perfoy med with molt feruent belire. 18 Wutif anie be not fatiffied with the figu A Rule. ratine freach, there will be no biscommonitie . Bak.f.

icaed: but in the meane time, let profitable and honest falutations continue, the which Elizaus by his commandement did not take away. For

Pag.562.

if he expound it according to the literall fense. for affirmative precepts, although they appers teine unto charitie, pet bio they bind men to performe them : howbeit, in certeine times and places, and with circumffances. For it is commanded bs , that we thould receive the facras ments : pet this mult not be done alivaies, and in enerie place , but at fuchtime onelie, as we met together in the holic affemblie; and the fame is to be diffributed in fuch place, and affer fuch lost as Chaff hath commanded. Alfo, there is a commandement for the diffributing of almes, but pet not to be bome towards all per; fons: fith, who is he that will bestoine almes bpon them that be rich and wealthie . Deither must we give at all times : for furelie, they that want themfelues, cannot give bnto others . @ uen folikewife, the precept of faluting may be deferred and fulpended, then other weightier buties are to be taken in hand . Beither alfo mult falutations be bled buto them, which be ercommunicated; oz unto thole, which come unto bs with infected and corrupted boatrine . For bnto them (as Iohn hath commanded) we may 1. Joh. 5, 10. not fate, God fpeed. Anothus much of faluta:

The xv. Chapter.

polition, are mont to

VVhether the commandement of God be so set foorth, that it may be kept in this life: moreouer, of the vie and abrogating of the lawe.

Hey, inhich affirme this 3n 1.2in. 2. position, are wont to wond his place of Paule, when the first was the position of the position neere the beginning. 2.Tim.1,3. Dlaces to pjoue that perfect obe= Dience may be boone unto sob. forefathers with a pure confeience . Wherefore

tions.

Pfal.9, 2.

it formeth, that there was nothing that lacked phito his obedience and fernice. Mozeoner.Dauid pronounced, that he oin confette Bod with his whole heart . Further, the divine hillowie &,14, &,2. Doth give a certeine testimonie to biverle of the King 3, 3. kings , that they fought the Loid with their whole heart. But on the other live we must but berffand, that ODD is not loved with all the heart, and with all the foute; buleffe the heart be altogither cleanfed of all naughtie cogitations. Then, let be confider in our felnes, uhether our hearts be purged from naughtie motions; and theiher we have pure cogitations, while we line here in the fleth. Wherefore, to long as the be in

this life, we must be fullie perfuaben, that we be

not able to latiffe this commandement. For in the eight diapter to the Romans, it is written : That which was vnpoffible to the lawe, in as verfea. much asit was weake by reason of the flesh, God fending his owne sonne, in the similitude of finfull fleth, &c. So as if the being now recene rate . carrie the fleth fill with be, the lawe is meake, we fulfill it not; and vet the righteout nelle thereof is laid to be fulfilled in bs : bicaule Chriff hath brought to paffe, that that, which mas his thouto be communicated with bs. Alfo it was written to the Galathians, that The flesh lusteth against the spirit, and the spirit a- Galas, 17. gainst the flesh, so as ye do not that which ye would.

But fome cauill, lateng ; that The confidera: tion is farre otherwise, when we speake of the fate of man in generall, than it is when we intreate of one particular action onelie . There, fore they bemand, whether the be able to performe anie one act, as the lawe requireth . To whether be thele men I anfwer, that we mult not onelle can perform benie that fulnelle of tultice univerfallie to be anteone act in man, as tout ing all works, according to the bed in the fate of this prefent life ; but allo , that their late. works are rebellious against the laine, even in refrect of private actions . Powbeit, I grant them to be goo to farre forth as they have a certeine obedience begun in them that be regenes rate whereas they be entil neverthelette; both in respect that they swarme from the rule of Goos commandements, as also that they do proceed from the fielh. Beither is it abfurd, that one and the fame worke is called both good and entil; fith contrabidozies have no place, where there is a respect to bivers originals. But ine pronounce, Interest that the works of godie men be god, as they reforces have their foringing from the fpirit of Goo : pet gooliemens as they are berined from our felues, the fate, works at that they be bufult. Wheretpon Efaic, in the good of 64. chapter, faith; that All our righteousnesse is Elii64,6, like vito vile rags. Deither both he intreate there of grotte and manifelt linnes; but of thole actions, which have the femblance of righteout neffe. And lerom, treating of this place, lath; Those things that leine to be righteoulnelle in be, are compared buto the cloth of a polluted moman. And this he freaketh beric well, not initial anding that he mille afterward in other matters. Bozeoner, there it is laid ; Enter not into judgement with thy feruant, according to Pal143, & thy righteousnesse: Againe; Forgiue vs our trefpaffes, and fuch other like faiengs, I briber fand Mauh. 6,13 to be fooken generallie, and not particularlie of thole things onelie, which be manifelt limes: but even of those actions, which be boneft and god in apperance. Forthele, if they be eramined by the rule of the laine, will alwaies be found

thost of the fame.

Teherefore

Part.2. lane in this life. confestions; and 1 3. chapter; telo (faith he)be bus to mans life, though it feme laudable, if it thulo be inogen when merrie were ablent. Alfo De Britte & litera, the laft chapter, he wote ; that Shole things cannot be beloued of bar which we knowe not. And againe, that thole things, which me loue, are loued by us ; but pet according to a measure of knowledge. So then it followeth, that feeing the knowledge of & D. D. which we have in this life, is unperfect; be faith, that our loue alfo towards bim cannot be perfect. De. uerthelelle, when we thall behold him, as he is. in the cuerlafting habitation ; there we thall perfectic loue him. And (3 vanie pou) faith Auguftine, what thall twe then do more, but loue him with all our hart, and with all our foule? But now, feing our knowledge is bull, our love alfo is the more imperfect : wherefore, while we live here, we not love Gob fo much as the lawe requireth. And they, which have profited in

but that (if God will) he can bring this to patte; and that he may give fuch plentie of his grace & fpirit, as all vice may be remoued. But this be never did, not pet promifed that he would do it: bicaufe, if it be lawfull for him to give this buto the faints, in the cuerlafting habitation; he might alfo (if it pleafed him) have granted it in this life. And they fame not to teach aright, We muft which in God benie his power to be biffingui. betweene theo from his will: for Chaift faith; Could not I require my father, and he would give me more

loning of God aboue others, bo acknowledge

bow far they be from the waie of true loue.

Dolubeit, there is a certeine measure of the

loue of Coo agreable to this life; the which con-

fifteth in the not following of our lufts, but that

ine thould continuallic weeftle against them.

the addeth moreover, that it cannot be benied,

Mat 16,53. than twelve legions of angels? 2 This reason of Augustine might in berie

2 placenf

Saule er.

ded luffice : but I have pet more lure and more perfect confirmations. For Paule, in the feuenth chapter to the Komans, both plainelie bes verle.7,&c. clare, what was in himfelfe, as well touching the fleth as the fpirit. Albeit, I knowe there be fome, which inoge, that the apostle spake not there of himfelfe, not yet of them which be rege nerate : but that in his owne person he fuffet neth the speeches of the bigoolie. Df which mind Chryfostome was. Also Augustine, in his bothe of 83 auctions, in the 66 auction, was of the fame mind, while he was pet fomethat pong. rate ; other wife it had not beene lawfull for him But in his firt boke againft Iulian the Pelagian, the eleventh chapter, having weigher the thing better, he affirmed, that Paule spake of them which be regenerate. And in his boke of retractations, the 23. chapter, he corrected his first opinion. Ambrole, in his botte De paradifo,

welberefore Augustine , in his tenth bolte of and also in his booke De facramento, as it is cited by Augustine, referred those fairings of Paule unto the goblie, and to them that be alreadic regenerate. The build allo, Hilarius and Gregorius Nazianzen bo. And imboubfeblic, the place being to biner from, both bring great confolation on unto the goolie. For, although they belong to Chill; pet they find themfelues to be ereas binglie troubled with ill motions and affectis ons: with the which temptations they being ercreifed might eafilie thinke, that they verteine not to the clear. For further profe also, the fame apostte writeth unto the Galathians; that The Gal.5, 175 ipiric fighteth against the flesh, and the flesh against the spirit, that ye cannot doo diose things, which ye would do . In which place, without

queffion, he weaketh of the regenerate.

That those things also, which in the place How allengen; namelie, in the fenenth chapter to the verfe. 14. Komans are to be referred buto the godlie, it is hereby proned; in that he faith, his mind is des lited in the lawe of Bob. Which is not agreeable with them that be not regenerate, who account not the laine of God for anie pleafant thing onto them , theras buto the godic it is more pleas fant than honie, and more Dere than golo and pretious flores. And he addeth thele words; namelie, Of the inward man. And no man is igo nozant, but that the inward man is attributed unto the godlie, to far fouth as they be regence rate. But in them which be not regenerate, there is no mention at all either of the new or inward man. Mefines, Paule crieth ont in that place ; O vnhappie man that I am ! The which cantiot be Rom.7,249 afcribed buto them, that be not borne ancw: for they do not therefore thinke themselves but hapie, bicanfe they be brawne backe from the laine of Goo. De annen alfo; Who fhall deliver nic? Where the pronoune of the first person hath an effectuall emphalis, and proveth not a little, that he waiteth of his owne felfe. And in the fame chapter, he faith; To will is redie with me, Ibidem. 18, but I find no meanes to performe that which I would. Bere would I have it answered, how bnto those that are not regenerate, a will to no god can be prefent. There is no doubt, but that God both grant onto the fuffified to will well. Affermare he faith; I do the euill, which I hate. and not the good, which I would. But, to hate euill, and to will goo, belongeth to none other, but to the regenerate. De abbeth alfo ; I ferue Ibidem, 27. the lawe of GOD in my mind. Ehen must it

needs be, that he freaketh of himfelfe regenes

to have pronounced thefe things of himfelfe. In

into the lawe of finne : when as the bogodie.

and those that be firangers from Chaff, go wil

linglie, and without refiffance onto euils, from

the end he faith ; that He was drawne captive Ibidem 23.

BBB.ff.

Part 2.

much of the fleth remaining in bs . Wherefore

could not speake vnto you, as vnto spirituall, but

as vnto carnall . And be sometimes calleth

them in a maner beatitie, when neverthelette

they were now regenerate . There were some, which tungen, that the aportle spake there by a

thilosopicall reason, wherein our mind is simber

red into the power reasonable, and into the gra-

fer powers; namelie, into the power of concu-

pilcence, and the potner of anger; fo as the apo-

file would place force brightnette, even in men

not yet regenerate, as touching their mind, but

to which the butilh belires be abuerlarie and re-

pugnant. Anothey indeuour to drawe this out.

law of the members, from the law of the mind.

But certeinlie, Paule in that place bealeth not

in milosomicall reasons, neither both he buders

frant the mind absolutelie : but he someth reger

of the belowing man bath his firft oxiginall

pet are they fomethat mailtered, and tamed by

Dowbeit, to make the matter more plaine, let

be respect the whole man, and let be admit him

in some fort to be restored as touching all

were to be divided in funder; as though in the

one part he may be renewed, and in the other

not (as Pighius hath fondlie and impudentlie

obiected againft bs:) but 3 affirme, that the

thole man, as touching all his parts, bath lome-

that that is new, and formulat that is not new.

In like maner, as when wine is mingled with

water, there is in enerie part thereof, both wine,

and also water : enen to, in the renewed man,

there be found conditions and properties both of

the new and old man. Ariftotle, in his Ethiks,

taught, that the mind both continuallie befire

better things; but that the inferiour powers.

grant, that the mind of them, which be not vet re-

generate, is not fo greatlie corrupted ; but that

it reteineth fill morall and civill knowledges,

and certeine defires that be boneft in thew.

the fpirit of Chaff.

1.Cor.3,1. the fame apostle fatth unto the Corinthians ; I

The Common places

Cap. 15. Of performing Gods

3 But it femeth to be a let onto the erpolitis on , which we have brought , when he faith; that Ibidem. 14, He is carnall . Unto this me answer, that although the be borne anew, vet is there berie

Therefore let Ariftotle fpeake that he lift of civill matters , his disputation belongeth no thing buto Paule : in lateng, that the mind belireth the belt things. God protiounceth a fentence face differing from him, and tellifleth; that The imagination of mans heart is wicked, euen from his childhood. In which place, the Latine in termetour mould formethat mollifie the propofition offered by God: faleng, that Mans imagination is prone vnto cuill . Raie rather, it is to be promed, that the verte mind and reason it felfe is comunted, there there is no regeneration on. In the fecond chapter to the Etheffans, the apostle mote; that We also had our conversati- verse 2 &, on in times past in the lusts of our flesh, in fulfilling the will of the flesh, and of the reason. So he affirmeth, that not onelie the fleth , but also the reason was corrupted. And in the fourth chapter of the same epittle, he saith; that The wicked do verfe. 17. walke in the vanitie of their mind . And to the Coloffians; Ye were fometimes aliens from Col.1,21. God, and as touching the mind, enimies vnto him. And in the eight to the Komans, The wife- verfe, 7. dome of the flesh is enmitte against God. In the which words, peoperer, that is, Wallbome, mult be referred to the mind , which is not renewed . The apolite therefore freaketh not thilosopicallie as

manie Do cauill. 4 But let be returne bnto that feuenth chapter of the epille to the Romans . There be actions. But he callefthhimfelfe carnall; bis cause, though he were bome anew, pet being compared with the lawe of God, he was in part found to be carnall . Whereby we map gather, that the condition of carnall men is of two forts. For fome, of what effimation fo ener they be, are nothing elfe but fleth, as being altogither boto of Chiff. And there be others, that not withfranding they be renewed; pet for all that they have fill berie much of the fielh : and fo as nall. Albeit fome man will faie, that the Co rinthians were not bome anew; bicaufe, there mere both feats and greenous fins among them. petuallie friue against the same . The eatilie But we must answer, that even regenerate perfons behaue not themfelnes all after a fort. # 02 fome of them bnooubteblie are ffirred bp by naughtie belires, the which they bo manfal. lie relift; fo as they fall not into foule offenfes.

Bombeit.Paule freaketh not of this matter, but matteth of the lawe, which he calleth ipirituall, and holie. The which in verie bed was buknowne buto the Abilotopers : for Carnall men cannot attaine therevato.

nion out of those words, wherein he latth, I ferue Rom.7, 15, the lawe in my mind : and he biftinguitheth the neration with the fame. For the regeneration from the mino, from whence it is deriued unto all the parts of man . So as, if the groffer poin ers of the mino be not altogither regenerate. and be fomethat leffe renewed than the mind ;

> Laith: We knowe that the lawe is spirituall, wher- Rome, ta as I am carnall. The lawe is called fpirituail, whie the as well bicaule it is come from the fpirit of lawe is God, as fog that it chieflie belongeth bnto the callen fol fpirit; feing it is not latiffied with the outloard rimall, pet the Cozinthians were by Paule called care . Cor. 1.4

And there be others, which invier fall mileras blic into fins ; but pet, after a fort, they wreffle againt them, although they pelo to temptatis Market, 3 4. ons. Hor the apostles were regenerate, and pet neuertheleffe ambitionflie iarred among them felnes, who fhould be the greatest in the hings

Part.2.

hand a two of them for infilie concret to fit in the kingbome of the Lord the one at the right hand and the other at the Manas,49. left. And it is well knowne, that Peter benich 2. Sam. 1.4. Thatff; and David became an abulterer. Elefe

men were regenerate, when they committed thele græuens finnes; but fæing they perteinco to the elea, they were reffored by repentance. Furthermoze, whereas Paule faith, that he

Rom.7, 14. was fold buter finne ; he beclareth, that he had the oloman Bill in him. Where we must knowe that as well those, which be renewed; as those with be not renewed, are fold under finne: als though there be a great difference in the maner thereof. Infomuch as they that be not renewed , bo even willinglic and of their owne accord, lie bowne buto finne. But the renewed, lo long as they live here, do fornetimes welle; but being ouercome, they commit græuous finnes : neis ther is the forme or corruption (which is naughtie luft) taken from them, but ooth greatlie trouble and moleff them. Alfo there is a verie great dif ference betweene ferning of finne, in fuch fort as we fuffer the fame to refene in bs: and on the o. ther five, to be forced to indure fome bondage thereof, when as we can neither will not choic, but have the fame in the fecret places of our foule: Teherfore Paule in his latter epiffle to Timothie, writing of the wicker, faith, that Satan *.Tim., 16, holdeth them captine at his owne pleature; thirth

cannot be fæntelie for the eled . Therefore the fuffiffed perfons may warftle againft finne, but they cannot otterlie be rio of the fame.

That which I do (faith he) I knowe not. Rom,7,15. This poubtles he frake, not as though he were altogither ionozant what he thould om, but he be fen knowing in fee of allowing. So the fenfe is; Those things, which be done by me, in that I am not pet regenerate, 3 0m not allow. And thereby we gather, that by reason of the reme be not mant of corruption, or finne originall, we be not maillers of our owne actions, affections, and inclinations. Wherefore Ambrofe, bpon the Cofpell of Luke , wrote trulie; that Dur hart is not in our ofone power. For offentimes, then we praie, we are belirous to be attentine; but fundrie and manifold cogitations enter into our mind, a drafwing it to and fro, do biolent lie plucke the fame awaie, whether we will or no. Andhe faith, that It is hard to brible fuch motions; but to take them awaie, it is a thing unpolitible. Elis fareng of Ambrofe, Augustine bponatimerceited. But Treturne to Paule,

this appetly that he both not the goo which he would, but the cuill which he hateth. Witherby the map perceive, that the forces of the mind, which ffir be by against the commandements of God, can of themfelues be called neither ood nor cuill, but to farre forth as they be compared to the laine of God. So then being repugnant but othe fame, thep be cuill; but agreeing theres buto, they be called and:

Beither muft they be harkened brito, thich The firth negled the first motions of the mind: and thinke motions that there must no heed be ginen bnto them. buto enill are finne. But against these men we must reason on this nonte part: mile : The motions, which be of this kind , we aplace. 1, will appoint either to be goo , or cuill , or neis Art. 31. ther of both. Conthey cannot be, fæing they are commanded by the feriptures to be mostified and kept binder; which for things that be and is not conucnient. For god things muft neis ther be kept bnoer, nor mortified ; but rather nuichened and firred by. And againe, we mult not affirme them to be neuters ; bicanfe the laine of God both not luffer that. For no part of the mind, neither action no; motion, is left as neuter of fre bnto bs : fæing we be come manded to loue God with all our hart, with all our mind, and with all our thrength; to then they Mall be rechoned among finnes and emil things. Seing therefore Paule laith, that he both that, which he would not; it is gathered, that he inoced bio not latiffie cuen himfelfe: much leffe then the lawe of God.

And encrie man eatilie twogeth of his owne

felfe,that he performeth a great deale leffe than be ought to bo; and that , if he bo anie goo at anie time he both not the fame without ftriuing and welling . Whereby it is beclared , that as pet there remaine faculties in bs , which be repugnant bnto God . Wherebpon he inferreth; Now is it not I that worke that, but finne which Rom 7, 17 dwellethin me . And he faith that he both not worke ; namelie, in that he is new borne . Who then worketh finne . Guen finne it felfe,that is, the entil froth and naughtines of corrupted nature. So as we will proue, that Paule bothmot commit the finne, as touching all the parts of his mind : neither both he wholie confent to that cuill which he committeth. And that thich is concluded touching finne , muft be affirmed of the obedience and lone of @D. for in Paule, & other regenerate perfons, there be pet fome parts remaining , thich ow not loue Goo. The love not then God with all our heart, with all our foule, e with all our ffrength. And when be faith ; that Sinne dwelleth in him : he teas theth, that men, although they be goolie, ow with this corrupt mantion, omit manie things which the lawe commandeth, and admit things which

tion in this parts; and in fome fort not: bicaufe our regene, life is bn= ration in this life is not abfolute . Reither bo 3 thus fpeake of thefe things, as though a man

21 fimili=

A place in the minh unto better thich men commonlie call fenfualitie , do ver things.

> be contrarie to the lawe abbitt.

6 3t

not be ful=

6 It followeth; To will is readie with me, but I find no meanes to performe : that is ; 159 regeneration I have a goo will now put into Dorth to me, the which of my felfe I had not. Here the Peto di ano to performe lagians bid ercebinglie erre, who taught, that are minen me our felues ought to beginne, pet that it is br 600.

Gous part to profper our octerminations. But Paule, on the other five, theweth, that we of our felues are not apt once to thinke anie god Phil.2,13. that It is God which worketh in vs, as well to

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thing. And while he faith now; I find no meanes to performe, he agreeth veric well to himfelfe. tho teacheth in his cuille unto the Philipians; will as to performe. Deither are the things. which he now writeth, against those words. For, to performe perfeatic that, which the lawe commanneth, we find not in be : but after a fort we map performe it, and that not of our felues, but we have it of God . And thereas to be that be regenerate, to will things that be right is prefent, that commeth likewife of God. Alfo, both god and ruill are readie with bs : and in that got taketh place, we weeftle againft finne ; but in that cuill is also therein, we be hindered from our right purpole. Such is our condition, while we are in this life. Therfore Augustine, De nuptils, o concupifcentia, the first botte, and 29. char ter, faith; that Loue is then performed, when the impediments be ablent. Hoz, when we are lett,

it can be no perfect thing , but a certeine mir ture contriued of contraries. Dozeover, he noted the apolities words, tho faith (I find no meanes to performe it) and not

fimplic To bo it. for it is granted (as we have faid) that we may bo well in fome refpect . Auguftine further addeth, that The commandes ment; Thou fhalt not luft, cannot be fulfilled in this life. But hereof I have noted elfe-there. Dowbeit, fome man will bemand ; If the lawe lawe is gi= cannot absolutelie be performed, inherefore is it fet forth unto us . Werebuto 3 answer, that we mult not gather by the lawe, how much we be able to ow, but how much we ought to ow. 13es fives, there is no bombt, but that the lawe hath manie ends. Firft, it thewethfinne : for it is witten; By the lawe commeth the knowledge offinne And buto the Balathians it is writtens Gal.3, 19. The lawe entered in, bicaule of transgressions. namelie, to make them mamifett. And to the Rom, 5,20. Romans ; It entered in, that finne might the more abound . Duer this ; It is our schoolemaster Gal.3, 24. vnto Christ. And it is a preacher that theweth rightcoulielle buto bs, and crhoiteth bs theres

> not oppositable, although it cannot be perfor med to the full. Alfo there be fome; thich afke ; Whether God hauc commanded things broofible to be bone?

buto : and also it theweth be most embentlie.

buto what marke we muff icuell. Sothat it is

Anto whom we must answer, that as touching them, which be not borne anew, the commandes ments are bupoffible. But if the queffion be of persons regenerate, then, either we must buterfrand a full observation of the lawe, the which as me hant faid) none can performe : or elle we mult onderstand an obedience onlie; in refrect therof the affirme, that the precepts of the lative are politible to be kept. But I will returne to Paule, who further incote, in the place now alled get; I feele another law in my members. Where by it is authored, that if the laive of the members firine against the laime of the mind, Paule Rom,7,23. loned not @ D D with all his hart, with all his foule, and with all his firength. Wherebpon, he crieth out ; O vnhappie man that I am,&c. As Ibidem.s, though through ffrange motions he was not onelie fhaken, but in a maner overthelmed by the laine. And be concludeth; I ferue the lawe, fort. according to the inward man. And he theweth Ibidem, as, himselfe to be after a fort binibed, as he that partlie hath the fpirit of Bob, and ferneth him: and partite is carnall, and obeteth the fleth. By thefe things that I have alreadie fpoken, I thinke it nom amereth that they which be borne anelo, do not fulfill that great commandement. Belides this, there is none of bs, buileffe he will Gum in to much flatter himfelfe, thich feleth not fome the gobileft befeat in his actions, though they do leeme god. works of Which might not be, if we loved God with all is found our hart . Withen we thail come to the celeffiall fome Dehabitation, then thall our works be actuallie fect. perfect : bicaufe the thall love God with all our hart. Doubtlelle, not fo much as be isto be bes loued (for, feing he is incomprehentible, our foules, which are within limit, are not capable of an infinite loue :)but it ihall be fufficient, if we will love him with all our bart, with all our foule, and with all our frenath.

withile me are in this life, the cannot go bevond the condition of the apost le third in the third chapter to the Abilipians latth , Not as though Phil. 3,11. I had alreadie atteined vnto it, or were alreadie perfect. Reither is there anie boubt , but be fpake of himfelfe being alreadie regenerate. And feeing he benieth humfelfe to be perfect, and faith, that he douth perpetuallic hie himfelfe to wares the marke; which of be can attribute but to himselfe a perfect observation of the commandements of Bod? But I will followe (fatth the apolitie) if I may comprehend that, for whole fake I am comprehended of Christ Iesus. And to this hath Christ comprehended me, that I shouldrun in his waie, and euermore be going forward. And there is no cause for ante man to cavill, that he talketh here of the refurrection. For that mult be confidered, which is above ; to toit, that I might knowe Christ, and the power of his refurrection, and the fellowship of his aflawe in this life.

flictions, while I am made conformable vnto offpiritus his death. Beither Dis anie man boubt, that he ellerinerer was not pet rifen, fæing he was not dead: fo as he speaketh there of the spiritual resurrection. which accompanieth the mostification of naugh-

tic affections and motions. This if the goolic had alreadie atteined buto upon the earth, furelic they would not faie; En-Pfd. 1433 ter not into judgement with thy feruant : And; Pallipos. Who knoweth how often he finneth? Clenle me from my fecret faults. If thou wilt marke what is done amisse, who shall abide it? Ant; No flesh fhalbe iuftified in thy fight. Pozeouer, it is beric agreeable tento goodinette, that both in all our actions and motions, the haue net of the mediator, by whome all our befeats wherewith we are befiled, thalbe forgiven. I bonnot allow of their interpretation, which fair ; that To loue Cop with all the bart, with all the foule, ac. Is. nothing elfe, but to love him above all things, in fuch fort as the preferre neither our felues, not unie thing elfe aboue him . For I weigh the words of DD ID with Depe confideration, therein it is not faio; Aboue all things: but, With all the hart, with all the foule, and with all the ftrength. For it may be , that fome manles neth Cod aboue all things , and pet loueth him not altogither : but that in louing him he is braiven alide by manie impediments, and is compelled to weeftle with his owne fleth.

fulfeth, we may by this means knowe; bicaute as (men commonlie fate) De is fait to be belo uco, folvaros ichome we both will well, and bo well : and that verelie , not for our otone fakes, but for his fake. Dowbeit, we cannot on goo to Dob; freing be is most perfect and hath no neo of other mens awonette. But then we lone him, then we both delire & invenour that his glone may be rotallie aduanced. And this is it, that by his precept we ought to om, with all our heart, with all our toule, a with all our trength. Where in we neuer profit to much, but it behoueth be ftill to profit much more. Wherfore Paul torote, that Our inward man is renewed dailie, Where 2.Cor.4. he plainite teacheth, that the reliks of old Abam verie, 16. remaine alwaies in bs, the which ought to be clenfen, that we may frille at the length be reforeb. I might alfo abbe that faleng of Peter; Maining of the necks of the disciples, which neither wee, nor ther safthe our forefathers were able to beare? Affureble, Acts ere he taught be by those words, that the laine cannot be boine, not fulfillen, without transgroffe ons. Deither must we allow of that , which some affirme namelie, that he ment this touching ce remonies. For although this be true, pet there followeth thereof a firme conclusion: that no

more can the table of the tenne commandes

7 But wherein the lone of Bod chieflie con-

ments be abidden , and fulfilled without trans greffions; fith it is much eatier to performe outmary rites and ceremonies, than to fulfill the preceptes of the tenne commaunocurentes. But befices the reasons now alledged, there reffeth for us to confider, after what fort Paule to the Counthians beleribeth charitie. There he imiteth on this wife; Chariticis not 1.Co.13,4. puffed vp, it is not prouoked to anger, it fecketh and Chanot hir owne, it suffereth all things, it beleeueth titte. all things, it indureth all things, &c. Who is it that performethall this: Merelie no man. But forformuth as I perceine, that thefe things, which Thaue fpoken, are fufficient enough, to proue that which I purpoled at the beginning : now

there remaineth, that we answer those things which are objected by our aductaries. 8 They fale, that Paule, in the latter epittle 1.Tim.t. to Timochie, glucth thanks bnto Cob; for bis cause he had forued him from his forefathers. and that with a pure confetence. Downeit, thefe words trouble be not; feing they were fpoken by the avoille, to the end be might purge and befend himfelfe. Fogother aduerfaries laid to bis darge, that he had beparted from the lawe, and

hab altenated bimfelfe from the God of Afrael and that therefore men thould beware of the Temes, as of Deceivers. But he made anfwer, that he worthimed the living God, and that e uen him , ichom his forefathers had worthimed; and that in preaching of the fonne of God, as he bio; he bio not faincolie, or by fraud; but with a pure and faithfull confcience. Deither can it be gatheren bereby, that he boatted of a full and perfect observation of the commandements of the laive. Furthermore, it was obieced ; that Dauid (as himfelle tellificth) confelled God with all his heart, and that he fearthed out the commantements of God, with his thole heart. Of which perfection also there was a tellimonic gio 1. King. 15. uen to fome hings in the bolte bifforie; name 3 &15 &2.

lie, that they lought Goo with their achole heart, King. 23,3. Wile antiver, that our tworks, if they be regarbed as they be in their of me nature. and of themfoldes, are of no fuch vertue, as they aufiver buto the laive of Bob in all points. But if they be confidered , as they be accepted of the bequentie father through his divine mercie, and by the meanes of Chill; it may be fait that they are bone with all the heart, with all the foule, and with all the frenath. But thou wilt fale; Don Dob ble a peructic fingement, lo as he accepteth things other wife than they be inowo. I afterme that infquitte is altoqither remourd from Goo : for our works, then we be once res newed , are not offered to Coo barelle, as they be in their otone nature ; but fointlie, togither with Chill. Wherefore, with them is toined the

love and obedience of Chill, which was dome

the arengin. ODD efficmeth not things that

be offered, better than they be inded: and theres

fore, by the mediatour is forgiven and amen-

bed tigatfoeuer hath wanted in our actions.

Acither is that feined which is alledged by me;

freing the feripture tellifieth the fame . Foz in

the first epistle to the Counthians, it is written

righteoufnesse, our holinesse, and redemption.

Belides this, we are faid to lone God with all

our heart, with all our foule, and with all our

frength; bicaufe the bent our felues thereto,

and frand in hope that once it thail to be . And

it commeth not filoome to palle, that a motion

taketh name of that terme, or eno, wherebuto it

tendeth . Deither doth the feripture dilagree

with this manner of speaking . For it is faid

when nevertheleffe, we be as vet convertant

in miferies and finnes; and do hold faluation

it felfe, not in deb, but in hope. It is wait-

ten also unto the Ethelians, that God hath al-

hath made vs fit togither with him on the right

hand, in the celeftiall places : when as notwith

franding, we be here boon the earth. Det we are

beclared to have this alreadie bicaufe by faith

and hope we intoic the lame, as if the prefentlie

helpit. Alfo Chaiff fait ; He that beleeueth in

full people are both troubled with difeates, and

they also bic, as concerning their bobie . But

they are trulie fato to have obteined everlatting

life : bicause the same is alreadie begone in

In like manner, the forme of God fato ; Blef-

ble Conelle is this . Certeinlie none other, but

a beginning of the chiefe felicitie. Kothe Ro

mansalfoitis witten ; that We are buried to-

gither with Christ in baptisme : albeit . that our

corrupt affections, and olo man, be not remo-

uco from bs as pet, much leffe buried or beat.

Unto the Salathians the apostle faith; They

that be of Christ have crucified their flesh, with

Our old man is crucified, that the bodie of finne

might be abolifhed. All thefe things berelie are

1.Cor.1, 30. of Chaff , that He became our wifedome , our

Rom. 3,24. bnto the Romans, that We are faued by hope;

Ephele, 1. readic quickened vs togither with Christ, and

John 6,47. me, hath euerlafting life : thereas pet his faith

Matth.5.10, fed are they that fuffer perfecution: and that

Rom.6, 6, the defires of the fame. And unto the Momans :

with all the heart, with all the foule, and with all

Of performing Gods Cap. 15.

feat bicaufe he hath profited in a great part. 9 Further, it is argued, that God telliffeth Ezec. 6,16 by the prophetie of Ezechiel, that he would give be a bart of flelly, and a spirit, in such fort as he mould mute his lawe in our barts, whereby inc

might walke in his commandements. Allo in the 3 o. chapter of Deuteronomic; I will circumcife (faith be) the fore-Ikin of thy hart, that thou majest loue me, with all thy hart, with all thy foulc.&c. I grant that thefe promites of BDD nom son are ertant, but those must be biderilod after sineth be fuch a maner, as I have before beclared : name, to walke in lie, that our loue is accepted by God, through manne. Theift: that it is repaired and fulfilled by the per- ments. fertion and obedience of Chaill himselfe. Boren ner, that which the Lord promifed buto his, that hath he given them, partite in this life, and part lie be will fulfill and performe the fame in the life to come. Which is confirmed by another lais Matth. 5.8. eng of Chaft : for he pronounced them bleffed, thich be cleane of bart ; fith they thall fee God. Doth he wholis performe this promife in this life : Bo verelie. For now we onclie knowe in 1. Cor. 11.0. part, by a glaffe, and in a barke faieng ; but in the everlatting habitation we thall fee him at the full, and as he is. While we be in this life Ive

ine cannot as pet have the fame perfect and ab-

Allother laie, that it maketh against us, which is matter by Paule, that Loue is the fulfilling and 8. of the lawe : And againe; He that loueth his neighbour, hath fulfilled the lawe . Certeinlie thefe things be true: and there is no boubt, but that everie faithfull person fulfilleth the laive. according to the measure of charitie, which he bath. But yet we must remember in the meane time, that there is none in this life, that bath perfed and absolute charitie. For if anie man could atteine therebuto , he could not profit anie further . Wowbeit, that this matter may the more enidentlie appeare, let be confider the words of Iohn ; Herein (faith be) we knowe his loue , for 1. John 1,16 that he gaue his life for vs, and we ought to give our life for our brethren, euen as he gaue his. Thele words lufficientlie occlare, that no ordi natic kind of love is required of bs; but even the fame, which besto meth the life for other men; and the fame not after anie fort, but in fuch tothe as Chrift himfelfe game it . But there be none. which atteine buto the charitie of Chaift; though the fame (as the anothe faith) be required, and that by pertue of the lame . For the bond both arife thosough no other meanes, but by the

Deither is that place to the Galathians ante Galatia the lawe of Christ . For it is necellarie to beare

lame in this life.

and 5 -

1.Iohn,5,3

Part.2.

frole things, even as we wold ours to be bome.

and that as Chill hath throughlie borne them:

but this none do performe. Deronto alformight

that be fait , which is brought before , fauthing

Chriftes loue; the which may be totheb to our

lone, and accepted by Gob, as though it had beit

fulfilleb . It is also obtenteb , that the Tanne Iohii

touteth ; that He which loueth God, keepeth his

commandements . But we mult abbe, that fo

much thall the Reeping of Gobs commande

ments be, as the loue of Boo hath beire : but fee

ing we have not that love perfect , therefore we

hove not the commandements fullie and per-

fealie. Dowbeit, after thefe things they abbe,

that the fame aposile affirmeth The commande-

ments of God to be eafie. But to this I anfwer :

Ifthey be let forth onto them , which be not pet

bome anew, they be impossible to be hept; much

lette catte. Againe, if they be offered bitto per-

fons regenerate, they be not eatilie kept, accom

bing as they be fet forth in the laive : but they

map be called calle , feeing the fpirit of Chriff is

prefent with fuch , and both communicate his

righteouinelle with them. Hoz by the lame, the

wants of our works are fumlied : and while we

be indued with the spirit, we obeie willinglie,

and with a good concage. And by this meanes,

the commandements of God be made both be-

lectable, and eaffe to be kept : 3 meane, accop

bing to the postion of grace, which Goo outh be-

frome. In the felfe-fame fenfe mult the words

is plefant, and my burden is light . But the com-

mandements (as they be expressed in the lawe)

bo, through our weakenede, rather bring mas

lediction than plefantneffe ; brileffe thep be per-

10 Furthermoze, that is brought againft

bs, which Chrift faith bitto his apolities ; When

ye have doone all these things, saie with your

must be unvertfod of obedience begone : as

Thane fait befoge . Witherefore Augustine , in

his third boke against the two epittles of the

Pelagians, the cight chapter tozote; that The per-

featon of faints mult alwaies be unverflob, ac-

Luk.17, 10, felues, that ye be vnprofitable feruants. But that

formed of be, in fuch fort as thep be beferibeb.

Mai.11,30. of Chailt be unbertfoo, therin he faith; My yoke

cording to the measure and capacitie that they have in this life . This moreover they bige , that the feriptures biners times bo call forme men perfea. for Paule fait; We speake wisedome a-1. Cor. 2,6, mong them that be perfect. And to the Whilippi aus wereau : So manie of you as be perfect,

iudge all one thing. Wherento I faie, that there is a certeine mealure of perfection , thereby the minmag be godlie men do acknowledge their imperfects called per= on, t be not occeived therin. Which no lette right.

lie than purentlic Augustine taught in his third boke against the two epistles of Pelagius; and in bis firft bote . 7. chap. Depeccatorum meritis &

remiffione. Alfo they after a fort be called perfect, thich do imitate the perfection of the Heanenhe father, who lendeth raine voon the just and vnjust and maketh his funne to thine as well vpon the good as the bad. Dithers onbordreblie be calleb init, thich apt:

lie gine eare with fpiritual things ; of which fort the Corinthians as pet were not. The Des bittes inbied were fuch, as it is willten in the Heb.e, 1,800 firt chapter. And this kind of imperfection it be hones the faints, not onelie to actinowlebae and fele, but allo to confelle the fame. But lerom, in his firt bialog againff the Pelagians, faith; that wate be then full, when the confelle our felues to be finners. And unto Creliphon he allo wrote; This onclie is a perfection in nien , if they ac. knowledge ficinfelues to be bipetfed Barnard, in his so and si fermons boon the Canticles, Botote berle eleganitie of this matter; and fo bib Augustine, in his epittle onto Xyllus, and in ma, nie other places. But the Pelagians, then they withfron Augustine (as we read in his bolie as gainft their epittle the fiff chapter) laib, that ibc bio not put anie difference betweene meft wie hed men and faints, but by comparison : bicause be affirmed, that full men be therefore faints, bi cause they finne lefte than cuill men. Derebnto mickeb that goodie man answereth, that Wickeb men men and and faints bodiffer one from an other by faith, faints bad and not by works. For to much as the goolie bo biffer one beleue in Chift , by ithom , if they fall , they re: from an es refue forgivenelle of their finnes, and are also ther be lightened by his spirit and grace. But the wick not by ken, beldning not in Chill, boaltogither lie in worte. their finnes : thereof they neither repent, 1101 pet receiue forgiuenelle of the fame.

The lame father allo , in his fecond bothe De peccasorum meritis & remiffione, the feuenth chaps ter, objecteth against himselfe, that which is wit: ten in the 14 . chapter of the Apocalople : name; lie, that The 144000 faints, which followe the verfe. 3.4. lambe, were virgines, and defiled not themselucs with women, & that in their mouthes there was found no guile . We answereth to himselfe, that fuch were therefore unblameable, bicaufe they fulflie reproued themfelues : and in their mouth there was no guile, bicaufe they bio not profeste themselues to be without fin. For if they had fato that they had beene without finne, they had beene found in a lie . The faine father goeth further, in the 12. chapter of the fame bothe, obicaeth a gainft himfelfe a place out of Luke, there it is witten, that Zacharie and Elizabeth were inft Lukert. 6. before & D, walking without reprofe before him, in all the precepts and inflifications of the Lord. 1By which words (be faith) there might ap. pere to be a full obsertiation of the laine. But he

answereth, that they had no more in them, than Paule hav, tho venico himfelfe to be perfed. In

faid, although that the remnannts [of finne,] naughtie luffs, and finneit felfe are not as pet biterlie ertinguilben; bicaufe we pollelle thefe things as begoine, though not brought to perfection. And things, which have their beginning,

are described, as though they were alreadie fir nifbed . Talbith Augustine also himfelfe perceis uco, tho in his fccond boke De peccatorum me-

ritis or remissione, the 15. thanter, faith : that Some man is at fome time counted to be ver-

hunger and thirlt after righteoulnelle ; feina

other maie to be errounded : namelie, Beare you one an others burden, and so ye shall fulfill

Cap. 15. Of performing God.

bed they were full befoze God, euen as he faid that he had ferued Gob from his fozefathers, with a pure confcience; that is with an bufcia. ned and bnoillembling bart.

But it is one thing, to bo from the bart; and another thing, to do with all the hart. And they were fait to walke in all the precepts of Bob, bicaufe they, being infiffed by faith. Thewed the fruit of faith, by living according to the lawe: which fruit nevertheleffe, while they lived in the field, they bettered not perfectie and abfolutelie. And thereas it is added, that they were without reprofe, the fame father (in his firft boke. and 48.thapter De gratia Chriffi, againft Pelagius and Colestinus) erpoundeth the same to be ment, as touching their honell and laudable convertation among men; the which noman could infilie quarell at as a crime. For there be fome perie greenous crimes . Whereof the apo-1.Cor.6,10 ffle faith; that They which commit fuch things, shall not possesse the kingdome of heaven. And affureblie, the persons regenerate map beware of thefe finnes. And it is faid, that they were fo mithout reprofe before Cod ; bicaufe Codal lowed them to be fuch, as before men they were accounted. Unboubteblie, the praise of this couple (man and wife) was berie great ; bicaufe they old not execute the traditions of men, but the works which were preferibed in the lawe. They being firft therefore tuftified by faith, bio then abbe honeft and geolie life, to be toined with the righteculreffe of Chaiff. Wherfore Goo bourhfaled to crtoll their works with thefe prais fes and commendations. And vet for all that, it cannot be promed, that they perfectie fulfilled the laime of Goo.

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Augustine also expounded that sateng, which 3.Tim. 4.7. Paule freaketh of himfelfe ; namelie, I haue fought a good fight. I have run my course. I have Bow want kept the faith, &c. The last fight (faith he)remail performed ned, for when he bid wifte thefe words, he was bis courle not pet dead ; but bicaufe he remained in hope of Acofall biena in the faith, therefore he wrote fo boldlie. Definithed his courle, howbeit not fullie + perfectlie, but in an obedience that was muze than begone. Beither both he write that he finned not; but if he had to written vet inould ine have faid, that the fame had beene done in refrect of his hope. For that, which is certeinlie loked for, is reckoned as if it were bone. And it is no boubt, but at that time be had ned. as fuell as the reff of the apostles, to maie: according to the commandement of Chill : Forgive vs our trespasses, as we forgive them that trefoaffe againft vs.

> 11 Dur apuer faries alfo teach that those impediments, which we have rehearled ; namelie. corrupt affications, and naughtic motions buto cuillare no finnes; buleffe there be aboed a con

fent therebuto: which opinion of theirs must be biterlie repelled . True inded it is, that Auguitine, in befining of finne, occlared the fame to be a thing spoken, bone, oz lusted against the lawe of God : albeit, that is a boubtfull befinitis on. For if lufting be ment according to the confent of the will, onelie actuall finnes (as they terme them) are compachenoed therein : but oals ainall corruption and nanottic motions of the mino are excluded from thence. Witherefore Peter Lombard in his fecond bake, diffinction the 25. bringeth in this Definition, what time as he Steppeth from the treating of oxiginal linne, to treat of actuall finnes. Beuerthelelle, if by the mbat is word lufting, be comprehend both originall fin, ment by and also naughtie motions; the definition will lufting. be generall. But Ambrole faith; that Sinne is ambiote a transgrelling of the laine, or a disobedience of Declaret the heavenlie commandements. Dowbeit, let. what fin ting thefe things go, we must give care onto the is. holie fcriptures. It is written in the first couldle of Iohn, the third thapter ; h apagelia esiv avenia, verles. that is, Sinne is the transcrellion of the lawe.

The wood away (as all men knowe) is come pounded of the valuatine particle &, that bath a what Arength of ocpaining; and of vouce, that fignifis anouna eth Laive : therebpon it followeth, that to be agnifict. deprined of that righteoulnelle, which the lawe both require, is finne. But thall we frand in contention, whether our corrupt motions, and naughtie rations on impume the lawe of Goo . Certeinlie, Paule affirmeth, that they bo Ariue against it, when he writeth, that He feelech Rom 7,13. another lawe in the members, ftriuing against the lawe of the mind : thereinto if it be renno. nant, it is awaia, that is, transgression of the laive. Ceither post he other wife wore, when he faith; It is not I that worke that, but it is finne, Ibidem.17. which dwelleth in me . And we no not onelie deale now, as concerning those first motions of the lufting and weathfull facultie; but also of thole motions of reason, which pronoke buto finne. For it is fato, that opomua, that is, The wisedome of the flesh is enimitic against God. Andoubteblie all these things be fin and beface the image of Goo. Man is not made to the intent he thould be againft the lawe of God ; but that all the motions of his mind thould be a four to prouoke him to goolines. Tertullian faith, that Derein confiffeth Cobs image, euen to haue the motions of our minos and our wils all one with God. Dea and Paule himfelfe taucht fhis. in his coiffle to the Bhilimians: Let the fame Philas mind be euen in you, that was in Christ Iesus. and 5. Wherefore fixing thefe cuils beface and corrupt this frate and condition of our mind, they cannot be otherwise called than finnes.

12 But perhaps fome will afke, that feing pow Abam Adam, at his creation, had no corrupt motions tell haung

grees.

in this life.

of Peter Martyr. Part.2. huing not and affections: how it came to paffe, that he fo the naugh gricuouslie fell. This is bemanded, as though tiemotions finne might not be committed by his own will. with mind. Affaredite, the angels bio fall, tho were with out anic fuch perturbations . Truth it is , that me are compelled more often and more behes mentie untofinne, than Adaminas : inchauing manie naughtie perfuations and proudcations buto finne, the thirty he had not, till fuch time as hetranfereffed. But if it be fo , that forme of the fathers note and then do benis, that. thefe motions (whereofine intreat) be finnes. bicaufe they have no bond toined with them but to everlatting punithment, fæing Chaift hath cancelled the fame : pet can it not be benied bo anic man, but that the befounitie, ichich was brought by them, remaineth in the mind. Burs ther it is to watten of them by waie of compas rifon. For iffo be that thefe cuils be commared with actual finnes, they do not fo behementlic and to manifefflie content against the late of Oob, Alfothole fathers teach bs. that thele bo not called finnes; faming for that they be the causes and effects of sinnes : as when a man faith of his ofone writing; This is my hand; meaning that it was written with his owne band. And men call the cold weather bull; bis caufe it maketh be bull. Such fimilitudes as thefe, Augustine was wont to ble : but then he conwared this kind of finne with actuall finnes. Dowbeit, it is better to heare the fame father, then he examineth thefe finnes by themfelues. in thefirt boke againft Iulian , the 8. dapter :

It is not (faith be) no iniquitie, when the lupe riour parts on thamefullie give place buto the inferiour; and the inferiour ow thamefullie welfle against the ameriour, although they be not permitted to ouercome. And in the fift bok. and third chapter . he faith ; The concupifcence of the fleth, against which the good spirit both frine, is finne ; bicaufe therein is a vilobeni ence against the bominion of reason. And it is the puniforment of finne, bicaufe it is dinen as arcipard to the beforts of our bifobepience. Ale to it is the cause of finne, by reason of the fall of concapil him that confenteth thereto. Wherefore he conce confis confidereth of this concupilcence, according to berto of act their bearings, First, by the nature thereof, and conding to that he afterneth to be finne, bicaule it impings neth the foucreigntie of the mind Seconblie, as an effect and punithment law opon finne. And laffite, as being the cause of finne. Beliocs, in his third bothe De libero arbitrio, the 18, chapter he waiteth on this wife; Thefe things be there's fore rechoned among finnes, bicaufe through them toe ocpart from the forme, therin man mas made at the beginning.

13 And to beclare further, that thefe befor milies apperteine not buto finne, they allebge

for themselves the infancic of our fautor Christ whereof Lake both write in the 2. chapter of his verfe. 52. Sofpell; And Ich's increated & grew in yeeres, in wisedome, and in fauour with God and men. And a little befoze; And the dild grew & wax- verfe.40. ed firong in spirit, and was filled with wildome, and the grace of God was with him. If he profited dailie (fair they)it followeth, that first there were wants in him; and that he was not fo wife at the first as he promed affermard. Some have cruounded these things to be ment as concerning the fpirit, which appeared bailic more and more, whome they thinke to be molt perfect at the first : pet that the feripture hath beene accustomed to fate , that anie thing is then bone , when it first appeareth. Doubtleffe, I can reabiliecondescend, and I fe, that I ought fo to bo : namele, that Chuft toke boon him mans infirmities foz our faltes. Reither bo 3 boubt, but that his mind had accelle of wilebonic, acc cording to the proportion of age. But the defeds in his infancie were not like unto our befeas. For, as touching ignorance, we mult not guerielgs affirme enerieignozance to be finne; fitheuen nojanceis the angels are ignorant of verie manie things: not finne. efpeciallie of the time when the latter daic thall be. But fhall we faie , that this is a finne in them . further , thall we thinke, that Adam Did frait wate knowall things : Pocerteinlie.

Wherefore we call blindnette of the mind the

tanozance that belongeth buto finne ; through

the which blindreffe, those things be buknowne

perceined ill those things that were taught

him: fo as those things, which be true in them,

he judgeth to be put contrarie; and thinketh the

line to be croked, which is fraight. Wherefore it

might be lawfull to faie, that ignozance of be-

nieng is no finne; wileffe it be as touching men

of ripe peres, Geing they be ignorant of things

tibid beneceffarie for obteining of faluation.

Therefore Christ , in taking of our infirmities,

Did not receive finne into himfelfe. By reafon

thereof, at his ocath, he felt naturall motions,

through which he trembled at beath; but vet those

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which ought to be knowne; and whereby things confrarie buto the truth are perceived. Ariftotle in Posterioribus analyticis , biffinguifbeth ig: 3gnozance norance, calling one an ignorance of benieng, of two an other of contrarie bilpolition. An example logis. of the first is a rusticall and husbandman, who is biterlie lanozant of the mathematicall fciences ; bicaufe be never learned them. The other ignorance is afcribed onto him, which formetime awlied his interiour to the mathematicals, but

perturbations proceded of found and perfect nature, not of cuill and corrupt reliks of nature. Dowthen the infirmities of Chill were farre differing from our infirmities. And there

fore it is writter in the fourth chapter to the verferts. Hebrucs.

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Debaues that The Lord was tempted in all things as we be. But the erception is ableo; Yet 1.Co.13,11 without finne. And thereas Paule faith: When I was a child, I fpake as a child: it is ment, that one baie, thall be boided all that , thich before was unperfect, and we thall at the last come to eternall life twhere all things thall be abfolute. Brefelie it muft be confinered that our nauch. tie motions, though they be the first of all, are not onclie rude and unperfea things; but that they be also repugnant onto the laine of God, as

it is declared in the fewenth chapter to the Mo. mms. There we must not hearken unto those men, which thinke fuch a thing to be there deferis bed by the apolite, as the poets beleribed of Medea, who fait. I fee the better, & I allow the better, but I followe the worfer. Forlas I tauaht a litle before the apostle bib not there dispute of civill honeffic, but of the lawe of God, the which he called holie, fuft, and honeft, those equitie the naturall man both not perceive.

14 Allo there is much a bo mabe againft Man 5, 48, be, bicaule Chaft fait : Be ye perfect, as the heauenlie father is perfect . Where neuerthelette it famethablurd,that Gods gooneffe, being infi nit , fhould be commanded bnto bs. Derebnto Tanfwer,that Chiff is fet forth , as a familiar grantple for bs, the which we ought to follow as much as in bs lieth. And thinke not, that of him. and of the heavenlie father, all one confideration on muft be hab throughlie in all refpects: for the foule of Chrift , being a part of his humani. tic, was not immentible; fæing it was a creature: fo as the love that came from thence was limited, and not infinit. And therefoze, in the los uing of OD D, we are bound to imitate him. Certeinlie, the heavenlie father, although in his owne nature he be infinit; pet the effects of his charitie (I meane the god things , which he be, floweth boon bs) are measured : bicause they thail not erced the order of things created. Furthermore, I bilbute not of this abucrbe Sicut, that is, As: thether it erpreffe an equalitie in quantitie , or a likenette in qualitie . This 3 leave for other men to confider of.

e Det further thep prefte bs, as if there might fonce worke of man be found that Gould pleafe Con throughlie, feing it is written in the fer comb bake of the kings : Bod pronounceth of Ichu, then he had roted out the familie of A-2.Kin.10,35 chab: Thou haft doone that which is right, according to all that which I had in my heart. Ito Abraham alfo it was fait; Bicaufe thou haft doon this thing, I will acknowledge that thou louest

ofthe er= me,&c. Touthing Abraham, it might be lain. ample of full to faie that , which we have before affirmed Abjaham. of them that be iufliffeo ; namelie , that his works was ioined with the righteoulnette of Chaff : and was well taken and accepted by

God feing be alreadie beleued in Chift, and that was reputed to him buto rightcoulnelle. Therefore, God would aborne him with ercel lent promifes. But in bed, concerning lehu it is not to calle a thing to antwer; bicaufe (to fpeake trulie) he was not perfectie goo. Det ther do I thinke , that he was moned by a tulk scale to ertinguish the house of Achab, and to beffroie the mosthiwers of Baal. For the fince. ritic of faith can abide no toolatrie with it. And there is no boubt of him, but that he kept Will the fernice of Ieroboam, being one that inorthimed the golben calues with Mrael. But euen as it was faid buto Adab, that by reason of his outward fubmillion, and thew of repentance, vil nilbment thould be mitigated : even to it is berie likelie, that those things, which were brought concerning Ichu, were pronounced to the fame purpole alfo.

Hoz certeine things there be , that God bouds antimat fafeth to grant, and by a certeine tellimonie refert sen commendeth: not as though they can be god, by his chart in as much as they proceed of cuill men; but tellimonic commen-that the knitting togisher of things, which be both the bimfelfe bath ordeined, as touching a civill and monte of naturall confunction, might be preferueb. But certeine if ante man thall bage those words , therein it men not is faid, that Ichubio all things which God bad soob, in his heart; we will fair, that the fame muft be referred buto the octermination and occree of Ofon, wherein he fepfaltlie minded to bellroie the bourfe of Achab. Wherfore Ichu bio that which was Goos will to be bone. Guen as Nabuchad-nezar in Deffroieng the chilozen of Hirael, fulfilled that which CDD had in his beart; although he were pronoked to that bellruction, through crueltie and ambition . Derhaps thou wilt faic ; I ow not weigh the woods alone , but 3 am (peciallie moned, for that there was a remarn given buto Ichu. as for a thing well bone. Certeinlie, I will bring an crample not bulike buto this out of the prothet Ezedniel; tho in the 29 chapter instead of Nabuchad-nezar; The Lord faith. He with his hoft hath ferued me a- Erecas, 19 gainst the men of Tyre . Wherefore I will give him the land of Acgypt for a reward. Deither is there anie poubt, but that king fought against the people of Tyre, through ambition and grees Die befire of enlarging his kingbome : pet ne uertheleffe, Bod gane him the gouernement of Acgypt, which he had for his reward.

The things, which hitherto we have reas foned of, bicaufe they thall not ferme to lie fcattered and binided , we will comprehend into foure principall points . Whereof the first is, that the paccept of louing God with all the bart, with all the foule, and with all the frength, is not kept fo long as we live here . The fecond, 2 that inemult not benie, but that Bod can induc

anic man with fo much grace and firength, as be may be able to fulfill the commandements. for, fring he granteth the fame unto the faints in the world to come ; what thould let him , but that he map grant it buto Grangers in this life? But pet he hath not done this hitherto , neither ameareth it that he will bo it . So as we are to talke and betermine of this matter, according to common order and reason . The third is, that they, which be borne ancio, may be affirmed to fulfill after fome fort that commandement . In the fourth, is fet out the wate to interpret the promites, which we read to be formetimes made concerning this matter . In the fift and laff is beclared, that the first motions, which proudle a

Part.2.

VV hether we ought by rewards, to be moued to the obedience of God.

man to offend, are finnes.

16 Wie muft binberffand, that god and ho-Sood and neft actions are of themfelnes fufficientlie to be bonen acti- fought for : forformuch as in this world nothing ons, are of can hamen more pleafant, than to obcie God; fufficientie and by a goo confeience to be ioined to him, in tobe fought living byzightlie, according to his commandes ments. Wherefore, abmit the thould obteine no other thing, yet a fufficient reward and gaine fould be rendered unto be, if we may have a quiet + peaceable confcience, and be intwarblie filled with fpirituall foic . But God (fuch is bis gwonelle) would fet fouth buto be gifts and rewards . For he feeth the disposition and nature of man to be feeble and flowe to all things that be god, hollome, and honest, therefore he would wards and fiere by the fame, by promiting fundrie and manifold rewards. Which kind of remedie we thould not have needed if we had continued per; fed and absolute, as we were created. Who (3

praie pou) needeth with reward to be firred bu

to brinke, when he is thirffic ; or to cate, when he

is hungrie: Surelie no man. Wherfoze neither

fould there be ante ned , by reward , to fir by

men buto riabteoufnelle, if they bungered and

thirfeo for it, as they ought to bo. A mother vieth not to be intifed with rewards, to give lucke, to feed, and to care for hir promites of one chilo, that it perith not . So as the proand therat = miles of God are therfore neceffarie onto men; nings are bicause they, by reason of finne, have wared added in the cold from a vehement affection and zeale to

commande wards godie and bolic works. The be altout ther dull + fluggiff onto the duties of godlineffe and righteoulneffe : therefore Goo, for his cles mencic take, would ble the fourres of promiles. Willich appeareth most manifestile in the lawe. where, almost foreuerie commandement, are

added both thetenings, and also promifes. Sie ing then holie men haue offentimes done this. fixing also the lawe of God hath done fo, and that the fame is found in the new tellament; we may conclude without boubt, that it is later full. For they is that, which he bo, to be alle in ed ; when it agreeth with the erample of & DD himselfe, and with the rule of the leriptures; as elfe, with the excellent acts of holic men.

17 But now muft weler, whether he, thid, whether li both god works, and performeth that , which he te lawfull is bound to do by the lawe of God, ought to be forewards mouse with hope of the reward ; or whether he lake. Mould rather have a regard onclie to godinice, righteouinelle, and Bods pleafure. To anfwer to this queffion, I thinke that this muft be the first ground; to wit, that a man is not onclie appointed to fome certeine end, when as ODD both nothing rathlic or by chance; but also he is appointed to manie ends : which nevertheleffe are fo joined togither, that they bo mutuallic ferue and helpe one another by a certeine order. ferue and helpe one another by accreene older. Hirlf, we are created to let footh the glozie of how man is appoint Sod; then, that by the light and perfect know the to an ledge of God, we fould come to be hamic; and end. that whileft we live here, we thould live togither among our felues, in an acceptable fellowing to Gob. Soldiers om therefore beare weapons. and make wars, to befend honeff and fuff caus fes ; after the fame maner boubtleffe, by which Bod hath commanded them to be ocfended by his lawes : who moteouer ought fo to be incouraged to performe this thing, as although they fould have no other reward or gift to come onto them, get ought they to take the enterpule in

Furthermoze, men ble to fight for the befenle of their countrie, wines, chilozen, kinffolks, and freends. And if fo be that they, befides thefe things, loke for tuft ffipends, thereby they may honefflie nouriff both themfelues, and theirs; no man will count that for a vice in them. For the apost le hath fait in the first epistle to the Co. 1.Cor.2. 7. rinthians; Who goeth on warfare at his owne coft? But now, to come moze particularlie bni The intent tothings; ichen anic man tempereth himiche that man from anie græuous & twicked act, he ought firft ought to to bo that , to the intent he map obete the com: haue in for= mandements of God, as it is met : then, that bearing of thereby he may cleape either eternall orcivill acts puniffments : mozeouer, that he may not of fenothe minds of the beethren, and plucke them backe from an holic convertation, and pure life by his wicked example: and finallie, that by his wickeoneffe he prouoke not the wrath of Coo. either against himselfe or his familie, or against the people. Wherefore, it is manifelt, that the end of our actions is not timule, but fundrie and

manifold.

18 And 11.1.

Of obedience

Part.2.

oco, we muß biligentlie take beb, that when

manie ends are fet befoze bs. we may prefer

that before the reft, which by goo right ercelleth

the reft. Foz, if it thould be office twife owne, and

that those things, which be hindermost, and of

fmaller importance . Chould be preferred before

the better ; we might fulllie be condemned for

perucrting the order of things. So as we mult

take heen, that we vired not Goo himfelfe, or the

worthiming of him, according buts our owne

commoditie, oz elfe onto anie other ends. Foz

then thould that furelie happen buto be, which

thould entoic those things, which we ought to

ble; and on the other live, we fhould ble thole

pernerfence, in humane actions, no worle thing

can be thought. Wherfore, when it is bemanded,

thether it be lawfull in well boing to have re-

fued buto the gaine or reward; we cannot well

benie, but that it is lawfull : forfomuch as Goo

himfelfe hath promifed a reward to them, which

line godlie. Deither bib Bob that for anie other

cause, than by his aiffs and allurements to fire

But although the do not buildlie, in having

a regard to the reward offered by by God, when

we are occupied in good works ; pet this is dille

gentlie to be taken heed of , that we be not mos

ned onelie bicante of the reward which is offered

bs. petther is this lufficient: for if a man would

faie, that he would in dwing god, both obteine

the reward let fouth, and by the fame worke

obcte Boo ; he mutt take heb, that he attribute

not the cherfell parts to the gift or reward; bis

cause alwaies among the encs (as I have al-

readic faid) as everie one of them is moze ercel

lent by nature, fo it ought to be preferred in the

first place. And in this there needeth an excellent

viligence, fince it oftentimes hameneth, that we

beceine our felues; ralfelie fuppoling, that no

thing is more excellent or deere buto our minds

than God : from whom neuerthelette we are by

little and little withorawne and plucked backe.

be reason of to much defire and delite of reward

ozgift. Wherefoze, it afterward hameneth that

me come to great miferies thereby. For then

@ D D perceineth, that we moff effeme thole

things, which ought to be of left effimation with

bs; he witho aweth them awaic leaft they thulb

more and more plucke be from him. Anothis

happened manie times to the Ilraelites, from

idom Goo fometimes toké awaie riches liber,

tie, and the promifed land; to call them againe

to himfelfe, whom they lefte eftemed, than their

riches, policitions, peathan their tools. Where

fore, those things being marked and observed,

which I have rehearled : I boubt not, but that it

by men to inff, goo, and holie works.

Augustine, Augustine both to loze beteft; to wit, that we

The Common places 18 And this, being thus finithed and concluCap.15.

is latofull for goolie men, after a lincere anders nell indeuour towards God, to do and fores maro and offf.

19 Reither am 3 ignorant, that Barnard Barnard. traiteth in his little boke of louing ODD, that maritie by it felfe cannot be emptie, although it behold no reward, ec. 150 which words he put teth us in mind of two things; both, that the works of charitie, in themfelues, have fo much beledation, pleature, and commoditie, as may be fufficient for them which live well; although. for that their well owing, they thould have no other reward given them of God. And that ive. in loning of Bob. Thould loke for no other rewarp but this : that he, according to his godneffe, will bufeincolie give those things, which are to be given. And therefore no man ought to bemoued, cheffie with a defire of the reward. And he appetr, that he outh far prefer the love of the wife, towards hir bulband, before the love and obeifance, there with the dilozen loue the father. Forfomuch as the formes do fo love the father bicaufe they hope they thall be invided of him by his inheritance. Wherefore, their lone (as he thinketh) is not to pure. But the wife if the be fuch a one as the ought to be furtheth goo to hir hulband for his ofone fake, and for his oforce cause, although the hoveth or loketh to ob-

teine no amb at bis bands. Manie have thought, that the opinion of this father quant to be allowed and have gone about to make the fame plaine by a certeine diffinate on, not to circumfreatite invented by them, in mpopinion. Forther affirme, that we may measure Goo, or his nature, according to his inouthinette; and that we may behold him, accoading to our oline perfection and byzightneffe. Moreover, they fate, that what focuer we bon, the must bo it for his take, in the first confirme must peration : and not in refued that he is our cheefe worthin goonette and felicitie. And this they thinke that sou allo Barnard ment, by the words now recited. For in that he they alledge him, who after this maner writeth and biciin another place; namelie, that he suspected all contie. that love, there with we love anie thing belides Goo. Dotobeit, thefe men om not marke, that by this diffinction, which is found out, rather by the indocement of men, than by the peritie of the fcriptures, they are against the meaning of Bon. Sith he fair buto Abraham, as it is witten in Benefis; Iam thine exceeding great re- Gen.15,1. ward, walke therefore before me, and be perfeet. Unboubteolie, by thele woods God offereth himfelfe onto be, not imagined by himfelfe, 02 plucked awate from our commodities : but in refrect that he is our reward.

Mozeoner, as Balreabie faid at the firft. Bod inould not adioine promiles, giffs, rewards to his comandements in baine, or without effect;

but most punbentlic and with consideration: bid he this (I prair the) that our cies being thut, we fould ouerflite them ? 3 thinke not . Deithet canff thou fair, that they ferue for the ruber fort. and fuch as be not vet fingular and verfea. Foz I will bemand fraitway of the, whether Abraham, Mofes, David, the prothets, and apostles. mere not fo perfect, as either the nature of men in this life can be ; ozis required of bs ? If thou wilt faie, they were unperfect; then can I not tell idat ercellencie og perfection of men thou faincft to the felfe. Einboubteolie, Paule fetteth forth himfelfe unto others, as a perfect man.in fuch fort as a man in this life may be perfect, then he wrote; Be ve perfect, as I am perfect. Ifpeatte not how the feripture, vea Coo him felfe pronounceth Mofes to be moft melle. De commendeth David alfo, that he was made ac cording to his will and heart. Wherefore, if thou wilt grant, that thefe men were notable. ercellent, and perfect men (as men may be in this world;) neither canft thon benie the promis fes and rewards offered to them of Gob. This inithout poubt followeth, that men of the more ercellent fort, may in well living and dwing lift by their eies to the reward. Augustine. 20 Dowbeit, I thinke that Augustine hath

perie well opened all this matter, when he faith in his boke of Confestions; We loueth the not (weaking to God) which loueth anie thing befines the that he loueth not for the lake By thele words is gathered, that we may love gaine and rewards for Gods fake : fæing it is lawfull to imbrace the incane ends for the last and chiefe amonelle falte . Deither are wie forbioben , but that we may fornetimes with for meate, brinke and cloth, and fuch things as are needfull for this life. Dea and Chrift hath commanded by cruielle words, that the thould afte them: and he hath promifed them to those which facke for the kingdome of God, ithen he hath faid; First tecke the kingdome of God, and all things shall be ministred vnto you. Wherefore it is true, that thefe things may be fo hoped for, regarbed, andrecemed of God, as giffs and re wards; and not as the principall things. For they are also to be referred to a further end, ac. cording to Paules most holesome admonition, 1.Co.10,31 tho hath written; Whether we eate, or whether we drinke, or whether we do anie other thing, what is the let vs doo it to the glorie of God. And finallie, foundation freing God himfelfe, his glozie, god will, and of carthlic fauour, be the rote and foundation of other propromifes. unics , and of cuerie reward; fo offen as we thall behold thefe other things, feeing they are comprehended in those former things, we must take bod, that we never sevarate them one

from an other; but in the latter, continuallie

loke boon those that are first. Thereby (as Au-

gulline hath counfelled.) for thall lone nothing befibes Gob, but that we loue it for his fake. And this much of this question.

Of the vse and abrogating of the lawe.

21 The mind of God must be reckoned the 3n kom. 3, beginning of all lawes : for whatforure is ac: 20: counted full and honeft in anie lawes, that hath of coins generallie flowed from thence. So as we may the original faie, that all lawes are interpretations of the nall of all mind of Bod; whereby it commeth to palle, that lawes. the lawes, which be not just, ought not to be accounted lawes. The knowledge, which we have by the lawe, as touching finne, is of two forts. Dne is altogither weake, and without effect: whereby our minos be not terrifico, norvet our confeiences deiected. As when we le dionhards otherwhile, which in the mids of their cups conbemme the vice of Domikennelle. Also the 100 ets, in their beries and miters, cunninglie deferibed vices; but pet they themselves did not refraine from them anie whit more than others. And certainlie, that knowledge of finne, which terrificth, both not alwaies bring faluation. If it be without hope of remedie; it is pernicious. Asit came to paffe in Iudas, Efau , and Caine; the having knowledge of their wickednesse. fell into befpaire. But as touching the elect. there is a hope of obtaining faluation by Chift: the which hope, like a perpetuall companion, is toined with the knowledge of finnes. If we thall by particulars reckon by the

finnes, thich are knowne by the lawe; the first we account to be that, which is ingended in bs by nature, which is called original finne; and it is the filth & corruption of all our whole nature. Df the which we be taught in the pfalme ; I was PGI. 11.7. shapen in wickednesse, and in sinnes my mother hach conceiued me. Secondlie, from the fame do perpetuallie flow the motions and affaults. which the Gracians call ceude, and ther relit the lawe of Con. Concerning the which, Paule faith; that He felt another lawe in his members, Rom 7,13. refitting the lawe of the mind, and leading him awaie captine vnto the lawe of fin. Then third lie, commeth the confent of the will, and then finne is made more grauous. And as touching this, we boread; Let not finne reigne in your Rom.6,11; mortall bodie . Dozeouer , there also follow eth a custome, and by the bonds thereof we are more frialic belo bnoce the vower of finne: fo as it is in a maner imposible to put as wate the ble, which hath now bene brought in. feing leremie faith; An Aethiopian cannot lere.13, 23. change his Ikinne. Lafflie , the wichen are fometimes thruft bolune fo farre, as they finne

Lil.u.

The cheefe things, which we ought to eniole : than which mermerfe. mens ac= tions.

againff

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against the holie Chost: the forgivenesse of thich crime is beterlie benied, as Chaiff in the Matt.12,31 Cofpell hath taught; and it was commanded lerem.7.16, buto leremie , that he thould not prate ante 84,11.14, longer for the people.

\$4,14.11, Alfo finne might be diffinguithed, into thole what finne

things , which be benifed fpoken and done a gainft the laine of Goo . And of all thele things the lawe hath inffructed bs . But finne in gene rall, is to Graie from the oppinance of the lawe. Quen as archers , when they go from their marke, on which part to ener it hamen ; they fwarue and do amille. Wherefore, feing man is made according to the image of God, to the image of intent he thould in life and manners erpzelle sed is fin. his nature and propertie ; whatfoeuer fwarue; ing there be from this, it is finne. But this bene. fit, to be accused and warned as touching our faults, bath no absolute commoditie: swing we be not able of our felues to thunne the things. whereof we be accused : or to performe those thuras thereof me be warned . Therefore , we muft be fure to haue an eie bnto Chiff , bnto thom we are led by the lawe.

And it is to be marked , that thefe things are thefelie written of the lawe by an antithelis, 02 contrarie polition bnto faith ; foz being taken by it felfe, it is fo farre from giving righteout nelle and honour buto bs as it discloseth and maketh manifeft what to ever we have thames fullie committed. So as we waive from thence nothing but confusion : which happeneth not through pefault of the lawe, but through the cor ruption of our owne mind; bicaufe the lawe lighteih opon it being corrupt and bent buto cuil things. Infomuch as we be prone to bo all things that be against the laive of God. For the laws commandeth os to put our confidence in Goo; but we truft in our ofone felues. The lawe commandeth bs to bo fernice buto our neighbour; but we couet to have all men ferue bs. And fæing we run with afull fwinge, into fuch like things as thefe be; therefore both the late of Coofet it felfe as a ftop againft a migh, tic freame, which by meeting therewith, fwelled and rageth the more . For as the lateng is. Tale fliche to that we are forbidden, and befire that which the are benieb . Potwithstanding mich things, it is an ercellent benefit of Goo, have by the (that is given buto be by the laive) not to be ignorant of our felues.

22 And it muft not be thought, that we be noin boto of that benefit, bicaufe we are faid in the scriptures, to be delivered from the lawe by Thuif : for that muft not altogither be fo taken. Hor there is two kinds of abrogating of the two kinds lame. Dne, whereby we are not bound to per forme those things that be commanded : as we fix it come to palle as touching the indiciall pre-

cepts and ceremonies. Thich muft not be br. perfrod as concerning the mozall lawes. Thiff faith that He came not to breake the lawe, but Mauh.s.t. rather to fulfill the fame. And Paule faith: What then? Do we abolish the lawe by faith? God Rom. 3,31. forbid. Naie rather, we establish the lawe. An o. ther abrogating there is , thereby the lawe is hindsed from accusing of bs to condemnation: and after that fort the mozall lawe allo is ment to be abolithed. But if we thall freake more birealie, it is not the lawe that is abrogated, but the domination of power which followeth it: fo that we may rather bnoerstand , that the find is plucked out, than that the lawe it felfe is taken alvaie . True inded it is . wich is wit: ten unto Timothie, that The lawe is not made 1, Tim. 1. e. against the righteous . For (as Augustine witeth De firitu & litera ;) Cotho can im: pole a lame boon him that of his owne accord both, and willinglie executeth that which be, longeth unto righteoninelle ? Wherefoze he thinketh,that iuff men om ble a lawe towards others, whom they instruct; while they often repeate the fame, and fet it footh diligentlie for to mone them to reventance.

And thereas the apolite might feeme to have fpoken things repugnant one to an other (for on the one part he affirmeth, that the late is not fet botone against the righteous man ; and on the other part he faith, that the fame is good, fo a man bie it lawfullie; howbeit, none bleth it lativiollie, but he that is full) Augustine reconct A monleth thole things affer this maner; namelie, clement of that he may have a good ble of the latve, tho is places. not pet infiffed, but birecteth himfelfe to infiff. cation by the helpe thereof. And he indenoureth to make the thing entbent by two fimilitudes. It hameneth (faith he) that a man , letting for a fimile ward to anie place , is carried in a charriot ; to tube. which place he being come forfaketh that where in he was carried. Againe, we amoint a Chole maiffer for children which be ignorant; but when they thalbe well infructed, we take them from their teacher . Cuen fo (faith he) while a man is called from his finnes, and goeth forward buto richteouinelle, the laive is profitable buto him: but after be bath obteined righteoulnelle, he is lofed from the fame.

Howbeit, we must not benie, but that they al To, which be connerted buto Chailt, are continua allie more and more instructed by the lawe. Wefines this , much of the fleth remaineth , and a great deale of darkeneffe is caft into our mind and fenfes, while we are here in this life. Wher: fore the vie of the lawe is not imperfluous, no not as touching them that be inflified . And fee. ing we be not inholie renewed . in that there re maineth some part of the olo man, and offenses do crepe boon bs, both bnawares, and against our wils : the lawe findeth matter as well to reprome be, as to accuse be; although, through the benefit of Chaff , theamnot proceed to condemi nation. Wilhich certeinlie it would bo , as much as therein lieth; buleffe we were alredoie infiv dina i liber dan yaƙir 14 fied by faith.

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23 Therefore in verie goo time both Raule, 7n tsom.3. in the ; chapter to the Komans Joenianos Do perfe.:1. we therefore through faith make the lawe of

none effect ? God forbid . Yearsther we oftablift the lawe. Dere be bleth the figure + Ocenon a pies patia . Ford man might hauc lais 4 Althe laivo biling not rightcoufnes, the then bid God aftic it colp man we not then line lofelie and follow our lufts : Pot fo bitobubteblie faith Paule:) for ing the later is not abolified by faith but rather confirmed . Thefe men thought that Paule had made boid the laive , freing he abiogated the reremonics. But in abjogating them, he bled the libertie, which was granted him in the Golpell ; and buto the lawe he bio no inturie .. For God ¢o) him in berie bed would not, that the old ceremonies paule, abo. thould continue anic longer. And yet not with: hote the flanding Paule lieth not, when he faith, that he eremontes, in no cale, by faith, maketh the latue boid. And they thick reason that it is abolithed bicause ceremonies are made of nonceffed . Domake a A falle ar: aunent of

falle argument of the accident. For though the accidents of anie thing be taken awaie, pet it followeth not, that the thing it felfe is fraitway abolified . But that is country in accident onto the lawe, which hath not his force as tow ding all places and all times and all men. And, that ceremonies are fo, it is not to be

boubted. For when the people were in captinitie, the ceremonies were not obferued. Where-Pal. 137, 4 toge the Martites, being among the Chalde-3n Can. 28, ans, faith; that They could not fing a long in a ftrange land . And Daniel complained, that in that captiuitie, the people wanted both capteine and facrifice . Circumcifion, all the while they 1 Mach. 1,41 were in the defert, was not observed. And they fought on the fabboth date, as we read in the boke of the Wardabeis; which boks if a man lole, 5,8,6 refer , ine have agains in the bothe of Iolua , that ODD commanded the Thraclites to ao about the citie of Icridio, by the frace of feuen baics : and to carrie the Arke about with them,

could not be done [feuen daies togither] faue that the fabboth daie muft neds be one. But if a man demand; If thefe be accidents of the law, that was then the principall, firme, and perfect thing in these ceremonies, that should alwaies abide: Co anfluer to everie particular thing, some thing would now require to long a time. Brefelle, in the cere: this I faic; ODD would, that men thould not forget him: and therefore, by certeine outward that behos figues he promoco, that he might alwaies be fet

and to found with trumpets. Which works

before their eles, and come into their thoughts; ued alwaics that by fuch meanes they might continuallic to abive. both morthin binn and call boon him.

Af they had loked boon their bodies, circum, god is in cilion was before their cies, if they beheld their all things garntents, they had their fringes to confider if tobe acthep came to the table , there had they to confider inotales of the choice of meats; if they entred into their gen. houses their thresholds and volks had the commandements of God institute on them; if they had brought forth chilorenther toete to remember that the first boine thould be reberned, and that the chilo wife was long time bucleane : if they had turned themfelnes to their flocks of cattell then mere the first bome to be offered bnto Gob; if they had gone into the fields . the first fruits and tenths thould be dathered and offered ; if their fruits gathered Chould be laid bp, then had they to celebrate the feast of the tabernacles . The revolutions of cuerie weke, of cuerte moneth, of cucrie piere, or feuen peres, or fiftie pieres, had certeine rites appointed but to them. Otherefore, that thich was the cheefell a principalled thing in the late. was confirmed by faith: a it is now alforeteines of goolie men; namelie,in euerie thing to temember God, and to thinke buon him. Which now ought to be obfernen, without outward fignes , neither is that noto abiogated either by Paule or by faith.

24 But that God would no longer haue thele wherebe te

outioard reremonies observed may thereby be is knowne

gathered, in that he hall overtheorene the pub. that soo like tocate of the Jewes , a hath caufed the citie bane bis of lerufalemeleane to be befaceb : fothat now, ceremonics there is neither temple nortabernacle Canbina. ante longer Beither is the propitiatorie ormercie feate to be oblerueb. found, from whence the voice of God was wont to give oracles. And the breff plate is loff, wherin were the pretions fromes, out of which answer was given of things to come . The anointment alfo is cleane gone; wherby he fornetimes changed men, when they were confectated to erecute ante functions. For Saule prothefied, then 1.Sam. 19. he was now announted . Peither is fire now 10. had from heaven, where with the factifices were confirmed; and prothefies are not cleane or of wie. Which Boo would not have permitted, if

it was lawfull to exercise them no where . but onelie in the land promifed to the fathers. And ithen the apollie affirmeth, that By faith he ofta- Rom. 3.31. blifhed the lawe : this is thefelie to be bnoct: flob, as concerning the morall parts of the lative; for faith bringeth with it the obcolence of

the laine. Wherefore this we onaht to fir in our minos, that without faith , the lawe cannot be obferucb . And contraribife, that by faith obe. £11.ig.

thefelie is a let to the continuing of them; that

of absorat: ting of the

his will had beene, that the ceremonies of Mofes thould have continued antelonger. And this

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The holic

mell goeth

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The Common places

Cap. 15.

The abrogating

dience begun, may be accomplified. Which also may by reasons be confirmed.

The lawe commandeth, that We should love Deut.6, 5. God, and that with all our hart, with all our foule, and with all our ftrength. Wit the is able to performe this, miles be knoine Gob imongh. lie, the which cannot be bone without faith . And if anie man thould fet @ D D befoze him, as a laine-giner, as a most fenere judge, and as a reuenger ; he will rather abho; him, and flie from him of hafred, as a most crueil manslater, than that his mind can thereby be induced to loue bim. But who can without faith in Chrift perfuade himfelfe, that Bod is bnto him as a father, either mercifull, oglouing & further, the lawe commandeth, that we thould call upon him . Thich without faith we can neuer per-Rom. 10,14 forme : for it is faid ; How shall they call vpon him, in whom they have not beleeved ? 300200 Leuit.19,18 uer, we are commanded To loue our neighbors as our felues. Which forformuch as it is most oil. ficult to be done the nener accomplish the same: nap rather, we faile offentinces therein. Wheres by then thall we have forgivenes of finnes, that

> Augustine tuogeth, that the lawe is two mas ner of maies confirmed by faith. Firtt bicante we thereby obteine the holie Choff, by meanes whereof is ministred buto be strength to obcie the laive. Powbeit, verhaps a man may boubt how this can be, that by faith we have the bolie Thou : when as of necellitie, be alwaies goeth before faith, for faith both is his gift, and alfo commeth from him onto bs . But we anfwer, that betweene the causes and the effects . seeme to be certeine circuits; as it is manifest by clouds and thowers . From clouds befrend raines; and out of waters, which are in the inferiour places, are taken by bapours by the heate of the heavens, which are thickened into clouds: out of which agains descend showers boon the earth. But in this circuit we must alwaies have a recourse to the first, according to the order of nature ; which is, when we affirme, that there is an humoz whereofclouds may increate: fo like. wife must we do here. We will grant, that faith, by the benefit of the holie Chot, fpringeth in bs : by which faith is increased the abundance

of Chills righteouinelle there may be imputed

puto bs, to suplie the want of our righteons

nelle, buleffe we ble the benefit of faith ?

there is but one thing cheffie , from whence all thefe and things flowe; to wit, the holie Choft. Secondite (fatth Augustine) the lawe by the helpe of faith is other wife confirmed : bicaule by faith me maie: and calling boon God with

of the felfe-fame spirit, whose increase the for

mer faith bath prevented ; and of a greater faith

pet neuerthelesse, we constantlie affirme that

after faith, is fill made a greater increale of the fpirit. But

maiers, toe bo not onelic obteine remilion of finnes, but also a great portion of the spirit and of grace . fo that we have firength to obete the laine. EDoubtlelle, the laine, if it be taken by it whe latit felfe, maketh be both uncerteine of the good will maketh be of God, and after a fost bringeth befperation: bnetreine bules faith come and belpe: thirth both maketh of the will beaffered, that God is pacified and mercifull towards be, and also by grace obteineth the renciving of frength. And the apostles phase, thereby he faith, that by faith he established the lated is to be noted. For thereby he fignifieth. that the lawe, if it be left buto it felie, and with out faith, is meake : to that it cannot firmelie frand. And therefore, unlette it be holden up by faith it will easilie fail. Anothis is the wint of a fingular artificer, not onelie to revell from him that which is objected; but also to beclare, that the felfe-fame maketh most of all for his purpofe. The later and faith beloe one another, and The later (as the common fateng is) give hands each to and fatth other . forthe latue both (as a lebole maifter) beipe one bring men buto the faith of Chrift . And on the another. other fine, faith bringeth this to paffe; that it maketh them, after a lost, able to accomplish the laime . for, fraitimate, fo tone as a man belas ueth in Engitt, be obteineth fullification, and is liberallie indued with abundance of the fpirit, with grace. The intent and purpole of the laime mas, that man should both be made god, and als to fauch . But this , it was not able to performe. Then fucceeded faith, and bid helpe it : for through it a man is reneweb; fo that he is able to obcie God and his commandements. Chryfostome faith, that Paule prometh here three things ; firft, that a man may be infliffed with out the laine; feconolie, that the laine cannot juffifie; thirdlie, that faith and the lawe are not repugnant one to the other.

25 Ambrofe teacheth, that therefore by faith is the lawe fablified: bicaufe that those things. which by the laive are commanded to be done. are by faith declared to be bone. And we knowe that this righteoulnelle, which Paule here commendeth, hath tellimonies both of the laive and of the prothets. And if anie man object, that there fore the lame is made boto by faith; bicaufe thorough it ceremonies are abolithed : he antive reth, that this therefore to hameneth, bicaufe the laine it felfe would have it fo ; and forethewed, that it would to come to palle. In Daniel toe read, that after the comming of Chrift, and after Dani. 9, 27. the flateng of him, the battle facrifices thould be taken awaie, and so also should be the holie and nointing a fuch like kind of ceremonics. Where fore Chriff bib not without caufe faie : The lawe Man. 11, 13 & the prophets endured vnto the time of John Baptift, Teremie alfo manifefflie fait, that and Ic. 31,33. ther comenant thould be made, far differing fro

of the lawe. that which was made in old time. The epiffle to Heb. 10, 16. the Debruce thereby concludeth, that that, which was the old comenant, and to was called, thould Zach.1,4, one baie be abolifheb. Zacharie the prophet, in

bis fecond chapter, faith; that The citic of Ierufalem should be inhabited without wals. Which figuifieth, that the church of the belieuers thould be fo fpred abroad , and dispersed through the thole would, that it thould not be closed in by

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any bounds and limits.

Which felfe-fame thing Efaic fermeth to tes EGic.1,2. fiffe, then be faith ; that Mount Sion , and the house of the Lord, should be on the top of the hils, so that the Gentils should come vnto it out of all places. And Malachie the prothet pronoun. ceth, that The name of God fhould be called ypon from the rifing of the Sunne, to the going downe of the fame; to that to Dot eneric where thould be offered Mincha , which mante hans transferred buto the Eucharist; as though it mere a facrifice : when as pet the prophet there, by buterfrandeth maiers, and the offering by euen of our felues, as Tertullian teffifieth in his boke against the Jewes; and also lerom, when he interpreteth that place. Therefore, then the prophets feeme to affirme, that ceremonies thould be transferred buto the Ethniks; thep are to to be understood, as though by the signes, they ment the things themfelues. The Ethniks, being connerted buto Chafft, receiuch that which was represented by the ceremonies of the Debrues. But they refected the outward figues, and this was by faith to confirme the lawe. And forformuch as the prophets forctolo, that ceremo: nies thould be abolithed; the fame is to be taken, as if it had beene wohen of the lawe: fith that the prophets were interpretors of the lawe.

Anothat Chriff, when he thould come, thould thange the ceremonics, the Jewes themfelues bombten not. Which is manifeft , by the hiftonie of lohn Baptift, which we read in the Bolpell. For when he would purge men, being conver-30hn Bap= ted unto God, he fent them not unto facrifices, till hewed and unto the ceremonics of Moles , whereby finnes were faib to be purged; but baptifeb hould be a them into repentance , to the forgivenelle of finnes, adioining bodrine therebuto, inherein he made mention of the father, the fonne, and the holie Bhoff. Which boatrine binboubteblie the high Priefts, Seribes, & Pharifies could in no cale abloe, that he releding the ceremonies, which were received, thould put in their freed an other kind of wate. Therefore they fent a melfenger to him, to afke him, whether he were the Dellias, oz Elias, oz the prophet: as it were con felling, that bnoer Mellias, it wold come to pas, that the ceremonies of the laive Could be alter red, which thould not be lawfull for others to bo.

monies, tibith thould be afferward abolithed: Chrylottome hath thereof a proper fimilitabe. If a man hane a wife vzorie to lafciutoufnelle. A fimilihe thutteth hir bp in certeine places (3 meane tabe. in chambers or parlours) to that the may not manner abroad at his pleasure. De morconer amointeth for hir, Emuchs, waiting maids, and handmaids, to have a mot biliaent eie to bir. So welt Woo with the Jeines, he toke them to him at the beginning as a fooule : as it is fait by the prophet; I have wedded thee vnto Ofe. 1.19. me with mercie and with loue. Ant by this rias tion, his will was to infirm the whole world, at the time appointed. Which was don by the apofiles, when Christ was departed from the earth.

But that people was weake and feeble, and a

boue meafere quen to abulterie and ibolatrie. Wherefore God feparated them from other nations and would have them to dwell in the land of Changan apart by themfelnes : and to bee kept in on everie libe with ceremonies & rites. as it were by followle-maillers with this froule was to frengthened and confirmed, that hir faith was no more had in fulpicion. Which when bulbands perceive to be in their wines, they lutfer them to go at their pleasure whither they will, and to be converfant with men; neither bothep ante langer fet keepers to watch them: to Bob, when be has now by Christ given the holie Choft onto the church be remoued from it the cuffonte ofceremonies, and fent fouth his faith full to preach oner all the world. The felfe-fame father prometh in another place, that the ceremonics andrites of the Tewes were not inffituted by God offet purpofe and counfell . for Don would haue a people, that thould worthip him in fpirit and in truth. But the Ifraclites, thich has beene connertant in Aegypt, and has befiled themselnes with toolatrie, would needs in anie wife have facrifices and ceremonies: fo as if thefe things had not beine permitted them, they mere readie to turne to ibolatrie.

Witherefore God to dealt with them, as the a amilimaner is of a wife Abplician to bo; who happes tube. ning to come onto one ficke of a burning feuer, which for extreame beate requireth in anis wife to have fome cold water given him; and ercept it be ortien him, be is reable to rim and hang himfelfe . 0; by forme other meanes to befroie himfelfe. In this ill cafe, the Phylician compelled by necellitie, commandeth a biall of water to be brought, which he himfelfe hath preparco, and gineth the fiche man to brinke : but pet, with fuch a charge, that be brinke no brinke elle but out of that biall . So God granted bre to the Debrues, facrifices and ceremonies : but pet fo, as they thould not crercife them others wife than be himfelfe had commanded them, And that this is true, he proueth; infomuch as

that the ce=

26 And if thou bemand the Bodgaue ceres

The Common places

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nies potiil God prescribed not ceremonies, butill such fuch time time as be made manifelt his weath against the as the 3fra: Afraelites ; when thep, burling in their heafeelits mabe lets earings, and rings , caufed a golbemente the golden to be made for themselves, which they took thimed . And feeing it is to, we must grant this inith Paule, when he faith, that the laive is not by faith abolifbed, although those ceremontes be taken awaie. Unto which pocrine Chrift Matth 1, 17 alfo agreeth, when he faith; that He camemor to take awaie the lawe, but to fulfill it. : The fente of which words may easilie be gathered out of those things, which we have before funkert.

3n 1.C03,

27 Moreguer, let be confloer, that in enerie ceremonie of the old laine, there were thee things; the first a commendation of antebene fit received : feconolie . a token and thatoine of Chrift; and laftlie, a leffon of honeftie; and of framing a goolie life. As touching the valcall folenmitie, thefe things are most manifest. First, therin was a memorie of the belinerance out of Aegypt, a thatoine of Chaift his beath, whereby we, through grace, be belivered from eternall damnation . Finallie, by the fweete bread, a purenelle of life was laid before our cies. And even the vericlike may be perceived in the rite of the first fruits, therein was a laid uing of thanks for receiving new fruits : and Chaiff was there lightified to be the fielt fruits of the dead, and the full begotten among many beetheen, Another were abmonished, that the first fruits of their actions were to due buto God, as for his fake they thould order all their affaires. And in enerie folemnitie, through the death of the beaff offered in facrifice by faith was apprehended the factifice of Christ: whereby they, belowing in him, were inflified. There was also in them a celebration of dinine waifes, an holie congregation, the administration of the mora of God, the communion of the faith full, and the confellion of finnes. Such erercis fee as thefe, are required to be in the whole life of chriftians. 28 Therefore Christis the end of the lawe

perfe.4.

vnto righteoulnes, vnto euerie one, that beleeuch, And Inill is faid to be the end of the lawe, bleaufe he bringeth the perfection and absolution on thereof. But we must note the propertie of this word Ting, for it lignifieth the things; hath thin namelie the extreame or bttermoft part or limit of things. And by this meanes death is faid to be the end of living creatures : not bis cause we live, to the end we thould die ; for that which is the woulde, cannot be the cause of the better. Wozeoner, it fignifieth the perfection and absolution of anic thing, which is brought to the ottermost of his motion and bringing fouth. Pow, although as touching the first

fignification. Chail by his comming made an

emof the laine (for he toke awaie the ceremo mies and the curife thereof : bet in that place Paule meaneth not, that Chaff is in fuch mas northe end of the laine. But he bath a refnect into the other Condication of this word; name lie buto perfection and absolution : forformen and Chail finished and perfected that, which the teme rould not performe. Withich the better to binderstante the score and end of lawes must be confidered. Laives are made to make men The fenne and and tuff : for they let forth things that he and end of right and honeft; for no other cause, but that lawer. they flould be put in practile. But among other latues this that God made, cheffe requireth of mentioneousnelle and bolinelle. But this it cannot bring to valle : certeinlie . not by bee fault of it felfe, but by reason of our comuption, 212 Bombeit, that which it can bo, it both ; manuelie, it begeth be, it accureth be, and it conberimethos: that at the leaft, we being onercharged thith to great a burthen, may thinke by out our delinerer, and by that meanes be connertenbuto Chaift, by ubom, as well we may be absolute from finnes, as also by his wirit and grace be throughlie able (as much as the condition of this life will atue leave) to obeie his laine witten buto bs. Which two things Chaill molbifberallie ciucth bnto them that bes. leene in him. And to is be called the end that is. the confirmmation and perfection of the laine. This did Paule in plaine mords cryselle, then be said : That which was unpossible unto the Roms. lawe, in as much as it was made weake through the flesh, God sending his owne sonne in the similitude of the flesh of sinne, by sinne condemned finne, that the righteoutnes of the lawe might be fulfilled in vs.

Dereunto also han Ambrose a respect, who thus interpreteth this place : that Iniff is calico the end of the laine, bicaule @ D D by him bringeth things to palle, which he had promifed, and commanded . These words of the avoille teach, that the principall office of the lawe is, to direct us buto Chiff: and therefore buto the Balathians it is called a fthole-maiffer . So Gali,14 then, they are inorthilie to be reproved, which of a schole-matter make it a father; feeking for right coulnelle at the later, which qualit onelie to be loked for at the hands of Christ . Let be therefore learne hereby to confiner timo things in everie precept of the laive ; namelie, our fins, and Chaft our rebemer, whom all the come mandements do fet forth : for otherwife toe shall brozofitablie confiner of the latve. And the Teines for that they excluded Christ, boatled of the law in baine : as they which had not the law, but a Chapoine of the fame.

20 But now let be fee what teffimonies In Bom. 3. there be out of the lame and the prothets, of this verte.21. riabte.

of the line. righteouines, which Paule affirmeth was made tohn 5339. mamfell in Chaff. And although Chaff hath Spoken generallie, that Moles had witten of Luke-4,27 him, and that it is the wed by Luke, that in the habit of a ffranger , while he was by the wate, he talked with two disciples, beginning to teach them at Moles, and after, by the prothets and plalmes : vet is there no certeine place

brought forth, in the which is expresse mention of Deffias . Deuertheleffe , if we thall fpeake particularlie of Thuit, we read in Benefis, that The feed of the woman should bruse in funder the ferpents head. And to Abraham it is faid; Gen. 2318. In thy feed shall all nations be bleffed . And of Gen. 15,6. the fame man it is waitten ; Abraham beleeucd, and that was imputed vnto him vnto righteouines. Direvento is added that, which Paule

Deu 30,12, faith; Saie not in thy hart, Who afcendethinto heauen, or who shall descend into the depth? The word is necre, euen in thy mouth, and in Rom. 10,6. thy heart. Paule addeth; And this is the word of faith, which we preach; if thou wilt beleeue

with thy heart, and confesse with thy mouth. Gen. 49,10. Againe, The scepter shall not be taken awaie from the tribe of Iuda, neither a captaine out of his loins, till he be come, which shalbe fent, and he shall be the expectation of the Gen-

leras, 6. Ieremie witteth of Chift, He shalbe called God our righteoufnes . And in the fame prothet lere 31, 33. we read that God appointed to give a new tes flament: not according to that , which he made with the fathers; but by waiting his lawe in their hearts, and in their bowels. Abacuk laith; The just man shall live by faith. Esaie faith; I am found of them that fought me not , Alfo, God

hath laid voon him all our iniquities . David alfofaith; Bleffed are they, whose iniquities are Pfal.32,1. forguen, and whose finnes are couered . Bloffed is the man, vinto whom the Lord hath not im-

puted finne. Alfo, an other kint of testimonies Another tind of te- is had out of the acts of the old fathers ; which were certeine forethewings, that Chaift thould come to redeme ntanhino. Hoz, as he is lato to line in bs.for we be members of him : fo alfo he thers. both lived, and was in the old fathers: wherefore they were no lette his members, than toe are. But how the head fuffereth, and is recreated in his members , it is most manifestic veclas red in Paule, ithen it was foid; Saule, Saule, while perfecuteft thou me? And in the last iunge, Man. 23,35 ment, Chiff will pioridunce, that whatfoetter

hath beine giuen bitto the leaft of his, is gineit

Witherefore to offen as we read, that the air. cient fathers were ouercome, brought into capi tiuitic, and owielled with calamities; lot mult bnoceffand, that dittil in them fuffred the felle fame things. And againe, feben we bere that

they gat the victorie, and were reflored and delinered; let be thinke, that Chaft allo was in like fort affected in them . And in the one we have a thew of his beath begonne; and in the other , a thanoluc and beginning of his refurregion . And that this is to . we are taught by that which Thaiff faid ; that He fhould be in the Matt. 12,14 heart of the earth three daies, and three nights, like as Ionas the prophet . De alfo likened hims felle onto the bialen ferpent, which Moles let op. Iohn.3,14. icheretpon icholocuer lokeb, obteined health, being otherwise in banger to die of the vene: mous flinging. And in the prothet Ofe we read; Out of Acoust haue I called my fonne . Which Dracle the Debrues labour to wreff onto Pharao, which was defirmed; and buto the people of Afrael delivered from his tyrannie . Which if ine thould in the meane time grant , then vet would I afte of them ; of whence that nation had the preeminence, to be called by the name of the children of God?

come by anie other meanes , than by Chiff, which is the forme of God , being the first begotten among manie brethren. By thom offices alfo, as manie as are number to be the chil Dien of Doo, haue afpired to fuch a binine adoption . So as the apostle faith , that Christ was 1.Co. 15,10 the first fruits: and pronounced, that he bath Col. 1.18, the principalitie over all things . Therefore, not without caufe hath our Guangeliff cited this place of the prothet , touthing the Lord; forfomuch as he also thas by the admonishment of the angell called backe out of Acgypt . Lafflie, the facrifices oblations, and ceremonies of the fathers, beare witneste of this kind of righteout. neffe : feing in thofe beaffs , which were flainc, the beath of Christ was manifest to the faith of the old fathers. For even as the thing facrificed. which other wife had not offenbed at all . was flaine for the finne of another, which escaped fre: fo was thereby thewed , that Chaif thould be flaine for be , which were quiltie of beath ; that by pacifieng of the heavenlic father, we might cleape the puniffments, which we had befer, neb.

That undoubteblie could not be proued to

30 But fome man will bemand, by what 3n.r. Sam. realen Winay aweere onto be, that the beath of 3. verle . 14. Chafft was Chabolved in the facrifices of the forefatherd - I anfwer, that firft God faith,that he granted block unto the Lewes, to the intent thep thould we the fame at the altar for purgings by Merifice but not to cate the fame : and he added a reason, namelie bleause bloud is the life. So he tooule fignifie by that rite, that finne Gen.g.4, might not be purged by facrifice , whielfe it were by beath . Seing therefore that beath was buc to finne, as Paule both berie well beclare, fai Rom. 6,23. eng; The reward of finne is death : and that

COD.

God in Genefis warned Adam, fateng; In what Gen.2, 17. daie foeuer ye shall cate of that tree, ye shall die the death. And they that offred factifices would not die themfelues, therefore, in fred of them felues, they put to be flaine a bullocke, or a

Part.2.

gote, lateng their hand byon the heads of thole bealts ; as if they had beclared, that they them felues inoced were finners, but that they would laie their finnes boon the facrifice : fo that it thould be punithed for them . But this was no tull menos making bicaule the life of man is of much greater value, than is the life of a beaff.

Therefore, by this ceremonie the people was

taught, that they thould wait for that facrifice. which of all other was most perfect; namelie, IESVS CHRIST our fautour, of whom Iohn Iohn.1,29. in plaine words teffifico ; Behold the lambe of God, which taketh awaie the fins of the world. And Efaie prothefied of him, that he thould be Efai. 57, 3. led as a there to the flaughter. After this mas ner therefore was Chill figured in the old facrifices. But thou wilt bemand moreover, whether the old church bender frod this ? Truelic I doubt not, but that the same was knowne in those dates; I meane of godlie men, and fuch as were flubious in the lawe of God, but not of tole per-Leuit.1,4, fons and contemmers. For they might confi and in ma- ber, that Goo firtt faio that he would be pleafed nie places with the blond of facrificed beaffs : and yet, that he afterward in the Walmes, and in the 1020 verfe.3, &c. phets teftiffeth, that he is not belited with thole Efaic. 1, 11. facrifices. Thefe two places, feeming in out lerem.6, 20 ward flew to be repugnant, mutt fo be reconcis led, as the people, by meanes of the latter fen, tence flould be taught, that those facrifices, of their owne frength and nature were not fuffis

Deffias to be beholden, tho was loked for. But thou wilt faic, that all ownot behold bim. Concerning those, which were tole and neglt ment. I grant no lette; then as notwithfanding, this was beaten even into their memorie by the prophets, fixing by them was often reneated the promife made before time buto Abraham touching Dellias. As manie therefore of them, as did earnefflie applie their minos but to that boarine, might calilie behold Spill in those facrifices. But it is pet obieded : Why bid they never expectfelie call upon Chill . Talp bid they not praie for forquenelle of finnes for Deffias fake : 3 anfluer, that they performed those things abundantlie, when as they faid; Song of the Remember Lord the couenant that thou halt

mife made of the feed, wherin all nations thould

be bleffed ; that is to faie, of Chift ; as Paule to

cient to please Goo, tho onclie (for Christ his

fake) the weth himfelfe to be gratious and mer-

cifull : and in those facrifices fetteth forth the

the Balathians both erpreffe. Wherefore, fool Galans ten as the old fathers called thefe things to remembrance, they no lette included Christ in their praiers, than we at this date do ; when we praie for anie thing to be granted buto be in the name of Jelus Oniff.

The xvj. Chapter.

Of the likenesse and valikenesse of the Old and New league or couenant.

15 200 Caco le Civoro league in Las In Judg. 1. tine Fædus, is derived of about the the berbe Ferire, To tho. frike ; bicaule the and balladors of each partie hilled a hog : from which etymologic perhaps the Hebrue word Kerich dif

fereth not much . By which outward figne alfo. they withen by praier the destruction of that part, which thould violate the couenant : as we inav gather out of Liuie, in his firft boke after the building of the citie: and as the fame author intiteth in his fourth bothe De bello Macedonico. There be the kinds of leagues . The first kind is, where the conquerours make lawes onto them, whom they have conquered, in punithing and commanding them in fuch things, as they will afferward have them to do. The fecond kind is, when things being yet in their owne ffate, and neither partie ouercome, they agree togither that fuch things, as are taken from ech partie, may be reffored, and that couchants of peace may be established . The third kind is, when there hath beene no war betweene the varties ; and when certeine cities or princes are foined togither by fome covenants, either to line the moze peaceablie, ozelle to take fome unblike affairs in hand. Thefe things being on this mile declared let be thew what a league is. A league is that bond betweene men, thereby whata they tellifie, both by words and figures one to league is. another, that they are bound to performe certeine things, fo long as they ocale faithfullie eb ther towards other.

And ifit be a bond, and perteine to relation, it is grounded byon humane actions; and is referred to those things, which the parties confeder rate pught to performe one towards another. It is expressed by words, and for the most part, fignes are abbed. When God made a couenant with mankind, after the floud , he not oneliefet Gen 9,9, forth the forme of the bond by words; but he ab and 13. to put the rainebolve in the clouds as a wit

and New league. neffe. And in the concnant, which be made with

behalfe of God and

pow the

league to

to the old

win da

league.

binibeb in:

Gent.17,10 Abraham , he put the figne of circumcifion . furthermore, in the fame, which was made by Exo.24, 4,8 Mofes at the mount Sina, there were twelve pile lers erected, and the people was familied with lofua.24,26. blomb . Iofua alfo, then be thould die, erened op a berie great frome ; thereby anit were to figne the league renetwee betweene Cob athe people. And what the promises were, which thould be heptofech parties, the feripture offentimes tea nants that

theth. For DDD promifes, that he would be the ODD of his people; namelie, that he twould be with them, to helpe them, to beliver them, and by all meanes (as touching all kind of god both on the things) to bloffe them. The people againe promiled, that then would count the Lord Ichouah the their Boo, in beleining , worthiming, and as brieng bim . And Chaff was in the league , as the mediatour bettwene ech partie. This is the erpolition and nature of the concuant betweene

God and man.

2 League is binioco into the netu, and into the old: which direction is not of a generall thing, into fucciall things : but of the fubied into accibents, folomuch as in either league, the thing it felfe, and the fubftance, is utterlie one and the felfe-fame : onelie certeine qualities bo barie. Ho; the old league was made with one onelie nation of the Tewes , and had certeine things annered; I meane the polletion of the land of Chansan, the hingoome of the Leines, and the prieffhod of Aaron, and allo the promile of Mel. lias, according to the birth of the fieth, and the minifferie of his owne perlon. Popcouer,it had berie manie frames of ceremonies , and facrifis ces berie met for that age. In it affo were mps feries of faluation , and promifes of eternall life; although farre more obscure than they were afferward taught buto bs . And on the other fide, in the new league there be properties, in a maner contrarie. For it perteineth not to ante one certaine nation, but to all mations, how farre to ener the would be extended : neither is there ante peculiar civill administration foined Furthermore, there are but a verte felo cere

monies & outward fignes, and thep berie plains and fimple annexed unto it. And (to conclude) all things are conteined more openite, plainlie, and manifeltlie in the new telfament, than thep are in the old. Bothele qualities both the new One anothe league and the old biffer one from another: fame thing howbett the thing it felfe, and the firbffance abi beth one and the lame. For as lehoush would the old and then be the Bod of the Bebrues : fo hath be now new league, decreed to be the Bod of the chaiffians. And that alfo, which they in those baies promised; name, lie, that they would belieue in the true God, and obeie, and twoathin him as he bath pieleriben;

we also ought to performe . Chailt commeth betimene both parties, as a nicotatour : and for givenelle of finnes; yea and eternall life alfo is promifed by him . Also the morall lawes remaine the perie fame now, which they were

2 Paule in the eleventh chapter to the Ko verfe it. mans, bath perie well beclared, that the league of the fathers in old time, and ours, is all one: then be compareth the church with the tree, which hath Chaff as it were the rot . Then he abbeth, that from luch a tre certeine branches were cut off : namelie the Debrues, which belieued not ; & me, which are Bentiles, were planted in their place; that is to fair, we were cholen into the fame league, wherein they were compachended. The fame tree be affirmeth to remaine, into which fome are graffed by faith; and from the which other fome, bicaufe of their incredulitie. be cut off . Wherefore, ech league conteineth both the laine and the Golpell . And there be in The Office either of the telfaments, the felfe-lame facras fame facras ments: as it is declared in the first epistle to the ments m Cozinthians, the tenth chapter : foz, The fathers both tella= were all under the cloud, and were baptifed intents. in the sea, and did eate the same spiritual meate, 1. Cor. 10, 14 and dranke of the spirituall rocke following thein, and the rocke was Christ. Furthermore, we grant, that as touching outward figues, there is some difference betweene their facraments and ours : which neverthelette, as concerning the things fignified by the facraments, is found to be nothing at all.

have perfuaded the Counthians . to be fubicat onto the same punishments that the Debucs were. For they might have fait, that they had farre better facraments than had the Debuics; e that therefore they thould not fo much need to feare, left they thould fuffer the like : fortomuch as the erecliencie of the facraments might put off those milfortunes, from which the Debrues could not be belinered by the facraments of the laive . So as the apolite twhe awaie this thift from them , and maketh our facraments and theirs equal and alike, as touching the thinds themselves. De wateth also to the Komans, the verse. firt chapter , concerning the Gofpell ; that It was in the old time promised by the prophets in the holie scriptures. And in the third chapter verle. 21, he freaketh on this wife; But now is the righteoutnesse of God made manifest, being tellified by the lawe and the prophets.

Otherwife, the argument of Paule might not

4 Peither mailt thou faie bnto me , that thefe things were inded promifed in the holie feriptures of the old tellament ; but not that they Mould be perfourmed onto the men that lined in those baies . For the apostie both berie well them the meaning of this place, when he verfeite.

faith:

threechil- made with Abraham Ifrac, and Iacob, and also Pfal. 132, 1. with David. For even to thole fathers was pre-

nesse.

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faith; that Eueric lawe doods speake to those men, which live vnder it. And it is not to be boub ted, but that the fathers were infified after the fame fort that we are now at this melent . #02

euen they were no lette tuftified by faith onelie Gen. 15,6. in Thill, than we be, Witherefore it is written in the boke of Genefis, of Abraham, that he beleeued, and the same was counted vnto him for righteousnesse . Iohn alfo teftifiet ,that Chiff Iohn. 8, 26. fait of Abraham ; that He had feene his daie, and reioifed . The epittle buto the Debmes, the 13. chapter, affirmeth ; that Christ was yofterdaie, and to daie, and remaineth for euer. Where fore cuen as we are faid now to be faueb . not by mozks, but by the mere mercie of ODD,

through faith in Chaift ; fo was it with the fathers at that time; for they were tullified by no merits, but onelie by faith in Chaift. Further more, what obedience to ever the fathers hab to. ward the commandements of ODD, and allo faith in the promites : those things were not be: rived from their owne frength and power; but (even as it also hameneth buto bs) they came

buto them by the grace of God and Chiff.

5 It is true inbeed , that Ieremie, in the 31. chapter, writeth (as it is also alledged in the eight chapter to the Debrues;) that There muft be an other league made in the name of God, not as it was made in the old time with the fathers. And among other things he laith, that God would give his lawes in the hearts and inward parts of men; fo that none should need anie more to teach his neighbour : bicause all, from the least to the greatest, should have the knowledge of God. And further it is laid, in the person of ODD; I will be mercifull vnto their finnes, and will no more remember their iniquicies,&c. As touthing those words, both of Icremie, and also of the epittle to the Debues ine must binderstand; that they proue not that there is anic difference betweene the telfaments, as touching the fubstance and the thing it felfe; but touching the properties and qualities : as we haue befoze faib. Beither muft me thinke that the old fathers (tho in obeteng the commande, nients of ODD, and in right faith, worthimed him purelie could performe those things of their owne frength og naturall power . Foz. bnleffe they had had the lawes appointles of Bob wit ten in their hearts & minos , by the holie Bhoft; and alfo a will by the grace of God , readie to obcie his commandements : they had neuer bin able to performe fuch things.

They wanted not therefore the light of Gob, which thined before their cies, to make them beloue : yea and their finnes were forgiven them through Chaift . So then they had alfo the fruiti. on of those things, which God promised to gine in the new couenant. The onelie difference ber

in was touching the largenetic, and peripicuitie. for at that time, those giffs were kept within the compatte of a few ; but now they be encric ibere communicated to the Gentils . In that age, they were formethat obscure; but to be they are made euibent and cleere, fo that ive haue no more new of the old discipline. Hereby it mans feltlie appeareth, how they erre from the truth, thich affirme, that the old league had promifes onelie for pollelling the land of Chanaan, and for mortalic felicitie; and that the people of the Debrues were bound onelie to an outward ob feruation of certeine rites and works, and not to their forth god and perfect motions of the mind towards God. The prothets do not interviet the matter to be in fuch wife ; naie rather, they benie, that God anie thing effermeth outthey benie, that God ante thing etterned but Ffact, 11. ward works without inward godlineffe: and Amos 5,22, they pronounce in enerie place, that the cere, monies, which be boid of faith, and of the feare of God, are a moft grænous burden ; and fo trow blefome, as he cannot abide them.

Dea,and the laive it felfe maketh expecte Deutions mention of the circumcifion of the heart; and Bod euerie ihere requireth, that we fhuld heare 1.52.15.11. his voice: which is nothing else, but to beale with him by faith. Therefore, the faith of the promiles and commandements of & D D ,ought to be counted as the rote and foundation , with ale ingles abideth : ithen as outloard facraments. and wilible rites, thoulo at the length be changed. So that it is berie manifelt , that Coo would not have them for their owne fakes . Howbeit, they indured to long as men were indued with a dilbith fpirit; as Paule fpeketh to the Balathi. Galag. ans, whiles they liked as pet buber tutors, and as pet differed berie little from feruants. But when they received a more full fpirit, then were the facraments and childiff rites (as Augustine faith)taken awaie. It is manifelt therefore, that the difference betweene the two conenants muft not be taken of the thing og Substance; but of the

qualities and properties.

6 Let them therefore forlake theirfoule erroz, thich thinke, that Coo in the old latue onlis promiled earthlie things, as though at that time be onelie provided for the bodies, and not for the foules: as do thepheards, ploughmen, and hoge beards ; thich onelie have a care of the bodies and carcales of their there , fwine , and oren ; neither indeuour they anie thing elfe , but to make those beatts frong and fat. Wile must not fo imagine of GDD, who in fuch foat made a league with the fathers, as he promifed them the chefe felicitie, which speciallie apperteineth unto the foule . Alfo it is watten in the 144. pfalme; verfc. 15. Bleffed are the people, which have the Lord for their God. In Deuter. allo , GDD tohe bpon Deut.30, 6. him to bring to palle, that thep thoulo walke in

and New league. Part.2. his commandements . But what more ? Dur Saujour dutofthe words of the old league hath

most aptlic tanight the refuredion of the bead. Mattagat. For ithen the I oid faid that he was the DD of Abraham, Hane, and Iacob (and they were then dead ;) Chaiff afferred, that they were not then bear, but that they Will liveb, and that their bodies thould be receitted ; namelie, in the blef fed refurrection. Derbnto perteineth that, thich Don affrutes to Abraham ; to wit that he him felfe would be his reward . Which words plain. lic teach be, that in that couchant were not pro miled carnall and earthlic and things alone.

Inodubtedie, it were a great fjame, buen

for kings und princes, which (being compared buto God) are but fleth and bloud; if they thould be counted to governe the publike weales, in refpen onelie of the bodies of fubients; feing they civil admi- profeste, that they proute for the outward commodities, quietics, and peace of their citizens :

bicaufe they may line hamilte, and according to wertue . Do then, if earthlie princes prombe gods of the mind for their lubicas; is it not fit, that Con himfelfe bio pionibe far more ertel. lent things for the publike weale of the Ifrae, lites, whom he faithfullie gouerned ? further, more. I fair not how foliff it is to belieue, that the forefathers, by the league, bound themfelues puelie to outward rites, and bifible ceremo. nies, thereby they would worthip God; feing the verie Chattes were not ignorant ; but ra ther, they have most plainlic teffified, that the incultriming of @DD confideth not in those things. For Plantus in Rudente waiteth thus ; They thinke that they pleafe God with giffs

and facrifices, but they lofe both their labour and coff. I will not beclare those things, which Plato in his Alcibiades writeth concerning this Plato. matter. Dea, and (as I have before taught) the laime it felfe and the prophets beclare, that the

thing was far otherwife.

The fathers 7 Elle will note alfo, that the fathers mabe entered into a league with Boo : not onelie for themfelues, but alfo for their pofferitie : as God againe, for with son his part, promifed them, that he would be the God, not onelie of them , but allo of their feeb pofteritie and posteritie. Therefore, it was lawfull for them to circumcife their chilozen being pet infants. And in the like maner it is lawfull for bs alfo to baptife our little children, when they are pet infants; forformuch as they also are compres benven in the league. For thev, which alreadie have the thing it felfe, there is nothing that may lett, but that they thould receive the figne. It is plainelie witten in the 29. chapter of Dew teronomie; that The league was made, not onelie with them, which were prefent, but alfo with them, which were abfent, and not yet borne. But fome boubt, whether the pofferitie

may be bound by their forefathers. Wie bo ans whether fiver : we muft loke whether the thinas, which the volteris were promiled to our forefathers were full and the may be boneff; then mult we confider, whether these bound by promifes perteined onto civil things, or bito fathers. conlines. When they are made for chill things, the band is firme : bicaufe it is not latofull for the pollerifie, to infringe the contracts of their fore fothers : fuch its are butengs, fellings, bargeins, and fuch like. Diouided, that they confeftie nothing that is thamefull, bithoneff, and brituff, Wut if the bonds and conenant's belong to goolineffe, or to a right faith; then the obligation is offull frenath : bicaufe we are all bound to true goolines, and to a found faith; although there were no couchant to bino bs. But if the forefathers have bound themselves, and their pofferitie, bnto biffoneff and wicked things, it is no bond at all. But thereas Goo fo humbled himfelfe, as to enter in league with men ; that commett of his owne merc mercie and and will; to fir be by thereby more and more to bo

of Peter Martyr.

those things, which other wife is our outie to do. 8 But fome affirme, that Paule taketh fom 3nt.Cor. thing from the old telfament : when, in the fe. 10, verle 1, condepille to the Counthians, he calleth the fame The minifterie of death. And unto the Sa lathians he intote ; Ye have begun in the fpirit, Gal. 3, 3. take ye heed that ye dio not end in the flesh. In thich place be calleth the old laive, Flesh, And in the fame cuiffle he theweth, that thole, which be Gal. 4.29. binder the laive tow perfecute them which belong to the Bofpell. But in fuch places as thefe be. Paule freaketh of the old telfament, according as it was thrust boon them by falle apostles, without Chiff, and without faith. Then is it cuen and if thou thoulock take awaie the berie life from it, and leave nothing remaining but beath and offente of the fieth. But when the apos file freaketh of the lawe by it felfe, he writeth far otherwife. Unto the Romans it is written; The lawe indeed is spirituall, a holie comman- Rom.7, 12. dement, just and good; but I am carnall, &c. And buto Timothie; For we knowe, that the lawe is 1 Tim. 1,8. good, if a man vie the fame lawfullie. Therefore. when as it femeth that the lawe is by Paulenci

ther Diminifhed, or repronted; that is not in re-

foed of it felfe but foz our fault fake. Foz it me

teth with fuch, as be befiled, and indeuour thems

felues to relift it; and therefore it breebeth thole Discommobities. Dielfe (as I haue faid) he wake thereof, to far forth as the falle apostles fenerco Chill from the fame. Werhaps thou pow the wilt affirme, that the falle apoffles bio not take falle apowilt affirme, mat the falle apout the following the world awate Chiff; but rather preached the lawe to take chiff gither with him. But yet neuerthelette, feeing from the they taught, that he was not fufficient onto fal lame. uation; no boult but they toke him awate, For

be that bath net of the lawe, to faue men, is not 29 m m. j.

verfe.t f.

for their

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the true Guiff that was promifed. 3n Romai. 9 But bicaufe Paule fait, out of the tellino nic of Efaie, that This is a teltament; and that we read the fame in the 31. chapter of Ieremie, verfe.34. that The new couenant herein confifteth, that the deliuerer should come, and be mercifull vnto iniquities: there artfeth a boubt, whether the

new tellament and the old be diners orno. De the new tes the which matter I have somewhat woken beflament and fore; but now I intend more at large to intreat the old be thereof. At the first light they lieme altogither diuces : fo that the one is altogither diffinguis theo from the other . Fog in Ieremie it is faio; that There should be a new couenant, and not according to that which hee made with the fa-

thers. And the epittle to the Debrues abouth ; Hebr. 8, 13. When it is faid, A new, then is that abolished, which was old. But the feeth not, that one thing, if it abolify and make boid another thing, differeth altogither from the same . There is ab fo another argument, for that (as thep fair) in the old testament, was no forgivenesse of fins. For the epittle to the Debrues , in the tenth thanter faith; that The bloud of gotes, and of oxen, and of calues, could not take a way finnes. But in the new tellament, no man boubteth, but that there is remission of sinnes : so as no man will fate, but that the things, which in fo

great a matter differ, are biuerle.

Pet this on the other five is to be confidered; of inflifica- that that faith, whereof inflification confifteth, is in either tellament all one. Dozeouer, that one media the mediatour is one, and the fame; namelie, to, both in Christ Telus; and the promile of remission of the one, and finnes, and of eternall life through him, all one. The commandements (those at least wife which be mozall) all one, the fignification of factaments all one; the rote and plant, out of which forme of the Zeives were cut off, and we in their place graffed in , is all one . All thich things plainlie beclare, that either telfament, as tou thing the substance or essence (if 3 map to call it) is all one thing . Although there must be granted fome differences, by realon of the acciv bents, which are , that ; Jelus Christ was there knowne, as he that was to come; but with os he is knowne, as he which is alreadie come. Alfo , their fignes were diverte from be in forme, but of like ffrength in fignification: as Augustine faith. Bozeouer they had a certeine and affured publike wealth, for the prefernation thereof, they had civill precepts oclivered onto them which we have not. And finallie, buto the promile of the remillion of finnes, by the Dell's as, mere in the old time abbed a great manie other promites : as of the increase and meferuation of their posteritie, and of the postession of the land of Changan; which promifes we have not. And belides all this, our facraments are

moze eatie, and felver in number, and also moze manifest, and extend much further . feeing thep are not flut by in a corner, as theirs were in lewrie; but are fixed abroad throughout the whole morlo. Wherefore we may affirme that the new tellament and the old are in verie bed all one as touching the substance; and differ onelie in certeine accidentall things, which the have now mentioned.

10 But now reffeth to answer, toute the Bitheole tino arguments, which were before brought tellament touching remission of simes . The benie not, was tusifibut that the fame was in the old tellament ; fee cation, that ng if we confider the promise, which there also in centifie was of face, the old fathers were infified by the fame. Hoz it was fato of Abraham; He Gen, 15,6, beleeued God, and it was imputed vnto him to righteouinelle : as the apolite bath beclared. And David faith; Bleffed are they, whose ini- Phlan. quities are forgiuen, and whose sinnes are couered. Wet if the loke boon the facraments or ce remonies, they did not pardon finnes, as tow thing the worke; neither pet haue our facraments frength fo to bo. But thereas Paule faith unto the Debutes, that The bloud of gotes, Hebr. 1941 oxen, and calues, could not take awaie finnes: we benie not this to be true; but vet in the meane time, neither ooth Paule Dente, but that the faith of the old fathers (whereby they had a refrect onto Chaff, and imbraced him in the flas nification of thole facrifices) bib inflifie and ob teine remillion of finnes. Doubtleffe the bloud of those facrifices walked not away the finnes of the morlo , but one lie the bloud of Chiff, as hehimfelfe fait ; This cup is the new teftament Lukes, 20 in my bloud, which shalbe shead for you, and for manie for the remission of sinnes.

But thereas ive are fain to be bantifed into the remillion of linnes: the meaning thereof is, that by that facrament is fealed and fignified buto be the remillion of finnes , thich by the blow of Chaift we have alreavie abteined. Which felfe thing is also done in the Euchar It. And faith ought alivaies to go before the receiv And faith ought alivaies to go before the receive faith uing of the facraments, if we receive them country go rightlie, and the other be not inverted. Hot as before the without faith men cate and winke bringutialie; receiving of to without faith baptifine is bulwashitte recei the faces ued : which pet must bee buberstoo as touching ments, them, that are of full acre. For touching infants, how it is with them, the will elfe-there beclare. Then, if faith go before, it is manifelt, that finnes be forginen; bicaule the lacraments that followe, do feale, and also confirme bs, as concerning the will of Gon: and when they bet fet fouth buto bs, they oftentimes fir bo faith; no other wife than both the wood of God, when it is beard.

So that it is not pollible, but that faith, be-

and New league.

ing privile firreb by tuffification is appehenhed more and more, and new frength of refforing is laid hold byon. And therefore thereas the placein Chrysoftome (interpreting thefe words: When Chipfollom I fhall take awaie their finnes) faith bpon the fanter When they were pet bucircunicifed, when they did not yet offer, and when they did not yet other things verteining to the lawe, their finnes were taken awaie. Certeinelie he muft not fo be unvertion, as though the fathers, in the old time, when they bid thefe things, and by them exercifed their faith (bicaufe thep faive Chriff to be fignified in them had not thereby fruit as we have : but he ment, that thefe things now after Chiff hath fuffered, are bripzofitable; and that in the old time they bid not by the worke it felfe, give grace as the Jewes breamed. Wherein allo in our dates the fophifficall Diuines are be-

ceived, as touching our facraments. 11 But as touching the other argument, that in the epiffle to the Bebrucs it is faid, that The old testament is abolished, and made void. Splace of the new taking place : And thereas Ieremic retmit er . laith; that God would make a new league, not pounded. according to the league, which he made with lere 31, 33. the fathers, when he brought them out of the land of Aegypt : Wile answer , that there the league is taken for the laine, and is billinguitheo from the Golpell. Which is manifell, in that he faith he will write his lawes in their harts, and grave them in their inward parts. But that thing is not agreable with the lawe, which onclie theweth finnes, condemneth and accuseth : neither both it give ffrength ; pea ras ther, it after a fort commandeth infinit things. and lateth fuch a burthen byon be, as we are not able to beare. And therefore the prophet there faith, that They did not abide in his coucnant. Do as this word league , or telfament , is not there fo taken, as we here now take it : for (as the here intreat of it) it comprehenorth both the laive and the Golpell . And in this respect there is no difference betweene the old telfament and the new; but onelic as we have beclared.

And if thou wilt fair, that the prophet there alfo invertranocth this word testament, in fuch fort as we now freake of it : we may then grant, that by the comming of Chiff, is made fome abangation ; freing thole accidents, conditions, a qualities, which we have thewed in the old teffament, are now abjogated . Wherefore therein is bled the figure Synecdoche : whereby a thing is perfectic or absolutelie faio to be abolitheo, or made boid, when it is onlie taken awaic as touching forme part thereof . The Zeives are immortulic troubled with this fentence of the prophet, and can fearfelic tell what to faie. For while they ficke to defend the old laive a fo to des fend it, as they fair nothing therof is to be chan-

ged; and reprotte bs, bicatife toe haue changed circumcifion into baptifme, and the date of the fabboth, into the lows baic; and have referted manic other things : how can they affirme. that a new league thall be made, and not according to that which was made, when they were brought out of Accord?

Dere they can fearle tell which way to turne B narting themfelues. Bowbeit, leaft they thould feme vole of the to give place, they faic , that onelle the maner Jemes thall be biners ; and thinke, that the league, as touching the thing, thall be all one : but that but ber Deffias, it thall more firmelic and more furelie be effablifhed. But we may moze trulie fate, that this was done at the beginning of the church, when to great abunbance of the holie Choff was powerd into the belieuers; that not onlie thep fpico abroad the Golvell, through out the whole world; but also no torments, no perfecutions, were they never to bourble no not beath, though it were most tharpe, could cause them to bepart from the league, which they had now through Chaff made with God . And as manie as are faithfull indeed, bo willinglie and of their divine accord cleans buto the truth, and bnto holinelle. And forfomuch as here is mention made of the league, let this be underfind; names the that it is for the most part of the Latines called league harb Teftamentum; of the Gracians, diadini ; of the brene calles Debaues, Berith , all which words do fittle er.

12 Buthere againe rifeth a boubt ; bicaufe if gn 1. Sam. the thing be all one as well on the one part, as verfe.4. the other, in the facraments of both tellaments; how may ours be fait to be greater in power and vertue? Further, how could it be, that thep Did cate the fielh of the Lozo; feeing the fonne of God had not pet taken the fame boon bim . Eo Apac.13,8. the latter queffion I faie : in the Apocalpple it Looke in . is written, that the lambe was flaine from the brife.4.and beginning of the morlo. For to the foreknow part.4.place lenge of God all things are prefent, though thep 7, art, 7, and be neuer fo farre off. Wherefore Chuff, feing 3n 1. Coi. he was to come, and was to be offered for de 10.4. bpon the croffe; in this respect was comprehenbed of the fathers by faith, and was food for their foules onto eternali life. For those things, which be furthelt off from be the fame both faith make prefent fo that they twhe hold of the fame Christ with we at this time ow infole. But the difference Canbeth in the time : for ther belæned, that he Choulo be borne ; and we that he is alreabie borne : they affirmed that he foulb bie, and

ine affirme that he hath dieb. Wherfore Augustine, in his 16.boke againff Faulten , faith ; that De vehementlie erreth . that both thinke the facraments of the Jewes ought to be reteined in Chaillian reliction : fe ing God hath now finithed that he would have gð m m.tj.

vzelleit.

of Peter Martyr.

Of the Old

Part.2. to be bone. And it was necessarie, that other

is ours alike : but the difference is in the perfois

cuitie of the things belæued. For to be in thefe Daies, all things are more clere and manifelf. than they were to them . Unto be Chuff is borne, is bead, is rifen out of the grave, and is taken by into heauen : all which things they al fo bad but moze obscurelie, and as it were in a

manome.

Seing therefoze thele things are moze briaht and manifest buto bs, our faith also may be called greater, and more fure; bicaufe it is more firred by by things that be manifeff, than it is by obscure things. For which cause in times paft, the faith in Chiff was berie fmallie at nanced beyond the borbers of lewrie; thereas at this date it is fuzed ouer all the world. And then I faic, that our faith is areafer than the faith of the Jeines ; I meane of the bniverfall fate of them, and as it hawened for the most part, and in most places generallie; and not of particular persons. For 3 pare not affirme. that the faith of ante man was more fedfalt than the fatth of Abraham, of Danid, of Efaie. and ludilike . For Chrift teftified of Abraham, that He fawe his daie, and was glad . Efaie alfo, John.8, 56. in the sa, chapter, fo expressed the whole king, Allthe bome of Chaiff, and his death, as Ierom pao chapter. nounceth him rather to be an Guangelift than a prothet. And Dauid, in his pfalmes moft plain. Pfalme. 1, he propelleth mante things of Chill.

14 But there feemeth to be no fmall contro 3n.1-Co. nertie, betweene those words in the tenth chan: 10,0006.3. ter of the first to the Cozinthians, and that which Auft taught in the firt of lohn : there he fait, and is. that the meate which he ordeined, was a great beale better than that, which the fathers had by Moles in the wildernelle, tho be faith were bead although they bled that meate. And he des clared, that they, which bid eate him, being the true bread fould not die. Dozeouer be abbeth, that Moles Did not give them bread from hear uen; and that he is the bread, the which God the father fent from headen. Thefe things bo theto. that Christ put no small difference betweene our facraments, anothe facraments of the old fathers ; thereas Paule incenoureth to make them all one. Bowbeit, in the holie Ceriptures, things be fometimes intreated of according to their owne nature : but other whiles, according to that that men (with thom they have to bo) efferme of them. Paule to writeth of the facta ment of the old fathers, as the nature thereof

But Christ hath a respect onto the indocement and disposition of those men, which came buto him; who repaired to him for no other caute, but to be latillied with the bread. For they laine that a few daies before he had fatiffied a berie great number with a few loanes: for which cause they

mas : and as it was granted by God.

fignes fould be ogdeined. Beither ought this to fæme abluro. For ihen we fignifie anie thing that is done or that is to be done; we ble Diners and fundrie maner of frech . The berie fame be witeth bito Ianuarius, to Optatus, and. elfe-where . Peither is that anie lett, which the fame father, byon the 73. pfalme, fpeaketh on this wife ; Their facraments promifed faluati on ours occlare a Saufour. De thele woods the Wapiffs do wonderfulite boaff, and crie out; that our facraments do give grace, which the facraments of the Debines could not gine. Dowbert, what Augustines mind was in that place, they cannot tell. We ment nothing elfe, but that, which he taught against Fauftus; name, gine falua= lie, that our facraments bo dive and erhibite Chaff : that is, they teffifie and beare record, that he is given and erhibited. For he addeth; I fair not, that it hath now faluation, but bis caufe Chaff is now come. And if Augustine at ante time faie, that the thing, which is now buto vs , and that was in times pall promifed unto the Lewes, is not all one; brooubtedlie he bea-

leth concerning other things, and not touching

that, which was principall in the promites of

Coo. For in them, belides Chriff, there was pro-

with it is taken. As if to be that a heave of mo-

nie be fet before anie man, from ichence it may

be lawfull for everie one to take fo much, as he

is able to hold in his hand; the larger and more

firing hand cuerie one hath, fo much the moze

may he take of the monie fet befoze him : euen

fo, feeing our faith, where with we comprehend

Chilf, is greater, and moze ffrong than was

that of the Teines ; we take moze of Chrift than

they in the old time did. But thou wilt faie;

idolo can our faith be greater than was the faith

of the Telves . Dere it behoned to answer was

rilie. For there were fome among the Debmes.

induce with excellent faith; namelie, the pio-

phets and patriarchs, of the which diversipent

even their life for religion fake. Peither is there

anie more believed of bs, than was of them;

feeing their Church and ours is all one, & Chaiff

miled an earthlic kingdome. Allo the countrie of Chanaan, being a land flowing with milke and honie; and fuch other like things were 120 miled : which be Grange and differing from the promites of the Golpell . But Chrift is common, both to us, and to them; and is to us no other wife than he was buto them. 13 Bow come I bnto the former bemand, iderein was afted; Dowour facraments can

facraments be of more bertue, if the thing be one on both parts. Deronto Janfwer : ichen the felfe-fame thing is fet before bs, of the which one manta beth more than another, there is no difference in the thing it felfe, but in the infirument, where

wow our

our faith be areater

of Peter Martyr. Cap. 16. and Newleague. Part.2. fait buth him; What figure dooft thou, that we lue bo : pet they hav all one thing with be, and

may beleeue thee? For Moles gaue Manna vnto the fathers in the wilderneffe . As if they hat laid ; It behoueth the alfo (if thon wilt hane the multitube to obcie the) to fuffeine them no leffe than Moles bis . Swing therefore Chaft percei web befoze hand , that thefe men efternes or imu braten nothing in this meate (which the fathers received in the wilderneile) faue onelie the out ward fubstance, which filled the bellie the tempes red his boatine to reproue this bale and vilo innerffanding of theirs, and freaketh of the out ward fubifance of that meate, and not of the fot ritual thing, which was represented thereby: and (as he might) called their minds from that in whatre earthlie meate, buto the fpirituall fobe ; and bes fort Chift nied,that Banna, as concorning copposall fubs

benied that fance was from heauen. For (as it was bn) berftoo by them, the binine and heavenlie nature of Built was feclined there-from . And & he concluded, that they which were like unto their, might not be quickened with that meate They be dead (faith he :) which thould not have happened if they had togither with the figure ear ten me by faith, which am the true breat fent pointe from beauen. 15 Paule, after the fame maner, when he hath

occasion to intreate of circumcision, speaketh

honourablie thereof. according to the nature of it. Unto the Romans, becalleth it The feale of the righteouinesse of faith . And we our selues that be the faithfull of Christ (faith be) are circumcifed in baptiline, with a circumcifion not made with hands. And on the other line, ithen he writeth thereof, as it was obtruded by the falle Gal. 5,3,4. apolites (faith he) to the Galathians ; If ye be ciscumcifed, Christ profitch you nothing. Ye are fallen awaie from grace, and yee are become debtors of keeping the whole lawe . And buto the Thilipians be freaketh fo contemptuoudle therof, as he calleth it Concision. The same both he tuhen he writeth of the old telfament : of the which he freaketh divertic according to the Dis Ainaion that is brought . Bo other wife fait Chaift onto the Lewes ; Yec onelie haue respect

vnto carnall meate, ye haue onelie a care for the

bellie, ye speciallie followe idlenesse; and there-

fore about me ye prefer Moles, of whom the fa-

thers, like vnto your felues, had no other but

earthlie food; but I am to give you heavenlie

food, if so be ye applie your faith thereto.

16 And that the thing map the more appeare, Augustine, we learne of Augustine, in the 26. treatile boon lohn; that the facraments of the old fathers, as touching the lignes, were differing fro ours, but as concerning the things fignified a they were all one. By thefe things it is perceived; that as manie of the fathers as were godlie, notwith flanding that they receited other fignes than

ivere partakers of Christ in like maner as we be: but they tible were wither, and bellitute of faith, inheatoke the outleard think but they were btterlie bellitute of the fpirituali aiff and grace : Of them Gizitt foraheth biedufe they Joh.6,49 . might be compared to the subcleating multitube, with whom he had then bealing Thou will fair that the verte fame happeneth in the Cudia riff. For the bingoolie, comming therebuto. Do invert receive the bread and wine howbeit they haue to fruit thereof, but no eate and brinke bri to their parmation : whereas the goolie and faithfull perfons wie not the fimple and bare fraires but through beliefe are therewithall vari takers of the boose and blom of Chaff. Wilhere fore, that which he faith, that Chuif bio with thefe men the fame alfo commeth to valle with be. and our facrament. For which cause there quant no factivitterence to be put by him, feeing the felf-famething commeth to palle, as twell in the one as in the other . But this is inter to be con-Weter Hat Chaiff, then he fpake thele things in the fire of John , nient onelle of fpitituall eating, which is perfourmed by faith. If on thereof Augustime faith; Wilhy boot thou prepare thy Augustine. teth and bellie! Beleue and thou haff eaten.

afterwars beliveres in the last fumer, which be had with his apostles ; where he abbed no new thing buto those things which were spoken in the firt of John , except it were the outward flomes of bread and wine , And enen as Chiff fralie onelie of the frirituall eating, which was then at that time : to the Jelves , against whom he disputed had onelie an understanding of the outward eating . Therefore Chuft called them from that grote and earthlie feeding, buto that which is mere spirituall, of the which he then framed his talke, and faith; that the fathers, which were like butto them bied in the befert, and were not holpen by the meate offered onto them by Moles : a that they thould not die thich received that fpirituall feeding , which he then intreated of, And the beath, which be there mentioneth, is not this temporall beath; but enertalling beath. Our beeth Dowbeit; our beath of booie (fo we be faithfull) if we be cannot trulic be called beath ; feing thereby the fairbfull mair is open to life: year that to the bleffed life, cannot be Sothen, Mannain the old tellament, as tou, called death thing the inflitution therof, was heavenlie & inirituall meate; but all that did eate received not the fame fpirituallie, onelie those received it fo. ithichbib eate it by faith . Reither both Chniff in the mean time benie but that there were manie of the fathers (as Mofes, Aaron, Iofua, Caleb, and others) who faithfullie s to life received that meate. But this he venteth namelie, that the

The inflitution of the fignes was long time

outtoard meate og figne, being taken alone and amm.itt.

geanna (

referreb.

Partiz.

The Common places

Cap. 16.

Christ and Manna

by it felfe (as they with thome be fpake regars bed the fame) had anie bertue or brilitie, as conterning the fpirit. And so we mult take been, that the attribute not feverallie onto the figne , that

which belongeth butto the thing. 17 David in the 78. pfalme, maketh eutbent mention of the food ginen to the fathers in the milnernelle latena . And God commanded the Pfal. 78, 24. clouds, and opened the doores of heaven, &c. There thou hearest the prothet saie, that the bread was then given from heaven. Which late eng thou must as well refer buto the outward from heas figne, as buto the fpirituall thing, buto Chaiff(3 uen is two maies to be meane) who is thereby reprefented. For the fut-Cance it felfe being Manna , was ginen out of the aire or clopes; and that region is berie of tentimes in the feripture called beauen. In the Mauhe,26. Cofpell wereat ; Behold the birds of heaven : and it oftentimes freaketh of raining from hea-

uen, and fuch other like fpeeches. Doubtlelle, it is trulie faid of Chriff, that he came bowne; les ing he bad his divine nature out of the beauens. 1.Co.15,47 those booie also is by Paule called beauenlie. furthermore, Dauid in the fame place abbeb. that Man did eate the bread of Giborim: thich two to may be interpreted, Of princes, or noble personages. The 70. interpretours baue tranflated it. Of angels : thich thing the Chaldran interpretour fameth to erpound, as though Manna were fent bowne from the place of an gels habitation. Dthers thinke it was therefore called angels foo in refpect of being brought forth in the clouds by their ministerie. And here I might entilie acknowledgea figure to be : as if it fhould be faid : The Debrues Did eate a moft noble bread, which the angels might have bled, if they bid eate bread. As we commonlie fpeake ofercellent fare ; This is the meate of loos and

foirftuall; it is fignified, that facraments are no common fignes, as though none of thole things, which he flanified . were there receined : for elle they thould onclie be externe a earthlie meats. and not fpirituall. Hurthermore, Boo mocketh not neither ooth he beceive, that he would no. mile ance thing in the lacraments, which be will not performe by anie meanes. Reither for all this is there anie need while there thould be a me. transubstan. tamozposis (tibich they call transubstantiati on) to the intent that the factament thould become fpirituall foo . Tole ought not to confound the nature of the fignes togither with the things fignified. Let be follow the meane and found waie; and let be imoge honourablie of the facraments: not thinking them to be things al togither boid of fpirituall gooneffe. Beither let be fo joing the fignes with the things, as thep bio altogither palle into them. It fufficeth there

And thereas by Paule, this meate is called

to amoint a profitable and most creellent signification, whereby the faithfull mind , through beleuing, may be made partaker of the things fianified ..

18 This word Marina is an Hebrue word, and what Stan. tt map fignifica gift, oz elfe a poztion, and a na fignifict part : for formuch as that thing was all wholie qis in the Are nen by Bob buto the Ifraelites. Drelfe it fianis bine. fieth forme thing prepared, not atteined but by labour ; but fuch a thing as fee may ble without anie endeuoz of our owne. But letting the word waffe) we lay that as touching the nature, it was not the fame, thich of Galen and Diofcorides is of salm called Manna ; bicaufe they fo call certeine and bio: fmall perces and fragments of franchincenfe, frogites. Df the Arabian thilosophers , honic of the aire is called by this name, the which the Gracians call Agorines. And I boubt not , but that the Arabians bleb the toozo Man, by imitating of thebolic feriptures. For their language is some what nere buto the Debiue . Aben-ezra, bpon Aben-ezra the 16. chapter of Crobus rehearleth manie mis racles or properties of this holie [foo] Manon Manua, far differing from the nature of Man na among the Arabian thflotothers. Fornatu The biffe. rall Manna is not to be found boon mount Si- rence bes na and about the infloernette .: Further, it rais theme nethnot alivaies, but in the spring & autumne len house onelie. Wout that, which was holie, was given of the aire fortie perce continuallie . The baie befoze the from Wanfabboth, it fell more plentifullie; to the intent na in the a bouble quantitie might be gathered forthat feriptures. baic; and for the fabboth : for byon the fabboth beie it was not to be found.

The fame melted with the funne in the affer. none time: the which happeneth not in our naturall Manna. That was grown with a mill , fo as it might be baked in the forme of cakes; there as ours is loft inough. That was a nourithing food but this of ours is taken for a medicine, and purgethaipaie choler and fleame. That being referued butill the morrolve, beed towarmes; thereas purs is kept, and that aboue a pere. Also this of ours hath certeine places, in the which it falleth; but that of the Debrues followed the ibebines whereloeuer they went. Durs hath one certeine talte there with , which is not beclared to be in the other, but rather (as it is wait ten in the boke of Wifebome) It had in it felfe Wild 16,16 all manner of delight . Thele things have 1, for this cause, recited; to the end it may be bider, from that this frome han manie properties, where by it might most aptlie expecte that which it figmfieb.

For as those words, which be made, to their the Condication of things, partite are nas turall ambuartlie are own after the mind of them which first named them : for ther promided, that then as they might not expresse the thole

nature of the thing , and all the properties there. of , pet that they fhould be able at the leaft inite. to thew fome one propertie more notable and knowne : whereboon they aid not much barie from naming of things after their owne nature. Bicaufe alfo it was free forthem. among manie properties, to chose that which they were moft delirous to fignifie : therefore names are fain to proceed, according to the will and pleas fure of them. Decrebato about that which Plato in Cratylus outh tellifie; (to wit) that the first in-Cratylug. nentous of names were to pundent, as they chofe the qualities of follables and letters to be sareable to the qualities of things, which they would name : as buto mile things, they made apt those that were mild; and to impleasant things they amlied barth and bupleafant follables; and fuch like.

10 On this wife God hath done in the fa-

craments, the which be names and bilible words

whereby he effectuallie expectet his promites.

Hoz he prouted, that the properties of the flans might ercellentlie well agree with the things. which were to be affigued : which we perceive now bid hawen in Manna. Then, in fo much as the same was given without anie travell of the Afraelits it fignified, that Chuft was to be gi uen into men : not through their owne works or merits, but freelie, and of the mere goomelle of God. Manna ramed bowne from heanen, siebetween which was not without miracle : in like maner Manna and Chaiff had the binine nature; and the booie, which he amlien to himfelfe, he toke of the birgine his mother, without the belve of mans leeb. Manna. mas equallic biffributed to all ; neither had one anic mote of the fame than an other : fo Chaft imparteth himfelfe to the faithfull, he is common to all without acception of perion; in him is neither man nog woman, neither bond nog free. Danna at the beginning was buknowne, for when the Debrues fame it, they fait one to an other, Manbu, which fignifieth : What is this? For fo fome bo interpret it, as if it hab bene fain Mabbie and the letter Non is fet betweene. to fhunne the ill pronuntiation of the word, if two alpirations thould met togither . Chiff libeling in as buknoline in the earth; for If they 1.Cor.1,8, had knowne him , they would neuer (as Paule faith) have crucified the Lord of glorie.

Iohn.6, Marma bib nourith, and it was given abunbantlie ; Chuff alfo is our meate, and is fuffict. ent to nouriff manie, pea euch all. Manna had a plefant, yea a maruellous taft ; Chaft allo fait Matt,11,30 that His yoke is pleafant, and his burden cafie. And of him it is aptlie written : Taft and fee, for the Lord is fweet. Manna was pure and white; Christ neither comitted fin neither vet was there anie guile found in his mouth. Manna mas bear ten in a mill and a moster: Chriff to become our

meat, was knocked mon the croffe & bich. Wanna was given by the waie in the wilderneffe; and to be the meat of Chaff is gluen in the Euthatiff, while we paffe our peregrination in this would : which agreeth with the example of the Defert. Manna ceafed, when they came to the land of promife; and we in beauen thall have no need of facraments. For Chiff thall be before be, and we fhall behold God in fuch fort, as beis . All thefe things beclare buto be , how aptite this figure is applied but o the thing figurified . In the Defert , Boo would have this meat to be given butto the Debues: first to beclare his pomerito wit,that Man liueth not by bread onelle . but is Deur,8,3. nourished by eueriething which God hath commanded man to eat. Moreover his mino was to min authoritic to Moles & Aaron, leaft that penple thould thinke themfelnes to be deceived by them: for they began alrebie to fulped the fame.

But meat being giuen in luch fort, it canled the promife and will of @ D to be belieueb. Wherefore Mofes and Aaron were no more fulperco of fallehoo. Dozenicr, God thewed him. felfe most readie of performing his covenant, wherein he promifed to be their Goo; that is, to belpe them to often as they thould have need. Lafflie . he would teach all bs , that beleue in him that we thall not be forlaken of him, when toe followe our bocation. By this means the promile of Chail is performed; Firft feeke ye Matt.6.31. the kingdome of God, and thefe things shall be giuen vnto you. They followed & D D. tchen be called : and he forloke them not . And to be will in like maner not forfake bs . Thou mail abbe out of the fateng of Paule, that Bob promided not onelis that they thould have meat, but also a facrament. Ambrole, witting boon this place, faith; that Danna had a figure of this mpfferie, which we receive in remembrance of the Lord. Where he berie well abmonisheth , that as we now in the Euchariff beare in remembrance the Lords beath that is pall; fo in Manna, and in other facrifices of the old fathers, the fame beath mas thanomen to come. Mozeoner be wifteth, that this Manna was given on the Lozos baie . Which I knowe not how be can pronce

20 But ithen an Paule faith; Thefe things an Leate were our figures or examples : manie bo infet 6.and 11. boon these words, that the facraments of the old fathers were thanowes of our facraments, pet not all one with them. Although forfoth it might not be that they were both figures of our facraments, and had also all one thing with them. Afforeblie both the one and the other may be : for there can be no other matter of the facra ments appointed than Chill himfelfe , whom Paule in ermelle words affirmeth, that the fores fathers had. But they might be called thadowes ofour facraments ; bicaufe they bib not fo mas

tiation in the facra=

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Col2,17.

nifefflie and clarelie expresse the mosteries of mans faluation as ours do. Againe, there is obieded againft be a place out of the epiffle to the Coloffians, there after Paule had reckoned to those things, which perteined but the old teflament , be abbeth : Which are shadowes of things to come, but the bodie is of Christ. Here onto I answer, that the facraments of the fores fathers of right map be called thadowes and fi gures, if thou respect those things, which were performed at their time amointed; I meane the beath s pattion of Chaiff: all which things were

there represented to be erhibited. Det neuerthe lette, they offered in the meane time buto the fathers these things to be received by faith, so far forth as was fufficient for their faluation. Thou mail abbe mozeouer, that thole facra:

ments were fometime to be abzogated; alfo, that ours fhall not gine place onto latter facra ments. Further, that the fame, which is abrogateb and made boit, may have the effect of a Thatow which is patt; but those things that be firme and burable, feing they be found, are compared to the bodie. Howbeit , thou ough tell to biver frand, that the abrogating of the lacraments of the forefathers, is onelie touching the fignes. Lafflie, when thou thalt read among the fathers, that the facraments of the forefar thers are to compared with ours, that they are fain to be belivered out of Aegypt, and we from our finne; that they obteined the land of Chanaan, and the the kingbome of heaven; they tempozall kingdoms, and we grace and the holis fpirit; and fuchlike things: thou must bender frano, that there men of Boo ment the things, which the old Jewes has outward and vilible; and that our men do compare them to fpiritus all & heavenly giffs. Dot as though thefe things were not among the Jewes, in times patt; but bicause in the old testament, those spirituall giffs were folden by in thefe externe and tempozall things . Deither pet bother freake on this wife, as though no temporall and vitible things were ertant among be; but bicaule we have those spirituall things more expressed, and larger intreated of in the new tellament: the outward things doubtleffe . as concerning the fignes, far fewer; and as touching the momifes, berie much ftreideneb.

Chryfoftome, in an Domilie, which he wrote particularlie of these words of Paule, which we have now in hand, compareth the old factas ments with the new , by a certeine similitude affer this maner. Avainter that is to erprette aking, with his horfemen, and his enimics o ucrome in triumth while the worke is pet rude or unpolithed, he draweth his lines but flight and obleure. The which neverthelette do conteine the whole that was deuised to be done, and

pet the fame things to painted . are not bifeer: ned but of them that be verie failfull. But aftermarn ithen he hath late it ouer with flourithing and geolie colours, all things are manifest and are made entoent and eatie to be knowne, of all them, that have accede therebuto. Wherefore be compareth the facraments of the old fathers buto the first poztrattuce, and our facraments buto the latter : fothat , as in each funtitude one thing is conteined, although there hawen force difference as touching the apparant thew coblcuritie : enen fo in each kind of facraments there is an equalitie with some difference. 21 But againe, bicaufe here femeth to be 30 Mom 8

fignified a difference of the old and new tella berfe, 15. ment, in thefe words; For yee haue not receiued the spirit of bondage to feare, but yee have received the spirit of adoption, whereby we crie, Abba, Father: it thall not be amille to lee, with what fritt we are now led in the Cofvell . The pontiteblie, Chryfostome opon this place with teth dinerfe things as touching that matter . iberebnto Teannot affent. Forfirit be both affirme, that the Telvilh people in olde time han not the bolie Choft . 15ut feeing bee laitly, that the apostle in this place maketh ermelle mention of the spirit; he laith, that he both this, bicaufe the laive of the forefathers being ab uen by the foirit of God, was therefore called fpirituall: and forformulas those men were infirmed by that laine, therefore mention is here made of the spirit . And although in the tenth chapter of the first epittle to the Corinthians, verfe.t. those fathers are faid to have eaten one and the felfe-fame fpirituall meat; and to have bronke one and the felfe-fame winke of the spirituall rocke: pet will not Chryfoltome grant, that thep were partakers of the fpirit; but he faith, that thole things were called foirituali : bicaule they were given neither by the Arength of man, nor of nature, but by the power of Gob. And it is to be wonded at, that this father thuld beeme, that the people of the old time twere excluded from the fpirit of Bod, feeing ive read in the 21. verlet. thapter of Crobus , that Bezelcel and Aholiba were replenished with the holic Chost, and also with wifebome and understanding , to make all fuch things , as Coo had commanded to be made, in the tworks of the tabernacle.

And we read, that the feuentie elvers, which Num. 11. mere giuen to be belpers unto Mofes, were in 17.8:4. fuch fort made partakers of his spirit, that they allopropheties; and that Iofua was indued with lofua. 34.9. the holie Choff; and that Gedeon had given Iud 6,34 but to him the lame spirit; and that the same ho 14. lie spirit denarton from Soula Chicken Land 14. lie wirit bevarted from Saule : which might not have beene buleffe he had had the fame before. And what meaneth this, that David faith in the pfainte ; Take not away thy fpiritfrommee? Pfal. [1,1]. Againe;

and New league. and 143,10. Againe; Thy fpirit shall lead me. Againe; Conand \$1,14. firme me with a principall fpirit . Deither can

we bente, but that Elias and Elizaus had the LKing. 1, 9. foirit of ODD, when the one befred to have the spirit of the other given bomble buto him. cole read alfo , that Daniel had the fpirit of the

faints . But buto thele fo manie oracles, we will alfo abbe a firme reafon . That the fathers mere fuffified, we have no boubt; and they could not be infliffed without faith in Chaft : but faith can neither be had , nor refeined is thout the ho, lie Oholt. And thereas Chryfoltome faith, that the apostle maketh mention of the spirit; bicause those men were gouerned by the lawe, which was given by the fpirit; that is frinolous : fee ing the lawe cannot bo the office perteining thereto, to being men unto Chaiff, which be now cannot bos made affraid by the fame ; buleffe the power hir office

thereofbe holpen by the fpirit. For how manie belge of the Epicures and godleffe men be there, tho hear ring the lawe, are neither brought bnto Chaift, nor pet amalled at the horriblenes of their finnes committed:

22 And that place, in the tenth chapter of the Bolace un: firft epiffle to the Cozinthians , muft not fo be wife co - underfton as he thinketh : feing Paule faith, that the facraments of the old fathers were the rinthians, felfe-fame withours . For bnleffe it were fo, the reason of Paule (as it hath beene said) might cafilie haue bene made feble. For the Corinthians might have thought, that the Jelves had bene affliced with fo manie punishments: bicaufe they had no facraments like unto ours: and contrariewife , that they themselues , although they finned, thould not be chaffifed; for that their facraments were more perfect : the thich might be able to pacifie Got , although he were angrie, and drive atvate all advertities thich hong oner their heads . But feing Paule faith, that their facraments were all one with ours; this place of refuge is otterlie taken from them . And that Paule had refpect buto this, we may therfore believe it bidoubteolie; bicaufe he maketh mention onelie of those facraments of the old testament, which answer buto our two facraments, omitting all the reft, which were innumerable. For he affirmeth, that they were baptifed as the are baptifed; and faith moze ouer, that they received one and the felfe-fame spirituall meate and minke, which went this Date receiue : to fignific thereby our @uchariff; or super of the Lord. If thou take awaie this cause, thou thait find no other cause, whie he made onclie mention of thele two facraments. Further, what have we in our facraments, which me receive as the chiefe and principall thing? Is it not chaft : But the apostle testifieth, that the old fathers received him in their facras bidem.4. ments. for he faith, that They dranke of the

foirituall rocke which followed them, and that rocke was Chrift . But we can in no tufe me cannot printe Christ, buleste togither there with we be chairmithe partakers of his furtt alfo . Wherefore we out his futpught not to thinke, that the old fathers had ru. not the wirit of @ D.

But thou wilt fair peraduenture ; Ther had rewards and punishments. As though the haue not fo likewife . For what e Doth not Paule greuousic theaten the Corinthians , if they followe the finnes, which their forefathers com mitted in the wilberneffe : Doth not be faie, that Manie are weake, and manie fallen afleepe. for that they had affer a thamefull maner abu fen the Gudiarift ? And both not be faie ; When we are judged, we are corrected of the Lord. Ibidem. 32. leaft we should be condemned with this world? And ithat ? Will vou faie that in the new tella. ment alfo, there wanteth rewards promifed but to the goolie? For if we give anie thing to a pro- Matt. 10.41. phet, in the name of a prophet, we dooreceive a prophets reward. And, He that forfaketh his Matt.19,29. owne, for Christ his fake, shall receive an hundreth fold, euen in this world also. But Chryfollome abbeth, that buto them was promifed a land flowing with milke and honie; but onto bs is promifed the hingdome of heaven . 3 arant indeed, that the old fathers had manic tempozall promifes ; but pet not in fuch fort, as buto them was made no promife of eternall life . For Cipil bringetha tellimonie of the res furrection out of the lawe ; I am the God of A- Matt. 22, 32 braham, the God of Isac, and the God of Ia- Exod.3, 6. cob. And Goo faith unto Abraham; I am thy protector and thy exceeding great reward. And Gene.15,1. Daniel faith; that They shall rife againe, which Dani. 12, 2. have flept in the dust of the earth , some to eternall life, and some to everlasting damnation. And Efaie laithofthe bamned; Their fire fhall Efai.66, 24. not be quenched, and their worme shall not die. And to omit all other tellimonies, which are infinite : Chaiff himfelfe is promifed in the laine. For he himfelfe faith; that Mofes wrote of Iohn.c. 46. him. And Paule faith; that he was the end of the Rom. 10, 4. lawe . Belides, there be manie fuch other telfi monics, both in the Gofpels, and in the epiffles of Paule , which are all taken out of the old tella: ment.

23 Chryfoftome abbeth mozecuer, that the The forefaforefathers wied outward puriffenas . Deither thers were do ive denie , but that they were bound to a bomb to or the dente, but that they were bound to a more ceres nies than we are : and vet are not we altogither than we be, initiout outward figues . For we also have bread , wine , and water, as elements of our facraments : but one and the felfe-fame Chift was common, both buto our facraments and bnto theirs . Sith no man can benie, but that circumcition was the facrament of regenera-

Chryfo-

A fimili-

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the facra=

ment of res

generation .

Efaic.1.2.

The Common places Circumcia tion; even as our baptilme is allo . Bea and the Scholemen themfelues confeste, that originall

of vs. And lo great an affection bib Gob the father beare towards them, as he faith; Can a mo- Efai. 49.150 ther forget hir child, but although the can, yet will not I forget thee. And as Chrysoftome hath thus maitten in this place; so hath he in other places also manie things like buto the

Cap. 16.

fame, which (as Thaue faid) muft be read waris lie, and with inogement. 24 Augustine, in the handling of that place. faith, that there is put a difference betweene the old and new teffament : of which the one confifeth in feare, and the other in loue. We abouth mozeover, that it is without controvertie. that the fpirit of adoption is the bolic Thou : but the fririt of bondage, be thinketh to be that, which hath the power of beath; that is, latan : leing lo manie are held bnoer the euill fpirit, as are defitute of grace; and being not regenerate, line binder the lawe. For they are addited bito tempozali things, and obeie their otone luffs : not inner through octault of the lawe, but bicaufe they themfelues are frangers from Chaff, and from God : for they cannot observe the late of God, and therefore they are both wapped in finnes, and also bisquieted with continuall fu ries. We also fignifieth, that of this place, there is another interpretation; as though the frit fhould here lignifie our mind, which is famtime

the fervant of lufts, and fometime liveth bother the libertie of the formes of Cod.

But this opinion (latth he) cannot fant ; bir The latth caule the fririt of aboution is a little afterward of aboption faid to be erternall, and received from without; is not our namelie, being inspired from aboue. For to the inspire Paule miteth ; It is the spirit that beareth wit- ration of neffe with our ipirit, that we are the fonnes of con. God. Which words plainette declare, that there Rom. 8, 16, is a difference put betweene the fpirit that perfuadeth, and that fririt, which is perfuaded. And if this (faith he) be true, concerning the spirit of

adoption; the fame opinion also must we have of the fpirit of bondage. So that Augustine here in agreeth with Chryfoltome ; that thep, whom be thinketh to be binder the fuirit of bondage, are quite boid of the fpirit of God. Foz thole kind of men be affirmeth not to be regenerate, and that they be also frangers from God : pea rather addicted but othe spirit of fatan, of whom ive cannot understand Chryfoltome to treake. Hoz out of the lawe and the facraments be bringeth a reason, who the forefathers wanted the fpirit. But Augustine benteth that this came to palle through the default of the laine : ithere what to palle through the detaill of the lame : the thirt force his faieng is more probable than Chryso- of home ftoms. Dowbeit, berein I agree not with Augu- bant is.

fline; to thinke, that by the fritt of bonoage is

to be binderflod, latan: for here (as I laid) are to of the bolis be biderfoot two effects of the holie Choff. The first is, when we are touched with the

finne was forginen buto the forefathers in circumcifion . Therefore inogement ought not fo as baptione lightlie to haue bene giuen, that they had one lie outward puriflengs. But this is a great deale furer, when he addeth; that They reftrat ned their bands from euill works , but we res fraine both the mind and confetence. Chrylofrome fermeth alwaies to be of this mino, that the lame forbiodeth onelie the outward worke; and that the Golpell afterware forbiodeth ans ger, hatred, and luft of the mind; and confidereth not that the old fathers had also this comman Exo. 20, 17. Dement; Thou shalt not lust; and that the prophets cueric-where require circumcition of the Deut 10, 16 hart, and that in the first commandement is Ierem.4.4. comprehended faith, hope, charitie, and that foes uer perfeineth to the spirituall motions of the mind. But whereas he faith, that they were bib uen by feare, and we by loue; that inded is true after a fort : howbeit, not fo, as they were otter. lie without loue, and we altogither without feare. And that is most untrue of all, then be faith, that they performed the lawe; but we far palle those things, which are commanded in the laine. For as ine have elfe-there proued, thep themselues that be regenerate, cannot so frame their works, that they can in all points fatiffie the laine of Boo.

corrected and amended, otherwife than by for ning, maiming, burning, and other fuch like kind of punifyments: but we are onlic ercom municated, when we deferue to fuffer the ertres mell punishment that the church can late bron bs. Pombeit, he Mould have remembered, that those punishments, which he maketh mention of were civill punishments; which our chailtian magistrates also do laie opon such as be male: factors. But they (faith he) had onclie in name the honour of adoption, and of children; but we haue it in berie bed. Certeinlie,it cannot be bes nicd, but that God was in the old telfament called the father of his people. For of him he Pfal.11,1. faith; that He had called his first begotten sonne out of Aegypt. And Moles faith in Deuterone Deur 32, 18 mie; Thou hast forsaken God, which begat thee. verfe.10. And Malachie, in his fecond chapter ; There is one God, and father of vs all. And Esaie; I haue nourished and brought vp dildren, and they haue despised me. And both not Paule late : Vnto whom apperteine the couenant and adoption: fpeaking then of the fathers of the Mraes lites, of whom was Christ according to the Pfal.82,6. flefts. I faid ye are gods, and children of the most high. They also called Gob their father, then Efai,63, 16. thep fait in Efaie; Thou art our father, for Abra-

ham knew vs not, and Ifrael had no knowledge

De addeth moreover, that they could not be

Of the Old

we frad wate beforeing of faluation, percent that we be betterlie badone, buteffe we repaire buto Chaff. Sothat the felfe finne fpirit bes ing our guine, we come bnto Chaff, and by faith late holo bpon him , and the promite of the mercie of @ D D : by which meanes our finnes be forginen be, and we are received into the adoption of the farmes of Gob . Therefore Paules meaning was, to beclare unto the Mos mans ; that they being now poll that firft fep, and being regenerate in Chaiff, haue obteineb adoption; and therefore it behouse them, not onelie to line goolie ; butalfo willinglic and of

fate the foirit of Chift.

and New league. knowledgeof the laive, and remorfe of our fins, their owne accord to worke burightlie . Winto this interpretation of ours, Ambroic lubler beth: for he faith, that the apolite here teacheth the Romans, that they bear longer imper the laive ; but do now line binber faith. A indge of conutril therefoze with him, that in thefe words is fet forth tivo beares of convertion. 25 And if a man do demand as touthing the people in the old lawe, in what case they floo,

out jewes may be thus anthorred; to wit, if twe divide the Trives into thee fundic parts. For fome of them were ofterlie wicked, and bogodie; with belides name habitation and outward circum cition, has nothing common with the people of Con. Thefe men I grant be btterlie boit of the spirit of Christ; pearnther they lived under the fpirit of fathan . Dn the other fibe , there were fome errellent and holie men : as Dauid. Ezechias, Iofias, Elias, Daniel, und manie fuch other like; whom we can by no meanes benie, but that they had the spirit of the Gospell; although (as the time required) they were compelled to observe manie ceremonies , and rites perfeining buto the late. Againe, there be fome others, which were weake, tho, although they cannot be compared with those, whom we have mentioned; pet, forfomuch as they, being godlie, belieued in the Dellias to come, & were by that faith instiffed ; ive ought not to thinke, that they were frangers fro the fpirit of Chaift; although , by reason of their imperfection , the

concerning the fpirit of Graft : that I thinke

They had not the facraments of their falnation to manifest and clere, as ours now are: neither had they the multeries of Chuft to commonlie reuealed, as the now have in the Bol pell. Therefore, although among t vs are manie wicked men, and a great number of weake ones ; pet are we fato to be deliuered from the

laine challenged great voiner ouer them. And

they were with others, as thole times required,

compelled to be subject tonto infinite ceremo-

nies. Anothis is the reason, while the old fathers

are faid to have lived brock the laive, and brock

the lotrit of bondage.

lature both bicaufo we be deliurred from cereniones, and for that the have the facraments and mofferies of faluation obtained through Chrift, & mage mozeclare and moze manifeft than their segmmonlie were. Paule alfo calleth the ald fathers, little ones; for that they heed but der tutges and gouernours, and were infirme top of the lawe, as of a fchalemaifter. And when they are called fernants, we ought to buter: Cand that they were profitable fer units. For fuch feruants beare great goodwill and loue to their maiffers; and are permanen, that that which is to the honour of their matter, Mallaifo turne to their owne honour. But leipo fernants never refraine from bices, neither bother anto thing well: unleffe they be by Aripes compelled. Thefe their two titles, which & bane mentioned, Galattia Paule joineth togither in the epiffle to the Gala: and 4.1. thians. Forting he faith; The heire, folong as he is a little one, lineth under tutors and go-

uernors, and differeth nothing from a feruant, when as ver he is lord of all. Why which two ros be declareth, that the elect of God, amongst the old fathers, were in verience heres; although, confidering the time, they were as little ones. paper the forme of feruants, kept binder the fidwling of the laive and elements of this world. Thus I thinke is to be thought of the old fa-

. 26 Butnow let us biligentlie eramine In t. Sam, Spole things, which we touched a little before : 2, verle 10, namelie, that our minbs muft be lifted by from temporall hings, buto eternall and heavenlie things : fift in this moutall life we be formetimes delinered from afflictions, yet onperfectie. for by Chaff we be allotted unto righteoulnes, and unto manie ercellent gifts of Goo: but pet, we poffete all those gifts of God, buperfealte. But when the home of Christ thall be evalted (as spear keth Anna) then thall all thefe things at length Luke. , 69, be fullie perfect in bs : and that thall then be. ithen the Lord thail tudge all the ends of the earth; and then (as Paule faith) be thall beliuce 1. Con. 15. the kingdome bnto Goo and the father. But this 24. kind of exposition (will some face) is not proper; fring it fauoureth of an allegorie, and that the ought not to be the verie due meaning of the feriptures. But we muft affare our felues, that Arule, those things, that were written in the old tefament, concerning temporall things, bo belong unto eternall things. Ju the old time God promifed buto the patriarchs, that he would gine the kingbome unto David and his potteri. Plal. 8 9,30, tie . Anothis is to be underftod, not onclie of Salomon ; but alfo of Chaff.

Therefore the angell freaking of him fait; God will give vnto him the kingdome of his fa- Luke, 1, 33. ther Dauid, and he shall reigne in the house of Iacob for euer. Allo in Deutermonnie, CDD

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erpreffed , forfomuch as it is promifed buto bs.

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commanded his people, that they thould not Deut. 18,10 take counfell of witches og forcerers; For God (faith he) will raife up a prophet among you. The ithich, although it may be underftod of the prophets, which never thoulo be wanting, of whom the people might take counfell ; yet both Peter, Acis 3,22. in the Acts of the apostles, translate the same bit to Chiff, and affirmeth, that the kingbome promifed to Dauid, twas made perfect in Chrift.

for even to the promite of tob made buto A-Gen,22,18 braham, in the bothe of Genefis ; although it may be referred buto liaac, pet by Paule it is Gal.3, 16. applied buto Chafft. Foghe faith; It is faid, Not in div feeds, as in manie, but in one, which is Chrift. So that, when we refer the long of Anna buto higher matters, the offend not againff the postrine of the apostles. And the it is thus Done, the reason is easilie thewer. In weigh ing of all the benefits of Goo, it is meet tores turne to the fountaine and head it felfe, from thence all those things do flowe. Affurcolic the higheft benefit of God towards mankind is Chaiff : wherefore all other things muft bere-Duced wholie buto this rot. Wherebpon Paule bnto the Romans reasoneth after this maner : Rom.8,13. If God gaue his owne sonne vnto vs, how shall

he not with him giue vs all things also? 27 Butthon wiltfaie, that manie benefits are bestowed byon the wicked, who neverthes leffe haue not Chaift for their bead ; neither om they acknowledge him. I grant it : but those be giffs without giff, as the poet faith, and make not buto their faluation, but buto their bellrus dion. Quen fo Paule buto the Philippians, although he had manie gifts before he came buto Chiff, and euen luch as were not to be belpt. feo ; pet he faith, that He accounted them for loffes and dong . For the wicken, ichen they flow rith in all wealth and abundance, are like buto the beatts amointed for facrifices, which being found moft fat, are flaine in the thambles . But to the intent that thefe things may the better be underfrod,let be thus conclude the reafon; Gob either angrie of well pleafed, bestoweth his benefits bpon men. De being angrie, no man Louis receive of him bicante luch thinge Chouls be no benefits, fæing they would worke to de ffruction, not to faluation. So as it is to be willyed, that he would give those things, when he is well pleafed and mercifull : but he is not well

Chiff. To conclude, we must wholie affirme, that one and the fame couenant, betweene Bob and man, is both of the old and new testament: in the which God promifed, that he would be their Cod, and they fould be his people . This coue

pleafed, onlette it be for Chrift his fake; for which

caufe there is no perfect benefit of ODD be-

folved upon us, that bath not his roting in

nant they in the old tellament, no lelle bao, than ine in the new tellament have and Paule, in the eleventh chapter buto the Romans, Deferibeth verfe. 16.8c that covenant to be as a plant or tree, thereof as well the Jewes as the Christians be branthes and boughes. And therfore he faith; If fome of the brandies were broken off, and thou being but a wild olive tree wast graffed in their place. and made partaker of the root and fat of the olive tree. &c. Therefore, the tree is all one, the focke allone, the plant all one that beareth be and them . But herein is the difference ; that we be branches graffed in, whereas they are naturall. Breffie, what difference locuer is betweene ech tellament, that both cuerie whit confift, not in the lubiliance of the covenant, but in the accibents. Porthepincipall point of the old coue, nant was, that the true God would be indeb our God.

Afferward, there were other promiles adiois ned ; namelie, of the kingbome in the focke of Dauid of the pollethon of the land of Chanaan, of the outward prieffhod : allo commandes ments foudling ceremonies and indgements. But those leaves of ceremonies, the flowers of the kingdome, and the barke of the prichthod are now taken awaie by Chrift, tiho was expected in them; as in the ninth chapter to the Debrues verle, 7. it is biligentlie confinered, inhere it is beclared, that it was requilite for the high prieff, cuerie pere once, to enter by blond into the bolicit place. In the which cuttome the beath of Chill was thanowen thin by himfelfe, and not by the bloud of another . entred into the true and proper holie places . So as the apolite calleth all Ibidem 4 that stage of ceremonies and facrifices, the par terne of Chrift ; bicaufe (according as the time required) they thaped out Chill to the Iches. After the same maner be speaketh in that epiffle of the land of promife : This daie (fatth be) if Ibidem. 4, ye shall heare his voice, harden not your harts, as verses, &c in the time of bitternesse, in the daie of tempta. tion in the wildernesse.

28 Df this matter, the old prothets, being Aten what not ignozant, do to intreat of things in their maner the time, as they applie the greatest part of their boc properts trine onto Chill : and therefore do feeme form pormieto times to write more magnificallie, than the chill. things which they treat of do require. And a man 3n 1. Col. might calilie inoge, that the event of things, 10, bull. otherichiles answered not to their latengs. In the prophet Zacharie, @ D promifeth, that he Zach. 1,5. mould be a firie wall onto the citie of Ierufalem : which thing never came to palle after the restitution of the temple. But a little after, the Zewes were fo in a maner or froice by the Macedonians, as they were fcarfelie euer in moje lamentable cafe. In the 72 plalme is conteined pf272, vet. this prothetie of the kingoome of Salomon; All 9,10,811.

and New league. kings shall fall downe before him, and all nations shall do him service, and in the name of him all people shalbe bleffed . Thefe things neuer hamened unto Salomon , neither can they be a tie other wate underftod, but of Chaiff. Alfo Efaie faith; that So great should the peace bee, that men would conuert speares into spades, and &11,6. that the wolfe and lambe should couch together. Which fairngs being referred buto thole times, be altogither excelline fpiches : but they do be-

rie well and properlie agree buto Chrift. Wherefoze, none may tufflie complaine, if thefe and fuch like things be welled by us buto Chill; feing this is the tult and true interpretation of the feriptures . Deither are thefe kind of oracles leffe agreeable buto Chaff, than buto those times, of which they feenico to be waitten. And leaff that anie man fould thinke, that one, lie the apolities or cuangeliffs bare make this erpolition; let him ponder, that the Chaldran in terpretor did the verie fame thing, who theweth, that by the words of the prophetitle; (The horne of his Chrift fhall bee exalted) is ment Delle as. The other Rabbins of the Debrues also do awlie not onelie that place, but also manie other unto Dellias : efpeciallie thole that were more ancient than the apollies and enangelifts: buto whome it was fufficient to thew onelie a reason, boto that manie ads and salengs in the old telfament were referred onto Chaff; thinking it needelette to go through with cuerie Zacharie allo, the father of John Baptift, fuf

Luke. 1, 69. Lacharie and, up things, that this is the true and naturall exposition of the old testament. then in his fong he faith; He hathraifed vp an horne of faluation in the house of his servant Dauid, as he spake by the mouth of his holie prophets, euen fince the world began. Aowat the length (faith be) Boo ffirred by the home fo long loked for in the house of David ; which he there, fore faith; bicaufe Chiff berined bis petegree when the from the familie of David . But ichen thall this borne be railed up? Certeinlie it is euen now alreadie lifted bp, bicaufe Chuff poth prefentlie be eralteb. alforcigne at the right hand of his father. But 1.Cor.15. he shall then at the length be euidentlie & magnificallie aduanced, when hee shall judge the whole world, and shall deliuer the kingdome to God the father, when as allthings shalbe put under his feete . For (as faith the authour of Hebrio,13, the epittle to the Debines;) All things are not yet subdued vnto him, but they shall then be

In sen 27. fubdued, when as death the laft enimie shalbe berfc.28. destroied.

29 Wherefoje, binber tempojali bleffings thing good was comprehenced the fumme of all felicitie, habothed that godlie men are to wait for by Chift : and by tempo it is after that fort beferibed, bicaufe it muft be

But there lacke words; forthat, feing it cannot be perceited by mans understanding there is no more properlic attributes to expresse the fame . Beither is the power of mans words fuch, as it can be able to expecte those divine and celeffiall things. Det , to the intent we might be firred by, to befire the fame ; the holic Choft hath of his mercie pronided to have it fet forth bnto bs, by thele woods of terretrial felicite; thich may best agree with the capacitie of man. Which thou maiff perceive almost in all the prothets , when they take in hand to deferibe the hingoome of Chat : for there they beferibe an abundance of all goo things . Dfithich things PGI. 1,8. to rchearfe fome, they faie, that the dominion of his kingbome thall most amplie be ertenbeb; Efaic,9,7. there thalbe no end of peace; nations and peo. & 1.4. & 11. ple thall no more fight one against another; of & 6.86.10. their from and freares they thall make fieths, & 15,8. plough-thardes, and fpades. Bea they abbe. that the wolfe and the lambe thould dwell in one place togither. Alfo, that wearing and was ffing fhall be no longer; that the infant and old

objected buto be by the Jewes, who, by fuch

kind of arguments would prome that our faul

our Telus is not Dellias : we mult fo biber-

frand them, as we acknowledge that there be

man fhall fulfill their bates; that forrows fhalbe taken amaie; pea, that Bob thall totpe amaie teares and weeping. Which falengs of the prophets, when they be

two commings of Chailt; the firth (3 meane) and the fecond. Further, that fome things be had, either in their full and perfect pollellion; 02 elfe. onelie by participation, and a certeine talle and fæling begon. So that, as touching the firth comming, we will answer; that these prosper rous and hapie fucceffes are not bue bnto bs : naie rather, it was forctold be otherwise by Mit himfelfe, that his people thould be beliuered into the ipnagogs, that they thould be brought before kings and rulers; and (as Paule fatb) All that will line godie in Chrift Iefu, fhall 3.Tim.j.12. fuffer perfecutions. But in the fecond comming of the factor of the father of of Christ, the have a full and absolute felicitie: the which thathe altogither heavenlie . For Mar 22,30. Thill telliffeth; that We in the kingdome fhall be like vnto angels, which neither marrie, nor be married. And pet is it beferibed bnto bs, as if it were tempozall and earthlie; and that not alonelie in the old testament , but in the new : Luke.12.47. there Christ faith, that he would prouide for his eled, to fit bowne , and that he paffing by, will

minister onto them. And in the 19 chapter of Luke, he laid; Wee Ibid. verf. 26 be like men that expect their Lord, when he will returne from the marriage. Wherein Chill is belevibed to have gone bnto his father ; enn.i.

One and the fame leanut is of the old and new

The Common places Part.2.

ine now wait for bim, butill his fecond com-

ming, And the felicitie, which he now emicieth, is

called by him, a featt and marriage . Dowbeit,

this felicitie, which now Chaiff hath, and we heer.

affer thall have ; ive, by a certeine participati-

on have in the meane time while we line here:

for Paule faith, that We by hope are faued . 50

that now we intote and have the tranquillitte of

conscience; For we knowe that there is no dam-

nation to them that be in Christ Iesus. Wie hane

moreouer peace towards God . buto thom. be-

fore were most hatefull : thereof Paule war

neth be buto the Komans; We being justified

freelie, are at peace with God. Alfo, the by the ho.

lie Choff, have received the gift of grace . and

notable bertues, allo brotherlie charitie, than

which nothing is more excellent in the world, the

riches of the word of God, and of the holie lacras

ments, and the generall publithing of the Gol

vell : increbe ine be beclared to be reconciled

20 And through this description, which the

holie feripture bleth, (by thefe temporall goo

things, to thatowe heavenlie things, which we

loke for we not onelie infoie this commoditie;

that we are led by the hand onto the knowledge

of them : but we also, in the meane time, ac

knowledge almightie CDD to be the diffri-

buter, as well of that felicitie, as allo of thefe

temporall good things . Unto which boatrine

if thou accoine that notable title of &DD:

namelic, that he is the helper in necellities; thou

mail most effectuallie conclude, that we also

mult hope, that we thall not be left beffitute, e

and care opon God : which buleffe we do, we

thall not be far from the beteffable crime of fa-

crilege. For otherwife, we thould challenge bu-

to be those things thich God would have to reft

and be intire unto himfelfe. If it be the office of

ODD, to take the care of bs : he that taketh as

inate the fame from him, may be accused of the

rooberie of holie things. Howbeit, we mut not

through this argument, fecurelie leave off from

prairing most feruentlie, for the obtaining of

thefe things at Gods hands. For he that bath

promifed the fame, bath commanded, that we

onto Goo, and abfolued from finnes.

Cap.16.

ffians do hold it their dutie, to foread far abroso and effablif the dominion of Chaift. Anto all fuch as thus aplie themselues. Chail tellifieth : that All thefe other things, which ferue for linelihoo thall be adoed. And this is not to be biderftod onelie of them, which labour in preaching of the Golpell (which is the principall dutie of a polities and ministers of the durch:) but also as touching all them, which ferue Christ in their bocation. Thou feel therefore, how profitablie the By timps currenting god things are described by tempor minis are rall things ; which in like maner thou mailt on: beferben perfrant to be bone, concerning punishments, the ternall. In the 19 . chapter of Luke , there is a lateng verle. 27. touching those wicked men, which would not have Chiff to reigne as king ouer them; Bring them, and flaie them before me. But it is certeine, that at the bale of lubae

ment, neither the foules thall be converted into nothing; neither that men, being railed againe. thall be deprined of their composall life : but, but per that description is expelled buto be, the last fentence of those that thall be condemned . And even to thou mail bnoerstand that, which is spohen of the fate of bell fier; There shall be wee- Managan ping and gnafhing of teeth : then as now . the foirits which be tormented in bell , have neither teeth not eles, in the which gnathing and teares may have place. Reither are the anie otherwife to understand that, which is written of that rich glutton, whole tong was tozmented in the flame with ertreame paine . All thefe things no boubt muft be binder food metarboricallie. But the amonette of God had this blefting (to wit as mell fpirituali felicitie and beauenlie hamines. as also the necellarie vie of things temporall, which we for the merits and worthinelle of Christ Do receive) not onelie lato by in his fecret treat fure, before all worlds, and bestoweth the same bpon bs in time convenient; but also be prout bed, that by his prothets and holie feriptures . it though be delivered buto by by apt words, and by flaures most effectuall, and most profitable

to teach. 31 But pet it leemeth to be doubted thether In smis. the Jeines of our time, which give no credit bu towards to Chill, have anie right in this league, thich is the mo. made with Abraham and his volteritie; to wit. whether they be conteined therein : or elfe the. ther they are understood to be utterlie excluded from the lame . This (in my inogement) ought thus to be erpounded; if the league have Chiff for the foundation and substance thereof, now are they by supposition strangers from the fame. Further in this league are confibered the ceremonies, and the holie rites: the which being now. fince the comming of Christ abolished: although they be at this date reteined by the Zeives, do nothing at all make unto this cone

and New league. nant. Paie rather, if they be kept, they are as gainft it ; bicaufe they gaine-faie Chift , which is the principall fubifiance of the covenant. Cherefore in ad, and in verie bed . we benie that they at this bate be conteined in this coues nant. Anto ubom neuertheleffe we benie not that, which Paule doth grant onto them : names lie, that the twoid of @DD is committed unto them: for we fee, that by a certeine wonderfull pronidence of ODD, the holie bible is kept among them. Anoif to be they believe not, that bifamulieth not, but that they are to be received, being as yet adorned by to excellent a benefit of

ത്ത്ത. furthermore, whereas Paule, in the eleventh thapter to the Romans, prothe fieth of them, that verfc.25. they thall be converted , when the fulnesse of the Gentils is come in ; and calleth them ent: mies foz our fales ; and beloued, bicaufe of the fathers; and fpeaketh of them, then as thep incre now Devarted from Chuit : this alfo (me thinketh) is to be attributed buto them ; name, lie, that the promife of God; as concerning that generation, is not pet clerlie taken awaie. 402 by the power of the promife, God continuallic calleth fome of them; and it is thought, that bereafter be will more fullie call them. Againe, we acknowledge with Paule, that the fame goo olive tre, from whence they being cut, and graf fed againe, is more proper onto them, than one to bs : for they are not onelie graffed in by the predeffination of Bob, as we be ; but they are more nere to Chift , in refpect of the fielh ; and their foche is more nere knit buta him, than Roma, 16. purs is Therefore Paule faith; To the lew firit, and to the Greeke. For the which causes the apofile fpeaking of them, yea euen when they were

fwarned from the truth, faid, that he was erce ding forcewfull for their bestruction; forfamuch as to them belonged the fathers, the adoption, the glozie, the telfament, and the promife. All and 4. which things are not to to be interpreted , as though the Leives do now in ad perteine to the league; but are ment as touching them, which of their flocke are to be adopted into that league. Thefe things be thus fpoken of their kindzeb, that is, of their nation, as it had the old fathers, apolities, anothole that were afterward to be leue ; and not particularlie for euerie Jew: as who would fair, that they thould be berifted of the bubcleuers and oblimate.

12 The works of @ D are fo ordered, as they calilic belve, and by no meanes hinder one berfe.30. The works another. Therefore, the blinding of the Jewes, of son doo although in them it be firme; pet in that it is the worke of Bob, it has a governo; namelic, the convertion of the Gentils : and the convertion of the Gentils Chall belpe, towards the faluati on, which Shall be given unto the Lewes ; forit

thall prouche frem to ennie. And in the meane time, butill this come to palle, let bs confiber 3tis a with our felues the wonderfull worke of God: woonber: they as pet continue, and are kept in fo great of God. aduerlities, and in lo bluces and greenous cap that the tiuitie and dispersion; they hold Bill their relie gemes ens gion, as much as they may , they exercise them, bure even felucs in the holic feriptures , although they bir buio this berffand all things corruptlie. Doubtles, no ans cient Troians, Lombards, Hunnes, or Vandals, haue to helo fill their owne, as they could be diffenered from all other nations, incluil life and religion ; and could their their originall & hillorie fet fouth in most true waiting; and being euerie-where difperfed (as thep were) could neuertheles kope their owne orbinances . Which, forfomuch as it to continueth among the Tews. it is bnoonbteolie a lingular worke of OD. and beingeth unto us no fmall commoditie; The 3:10:8 fince they are witnesses of our bottes, thich they are witness carrie about with them as their owne, and au booles. thenticail. And that both Augustine also note. For, unleffe that people were pet fill remais ning, the Ethnike philosophers might fuspea; that thefe things are of our otene inventing. which we believe and preach, as touching the creation of the world, of Adam, of Noah, of Abraham, of the patriarche, kings, and prophets. So as they are boubtles all this tabile perpetuallis preferued of God, for fome faluation to come.

The xvij. Chapter.

Of Christ, and his manifestation in the flesh; and by what meanes he performed all the parts of our faluation.

phoubteblie, S.D.D is In . Sam.
of trulie faut to come to by 7-yet. I.e.
mante basies; but per camatom
the founce of GD, thirth of office faut
the founce of GD, thirth of office founce
to the nature of man to
faut mankins. For July
though Sob be in superiode on a set to face for the

though Bod be in euerie place ; pet ive faie,that he came ; bicaufe he put boon him the nature of man : and thus we faie he came bnto bs, and prefented himfelfe bnto bs; both the father. the Sonne, and the holie Choft. Bicaufe, albeit that the works of the Crimitie, as touthing inward matters be particular: as, to beget, to infpire, to proceed : (for thefe things are bone by the dinine votver, which is common buto the thre perfons:) pet the fame, as concerning out ward things, are inseparable. Then wilt thou fate : Wherefore is the forme onlie fato to be incarnate . Here two things are to be confidered Onn.ff.

uen of these temporall goo things, when thep Pfal-55, 23. Mall be meet for bs. Wherefore, by the admoniti. 1.Pet 5.7. on of Peter and David, we will caft all our carke

thould befire our bailie bread of the father.

Beffors this, we will labour ; neither will we Matt.6, 11. Deliver the works that we be informed to do: in doing thereof, we thall be affured, by the promile of Christ, that these things also thall be call

Upon vs. 370, he faith; First seeke the kingdome of God, and all things shall be given vnto you.

They all facke the kingbome of Bod, which walke in their pocation. For all the bocations of this Of the OIA

Pag.601.

A proofe of Christ.

Pag.600. of bs: namelie, the action and the worke. As not of my felfe, mult either be filled by , with abtouching the worke it felfe, Chrift alone toke boon him the nature of man; lith that nature is toined with the onelie substance of the somme. But with the action both the father and the bolic Shoft had to do : for the efficient cause, and the action perteined unto the the verlons. And that man be promed by the Ceriptures, informed as Efa-18, 16. Efaie faith; The Lord and his fpirit hath fent

me. And Paule to the Galathians ; When the Gala4,4. fulnesse of time was come, God sent his owne fonne. And in Luke the angel faith; The holie Luk.1,35. Ghoft shall come you thee, & the power of the highest shall overshadow thee. And afterward,

Marth 1, 18 as it is in Matthew; She was found great with dild by the holie Ghoft . By thefe telfimonies it appeareth, that Chrift was fent, both by the Father, and by the holie Choff.

Belides this, the forme himfelfe was the cause of his owne comming. Indet that might feme to be a hard matter, that one and the fame thing thould both be the efficient caufe, and the effect: vet may it be mouse manic wates. For firth, as touching fandification, in the tenth chapter of Iohn it is thus read : Whom the fathers fent and sanctified, doo ye saie that he blasphemeth, bicause he saith; I am the sonne of GOD? After ward,in the 17. chapter, Chill againe laith: For their fakes fanctifie I my felfe. The berte fame may be fait as touching the beath of Chilt: for Rom.8, 31. Paule unto the Romans, witeth; Who spared not his owne fonne, but gaue him for all our Gala.2,20. fakes. And to the Galathians he faith; Who loued me, and gaue himfelfe for me. The fame alfo

is faid touching the refurrection, feeing Paule unto the Momans faith; He that hath raifed vp Rom. 8, 11. Iesus Christ from the dead, shall also raise vp vour mortall bodies. But Chiff himfelfe in Iohn faith; Destroic ye this temple, and I will in three daies reedifie the fame. Againe; I haue power to laie downe my life, and to take it againe. And ; By him all things were made. The fame also the map faie of the incarnation of Chift : for Paule unto the Galathians, faith; When the fulneffe Gala 4,41 of time was come, God fent his owne fonne. The fame avoitle to the Whilippians faith; He Philip. 2, 7. made himselfe of no reputation, taking vpon him the forme of a feruant . Wie le therefuze, that it appeareth fufficientlie by the holie ferio. tures , that Chaiff was both the efficient caufe. and the effect . Wherefore, there were three that came as touching the efficient cause; although the morke it felfe oto perteine onlie to the forme. Df this matter witteth Augustine at large, in his fecond boke De trmitate, the fourth chapter; and against Feelix the Arrian, chapter 24.: to prome that Christ is both the efficient cause, and the worke. And as concerning that, which Chailt John 7.28. Speaketh of himselfe in John; namelie, I came

bing this one word, Onelie : as if he had faid : I came not onelie of my felle : ozelle it is to be but berfoot ouching his humane nature.

2 Paule, in the 9. to the Komans bath an cr. In some. cellent commendation of Chailt, wherein he er bule. , e, f. prescolie confesseth the two natures in him, Looke part ioined together in one & the selfe-same person; fo that of both natures is made Chaift; Of the which (faith he) is Christ, according to the flesh. who is God ouer all things bleffed for euer . 19th bumane nature is beclared in thele tooods ; Of 11,3, the lewes, as touching the flesh: for by the flesh, in the Behme tong, is underfrod the thole man . Dis divine nature is most manifestile neferthen in thefe wozos; Who is God ouer all, bleffed for euer. The fame allo is not obscureite franified in that, which is aboed; As touching the flefh : for that particle thould not have beine put, buleffe he had had fome thing more than the fleth . This boarine the Arrians , Mahumetilts, A confuta-(and ithatfocuer they be that hold, that Chaiff is tion of the a mere man) do impugne, among the thich al. Mabbins, of fo are the Kabbins of the Debrues. For even as and of the by a corrupt interpretation they had corrupted Arrians. the laine, as touching maners and life (which is manifelt by the interpretation that Christ made of the laine, and in that he reproned their baine nemifes:) to hab they also bewared the fincere faith of the spellias to come; lo that they thought he Chould be a meere and Comple man. For then Chaff bemanbed of them, what they thought of the Dellas ; they made antwer , that he thould Man. 21, 41. be the fonne of David : neither had they anie bee per or higher confideration of him.

Wherefore Thill obiected buto them the 110. yerfe.t. plaime , there David called the Bellias his Lord: ubich could not agrée to a merre and fimple man , borne of his Bocke, as they fondlie imagined . Ambrole, expounding this place, affirmeth : that Thele woods mult needs be applien into Thill . fith there is here no mention mane of anie other person, onto blome they may antlie be amlied. If they will not (faith he) have these things to be understoo concerning Chiff , let them their fome other perfon, mentioned by Paule, buto thom they may be referred : and if, befides Chrift, they can find none other ; then let them leane buto Chrift fbe clozie which is attributed buto him bo Paule. Ambrole inneed confesseth, that then the father Ambrole. and the forme are joined togither in the bolic fcriptures,the father is called @DD, and the forme Lozd. And this be faith is done, for this confineration; bicaule we preach that we more thip one Bod onelie. And if the thould reveate the name of God, we might peraduenture feeme to bepart formerbat from that buitie : and there

Dizinitic.

that rule is not in the holic feriptures verpetus palet, 8. allie obferned : for ive read in the pfalme (as it is cited in the Debiues;) Therefore God, euen. Heb, 1,9. thy God, hath annointed thee with the oile of gladneffe. Dere for that he intreateth of the father and the forme, he repeateth the name of Continife. De faith mojeouer, that Chrift is about all, is read also in the epiffle to the Whilip phile, to. plans: for there it is written, that In the name of lefu cueric knee should bow, both of things

celestiall, terrestriall, and infernall. Dut of which place, no leffe than out of this, ubich we have here in hand, he gathereth the biuine nature in Chift ; fæing if he were not Sab, he fould not be worthimed. For in the to wo: fipip him ; I am thy fellowe feruant (faith Marthe, be) take heed thou doo it not, But Chriff, ithen and 9,18. & he often times permitted himfelfe to be was elie-where. Thimes, did plainclie teffific that he was berie Cob. Ho: feeing he was a moff tharpe befen, ber of the binine, fincere, and true worthing of Soa; he would neuer haue fuffered himfelfe to be worthipped in frend of God, bulete he had biene Gobin berie beb. Wen (faith he) Paule both fo behementlie affirme Chaift to be Gob. the more that buto his mords he addeth ; Amen : which 2men mas particle, without all controuerfie, maketh a affenation great affirmation. Chryfoltome also femeth to afcribe thefe things buto the forme : for he faith, that when Paule had reckoned by the work verfull great benefits, which God had beffowed bpon the Debines (which were to great, that our Saujour toke fleth of that people) he by this erclamation, both gaue thanks, and also aleribed the praise binto the fonne of God, and that upon god confideration; especiallic, when as he linew, that Buill was cuerie where blafthemed and reproduce by the Jewes ; and that most of all then they rejected and call from them his Cofuell and meaching.

nics brought out of the fcriptures, and those molt certeine, that Chill is Coo: fo as to repeat them againe in this place, it is not needfull. 1.loh.5, 20. Iohn, in the aft chapter of his first epiffle, er preffeblie pronounceth , that Christ is the true God, and eternall life. At this time it thall be fufficient to have noted, that by this fentence of the apostle, which we are in hand with, are overthiolien and conflited manie herefies. The Ma-The Manie nicheis taught, that Chaill had not a true bobie; but that, whatfocuer fæmed to be in him, as tow thing an humane boote, was onelie a phantalie and an illufton of the cies. But Paule faith, that Chill had defh, and that he toke it of the nation of the Debrues. Which words of Paule make allo against those, that confeste, that Chaift had indeed a true bodie ; but pet fate, that he brought

Tale have elfe-where taught by tellimo

it from beauen, and toke it not of the birgine Marie. To they tride with bs , to late, that Chaiff contactined his bodie through bir, no other. wife than water is beriuch through a conduit or pipe. But Paule manifellie faith; that the fiely of Chill was made, not by the Debines, but of the Debruce.

Arrius alfo is by thefe words confuted; the Arrius. impudentlie burd affirme, that Chiff was onlie a creature; and with blasphenious speach durff denic the fonne of God to be God. Among thefe also is Nestorius, who confesseth both the natures of Chiff but he fo feuered the one from theother, as he held, that that confunction betwent them is onelie by grace: and that of thefe two natures is not made one person. Wiheres fore he benied, that the bleffed birgine could be called Froton 9, that is, the mother of God; but that the ought to be called the mother of man : for it cannot agree with the binine nature, to be bome againe. But he consideresh not , that Paule here laith, that Christ is of the Iewes, as touching the flesh . Wile bo grant inoco, that the things, which were universallie spoken of Chaift, are fometimes to be underftod of the one nature, and fometimes of the other : when pet notwithfanding. Chaff himfelfe is onclie one person and substance. So we fale, that the immoztall Con was borne, crucified, and bicd. For there is a certeine communicating of the properties, by the wonderfull connerion of the tivo natures, which Neltorius went about to les parate and pull in funder.

Dowbeit Tam not ignozant,that Erafmus,itt gedorius this place, maketh mention of two other reas berede. pings befides this, which we followe . Dne of Eraimus. them is, that we thould thus read, Of whom is Christ as touching the flesh ; to that there thould be put a ftop : a then followeth that thich remais neth, as an erclamation feparated, iberin Paul faith: that God, which is ouer all, is to be praised for euer. So that, Boo fignifieth either the fas ther, or elfe the thole trinitte. The other is to be read after this maner ; Of whom is Christ as touching the flesh, which is over all : and there make a point, and then adde this as a member bp it felte ; God bleffed for euer. Thefe reas dings I fe no caufe thy the thoulo admit ; foz. feing the common received reading is plaine and manifeff, I thinke it rather moft met to followe the fame. For thefe readings put a new apolirope or turning of theath, either to God the father, or to the holic trinitie; when as there is no fuch noco. further Paule fermeth to fol The maner lowe the fame maner, that is oftentimes bled of the proby the Bebaue prophets, and alfo in the plaims, phets and that the latter part of the period thould repeat plaimes. that , which is conteined in the former : which he doth here most plainelie, and with much et

Annin.

Iohn.1.3.

fore are those names to paried. But I fee that

his bodic

tobatte

Part.2.

The Common places

Cap. 17. A proofe of both finis word, God, And to we perceive to be done

ficacie. Bicanfe first he teachefb the bininitie of Thill, when he laid; As touching the flesh. For that particle thould not have beene necestarie, if there had beene in Chuit nothing elle, but his humane nature. And he addeth; Who is ouer all : thich belongeth bnto God onelie. Where fore, that which was in those clauses spoken Comewhat obscurelie, in the other part of the per riod he fpeaketh more expresselle: for hee laith; Rom.9,5. Who is ouer all, Godbleffed for euer, Amen.

4 Deither is the reason of Ambrofe lichtlieto be weighed, that there is no other thing or pers fon in this place to be fought; feeing here the frech was purpofelie of the fonne onelie. Eraf-Erasmus. mus creufeth this his deuile, that it nothing him dereth the divine nature, which we affirme to be in Chrift; especiallie , feing the same map be abundantlie promed by other places of the ferip ture. Wie answer, that we also know right well, that the dinine nature in Chrift is by mas nie other places of the Criptures fufficientlie tefiffico, but vet (ine thinke) that this is also, togither with the rell, to be reteined: for lo we lee all the fathers haue bone. Reither is it met, that we thould without cause becate the armozie of the church, which we ought rather bailie to fulfill and renew. But veravuenture he will faie: They truft but a little to other places, which to carnefflie contend for this one. Therelie the bo not a little put confidence in other places : but fith this place is perte firme and clere, we will

of Origin.

not lofe it. The Commentaries of Origin tellis fic, that thefe things are fpoken of Chift; as though Paule in thefe words would refell thofe, which at that time our t not openlie call Chiff, God. Which is maruell to Hare Origin affirme, then as he other wife old not thinke rightlie of the forme of God. But Eralmus thinketh, that that part, in those Commentaries to the Ro. mans, is none of his. for he faith, that Ruffinus, or him wholocuer be were . that translated Origin, amended certeine things of fet purvole: leaft the readers fould be to much offended. And Ierom against Ruffinus testifieth; that

Origin in his other boks, never thought well of there things, touching which he had erred in his boke not aexas. Which if it be true : then, for formuch as in these bookes he had a most wicked tuogement of the fonne of God, it may calille be promed, that there things could not be written by him in his Commentaries to the Romans. But holofocuer it be touching Origin, (for his Commentaries to the Romans are not ertant in the Oreke, thereby the Chould indee ante thing of them) this is certeine, that Cyprian, a most ancient imiter in his fecond boke against the Jewes, the fift chapter, bleth this tellimonie to nimue the civinitie of Chita: albeit that. when he citeth the words of Paule, be leaneth out

by Hilarie, byon the 122, plalme. 13ut that may Hilarie. ferme to have come through the negligence of the Regiffers, as Eralmus himfelfe confeffeth. Deither mult we omit, that that particle, Ouer all may be anioined to that particle, Bleffed. third followeth : fo that the fente is; God that is to be praised about all. Touching the wniting of substance of the two natures into one person of Christ looke the dialog of Peter Martyr bimselfe, fet foorth particularlie concerning that matter.

5 But in that fentence of Paule, thich is 3n 1.Con. Imitten in the first to the Counthians, the 15. 15.000 47. thapter : The first man is of the earth earthie the fecond man is the Lord himfelfe from heauen. That to this purpole the Antithelis might be perfect, manie have thought, it should be buberflood: that even as the first man had his bo bie fallioned out of the carth, fo the fecond man: namelie Chrift, brought his bodie out of heauen. Dereof it commeth, that Valentinus, Martion . and among the latter heretikes Swenk- some foldius and his fellowes agree not, that Chill fills buttoke flesh of the biraine: but thought, that he fit. brought his bobie with him out of heaven. But it is not necellarie, that the comparison fould be animerable in cucrie point. This rather is a certeine allufion of the avoille, therein is not mejohen the fubstance of things compared; but the qualities, conditions, and giffs of nature are compared togither. Beither meaneth the apostle anie other thing, but that Adam was the figure of this our life; and that the latter Adam (I meane Chiff) is the forme of the life to come, which we erved. Beither both he here make mention of a boote, nate rather, when he ban fain: The first man of the earth earthie : hee abbeb; And the fecond is the Lord from heaven. It is not benied of the goolie that Chiff is from beauen: fæing ther attribute buto him the bis uine nature : but pet it commeth not to valle thereby, that whatfoeuer the Low, who came botone from beanen, bao, is either of beauenlie nature, oz elfe bzought from beauen. Fozif we lift after that fort to reason of the first Adam, we thall not lay that be is otterlie of the earth ear, thie : leing (beline the boote) he had allo a foule, which is a bivine thing, and was not taken out of the Clime of the earth.

So as (according to this reason) me may late: that as Adam hab not onelie a bodiefalbioneb out of the earth, but also a beauculie mind : so Chaill comprehendeth not onelie the dinine na. The Lo, 0 ture, which was out of beauen, but a naturall beauen, als bodie, which be toke out of the earth in the bir: though be gins wombe. And Augustine, in the 13. chaps had his bos ter De cinitate Dei,feareth not holofoeuer to ate Die out of tribute buto the man Chriff a naturall bobie : 0: the earth. therwife , if ive thall grant bnto Chaff a boble

brought out of beauen, be Shall not be a man: freing beauenlie things are furtheit of all biffes ring from earthlie things. But that Chaff was perie man, as well the feripture euerie there tes fifieth, as alfo Paule in this place expresselle calleth bim a man. Albeit (as touching the bus manitie) Chrift may be fait to have conte out of mar be fait heauen, freing bis bobie hab no originali fram the feed of man, but from the hole Choft : as the controut of angell promifed buto the virgine, when he faio ; Lukers, 35. The spirit of the highest shall overshadow thee. Mozeouer, he might be fait to come from hear ner, in respect of affections and actions of iris

Part.2.

namane convertation: when as in maners and polinette of life, he altogither behaued bimfelfe heaventie and bininclie. Furthermoze, the av pollic fpeaketh of Chaift, bauing refren buto the flate of the refurrection , wherebuto we also thall be brought. And it is not to be boubted, but that he diallenged buto himfelfe the condition ofrefurrection; not naturallie, but by his or uine power. 6 But now fixing the expolition of this place

is manifest, there refleth pet to reprove them, thich have other wife indged, fateng; that Chill take not his bodie of the virgine, but brought the fame fouth with him out of heaven : and that them which he patted through the virgine Marie as through a conduit. But freciallie let bs confider, what faie that reasons they rell upon. First they faie; that If brought bis the bodie of Chaiff be not bigine and heavenlie, hobicout of but a creature taken of the birgins wombe then as Paule faith: that Christ dwelleth in our The fielt harts (as we read buto the Cubellans :) we thall Epheli, 17 bane no more but halfe of him . For it thall be no otherwise than according to his binine nature. But we answer them, that in what fort Chaift dwelleth in our barts, the fame aposile both plainlie beclare : for he abbeb ; By faith. Which faith both not apprehend Chriff in part. but impolie; as well in the facrament of the @w chariff, as also in the word of God, which is fet forth unto be for our faluation. And that this

> reth, by comparing togither of other places. In the eight chapter buto the Komans it is lato; If Christ do dwell in you, God, which raifed him from the dead, shall also quicken your morrall bodies, for his fairit fake, which dwelleth in you. Derenow we plainlie beare that Omit, by his fricit, disclicth in bs. And in the third chapter of the first epistle to the Counthiams, we are by no other reason affirmed to be the femple of Son : but bicaufe the bolis Choff divelleth in us. Peither is there required buto that confunt. tion, which we have with Christ; that his boole fould in berie beed penetrate our breafts of our mines. By faith, and by the fpirit, Thill is all whelie awiehenoco of bs ; as well tourning

mult be tubared after a spirituall fort, it apper

his binine nature, as touching his humane na ture. And when we affirme the binine nature of Chaift to be everie-where we bonot to lay of the humane. It must not be thought, that toe make a bimilion of Chiff, as Neltorius bib. For we mant, that whole Chaff, if (as I may faic thou bnoceffand him personallie, is in cuerie place : vet nevertheles, the will not grant that all that is of Christis currie-there. for aberefocuer the forme of God is. he but

bonteolie it is, that bath the bumane nature tol ned with him; although not whereforuer he be, he maketh the fame to be prefent in berie bed. whereforuer he himfelfe is : feeing for the verie truth thereof it is necellaric, that it be bounded within his ofone limits, and be conteined with in a certeine place. Further, they argue, that in The fecond the last date of judgement, the bodie of Thist reason. fhall be feene of all them, thith thall be fubareb. Matt.14,40 The which, forfomuch as they thall be an erces bing great number , fo as they will occupie a great part of the whole toods; buildle we grant unto Chill a bodic of ivondetfull areathelle as the funne, or fome notable far is, he cannot be manifest buto all. Were do we faie, that all those which thall be funged, thall be changed : fo as they thall no longer have a naturall boote. And although the wicker thall not patte into the change of glorie, vet thall they have a boote fo restored, as they shall have no longer need of meate or brinke. So that they may be fo indued with fuch a perfeanelle of fenfe, as they thall be able to behold their Indge, from the parts that be peric far biffant.

7 They fate alfo, that according to our doc the third trine. divitt is not to be worthimed but by halfe; reafon. fith it is manifelt, that no creature mult be worthimed. For if Chill had his bodie from the birgins, it was bnooubtedlie created : where: fore, in right it thould not be worthimed. But bereinto we have alreade lato, that we mult not funder the natures of Chaift, as Neftor Dio. The must consider, that they be builted to the perfon, and whole Chill is worthimed by bs: that is to fate, the fame binine perfon, which inhereforuer it be, or is worthimed, it hath the bumanitie foined buto it, which cannot be furv Deren from the biuine nature. But if we would fearth the berie cante of worthining, the fame is not to be found in the humanitie, but in the oct fie. Allo they late, that a himmane bobte, feeing it The fourth is affirmed of be to be a creature, is lubica but realon. to the curfic, and buto finne : and that therefore it is not met that we thould toine the fame with the foime of God. Reuertheleffe, we confelle it to be true, which thefe men faie concer, ning the fleff and a humane bodie; bnicile it be prettented and fancified by the holie fpirit.

But we benie that, which thep take as gran.

Commen: taries opon tht Ho: Cyprian.

ethe f.

The 7.

reafon.

The 8.

reafon.

Part. 2.

the bodie of the first man (when it was fashioned

by Cob, and made perfect and found in mind)

were binder the curffe and finne . Deteftable it

were to to thinke . Forthole things, which Goo

read, that the holie Ohoff Dio ouer habowe Ma-

rie, before the conceined ; thise will the bente

Luke. 1,35. made, were berie god . Wherefore, feing we

The Common places ted; namelie, that humane fleth cannot be fo fandifico, as it may be boit of fpot and curffe. Let thefe men tell be, whether they thinke, that

ked his divinitio, as if he should fale: This man professeth himselfe to be God, and 3 cannot tell

what diminitie he bolleth of , feeing neuertheles. his brethren and mother offentimes fiche for him. Wherefore Chrift repelling this temptation, as touching his biuine nature, anflwered : Who is my mother, and who be my brethren? as if be bab laid ; So far forth as 3 am Bob. 1 haue neither mother noz beetheen . De elfe ive mill erpound the place moze trulie and eafilie: namelie that Chrift then taught, that the fundi on ofteathing was committed to him of the fa-

the fielh and matter which Chill toke from thence to be fanaified . And they are wont to ther: and that therefore be ought not to be let allegge dinerfe places of the scripture to confrom the fame, either for his mother, or his bre firme their Deutle, as that of Matthew; name, thren fake. For, in respect of such butinette, we lie, That which is borne in hir is of the holie muff not knowe mother, brethren, and humane Ghoft . Whereby they are of the opinion, that affections: for first of all the kingdome of God Chaff was borne in Marie but not of Marie, as muft be fought . Wiherefoze Chaift faid in like from thence taking fubffance . Dowbeit, this maner buto his parents, when he was found in place both speciallie confute them : for it is atthe temple, propounding answering among tributen onto Chift, that he was borne in the the Doctors; Didye not knowe that I must be oc- Luke. 1,49, cupied about my fathers bufineffe ? Againe they

virgine, But to be borne, is not to palle through by a pipe or conduit; but thence to take berie matter of the boote wherby it is fait to be bonne. then a certeine woman bao faio : Bleffed is the And there they bare, that it is written; In hir, that one lie they thew but once: whereas on the

other fide, we have it in infinite places, that Christ is of the feed of Dauid. Which then these heretikes fried out, they became to impudent, Tertullian. that (as Tertullian reporteth) ithere fo euer this prepolition Ex. that is, Df, is had, they blotted it out, and in fred thereof, for confirming their o

pinion Did put Per, that is, 13p, 02 through. Alfo Iohn, 1, 14, they cite that place of Iohn ; The word became fleih : as though the boote of Thill confilled not of the matter gathered of the birgins wombe. but rather of the wood of Goo . Hombeit ,thefe men, which fpeake on this wife, thould confider how abfurd a thingit is, to amoint Goo to be dianged and turned into an other kind . Thep further alledge against be, that which we read 10hn,10,23 in Iohn; Yee be of the earth, I am from aboue.

Which purpose of theirs, how smalle it prevais leth, the common and bulgar interpretation both beclare . Chaiff is from aboue, as touching his binine nature : oner this , his actions were generico not by earthlie affections, but by the heauenlie and dinine foirit . But in the Jewes. whom he repromed it was otherwise : for as they were mere and bare men, to were they allo led by carnall and earthlic beffres.

8 Moreouer, they call to remembrance, that Christ benied that he had a mother : therebvon when he taught in the fpnagog, and a certeine Matt.12, 48 man fain: Thy mother and thy brethren inquire for thee at the doore, he answered him; Who is my mother, and who be my brethren? But here they be far deceined as they be in other places. for fome have erpounded that place, as though that mellenger, which faio thefe things, hab moc-

meanes than by the birgines wombe. But the fimilitude of angels, appering in bu. mane forme, mult not be compared with the incarnation of the Lord: for they toke no bodies bpon them, to be crucified to die and to redeme manhing: but to erecute the mellage that was committed buto them. But Chaft, to the intent he might redeme men would be in berie bed a man. Wilhich had not bamened , if his bobie had beene brought out of heaven; feing that celeffis all and terreffriall natures bo biffer moze, than in kind . Alfo thep thinke , that Hilarius is Hilarius on their fine, tho in his treatife De trinitate. wante; that Marie the birgine added nothing of birs buto the fleth and bobie of Chrift, befibes the ministerie of conceining, bearing, and brings ting fouth : when as this fentence neverthelette both bantage them but little. For Hilarius most manifefflie beareth witnesse, that the bools

Marie? Tale answer, that (according to the poly

er of Goo it was no bard matter for Chrift to

be clad with an humane bodie, by ante other

anouch that fentence out of Luke; namelie, that realing wombethat bare thee, and the paps that gaue Inkellig thee fucke : Chaff anfivered ; Yea rather, happie and, 28, are they, which heare the word of God, & keepe the tame . But Chrift by this anfwer , refeded not the freenothip of his mother: but he thewed which was to be counted the better begree of felis citie . Befides this, they alledge, that the angels There. in the old tellament could take humane fleth realon. boon them, and indue themselves with our bobies; two, for all that were not borne of women. And what thall let (faie they) but that we map fair the verie fame of Chift, that he put on the forme of man ; and pet toke not the fame of

reafon. Galasa. Gal.3,16. reafon. realon.

Humanitie.

art If.

Manie

The first

manic o-

reason.

The fift

reafon.

Che firt

reafon.

reafon.

Hcb.2.16. reafen.

> The 11. Hcb.2,11,

of Chaiff is a creature : but he faith that the bir gine Marie abbed nothing of hirs, as touching those the ministeries, which be mentioneth of conceining bearing & bringing forth. For the 4. minifferie had been to have had the companie of man, to have toined with him, and to have ab mitted his fco: which Marie did not of hir owne.

o But on the other fide , that be had a true 1, platt,12, bumane bobic, it is proued manie tvates : Aor by the cuangeliffs, his genealogic is let forth, the which by Luke is finithed in Adam. In Matproofs that thew it is begon at Abraham. Reither is it anie Chill had hinterance, that he nameth lofeph as the father of Chaift ; bicaufe lofeph and Marie were both mane bo= of one kindsed : inherefore both their petiares be joined togither. Wilhich whether it be bone in the great grandfathers grandfather, or aftermarn, it is no need at this perfent to inquire. Matth.t.I. Further, Chailt cuerie-there pronounceth him. felfe to be the fonne of man. And buto Euc was Mach.8, 20 montifen the feed, that thulb breake the ferpents 9,6,andin bead . And buto Abraham was promifed a feed, wherin all nations should be bleffed. And Paule, ther places Gen. 3, 15. in the first to the Kom. writeth of Chrift : Who was made of the feed of Dauid, according to the flefh. And againe, in the ninth chapter to the Homans: Of whom are the fathers, & of whom, concerning the flesh, Christ came, who is God Gen. 22.18 ouerall, bleffed for euer. Dozeoner, buto the Balathians me read ; When the fulnefle of time was come, God fent his owne fonne, in the fimilitude of finfull flesh, made of a woman, Rom.9,5. made under the lawe.

feed of Abraham, by which the bleffing fhould afterward come . And the apostle braeth the word Seed, that it is not froken in the plurall nums ber, Seeds (as though the thould brote fand the fame of manie :) but the fcripture bleth the fine gular number that we thould have refped buto one man Chaift. Unto Timothie it is witten; Remember thou, that the Lord Issus Christ, of 1.Tim.1,8. the feed of Dauid, according to my Gospell, is rifen from the dead . But moff eufbentlie of all both the epiffle to the Bebrues prome this boctrine, there it is fait ; that God tooke the feed of Abraham, not of angels : and affirmeth, that Christ is like vnto vs in all things, & wastempted in all things : and that, feing bis chilbren are partakers of fleft and bloud, he also himfelfe toke part with them (I meane of fleth and bloub.) And he is declared to be our high prieft; which could fuffer infirmities with vs. and was taken from among men . And againe : He diat dooth fanctific and they that are fanctified be all of one. And inc are called his berte brethren. 10

And also in the same eville is treated of the

10' Tertullian bringeth another argument, wherein he prometh, that Christ had a verte his Termilian mane bobie ; pothing (faith he) is taken out of

anie matter, but it reteineth fome tokens and marks of the fame. Bicaufe the boose of the first man was topought out of claie. therefore it reteined the kind of the two clements : for fleth representeth the earth, and blow the water. And The bodie mante things beclare us to be earthie, in re, is declared spect of our booie. In the earth thon maiest fee this buma. clobs ; in our bodie mufcles : the earth hath nie tokens. Cones : our bodie hath bones : in the parth there be fiene rivers and flouds; over all our bodic beines be berived, which water all the members with bloud : in the earth are fpred the rots of plants and tres ; in the bodie are placed fo nelves in all the parts : in the earth are found pibble fromes : neither is our bobie deftitute of granell-Rones, nailes, and fuch other like : the earth, within hir bowels and fecret places, bath metals; our booies on bolo maroine in the hollownelle of the bones : the lee moste and herbs to former out of the earth; also byon our bodie there om growe baires, beard, and bully of haire, All which things, fæing they toke place in the booic of Chaift; there is no cause thy the abuerfaries thould indenour to make Chaift of heavenlie nature : Ceing thele be tokens of earthie matter. Their opinion might feeme to be probable, if they could thew, in the bodie of Chiff, ante token of the feuen ftars, of Orion. Lucifer, oz Arcturus : foz then after a fort thep might prome the matter thereof to be brought from heaven. Of the perforall union of the two natures into one person of Christ, boke the dialog of P.Marcys feetallie fet forth touthing that matter.

II . Jeftig: in Latine Sereator, a faufour, is Aninter-

beritted from the Debitte word lefchab . And pretation of thy he was to called, the angel beclared ! For the word (faith he) he shall saue his people from their chill. finnes. Mis mort Chriff is a Brete word , in an i Cor.r. Behme it is called Mefchiab ; that is, annothe verle ;. teo. In olotime, among the people of & D. Matt. 1, 21. hings prothets, & prieffs were annointed : for mbp pioberie hard condicts rell boon them, which are prices, amointen to thele offices. Wherefore, orner that and kings token they be admonithed, that they thould be were ancome like buto wellers, if they will be accor nointed. bing to their bocation. And no man is fanoi rant, but that the intelliers were accultomen to aimment the parts of their boote before they bucklet toutther . Di elle thich is a good bedle wnction inthe more likelieby buction was fignified abun, terpreted to Dance of the lpirit, with the which thefe thice be an abunkind of men ate indued ! ath prophets , kings, witt. and priess; in the administration of their functions batte need of an abundant frieit. And that the infriration of the spirit is in the bolie

ferintures called unation, we have no need to boubt Elaie (atth; The fpirit of the Lord vpon Efai.61. 1. mee, therefore hath he annointed me. Willith

place Chail interpreteff to be written of hims Luke4, 18

Reb.1,9. epiffle to the Debrues, it is fpoken as touching

Adia10,38. chapter , Peter preached bnto Cornelius the

1. John. 2,20 the epiffle of John it is written: The vnction

And in the plalme, by the testimonie of the

our lautour; Therefore hath God thy God an-

nointed thee with oile of gladnesse aboue thy

fellowes . And in the Ads of the apolities the 10.

Centurion , of Ielus of Nazarcth, whom God

annointed with fpirit, and with power . And in

Shall teach you in all things . Also in the 105.

plalme, then there was mention made of A-

braham, Ifaac, Iacob,&c : it is witten ; Touch

not mine annointed . And he could not call

them , annointeb, (fo farre as can be gathered

of the bolie (cripture) by reason of anie externall

and fymbolicall bution : wherefore it is wholie

to be referred but o the infinit of the holie foirit.

Beither muftit be palled ouer , that our Logo

Befus Chrift atteined to fo abundant & plenti

full bration of the foirit, as the fame by him

flotneth alfo buto bs . which beliene in him : ac

cording wherebuto it is written in the fecond

epille to the Cozinthians, the first chapter, in

thele mozos: It is God furelie that confirmed

vs.togither with you in Christ and harhannoin-

tedys, who also hath sealed vs. and hathe given

the earnest of the spirit in our hearts. Whereby it

cometh to palle, that to manie as trucke belone,

are not unfitlie called both Chriffse duiffians.

there also were lead with a certeine falle affecta;

tion, in that they obtruced to the their annoin-

ting. They inpule have that oile of theirs to be

fet forth to curroutlie, with fuch pompe and to

polition of men, that they alwaics make more

account of their ofone inventions . than of the

commandements of GDD. But thefe men, in

their oile don breame I cannot tell what more

ther being afked, be able to teach others what it

meaneth. But all thefe things, Christ, ho bis

comming bis absogate : therefore there is noto

lainfullie thosen, that they may with some author

ritie teach the people . Betther is it moto need for

than a marke that cannot be blotted out . And

at name un need of oile . It is fufficient if miniffers be

get, what the fame is they buber frand not anet.

In 1. Sam. nies of the laine bid banith by the comming of.

10.at the Chiff. Wherefore the papills, and lome of the fas

Lookein 1. lemmitie, as no other factament is to highlie

thing.1,34, commended buto bs by Thift . Mis is the Dif

12 Eut this we must note that thote ceremo

The Common places

Cap.17.

Of the names

ter that we have bedicated our name unto Chiff . And we are faib to be annointed , not bicante we be froked with oile; but in refpect that we have atteined unto that, which the oile in old time fignified. Oftentimes the thing it felfe is put for the figure, and the figure also for the thing . Theift was never annointed with oile, Chill be fofar as we read: and yet Elaie thus writeth of not annoin him; The holie spirit be vpon me, bicause he nite hath annointed me. And in the 105 plalme, Da- Efaic. 61,1. uid faithof Abraham , Ifaac, and Iacob; When Palionis they were but a few in number, and God had led them about, defended them, and punished kings for their fakes : Touch not (faith he) mine annointed. Wereab not, that Abraham, Ifaac, and Iacob were announted with oile : vet bicaute thev mere conferrated for to instruct the people of Bon thep be called Chille, and annointed. The thing it felfe is bled for the figne. 13 Opistalfois called Lord. Which name 38 Ho. 1.7.

both fitlie agra with bim : for all things are gi. whie chia men buto him by the father , and he hath paled is called the price for our faluation; wherefore he is infl. Look. In lie called Hord . And we may gather, that bere, Col.8,6, by he obteined this name; bicaufe the Debrues neuer pronounce the holie name Tetragrammaton, written of foure letters, which is, Ichonab but pronounced by other tooods that is, Elohim, and Adonai, thich fignifieth , might or bominion. Which thing femen to be the cause, that the 70, interpretors ; when they read this name Tetragrammaton , translated it by this wood wier . which is Lozd. As it ameareth in mante places, of the thich we will allenge one; The Lord faid Plal. 110,5 voto my Lord : where in the first place is write ten lebousb, which they translated, Lozd. So as then Chiff is called Low, it is as much as if be handeneralled Goo , Although Tertullian , a, gainff Praxea, faith; that Chuft is called Lozd. then be is wined with the father : for then the father is called God. But and if the fonne, being formed mith him thould also be called Goo; the Chniks might thinke , that we grant more more than one . Wherefore, to withfrand their fufpicion, we make this wood Low an epitheton of the forme . But if the name Jeius Chrift by bimtlelfe;and alone : be is plainlie called Gob: as it appeareth in manie places of the leviptures. Annhe pfeth a certeine fimilitude. As a beame & fimiliof the fainte, then we make mention of it by it tube. felfe fine call it the furme : and we fate . that the funne entereth in at our windowes : but then it banneth , that the funne is to be named togithey foith the beame, five call not the beame in the name of the funne , but faie it is the brame of the fanne. But the first reason is more firme. la sin Assoncerning the Bingbome of Chaft, it fierreth to bring no finali difficultie, inhen as 3m. Col.15 and titles of (hrift. made of the eternall hingbome of Chaift; which. if it thall have an end, as the words of Paule in the is chapter of the first to the Cozinthians, ferme to fignifie , fome contrarietie will ans pere to beffirred up. Gabriel fait unto Marie; God shall give vnto him the seate of his father Dauid , he shall reigne in the house of Iacob for euer, and there shall be no end of his kingdome. And Daniel , when he prophetico couertlie of the

Monarchies, he was not filent as touching the kingdome of Chiff; but he prophetied, that that thould be a kingdome of all worlds, and for ever. This knot bib Ambrofe bnow , that we muft not belæue, that the fonne will fo beliuer bo his Ambrole. kingtome buto the father, as he fhall ceafe to reigne : but bicaufe he will then beclare unto all persons, that he doth not reigne by himselfe, but that all his Arenaths and actions be of the father from whome is all paternitic both in hear nent in earth. And after this fort he thall open, lie glouffe him. Which thing thall be, to beliver mrant by the kingdome buto God, ito the father; that is,

not to ble the fame buto himfelfc onelie. Auguthe king= name to the fline , thereforner he intreateth of this place, confenteth unto Ambrofe . But we map er father. pound it otherwise, and (as I thinke) with a Co reinne mete expolition, by thele wates that followe; as mommer to faie, that to reigne, is fometime taken as it were to ercell, to be about others, and to hold the highelt place . And in this fignification Chaift thall reigne verpetuallie.

But if we laie, that to refene, is in fuch fort as to exercise the office of a king , to fight, to des fend, to ouercome, and other fuch like : Chaift thall not alwaies reigne. For when we thall be perfect and absolute , there will be no need of thefe helpes of Chaiff. When he came into the world, he preached, he taught, he died for our faluation: now also be maket) intercellion for bs buto the father , he defendeth be from enilles that hang over our heads, neither doth he at & nie time ceale from the office and actions of a mediator: but in the end, when all things be pacified, he thall retigne thefe offices to his father, then as there is no longer place for them. @ uen as when a most mightic king sendeth his onelie some into some province of his king, bome that is disquicted with feditions, tumults, and rebellions; and his fonne going foreward with empire, and with a ffrong hoff, when he bath fet at quiet, and hath reduced the rebelles into fubication, he returneth a conquerour onto his father, triumpheth, and belivereth buto him the province subbued, and bleth the empire of the maner warre and legions no longer . So was it bled of the un= at Rome : when the enimies were luboued, the Dicatoz renounced his authoritie ; & being bes come a prinate person, returned to his accusto,

med bufineffe . But betweene fuch like things,

and this that we have now in hand, this is the Difference that the fonne of BDD will not fo renounce himfelfe, as be can be deprined of his honour : but bicaufe (as I haue laid) urthe late ter baie he thall reft from the office of reigning, and thall be fait to beliuer bnto Got the fatter, the kingdome being in peace and tranquilitie, and the enimies fubbued.

Is Touching the beath and refurrection of Int. Cop.15. the Lozd, the apostle logiteth, that he taught the verse 3. Cozinthians first of all . For thele two be the tino principall and thefe points of our religion, buto which (without controvertie) all the reft be referred. further he faith . that He taught them, even as he had received of God, and of Christ Lefus our Lord : as he tellifieth bonto the Galattil Balathians, and as we read in the Ads. De Ads.9, to. mould not have be to fricke buto the authoritie of man; but he calleth be backe buto the author ritie of God, whole ordinance they retift, which command be to belieue onlie those things which the Romane durch believeth . These men do que place , neither onto Bob , noz pet onto the ferintures : thep account the Bone to be one a bone all . But the apolite, not onelic confelleth, that he received those things, which he taught: but he also twife mentioned the scriptures, when as he ingiteth, that Chaff bied according to them , 4 that be role againe according to them. And leing by the fertitures be meaneth the old telfament, we eafilie gather thereby, for what cause, or to what purpose we ought to read the fame ; to wit , that we may confirme the new testament by fundic and manifold testimonies.

The ought alfo to confider with our felues, what we ithen weheare that Chriff bied for our finnes, mut call to how outragious and cruell our finne is; fee thinking of ing it behoued the forme of & D D to be there the Death of fore belivered buto the beath of the croffe. Chiu. Acither let anie man tell me , that ODD might have redemed the world by fome other meanes; and that it was not altogither ne. ceffarie for the faluation of man , that the fonne of OD thould be fattened buto the croffe. Forifive once octermine, that Bob is a molt, inife and just confiderer of things; we will ac knowledge, that he choling this meanes of our faluation, bib ercebinglie beteft the nature of finne, when he becreed to give his owne forme buto beath, and that buto a thamefull Jeath; to the end he might rid his elect from finne. Act: It is onelle ther will we judge it to be done without cause, finne wher. if we remember that finne is the onelie thing, by we read thereby we relift GDD. There is nothing in Bob. the world, or in the nature of things, ercept it be finne . that reliffeth the will of Goo: which propertie spreadeth to far, as it both not onelie comprehend those sinnes, which the scholemen call aquall finnes; but also originali finne, and

kings and princes to be annointed. Butif fo be there be anie that at this date be annotated : the thole confideration thereof (in my indement) belongeth to civil ordinance, a not to religion.

Albeit therein allo femeth to be forme falle affer dation of the Jelves : for now inche alkarmour ted and duffians ; and it is fufficient to have the thing it felfe. There is no need of a figne. afe

in the holie feriptures, there is often mention birle.14.

Part.2. the first motions of the mind . That oxiginal

wow origis rightconfuelle, in holinette, and in truth. Row

nall finne is against this institution , we are bome the chil

tend against the ordinance of God.

finne is against Gob. bereby it is thewed. in

that he made man buto his owne image, in

ben of wath, and frangers from Gob; and

are wholie given to lieng and bingoblinelle.

Therefore originall finne both altogither con-

ged, to the intent we may acknowledge the

These things therefore have the now alled

The Common places

Cap. 17.

Of Christs death

Wherefore me read not in the Bofpels. that they withflow; bicaufe the fcriptures, which mere brought, mere not to be unberfton tou ching Dellias : but the rather perceine, that their mouthes were to fromed, as they had not therewith to antwer. But now, then thole receined expolitions are no longer alowed among the Debrues, me may perceive lies to be readie with them. Wherefore we, when we thall heare Christ or the apostles to have interpreted anie place : let be give benoubted credit buto them. Albeit there are found in the Criptures, certeine Some plan places to manifelt, as the Debrues themselves ching Ching cannot relift them , if they would. In the 22. fo tulben in plaine, as well the beath as the refurrection of the firing Chaiff are berie plainlie fet fouth. Unto which tures, as plalme it femeth that Christ of verie purpose the Rabs fent be, when he vied byon the croffe. And the 53, benie them, shapter of Elaie is fo enibent, as thou mightell The moote thinke the felfe not to read a protheffe, but an plate. hillogie of the enangeliff. Alfo the apolites were the whole accustomed, for confirming of the returnedion, chapite, to bring in those places of the prophets, which Addition make mention of restoring Davids kingcome.

For feing that externall hingoome is not refrozed, noz that we ought to loke for relitution; of rife ine muft baue refpen bnto Chiff, icho reigneth ring the in heaven, and in them which be his; and thall tingdome reigne eternallic. Chaiff alledged the type of Io- of Dania, nas the protect, concerning his beath and refur Mat. 11.39. rection: and in manie fuch like places the beath & 16,2. and refurrection of Chailt were thatoweb. A store coand relutreation of April were upadowed. W trine types, gaine, it is to be noted, that these things, which of childs to ment before, mere not onelie types and the beath and powes of the Lords beath and refurredion; but refunction after a fort also had in them the very truth it felf on. of those things . Foz, feeing that those holie men fuffered manie greenous things, and that with in a thile, helpe and beliverance came by God, informed as they were the members of Chailf, and had Chrift for their bead : it followeth, that Christ in them both fuffered, and was belivered. Wherefore we faie, that the pallion and refurrection of Chailt bestaune euen from the first times ; but that afferward, they toke place more manifellly in Christ himselfe, and pet Sill become more euroent onto the church, through the prefent death, which it dailie abidethin labours and forroines, expeding the bleffed refus rection of the fleth. Then inded thall thefe two principall points of our religion be truelie ful-

allenge for confirmation of thefe articles. Bi cause it is not to be boubted, but that the anos files and Chrift bid cheffie admit the common and received expolitions of the fathers. Hoz it inas fo allowed of at that time . that those plas ces thould be to underttoo of the Mellias, as they that incre prefent could not for thame and conscience sake benie the same.

whole and perfect benefit of Chailt. Wie mult not weigh the gift of God, as though it were but halfe a benefit. When thou dwell heare, that hee bico for our finnes; understand the same to be not onelie for the originall fault, but extend thou this fentence, even unto the ingendered and naturall lufts, and also onto those sinnes, which the commit by the confent of reason. Affuredie, ive owe even our felues also into Cipill, for fo The people notable gifts. The people of Rome pelbes bre of stome at to Curtius, and botto the Decij : bicaufe they had poined themsclues to death for the safegard of much bato the people. But thefe things being compared the Decit and Curtii with Christ, are nothing : for those men other much more mife thould haue bied. Anto ichichlaine Chrift muit we un= mas not bound; feing in him it was as well lohn.to,18. to laie boime his life, as to take it againe. Before their eies was let prefent glorie, and praife of men, for the notable act which they toke in hand: but the beath of Chiff , as concerning humane judgement, had thame foined there, with on everie five. Those men, fortheir louing countrie and dere freends toke their death: but Rom. s.ver. Chaift. (as the read buto the Romans) bled for 6,8 & 10. the weake for the wicked, for finners, and for his

> 16 And then he faith; According to the fcriptures : this is not to be referred buto his death, which was amarant enough. Since bu mane reason, and manie historiographers do te fifig this ; that Iefus of Nazareth fuffered beath bpon the croffe: but that he was made a facri fice for our finnes, that is not proued by the fense or reason of mans subgement . He abbed also mention of buriall, the which awerteineth onto beath; for in that he was buried, it gaue a more certeine declaration of his death. And although here it be not abbed; According to the fcriptures, vet is it commonlie abmitted. Touching the refurrection also be addeth, that it was done according to the ferintures . Wherefore it now remaineth, that we fee, by what fcriptures the beath of Chaiff and his refurredion are paweed. Unbottbteblie, the places are manie : all tibich it thall not greatlie force to recite. Dnelle this I will abmonish, that it should not much trouble bs. if the Debrues at anietime withfrand

thefe teffimonies, which Chaiff and the apolities

cuimes: which both ercell all maner of charitie.

and Resurrection. Part.2. filled, and become most manifest.

17 Augustine, in his 14. bolic againff Fauflus, In Rom. bilputethagainft an beretike thich refuled Mo-8.verf. 3. fes, as though be were contumelious against Deut. 21,23 Chatt, then he ingote; Curffed be eueric one that

hangeth vpon the tree. Unto thom Augustine antwereth Af thou , boon this octation , conherine Mofes, thou mult allo reient Paule : foz be writeth , that Chrift became accurffet for bs.

And the fame Paule faith; that He, which knew not finne became finne for our fakes. 90010 quer, be cutetha place to the Momans ; that God fent his owne fonne in the fimilitude of the flesh of finne, & by finne condemned finne. Be buins gethallo a reason, whie the fleth of Chailt is called finne; namelie, bicaufe it was mortall, and taffed of death, which of necessitie followeth firme. And be affirmeth this to be a figurative kind of frech, therein, by that thich goeth before, is er, preffed that which followeth . But befibes this interpretation of Augustine , I remember also

another, which the fame Augustine followeth, and

it femath he learned the fame out of Origin. And that interpretation is taken out of Les An oblati=! onforfinne uiticus; there, then as there be divers kinds of facrifices inffituted, mention is made of an

oblation for finne. But onto that word is often times abbed a prepolition : and in the Debrue it is mitten Lecharaath, and Leafebma, that is, for finue and for trefpatte. So that hereby ive may fe, that the facraments (as ive haue often faid) haue the names of those things that they fignt fie. And other tomge allo both Latine : Græke. feme to have imitated this forme of freaking. For the Latins call that Piaculum 02 Piacularem bolliam, which is offered to turne awaie the wath of Boo. The fame thing the Gracians call καθασιια, of making cleane, and αναθημία. And this is it which Paule Cometimes calleth finne . 4 a curile . This therefore is the meaning ; that Chrift condemned finne, which was in our fleth; by finne, that is, by that oblation, which was for finne ; that is , by his fleth, which is now called weel aucorias, which (after the Debine maner of (peaking) is the facrifice for finne. But, to conbenne, fignifieth in this place to take away, and to vilcharge thole things, which ble to followe them that are condemned. And that we may the ealilier binderffand, boto Chill by his death conbemned finne; we ought by faith to be affured, that he bath obteined the holis spirit for bs, by whom our finnes be forgiven; & by whom, lufts, whithere the rot of all linnes, be repreffed in bs.

Ja Rom.4. 18 13nt here arifeth a boubt : by ithat means the apostle may feeme to feuer and plucke thefe things one from another; namelie forminenelle of finnes, and infification : and on the other part, the faith of the beath, from the faith of the res furrection; when as it may feme, that by the

faith of both parts (I meane of the beath and refirtedioninot anche is giden remission of lins, lumaticinification: Augustine, in his 16.boke against Fauttus , feemeth to being this inter gout is pretation; that our faith is cheflie bireded bn theffie to the infurted ori of Chilt. That he vied, the tarried bus Ethniksalfo grant; but that he role againe, rection of then biterlie benie And therefore feeing faith is coin. faib to be the thing, whereby the are inflified; Paule would make mention of that thing, wier in faith is most convertant. And for confirmati on of his fateng, he citeth a place out of the tenth thapter to the Montans : If with thy mouth thou verle.9. confesse thy Lord Jesus Christ, and beleeue in thy hart, that he was raifed from the dead; thou fhalt be faued, libration woods it amereth that feluntion and juffification are attributed into the faith of Christs refurrection.

Birthefe things muft not fo be bnocrffod. as flough our faith fould not be birected, euen unto the beath of the Lord. Inded it is true, out faich is that the Cthniks confelle that Chuft hath beine allo carris flaine : but they belieue not the fame to be nome ed enen to for the finnes of men, but cither for some fault of brath. his owne or elfe by iniurie. Whereas we affu. replie believe, that he was crucified for the falnation and redemption of mankind. So as our faith is erercifed, as well in the beath of Civiff. as in his referrection: And that , which he brinneth out of the tenth chapter to the Romans. both make nothing againft bs. For the benters In the faith Standethinof, that in the faith of the refurrection of the refurs of Civill, is comprehended that faith also, which compre me haue of his beath and croffe ? Wherefore, bendeathe there remaine tivo other interpretations berie faith of likelie to be true. Thereof the first is, that by his acath. the verie beath of Christ, the price of our redemit tion was performed. But that this might be an plied buto be, there was need of the holie Bhoft, by whom we might be led to belieue Chiff: that it found be expedient for bs , that he had rifen from beath, that he had fent abroad his apostles to preach in all parts, and that he is now with his father as an intercellor and high vrielt. He is fait to have therefore rifen againe, that he might helpe be to obteine infification. Chryfofrome fermeth to like of this erpolition.

Another expolition is, that the faith of the beath and of the refurreation bringeth tullification ; but that Paule biffeueren thefe things , to the intent he might aptile occlare the analogie and proportion betweenethem. Einto the beath of Chail berie well antwereth the forgivenelle of finnes; to: by reason of them, beath was buc buto be. And as Chill concerning this corrup tible life, died also the anabt, when we are in Miffed to bie bito finne. Againe bicaufe fuffifi cation Cometh herein to be Declared, in that the beginanewlife ; therefore it is referred bitto

Dog. f.

sul water mathing.

the refurrection of Chail, for that he then feetned to have begone an beauentie and happie life. Paule bleth in a maner the felfe-fame frame of morns, when he faith : With the hart we believe vnto righteoufnelle and with the mouth we confesse vnto faluation. For the faith of the hart both worketh righteouinelle; and also bringeth faluation . Dowbeit bicaufe faluation and in flauration are cheeflie beclared in action : there fore be afcribeth it to confession. But whether of thefe erpolitions is the truer, neither be 3 com tend, noz pet willinglie will I now beclare. ... 10 Rightlie therefoze is it fait, that & D D

In Rom. 5,berf.8.

commended his lone towards bs; when he belivered his owne forme tonto the croffe for our fakes. For there is nothing that men holo more bere, and fet more ffore bp, than their chiloren. Wherefore we read, that wicked mothers, when they would tellifie to their abulterous loners, their most fernent love and faithfulnelle of their continuali companie, flue their olone dilimen; bicaufe they falve they had no other argument more fure to festifie their and will towards The thank them. So Coo, then for our lakes be belittereb the of soo his forme buto the beath . and that buto a molt Chamefull beath, gave unto be a most fuce to moft in the hen of his erceding god will towards bs . In that he created the two to for our lakes, it was indeed a great figue of his god will towards bs : although therein rather thined fouth his power, and divine might and wifebome. Forit to the part of liberall and free harten losos, to gine and belfowe manie things boon their ful iens. Bowbeit, lords will neuer go fo far, as they will enbanger themselves for their fernants lakes. Therefore, when & D D gane his omne forme buto the death for our fakes; theres in(as Paule faith)he most of all fet footh his loue towards bs : which thing be therefore bib, to ffir ps by to love him againe.

fietweb fo areat cha= ritie to= mards bs. Deut.6.5.

Death of

Christ,

though love him with all our hart, with all our foule, and with all our frength. And that we might the willinglier performe this, he wonto first neclare his good will towards be, that it might appere, that he loued and careb for be, moze than foz himfelfe. Foz be would bie, enen for our fakes : which beath pet we fo little es freme that me will fuffer nothing for it; nor refreme our fellics from anis composities of the honde or delites of the fieth. Dis will was, that all men (hould be in and cafe, and in the meane time one alone to fuffer : but we befire to be in and cafe our felnes alone; although all other in the meane time must perilb. But it is not post ble, that there thould be in be forceat a conferrut both of our owne faluation and allo of the faluation of others; but that either the believe not fo great a benefit of God, or elle we bo not

God had commanded be in the lawe, that we

earnellie enough weigh it. Ehere was neuer inger, that with to great a belire and fernent lone marries his fpoufe, as Chill bath married turn himfelfe bis durch . Betther hath ante che church man, at anie time, married a wife to burnet an vamet and beimorthie for him to match with, as Chrift spoule to, hath donie the church . For in that state the Chia. durch was, before Civill matched with it, Ezediel in the 16. chapter befertheth, tabere be faith; veife. te that She laie vpon the ground, and that hir nauill ftring was not cut off, neither was the washed with water, nor powdered with fa 1, & there was no eie that had compassion on hir.

Paule alfo, both to the Homans, and eller Roma. where both offentimes declare at large in what fate me mere before me came to Chrift. Anto the Cohelians, be not onelie faith, that whe are Ephela. by nature the chilozen of totath, but also be an beth; Ye were once darkneffe, but now yeare Titus ? ... light in the Lord. Unto Titus he faith. We were as fooles, not obedient, but wandering out of the waie, giving our felues to fundrie lufts, living in malice and enuie, hatefull, and hating one another. In the first to the Counthians, then he r.Cor.6. 11. had reckoned a bead oil of most beinous fins. he faith; Thefe things vndoubtedlie were ye fornetimes, but ye are washed, but ye are fanctified Wherefore the hane the forme of God given into us, as a pledate of the loue of Cod. De plas ced mot in his ficed an angel; or an arthangel; although he unight to have borne. We bouchtafeb to come himfelfe, and to litter a molf bitter heath woon the croffe. It behomed, that for our what was redemption there thould be tome fuch god requisite in thing offered binto & D ID, which might either the pilce of equallic, or elfe more pleate Boo, than all the our rebemi. firmes of the world bad displeated him. And this tion. bath Chill offered for bs. And if a man do mand, the the death of Chail tous to acceptable buto & DD : there can no other reason be given, but his immeasurable charitie and love. Bab inbied might baue beine contented with anie other thing : but his will was rather to have this thing; not bicaule be would feed his cies and mind with the affliction and punity ments of Chaill (for that hab beine the part of a rruell father) neither for that he forelaine the the great lone and mobelite in his forme (although thelethings were in Chill molt lingu lar and of verie great force with the father :) but (as a perelie (more) bicante that by this onelie meanes, he wight is his love towards be to be whether it most perfectlie declared; and also an example of were of ne most bolie life to be fet forth for men to followe. refiniteitat for if flow bemand, whether it were of necello Chilf Ball tie, that the forme of Boo thould in fuch fort die? Die. Tanfider, that here mult be put no necellitie of compatition ; leting there is nothing in God, that is by violence meither also was there anie

and Resurrection. necessitie of nature. For although there be in the binine nature, many things of neceditic; name, lie that it be one, that it be thee , and that it be gat a fonne, and fuch other ; pet were it a wic keonette to thinke, that anie outward effed procooch from the fame, through naturall necelly tie, feing whatforner Boo both , he both it free, lie. Beither om we here put anie neceffitie by fumofition of the end . Hor the faluation of man might have bene wought by manie other maics and meancs, if Gods will had beene fo. But it was of necefitie , that Buift fould die by fumplition of the dinine pronidence & counfell bicaufe God had becreed it fould be fo. And

this he did chefelie to declare his infinite loue.

mhat fo areat loue

20 Bow reffeth to lie, what this fo great 30 13011. 5, loug of DDD towards be requireth againe at our hands : and those things are manie. For firff as Civil applied all his will and indeuour of sod re: to redeeme bs; fo is it our part on the other five. quireth of btterlie and all wholie to addit our felues buto him . And as he, fetting affice all things, had a care onelie of our faluation; to also ought we to plucke awaie our mino from all things, and not to feeke our owne anie moze, but that which belongeth buto Built. They, which have returned againe into fauour with their enimies, may be an example buto bs . For they , leaft they fhould have feince to bo it counterfetlie or fais nedlic, leave no butie budone, but that they them buto their new reconciled frænds : vea and take freciall hard, that they be not thought to reteine fill anic remnants of enimitie. or Dif fimulation clofed by in their mind; as we read that Cicero, Craffus, Pompeius, and manie o. ther tib.

further alfo , fieing by the mercie of God, through the death of Christ, we are to stedfall lie placed; we must take heed, that through wice hed and fhamefull acts, we throw not our felues bowne headlong from thence . For they, thich affer they have beine once reconciled , verfift in befiling themfelues with bices, do not one lie fall headlong from their moft ercellent State and condition; but also (as it is written Heb.10, 19, buto the Bebines) bo tread under fot the fonne of CDD, and pollute his bloud, which was thed for them . By this place allo we are taught to love our enimies , not after that ordinarie maner; as when men are wont to faie, that it is enough to with well but o their enimie, if they bate him not : but vet in the meane time, thep will put no indeuour, either to amend him, or to being him to faluation . And that, which is more greenous,they not onelie are not beneficiall towards their enimies; but alfo through their flothfulnelle, they fuffer the weake brethren to periff. They winke at their faults, neither do they ble their admonitions and reprehensions

to amend them. Ehere are belides infinite other infructions, which the love of God teacheth bs. The love of For the have no boke furnished with more son brings plentiful doctrine, than is the death of Christ, the nite instrument in the death of Christ, the nite instrument is the death of Christ, the cities and the instrument in the death of Christ, the cities and the cities. throughlie taught almost in all the buties, which be necestarie onto faluation.

21 Furthermoze, those things that belaid, an uom. 8. touching the beath and refurrection of Christ, are about the moft manifest . But what it is to fit at the right end. hand of @ D. it both not fo plainelie awere. The frech is metamoricall, deriued from princes and kings, the place at their right hand fuch as they hold in greatest bonour and estimation. In the 100 plalme it is written; Sit at my verfe, I. right hand, vntill I make thing enimics thy footficele. And Salomon, then he was minero to their great honour buto his mother Berfaba, he L.Kin. 2.19. commanded that the flould have a throne fet for hir bpon his right hand. Alfo the formes of Ze- Matt. 20,21 bede befired of Chaift , that they might fit , the one at his right hand, and the other at his left hand. Louching this bigh honour granted to him of his father, Chailt himfelfe faith; All things Matt. 11, 17 are given vnto me of my father, and there is gi- and 28, 18. uen vnto me all power both in heauen & earth. And John the Cuangelitt faith; Iclus knowing John, 13, 3. that all things should be deliuered vnto him. And Paule, bito the Cheffans, faith; He is fet Ephe,1,20. aboue all principalitie, power, vertue, dominion, and aboue eueric name that is named, be it in this world, or in the world to come.

name that is aboue eueric name, that in the name of Iefus cuerie knee should bow; of thingsin heauen, of things in earth, or of things Col.t.15. under the earth. And onto the Coloffians; He is &c. the beginning and first begotten of the dead, that in all things he might have the preeminence. Fozit pleafed the father, that in him all fulneffe thould dwell. And although the right hand of God (as we have faid) fignifieth honour and high dignitie; pet muft we not thinke, that the bodie of Christ is speed out so farre, as his Bobbead and right hand is ertended. For that bodie (as the frate of humane nature requireth) is commehended in a certeine and Definite place, the which is heaven; as Peter in the Acts of Acts. 2,21, the apostles both testifie, as the article of his afcention doth teach be to belieue, and as Auoutline and manie of the fathers have infructed bs.

And bntothe Whilimians; He gaue him a

Looke the dialog of both natures in Christ . Of Christs person death, and resurrettion, looke 3. sermons, and the epiftle unto the brethren of Poland.

When as I was come thus far forward, there happenedinto my hands (which I had in vaine fought long before)our authors exposition vpon the apoltolicall Creed, written in his owne Dog,tf.

necellitie

ppon the Creed.

Part.2.

The Common places

Cap.18.

An exposition

naturall language. The which D. Peter Martyr, divorting himfelfe from the dregs of poperie, let foorth, when he departed out of Italie : as Malter Iolias Simlerus testifieth in his life . The fame, for so much as (to my knowledge) it was not yet extant in Latine, set forth in this maner, I thought it would be both pleafant and profitable to the readers, that it might come to light: a few things being cut off, bicause they were both largelier, and more exactlie treated of in

The xviij. Chapter.

another place. Further, as touching the causes

of departing from poperie, looke the fecond

A plaine exposition of Peter Martyr, vpon the twelue articles of the Christian faith.

He articles of our faith, fet footh nothing buto bs but the knowledge of Boo . And as we be not able throughlie to comprehend him, he being perfect and bucogrupt in mature : fo is there par ticularlie given bs . fometime fome one fmall

taffe and feeling of him, and fometime another. And feing in the dinine nature, there be their persons (as we beliene) of one effence; namelie, the Father, the Sonne, and the holie Choff, the The whole thole effence perteineth to ech one of them. But effence bes now this first article, which properlie concerneth the Father propoundeth foure things to be obserued ; first, that he , in thom we beleene. is the true Boo; fecondie, that the fame is the Father; thirolie, that he is amnipotent; and lattlie, that he is the author and first originall of all things created. Dow go to : let bs le parti To belieue cularlie , what the proper meaning is of thefe in son er= ingins; I beleeue in God . Affureblie ine cannot otherwife explaine this fentence, than to

faie that he is to be acknowledged as Gob. So as, if a man bemand of the: What is God: Looke in 1. (refuling all bumane subtiltie, and lateng affice the difficulties that be unfearchable) thou must boldlic a absolutelie answer without flicking. that God is the eternall god , of whom enerie a. ther good both come. Therebpon it appeareth, that he, which effermeth anie thing as much . 01 more than Goo, cannot trulie fate; I beleeue in God . For if to be thou acknowledge him to be the chefe goo , thou wilt never preferre anie thing befoze him. Beither pet can be rightlie belowe this, that at anic time letteth his hope

anic other waie; leing hope is not but of fome good thing. If then, God (as I have faid) be the god, from whence everie god thing doth floine : intofoeuer erpecteth anic good elfe-where , beles. ueth not trulic in him. Furthermoze, thep which attribute the good things, which they posselle, but to their owne righteoulnelle, indenour, boings, and finallie to themselues, have not the sense and (as I may fate) the true tafte of this firth article of our faith . What then wilt thou laie of them, which have amointed to themselves cer, teine ends of goothings, out of the vanitie of their owne beute, and out of the decrees of lihilofoppers and politike men; pea, and out of the fenle of brute beatts, in the which thep in verie bed repose themselves , whatsoever evill they bring ? Souch kind of men boubtleffe properlie monthip not God', but in the place of God . do morthip the chanties & inventions of their owne braine. The thing (belieue me) is of greatest importance, for a man to baue the true God to be his ODD. The prophet Dauid pronounced that Plat 44, 15. people bleffed, whole Bod is the true Bod.

2 But now it both appeare what it is to be: 2 But now it down appeare what it is in bes which teis leue in God: howbeit, we have not yet occlass called fared, thie the father is called by the name of far thin. ther. That name is attributed buto him for two causes cheefelie. The one is, for that he is the father of our Lozd Jefus Chaift, which is the focond person in divine nature. The other bicaule it pleased him to be our father. And he is there fore called father , bicause he diffributeth his inheritance to bs; and to communicateth his nature with be, as Paule to the Komans calleth Rom.8.17. bs The heires of God : and Peter laith, that we 1. Petil, 4. participate of the divine nature. For thefe two things speciallie, the parents are wont to give onto their children. For first , they indeuour (as much as they can) to make them like buto themfelues, as concerning nature and fate of liuing. Then, when they have made them their mberin out beires, they belire to inrich them with all their fimilitube lubffance. The similitude undoubtedlie, which with 500 the regenerate haue with Bob their father, cons fandeth. fiffeth in wifebome, tuffice, fimplicitie of mind, magnanimitie, charitie, and in other like heauenlie and binine affections of the mind: there, by they judge themselves to be made according to the image of BDD, as they were created at the beginning. And the inheritance, which they erpect of foercellent a father, is eternall and

maft bleffed life. And (I praire you) how much both this gener the but ration differ from that, therein fue are begotten tage of the according to fleth and bones . And how great godlie. a divertitie is there betweene the same inheris tance of eternall life, and the free giffs among them that be aline, or that are wont to be bone by testaments, concerning ficlos, binevaros,

houses, cattell, ironie, or anie other thing . Foz albeit ive have not to mitch as thefe things anie other way than of him, and by him now prefent lie; pet we freake onelie of that, by reason wher, of Coo is propertie called The father of them that be regenerate in Christ. If so be that men moule imbrace this thing (as meet it were with faith and readineffe of mind, then fhould not fo erre from the properties and limititude of God our father; neither pet could they thein the difpo. fitton of falle begotten children, by there thame full actions and wicked books; as at this bate manie are accultomed to bo. This is that fatherlic image and thape, there

bitto Thriff imuited be in thefe toorbe , Be ve Math. 5,48 perfect, as your heavenlie father is perfect . Det bid he nevertheles not keepe in filence that god, lie and rich inheritance, when he fato buto Pe-Matt.19,29. ter; Who focuer shall leave that that is his , for my names fake ; he thall not onelie receiue an hundreth fold for me, but belides this thall have euencternalllife alfo. Wholoener therefore er peteth fo great an inheritance by faith, even as he is not puffed up by prosperitie, so neither is he forrowfull aboue measure in advertitie, but he hath alwaies his mind bent onto greater matters : neither will be euer perfuade himfelfe, that the labours and berations, which he is fub ied buto in this life, are not equivalent to the

reinaro which he loketh foz. of the oin- 3. But now let us come to the thico point, niporencie wherein we belieue him to be omnipotent. And this partificit flantific that he of his owne onelie power, was able to bring fouth (as afterward thatt be faid) whatfocuer is conteined both in beauen and earth. Further, when he will proted me from all enilles, and heape enerie gob thing bpon me, (I being his owne workeman thip) be can thew the fame by mamie meanes; and he being omnipotent (as we belieue him to be) can easilie remone all lets and impediments. Derof bependeth, as of a most fure four batton , all the honour and worthineste of our faith . For how much focuer the wifebome of man, the world, the fleth, our olone berie fenfe, or temptation of the bivell, is able to withfrand the promites conteined in the holic feriptures, by this article is beaten bowne. Dereof it com Rom.4,20. meth, that Paule faith buto the Romans; that Abraham gaue the glotte bito Boo, uben be be læned perfectie, that he was able to performe that, which he promiled, although the same

fith to the is manifelt both the infinite notice of (500 and also his fatherlic will, in thorn thou profestest the felfe to believe. Thou must also remember, that neither miracles are wought, noz praiers are hearn; baleffe that faith be fullic given buto this omnibotencie of God, and buto the love, therewith he loveth bs. For this cause Chaif faid ; that All things are possible voto him Mark 9 . 22.

4 Dow remainest to ervound the last part son the of this article; namelie. The maker of heaven treatour of and carch. The which fateing is refelled the erroz, heaven and which the fcholes of thilosoffers ince up to verfuade, that the world in veric ded was without beginning; and that it cannot by anic collible meanes be, that the fame thould be made of no. thing : feeing here all we, that be induce with faith on fee much more perfeatie than they have feene. For it thall be an ablino thing, to meafure the works of God ommipotent, with a certememeasure of natural works. Further, we alfo belieue hereby , that God is the perpetuati preferuer of the things which the hatth made. For buleffe he thould governe all things by the felfe. fame perfue where with he made them ; without boubt, all things would be reduced to naught; which , to have their being , were at the first brought fouth by him of nothing . Therebyon alfo it is lawfull to conclude another thing: namelie, that if all things be created by God (as we have before occiared) and that he is verelie a father unto thee, and to mercifull a father; what focuer is made by him, commeth to the ble.

Ginto Adam, the parent of all manking, all binas in a maner became fubied : but fæing he was boaratefull of mind he (by his greedous offense) spoiled both hinselfe, and all us of so pretious and ample inheritance; the thich inberitance Paule both manifellie thete, and that Roma 5.17. with berie great & most topceable arguments. to be reffored to be againe by Chuft ; teaching. that the benefit of Chill is mightier , and of more efficacie, than the malice and wickednesse of Adam. Therefore he alfo writeth buto them. that All things happen well vnto them which trulie loue God, It is therefore our part, ridit lie and jufflie to amlie botto our ble and commoditie time things that be created; that for the ble of them, and for the belonable fruit, which we receive by them the godneffe of GDD may be praifed and thanks given butohim. For as the fame apolite, writing buto Timothic falth;) Things created by God are good, that the faithfull may viethem, and give due thanks to God. fo as none of them be received as euill. Dea, and although the fame have prairie ante entil onto it : pet.by the inord and by prater it is made hor lie. Bea and things creates Do no telle ferue for the fullentation of manstile, than do gius be

Don.u.

Rom. 8, 27.

might not be granted by humane reason and pomer . Wherefore, thou muft not make anie

account of that, which importunate men hall object : neither yet of that , which troublesome

conitations entring into the mind, and with Randing those things which be conteined in the

bolic Criptures & Dinine promifes, Ihall mone;

fon of the

god and

verfc. I .

an apt testimonie of the perfect and finaular goonelle of our most merciful father : which thing as it is most true, foit ought not to be

Part.2.

Fine other principall points belonging to the person of the sonne.

5 I beleeue in Iesus Christ, his onelie sonne our Lord, conceived of the holie Ghoft, borne of the virgine Marie, fuffered vnder Pontius Pilate, was crucified, dead, buried, who descended into hell, the third daie he role againe from the dead, he ascended into heaven, he sitteth at the right hand of God the father almightie, from thence shall hee come to judge both the quicke and the dead. In thefe articles, thereby the are led to be

lieue those things, which be necessarie to faluati things to be on, we are to note fine things of the greatest importance concerning the fecond person in bininitie: which (as I have laid) is called the forme. The first is, that this some of Goo, Jelus Christ, is our true and latofull Low : Secondlie, that he was made to be fuch a one for our ble and bes hofe; Thirolie, that whatfoeuer he futtered, hee luffered forour lakes; fomthlie, that be was alfo for our commoditie eralted aboue all beauens; Finallie that he thall come at the last bay for our fuccour. Poto therefore let be lie, tous That Jelus thing the first : to wit, that Ielus Chrift, the onelie some of God, is truelie and properlie our Loob . Of thich matter that we may intreat op derlie, let befirit lie, who this is that the let forth OUT LOID. with the title of Lord: for afterward it will easilie be inogen, whether to excellent a prerogative be fit for him or no. And we be contivained (as faith it felfe witneffeth to be) to confelle, that

bumane nature with an indiffoluble mot. And this both John, in the first chapter, was nifefflie neclare, fairing; that The word became flesh . Whereas , by the names of Word and Fieth, he meaneth nothing but thefe two natures ; namelie , that Gob and man is a perpetuall focietie in the verson of Chile . And as concerning the tword it may easilie be gathered, bicaufe it is witten before; And the word was with God, and that word was God . Alle , that Fleth in the Fleth in the boly lertytures betokened humane feriptures nature, it is berie entbent bntobim, that bilb humanena, gentlie and manie times perufelh fhem muet. But to proceed no further without forme tellis monie of this matter, I will bring two, thereof Efaic. 40, 1. the first is in Efaic, where it is thus fpaken; And all flesh shall fee that God spake : ain the latter locl,1,18. is in that, thich is spoken of loel; I will powre

this Chill is nothing elfe, but a particular per-

fon, in whome are to ined togither the blutine and

out of my fpirit ypon all fleih . In the thirthulaces it is manifelt; that in the name of fleth, there is fignified men . Wereby therefore it appear reth, that the Cuangelift, then be faid that the mort was made fleth, ment no other, than that tibich be had first beclared ; namelie, that the natures binine and humane were buited togither in Chrift. . .

6 Moreover, that humane nature tous in him. the things which follow in this place on plaintie enough beclare; to toit, that he fuffered beath. and was buried . Wherefore the enimies of dutfrian religion (I meane the fubitier and more inittle fort om not for the most part omose themfelnes much against the humane nature of Chaiff : and they , thich at a certeine time went about to make trial of it, were easilie consider and confuted . But the number of them was greater, which flicted by offen temnits, and that the of chie with greater behemente, concerning the bettie was more of Chaift . Denerthelette, their falle and per oppugnet nerie opinion was confirmined of necessitie, to than was their great thance, to give place to the chiere and nitie. comfortable light of the bolte feriptures. For, belines that tellimonie of lohn noin citen; And lohn.t.t. the word was God, the hane that lateng of the apolite, which he waste buto the Momans; to Rome. 6. wit, that Christ, according to the flesh, thould come of the vegyle of the Jeines . And theretotthall be abbeth; Who is God bleffed for ever. There two places being to manifest, they ought to fuffice to: the confirming of the sympes of faithfull men in the truth of Bod.

But pet the holie lexiptures do furnith be with manie other places befines thele, if we will pointer them well. Wherefore I leave it icholie to the indigement and indicomme of them, which frequent themselves modellie in the renping of the fertptures. I for mp part am fatifile en botth this one reason, which I would not patts ouer in filence. Fozit is fit enough, not mulie to prome, but alle confirmmeth to confede, that Chita is the true Con . This er mefte mobilitie on in plaintie bitereb in mmie places, names hie, that toe must not put our trust in unicere atinte, monot in becie train by name: as in leremie this is manifefflie theined; Curfiedis hee lerearit that trulleth in man , and putteth flesh for his arme . Auther , Danid both enricellie repres Pfalasof. bend the confidence, which they been to put in men and in princes. Wherefore, if Christ be & mace man, and by no memes Goo, it may not be tainfull for he to trust in him at all: inhich not intifficating the bolte foriptures on not onelie permit but also command expectelie ; that our faith be fattened with a linelte bope in Chall. of in Medias, if to be from lift to call him as the Jeines did : that on the other five , wholsewer pothmot belieue no: trut inhim, is lubiento

the curile. Herby therefore ive boldlie conclude. that this particular perfon, of whom we prefent: lie intreat, bath beretie in himfelfe the nature

both biume and humane. 7 For thich caufe it is not in baine, that he is pelcribed buto be in the bodies of the holie names of feriptures, by this famous double name IESVS Beins and CHRIST. Whereof the one; namelic, IESVS figurfieth nothing elfe, but A fautour, which hath belivered the children of God from their finnes, and therefore from all entil. For lofeph the hat band of Marie was commanded by the migel, torall bim IESVS : feeing Hee fhall faue his people (faith be) from their finnes . And I have moord further; From all enill : bicaufe there is no entil, which hath not his original from finne. so as he that can glorie, that the rot of euill is taken from him , map also affirme infilie, that he hath rid atoaic all enill. But this if the bo not perfectie as pet perceine, we thall at the length pawe it, in that happie time of refuree tion . The other minut certeinelie (thich is CHRIST hetabeneth The annointed of God, and the fandified king : thirth name both berie well agree with him . Riving that by the guide of his farit and toogo, he directeth and leadeth his duloien to diferentall. Witherefore, by reafor of thole two natures, whereof he conflicth, and by thole two names it is easitic perceived, that the title, wherewith we magnific him, calling bun, Our Lord; is bette met anofit for him.

Part.2.

ment, Comanie times is called Loid ; as he that is far about all things, feeing he is the me her of them. Anothis title allo perteineth unte man, the in the verion of him, of thom we in enenaccop. treat, was writed with Goo; bicaufehe, being bing to his clere from all firme, was replemithed with all god. If anie fuch therefore were in this would (as there never loas befloes him anie) would he not ferme to be abouted with those gills, for the kinth the name of Lord intaht bulle agree bitto him e Caen to invier it fermeth to me, that inden as a man is fre from finne, be is by no meanesta fernant. The first fernitude entered into the locale by there i and he that is indued with primine properties, and of bentit is able to beipe others. Dereof it commeth, that loobs, and they that are culors ouer others, if they be laus

fullie talled, are not preferred to be about others

for more other end, but bicaute they thould not be

burtfull buto their febieds, and that they, being

both of all vice, may be to armed with firength

and fostitude, is they thous be able to faccour

all those which be brover their subjection.

That Chailt was benoubtedlie without finne, free from I lupole it medlelle to proue buto mie : læing Maut,18. (Ra Marthew beareth record;) He was concei-

amight be free from originall finne. The which ab to is manifelt, in that he, living among be, no mer finneb. And Peter wateth; that He did no 1.Pet. 1, 22. finne. Zo ithem agreeth Paule, when he faith; & Elai,58,00 He, that knew no finne, for our fakes became 2.Cor.s. 21. finne. John Bartiff alfo theweb him to his bilet ples, as the most pure lambe of &DD, which lohn,1,19. thould take aware the firmes of the world . For it was meet forhim to be pure, and without all blemith : as a facrifice that thould be offered by bnto Bob. Further, the hemenlie father, not without miracle, felliffed with his ofone boice, that he was well pleased in him; that is to faie, that he was innocent and pure from all fault: fith this is mi acceptable thing buto Gob . And injo boubteth, but that he was abounce with ois nine properties e Being Paule unto the Colof Col.1,15: frans callett that, The image of the invisible God; bicanfe be truelie expresseth him, and all things that be in him : in fuch fort, as there neuer hath beene, tto; now is, not hereaffet thall be, ante forme more perfeatie refembling his father than Chrift Tefus Dib. Wherefore, of all he he is called as well Boo as man . And we Chill the confelle him to be the onelie fonne of God, as onelie fonns be that in binine nature bath no other bectinen; of son. informed as he is the onelie wood of God , of the is the minds memor breake, And among men, though of son. be hand manie brethren by aboution, he may fuffic be called Onlic, for the heave that he hath of the well pleating graces of God; and bicaufe 8 Forficit, as touching his divine nature, it of the image and fimilitude of the eternall facannot be accipted, but that in the old toffather. Wet therefore it is that he be called Lord; as well, for that he is without finne, as for the beape that he hath of binine giffs.

9 Blet paffe this, that he, which paieth ranfome to reverne a captine is his Lord. Wilhich thing that Christ bio for be wretdies, and bond flaues of finne and fatan, none that be faithfull nught to boubt t feeing Paule, both to the Momans and Chetians, affirmeth; that We have Rom 3,25. obteined remission of sinnes; namelie, by his bloud, which he hath plentifullie and liberallie thed for vs vpon the croffe. So thertoze he mult of goo right be called our Lord. Furthermore, there is a cultome received by long ble among intoful formes of hings and princes , that the Chilais fre begotien found obteineth the Lozothip as beaotten mong bis ganger beihren. Wilhich thing is not forme. conbituli onto them, which have rend either the bolices prodiane hillories , or elle, which have in berie bed onbection that is the maner of go. nerning in hingoomes and legmories of the mould . And brito the Komans and Calathians Rom. 8.14. tt is plainlic the men; that All the faithfull be the Gal4,7. thildren of God. Unto the Komans it is written ; that His fpiritteftifieth with our fpirit, that Rom. 8,16. we be the children of God. And buto the Gala

thians it is fait; Bicause ye be the sonnes of God, he hath fent into your harts the spirit of his fonne. for this caufe, all we that belieue be now beetheen, bicaule of that binine aboption : but among all, Christische first begotten, we (as Rom.S, 29. we read unto the Romans, being made like vn-

to the image of his fonne, that he might be the first begotten among manie brethren.

Let be not maruell therefore,if Paule in bis cpiffles, for the moft part, calleth Bon Father; necrein all and further, comming onto Chift, calleth him Lord. Withith maner also the church hath reter neo, when as in our praiers we alcribe all buto 69 D for Chrift our Lords fake ; as well that, which we do defire, as that which we have obter ned. But leing now, that after the declaration of those things, which were proposed, the principolitie of Iclus Christ is to manifest : which of bs can abide himfelfe to be brought into the power of anic ty; ant from fuch a Lozo, who also is our brother . Which (I faie) of bs, refuling this fo notable a capteine, will betake himfelfe to his enimies alreadie conquered and put to flight by him, then as they be mortall enimies to our felues . Sohall there be found anie, that will thake off the poke of to bountifull a Lord to Submit himselfe unto him that witheth nothing more than to beffroic both bodie and foule . For my part, I thinke there can be none found a mong them, which have talled the fweetnelle of fo acceptable a Lordhip, whereof Christ mane Matt.11, 30 mention, then he late; My yoke is easie, and my burthen is light. This Subjection is boluntarie, as the protect (if we have a confideration onto the Debine truth) occlareth in the 1 10. plalme,

Pfal.110,3. therein it is fato unto epettas; Thy people dood worship thee of their owne accord.

And the apolite alfo faith : Ye be no more Rom.6,14. under the lawe, but under grace. Wherefore all the charge and burthen of this principalitie. was late byon the thoulders, not of bs, but of Jefus Chrift : as it mas foretold of him by Efaic the prothet ; Vpon his shoulders shall he beare the fourreigntie or rule . Pote, that the promet faith not that his fourreigntie Chall be lath bu on the Choulders of poze miferable fubieds, but buon his owne thoulders. If therefore dutifian princes mould be permaned in mind, not to onvielle with fuch trannie the veople of & D committed buto them; they ought to take erample of their governement from fo mile and calle a government of Chill. But palling over them, let be retoile among our felues; that it is brought to paffe by the godnelle of Bob, that ine be reckoned in to happie a focietie, buter the baner of to noble a prince and paliant brother : but to whom thall never want, either will or pomer to helpe bs. Let be tholie with confidence betake our felues onto him; fixing we cannot ap-

plie om tranell better. Let bs fertie bim bils gentlie, and with all our hart ; let be wouthin and reucrence him from the bart. For both this is our outle, and he is worthie of thefe things,

Conceived of the holie Ghost borne of the virgine Marie.

10 This bledled Cod and man Zelus Chift. tho(as the heard before out of the bolic oracles) is our lainfull Lord although as concerning bis ume effence he was pefferbaie, to baie, and thall be for ever (as it is written in the 13. chapter Heb.it. &. to the Debrues) pet, in refrect of his humane nature be was not without beginning : to by reason hereof we laie, that he was made. So ing Paule faith unto the Galathians, that He Galati was fent from God, and was made of a woman. and under the lawe. Unto the Komans alfo: Who was made of the feed of Dauid according Roma. to the flesh. And least the thould either trand in boubt touching this procreation, or elfe inoge other wife of it than becommeth bs : faith both pired be buto thefe tipo things, and binbeth be buto them. The one is, that he was conceined That Chile by the holie Bhoff; and the other, that be was was conciboane : and that both of the birgine Marie. und by the Which alfo ive speciallie confelle. And this is bolic spot. mitten biffinalie by the Cuangeliffs, tolet bs Manh. t. Ac bnderstand, that be (even according to the fleth) Luket. was free from the curfle, and from finne. Where by also it appeareth most plainlie, that all the pofertite of Adam were to tubied to the curffe Ephelia, and finne, as there was no place for anie to be erempteb.

Witherefore, to exempt Christ, according to the fieth, from the common fall of all manking. fo as be might ever reteine his omne nature : the infedome of God becreed by a wonderfull counfell, that man, which was to be aftumed in the buitte of person, thould have a beginning, both burne and humane. Forthis caufe, as it had beene forethetwee by the angell tenta Ma- Luke 1, 3f. ric , fo the holie Chaft came downe into bir. and by the principall power thereof, the bloud being now purified by his grace, bib create a fingular and perfect man, tibich the mercial OD D. even God, which was the inor from enerlafting, bio miraculoullie take boon bim. Informed as the wombe of the birgine Marie, and holie mother was the binine fomace inheres by the holie Choft, of a matter well purifico, builded this one onelie bodie, which was a most shedient infirument of a noble Coule. And by this means, all the old blemiffice of Adam inere alienated from Chiff, albeit that bis boote, as concerning the nature and forme of creation, was not much difagreeable from the boots of

upon the Creed.

Adam. Fot our first parent Adam also was maruelloufile, and by dinine power created out of the carth, without accustomed feb . And certeinlie, there is no need of anic longer talke, to thew how much Chrift, in respect of his manhood, ercelled Adam in all ercellent giffs of nature : fixing the order and circumftance of his natinitie is beferibed; to wit, bis humble and bafe flate of powertie, which nevertheleffe had a of the naglozious and renowmed testimonie from the tinitte of maicffie of CDD, and from the migelicall nature.

of the fruit 11 Eather close, patting ouer thefe things, we

chuilt.

will occupie our whole speeds in this profitable confideration; namelie, that who fo is regence rated by Chaff , muft call to remembrance, what and bow great hath bene the lone of Bob towards be who diffrained not our foule and bricleane nature ; but clenting the fame, dio cloth himfelfe therewith, to make be partakers of his binine nature . Erne indeed it is, that the dinell. by his lieng wirit , faincd ; and that ivolaters indenoured to perfuade, that the gods, which they neb gods. worthiped , toke fometimes humane forme twon them : howbeit , not to the intent thep might fandifie our nature, but to contaminate the fame with infinite and beafflie filthineffe. So that none of fuch like apperances , as are read in the writings of the Poets do bring mie other thing with them; fixing they both thamefullie pollute the bobic, and that minds by fuch infamous cramples are allured brito cuill. Hoz if they would order their life after the erample of those things, they were also to let flacke the bit bles of lufts onto abulterie, fornication, and o ther hourible offenles . But on the contrarie part, the dinine word bath clenfed our nature, by heaping of dinine giffs twon the fame. And this is not onclie to be imperitor, touching that man, which it assumed; but of all them, which with him in true faith be toined togither as members of him . And this beauentie mord (thuch is Chaiff) being fecretlie hioden under that nature, is to covered with inflice, patience, temperance, pubence, wiftome, and fubmiffe on of the mind the wed fouth fuch perfect exame ples of fingular inflice, sc. that his life onelie, if it be bulie confibered , is a mifrefle fit enough to line incli. 12 Wherefore let biffolute and wanton chil-

flians go ; let them count it but a fmall matter toline onpurcie, let them make but fmall account of the nature and members , thich Chailt by putting on hath fanctified; let them befpife the example that noble crample of holinesse and righteous of holmetre and trothe Chails the wed, while he lined in the and rightes nesse, which Thails the wed, while he lined in their fleth; let them cease also to expecte in their bieds, what participation of divine nature thep hanc obteined in Chiff. Eindoubteblie, this is

no part of the end , which God purpoled to him, felfe, when he became man : neither certeinlie bio be, bport this confideration, line among be by the space of 2 2. peares. Wiberefore, it Spould be met for the children of God . to line a binine life ; feing their nature is made divine. But the life of baute beatts and of men thould be left on, to those, which in their incrediditie, either hauc remained mere men; or elfe, which have bege. nerated through their wicked ads, and be changed as it were into bute beaffs . Derchence moreouer we have to take comfort, if we be bet uen at ame time by the fente of the fleth, to take it grequoullie, and complaine that we are fubicd to humane infirmities; namelie, if we bo beleur indeed, that Chaift fuffered thofe infirmis ties for bs : for by this means they will feeme to be much more cafie buto bs , than the nature of them doth permit . Dozcouer, ifhe fohumbled himfelfe for our fakes , that when he was Lord , pet he appered in the forme of a fernant; it ought not to feeme fo hard a thing buto bs , fometime to lacke the faile, and to fubmit the loftineffe of mind for the fafctie of our weake and pour bre: thren. Therefore, not without full caufe Paule Philate. erhorted the Philipians , that amongst them thould be The veric fame affection that was in Christ Icsus, who, when he was in the forme of GOD, yet disdained not to put vpon him the forme of a fernant . And thus far touching the originali conception and nativitie of Chilf, ac. combing to the humane nature . Bow let vs go forward.

He fuffered vnder Pontius Pilate, was crucified,dead,buried,descended into hell.

13 The order, which we before amointed, requireth, that first we should speake of the beath of Chiff; feconolie, of that fate, therein he was after his death, as well touching the bodie, things to as touching the foule. First therefore, this beath be noted in of Chaift , the which can never be fufficientlie the beath of prailed or conflocred by be had two things on & Chuff. that it was berie ignominatous : the other that it was grauous aboue measure . The rebukes The reivas græuous avous measure. And teotiers bukes of that Chiff luffered, although they were berie chiff. manic, and berie hard to be abibben; pet let bs confider , that they depend byon two prins cipall points. The one is, that infamous qualitic and nature offinnes, which were laid opon bim : but the other is the perfect innocencie and pure righteoufreffe of his life . For euen as, a fimiliuben anie bnelenlie and bnpure thing , if it be tube. frene in the common freet, is not foill agreeing; and it lefte offenbeth, than if through the enuie and ill dealing of fome man it be theorem by

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on a certeine noble and pretious painted table: fo is it much leffe becent for a man that far er, celleth all other creatures, to be flained with infamile and diffonour. And as concerning Chaiff, which was the head of men, the prince of angels, and the onelie fonne of God (he being not onlie full and innocent, but also berie innocencie and fullice it felfe) certeinlie it was to to thamefull and ignominious, that he thould be burdened with fo greenous crimes ; and that in indge ment, not before the citizens of one citie onelie, but before all the people of the whole kingdome of lewrie, tho at that time, by a bluall cultome, was compelled to celebrate Caffer at Ierufa-

Deither did it latiffic them, that they had of

Derg and railings 4. aainst Chrift.

The flan=

tentimes befamed him with railings, calling him a poffeffour of cuill fpirits, a forcerer, a familiar of biucls, by whole helpe he did worke miracles; and that they called him a glutto: nous fellow, a ozonkaro, from whome no found boarine could proceed likewife a companion of publicans a finners, and finallie of infamous and wicked men ; that from him proceeded no thing but offentes, scuill eramples. They cab led him a Samaritane ,a ffranger fro the true worthipping of ODD, from ichome, as from fome promane person that was ercommunicas ted from the church, all men were to thun. They (3 faie) being not content with these reprothings, to the intent they might purfue him bus to beath, they law this thing again thim before Pilat and Herod; namelie, that he had bttered intollerable blafthemie against the laive of God, arrogating buto himfelfe the name of the forme of God; that he was a fcoitious man.not onclic against their owne lawes, but also a gainst the common state of the Roman empire, by perfuading of the people to benie tribute buto Cafar : and that he earnefilie purfued this one thing; to wit, that contrarie bnto orber. and without confent of the Romans, be challenged the dignitie of a king. 14. And by this meanes became into fuch

fhame and contempt, as Barrabas, though he

were a wicked and notable there, was inoged

to be more full than he; fo that fuch a man be-

ing quit, our Chailt was condemned. And in

token of his full condemnation, and to have it

manifeft, that he (aboue all other which com-

monlie are judged wicked) was worthie of the

croffe; he (by becree of the funge) was hangen

betinene tipo theues, as though he had beine

the chefelf among those that were most wicken

and mildenous persons . But then was ful-

fight cueric one flould withdraw bimfelfe, and

Chaift ind=

filled that prothetic, which is written in Efaic, Efaie.53.3. Which faith; that Christ should bee contemned and nothing regarded among men: from whole

that at the length he should be reckoned among the wicked. And certeinlie, his fentence doth not difacte with that, which Paule writeth in his eviffle to the Galathians, where he faith, that Galages. He became a cursie for vs, to deliuer vs from the curfle of the lawe : for bicaufe it is written; Curfed is eucrie one that hangeth vpon a tree . And here commeth to remembrance to fpeake a fem inords of the justice of God , how erceding feuere fo ever the fame were . But thew me (4 may the if thame and confution be of god right one onto finnes; what greater and moze heaved measure of thame might there be found, than that, which Christ fuffered for our fakes.

Were not the offentes of man fufficientlie and about measure beriued buto Chiff, the fame punished in him with all shame and dishonour: Some man perhaps will faic, that the ro bukes were of leffe wait ; bicaufe of his ground ded innocencie. And in berie ded on this behalfe fome eafement might have beine brought to those reprocess, if that innocencie had beine control moft manifeft to the fight of all men. But affer Chiffer. redlie, bpon that date, therein Chaff was lif culid. ted upon the croffe, he was to oppressed with the arcat heave of befritefull railings, and falle ac culations of cuill, as the people miferablie beheld him nailed buto the croffe, loagging their head at him; not as though they were troubled by perceiuing his afflictions, but that they might purfue him fill being wearied with to nominies and flanders, as though they allowed by their indgement, all those troubles and mile ries, which invironed him on everie lide. Jufflie therefore may we retoile, that we by faith are made partakers of to great a benefit ; feeing all the rebutes and ignominies, which were due for our finnes. Chaiff our head toke bpon him, and btterlie abolithed . Bea bnooubteolie, in the place of this fhame a ignominie, we by that me rit of Chiff polleffe in hope both glozie and ho nour in the light of & DD, as a thing one bre to bs.

15 But feing not onelic thame and ignominic is by the full fundement of CDD due to finne, but also punifyments, third are late upon by child by, according to the maner and measure of the this lite finne; for this care of the third are of the finne : for this caufe Chrift Departed this life, not with rais onelie loven with railings and contumelies, lings and but also was as it were plucked from the same punits life by the violence of most greenous paines, ments. and most cruell punishments. The which fixing the enangelitis bo plentifullie recite, it is not our meaning to fpend anie longer time in particular describing of the same . Dowbeit, it six meth that all those punishments of Christ, which binoubteolie are innumerable, may be contriuco speciallie into foure thefe partes . Among which, the first appeare to be the sundric forts of Comings,

upon the Creed.

failed : fuch were the fpitting in his face, the faluting and intituling him by the name of king; the putting off of his owne garments and cladbing him with other garments busccultureda the reputing of him formetime to be a fole, and fometime a prince ; by blimofelbing bis gies mit a cloth, and by putting the icepter of a king (though the fame were of a reed) into his hands; alfo, being to arated, the bioding of him to page thefie by fuch as mocked him; alfo to be fet nas hed in the light of all the people : finallie, to fee bis garments bimbed to molt wicked knaues. and lots to be call opon them. I palle ouer,that he was accounted of Herod as it were a common fole. s an infinite number of other mocks. with the which he was disquicted; as the wife reader thall caulie understand out of the bolie

but thefe were aboed for the punishment of thole faults, which annocroudie were laid boon

with thomes, and an infinite number of other things more, which he fuffered at the fellions of the prietts and elects, in the inegement hall, in the freets, and elfe-there in divers other plas ces. Thefe hard afflictions receited he under the croffe, the which he bare on his Moulvers with great trauell, before it held him fretched out bpontt with his whole bodie. But he was crucifice being not ticd with anie bands, as perhaps the reft mere ; vet nailed buto the wood through hands and feet, even as he himfelfe hereof gave a fore teffimonie after bis refurreation, when be loha.11,17. fait unto Thomas; Bring thy finger hither, and fee my hands, and put foorth thine hand, and put

it into my fide, Which be above, by reason of the wound that he received in his fide by a certeine foldier after his beath. The verie which thing David, by the fricit of prothefie, had foretold in Pfal. 22, 17. the Blaimes : They perfed (faith he) my hands and my fect. The fame prophet allo palled not oner in filence, that impleasant taft of myrthe, the thich being mingled with bineger . was proffered bnto Chriff for a brinke . Forhe toris

teth in the 69. pfalme ; They gave me gall for my food, and vineger for quending of my direct. The fourth and last punishment, which Chart his beath. forour lake twhe boon birn, was that leparation of the loule from his pretious babic; the which as he that han the fame fullie in his nume powe

er, and that faire all things to be fidfilled that fcomings, where with be was divers times as were foretold of him by the markets, touching. the former matter, he of his owne secord, mas hing a loup beich yelded by his fourit. ande. Firft, let me alke pour one quellion ; whee feriptures . But if one bomand, icherein the rebukes and ignominies laid byon Chift, wherof we have woken before, de differ from thefe latter: Janfwer, that those belong to bniuft infamie to seculation, and brinft condemnation;

curement of our faluation, bow great a bond by pieblomes 16 Beffdes thefe reproches, we mult weigh the full indoment of God was growne through emunds. the aripes and bloudie wounds, which he futter our finnes, boto greenous was the burthen of ned in his whole bodie, the blowes, the Comthem, how great was the weath, enimitie, and aings, the Arikings with the red, the prickings hatred which God had conceined against be, and how hourible a revenge hong ouer our heads. Which, if it be viligentlie enough confidered, will it not be a most fit brible to restreine our lufts, and to fine be from falling into foule and Chamefull aces, and into the bucleane works of parknesse of this world, and of the fieth : Tine boubteolie we, confidering with the ries of our faith, how feuerelie and Marpelie Bos hathpu: nithed them in Civille, everie one of is aught to be carefull to flie wifelie from them.

> for all our thines belides that from hence fpin geth a full affinednesse to our minds : we can

Another thing that is met bere to be noted is this; namelie, that the conficiences of men, ubich through the infirmitic of the fielh om of tentimes faint, coulo never affure themfelucs from Damnation, which by their continuall, year and thameful falles they before ; especiallie ichen as Cod, the moft inft indge, icho neuer leas neth our finnes brounithed, is almaies fet before our ejes. Dens minos (faie being friken with the feele of finne, could never have taken anie comfort buto them : buleffe the feuere fen tence agamit Chiff hab gone before. But iben me perceine; that the forme of Bob , by fo hard and bitter chaffifrment, about the punishment

never be latillied in aining of thanks buto the

mercie of Gab , for that he caft all our iniqui-

ther it freme most frange onto pan that Goo

(who by another raffer kind of ineques might

have reconciled manking to himfelfe); toke in

hand the performance thereof by fe manie and

to greenous paines and labours of his owne

fonne . Forthis is certeine, that he might have

taken anie other maie in hang for reconciling

of he with his fonne : the then bin be make him

Inbied to fa manie mileries and remises. Were

might 3 answer, that the juffice of God might

by no other meanes be fatiffied. Thinth antwer:

as it is true, fo is it commonlie roceined. Wher.

fore I thinke it met to note bere thee things

molt profitable to be knowne. The art thall be

this : that we may inflicientlie biterfand, by

that fo bard a meanes, thich God bled for pro-

17 But herr , feing euerie thing is moll mbyator . worthic to be noted; I fant in forme boubt, what, chofe this thing 3 may here firff feile my felfe to eramine, waic to Dolpheit annong manie things, 3 mit now in kind. treat (as bzeflie as I can) of this, which I nert.

Baren !

ties bpon Challe, according as it was forethews Elai. 53.5. ed by Efaic, that to be thould fuffer for our finnes those greenous wounds and afflictions: And that

is it mich Paule remembreth in the eight chaps verlegt. ter to the Romans; that GOD fpared not his owne onelie fonne, but gaue him to death for vs all, a 's el a.i.l.

18 But now let be come to the thiro point of postrine, which it behometh the billigentile to metah. Beffees the profitable vies that we have before affigued, as touching the lufferings of Chaift ; herre be theweth himfelfe an erample and livelie image of all perfection : fæing we may here behold what patience, obebience, and charitie our Thiff taught be in bieng for be. Certeinlie, this doarine is a most fit thing, inmented for the keeping of confrancie in all afflic. tions . Shall there anie be found , if he be preffed with advertities , 62 overcharged with bluelify temptations, or if be run into anicother mile. ries thatforuct, that turning his eies boon Chill hanging on the croffe, both not in the greateft troubles and calamities whatfoener. comfort himfelfe with this ioie . I bololie here affirme, that fuch a man, about all others, will keepe the quietnes and tranquillitie of his mind: fixing be acknowledgeth himfelfe by realon hereofto walke in the paths, and to tread in the frens of our most belowed master, and onelie renemer Jeins Chill . There is no affliction mill be ar enous buto him, neither will it difaute et him to fulleine anle aduerlities oz bard perfecutions that focuer they be, for the honour of Bog and glozic of his Bolvell. Who is it from bence forward, that will refule to brinke of this cun of afflictions ; fieing Christ our bead and prince bath to therefullic bronke thereof for obteining faluation unto others ?

Thefe things (3 faic) if cucrie faithfull man will throughlie confider with himfelfe, he will not fuffer the concupilcences of the fleth anie longer to take place, and beare rule in his mind: but with this pricke of the croffe will bate and moht be eggen forward , and be profitablie oripen to the mortifleng of them; while he thall confider that the field of Chill by the comman. bement of his father, was humbled boon this tre ; and that the fame was obedient euen buto neath, the which death was no leffe cruell than ignominions . So as, by the pattion of Chile. we not onelie picke out a confolation in our miferies, millortunes, and calamities, which offen times light boon bs ; but allo s linelie erhortati on that inc may be concilied with him asconcerning the claman and our feth: according to that , which Paule to the Galathians taught: They (faith he) that be of Christ, hauberucified the flesh with the affections and lults: Edierefore the fame apostle bich to call bis assistions. Srig-

Partia. The Common places An exposition mata, that is, The prints and scales of Christ in- Gal. 17.

graved in his bodie. By reason thereof the cannot martiell e marks of mount at the follie sallo madnes of forme chaffe Chains ans : which rem bither e thither on pilgrimage, bobit. as far as Hiela of Auernia, for the wints and perfer thereforth they bount that their Francis mas markeb . But perfecultons, 02 rather infaintes and lottes, tobich mult be fuffeined effer in doobs or in booies themfelnes for Chailes to Haton fake oz elfe for thewing of obedience to Bod they refule them; or elle certeinlie they but moithfile complaine of firem eueric moment. Of all there things it followeth, that we ought berie much to efferme afflictions, puniffments . and troubles, which we indure by the will of BDD. for the glorie of Chrift; as being feales a markes of all those things, which the onelie forme of God, and our rebemer Chail fuffered for be bpon the croffe . Row , albeit that the Maieffie and morthines of this matter in hand both no fmall beale allure me bnto it , and fearfelte permitteth me to be led fo fone from bence buto an o. ther discourfe ; pet, while I confider, that I here ofthe onelie an infruction buto them that be the more ignorant, and no full teaching of the betfer learnet duffians : 3 will bere ffaie my felfe. take in hand to beforibe that fate, which the bobie and the louis of Chall talked of after bis ocato.

He was buried be descended into hell.

10 Tipo parts there be of man , affumpten by the word into the britie of the perlon ; name. liethe foule and the bodie, enen as other men alfo confift of a foule and bodie : but those parts inere fenarated and difficinco boon the croffe. The bodie (as the enangelifts do teffifie) was The former lajed in the fepuldice, therein it remained but ture of till the third bate : which was the time appointed Chile. by the eternall father, for the most hamie refurrection of Chaift. Df which mpfferie, when Paule intreateth in the epille to the Romans, be faith; that The faithfull which be baptifed into Chrift Rom. thus be imperifund namelie that we are to bead bnto firme in Chail that we baue no more to bo therewith: feeing Chafft vieng blotted out the fame, to that it thould not afterward be imputed botto be botto death. Whereby, that as the bodies of them that be bead, be buried in the fepulchie; neither on amere from thence unto the cies of men (not that they be not in the world, but bicause that that which is corrupt' and rotten in them is not liene :) even lo our finne , veruerle will, and naughtie luft, botofeeuer they be bearoled by the croffe of Chill, pet they ceale not to remaine in bs, but are coursed in the fight of Cob . Pot that Doo knoweth not of them futficientlie, unto whole eies all things are bilcomerch and manifeft : but that he both merci, fullie billemble them, reuengeth not , noz pet is fo angrie that he bringeth beath bpon be by reafor of them. Wherefore the fieth of Chuift, being buried after his beath, fignified that our finne to as it were buried before the full tribunall feat of Dod . It fignified alfo, that the pomer of the lame is broken. Finallie,it betokenen that the old Chabolives and ceremonies of the laime are

29 As concerning the berie foule it felfe,im,

ptterlie abolitheb.

mediatlie after that it departed from the bodie; one of the child into it remained not tole, but it bescended into the lower parts . Thich words beclare nothing elfe, but that it entred into the fame fate, which the reft of the foules fevarated from the bodies baue erperience of ; the which are cither chofen into the fellowihip of faints, or elfe are thruft out into everlalling bellruction, with the fpirits of them that be bamned . And affuredlie ,both the one and the other; as well the focietie of the goolie fpirits , as also of them that Should be bammen, felt the prefence of the foule of Chrift. For the fpirits of the faithfull (tho as Chrift Luke 16,12, faith in Luke, thite be maketh mention of that buhapie rich man, and of molt hapie Lazarus) reffed in a verte quiet place , which there is aptlic called The bosome of Abraham, that they being all induce with one faith of that holie vatriarch, thould wait for faluation, through Chiff, which there was named from Abraham . Those fpirits (I faie) reioifed with great confolation, e gaue thanks buto the ercellent Goo, tho had belivered them by the hand of that mediatour; and bicaufe be had verfourmed that thing, which he folong befoze had promifed . Alfo the other fpirits, which were amointed to damnation, felt the comming of the foule of Chaift . For (as we read in the first epistic of Peter, the third chapter) To them the spirit of Christ preached.

Which may be underflood after this fort; name lie, that he might revioue them for their oblinas cie and unbelefe, therein they were haroened against the word of God, and against the godlie abmonitions, which ener among were propoun. bed buto them, while they pet lined : or elfe, that be even then thewed buto them , that same hollome and most true word . Which word fee ing they, being alwaies like to themfelues, bib obffinatelie reied; and being bead, reteinch fill that incredulitie which they did being alive, they theinfelues gaue a most manifelt testimonic as gainft themselves of their most full concemnation; especiallie, fæing they might not anie lons ger partend anie maner of ignorance. Thus the

infferome of Goo through his tubdements carl eth perfect praife and renotome . And bere we are to crave of ODD, that he will bouchfafe to giue bnto be luch a mind , as the cffeme not more of our peruerfelults, than of a ffinking carcafe, which is alreadie laid close his fepul; the : and that he will to open our beart . to int. brace his holie promites; leaff while our cares are firthen onelie with the outward found of them, we wickedlie relift the truth a certeintie of them. It is our part also, that feing Chaff, by fo manie labours and fufferings, approued him felfe for certeintie to be berte man ; the being comforted by his helve, thould vlainlie meditate biuine and heavenlie life. And bauing fo great a benefite giuen of God, by the death and burts all of Chaift; we fould ow him no fmall wrong. if we would in verie bed thinke, that our owne works availe antething for reconcilement of be but o him: when as we profette rather by this article of faith, that he was pacified with mankind, by the onelie beath of Chaft, and by his bitter pallion.

He rose againe the third daie, he as-cended into heauen, he sitteth at the right hand of God the sather almightie.

21 3f Chill that onelie fonne of God, thich Looke the 21 If Chill that oncite tonne or Goo, mitty bialog rame botwne buto bs , and for our faluation De viraque was flaine by a most bitter beath of the croffe, in Chrifts had fhronke, or not beene able to haue fuffeined natura. Death ; and being closed in the fepuldize, had tas The refura fee the force of corruption , as other men bot rection of bow might we have confidence to be faued by triumph of him , that had not beene able to faue himfelfe ? our faith. In like maner , as if a man that would proffer & fimilis his helpe to one periffing in the water , leaveth tube. with a goo courage into the water : neverthe, leffe, he himfelfe, whiles he indeuoureth to fauc another, periffeth, being fwallowed buinthe Depe of the water ; can be that peritheth him felfe, bring anie belve to him that is perithing ! Undoubtedie no other commoditie can come thereof, but that the loffe groweth to be bomble : if but othe death of the first, there is also added the neath of a fecond, this be his beath thould being to much the more lotte, in how much his life was more pure and holie. So then it alto. gither behoued, firff, that for our faluation Chaiff frould beliner him elfe from beath : then, to perfuade be most fullie, that by faith in him faluati. on is obteined for bs. Therefore they which bebelo him banging boon the croffe , Did reprochfullie call him in the teth with thefe things ; Let Mait. 17.43. him faue himselfe, and we will beleeue him; he faued others, himselfe he cannot faue . Anohe

role

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cended from the croffe . We throug in fuch fact

with beath, as he mightilie conquering and be-

farrection of Chillt. The glosie

of Chill.

froieng the fame, might not be reteined there bp. for this cause no the here confeste, that he was raifed by the third date, according to the fcriptures; and that by his fathers becree be al cended into heanen, and that he litteth at the right hand of the father. By which article of our faith we now facke out most fweet comfort ; to this things wit, that Chail is eralted for our faluation. And to be noted, here fall out two things molt worthie to be no fed; the firft is, what maner of eraltation and new glorie of Chailt the fame was ; the fccond, what profit may redound to the faithfull therby. 22 Wholoener is delirons to perceine aright, bnto that a heigth Christis railed bp ; first it behoueth him to weigh, bnto how bafe an & fate he first of his owne accord humbled him felfe for our fakes. This ooth Paule in his cuille to the Bhilippians contriue in few words; He (fatth he) made himfelfe of no reputation, and tooke on him the forme of a feruant, and was made like ynto men, and was found in shape as a man, hee humbled himfelfe, and became obedient vnto death, euen to the death of the crosse. In like maner alfo, as we have more at large thewed before, his bodie was closed on in the wirti fepa. fepulchie; but his foule had profe of that frate, rates from thich the fpirits of men enter into, when they be feparated from their bodies by brath. The biler therefore and more abied that thefe things were buto the their, fo much the more honourable it was to difpatch himfelfe from bence , and to mount by buto things mere contrarie. And les ing that manking is subject every where to surv Die mileries; those boubtleffe are no small mis feries, which even they commonlie fuffer . who

2 fimili:

bombage of furb his enimies, as not onelie are of bale calling among men , but also of naugh tic and wicked behausour; his lamentable and miscrable state femeth then to be most intolles rable. Det berelie all thefe things hamened but to Chiff, the as he benoonbteblie put on the true nature of man, fo was be a fernant, not onelie onto his disciples (onto thome be lato: Mar.10,18, that He came into the world, not to be ministred vnto but to minister vnto others, which the thing it felfe beclared . when as he humbled himfelfe even unto the ground to math their feet:) but that which is a great pealcharber, be beclared himfelfe as a fernant, even to bis owne env

abounding in riches, feeme to have obteined the

moze hawie fate of life. Det the mileries of the

couragious a noble mind , be belivered into the

Dowbeit, if to be that a man, which is of a

in bondage, they be much moze extreame.

mies: namelie buto the wicked and buto them which were wholic covered in the finke of mice kednes ; towards whom he to erecuted the parts of a fernant, as for the fafetic of them be frent his ofone life. And this is it, that Paule writeth in his epilleto the Romans; When as (latth Rom. 1, 68 he) wee were yet but weake, finners, enimies, & 10. and wicked men, Christ died for vs. De there fore being to humbled and abatco, as he is callen by the prothet A worme and no man; feeing Pfal.23,7. be mounted by from to bale a feruitude. bnto fo bigh and noble a degree of Dignitie : from an earthlie condition, buto a celeffiall glorie; out of a place Subject to manic infirmities and tribulations, buto a fate fire and free from mile rics : from moztall fleth, onto an immoztall bo-Die : finallie, when as he being fo thank downe. ascended neverthelesse but othe highest state of the most excellent monarchie : both it not an peare to you, that he hath beene berie bonouras blie lifted by on high :

23 And that he being railed op from the dead. The fubli. bath atteinen chiefe mincipalitie : Paule both mitte of aptlie teach in his epille to the Ephelians, lab Chill. eng; Whome God placed at his right hand in Ephe. 1, 10, heaven, far aboue all principalitie, and power, and might, and domination, and aboue euerie name that is named, not onelie in this world, but also in the world to come . And he hath put all things in subjection under his feete, and hath appointed him over all things to be head to the Church . The berie same things also both the fame apostle put bs in mind of, in his epistle to Phil. . .. the Whilimians, there by Chriffs boluntarie Submillion of himselfe, even to the time of his glorie, he gathereth profitable and creellent doctrine in thele mozos, fateng; For that he fubmittedhimfelfe, and became obedient vnto death, euen to the death of the crosse: therefore GOD hath highlie exalted him, and given him a name that is about eueric name, that in the name of Icfus euerie knee should bow, both of things in pose be mose granous: but when they ferue heaven, and of things in earth, and things vader the earth . Which fateng in berie and right is agreeable to him, according to the rule preferibed by himfelfe in an other place; He that will Mat. 33,14 humble himfelfe shall be exalted. Whereby also it may be gathered, that the glosie must be bigb and magnificent, according as the fubmiffion is

> And living there never was, not never wall be, anie voluntarie fubmillion to abied as the fame that appeared in Chaft: it followeth ther by that of a most beferned right, be is aquanced about everie creature that is most bigh . 308 my afflictions and miferies oto be fuffer, while be lived here amonalt men : now he injoicth most bleffed reft , and is lafe , as well in bodie as in foule from all trouble and disquetnette. We fo

boluntarie.

paffed from the most thannefull and tonomint ous beath, buto the most ercellent life, as he is now all upolie bleffed and immottall . Tihere. fore the apolite, in his epiffle to the Komans, faith that Christ being raised up from the dead,

dieth no more; death hath no more power ouer him . Bow then, if he be altogither fre from beath, be muft of necessitie also be rio from all infirmities and lufferings , which in like maner be the miniffers and foldiers of beath. There is none, but both fufficientlic unberffant, boto far hiffant beauen is from earth. In like maner al: formilt we confider, that the fame high fate, bn to the which Chaill is now carried, both cuen as much differ from that Cate, to the which he fub mitted himfelfe, while he linco here among men. 24 And albeit that difference betweene the

earthlie and beauentic fate may fæme to be

ample, this nenertheleffe is certeine, that I pro.

coo not fo far in thele words as Paule both who. in the first epiffle to the Cozinthians calleth that bodie which thall be reffored to be, in the latt refurrection, not celeftiall, but fpirituall, le is fowen (faith he) a naturall bodie, and shall be raised 1,Co. 15,44 vp a spirituall bodic Demeanethnot,that Chaffe anotherest of the faints, which thall rife with him , thall not have fleth, bones, bloud, biffind members, and finallie a true bodie. Foz with, out boubt, the truth and propertie of humane na ture Mall fill remaine: but be calleth it a fpitis tuall boole, bicause that same noble nature and forme , buto the which it thall be reftored , thall not flowe from an earthlie originall, fuch as hu mane feb is; but from the volver of Cobs fuirit . Furthermoze , the bodie being raifed bu. thall be adorned with new qualities, which thall braine neere unto the nature of the fpirit, and not onto the nature of the earth ; and for that caufe thall inflic be called foirituall. Wherefore, he that rightlie hall weigh the words of the a polite, while he nameth it a fpirituall bobie, will not alleage the fame against a corporall booic, but against an earthlic, mostall, and corrupt bo, Die Wilherefore he anneththele words; It is fowen an infamous bodie, it rifeth a glorious bodie; it is fowen in weakenesse, it rifeth in power; it is fowen a naturall bodie, itrifeth a spirituall bodie. In a bodie raifco bu be no infirmities or naturall motions to relie the fpicit; e no heavines or grofenelle fo great, but that it cherefullie o. beieth the right affects of the fpirit.

Dowfoener it be it is fufficientlie confirmed by those things, which have beene spoken; that the name of spiritual both in berie god right amerteine unto the bodie of Chrift, being railed bp ; bicaufe it is fomethat moze , than if thou thouloft faie, Heavenlie : for fo much as Chrift, after his refurrection (as it is abbed in this Creed) not onlie alcended into beauen , but alfo

mas carried about heaven, there fitteth at the right band of Goo the father almightie. Wilhich Theright maner of fpech, feing it laieth before our cles a hand of certeine humane forme, we must diligentlic mbatis vonder from ubence it is derined. I fay therfore, mint there that no others are placed at the princes libe, but by. those, whom princes favouring have eralted to fome high ocare of signific. And among those, which be indued with this bonour, no others are placed at the right hand, but those which are aduanced to the highest rome of honour or power nert the prince, But this, which here is beclared touching Chaff, we muft understand to be altogither figuratiuclie fpoken of Chailt; fæing Gob is without bodie hands, a lives: neither hath he right hand on left . But by this maner of frech, we be given to binderfrand, that Chiff, in that he is man , is by God indued affer the refurrection with fuch honor a dignitie, as there is nothing in his whole empire, that not onlie cannot be preferred about him , but not compared with him.

25 Butthis being now beclared ; namelie, The feufe buto what high glosie Chill by his refurrection of the: := afcended, and the fame being fet forth as plaine for con as the capacitie of them, to whom thefe things ent forte be matter, will beare, and as the occasion of mine ofone leafure would give me leave it fhail be berie necellarie to abbe what profit the fame may bring buto bs; whereby also we thall but perfrand onto what we we quant to referre the fame . For feing there is no action of Chaff, that is not of perie great importance, to the furtherance of our faluation ; this we ough, to ace count with our felues, that by this action, with cafilie appereth among others . the greatest and chefelt commodities do redound buto bs. Wherfore let this cogitation firft enter into our mind that feing Chafft could not be ouercome of beath ; he is able now the better a great ocale to releave our necedities, and that by the fauour and power of his father, buto whom he bath alwaies (as it hath beine faid) fo familiar accelle. and to whom he continuallie offering maiers of fingular efficacie for be, winneth be his fanour, and procureth us fuch firength, as others inife ine could neuer obteine to our feines. Mozequer. Chriff being railed from beath, tibo The hope is our head, we also are railed in him . Tell me of our re: (3 beliech pou) will you not suoge him to have surrection, escamed the panger of peath, which falling into a tube. finite river, holdeth up all his head about those Depe and dangerous waters ; notivithilanding that the reft of his members be as pet browned in the lame ? Guen fo twe , thich be one bobie in Chift ; freing he, which is our head, hath elcaved from the ercebing bepth of beath; white also of goo right are not ive fait to be raifed by from beath, how foeuer we as pet in this mortall fate

be concred with the lame. For otherwife bonbt.

10 pp.u.

lette

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23 fimili:

Part.2. leffe we fould benie him to be our head. And if we professe our felues to be the members of bim, we mult of neceffitie alfo acknowledge. that our refurrection is after a fort begone in

his refurreaton. If in the winter time we fe a bare tre with out leaves, dowers, and fruit, to that by the out ward rind it may be taken as withered, and pet fo long as the rot flicketh faft in the ground, it is aline, and is not counted bead. But if a man cannot perfuade himfelfe thereof, let him erped till the fozing of the piere, and then the truth of the matter will appeare by the leanes and flow, ers which fpring forth. For by enibent effeds it will be well knowne, that the life of that tree laic hioden befoze. Euen fo we. which bere feeme to be as it were the botte of beath, and in whom no tokens of found life do appeare : if we be ingraffed in Chailt, thich is our rot, tho lineth, & for our lakes is railed by againe, therefore do we now doubt of our refurredion to come. And this is it that Paule writeth in the epiffle to the Colof. Ye are dead (faith he) and your life is hidden in Christ with God : when Christ, which is your life, shall be made manifest, then also shall ve be made manifest with him in glorie . Fur The gift of ther, Chilf departing into heaven, gratified bs the fpirit. with that fingular gift of the fpirit : to whom, as the originall & life of our foules, and begins ning of dillian regeneration is cheflie duc; fo is it also of the referrection of our bobies: as Paule tellifieth in his epille to the Cphes Ephelis,19. frans; to wit, that We beled vnto faith through the effectuall working of his strong power, which God shewed foorth in Christ, when he rai-

Seing therefore we have the firth fruits of the fpirit, by the pertue whereof Chaift role a gaine from the dead, tho (as the knows) hath at teined buto that glozious end, wherebuto he indenoured to come ; we must be of a cherefull mmo, and confirme our felues in that griff, which he hathgranten buto be. Hozirbat lo great bil quietnelle of fate thall happen buto be in this life, that can kepe be in fabricle and beaumes of mind : for (as Paule faith in the epiffle to Rom 8, 32. the Komans;) We are now faued by hope. As fureblie, it is not to be counted a fmall gaine, that we by Chaiff are belivered from beath : fo vertige, &c. that we may now bolblie triumph, not onelie against it, but against all other miseries and millortunes, which be as it were garders of the faine. And we may comfort and there by our minds againff the biolent motions of the fleth, the which being confireined by fuch miferies, both continuallic mormur : Geing there is not onelie a promife mane onto be of a new life but

twe haur also a certaine and fure pleage of the

fed him from the dead, and fet him at his right

hand in heauenlie places.

The Common places fame in Oniff.

26 Furthermore, that noble refurreation chilasta both out of all poubt further greatlie our falua, furrection tion. For albeit that finnes be forgiven by the furthern beath of Chaiff, and by that onelie and most action. centable facrifice; and that in his fleth fallened mon the croffe all our faults have beene punith co : pet neverthelette, the forme of that fpirituall life (therein we must live no longer buto the fleth, but bnto the fpirit ; not bnto old Adam. but buto Chriff; not buto our felues, but buto (Bon our father) is not perceiued thereby . But this hip afterward aweare in that life, which Guiff receined by his most mightie refurredion. And therefoze Paule waiteth in his epille to the Kamans : that Christ died for our offenses, Romans and was raifed vo for our justification. Intiet. by the neath of Chaiff ine inere reconciled buto God : holmbeit therein is not difcerned anie vaterne of our fate to come, but bombtleffe in the The referrefurrection it shall thine most perfectie. For it rection of was not beyond nature, that the fleth of Chill the found (which was subject to the same infirmities that taine of ine be) flould die : but his refurrection to went our fance beyond nature it felfe, as when the fleth of it tification. felfe mas infructed in no bertue, thereby it might affure it felfe of a new life, that wholie mas given to it by the mere grace and bountly fulneffe of God. Wile allo as far as amerteineth to that new and justified regeneration, can compate the fame by no pertue or befert of our owne works: but God, of his grace and god nelle, gaue it buto be without ante refpect of our owne merits . Further, even as Chaff, beingrifen from the bead, alcended into beauen; to ine, being instiffed by his grace, it is meet for be, in all our whole life, to thinke no moze byon earthlie, but poon bequentie things. This doth Paule teach be in his epiffle to the Coloffans: If ye be rifen (faith he) with Christ, feeke ye the Col. 1.

things that be about, and not earthlie things.
Befores this, as theift being rifen from the bead, bieth no moze; fo be that is regenerated by faith, let him take bed, that he do not fall againe into milerable and bangerous infibely tie. Forithich cause Paule abmonished Timothic, that he thould remember, that Jefus Chiff 2. Tim. 1,8. mas rilen againe from the bead. For there membrance of the fame refurrection of Chill. is of no finall firring to to the leading of a god lie and innocent life; that in fuch fort we may follome Christ, who bieng once, belivered bim felfe from death for euer. So we, being for bis take free from finne, it is not convenient, that ine foould intangle our felues againe brider the poke of finne. And hereof both the fame apofile in his eviffle to the Komans, berie well at month bs ; Euen as Chrift (fatth he) was raifed Rom.6,4 vp from the dead vnto the glorie of the father, fo

ppon the Creed. we also should walke in newnesse of life. And buto this ought we, with all indeuour, to aps plie our felues, continuallie going forward, as Paule in the epiffle to the Philippians fpeaketh of himfelfe; namelie, that Forgetting those things, which were behind, and indenouring to that, which should be before, we might followe hard towards the marke, for the price of the high calling of God, whither he was not yet come, This perclie was to knowe Thirt, and the frength of his refurretton . And he laida little before I will trie if I may by anie means atteine

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to the refurrection of the dead. Derein frandeth the whole fumme of theiffia. nitie, that inwardic we fould be cuer renews ed, and that outwardlie, as far as lieth in bs, we fould pleasure and benefit our neighbors : fies ing Chaiff, being raifeb from the bead , hath fo greatlie indued be with his benefits, by giving from that time unto his chilozen that pretions gift of the holic Choft; and firft went buto his father, there he continuallie beholveth bs, and offereth moff acceptable maiers bito & D D for bs. Life being renelwed in him by his refurrection, be bountifullic and in heaped meas fire increafeth his aiffs in his eled . De being exalted buto that most excellent power, both now protect be from all cuill, and filleth be with all gooneffe. Therefore, our part is to bend all our care and biligence buto that end, that we may hono; him after a goolie fort : not with carthlie ceremonies, or with fundrie inuentions of men; but with foirituall worthinping, and with that which may be agreeable bus to that beauenlie and fpirituall flate, wherebnto Chiff is now receined. Before that he was come buto bs, and follong as he was conners fant in the world after an humane fort, the that boince and figures of the laime, comorall inozthippings, and worldlie ceremonies were in force: but now, we being raifed op with Chrift, it is met, that even as we behold him both in the place and begrie, therein he is let; fo allo, that we found with lifted up eies of our mind, faffen our hove boon him.

From thence he shall come to iudge both the quicke and the dead.

27 Dur fleth, humane reason, and the ichole inogenent. rout of wicked men, fhall not cuermoze obifis natelie bybraid bs, that we have beuifed to our felues a God, a Lord, and a Prince, with will neuer erhibit himfelfe to be feene, or to be perceiued of humane fente : 3 meane Chaft our faulour. Hoz, after that we haue confested him to fit glorioudie at the right hand of the father; we adde, that the fame Chaif will at the length cuidentlie flicio himfelfe to the world, when he

thall come into his hingbome, to excente the parts of a indge. For it thall be a most meet thing, that he, thich was condemned brindlie, by fentence of the tubge, thould at the length make manifelt unto the whole world that moff ercellent authoritie and rightcoulnelle of his, the which was conbemned ; not onelie when Chaift receined the fentence of beath, but alfo as it wereby continuall fuccession itendured by humane fiell and wiscome the same inoges ments, in the ages that came affer : and that not onelie in the person of Chair, but also in his holie members and brethren, whether they be alreadie orad, or as pet wander here in this earth, who are vered with manie reproches and contumelies, fuffet perfecutions, and all kind of injuries ; in fuch fort, as there is fearle anie comer of the world, that ringeth not of the for

and peruerfe, that laft inogenient thall at the length come fouth (from the which there thall be no appeale to a higher funge) and the which thall 2 beforing correct and reforme mens orbinances and bestion of the coirea and retoime mens offinances and des moge and and inflice : forfomuch as it thall have powers ment. anoqualities, altogiffer contrarie onto thole wichen jungements . Chaft the moff ercellent judge fhall flouriff in wifebome, which fhall perfe and perceive all alike, as well those things which be moft manifelt and euident to all men, as cueric thing elfe that is most obscure and moft ferret : according to that, which Paule bes clareth in his eville to the Komans : namelie. that He shall judge of the secrets of men. De Rom. 2, 16. thall then have no need of auditors, and inquilitions. But on the other fibe, though 3 holo mp peace, enerie one of the faithfull douth fufficient lie unverifand those vernerse indaements. which the bigodlie bo offentimes veere, touching Chaiff and his members, how plainlie they let abroad their owne foliffmeffe, and ertreame barkneffe of mind. Chiff, when he fhall erer. cife his judgment in that latter date, thall most Rom. r. infflie pelo right buto cuerie one, and fall and 1. temper his fentence with fingular tuffice ; neis ther thall he becline to this fibe or that, who cannot be remoned from the right, neither by peruerfe affections, neither by anie gifts.

28 Werefore, this is fpoken touching him. that With him there is no acception of persons: Rom.2, 11. thich vice luftereth not the enimics of true acolineffe, either to freake or indge aright of thiffis anitie. But one man being moued with the inbenour of piluate commoditie, another being plucked awaic with other peruerfeaffeations. rathlie condemneth Chaift, and them that be his, and perfecuteth them with fundric reprothes. Whereupon it is faid in the Gofpell ; How Matt. 12,14.

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rowfull lamentations of the goolie. But feing all fuch triogements be cortupt

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can ye speake good things, seeing your selues be euill? That most high inoge lacketh no voiver oz abilitie to execute those things, which he hath determined, either in famour of the goolie, or for the

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bestruction of the wicked : seeing be himselfe Matt. 28, 18, faith; All power is given vnto me . Andit is written also of the wicken, in the first epiffle to 1. Thele, 3. the Theffalonians; When they shall faie, peace, and that all is well, then shall come vpon them fudden destruction, as the trauell vpon a woman with child, fo as they maie not escape. In the peruerle inogement of the typants of this world, which they give out offentimes against thriffian religion , the contrarie is perceiucb. for ether fuch decres take none effect , orelle they fall againe byon the heads of thole tyzants themselves; so as they be rather burtfull buto themselves, than boto the christians. But that they may bring to effect those things, which they haue wickedlie decreed ; those judgements er-

count onto the fpirituall man . and to him which is renetwed by Chiff : as Chaff himfelfe tellifieth, who freaking into his disciples, said; Feare Matt. 10, 28 ye not them which kill the bodie, but are not able to kill the foule. But I will shew you whom ye ought rather to feare; namelie, God, who after he hath killed the bodie, is able to destroie the foule in hell fire.

tend no further, than buto gods, and buto this

tempozall life. Which things are of the leaft ac-

Which of he therefore (berelie beloned brefizen in Griff) will not fo prepare himfelfe, as he may receive with a cherefull mind , fuch a. tudge, through whose sentence an end thall be amointed buto all the inturies that are done Luke.12,35, buto bs ? This is that moft high goo man of the house, which at the length thall make all his feruants to be knowne; and thall bemand an account of them, touching fuch affaires as he hath committed buto them. This is that mich Matt.25,14. tie rich merchant, that will returne, to call for gaines of his great fumme of monie belivered into banke . This is that new bridegrome, Matth 25,1. that by a will choile thall feuer the wife birgins from the folith . This is that wife and expert Matt.25,32. feware, that knoweth how to laie by the pure wheate in his barne, and to burne the chaffe with fire; and the like a goo theepheard can fe ner the thepe from the goates; and like a was ric fifter, the good fiftes from the bad; and final Matt 13,49. lie, who like a wife hufbandman will throwe the cockle into the fire, but wifelic will faue the profitable and pretious feed. Wholoever there fore thir freth after the pure church, or the fincere kingdome of Chaiff, and after the found and per-

feat fellowfhip of the cholen, or that both long to

for that most ercellent and immaculate spoule;

cannot but be pearled in mind with the remems

brance of that most fivet and acceptable baie :

that it is no maruell, if the same be therefore called by Paule Bleffed hope And in Luke, after Trus. 1. that he had reckoned by diverse tokens of the comming of that Date he abbed; When we shall Lukear at fee thefe tokens, then looke vp, and lift vp your heads, for your redemption draweth neere.

20 But least the tole concesued of that latter comming , should be disturbed through the mi-Gruff of Caluation , which might enter into pour mind . while we imperstand that the same most high indge will be inquifitine of mens works. (and this I fair bicaufe if thou wilt believe me. there thall be no man how much honettie foeuer he be indued with, that francing byon the confiperation of his ofnne mocks, is able to bold fait this confidence: and fo, if these things be not rightlie unaerffoo by you, in that bleffed baie, there mould forme to be an argument prefented before pour eies, of nothing elfc, but horrible & erceding feare of everlatting death) we must who hall throughlie confider, and diligentlie weigh that come to be tramined at the line into triall and eramination at the funder. latter paie. Wherein & firtt aftirme,that there ment of thall be no net of cramination at all against chia. the infinels: as they that for their infinelitie be alreadie condemned . So Chailt plainlic tea lobn. 1.18. theth in Iohn ; Wholoeuer (faith he) beleeueth. not, is alreadie condemned . 1But, bicaufe this boubting might creepe into the minus of mas nie , how it thould come to patte, that of thern thich are equallic intituled by the name stitle of duffians, fome are adjudged to faluation, and other some to sternall damnation : for this caufe our moff juft jubae Chaff, will haue the reason of this difference to appeare to all the world : feing, as he will never hereafter fuffet his justice to be his own to the world, in fuch wife as it was, when he came first into the world, to be conversant among beibe will (I faie) at that fecond comming of his, make his infice knowne buto all perfore, that it may manifellie appeare, who hath trulie taken upon him his name and titles . or the bath done the fame fainedlie and by hypocrifie.

30 At the length also we may be warned hereby , that not onelie the bead , but also the lie uing mult come broer the judgment of Chaift. Which muft be bnoerflood (as Paule teacheth in his epittle to the Cozinths) that benoutedlie We shall not all die, but we shall be all changed And 1.Co.15,51 to the Theffal. We which shall live, and shall be remaining, shall be caught vp togither with I.The 4,17. them into the clouds, to meete with the Lord in the aire, and so we shall ever be with the Lord. Hereby it is gathered, that of them, which thall frand before that high imogement feate, fome thall be raifed from beath and buft , and others in berie bed fhall not die : but it will come to patte by the grace of @ D D, that they thall be

ppon the Creed.

translated buto a better state, the same not subfeat to anie infirmities. They thall be those elect. which then thall be found aline : for there will be no nich for them to put off their bobies . but their bobilie maile thall atteine buto alozie : fo that death thall not take the fame alvair from them. Among them Paule bid with to be num. but as it is written in the epille to the Corin, thians : and we also with him erpect the fame with great belire . Howbett, in this matter, as in all other things allo, let be fo behane our felues , that all may tend buto the glozie of

I beleeue in the holie Ghoft. 31 Soring the word Spirit fignifieth manie

the fignifi= cation of

things, to the end we may the more ealilie vercoine that which we believe, it thalbe verie and. first to seuer and distinguish into divers parts, matforner is fignified to be under that name. Dut of which fignifications we will doofe that, which is agreeable onto our purpole; and will profecute the fame more at large . That word fririt in generall , both alwaies erpzeffe a certeine fecret frength or power, which is able both to moue and to brive forward . Therefore the winds togither with those organs, whereby the life both gouerne, moue, and fir the bodie, are called the wirit. And although this power be included and mired with corporall nature, pet fæing the bodies, wherein it is converfant, be fo fubbile, that they cannot for the most part be fienc; this word is also bertued to this point, that it fignificth natures and effences, which be fimple and of biners forts: fuch as is Bob, the companie of angels, togither allo with the fouls of men now leparated from their bodies : and therefore the divine nature is called a fpirit. This both Christ manifestic beclare in Iohn Bicaufe God is a spirit, hee will be worshipped in spirit. Peither is there in this respect anie bifference betweene the father , the fonne , and the bolie Choff. Do conclude that word of the fuirit , fige nificth not onelie the nature binine, innifible, and without bodie; but speciallic also it betoke, neth unto us the third person of the binimitie, bis ffind from the father and the fonne. And special lie is he thus called by the name of fpirit, byreas fon of his propertie, bicaufe the propertie of him is to moue, to fet forward, to perfuade, to comfort and lighten the spirits and harts of men; and at length, to worke in them fuch things as perteine to our landification . And the faints have fuch triall of the maruellous effects there, of, as neither reason, neither mans wifebome is able to comprehend those things , neither pet

can they be discerned by the cies of men.

of Peter Martyr.

Wherefore of god right bo we heare faie ; I belowe in the holic Ghott : as in a thing that far erceneth the capacitie of our nature, and vet is diffinatite fet forth buto be in the holte ferip ture. And that the fame fririt is the third person in diuine nature . Christ fufficientlic erpzelleth in thefe words, in the which he faid but o his avoffles: Go ve and baptile in the name of the fa- Mat 28, 19. ther, of the fonne, and of the holie Ghoft. Which what fignis fignifieth no other thing, than that they, which be firth to be walhed in baptifine, are bound to this confelle baptifed in on; namelie, that the father the fonne, and alfo the name of the holie Choff, Do give faluation unto them. anic. Poin fe (3 befrech pou) what it is to be bautifed in the name of the the perfons of the beitte. And The Diffine. the diffination of this third perfort is not onelie tion of the knowne here from the other two ; but thereby three peralso me gather it, when the eternall father spea : lons. beth buto lohn Baptiff, concerning the holie Choft, as of a thing billing from himfelfe and from the fonne; He it is (meaning by Chailt) ypon whome thou shalt see the spirit come downe, in the likeneffe of a doue. De fpeaketh not as if he ment by himselfe; Vpon whome I John 1,33. will descend : but, Vpon whome hee shall descend, freaking of an other. It is manifelt alfo, that he was not the fonne; bicaufe the fpirit in thave of a dome was to light on Chill, tho properlie is called the fonne . Dea boubtleffe and Chaiff, in the Golpell of Iohn , fpeaketh of the fame fritt; Hee shall take of mine, and shall John 16.16 come in my name. And there he andeth; The Ich. 14,16. father shall give you another comforter, that is to faie; an other befide me, and biffind from my felfe. By which places it is moft affuredlic proued, that the holie Ghoff is a diffina person in the most holie Trinitie, the which we constant lie belæue and confesse.

32 This allo is met of bs to be confidered. that the fpirit is not the fame that be his aiffs and works : freing Paule, in the first to the Co rinthians, the 1 2. chapter, reckoning op luns brie effects thereof, afterward abbeth; And all 1,Co.12,12 these things worke that one and the same spirit, distributing them to euerie man seuerallie as he will . So is it embent enough , that we here confesse the third person of bininitie, by the poiver of uhome the berenetued in Chaff , and therefore may become like onto Chiff . For & uen as he was beaotten without mans feed, fo are we borne againe onto a new life by the poiver of Coos fpirit : as telliffeth Iohn, ichen he Ioh.i. faith; that He which beleeueth, is made the fonne of God; and is neither borne of bloud. neither of the will of the flesh, neither of the will of man, but of God . Which thing is particularlie attributed to this third person , fæing Chrift erpreffelie faith; that He which is not Loh.3.1.

borne

Pag. 628. borne of the water, and of the fpirit, shall not enter into the kingdome of heaven. From the perie fame also is the remission of finnes fato to Iohn 20,22. the apostles, & said; Receive yee the holic Ghost,

flowe. Cherfore Christ breathed byon the face of whose sinnes ye shall forgiue, the same shall be forgiuen, and whose sinnes yee reteine shall be reteined . Wholoener then finneth against the holie Choft , both not obteine remiffion of his finnes; bicaufe that it is birectlie bone againft him, from whome the remilion of finnes proces

Petther for all that do we attribute this but

to him, but forlomuch as we be loven with fuch weightineffe, as we be fearle able to rife from the earth, being alwaies preffed bolune with the burthen of our fielh, and with our corporall fens fes, we though lie fill in the earth; buleffe we were raised by by that spirit, who streighteneth and erecteth by buto beauen our minos (which through naturall corruption are altogither for hen in the affections of the fleth) even as the foule fuffeineth the fraile and mortall bodie, and fetteth the fame braight : that in this life the es led may in a maner have the lame experience of themselves, that is perceived to be in bottles, the which being theowne emptie into the water, fall to the bottome ; but if to be they be blowert and filled with wind, they float about the water; Quen fo mens minds being void of that fpirit, are dictioned through their clime affections and luffs : but when they be filled with that holie fpi rit, they be maffers ouer finne, and they fuffer not themselves at anie time to be ourrome by it. This also we obteine by the benefit of the same fpirit, both to will aright, and to wo: he fufflie. For our nature, as it is corrupt and peruerle, would never in verie deed be willing of it felfe, or would thew forth anie actions, which either in respect of themselves should be acceptable onto Coo, or in that they proceed from be, being ent mics buto him, but that he would refuse and condemne them. But that fpirit of God placing hunfelle here amongst be , both so fathion out winds, as whatfocuer floweth from bs by the helpe of him, is most gratefull and acceptable buto ODD: and that bicaufe he inwardlie re. formeth bs , that we may become most web come friends , pea rather moft bere beloued

33 Dere pe fe, ichat fingular benefit this ar, ticle of our faith bringeth, when it is knowne and bnoerffod . And birdoubtedlie our affections, our mind, yea and the members of the verie bo. Die be inffruments of the fpirit it felfe. Where: fore Paule wateth unto the Romans, that Those Rom. 3, 14. finallic be the children of God, which be lead by the spirit of God. And enen as he cannot be called a man, tho is destitute of the mind of man;

northat a bog which beareth not the forme or liming propertie of a bog : no more is he partaker of the divine nature, which is boid of the foirit of Bod . And therefore I cannot maruell enough at the follie of forme, which if a man fate that they be no driftians , cannot abibe this reprod; and pet in the meane time will neither feeme to be indued with that foreit, neither will be verfua-Den, or themselves grant that none may be a chifftan withoutthe fame. Peuerthelelle Paule in his epiffle to the Komans doth boldlie at firme that He which hath not the spirit, the same Rom.8,9. is no fonne. Wherefore let fuch men go , and by the fame infidelitie, whereby they millruft of the haning of Goos farit; let them frant in boubt thether they be chriftians . And if fo be The bolle anie man alke, how we haue him ? I anfwer, and hom, that the most ercellent father, for Chaift his fake, fenneth him butabs : according as Chrift promiled to be in the perion of his apostles ; The lohn. 1 4.26. comforter (faith he) which is the holie Ghoft. whom my father will fend in my name. &c.

Pen and this I may boldlie abbe , that Chill himfelfe fendeth hun buto bs from the father: euen as in an other place he faith ; The fpirit, John, 16,14 which I will fend from the father vnto you. Att and 14,16. ther is he given buto be, either from the father, or from the forme , for ante other end, but to inrich be abundantlie with thole giffs and berie errellent riches. But pet the feripture theweth. that his checfeft worke both specialite confit in teaching. Chriff promifed to his bisciples, that lohitit. he would fend the holie Choff, which thould teach them, and lead them into all truth, which he had thetwee buto them. We warned them alfo, that Mant.10,19 then they (bould be brought before princes, they mould take no care ; bicaufe it fould not be they that (bould freake, but the fririt of their father that thould fpeake in them . And certeinlie, the apostles were not dispersed abroad in the world for preaching of the Golpell , before thep were indued from aboue with that heavenlie power: by the helpe whercof, they not onlie pread then the Golvell mightilie for bringing of men buto the obcoience of Chaift; but they also effabliffer the truth of their pourine with wanders full fignes and miracles . And that maner of teaching, by which that spirit is performed to maros be must be inwarolie considered in the mind: the which he not onclie revientibeth with his light, but also both centlie allure and perfuane the fame, and maketh thole things acceptable from which otherwise, by reason of our cox rupt nature, we do btterlie flie'. Thus doth he worke a maruclous transforming in the minos of the elect, while he frirreth them by buto the indetiour of god works and godlie actions, which by the guide of nature they might not be able to performe.

of Peter Martyr. Part.2.

rpon the Creed. 34 And yet doubt he not by force constraine them butothole works, but rather with effect persuade them inwardie. And this is that have nic libertic, therewith the cholen of Chaiff be inbuch, tho by the power and perfuation of the fame fpirit , bo imploie their thole indenour unto fuch actions, which by the onclie guide of nature could neither be bone by them, nor pet inoulo be acceptable bnto Coo. Further alfo, from that spiritual boarine, which slourisheth ininarblie, there fpringeth afterward an affir red mortification, as well in the mind as in the fich : as Paule teftifieth in his epittle to the Ko mans, whom he warned, that If they would by the spirit mortifie the deeds of the flesh, they fhould line. To thefe things abbe, if you will. that the comfort, which foringeth by the afterance of our faluation, is fo great; as even in the mit beff of troubles, miferies, calamities, and for rowes of this world, we may lead a cherefull and merric life. And that not without cause fee ing we feele in ve that fingular and noble gift, ithich Paule to the Cheffans calleth The pledge of our faluation. I fee not note how ante man,

bpon infl cause, can boubt of his comming one paie into that fate of Chaff, when he perceiveth alreadie, that his foule lineth by the fame fritt of Chaiff. But if a man will bemand; how we knowe

that our foule is quickened by the fame spirit ? Antwer may be made by the twoods of Paule, Iline not anie longer (faith Paule to the Bala thians) but Christ liuch in me. And onto the Phil.1,11. 13hilimians : Christ vnto me is life. Which fair engs declare no other thing; but that the godlie Dolline in Chiff, and Chaff in them, and that by his fpirit. It is also written in the epiffle to Rom8,16. the Momans, that The fame fpirit dooth teftifie with our spirit, that we be the sonnes of GOD. And it is not fit by anie meanes to refule fo cer teine a teltimonie. But wholoeuer hath not this testimonie inwardie in himselfe, is but worthie to be called a chriffian. But if any man paules at. obicet, that although Paule were indued with furanced this affected perfuation; and that he felt inmarblie this inmard tellimonie in himfelfe : it followeth not, that the felfe-fame thing must be granten to be in others. Janfwer, that Paule wrote all thefe things buto the Romans . who as pet were farre off from perfection : neither had they profited to much as Paule. And that Do their ofon contentions, Cufpicions, and rath indgments, and alfo their verie fæble & weake

> apostle both oftentimes reprehend in these his And yet neverthelette, when the Romans were fuch , he mote buto them of that aboution, whereby Goo had betermined to make

> confciences beare witnesse: all which things the

them his children, then they thould imbrace chair ftian religion. Cherefore (beloued brethren) let be put off the foirit that milerablic boubteth of our faluation; freing there is nothing that is more entince to our faith, which is the liuclic and moft fure foundation of all our felicitie. Tho both not fufficientlie bnberffand, how great contraries are believing and boubting; and how much they are repugnant the one to the o ther . I certeinlie, for mp part, do not fee how thefe things may agree ; To beleene trulie in Chrift my onlie and true famour, and To frant likewife in boubt of him, whether he will faue me or no ; feing he hath received me into his faith, and fo greatlie tellifieth by his fririt onto my mind, that floct and bountifull affection of his towards me. And if we abmit the tellimo nies of men, who naturallic are liers, 4 prone to peceft, that the in I'e maner thould cleane to then; how much rather ought we to repose our felmes in all those things, which that god a true fuirit of Bod doth confirme by his tellimonie? Unleffe perapuenture we luffer our felies to he nertuanen . that there is more truth and five litie in men than there is in Goo. Which if anic be fo hardie to faie, he thall in this point alone most plainelie belozaic himselie to be such a one

Cap.18.

as he is. Wherefore let be pield buto the most benigne and mercifull God, as great and manie thanks as we can, who hath (not by the minifes rie of angels, or of anie other creature whatfor, uer: but by the power of his owne (pirit) ingraffeo bs in Chiff his true and naturall fonne and by him hath renewed and fandified be and fo ins riched be with the knowledge of him, and with other heavenlie giffs , as now we are brifitute neither of Arenath, neither of force, neither of light, neither of anic facultie to let bs. whereby ive thould the leffe either will or worke aright. And thus we thall reteine a cherefull and nuict life, even in the middelt of perfecutions, which offen the world and fatan do fir bo ; fo that we be most fullie persuaced by that holie spirit, that me thall obteine eternall life : and that not at our owne merits, but by the grace of our Lord Befus Chaift, which lineth and reignieth for ener,

> I be eeue in the holie catholike church, the communion of Saints, &c.

35 This article of the faith is to aptlie unit The ipfelt buto the other that goeth before, as to any man is the root that is of found judgement, the former may church freme to be the rot of frem of the latter, out of zwo fimile which this latter article arifeth and buobeth tubes. forth

A fimili.

34 And

The Common places Part.2. forth as a most fit branch . And that is the wed

unto be after this fort. In what foeuer bodie life

is placed, the power and frength thereof is to

quide, and also by a most fure bond to britte all

the parts of the thole boote , by how great a

space somer they be diffenered one from the

other : even to the congregation of the goolie,

which commonlie (if the beleuers be confidered

of in refrect that they be earthlie men) is called

the thurth, how much focuer it be compact of

fundrie people, and hath hir parts fetled a great

frace one from another in the world : and that.

as much as the ottermost quarter of the world is

diffant by the spaces of regions , from the other

part of the world; pet neuerthelette it is loined,

Buit, and couched togither. And for that caufe it Ephe.4, 12, is by Paule compared to a bodie, and that offen.

(tho fo greatlie differ one from another, the

ther respect be to their condition, countrie, 02 land

quage) are fo fridlie knit togither, it is fuffici

entlie proerfrod, by the order thich toineth this

latter article of our faith buto the former . For

there our faith confesteth the holie Choff ; and

here it treateth of the bodie of the faithfull, which

with a fincere faith, imbracing the boatine of

And this congregation by a Greke name is

and 5,13. times in his epilles onto the Chellans and

1.Co.12, 12 Coginthians . But by ithat bond the chattlians

Cap.18.

An exposition

governed by the holie Shoft , by those marks

cedeth of mans fenfe, but that which is firred by and brought forth by the fpirit of God . For otherwise the dinelles themselnes, and also the

Mahumetanes in their Alcoran , bo alcribe a certeine honour unto Chailf, tibile they confelle bis praife.

both not the berie fenfe it felfe tell, that the come is innitible Thill, are inded fene of bs but not fufficently outward fenfe, as it bath beene faid. But we beleue certeinlie, that this companie of men both lo come togither , as neverthelelle it is nohu mane worke. A wilolower, or forme other bear then man would obten that fuch affemblies be feas of men, which might fpring bp of dinerte and fundate opinions; and be brought forthing to light, according as places and times require. Umboubtedlie, we live not by the inoutice of

fetteb.

Chrift is by him gathered togither in one. mbhat the called Ecclefia, which fignifieth no other thing, church fianifieth.

A fimilia

than a multitube called togither. For it is compart of them, which by the holie Whoft are called buto the chaffian faith; from the which they be ercluded, which by an humane motion, or perfuafion, or double heart, or by anie other finister meanes, without anie inffind of the fpirit of Dod, do joine themfelues bnto it . Guen as if one thould artificiallie toine buto'a bumane bo. Die fome vece of a bone, of a finew, of a griffle, ozelle a piece of fleth; thefe be not therefore ac counted parts of that bodie , feing they are not mouse by the life thereof : but they altogither bepend of this cunning art. Quen lo indeed we acknowledge, that the communion of faints is here found byon the earth; to wit, the congregation of the faithfull, the which is gathered to. orther in one, not by the will of man, or by anie cunning craft of the world; but by the onelie wirit of Chaff: not boubtleffe, that it Chould

fould refeine one true buderlanding of faith. The church 36 15p thefe things therefore pe binberffand, is a myais that the church is a myfficall bobie, the which is gouerned by the holie Choft. Bereby alfo it is manufelt enough, who they be, that apperteine buto the fame, and the line out of the communion of it . Further, it is not obscure how aptlie the name of durch agreeth butoit . Firft it is enidentlie proned, that this maruellous bodie is

be conteined togither in one place, but that it

which Paule teacheth in the cuiltle to the Chelb ans : We (faith he) be one bodie and one fpirit. Ephe. Againe also it is more plainlie thewer in the first epistle to the Counthians; By one fpirit we 1.Co.11,11. are all baptifed into one bodie, and have dronke of one fpirit . Wherebpon it followeth , that thologuer be delittute of that fpirit, do not belong to this bodie . For he that bath not the ful rit of Chift , bow can be affure bimfelfe to be a member of that bodie, whereof Chaill is the bead. and in febom there is no other life , than the of nine fpirit it felfe ? Unboubteblie it fufficeth not,it lufficefh not (3 faie) to put on certeine colourable themes, whereby we thould be taken by the inogement of men for members of that bonie . Peter was called of Chuift , bleffed : not bicaule he confelled him with outward boice to be the forme of God; but bicanfe neither fleth, noz bloud, noz anie humane reason had reuealeb bnto bim to great a motterte but onelie the heas uenlie father. Paule allo in his first epiffle to the Cozinthians, in the place about recited, with teth; that No man can fair that Ielus is the Lord, but by the holie Ghoft . By thich places it is manifest, what confession at the least is required in the church; namelie, not that which was

37 But bere might appeare fome bifficultie. whether What . Is the church invitible, that it cannot be and how perceived in the world with corporall eies . And the church panie of men is there gathered togither, forces lebrating and calling upon the name of Christe Bow then is that belieucd , which is fæne ? Is faith carried unto those things, which be most manifest , and are subied even to the senses themselues . Bereinto we answer, that the multitude of men , which outloardie professe knowne of be, bicaule we appehend it with our men , but this worke muft be attributed to the fpirit of &DD, whome we have before con-

Beither mult ive palle ouer the caule, thie whie the

ppon the freed. taller Ca. the church is called Catholike, thich is a Greeke morb, and lignifieth no other thing , than if thou fould fate, briverfall : for that it is not bound more to one place than to an other. But even as God is a God of the whole universall world; even to will be, that the bodie of his forme, which is his church, thould be extended into enerte place. With him there is no exception of perfons; neither had be refpea, inhether those which he calleth into his church, be either hulbandinen ni fmithes, men oz women, princes or fernants, rich oz poze, barbarous, citizens, oz Gentils; as though he were moued for thefe outward things to chose them: but of eucrie nation he choseth thole, whome he thinketh met. Wherefore the durch is an butuerfall bodie, compacted of men of everie kind and condition . But it ercelleth allo in a nobler focietie, which is of fuch fort, as thofoeuer be truelie gathered togither into that bodie, be indued with the fame feeling of faith. And bindoubtedlie, in baine thall enerie other confent be, if minds bilagree in the boatrine of

> Acifher is there ener ante thing , that bain. geth moze betriment buto this faith, than the innentions of men. From benfe baue flowed all the herefies that ener were, which in berte both are nothing elfe, but the opinions of men , conclued belides the meaning of the fcriptimes, and fomen abroad among divers people : as if they were certeine divine mysteries, with bying faluation ; or elfe works moff acceptable huto Goo . And forfomuch as fuch bocteines are nothing elfe, but benifes of men by which the are thours of them have fought their otone gaine and commoditie ; first they be mere lies , beceipts, and wicked juglings; feconolie, when as they proceed from the inventions of men, they cannot fatiffic all men. For loke how may nie men, fo manie funozie opinions there be : fo that fome diffent in one article of the faith . and fome in another. So in verie bed it bamened among the Greekes and other Chiffians, which inhabit towards the Call part, whome if thou eramine, thou thalt bnoombteblie find , that by a common confent they have allowed the bolie feriptures : but in those fundie fupetfittions , the which they have oftentimes beuiled.

there will appeare great bifagræment. 38 Dowbeit, in thele beuiles of luperfitte man church ons , the church of Rome carrieth awate the price. For while they promine to fruffe into the bith luptes pure and fimple religion of Chill infinit abho minations, brawne out of the linkes of paganil me, in refforing and (as they faie, or rather as thep lie) in reforming them to a better forme; it hath troven under fote and beliroted all things. Also this it obstinatelie begeth, that everie mans faith both reft in fuch goodie things. And

mens inventions are more effected than the lawfull doctrine of the truth, brainne out of the bolie fountaines of the ferritures . And this might not others. Which in like maner be infected with their owne fuperflittons, abide; that they, mie telle than the Romans, thould froutlic Beene fill and befend their faired worthiwings and himsane inventions. But they, which have imbracestive principall and fincere bodrine of Chaift, be otter crimics against those supersiv tions : feeing they perceine, that thereby the gloste of digitt and his merits are altogither obscured, the honour of Bob translated buto his creatures ; his feruite bled tothout his word, of fet fouth onelie after the betale of men ; fo that the church, which at this bate challengeth promotie unto it felfe alone, the name of Catholike; the alone (I fair mine than others bath feuered, and even rent in funder that common and butuerfall for tetic of the faithfull.

for if it had fait it felfe in that religion and

feruice, which the holle fcriptures do preferibe buto be : there had not proceeded to manie schilmes from thence. But hitherto it bath bled no measure of hir owne feined deuifes, and it hath enbeuges by force & armes to confirainc euerie man to receine the fame . From hence have rilen infinit villentions, amongst wich there be fome that remaine unto this vaie; as experience it felfe plainlie tellifieth. And as tow thing those that have bene in the former ages. tholoeuct will oiligentlie applie his mind in reading of hillories, thall eatilie perceine them. Dolubeit, ichatloener fathan, by his cunning, The Catho. hath wonght; the Catholike thurch remaineth like church fill fevlaff and immoueable, and thall firme flanveth lie abibe euen butill the laft baie of inbgement. For the fame betokeneth nothing elfe, but an to ninerfall bobie, compact togither of men of cue rie flate and condition: the which, in what parts focuer of the earth they bivell, they reteine the fame faith and grace, righteoulnelle, holinelle, and happinelle; and finallie, they imbrace cues rie goo thing offered them in Chift: and lo, as they will never lufter themfelnes one fot to be led from that truth, which the foirit of God hath renealed to be in the holie feriptures; but they will affire themselves of that onelic worthin ping to be lawfull and acceptable onto & D, ichich bee hath preferibed in those holie scrips

tirres. 39 Reither are they for anie other end com. & commu paced togither in this focietie, but that they mion of the froult edifie one an other to their poliver : euen church but as the foining togither, that is in the members fpirituall, of a mans bodie, is cheffie ordeined for the helpe and prefernation of enerie particular member. The durch ftrinefh not , to the intent it might challenge unto it felfe fome chefe empire or

nons the church batb.

butoit felfe as it would beape by ercebing treasures and earthlie riches. The scope thereof is not to rule nations to make warres , to laie what wear bold boon cities, and to banquill them. Indeed thir booie is not destitute of his weapons, but thefe be fpirituall, and not carnall weapons; namelie, the word and the spirit, with the which it ouercommeth the toilebome of man, calleth it to the ground, leadeth captive the mind and co. gitation to the obroience of Chaift . And the fame (bnoubteblie) omieffeth not the bobics with transical fernitude, or maweth awaic mens gods by aremous tributes . This felfefame bodrine both Paule in berie manie words inculcate in his later epittle to the Corinthians, there he berie well describeth the westlings of this congregation: and he in the fame epittle, intreating there of his owne, and of other of the apolities authoritie, faith; that The fame was granted vnto him to edifie, and not to destroie. Tinto the which not with landing, they do lingu larlie bend themfelnes, which will alone becalled beads, and apolities of the thurth.

Holwbeit (in the meane time) with all their power they refill the word of Bod . Deither bo they luffer the perfect state of our lustification to be preached ; but rather by their bumane becrées and conflitutions, laie infinite fnares againff the miserable soules of the people committed to them, the which not with fanding are reverned by the pretious blond of Thilf. and pet further, they pollute with their fundite abutes, the factas ments ordeined of Bod and especiallie the holie Supper of the Lozo , which they have turned into filthie and thamefull foolatrie, and of the fignes or feales thereof, they abmit the fimple flocke to the participation of one onelie; as though it were in their power to invert the order, which the Lord hath amounted. They not content (3 fate) to befraud the flocke of Chaiff of that pain. civall foo of foules, which is the more of ODD, ow alfocut awaie halfe the facrament, which is as it were the vilible word, anothe embent te. fimonie of the gooneffe, charitie, and arbent af. fection of Chaiff toward bs , a memoriall of his beath, the most effectuall marke of that buton. thereby they growe by togither bitter Chiff bimfelfe being head, buto a holie booic of the durch . But this will I here abe, that this one thing they worke by their traditions; namelie. they establish that tyrannie of theirs, and make it to ertend further abroad. Bowbeit, the hope is, that Chaff will at length take pittie of fo noble a booie of his, and that he will not lufter a mortall man anie longer to baunt bimfelfe fo proudlie againff his head. This Chiff onelie. Chrift (3 faie) is the head of the church. 40 But they which fair, that the Pope is bead

An exposition of the church (as he will commonlie be account toore is not ten , (which also his thamelelle flatterers feare beabofthe not to publify openlie, both by two ds and wit thurch. tings) fæme in my inogement to be like bnto those wicked Jewes , which all with one boice Denied Chaift to be their king, and profelled Cafar to be their prince . Quen as in a bobie well framed, there is one head; fo must the church, a smillbules it be transformed into some kind of more fer, be indued with one bead onelie , the which head is Thiff. Beither Candeth it with any reafon that they fate they have the Komane bilbon to be appointed another bead, as it were buber the cheefe head Christ : whose bilhop to wit that other head, they will have to be a necessarie in-Grunent. For there was neuer fene in a well Chapen boote, fuch a offorber, as therboto Choulo be comen two heads; inherewith one thould be fubicat buto another : feeing the berie name of Head, fignifieth the chiefe part of the bobie. But Chaiff alone fheineth bimlelfe aboue the durch. e be altogither by maruellous and bufpeakeable meanes , toined the humane nature buto the binine nature . Behold the head, which God appointed to that beloned bodie, as it is written in the epittle to the Chelians . Wile confelle in Epel 1,14, bed that the members in that bodie be biuerle, therof one is more ercellent than another; but in this point they conspire all in one, that thep be fubica onto that bead, and are to ferue faith fullie onder it. Wherefore it is not lawfull to beuile more heads than one : and bindoubtcolic it is berie intollerable price, for one to arrogate

buto bimfelfe the honour of Chaiff.

But (I beleed pou) let it be as thele men will ; that the Pope fould be counted another bead , binder Chaift the paincipall head . Det, with what faith beis binder Chaff , as a fit infrument , erperience it felle fpraketh : twich beareth record, that he not onclie both not cleave bnto Chaft, but that he is plainlie againff him, both in works, deeds, and countelles. Reither is it my purpole, to let forth at large the profe of this matter ; fæing Barnard hath beclared the Barnard fame, indeed not fullie; but pet fo, as their craffie and fubtill exception may be discourred. Where, fore being content with this profitable beclara tion; I will not here at this time abbe anie more, but that I conclude againe, that that bor Chile onlit Die hath onelie Chaff to be the head; and not is the head anie fillie man, which with his authoritie alone of his may well, corrupt, peruert, and rent in funder the mozds of the ferintures (whereof he boatleth among his fort, that he within the clotet of his breft, hath the full knowledge and perfect interpictation;) not a fillie man, thich (according to the naked indgement of his owne will) maper. pulle out of the church whom he pleafe, and accufe and condemne them; not a filie man,that

ppon the Creed. Part.2. at his owne onelie becke may appoint paffors, redors, and bishops but dourdes, to whom he toil not commit the cuffodie . no not of their own gods ; bicaufe he miffrufteth their wit and

induffrie, thereof he hath not had anie one fot of triall . Dow then we be content with one head ; namelie Chaiff, the holie Choff being the quibe, and the holic feripture being as an outward tellimonie of his will : the certeine per: fuglion ithereof, the potwer of the holie Choft

both intoarolie feale in our minds.

bungrie

41 Butlet be weigh (3 belech vou) by ihat meants the meanes that most holic bodie of the church map be effablithed, edifico, and also increase. And here Taffirme, that befibes the inward grace, faith, and outivard feripture, we have also nord of admonitions and godlie fermons out of the word of Goo; the which be miferablie intermits ted at this daic, by them which would be called duillians. And pet neuertheles this is the chiefe and principall worke of the Apostolicall office, the which, as though it were univorthic for the pignitie of a Bilhop (forloth) thefe new heads of the thurth have committed it buto certeine hungrie Donks, tho nevertheleffe are threate ned buto gallies, buto perpetuall pallons, and to be put to everic most cruell death, if they passe

of papifti=

Boonks. the bounds preferibed by them . Indeed, they knowe berie hanofomelie how to withdrawe themselues from their owne office, charge, and labour ; but fo, as they will never preach buto the people concerning holie things. Det neuer theleffe, who focuer bo take that charge in hand, they will have them to meach after the rules vie feribed by them . Thereof it commeth to palle, that the pore finall flocks of Chaff, either pes rift with hunger, or elfe are frantlie and fichberlie feb. And commonlie, the fermons touthing holie things, are onelie made in the time of Lent, and a verie few daies belides; and that either by a fort of unlearned and undifret men which knowe not infficientlie those things that thep fpeake; oz elfe by them which frand moze as fraid of force, than they ought to bo ; or elfe by fuch as hunt after honours , ridies , o: fauour , which are not fit for their bocation. Wherefore, at that time they have fermons; but vet fuch as in them they ofter mere trifles, and bewrate the

groffe barkneffe of ignozance. But if other while thep thew formething of the truth, it is bone with fuch cloked freeches. with fuch intricate minled, and nice termes, as they rather beffroy than coifie; or elfe thep preach flatteries, the which undoubtedic buto all godie men are mere intollerable. And fuch be thev. that preach for the defire they have either of ho nour, or of private commoditie . All the reft of the yeare is frent in walking by and bowne the durches, in chaunting, finging, and founding

fof influments. In all which things not formuch as the least word is binderstoo that might forue for edifiena of the veorle. At which time, those thefe wieffs, bifhous, and other viciats are oc cupied (as they faic in great affaires, as to take boon them the administration of the common weale, to cramine accounts, to fearth out the pérèlie reuenues of lands, and manie times to find out nein maiss of concernment. I palle of uer those things that be more outragious; not bicanfe it groueth them to heare fuch things, but partile, for that 3 am alhamed of them; and partite, bicaufe those things are sufficientlie knowne, and manifest to cuerie one. If they be apostles, it perteineth buto their office to preach; if they be pallors, to feed; if they be febole matters of the church, to teach; if they be difpere form of the treafures of Chaiff, they ought to inrich their there thereforth: I meane not with their parpons, bulles, and bleffings; but with the word of God, with continuall admonitions and corrections, by which meanes the infidels arc conucrted onto God. the faithfull are firred by from their floth and tolenette, and receive

comfort in the fornace of afflictions.

42 Thefe be those erquitite arta, thereby the bodie of Chaift is prefertied; buto the which muft be appearing the ple of the factaments, but pet whole and throughlie clenfed from the benifes of men. Dh thou that holie supper of the Lozd, how mas nie maies art thou here miferablie bilhonourco and polluten! Dh malle, malle, malle, mat remaineth found in the ! But here will I for beare my file, faing I wite a Caterbifme. and not a full treatife of the facraments, which nevertheleffe I hove mortie (if the Lord lend me life to bring to valle. Thefe few things 3 have written onelie to this end , that I may them how ill thefe things have beene handled, which bid make for the increase and profit of the durch. I will fpealte nothing of baptilme, fee ing by the mercie of God, the fame hath beene formerbat leffe polluted with foule abufcs . And although it be not purelie and foundlie bled; pet there is lefte cause for the to complaine The ble of berein. Wherefore the ble of the sacraments is the factor moft profitable bito the church; feeing they be ments. as it were vilible words, the which confift in those entrent fignes of water, bread, and wine. By which fignes, as it were by words, all the promifes of Bobs mercie are effectuallie re-

prefented buto bs. And here, not onelie the promifes are gitten be, but we be affered te partakers of the thing it felfe : and therefore those facraments are be, rie necessarie unto bs, and further bs not a litle bnto faluation. Anto which facraments muff be Bjotherlie igined brotherlie correction, which in thefe bates correction. is fo neglected, as no man will amlie it, either

Chat the

Dag J.

to another mans ble, or will submit himselfe therebuto: fuch profit have we taken in the Choic of Chile. Dealthich is more, thole which are carefull but of their ofone matters, are counteo goblie, pea and in a maner holie ; which neverthelelle is to undecent and bilbonell, as it is not allowed, no not of the heather philolo thers; feing they frelie confelle, that Man is not borne onelie to himfelfe . Wen and berie oren, or there, or alles, if they be fallen bowne by the wate, will beloe one another. Anothall not we have a care of our bretteen, that when thep faint binder the burdens of their finnes, to relevue them with the helpe of holie correction ? But if that do not prevaile , it behoueththat er. communication follow, which God hath left be, as the last remedie against obstinate persons.

eall lawes by equall and full lawes, by the thich it must be

ruled and governed to farre as concerneth thole outwarderercifes . Of which fort be the comming togither buto publike praiers, at places and times concenient , to fing praises onto Con, to give thanks buto Chift, and to come buto the abministration of the facraments. All which things must be done in order , decentlie, and honefilie : even as Paule teacheth in the 1.Cor.14.14 first epiffle to the Cozinthians . Thefe lates must not be amounted by the will and discretion of one man, neither pet mult thep be accounted of fo great authoritie, as those things, which the Lord bath remealed to be in the bolie fertip tures. And they must be so ordeined, as they care not be repealed and changed by one mans confent ; but by the confent of the thole durch , if anie betriment come to the church by them . Dozeouer, let no man fetle his hope boon those things, as though they can bring righteoulnede og faluation , but let him remember that they be orbinances of men : further, that thep have not to bo with perelie rents, with gaine, or with the private commoditie of anie man; but that

> 1.ct not their number be fo angmented, as et ther they may be naughtilie compated, or elfe that they thould ownelle the people with a more aremous burden. Let them not belooile the peaple of that libertie which is given in Chrift: let them not bind mens confciences, with the terroz of eternall death. With thele conditions (4 faie) if lames be amointed by the church, let that Itians imbrace them, let them obeie e reuerent lie fubmit themselves to them. Where the mats ter to trangeth, that laines be after this order avpointed, they cannot be contemned on little let by without greenous offente. Witherto we have largelic enough offunted, what that bolle booie of the church is, how it may be coinco togither

they must wholie haus a respect to the glorie of

God, and to the mott of our neighbour.

in one, what head it hath, by what meanesit is nourifhed angmented, preferued. And if to be that I have beene induced to frand longer byon this matter, than my maner is to bo. it must altorither be imputed, not to anie superfluitie of (peach, but botto the nature and trate of the cante; which aboundeth with fuch plentie & flore of matter, as I have rather touched the mincipall points of things, than fufficientlie erpreffed it acrossing to the worthines thereof. 13ut that. thich may be wanting at this time, we will profecute more largelie in another place.

The remission of sinnes.

44 Unto the former article of the confuncti on and buton of the faithfull, into one booic of the church: now is authie added the doctrine of faith, and remillion of finnes, which is no where else to be hoped for, but in the church. For al the remit though the fame be granted but o bs, by the ones is onelie in. lie liberalitie and grace of @DD; pet can we comtto he not obteine the fame, but onelie in the name of durch. Christ. Whosoever therefore shall not come into this fellowibip, can by no meanes be partaket thereof : feeing it is onelie granted buto them thich by faith are brited brito Chaill, the beat of the durch . Whereof it may be foundlie conclubeb , that it is a peculiar gift for them , thich he true members of this bobie briber the head Chrift . And this treatile of the remittion of finnes, we will for the eather onvertranding biwho into fine points to be confidered. Dfichich The the first is ; that ive , by the grace and spirit of things to be Christ, be made partahers of the remillion of confiberia. our finnes. But here must twe fee, by what waie and means the Lord is front to give this grace and wirit: the twich the cannot offerwife befine than by faith . For the benefits, which God offereth unto us, are meet to be received of him that will intoic them. And faith is nothing elle, but a receiving of the mercie of BDD, which is offered onto be by hint.

Wherbitto there be two things necessarilie re. Two things quired; one is, that that be offered to be which is required to god; the other, that we give our content. Witt to fairb. receiping a confent, ive have need of the fpirit that though intracplie perfuade the mino: to: 0: theripile a man , by reason of his naturall cop ruption, would turne awaie himfelfe; as to tiliome there promifes of God, there mercies of fered, and this remillion of finnes might nativ raille leeme not likelie to be true, and to be of no oreat weight. And he would be far from the theough confideration of them; feeing (as the milotopers themicines also fate) be would no telle be blinded bute divine things, than the mole is at the light of the farme. Whereof there is a tellimonie of Paule to the Corinthians; The

Part.2. naturall man (faith he) understandeth nor those things, which be of God; for they be faliflineffe voto him : that we may have not of that ininard mouina leaft we thould refuse the benefit which is offered buto bs. And inded in this mo-

uing, there be two ercellent gifts. The first is. that we acknowledge the gift and mercie of God offered unto bs. The fecond, that the things which be offered flould be pleafing unto us and that by giving our affent, we receive and inv

brace them.

Which for the most part is granted buto bs none otherwife to be vied, but as it is fet forth to he by the word of God; how ercellent and areat focuer the mercie of God is, by the which he free Alls 10,44. lie forgineth our finnes. Wherefore it is written in the Acts of the apostles ; While Peter yet fpake, the holie Ghoft fell downe vpon them

Romato,17. which heard him. Ain by Paule buto the Homans it is faid; that Faith is by hearing, and hearing by the word of God. So as the durch. preaching continuallie the word of God by his minifters , and in fuch fort offering in hir fers mons reconciliatio by Chiff , it giueth remille on of finnes; in that by the outware ministerie. it pronounceth the fame out of the words of the ferinture : by the which, through attentine ears, as through a conouit, both the grace and fpirit of Chill do flowe in, even buto our hart. Wher, fore it is most firmelie concluded, that the word of Goo, by the verie fame means, thich I have fpolien , is the originall of the remillion of fins. Chich thing feeing it is fet fouth in the church onelie, it followeth , that the finnes be forgiven no there elfe.

Saitts: Bulla.

45 An other confideration we will adde, which concerneth the facraments, the which be buible words of this absolution. For even as the word foundeth and is heard in the voice: fo in a vilible and enident figne, a facrament both fpeake and admonth bs; but othe which we giving credit; obteine in verie ded that which it doth promife and fignifie. Peither om ive otherwife gine crebit onto the fignification hereof, than by the motion of the fame fpirit of Chuft, which we have as bone declared. But thinke pounot, that fumes be forginen by the vertue of the worke that is brought, through receiving of the facrament: freing this we obtaine by faith, while we believe that which it visiblic teacheth be according to the inflitution of Chaift : to wit, that a facrament may be of the fame value that the word of God Thefame is. Forcuen as this word fignificth and giveth thing to of in berte beed buto the belieuers, whatfoener it

freed by the both womife; fo baptifine, being by faith receiuca both fignificth and grueth to the belieuer rethe farra. million of finnes, the which it momileth by a bifible fpraking. But inbeb it might be obiedeb bato me : If fo be that furs (as it hath beene faid)

be forgiven buto them, which believe the word of Chriff, as by preaching it is fet forth to beihow can they their agains be forgiven by baptiline ?

Fanfiner, that as touching Goo , both the one and the other absolution is all one: and as concerning our finnes, the remillion is one and the fame . The which nevertheleffe is as often confirmed, and renewed in bs, as we give erce bit buto the words, whereby the fame is fignified buto bs; whether it be by wood of mouth, or by vifible frame, it is all one. So that how offen focuer the either heare the wood, or receive the facraments in faith, the remillion of finnes is affured buto bs: whereby no fmall faith is inwardlie power into bs. And it aught to fame a benefit of no maruell buto anie man, therefore the facra, the faces. ments be orbeined by Chaft : feing that by ments. them his pleature is, that the Grength of the fpis tit thould have recourfe into the belouers. no leffe than by the outward word of the feripture, enen as me are taught by bailic erperience; but pet fo, as neither of thefe can viofit anie man without faith. Wherefore we have hitherto declared two meanes, by which the remillion of finnes is extant in the church; according to the ting maics, whereby the word of God is let forth buto them that believe . But and if thou des mand, which of the facraments by name fignifieth this remillion of finnes in the church ? I ans Oner, that it is baptiline, in the which (we being wather with visible water) is a figne that we by Guiff obteine fpirituall clenfing. And that is it which Paule teacheth bnto the Cphelians; that God hath purged his durch with the washing of Epher, 26. water through the word of life.

46 But now let bs fee, what is the third of ercome meane of this remillion of linnes. The church, munication. by the fingular gift and grace of Chaift, bath right and authoritic (as it hath beine alreadie faid) to cut off from hir, by ercommunication, them that be obitinate. The order ichereof Chaiff hath peferibed and taught buto hir in the Golpell of Matthew, there he fpeakethof brotherlie Mat . 18.17. correction ; ichereby men being abmonifico. that buleffethey bid repent, it flould proceed co uen to the bitermost punishment of leparation: the which to long map frant in force, as contrition and repentance is beferred touching the finnes committed. And then reventance is performed, then also let an end of the punith. ment of ercommunication be appointed. For which caufe Chrift being bemanbeb of Peter, How ofcentimes a man should forgive them Ibid.21. that offend, whether feuen times (thich feemed to be much:) answered; Quen lo offen as they thall returne againe to better life . for that be appointeth, then he faith ; Seuentic times feuen. Wherefore they, which by repentance returne to the durch mult everinoze be admitted.

Dagu.

The keles

church.

flefhie bodie.

Part.2.

And least peraduenture to often separation and receiting reiterated by the ministerie of men , against one and the same man, thould fæme to be of fmall importance, and reputed for fport and mockeric, as a thing proceeding from the will of man, he abouth; that He giuch them the keies of the thurch : that is to late, the power, that Chatfoeuer the thould bind or lofe bpon the earth, thould be effablifhed in heaven. And this both the church biocriftand in the fame fort, as the holic enangeliff writeth it. By this article therefore me belieue, that fuch dinine authoutte is committed buto the church, that it map absolue and set at libertie the persons ercommunicate, which repent them of their finnes committed; and may reconcile them to hir felfe: thereby they may be reflored buto that place of a healed booie, whereof Chaift is the head. Which absolution being performed with publike boines and praices in the church, no boubt but the churth forgiveth them their finnes committed. Witherefoge, after the grant of this autho-

ritic of the beies, Chaiff not in baine added : Whatfocuer ye aske in my name, it shall be giuen vnto you : Ant: Wherefocuer two or three shall be gathered togither in my name, I am in

the middeft of them.

marnine thall for.

Thereby it is gathered, that the church is ne, uer prefent, either to ercommunicate, or to res concile them that be ercommunicated but that 2. Cor. 2,7 8 Chrift himfelfe alfo is prefent. Wherfore Paule, to the Cozinthians the fecond epiffle , writeth to the church; that forgiuing the fault of that finner, of whom he had made mention in his firth epiffle, they thould confirme tharitie towards him, in renewing with him their old frenothip. Behold how we contemne not the authoritie of the church, but we denie it to be in the will and authoritie of one. Wile confesse this power ther. fore to be in the earth among the goolie. But even as the multitude of belowers, gathered to gither in Chill, have onelie the right of ercome munication; to have they also of reconciling and admitting : and that, which is to performed by them, we believe also to be done and confir, med in heaven. Dowbeit note, that in this third meanes, is conteined the forgivenette of publibe finnes onelie. And as concerning the two former meanes, the durch hath belonging whto it the forgivenette of all finnes in generall. Were quelie that absolution taketh place, which awers teineth to publike crimes ; the which , through suill crample, bath offended and bone harme buto them, to mom the knowledge thereof bath come. Therefore, with all the hart and boice let be gine thanks onto Goo, tho hath granted unto be fo great a benefit upon the earth, and hath late by greater for be in beauen ; as after The Resurrection of the flesh.

Looke more bereof in the third part.

Dow thefe articles thoulo be knit to alterno gither by a more fit method, I cannot perceive, million of Sinne (as it is knowne) bath bene the onelie finnes foland thole cause of mans beath : and that the loweth life, have remission of sinnes through Christ, it was themen a little before. Boto then remaineth this one thing; to wit, that by him the thall be belivered from beath, and released from the tyrannie therof, to lone as cuer we have accelle into Chrift by faith : fith then thall verift in it the continuall furifoidion, which it obteineth as gainst be. For feeing the naturall power heres of is fuch, as what it hath once featoned boon, it firmelie holdeth : therefore the philosophers waite, that it muft not be granted, that from fuch a privation men can returne to their ancienthabit. In which matter certeinlie they be not beceived, if thou thouldelt but confider the power of nature. But ine, which be indued with faith, oo fo tall of beath; as we knowe that there is an end and limit appointed, to the working thereof : we being confirmed through the promile of Christ himselfe, who in the first of Iohn lohn 6.16. faith: that He will loofe none of them which his father hath given him, but will raife them vp at the latter daie.

But if to be thou obiect, that he will raife bp not onelie them that be goodie, but also the one belieuers : and thall therefore the faith in Chrift (as touching the refurrection) profit anie thing ? I answer, that the confidence in Christ thall no thing at all mofit buto the mere and absolute refurrection; feing that begree, both the goolic and the wicked thall obteine : but the refurregion buto felicitie, buto life cternall, and but

to beauentie bleffeoncife, is onelie granted bir them, which by faith are united onto Christ. Dowbeit, I thinke not meet to palle ouer this; (to wit) that whereas the wicken thall rife as gaine, they obtaine not that , by the power of their olone nature, but by Chiff . Fox, feeing we confesse that by the death of that one first man, we were all made lubied buto beath; it is reason also we should grant, that how manie focuer be made partakers of this fer conduce, should also obteine the same by that one man Chill, who first was raised bp. There. fore the wicked, whether they will or no, thall

feele in themselves the power of Emilt : but that

which thefe thall obteine to their great harme, fuft men thall receive to their great benefit. This is the boarine of Paule to the Counthians, then he faith; As by one man came death, fo by 1. Ca 1,21. one man came the refurrection of the dead. And as by Adam all men die, fo by Christ all shall be made aliue : but eueric one in his owne order. The first fruits is Christ, then they which be of Christ . And in the last and most unhamie frate hall they be, which be frangers

from Chuft. And as there thall be a difference in the frate & condition; lo Mall there be also in the place. For 1. The fairts then raised up, thall togither with the godlie, thich then perhaps that remaine alive, be caught up, to met with that bigh laing our LOD IESVS CHRIST in the aire; Who vndoubtedlie (as we have alreadie confessed) finall come to judge the quicke and the dead : as we have expectelie thewed in the article of the last subgement . Therefore Chaif will their forth his power generallie towards all, as well god as bad ; not onelie in the indgement it felfe , but in the refurrection alfo . De therefore is the first that hathrifen, and we shall folicine him at the time amointed. The church is a bodie quickened by the fpirit of @ D D, the with increaseth by begrees; no otherwise than a lining bobie is naturallie formed , by little and little. For of the power of forming, which is in the feed, first fome one member is formed, and brought forth in the lumpe ; whether the fame be the heart, or anie other member, it for ceth not : it fufficeth, that fenfe and mouing be giuen to anie one of them. The fame fpirit after that goeth forward by little and little , to frame other members. And euen this hameneth in the holis bodie of belieuers, wherein the spirit of S D B hathrailed up Chrift, the berie head of them all. Afferward, the fame fpirit, by the fame power, whereby it raised by Christ in all be, who

be the beere members of his bobie, will bying forth the fame effects of refurrection : as we Ephel 1,19. read in the first chapter to the Chefians, and as we have beclared in that article, therein we intreated of the refurrection of Chiff.

48 But how areat confoliation that bleffed hope beingeth to the godlie , let euen thep them. felues jubge , which in great foie celebrate with furth pompe and ambition the date of their natio greaterm: utie ; or elfe that baie . wherein thep were prefort to the ferred to fome begree of honour. And thus they celebrate, with foifull memorie, the beginnings of fo great miferies and calamities, as this life issublea buto; and as are incident buto prins cipalities and worldlie honours . This is the true nativitie of the faints of Chailf, this is the true triumb , this is that heavenlie intertet ning of them. Then thall be opened buto bs the wounds, or rather the gates of glonie. Here ought all our hope to reniue, if at anietime (as offentines it both hamen) we appeare to be negligent, and to go flowlie forward in the way

of the Lord; by reason of the burden of our field, which oppeffeth bs . On this wife ought our minos to be frengthened, to endure the trous bles, which feeme to be hard and difficult buto the bodie, buto nature, and buto the fenfe. Dn this wife ought we to be confirmed to the mostifleng of our fenfes & concupifcences; feing we know out of Paule, that We, which have beene Rom. 8.1. partakers of the death of Christ, shall also be partakers of his refurrection. For then we thall be belinered from the labours miferies forrowes. and toments of this life : and we thall have a bodie fo much more excellent, as a heavenlie and fpirituall bodic both ercell an earthlie and

And certeinlie, I weake not this, as though we flould not recouer fo much fleft, bloud, and bones, as Mall be fufficient unto the conflitutis on of a bodie : but we belœue it will be a much more ercellent booie ; bicanfe Heavenlie and Spirituali betoken names of nature. The which titles and prerogatives, Paule, in the first epistle 1.Co.15, 42 to the Cozinthians, gave buto bodies renewed by the refurrection . And Thaiff in Matthew, inhen he was tempted of the Saduceis : promis Mainer, 30. fed that we fould be like buto the angels : that in beauen there thall be no vic of matrimonic. For feing that beath thall have no bominion. there thall be no new alfo of generation; which is granted buto be for luppling the number of fuch, as death taketh dailte awaie . The faine is affirmed touching hunger, thirft, and all that euill band of troubles. Thofocuer therefore go. eth forward buto fo noble and glorious a fate, ought to regard but a little , all the troubles and labours which he endureth for the name of Chuft. Det this both not the wiched fort confiber ; butit fæmeth to be a matter of no weight buto them, that they fubmit their foule buto the bondage of innumerable mileries, and luffer the fame to be maffred with the flames of naughtie luffs. Anguntana in had a morginal

They do not make anie account of hauing their bodie once free, and bildharged from naturall neceffities; as menthat woge it a thing impossible, bicause they measure the power of Boy by the course of those things , which continuallie be brought forth, and be here among be. But contrariwife the goolie, which by bertue of the refurrection ow hove for that most excellent gift (to wit , that neither beath, no: pet other na durall infirmities may be able to bo anie moze displeasure to the bodie) must bend their thole indenour torid their minds from the tmannie of vices and affections ; whereby they may be more and more confirmed in the hope of reconering of a free bonie, where with the mind map be cloathed , that now through Christ hath got. ten the victoric ouer lufts and finnes, which by

bringe:h

Part.2.

meanes of the bobic and the fleth dwoppzelle the fpirit . And this let be belire of the eternall Con, and most mercifull father, that he will bouchfafe to bestowe boon be at his owne appointed time, and that though the merit of our Lord Jefus Chaft , for that immortall befires fake, wherewith we with affer his kingoome. And this we would befire with all fred to be bone, to that his glozie a honour might be made more famous and knowne.

The life everlasting. 49 Tile which here living in the church by the fuirit of Chaift have obteined remiffion of lins :

and when we have atteined unto regeneration

in felicitie and glogie, what either can we og ought we afterward with, but that it be gran. ted be to line enermore forfullie, contentedlie, and hamilie in CDD through Chaiff . And al though fuch a flate is for manie causes berie greatlie to be befired; pet all the parts of that hamie life muft be referred to two goo things; pappinede the first hath respect onto the soule and the other of eternall buto the bodie. Touching the thich this I will faic brieflie, that it will come to patte, that all labours, greefes, miferies, and forrowes, which we are compelled to fuffer in this buhamie vale Mall ceafe from the fame. Anothisisit, which is fato in the Apocalypic; that God will wipe awaie all teares from the eies of his faints: neither thall there remains to them ante more forows. lamentations, fighs, or wailings. Wherefore our bodie thall merclie be renued, according as we treated in the article of the refurrection. Tinto which fentences beclared this we about that there is a liuclie reffectuall example in the refurrection of Chair, that maner of heavenlie

alfo, even in fundic of his actions, when he was Iohn.20,19. couerlant in this pallible fate of life, what time lohn.6,19. as he thetwed miracles euen in his owne bodie. Heentred into the place, where the apostles

properties our booies Mall have . It is entoent

were the diores being thut. He walked vpon Luk. 14, 39. the waters of the fee, and fronke not. He was liftell vp into the aire, or rather afcended into heauen : as we have aboue confessed. And he offered himfelte to be seene and felt of his disciples. Before this, when his will was neither to be fene, not pet to be caught holo of by anie many Luk-4,50. he fo apocred his bodie, as neither the one noz the other hamened otherwife , than it pleafed Ichn. 8.59. himfelfe, Ale in Nazareth, Mett they enbeuots red to theolive him dolune headlong from the mounteine; outher they went about to fone him in the temple. Againe, ithen be rafe bp and front out of the fepuldies, which the foldiers heut, he would not be fanc. Do mow would be be fone open mount Thabor, therein his boote

being transformed, became bright like the fum. And we are not anie wate forbidden to hove. but that our bodies Mall probablic be abounce with those qualities in the life eternall. For it femethaltogither convenient, that the members thould be like buto their owne head. Where stealie fore if anie man haue a flethlie care of his owne tatt of the bodie, he dealeth untwifelte, to obeie it in those bereiend things which manifellie ffrine with to bleffed an end. De ought rather, for that fauour , there: with he is indued by the grace of God. to vell the fame bodie of his to the obedience of the fuirit : by thome it thall at the length be quicker ned and carried by into fo excellent a fate. In confideration therof, Paule occreto, that Thofe Rom. 8.18 things, which we prefentlie fuffer, are not worthic of the glorie, which shall be shewed to vs : And as in the fame maner, Chaift disputing of eternall life, fain : Hee that will find his life , shall Matters.

In the which place, bnder the name of life: he meaneth this naturall life; the which wholoes uer withdraweth from mortification, and the croffe laid bpon him by God, and doth attempt with highlie diffenouring of Chaift and his name, to repulse banger and temporall beath from it : then both he berelie lofe it , although be netermine with himfelfe to find it, and to re cover it. For he despoileth it of those properties. which otherwise it thould perpetuallie have in that eternall felicitie with Chaift. But the foiri tuall and true chaffrians, id ich by the inoges ment of the world are thought to betrate their ownelife, while they make our-fmail account of the fame, taking great and infinit perils in band, pea a willing beath for Chrifts his fake : thele (4 faie) as Chaift molt truelie tellifieth, in loling of their foule, bo in berie bed find and most certeinlie obseine the same. And that is not aptite expressed in the similitude of a grain of come which onlette it thould first become rot fen in the earth, it inould never afte out flower or fruit, framed in the order of an eare of come. 50 But let be proceed, a fee, in what thing the fpirits of the bleffed may reft themselves in that frate, whereof we have froken. They that be in fified by Chrift although that even in this life, they have fetled their befire to love God with all their heart, with all their foule, and with all their firength; & fo long as they acknowledge, they be berie far off from boing that, which they quant to no they mult needs be disquicted with erceding forrow. How pleafant a thing (thinks ive) will it be to them, that they thall be able to fatiffie their befire fo inft fo ercellent, fo great, and fo long befired of them . Then we thall be Abeline indued with this gift, that we thall offend him rance from no more : twe thall be belivered from the feruis flant.

tube of finne, and from our domefricall entimie;

namelie,

ppon the freed. namelie, from the affanitis of the firth, freing the fame that be at peace with the fpirit. The being confirmed with the bombs hereof , cannot fulfill the lative of Wob. Witt in that faire ive thall love Gob with all our freingth, and moze than either our feines , or ubarfoener elle is in the world. Reither thall that fieth lef'us anic thing, from the true + perfect loue of our neigh: bour ; he bindoubteblie fhall haue no need of the buties of this life, but pet twe thall love him, in that we thall no lette be beffrous of his felicitie than of our owne.

The motions of enuie, felfe-pleafing, and

of other belires (the which things be verie great enimies buto be , and make be the flarker to loue our neighbours) thall have no longer abis bing in bs. But as touching that, which is of greateft importance , and is greatlie withed for of all men that be indued with reason and as nie godlineffe at all (I meane the knowledge of Cod) thall then at the laft be granten unto bs. Indeed it is now, after fome fort, ginen bito men to knowe Doo by the embent tokens of things created, by the tellimonies of the ferip tures, and by intward renelation of the fpirit : but there thall be then a full and perfect know, lenge. Wherfoge faith Paule to the Coginthians; 1Co.13,12 We fee (faith he) through a glaffe as in a darke fpeaking. Dow there be certeine barke fenten. ces late before be, which the Gracians call diviyματα: then thall it be fet fouth to be perceived inded. All valles and conering thall be remov ued, that we may venetrate even to the face of Bod himfelfe, the which cannot be perceived in this life: as God himfelfe verified to his faithfull feruant Mofes, in thefe words; It cannot be that a man should see me and line. Therefore thou shalt not see my face, but I will cause, that as I passe by, thou maist see my backe part.

But when we be loced from this mortall ffate, we without boubt thall be capable of that ercellent gift. In the which thing cheefelie confiffeth that eternall life , as our fautour Telus teacheth in the Gofpell of John; This is the life eternall, that they may knowe thee onelie, the true God, and I eius Christ whom thou hast fent. lohn, 1, 16, And againe he faith; that Abraham defired to knowe the daie of the Lord, and he knew it and Managas, reinifed. And unto the apolities he faid ; Bleffed be the eies, which fee that we fee. I faie vnto you, that many kings & prophets defired to fee that which ye fee, and yet it was not granted vnto them. In which place we must understand, that Chill fpake of his first comming, in the which be had the mortall and pattible properties of humane nature. But if thou wilt obiect, that they fawe him also after his refurrection, when he was noin indued with an immortal and im-

pallible life: I answer that he bad not even as

pet aptien the fall biabate of all his eminies ne ther hap professed the kingbonne to be perfect, penceable, amp fore from all activitaties : fuch as it than he by the underment of Paule, in the firt epitte to the Commidate. When he hath

1.Co.15.25 put all his enimies under his feet. 71 Mierelige, let enerte one ponder in bis mind, what a felicitie remaineth for be, Tering it is admitted, that we thall le him, and thall have experience of our first bearotten brother in that gloric and triumph: where toe thall not onlie be one with him, but with the eternal father alfo, with whome he figall make be firmelie to as bide, as a kingdome wone by his owne cons quell, and gouerned in an ercellent fort; That Ibidem. 18. the fame God the father (as Paule tellifieth in that place) may be all in vs all . Row then mp beetheen that better thing can we belire. Dow profitable, pleafant, glorious honeft, beautifull, and in eneric refpen goo hall it be, that that father and bletteb Goo thall be all in all . Thefe

things are not elfe-where to be fought, fæing they be not elfe-there to be atteined . Some Changing, profe, and little fparke of that bleffet nette of ours bid Peter talle byon the mount: Mat. 17.4. and therefore he touthed there to hauc his perpetuall habitation. Therof had Paule a triall, when he mas rant into the third heaven, where hee beard great implieries lo farre remoued from the fente of man, as they were bufpeakable. The 1, Cor, 1, 1. face of Moles to glittered, by realon of the conuerlation which he had with the dinine glorie, as the Hiraclines were not able by ante meanes to Exod 34,35 behold bim. What thall happen therefore buto bs , when we have obteined with him the place

of chilozen and honfe-dwellers? If fo be at anie time it happen here, that we by anic motion of the fpirit, read the friptures; if ine pointe out our earneft praiers before Goo, if we lament before him with great seale for the euill which we fuffer, oz elfe be moued inwarolie through the effectuall preching of the word : do me not conceine a foie, beledation, and confolation, which paffeth all velights, paffimes and pleasures of this world . But this is onelic a to ginning of eternall life ; thereby neuertheleffe pet ine map confedure, how pure perfed, and brumealureable haminelle that thall be, which is in the life to come. Conding the which, manie moze things might be bilputed; but it is more met to leave thefe amplifications to the faith of the goblie reader. The which felicitie feeing it is the gift of God, which proceedeth not from our felues, in that God maketh be capable thereof; to are we want to conceine much more according to the measure which commeth into bs . And there fweet conceits of the mind bo comfort and refresh be in the calamities of this

life : thep thewing buto bs, cuen in the middelf

Mar.17,2.

The Common places,&c.

Cap. 18. ppon the freed

of the florms of this morld, the hanen of lo great you to want, I befeech you to allow of thefe excufes. a felicitie. Unto the which we beleech him to bring be, that by his pretious beath hath procured it for be. And that it will please him, through his holie fpirit, to bying therebuto all fuch as through him are regenerated by the eternall far ther : with whom he lineth, triumpheth, and reigneth for euer. Amen.

Heere (bresbren) ve baue a short exposition of the particular things belonging to our faith . And as touching those things, which shall be perceined of

One is, that my abilitie is but [mall and flender: the other is, for that I meane, in the booke which I bane in band touching the true wor hipping of God: to supplie manie wants, which for breuitie [ake I bane omitted. God and the Father make you partakets more and more of bis grace in Christ Iefu our Lord! Amen.

The end of the Second Part.



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Third Part of the Common Places of PETER MARTYR

In the which is treated of the caules and generall meanes, whereby we are let into the possession of Christand of faluation; and as touching the effects of Christ remal- nathanness and a rest



The first Chapter.

Of Predestination. Vpon the ninth chapter to the Romans, at the latter end of the chapter.

Cast in disputing

our talke might fraje

to farre, which might

dm.zc.& ppon the miols o. chanter to the Bom. and In 11. but8.ec.

to farre, which might eafilie come to patie, in so large a felo of Gods prebefination, the tract where is we rie intricate, all that

ine mind to faie, wee will binibe into foure principall points; that is to wit, I will first biligentlie fearch out the naof the que: ture and definition thereof. Secondie, that are the caules of it; for nothing can perfective be knowne, which is not knowne by causes. Third lic, what are the effects, which prevelimation bringeth fouth in men ; for there are manie things, which by their effects are most plainlie beneritod and perceined. Lafflie, whether the poiner or force thereof be fuch, that it bringeth buto men necellitie; and whether it either ta heth awate, arhindereth the libertie of the will ofman; and whether it may be altered or changed. Thele parts being oiligentlie bisculled, we will then make an end of this discourse. And pet will I not promile of this matter to fpeake all that were to be spoken ; for there are infinite things, which come to their mino that confiber of this matter : onclie those things will 3 touch at this prefent, which thall ferme most ne cellarie, and are in greatest controuersie; which

being to compacted, it thall not be hard for others , to gather elfe there to themfelues much moze matter. But before the go to the bes finition of predeffination, I am to dispatch two matters. The one is, whether it frand with true whether it matters. The one is, injective it than to the free of fant with chiffian religion, either to dispute of to preach true viette of predeffination; leaft that if it be not lawfull, to bifpute the Bould ferme to do wickeblie. The other, for ofpredelle almuch as the Logicians teach, that the quefti nation. on, whether a thing be orno, naturallie goeth before that question, whereby is demanded, what athing is; that we breake not that order, let bs firft confider, whether there be anie predeffinati on of no; to the end we may afterward the moze latelie define it.

Astouching the former question, this is to be be rifut that there are fundic elections of Bod. For there are forme, thich ferue for the ere The election cuting of some certeine office, as to a kingdom, ons of 500 or to an apolitellip : and others there are, buto eternall life. And thefe elections are fornetimes feparated alumber; for it happeneth offentimes that he which is chofen buto a kingbome, is not firativate chosen unto eternali life : which also happeneth of the apost lethip, as in Iudas. How, Iohn 6, 70. beit formetimes they are joined togither; fo that whereas we fpeake of tempozallelection, wa map also understand that the same is ment of the eternall. And after this fort Paule faith ; Gal.1,15, that he was called to be an apostle, and fe-

ucred from his mothers wombe, nanklie to the apolitethip, and preaching of the golpell:and pet togither thereinitiall he programmeth that he was precediment to resental fallaction. John 15,16 Chill allo faid, that he had cholen his disciples.

to go and to bring forth fruit, fand that their fruit flould remaine: and vettogither there Luk.10, 20, withall, He commander hthe act of be of good comfort, for that their names were written in heauen. There is theretote, bettoente tible co leations a great differents fame there is also betimene them a great confunction : fo that of tentimes the one is taken for the other. So Paule, by his immnerfull wiscome, transfers red buto spirituall things those tempozall

things, which ferme to be prochefier of lacob & Mala,1, 1. Elau in Genefis and Dalachie.

Pag. 2.

The rea= fons of faie that prebeftina= tion foould nor be bif. ruteb of. Prosperus.

2 Pow, as touching this latter election, 3 fe there have bene manie, that have mogeb them which this disputation is not meet to be touched; whole realons, Prosperus, and Hilarius billion of Orleans, fometimes disciple unto Augustine, do plainelic beclare in the two epiffles which are prefired unto the bokes of the predefination offaints; which epittles were boon this occall on watten, that when Augustine butting a gainst the Pelagians, touthing the grace of Chailf, had oft in his books biget manie things of predeffination; manie of the brethren in France, and not of the meaned toit; were lose troubled and wonderfullie offended! Hor they affirmed that by this boarine, is taken awaie from fuch as are fallen, an incencur to rife as gaine: and to fuch as frand, is brought a flouthfulnes. For that they imoged, that diligence Mould be in baine to either part, when as by the predeffination of God it was alreadie octermined of them, that they being reprobate could not be reflored againe; and that they being elect could by no meanes fall awate : and pet could not hope a confrant and firme course, for as much as they were oncerteine of their prebelli nation. Abcrefore, feeing by this boarine, inbuffrie is taken alvaie, and onelie a certeine fa tall necellitie both remaine; it is much better that this matter be left imfpoken of. They adde mozeoner, that it is superfluous, to bispute of that which cannot be comprehended. Hor it is witten; Who hath knowne the mind of the Ffaic.4, 13. Lord? Or who hath beene his counseller? 50 that their judgements was, that it Chould be taught, that God of his goomes would have all men to be faued : but in that all men are not faued, it hereof commeth, bicaufe all men will

not be faued, a this (faie thep) is a fafe bootrine. But on the other five, this boarine of prebellination, taketh awaie all the force and ble both of preachings, and also of admonitions and corrections, for if there be appointed a cer-

time number of the elect, which can neither be Diminished nor increased, then thall preachers labour in habite. Foxill the determination of Bobbe imministrable, then that there be an onferchable confinion betweene the elect and the reprobate fo that none of this fort can go to the other not none of thele other palle over to them & fo in theire and brippolitable thall tic all the labour and travell of fuch as are teachers. This pourine allo femes untothem new : bicaufe the old fathers had written as touching this mafter, either nothing at all, or berie little ; 02 elle intreated of it affer another fort. And for as much as, even onto Augustines time, the durch han without this bottrine, octenoro the bottrins of faith against heretikes, they also could cuen then be content to want it : for they affirme, that fuch as teach this, do nothing elfe, but call men backe to an uncerteintie of Gods will : thich is nothing elfe, but to brice men unto befperation. All thefe things were obicated but to Augustine; which if they were true, then thould we rathlie, and without admirment take in band the treatile of this matter. But the realons, with which Augustine besendeth thems himselfe, may also mainteine our purpose: fons where therefore those things which we intend in this by Buguplace to fpeake of, the will brefelie gather out fline bifer. of tive bokes of his; the one wheref is intitue bed his tree Led. De bono perseueranie: in which boke, in bilbutatis the 14.15 and 20 chapters he confuteth thole one of one objections, which we have now made mention belination of the other is intituled, De correptione & gratia; where in the 5.14.15.16. chapters he intread teth of the felfe-fame thing.

3 Firth of all he maruelleth, that those men toanle both Chould thinke, that the boarine of predefinati oftentimes on thould subvert the profit and commodities the hostist of preaching ; especiallie, fæing Paule the tea of probati ther of the gentils, and preacher of the inhole nation, world, doth in his epiffles, both offentimes, Romag, and also plainelie and purposelie byge that boc Ephet. trine : as in the epittle buto the Romans, buto 1, Tim.1,19. the Cheffans, and buto Timothie; pea and he Ads.13,48. faith, that Luke allo in the Ads of the apattles, Chiff, and and Chiff himselfe in his fermons maketh the another mention thereof. For Chailt faith: Whom my baur made father hath given me, those can no man take mention out of my hand; and, that Manie are called, and of it. few are elected. And in the last day he faith; that Mario, 16. He will answer vnto the godlie, Come ye blef Matt. 25,14 fed of my father, possesse yee the kingdome, which was prepared for you from the beginning of the world. And, He giveth thanks vnto Mart 11,15. the father, for that he had hidden those things from the wife men, & reueled them vnto babes; bicause it was his pleasure so to do. In another place alfo; I knowe (faith he) whom I have cho- lohn.13,18. fen. Againe; Ye haue not chofen me but I haue John 15,16. chosen

of Predestination. Part.3.

fruit of

morks De-

pend of

mait all

holen you. And if Thuilt and the apolities have in their fermons offentimes made mention bercof; no man (faith he) ought to boubt, that trint is not this boarine is against the fruit and commodiagainft the tie of preaching. We affirmethallo, that It followeth not, that although our will, faluation, preaching. and good works, bepend of the will and appoint Galuation ment of Goo; therefore the thould caft awaie all our biligence,endeubur,and care. Foz Paule, then he had laid, that God worketh in vs both seb, and enwemus to will and to performe; pet cealed not to give and counfell. And when he had written buto the not caft a= Philipians, that God who had begun in them, would accomplish the worke, which he had becare of It= ning well. Phil. 2, 13. gun, that they might be blamelesse in the daie Philip.1, 6. of the Lord; in thich words he attributeth one

works : pet in the felfe-fame epiffle , he wonperfullie erhorteth them unto holines. Chaff also commanded his apostles tobes

to God both the beginning and fuccesse of god

John 14 1. lieue, and vet on the other five he faith; that No John 5, 44 man can com vnto him, but he whom the father Manty, 9. Shall drawe. De also saith; He which hath cares to heare, let him heare, And pet God faith in the Deut jo, 6, friptures, that He would give them an hare from about to vinderstand, cies to fee, & cares to heare. Therefore thefe things are not repug-

nant one to the other : tramelie, that the appoints ment of goo works lieth in God, and that the gift of them is to be hoped for at Gods hands onelie; and that we also must put our care and endeuor to live byrightlie and godlie: for as we have before fait, the holie feriptures teach both. na well the Moreoucr, if for this caute, we thould benie prefour-twow beffination, freing after the felfe-fame maner, apportie the fox-knowledge of God is certeine, and can not be becciued; thall we therefore benie, that

Coo fore-knoweth all things, if peraduenture there be some which may be offended with this In trams bodrine : And in his botte De bono perfeuerantie, ple biought the 15 chapter, he bringeth an example which happened in his time. De faith, that in the fame monatterie that he was in, was a certeine man of a lose life, tho when he was admonished of his fault, was accustomed to faic ; Sucha one fhall I be, as God hath fore-knowne me. And when he to trake (faith Augustine) he spake in

bed the truth; but although his judgement was true, pet became he cuerie daie worle & worle: at the last also he faith, that he returned to his old bomit ; howbeit (laith he) what maner of one he fhall in time to come be , God onelie know: eth. Alough this man abused the truth, yet will 21 thing is not therefore anie godlie man benie, that Bob not mabe fore-knoweth all things. And that this forefic abule knowledge of God, is no let buto god works,

thereof. Chriff beclared, then he commanded his bifcis ples to praie, when as pet in the meane time, he lbidem. 32. plainlie tolo them , that God knew right well

Cap.1. what they had need of. So then, fore-knowledge The foreof Bod both not call be backe from befire to knowledge praie: for the things profitable and necestatie, of son which God hath becreed to give be, he bath becreed to give them by this meane.

of Peter Martyr.

They also are occeived, which thinke that the indeuor this doctrine is an improfitable doctrine; yea, of plaining. their light is but fmall, and they bnocrtiand not the profite thereof. Anto the godlie it is berie profitable, to the end they flould not put anie confidence, either in themfelues, or in anic other men; but Mould fire all their whole hart and confidence in God alone. Which thing booubs tedlic, none can trulic and from the hart ow, but those which are fullie perfuaded, both that their faluation, and also their goo works bepend not bpon themfelues, but of Con. Po, we cannot me cannot acknowledge the giffs of Bod, ercept we bn acknowlege berftand from that fountaine they fpring. But the gilts of that fountaine is the free purpole, and mercie of out wee Bod, gluen bnto them, thom he hath elected bes knowe fed fore the conflitution of the world. De which feeth whence not this, feeth not the goones of God towards they fpring. hint. By this doctrine may men be brought, what that notto glozie in theintelues ; but in the Mord: fountains which they cannot do, that afcribe buto their is. owne free will that little, whatfoeuer it be; for the which they fate they are cholen of Goo: for they have in themselves whereof to glovie. De uer this, the feriptures will have be to be mostifice, and to behave our felues lowelie; which thing , nothing more calific bringeth to palle, than both this bodrine. The certeintie also of faluation, with we defend, is by no other means made moze manifeft. And in the latter epiffle to the Theffalonians , Paule willeth bs for this 2. Thefiz, 13 caufe, to give thanks onto & DD, that we are we are wil-

be called a new boarine. 4 But if the fathers, before Augustines time, fet foorth haue not lo viligentlie spoken of it, it ought not feripines. to be maruelled at : for the occasions wherefore perceies boarines were the moze ofligentlie discussed, the cause and fearchebout, were new herefies which of why boc. ten fprong bp in the church. And forthat before trines were ren ipzong op in me church, anotoriyat oetote the more dis Pelagius time, no man hab spoken against the ligentile grace of God; there was no need, that ante man fearched flould defend it : but when there arole by a new out.

elected of Goo : but this can we not do, bnleffe led to give this also be wholfe made plaine and knowne thanks to, this also be more made plante and knowne out clee-

grace of God be fufficientlie befenbed against the Pelagians; for they taught, that the election of God commeth by our merits. Free infificat topededing. tion also thould perith, except we be rightlie meth the taught of predeffination. Seing therefore this poctrine of portrine, being formolie binbertimo, is butt fo intifica. manie things to profitable , no man ought to tion. manie things to prontable, no man origin to 3t is no count it unfruitfull: and fithence it is let forth new doc.

in the holie leriptures, it cannot bindoubtedlie trine, fees

AA. 11.

Pag.4.

The Common places

mould the more diligentlie be eramined. And pet did not the fathers, which were before Auguftine, alivates leave this thing bnfpoken of. thers before for Augustine himfelte proueth that, in the 19. Augustines chapter of his boke De bono perfeuerantie. Amtime taught brofe bon Luke faith, that God could, if he

would of bnoeuout perfons make benout . And againe he faith, that Goo calleth them, ichom he bouchfafeth; and ichom be will, he maketh religious. Elece things writeth he boon that place, wherein it is imitten, that the Samaritans would not receiue Chaff. De citeth allo Gregorius Nazianzenus, who faith ; that Gob granteth that the faithfull both belœue the blef fentrinitie, and alfo confeste it. But whereas they quarell that this bottine is berie obleure, and cannot be underftod; but rather bringeth men to be uncerteine of the will of God, he ans fwereth; that indeed it is an obscurenes unfers chable, if anic man go about to feeke out reas fons of the judgements of God, who (other men

being refected)this or that man is chofen. But if not obscure. So much be taught of predestination, as the holic ferviures om fet fouth onto bs; those things are not fo obscure, but that they might be manifelt inough onto our faith. Beither counfell ine, that when a man both

will be anie anie thing, he should deliberate with himselfe of predeffination; but rather refer himfelte bnto the will of God, expelled in the feriptures : and mult not hanc an ele that eneric one also ought to have a trust, that to predefti= by predestination he is not excluded . Peis to the keips ther is this anie let to preaching, that the nums nation, but ber of the elect (as it is in berie bed) is certeine ture. and humaneable. For by preaching, we do The certeine mms not about to translate men from the number of ber of the the reprobate, into the number of the cleat : but that they which perteine to the cleat, might by Dieth not the ministerie of the word be brought onto their appointed end: which felfe-fame ministerie, as buto the one it is profitable, to onto the other it bringeth beffruction, and taketh awaie from them all manner of ercufe. But ichether preorffination and election buto faluation, may be fat to perfeine bnto all men; fo that Goo Will have all men to be faued, the will afterward in his our place (peake of. Howbeit in the meane time Augustine willeth be not to conceale the truth touching predeffination; bicaufe thereby

atteine bnto it. And foralmuch as out of this bodrine, mafolations by nic confolations map be had, it is indifferentlie to be let fouth, both to the learned, and to the bri learned; although not alwaics after one ma-

on hangeth banger, least by mil-biberstanding

thereof, corrupt doctrine might be confirmed.

Deither are those, which are of capacitie, to be be-

frauded, for their fakes which are not able to

errot, it was necessarie, that this bodrine ner. Foz, unto some, milke is mete; and unto publicima. other forme, frong meate. And this felfe-fame tio;3t mun thing may fo aptlie be intreated of, that it may be fer footh fatifite both the learned and bulcarned. Which not all after Augustine himselfe Dio wifelie accomplish, tho one fort. not onlie disputed of this matter against the Pe- Augustine lagians berie tharplie; but also in his homilies bingeth an and familiar fermons plainelie and erpreffche of the lite handled the felfe-fame thing buto the people: Withat (faith he) is more profound than the faieng of Iohn; In the beginning was the word? John in Dathan this other; The word became flefh? In lohnis. which lentences manie may fall, and pernicious lie erre; and vet notwithfanding, we muft not cease to set it forth both to the learned, and on: learned; but pet bling therein a fundate kind of weach. We ought not to preach predefti what nation buto the people of God, as to faic; The things are ther thou dwelf this, 02 dwell it not, thou canft to be taken not alter the betermination of God: and if thou bred of in beclet, whatfoeuer thou dwell, thou cant not ofprenting be remoued from faluation : for thefe fpeaches nation. ealilie hurt weake and bulearned men. It is the part of an bulkilfull or rather malicious thy fician, lo folifblie and bnaptlie to amlie a medicine, which is otherwise goo, that it may be admilihurtfull onto bealth.

But to let fouth this bortine profitablie, and with fruit; the ends and commodities which we have before spoken of, ought to be regarded. And let all our fpech be directed to this, namely with what that they, which are of Chatfi, ought not to put perceities confidence in their owne power and trength, ion is to be but in God : and that they ought to acknow intreated lebge bis gifts, and to glozie in God, and not in of. themfelues, and to have feeling of the grace & mercie that is given them, and that they are frelie iufliffed by Chaft. Let them bnberffand alfo, that they are predeffinate, to be made like unto the image of the Sonne of Goo, into the adoption of dillozen, a to walke in good works; lafflic to teffifie to them the affurance of Goos and will towards them. Further enerie thing & amilihath his cares or handels, thereby a man may tude. most aptlie holo it; which if it should be taken by anie other wate, or part, will either fall from the hand, or elfe burt him that taketh it. This haue we gathered out of those bokes of Auguiline, which we before cited; wherein he and freereth to the objections of Hilarius and Profperus.

5 Pow reff two boubts to be diffolued; first that they saie, that we amoint a certeine fatall necessitie; secondite, that they thinke that men by this meanes are brought to desperatio whithir by on. As touching the first, if by fate or destinie this doc-tinebromethy boderstand a certaine force influent from firmed also the flars, and an impregnable connerion of tall necessity caules, by tobich God himfelfe alfois reffrei it.

Of Predestination. Part.3.

ned; we (and that not without full cause) will biterlie renounce the name of fate. But if by that name they understand the order of causes, which is governed by the will of & D D, then can not that thing feeme to be against pies

of Peter Martyr.

abiteine from the name of Deftinie,

Solpell.

tie ; although in my juogement I thinke it bell, to abifeine from that name , leaft the bue learneber fort thould thinke, that we approue the frinings of the Ethnikes. Df this mat ter hath Augustine ercellentlie well witten in his fift boke De cinitate Dei, the eight chapter; Brither by this pacdeffination, are the natures of things changed, as touching necessiv tic, and hav; as in the treatile of providence we printed have declared : nate rather, by the effect of prefine fpte beffination, that is, by grace, we are made free from finne, and made feruants bnto rightcoul nes; which fernitude is holie, and in the Lord on the acc mabe free. inwithic to be imbraced. And fo far is it off, that pationour by predefination our hope thould be broken or bopeis con diminifhed, as euen by it, it is moft fronglie

confirmed. For Paule in the eight chapter of his epittle to the Komans, when he had faid; Hope Somes & confoundeth not : and had abood, that Vnto \$,14,8.27, them that love God, all things worke to good, confirmeth the fame by predeffination . For whom God hath fore-knowne (faith he) those

had he predeftinate : and addeth afterward; Who shall separate vs from the loue of God? Shall tribulation? Shall anguish, &c? And im: 16.37,838. mediatelie; Neither death, nor life, nor angels, nor principalities,&c. Wherefore we are not by

this bourine brinen to desperation, but rather much moze confirmed in hope, and by it is reontalus: crined great comfort. And buboubteblie, it is tionismose much mose fafe to commit our faluation to the fafelit com: care and providence of God, than to our owne judgement. For we, as we are changeable, would euerie baie, and euerie houre, beffroie to aur our felues. But our faluation, forafmuch as it

ftlntg, lieth in the hand of God , is molt fafe and fure. the know And to conclude, there is nothing that more betination advianceth the glosic of God, than doth this doc admanceth trine: wherefore we ought not to flie from this doctrine of predeffination. And especiallie, feethe closic ing it is a certeine part of the Golpell, which of Sid. must not be received in part, but fullie and wholie; and thus much as touching the first part of the part proposed in the beginning.

6 In the other part we are to confider, the ther there be anie predeffination; left we feeme to go about to let forth and befine a thing fei-Aruer ante ned and imagined : not that euer ante haue man open. beene, which openlie, and of purpole, durit benie lit benieb the predeffination of God; but for that there the mene. have beene fome, who have laid fuch grounds, Aination as those being granted, predeffination cannot of Sob. ffand. Fog fome faie, and amongft them efpecis allie Pighius, that In God is neither aniething confuted.

paft, or to come ; and therefore, he prefentlie, that is, alwaies predeffinateth and fore-know eth. And he faith, that Ele are herein beceined, that we thinke, that God alreadie, before, and in times paft, bath predefinated fone. Where, of are gathered manie abfurdities : Tinto Coo (faith be) all things are prefent, therefore he alwates fore-knoweth, and predefinateth : and there buon inferreth, that it lieth in cuerie man to be fore-knowne of God, what maner of one heis; and that it is in our power to be predes ffinate, to be euen fuch as we our felues will be. But this fairing fraieth far from the truth: for Although although in Goo, there be no courles of times, in soo be neither with him is anie thing patt, or to come; no courses pet that creature , whom Goo foge-knoweth of times, and predeffinateth, is not without beginning, tures which Wherefore, feeing it is not coeternall with God are predefit. the Creator, it followeth of necellitie, that Coo nare briege predeffinated the fame , before it was brought they begin forth: for predestination is of the number of to be, want

Cap.1.

those actions of God, which have refpea to ano ning. ther thing. So as we must not flic the eternitic of Goo; fog in it men haue no participation with God the Creatoz. This may better and plainlier be onberflood by the time paff. Therefore faie thus; Cers teine men are now bead and gone , but bnto

Bod all things are prefent ; therefore ODD now predeffinatety them, and now also is it in their power, how to be predeffinated . Here there is none to blockith, but that he feeth the abfurditie: for they are not now predeffinated, bead men fæing they are alreadie come to an end ; net are not now facing they are alreadic come to alread green procedurawhich they have now received be not at all, or are come to how it ought to be. And if their reason be fo their end. weake, toudying the time paft, how can it be firme of the time to come. But leaue we this argument, which neuertheles is most frong; and let us weigh what the feriptures faic. Doth not Paule affirme of those twins; Before they Rome, 11. were borne, or had doone either good or euill, that it was laid ; The elder shall ferue the younger. Ano to the Chelians, ooth he not faie, that We were predeftinate before the foundations Ephelit, 4 of the world were laid ? Thefe places and may nie other fuch like, Do most manifestilie declare, me concluthat thele men are predeffinate before they bes perh that gin to have their being ; which thing he that ta, men are keth fro wo,doth therewithall take awate from prebedi= be one great comfort, which we receive of this, they have that we knowe that we are predeffinate of God their being. bnto glozie, befoze all eternitie. But let bs confiver to what end Pighius both thus weef thefe things; forfoth to this end, to confute this; that our boings are Determined and amointed

keth, that the freedome of mans will thould pe-AR.itt.

of Bod, before they be done. Forthen he thin:

when a.

killeth a

man, be

and fane it felfe.

rifh, and men thould be left bider necessitie. This cuil he thinketh may thus be remedied, if Diophiaes we faie, that God doth all things pielentlie. But went before he fould haue remembred, that in the prothets, the things and other feriptures, many prothefies are read, to come. therein things were betermined and amoinmere no tet ted, how they Mould be done befoge they were to the liber - Done. What thall we here faie . Shall we thinke tic of men. that those prothesies went not before those lohn,7, 42. things which were to come ? Chaift faith, that and 10,35. It behooveth that the scripture should be fulfil-Acts. 1,16. led : therefore thele fond imaginations are to no purpole. Thele men fruoie onlie, with their lieng inventions, to make barke a thing plaine

and manifest, as the fifth stirreth the mud to hive

7 Pighius also goeth on further, and faith, that The promoence of God hath not prefired onto men the time or kind , either of life or beath; pearather (hee faith) that there haue beine manie, which as touching the providence of God, might have lived longer, if they had not either by negligence, or intemperancic Chortes ned their life. Foz if thele things were fo beter. minate (faith he) a murtherer, then he killeth a man, may be ercufed; bicaufe he hath erecuted the will of God. Merclie I wonder that a man being a divine, could let fuch an old wines tale once come out of his mouth. As though the mur therer, when he llateth a man, bath refpect to the path no re-gard to the pleating of God. This onlie he regardeth, how wil of 600, he may plate the thete, oz accomplish his hatred or enimities : for how could be knowe, that this is the will of God, feeing God hath in his laines commanded the contrarie ? Doth he thinke. that Indas can be ercufed of his wicked treafon, bicaufe he had heard the Lord fore-tell his mil Iohn.13,21. theefous fact : Difhall Pharao therfore be ercw Ezod.4,21. fed, bicause God had fore-told that his hart

thuld be harbened : Coherfozeit is a folith thing nt e map to being in an excuse of sinnes, by reason of the not ercufe Determination ichich we affirme to be in Gob. Boospie But Pighius addeth alfo an other argument; 3f bestination. our boings (faith he) thould in such fort be beter merco by God, then thuto all our care biligence, and indeuour be taken away : for what might it profit (faith he) to auoid theuilh and bancerous fournies, or failings in the winter, or furfets tings, or buholfome meats, if both the kind, and time of beath, and fuch other like, be alread Die certeinlie appointed of God?

Derecommeth to my mind, that which Origin hath in his fecond boke againft Celfus, where he maketh mention of a fubtill argument gramment toffed betimene them which disputed of fate 02 deffinie. A certeine man gaue counsell to a fiche man not to feno for the thyfician; bicaufe (faith he) it is now alreadie appointed by deffinie cither that thou fall recourt of this bileale.

02 that thou thalt not. If it be the deffine that thou Waltrecouer, then Chalt thou not non the ibolician ; if it be not the dellinie, the ibolician thall nothing helpe theruberefore, whether bellinie haue becreed, that thou thalt recouer, or no recover, the thylician that be called in baine. Any other by the like argument diffuaded his frend from mariage. Theu wilt marie (faithhe) a mife to beart chilozen; but if it be the beffinie to have children, thou thalt have them without a wife ; if it be not the ochime, then will it therbnto nothing profit the to marrie a wife : fo that whatfocuer deffinic hath decreed, thou shalt in baine marrie a wife. Thus did they deride and frome fate or bellinie : for they intended to thein, in what abfurotties men thould fall, if they would defend fate.

Contraribile, they which befended beffinie thus diffolued thefe reasons; and thewed, that tion thereof those reasons thould not trouble men. There fore they laid, that the ficke man might thus haue made anfivere ; Baic rather, if by fate it be amounted that I thall recouer. I will fend for the physician, bicaule he professeth to restore bealth to the licke; that by his moultrie I may attaine onto that which dellinie hath Decreed. And that other, which deliberated as touching the marriage of a wife, they imagined thus to anfiner ; If it be amointed that I that have doil been foralmuch as that can come by no other meanes, but by the coupling of man & woman, I will marrie a wife, that bellinie may take place. Let Pighius also thinke, that thele are Imeres may ferue against him: for him also bo the holie Criptures openlie reproue. For buto the life of Ezechias were aboed 15. peres, fto 1King 10.6 the captivitie of Babylon were prescribed 70 peeres. And Chrift faith, that All the heares Iereas, 11. of our head are numbred; and that Not so much as a sparowe shall light vpon the ground with- Manta 0,30 out the will of God.

8 That also is chiloith, which he addeth; in since namelie, that our praiers thould be in baine, are not in if the events of things were certeinelie apoint vaine, teb. Dfthele things we haue fooken in ano, thoughthe ther place ; that God hath not onlie becreed, of things bt what he will give buto bs ; but also hath beter, printe. mined meanes, whereby he will have by to atteine bnto them. So Chatt faith, that God Mart. 6. 11. knoweth what we have need of, and pet ne Ibidems. uertheles admonisheth bs to praie. This is nothing elfe than to lead awaie a man from all things the prombence of & DD: for that prombence concerning is not new, but an eternall disposition of the brathol things. Unto the beath of Chaff, both the Chain wert place, and time, and manner, was preferibes erreinlie and remealed in the forefatengs of the prothets; before and that it could not other wife come to palle, band. Chafft himfelfe faith ; Mine houre is not yet lohn.2,4.

of Predeftination. Part.3. come. And that which was true in Chaift, how can it be benied in others ? Wele grant , that in the flars are long before fenethe reasons and caules of winds, thoward, tempells, fairenes of meather, and brinelle; and thall twe not affirme thole caules to be in God, who infinitelie comnot Denie prehendeth more things, than heaven dothe And anto 600 the feriptures bo not onelie fpeake manifefflie 6 much as of that which we a little before rehearled, as toumr attri= bute to the thing the tiwins, that Before they were borne, or had done good or cuill, it was fait; The elkij, &ij. der shall serue the younger a Iacob haue I loued, but Efau haue I hated : but fpake it alfo of the Exo;33,19. time to come ; I will have mercie, on whom I will haue mercie. Alfo; Not of works, but of him that calleth, that the purpose should remaine according to election. And in Deuteronomie it is Deut.4, 37. mutten; He chofe their feed after them . Unto Falsi, 17. David was appointed a posteritie, enen to the comming of Chait; and when he had commit-:Sall, 10. teofin, it was told him, that The fword should not depart from his house; and that his wines thould openlie be defloured by the neerest of his ferent, s. bloud. And of leremie, it is written; Before that Iframed thee in the wombe, I knew thee. That Min. 14.14. faith, that The elect also should be deceived, if lohn 10,18 it were possible : and, That as manie as were giuen him of his father, no man should be able to plucke out of his hand. And in the Ads, we Alls.13,48. reade; They beleeved, as manie as were ordeined to eternall life.

God alfo is compared with a potter, who bindoubtedlic, before he beginneth to worke, cas ffeth in his mind what kind of beffell he will Rom.8, 18, frame. And a little before ; Whom he foreknew, those also hath he predestinate, to bee made like vnto the image of his fonne. 102000 ffination is fet in the former place, and afters ward followeth the conformitie to the image of the fonne of God. And in the Acts we reade, Affs 2,23, that The Iewes tooke Christ, and crucified him; and 4,28. according to the fore-knowledge and determinate counsell of God. What need two anie more teffimonics . Paule to the Cphefians faith, that Ephtfis. We were elected before the foundations of the world were laid . Thefe things fufficientlie be-Sufficient clare, that we are not beceived, when we teach proofs that the fore-knowledge and predeffination of before alle God, both before all eternitie go before thole bramation things, which are fore-knowne and predefti bentbrioge nate : and that buto this determination this is no let, that in Coos action, there is nothing et ther past or to come. By these things, which we have brought out of the holic fcriptures, it is beric manifelt, that there is a predeftination of pittellis Con: which will ameere, enen by thole things, tation pio: which we will afferward make mention of. and by reas Bow in the meane time it shall be confirmed

by a reason, anothat such a reason, as boubtles

in my judgement, may freme to be a demon-Aration . The end wherebuto we are made, far paffeth nature; for that by our owne power and frength we cannot atteine unto it: fo that we have ned of God, to prepare be, and to lead be buto it . Therefore Paule faith to the Counthis ans : The cie hath not feene, nor the eare hath 1.Cor. , 9. not heard, neither have afcended into the hart of man, the things that God hath prepared for them that love him . Wherefore, feeing that of neceffitie, we muft by God be brought onto the end this cannot be bon by chance or rathlie; but by the counfell of Goo, the which was appointed and betermined enen from before all worlds.

9 Pow, feing that there is no let, but that Che Definis we may come to the definition of predeffination of preon, I thinke it beff to begin with that, which the Dellination, Logicians call Quid nominis, that is, that the Quid noword figmfieth. The Brectans call predeffina mini. tion wesselv mor, of this berbe wesselfen, which fignifieth To determine and appoint before ; for ώ (Is Terminus, that is, A bound or a limit : fo as the elect are feparated alumber from them that are not elect. The Latins called this Predestinatio. For to beffinate, is nothing elle, but firmelie in mind to betermine, and conffantlie to appoint anie thing, or by forme firme becree of the mind to bired a thing to some purpole. But prebeffination, which we fpeake of, may prebeffing be taken tino maner of wates ; either as tous tion is taching the bringing of it to the effect, as that ken the Paule going to Damascus was connerted to maner of Chaiff, and by that meanes feparated from the waies. unbeleuers : or in refpet it is with Goo from Acts. 9. eternitie, befoge men are borne. Df this, Paule mitting to the Calathians, faith, that He was Galat.1,15. fet apart to preach the Gofpell, from his mothers wombe, long before he was conuerted. And to the Cphelians allo he faith, that Wee were predestinate before the foundations of the Ephelis, 4. world were laid. And to the Romans, of the tining, he faith ; Before they had done either Rom.9, 11. good or cuill, Iacob haue Houed, but Efau haue I hated . And we at this present speake of this eternall predeffination of Goo : therefore the another bis other is nothing but a beclaration of this prede dinction of ffination ; therefore predeffination may be ta: predeffinaken both commonlie and properlie.

But forformud) as Bob both all things by an appointed counfell, and nothing by chance or fortune ; binoonbteolie whatfoeuer he createth or both, he amointeth it to force end or ble. After this maner , neither the wicken , nor the di uell himfelfe, nor finnes, can be ercluded from predeffination : for all thefe things both Con ble according to his will. Wherefore Paule cal leth wicked men bowed to otter bamnation GRAIN, thatis, The veffels of God, vpon whom Rom.9, 22 he maketh open his wrath. And Salomon in his

touthing

himfelfe, and the wicked man also to the cuill

haue I raised thee vp, to shew my power in

thee. Dea, if predeffination be thus taken, then

Chall it be common to all things. Acither Chall

this word fignific anic thing elfe, than the eters

nall oppinance of Goo, touching his creatures,

bnto fam certeine ble of his. But the holy ferip.

tures do not much ble this word; but touching

the elect onlie, although in the 4. chap. of the Aas

me read; They affembled togither, to do what-

focuer thy hand and counfell had predeftinated

to be done. Which words vet, if they be refer-

red buto the death of Chrift, & buto the redemp-

The Common places

Of Predestination.

Cap.1. have it to : for other wife he would let it. Where fore God fore-knoweth those things, which he inili have come to valle. Further, Coo both not

tion to faluation. But if they have a refrect onknowledge, and how it differeth from it. Row let be fee what it hath common with

tion of mankino, patte not the bounds of electo those also, which attembled togither against the Lord, they comprehenolike wife the repro-But now let be judge by the feriptures, as

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they for the most part vie to speake. Wherefore The Schol- the Schole-dinnes also affirme, that The elect onlie, and not the reprobate, are predeffinate. men af= That opinion will we also at this prefent follow: not bicaule of that reason, which they bring, for it predefinate is a reafon berie weake, as we thall afterwarn declare in due place : but bicaule I fe the ferip

tures fo fpeake for the most part. Wherefore in this treatife, binder the name of prepetiment treatife un: on, we will comprehend the faints onlie. And for that cause & thinke Augustine intitules his bolic De pradestinatione fanttorum,that is; Dfthe prebellina= predeffination of laints, which fignificth the Des comprehen= cree of God, whereby the faints are amointeb to the communion of faluation; and buto predes

faints only. ffination, by Antithelis of contrarie polition,is bestination fet reprobation. Thus far astouching the word. 10 Dow, before we come to the true and predefina proper befinition, we must suppole certeine tion and tes things, of which the first perteineth to the fores knowing of Goo, which (as Paule tellifieth) is tomed togither with predeffination; For whom Roms, 28. he hath foreknowne (faith he) those hath he predeftinated. And although in God, all things are one and the felfe-fame ; pet bicaufe of our

capacitic and binder francing, those things that are attributed buto him, are by fome manner of waic to be diffinguiffed. So as we must bnocrffand, that the knowledge of God ertenorth further than his preference: for his know son erten lenge reacheth not onlie to things prefent, paft. orth further and to come; but allo to thole things which thall neuer come to palle; whether they be pollible, (as men (peake)or unpoffible:holubeit this prefrience perteineth but onto those things which

fall come to paffe : fothat prefrience requi-

also predeffinate all those, whom he fore-knoin The mittel eth; for he fore knoweth the reprobate, whom he ence of son knoweth thall be banned. But euen as the pre- further fcience of God hath iomed with it his will, & pet than big notinithitanding perteineth to the knowledge vitarilia or binderstanding of God: to contrarisoise pic nation. bellination, although it cannot be without fore purficience knowledge; pet it properlie pertemeth unto belongeth the mill : inbich thing Paule Declareth to the @ to the on: thefians, then he teacheth; that We are predeltiof soo, ppr
nate according to purpose, by the power wheror thination, of God worketh all things, according to the de- to his will. cree of his will. By thele things the may, after Ephen, it. a fort le how predeffmation is toined with force

providence, or therin it differeth from the fame. Wherein This it hath common with prouidence; that eistion a forether of them requireth knowledge, and is restinguisted ferred buto the will, and that either of them agree, and hath a refpect onto things to come. But herein wherein they differ ; for that prouidence comprehendeth they differ. all creatures : but predefination, as ive freake ofit, perteineth onelie buto the faints, and but to the elea. Belides this, monibence bireatth things to their naturall ends; but predelimation on leabeth to those ends which are about nature: as is this; To be adopted into the fonne of Don : To be regenerate ; To be induce with grace; To live well; and laft of all, To come buto glozie. Wiherefoze we do not faie, that baute beaffs are predeftinate; for they are not Baute capable of this supernatural end : neither are not probe angels now prebellinate; for they have alredie finate. atteined buto their end. But predeffination batha refpect buto things to come. Whereas ive fait that promoence perteines to all things; that map thus be proued, breaufe nothing is wir the hioden from God : otherwife he thould not be pionibent most wife. And if he knowe all things either he of sod is governethall those things, or else he abicateth common to the care of manie of them. If he abied the care all things. ofanie thing, he therfore both it, either bicante he cannot, or bicause he will not take bpon him the care of those things. If he cannot, then is not be most mightie; if he will not, then is be not most coo. But to benie that God is most wife, most mightie, and most goo, were plaine lie to benie him to be God. So then it remai neth, that Goos pronidence is ouer all things, which the fcriptures in infinite places, most may nifestic testifie. For they teach, that the care of Codertenoetheuen unto the leaues of tres, euen unto the hearcs of the head, euen unto fpa Mant, 18.

Drouidence may thus, by the trate, be defined; 1010nibence normition Promoence is Bobs appointed, bumoucable. and perpetuall administration of all things. Withen I fpeake of God, I meane that he is inbuch with great authoritie, and that he is migh

Part.3:

tic. Abministration fignifieth, that his gouernment to not typamous; but quiet, gentle, & fa-Che go. therlie. For tyrants biolentlie opprelle their fub tens, and refer all things to their owne comof sob is not tyjanmoditie and little. But God violentlie preffeth no man, neither by this government getteth as

nie commoditie buto hunfelfe; but onlie communicateth his godines unto creatures. And this administration extendeth buto all thungs; erationers for there is nothing free from it, neither can inbure without it. It is called, amounted; bicaufe it is joined with most excellent wisedome: fo that it abmitteth no confusion. It is brimwicable, bicause the knowledge of this governor is not beceived, neither can his power be made fruftrate. It is also perpetuall, bicaufe God him

felfe is prefent with the things : for neither bib he, when he had created things, leave them buto themfelues : naic rather, he himfelfe is in them, and perpetuallie moueth them; For in him we

Adat7, 18. liue, we moone, and have our being. And thus

much of providence.

Einto thefe things fate is also like . which mort, if (as we have before fait) it be taken for accrecine incuttable necessitie, which bepends of the power of fars, the fathers have not with out inft cause absteined. But if it fignific nothing elfe, but a certeine connection of fecono caules, which is not carried rallile or by chance, but is governed by the proutdence of God, and may at his will be changed; 3 fee no caufe, why the thing it felfe thould be of anie man relected. Dowbett, bicaufe there is banger, that erroz might fometimes creepe in ; Augustine thinketh beft, that we otterlie refraine from that word. Tele ought also to remember, that the loue, election, and predeffination of God, are fo Lour, election ordered in themselves, that they followe one as en, and prenother in a certeine course. First, to the know ledge of God are offered all mennot being in happie effate, yearather being nebie and miles rable; whome God of his pure and fingular mercie loueth, those he eareth for, and putteth a part from other whome he overpatieth, and ems braceth not with his beneuolence; and they by this separation, are said to be elected : and those forleded, are amointed to an end.

11 Augustine in his botte De pradestinatione fanitorum, the twelfe chapter, thus befineth preguilline des deffination; that Itisa preparation of grace. fineth pies And in the twelfe chapter he laith; that The befination. fame is a foreknowledge, and a preparation of thegifts of Goo, whereby they are certeinlie belivered, which are belivered but the rest are left in the maffe or lumpe of peroution. In ano,

ther place, he called it. The purpose of mercic. The maifter of the fentences, in the firft boke, diffination 40, befincth it to be a preparation of grace in this world, and of glorie in the world to come. These befinitions I reien not ; howbeit, bicaule they compreheno not the thole matter, I will (as nigh as I can) bring another befinitis A morefull oit more full. I faic therefore, that predeffinatis Definition of on is the most wife purpose of God, ithereby he preventinahath from the beginning, confrantlie becreed to call all those, whome he hath loued in Chaft, to the aboution of his children, to infification by faith, and at the length to glorie through god morks I that they may be made like but the image of the fon of God : and that in them may be declared the glone and mercie of the creator. This befinition (as Ithinke) comprehendeth all things that perteine to the nature of predefinas tion; and all the parts thereof may be promed

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by the holie feriptures.

firft we take purpole for the generall word; wurnofe is for that word is common both to predefination common to and reprobation. Paule unto the Chefians reprobation faith y that We are predeffinate according to and prebethe purpose of God. And in the epistle to the Endel, 1, 5. Komanes he faith, that The purpole might a- Rom. 9, 11. bide according to election. But what this pur pole is, we understand by the first chapter onto the Edictians. Forthere it is thus written, that God hath predeftinate vs according to his good The purs pleature. By these words it is manifest, that pose of sou that is allow his good pleasure, which Paule as pleasure. terward called purpole. And that this purpole jourpole perteineth unto the will, those things which af perteineth terward followe, de declare; By whose power to the will (faith he) God worketh all things according to the counfell of his will . But by this will we chemian. ought to boberffand that will which is effectuall, the will of which they call confequent; whereby is brought soo. to palle, that the predeffination of Goo is not fruffrate. This purpole me call most wife, bb caufe God both nothing rathlie, oz by chance, but all things with most great wisome. Elerc. fore the Apostle joined predestination togither with fore-knowledge, faieng; Whome he hagh Rom. 8, 18, foreknowne, those hath he predestinate. The purpole of God from the beginning. This is therefore abood , bicaufe predeffination is no wiebeni= new thing; neither fuch (as manie faine) that nation is no goeth not before things, or euer thep be bone, new thing. Paule faith in his later epiffle to Timothie; Which hath called vs with his holie calling, not 1. Tim. 1,9, according to our works; but according to his purpole & grace, which was give to vs in Christ Iefus before the world was. Weere we manifeft lic fee, that with the predeffination of Cob, is toined the eternitie of times. And unto the Co thefians, We are faid to be elect , before the Ephef. 1, 4.

foundations of the world were laid : thereby

lenge of than his prefeience.

fignificth.

for this for retha will, which goeth before; for there is nothomicage, thing which thall come to palle, ercept God will

he hath confrantlie decreed. By these woods we beftination are taught, that the predeffination of Godisint mutable ; for Paule faith in the latter epille bu immutable. to Timothie; The foundation standeth firme; 2. Tim 2,19. the Lord knoweth who are his. And in the eight chapter, when the apolite would teach, that hope Rom.8. maketh not affamed a that they which had an al fured hove thould be faued, he bringeth a profe thereof by predeffination, fateng; Whom he

Ibidem. 35. hath foreknowne, those also hath he predeftinate. And he abouth; Who shall separate vs. from the love of God? Shall tribulation? Shall anguish? &c. And James faith, that With God is no changing nor variablenes. And in Efaic,

Goo crieth; Iam God, and am not changed. verfe.29. And in the epiffle to the Romans the inchapter, inhere is intreated of predeffination, Paule faith; The gifts and calling of God are without repentance. But itheras Goo in Ieremie the 18.than

sometunes ter faith; that Wee would change his fentence, which he had threatened buto manie nations, fo that they would repent ; that is not to be unders nings of from of predefination, but of those things which sob are are fore-tolo fhall come to paffe, by that will of changeb. God, which they call the will of the figne : name lie, when by his prophets he beclareth buto men, cither what their finnes have oclerued, or what hangeth ouer their beads by reason of naturall

caufcs. The gifts of 12 [Whom he hath loued in Christ]. This son come fue abde, bicaufe ichatfoeuer God giueth, ordes unto baby creeth to give, that giveth he, and will give, through Chriff. And as we have offentimes allengen Paule to the Chefians faith, that Wie are eleded and predeffinated in Chrift; for he is the prince and head of all the predefimate, yea the heb of all the pre- none is prebeffinate, but onlic to this end, to be made a member of Chaiff. [To call into the adoption of children.] 50 Paule in a manmer & ueric where speaketh, & specially in the first chaps Ephelis, 5. ter to the Cobelians, for there he faith, that We are predeffinate, to the adoption of children. And that calling followeth fraight wate after predestination, those words which we have al-Rom.8, 29. readic allebace boo beclare; Whom he hath pre-

destinate, those also hath he called. To instification by faith. That onto calling is adjoined in fiffication, Paule by thefe felfe-fame woods tear theth; Whom he hath called, those also hath he iuftified. [Vnto glorie, by good works.] Elis alfo Paule teacheth in the felfe-fame place; Whom he hath inftified (faith he) those also hath he glorified. And that this gloule thall followe by god

Epheli, 4. works, and that we are predeffinate buto thole goo works, that place onto the Cheffans, which we have alreadie offen cited, manifefflie Ephel 2, 10. protteth. For first he faith; that We are prede-Itinate, that we should be holie & blameles before God. Affermart he faith, that God hath

The Common places prepared good works, wherin we should walke.

That they may be made like vnto the image of the fonne of God.] This image inter is beaun in be by regeneration, when we are infifis en : and in them that are of full age, it groweth pailic to perfection by god works, and is fullie finished in the eternali glopie. But in infants this likenes bath place, while that it is begun by regeneration, and is finithed in that last glorie. Hombeit in them, for want of age, are not required and moths. That in them might be declared the mercie and goodnes of the Creator.] This is the last end of predestination, shadolved bnto be by Paule in the fimilitude of the potter, which hath power to make one belleli to honour. and another to bifhonour : fo God bath prevared his pellels to alozic, that in them he might be clarehis glozie. By this definition we gather, that God hath predeffinate unto the elect, not onlie glozie, but also goo works; that is, means thereby he will have his elea come unto alozie. By this me may lie, how fowlie they are deceined, which line wickedie; and vet in the meane time boalt that they are predefinate. For the fcriptures teach, that men, according buto the predestination of God, are not brought buto alorie by wicked face and naughtie beebs, but by bertuous life and manners. Peither are they to be harkened into, which cric out; How loever the wild are a line, the predefination of God thail have his nathand effect. forthis is btterlie to beignorant what their me predestination is, and impubentile to go about defination

12 Row that we have feuerallie, after this manner eramined this befinition by his parts; let be gather thereout certaine things not bus profitable. First this, that predestination is a worke of God, and is to be placed in the purpole of God : for although men are laid to be medelli wiroit nate, pet muft we not appoint predeffination in nationis them. So likelvile things are faio to be perceis things but ucd, & knowne; when as yet in them is neither in the min knowledge nor perceining, but onlie in the man of son. that knoweth them. Wherefore, euen as we can fore-le either raine, or colo, or fruit, before they come : fo God medeffinateth men, which as pet have no being. For of relatives fome are fuch, that of necessitie the one cannot be but tomther with the other; as a father and a fonne; and fome there are, whereof the one may be, although the other be not at the fame time with it; as the former and the latter, knowledge and the thing to be knowne. Deedeffination therefore is re promis ferred buto this latter kind of relatines; which nation is predeftination pet, forlomuch as it is (as ine briogethe procumation per, mino of him that predefina nate. teth: those things, wherto the preventinate are of rected, namelie grace, infification, good works and glorification, are in them which be predeftie

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nate: for these have no place, but in the faints. But in that we have put the effects of predefts fler are nation, in the definition thereof; it is not to be maruelled at : forthis definition can not be atuen, buleffe the correlatities (as they call them)

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be allo expected. Prebellination is in bebeff whit mos sophut of necessitie there must be expressed and pation are beclared the ends, unto which men are by it bis where rected. And therefore they are joined with fores bedinate. knowledge : bicaufe Dod knoweth both the bes aunings, and meanes, and ends of our faluation. This moreover is to be knowne, that iden of the fathers (as formetimes it hapneth) predes fination is called foreknowledge, that then it fignificth, not onlie knowledge, but also approbation: which (as we have beclared) pertenieth buto purpole. Therefore we did what we could, to freake propertie, to the end thefe things son pior fould not be confounded. Lafflie is to be congination is fidered alfo, how in predeffination, are knit to: gither the gabnes, wilcoome, and power of Con thirt are his moft chafe proprieties Durpole, with commeth of his goones, is placed in the will of God. Hozeknowledge beclareth a wife preparation ; for the will purpoleth no. thing thich is not before knowne. Laitly, when it is come to be put in erecution, then is power prefent.

14 And now, bicaule things contrarie per

teine to one and the felfe-fame knowledge; and the one of them ferueth much to the knowledge of the other; even as we have befined pred fit nation, to also will twe befine reprovation. I fato before, that I was of the fame mind that the Scholemen are ; namelie, that the reprobate are not predefrinate : not for that & indged their reasons to be so firme, but bicause the scriptures ble to to incake for the most part. Ethis is their reason, bicause prevestination birecteth not onlie to the end, but also buto the meanes which leade to the end. But forformuch as fins are the meanes, by which men are bammed; they fale that God can not be named to be the cause of them. Undoubtedlie, if we will fpeake opzight lie and properlie, God can not be faid to be the merated cause of line, thome yet we can in no wife bt: terlie exclude from the government and ordes ring of lins: foz he is the caule of those actions. which to be are fins; although as they are of God, they are mere inflice : for God punifheth fins by fins. Wherefore fins as they are puniffs ments, are lato bpon men by God, as by a tuft funge. Befides, it is God which withquaweth his grace from men; which being withdrawne, it cannot be cholen, but that they mult fall. And foralmuch as through his acitation or firring bp, all we both live and move; boubtles all the works which we bo, mult needs in a maner bee bone by his inspullion. Although thereof follow

ineth not that he floud pointe into be any new naughtines : for the hanc naughtines abunpantlie mouch of our felues, both by realon of originali fin; and also bicaule the creature, if it be not holpen by God, of it lelfe it beclineth inithout meafure and end, to worke and worke.

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furthermore God, and that boooubtedlie by fuffice, ministreth unto the reprobate, and unto the wicken, occasions of firming; and wonders fullic benoeth the harts of men , not onlie to amb, but also (as Augustine saith) by his tust judgement to cuill Dea, alfe he bleth the mas Sinners lice of men, will they ornill they, wato those manuscraft ends, which he hath purpoted onto himfelfe. maire et. And the holie feriptures flicke not to faie, that church from God deliuereth men into a reprobate fenfe, and the prouis maketh them blind, and feduceth them; and bence of manie other fuch things: and pet for all this, he Rom. 1. 24. can not be trulie called the cause of fins, freing and as we have the true cause of fins sufficient in our Elaie.6, 10. felues. So as that reason of the Socholemen is Ezech.14,9. not firme, neither cleaueth it toa berie fure foundation. Dowbeit, 3 therefore leparate the reprobate from the predeffmate; bicaufe the feriptures no where (that 3 knowe of) call men According that thall be banned predeffinate. Which fen: to the tence, though I fame no reason the, pet would phiase of I junge is to be followed; bicaule of the authos the ferips ritie of the wood of God. Bowbeit , 3 thinke tures, the that the holie scriptures so speake; for that are to be (as we have before faib) predeffination hath a fevarated regard buto those ends, buto which we can not from the by nature atteine : fuch as are fullification, god prevents life, and glouffeation: by which God eralteth bs nate. far about all firenath and power of nature. But the fins , for which we are bannet , although they are not excluded from the gonerns ment of Goo; namelie, after that maner, as me have alreadie beclared ; pet bo they not palle the Arength of our nature: for cueric man of himfelfe is prone inough to fin.

15 Wherefoze reprobation is the moft wife A befiniti. purpole of God, thereby he hath before all cters batton. nitie conffantlie Decred without any intuffice, not to have mercie on those whome he hath not loued, but hath overhimed them; that by theil full condemmation, he might beclare his wath towards fins, and alfo his glogie. The former parts of this befinition are alreadie beclared, when we befined predeffination, even buto that son booth part [without anie iniustice :] which part is no murit therefore abbed, bicaule Coo both iniurie bitto unto them, no man; although he bellotve not his mercie bpon whom opon fome : for he is not bound buto anie man he hath not be angel and mercie. bp anie laime; neither is he compelled of butie, to haue mercie opon ante man. Wherefore God answerethin the Bofpell ; Is thine eie wicked, Mat 20, 1f. bicause I am good? Is it not lawfull for me to do with mine owne what I will? The felfe-fame

of Predestination.

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hate are

of their

finnes.

Sinnes.

fojelerne

Part 3. / The Common places hath Paule taught by the power of the potter. And pet he afterneth, that thete to not therefore anie muntice in Doo; for here is intreated of mercie , and not of tuffice. And with Mofes Ibidem. 15. was answered'in Crous ; I will haue mer-& Exod.33, cie, on whom I will have mercie; &c. I will not verfe. 19. haue mercie on them, &c. 15p those words is Zil men of fignified, that all men are of their otoms nature their owne in milerie : for mercie is bellowed bpon none, ta milere. but upon them that are in milerie. Dut of this milerie Con beliuereft fome : and thole heis (aid to love: offer fome be overpatieth, and them he is faid to hate; for that he hath not mercle on them, that by their full convemnation he might Declare his anger sallo his tuffice againft fins. The damnation of thefe men is fato to be fuft, ned bicaufe bicaufe it is laid byon them for their firmes. And pet the ought not hereby to inferre, that finnes fore-forne, are the cause the anie man is reprobate : forther bring notto patte, that Goo hath purpoled, that he will not have mercie; howbeit are not the they are the cause of panmation, which follows caufe why eth in the last time: but not of reprobation which

reprobate. was from the beginning. The last end of reprobation is the declaration on of the mightie tuffice of Bob, as Paule hath Rom. 9, 17. taught; namelie, that Thefe veffels are prepared vnto wrach : bicaufe & D D tooulo thein in them his policer. And Goo antwereth of Pha-Exod.9, 16. rao; Euen vnto this end haue I raifed thee vp.

that I might shew in thee my power . A theret end is dammation, which as it is inth, fo allo is it allowed of God. And pet the neerest end are Efaic.6, 10. finnes ; for God commanded that the people fould be made blind, that they fould not ons perffand, that they fould not heare, Leaft peraduenture (faith he) they may be converted, and

I should heale them . For finnes , although as they are finnes, they are by God in his laives condemned; pet as they are null punishments, they are by him late upon the bigoodie to their ill deferts. But we must not their in their never ends; we must go further, that we may at the length come to that end, which Paule hath let fouth : namelie, that The inflice of God should Be declared. And thus much hitherto as tous

16 Bowlet be come to the fecond, therein must be fought the cause of predestination. How formuch as predeffination is the purpole or will of prebefti. of God, and the fame will is the first cause of all things, which is one and the felfe-fame with the Substance of Goo ; It is not politile, that there of the will thould be antie cause thereof. Hotobert, toe bo of son may not therefore bente, but that formetimes may be

thing the first article.

fomtime be thewed fome reason of the will of Boo : which guena reas fon, but nes although they may be called reasons, yet ought they not to be called cantes, especiallie efficient caules. But that in the feriptures are formimes caufe.

affinned reasons of the will of Goo, may by manie places be gathered. The Lord faith, that We meretote oto leave about the children of Ifrael Exo. 13,17, through the before rather than through thoster pallages , through which he could have lead them ; bicaule they thould not fundentie met unth their enimies. Adam allo was placebin Gen. 1. naradile to hulbandit, theveit. And Godte fiffed, that We would not then expell the Cana- Genas,16, nites out of the land of Canaan; bicante thep had not as vet filled the measure of their fins. Dowbeit, although (as we have fait) the fcrintures ofe fometimes to bring reasons of the will of Gob ; pet no man ought to take boon bir to render a certeine reason of that certeine Ro reasons will of God, but that which he hath gathered out to be ginen of the fcriptures. Hoz (as we are buil of binder: of gods will Canoing) to we might eatilie blurpe our owne but out of the ferip.

breames, in fread of true realons.

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But that there are finall caules of the prebes Churche Atmation of Bod, we benie not : for they areer finall carle prelife let boime by Paule, and especialise then of procine he etteth that of Pharao; Euen to this end haue nation. I flirred thee vp, that I might flew vpon thee Rom.9, 17. my power: but of the elect he faith, that God would in them thew footh his glorie. The ma teriall caufe alfo, map after a fort be afficined. The mane For men, thich are predeftinate : and thole viall cante things which God hath becreed to gine bute the nation me elect by predeffination, as are thele; calling, in after alut Affication and clostification; may be called the be hour. matter, about which predeftination is occupied. This moreover is to be noted, that the end may The mo Tometimes be taken as it is of bs in mind and thereofis befire conceived; and then it hath the confider mante of ration of an efficient caule : foz being fo concei mairs. ued in the mind it forceth men to worke. Some times also it is taken as it is in the things; and as we atteine onto it after our labours: and then properlie it is called the end , bicaule the worke is then finithed, and we are at quiet, as now having obteined the end of our purpole. But the therefore put this diffunction, that if at anie time ive thould be aften. Whether God do predeffinate men for works or no . Wie thould not rathlie, either by aftirming, or by benieng, give halfie fentence : for the ambiguitie is in this work for how it is to be understood. For hospital if god works be taken, as they are in veric and talk, beb, and are tozought; bicaule Gob predelti that webt nately be to this end, that we thould line by predefis rightlie, as we reade in the epille onto the C. nated by thetians; to wit, that We are elected to be ho- Eohel 1, 4 lie and immaculate : and, that God hath prepa- and s, 10, _red good works, that we should walke in them; As touching this fentence or meaning, the propolition is to be affirmed. But if that wood For] be referred buto the efficient cause, as though

the good works, which God forefaine we thould

bo, are as certeine merits and causes, which fould moue God to pecdeffinate be; this fente is by no meanes to be admitted.

Tt is pollible in beb, that the effects of prebes fination may to be compared togither, that one may be the cause of the other : but they can not be causes of the purpose of God. Hozcab operation, ling, which is the effect of predestination, is the nation may cause that we are instificed; instification also is bethe cause the cause of god works; and god works, al of another, though they be not causes, pet are they means, ithereby ODD bringeth be buto eternall life. Dowbeit, none of all thefe is the caufe, or the meane why we are chosen of God. As contrari purrole of wife, finnes are indeed the causes who we are bammed; but pet not why we are reprobate of God. Hog if they were the cause of reprobation, no man might be chofen. For the condition m,no man and effate of all men is alike; fince we are all mighter bounc in fin. And when at anic time Augustine faith, that Den are tuftlie reprobate for their fins; he understandeth, togither with reprobation, the laft effect thereof: namelie bamna tion. But we may not fo fpcake, if by reprobation, we understand the purpose of God not to

not to hauc than the other purpose of thewing mercie. mercie, is 17 Thefe things being now thus beclared, ne free as we will affigue reasons, who we benie that goo the purpole works forefeene, are the causes of predestina to baue tion. The first is, bicause the scriptures no where good works fo teach : but of fo weightie a matter we ought to affirme nothing without the holic feriptures.

Dowbeit & knowe, that certeine haue gone as bout to gather this fentence out of the fecono co Aplacion: piftle to Timochie, where it is thus written; In a great house are vessels of gold, filter, and wood: consequitte and if anie man shall cleanse himselfe from to Timely, these, he shall be a vessell to honor, and fit for eneric good worke. Dereby they conclude, that cericine are therefore defined to be vellels of hanor; bicause they have cleansed themselves from the filthines of fin, and from corrupt doarine. And bicaufe they are here faid, to have power to performe this; they fair that it lieth in eucric man to be predeffinate of God buto felicitie. But these men make no good collection; for the meaning of Paule in that place is thus to be taken. We had faid before; The foundation standers firme, The Lord knoweth who are his. As if he thould have late; Den map fometimes be deceived, for they offentimes tuoge those to be goolic, which are furthest off from godlines. In which words he repromed Hymenaus and Philetus; for a little before he had froken of their vernerie boatrine : for thep taught, that the refurrection was bone alrebis. Wherefore Paule would not that men thould be tudged, as they awere to beat the first light:

for Gob hath in this world, as it were in a areat house, bellels, fome of golo, some of filuer, some of twod, and fome of clate: and he knoweth bett which of thefe are to honoz, and which are to difhonoz. But we which knowe not, not do buders frand the secretnette of his will, can wage of them but onlie by the effects; that imolocuer is cleane from corrupt boarine, and liucth goblie,

the fame is a beffell buto honour. Deither both this place proue that men can cleanse themselues, or make themselues bet fels of honoz : for as Paule hath taught bs, in the Cuffle to the Komanes; It is God onelie, Rome, 21. which bringeth this to passe : for he, as it were a potter, hath power of one and the felfe-fame maffe or lumpe, to make one veffell to honor, and another to difhonor. Wherefore this place interpreteth the other. And therefore, we ought not to gather more of thole words of Paule, than that fuch clenfing is a token, whereby we imoge of the worthines, or of the unworthines of the heffels in the church, It is God, which knoweth trulie what maner of one cueric man is, and his foundation frandeth firme; for it can not be occeived; but we can inoge of others, onlie by certeine tokens and effects. And this is it. have mercie; for that purpose is no lette fre, which Chrift ammonisheth ; By their fruits yee Mauth.7,15, thall knowe them. Deither bo thep rightlie processing the Apostle, which by these words (If a. Tim. 2, 21. a man keepe himfelfe cleane from their things) teach, that it lieth in our will, to make our felues Telieth not beffels of honor. For the arrength of our free in man bing will is not pronted by conditional propositions, himielic a

fo that we thould thus infer : The holie ferips beffell of bo. tures teach, that if ye thall bo this, or that; or if none. pe thall belœue, pe fhall haue faluation ; intere free will is fore, we can of our felues believe, or live godic. by properious conclusions are weake: for God, in and trong bypos ther place teacheth, that He will make vs able to theticall, walke in his waies. Decepts therefore, and cr. Liane. 1,16, hostations, and conditions, are to that end ad-Ded; that we should beneeffand what is required at our hands, and what maner of persons they thall be, which perteine buto Goo, and thall

Wherefore we ought not out of these places to gather, what our owne power and frength is able to bo. But it is calle to beclare, the men that are purged of God, are not with fanding 600 mas fait to purge themfelues. For God worketh kethmen not in men as fochs and frones; for frones are clean, and moued without fenfe and will. But God, when fair to make he regenerateth men, fo cleanfeth and renews themfelus cth them, that they themselves both understand cleane. those things which they bo, and also about all things befire and will the fame, after they have once receiued a flethie hart fortheir fonie hart. So then; after they are once regenerate, they are made workers togither with God; and of

obteine eternali life.

11315.1.

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of Peter Martyr.

Part.: their owne accord they bend themselves to ho,

The Common places

Exod.12,10 lines, and buto purches of life. God by Mofes commanded the Ilraclites to landifie them, Efaic. 8, 14, felues: and pet in another place he manifefflie teffificth, that it is he, which fanaifieth the peo-

manifelt, how little this place maketh for our

ple. And Paule onto the Counthians faith, that 1.Cor. 1,30. Christ was made vnto vs, wisedome, righteousnes, redemption, and fanctification. Got aifo commandeth be to believe; and pet the ferin Mark.t, 14. tures elle there tellifie, that Faith is the gift of

Ephelia, 8. God. 13 Boall thefe things therefore it is berie

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thjowne.

adversaries, which wate soewer they turne them The ferip felues. Beffoes all this, the feriptures donot onelic teach that predefination is not of works amation is forciene, but alfo plaine contrarie. For Paule notofworks pronounceth of those twins; Before they were togettene. borne, or had done either good or euill, it was faid : The elder shall serue the younger : Also; Rom.9, 11. Iacob haue I loued, and Efau haue I hated; that it should not be of works, but of him that calleth. Wherefore he benieth, that either the loue o: hatren of Son commeth of works. But they n canillas are worthie to be laughed at, which canill; that tion outra Paule inded ercluded works alreadie bone, but not those which are to be done. For they fee not, that Paule in this place goeth about to remove all maner of difference from those two brethren; that we might fullie understand, that they were altogither like as fouthing them felues. For when he beclared , that they were boine of one father and mother, that they were brought forth also both at one burthen ; his meaning tended to no other end, but buto this; by their equalitie to fieto, that the election of Con is fre, fo that it laie in him to clea the one, and to recent the other. But if the difference were left onelie in works forefeene, then thould Paule in vaine hane put fo great an equalitie. TCherefoze Paule fpeaketh generallie ; Not of works. In which words he comprehendeth, as inell works to be done, as works alredie done. And that we might the more furely understand this, he addeth; But of him that calleth. Where fore Paule fendeth bs bnto God, and not bnto morks.

And if a man diligentlie marke all those things thich followe in that chapter, pou thall fee, that touto what the apostle draweth those things, which he teache cth of predefination, to thefe principall points; namelie unto power : for he faith ; Hach nor the tion of con potter power? Anto purpole or goo pleafure; is reduced. for unto the Cheffans he bleth both words. Rom 9, 21. Unto will; for he faith, He hath mercie on whom Ephel.1, 9. he will, and whom he will he hardeneth. Anto bidem. 16, mercic or loue; for he faith, It is not of him that willeth, nor of him that runneth, but of God that

Ibidem. 13. hath mercie. Alfo: Iacob haue I loued, but Efau

haue I hated. Sieing Paule, ichat cause former either here, or in ante other place he giveth of nepelfination reduceth the lame to thele fourn principall points; can the boubt of his mraning ? Dathall we take boon be to give fentence other wife : But as touching works. he freaketh not fo much as one word, whereforeer he intreateth of this matter; but onelie to erclube them. Further, confider this, that there af election is nothing more against the scope and meaning fromth he of Paule, than to put works forefeene to be the pend of causes of predestination : for by that meanes, works fore works Hould be the causes of inflification; but firm, the that boarine the apostle both by all maner of good come meanes owuque.

Cap.I.

Of Predestination

And hereby I prove this reason to be firme, promi-bicause the apostle maketh processination the nation the cause of calling, and calling the cause of infish cause of poe cation. Wherfore if works be the causes of pres cation, and bellination, they thall also be causes of infifica. bocation tion. For this is a firme rule among the Logie of indiffer clans : Whatforuer is the caufe of anie caufe, is cation. also cause of the effect. Further, no man can be nie, but that god works proced of predeffina tion : foz We are faid to be predestinate, that we Epheli, 4 should be holie & blameles. And; God by predestination hath prepared good works, in which Ephela.to. we should walke. And Paule himselfe contes feth, that He obteined mercie, to the end hee 1. Col.7.16. should be faithfull. Wherefore if works be the effects of predestination, how can we then fale. Works be that they are the causes thereof; and cheefie of prodic thole kind of causes, which are called efficient nation not causes ? For that ble of free will is nothing the causes

worth, which they to offen brag of; as though theret. we have it of our felues, and not of the mercie of God. For Paule faith, that It is God which Phila, 13, worketh in vs both to will and to performe. And (Bob in Ezechiel faith ; I will take awaie from Ezett, 19. them their stonie hart, and will give them a hart of flesh. We cannot (satth Paule) thinke anie 2. Cor.;, 5. good thing of our felues, as of our felues. And if we had in our felues that god ble, which they speake of, what should let, but that we might glozie thereof . Unboubtedie the Lord faith; No man commeth vnto me, vnleffe my father Iohne, 44

drawe him. And Ierom against the Pelagians, peric well writeth that they which are fait to be brainne, are by that tword fignified, to haue been che which before froward refiffing and bulwilling; but af be Diamit terward &DD fo worketh, that he changeth were befort them. This felfe-fame thing alfo, both the na bubilling. fure of grace proue : for Paule faith; that The remnants might be faued, according to the free Rom. 11, 5.

19 Further, in the definition of predeffina tion, in the first place, we have put this word purpole;

purpole; which feeing it fignifieth nothing elle (as we have taught out of the epiffle unto the Epheli, 9. Cphefians) but the good pleasure of God, theres boit curbentlie apperett, that we may not elfewhere fielte the caufe of prededimation. 400zes ouer, works cannot be the caufes of our calling, and much lefte of our predefination : for prede,

mosts are fination goeth before calling. Anothat works are not the caules of calling, it is declared by the canfe of out eniffle bnto Timothie; God hath called vs(faith

Paule) with his holie calling, not by our works. LTim.I but according to his purpole, & the grace which we have in Christ before the world was. Here by it most manifestile appeared), that works are not the causes of our calling. Dea neither also are morks the causes of our faluation; which yet mere far more likelie : for by and works Cob beingeth ba to felicitic. But Paule to Titus Tirus.2.4 faith, that Godhath faued vs, not by the works 1fmc of righteouines, but according to his mercle. moult be further, what needed Paule after this difputa prebeffina=

monts, the tion to crie out; O the depth of the riches of the minute wifedome and knowledge of God! How vnierenotionale cheable are his judgements, and his waies past buttone finding out? Hot if he would have followed purpose. Rom 11,33, these mens opinion, he might with one pose word have disparched the whole matter, a have faid ; that fome are medeffinate, and other fome reiened, bicante of the works which Goo fores fame Chould be in both of them. Those men Augustine in mockage, called tharpe witted men, which forrimbe and to calific faire those

things that Paule could not fee. But face thep, The Apostle in this place at

foileth this queffion. But it is abluro fo to laic, especiallie, seeing that he brought it in of purpole; and the folition thereof ferued bery much unto that which he had in hand. And how (in The anealf. Cods name) can be fæme not to have affoiled the question, when he reduced that cuen unto the higheff caufe; namelie, buto the will of God, and there withall the weth, that we ought not to goanie further . Then God had appointed lis Ex0.19, 13 mits, at the fote of the mount Sina; if ante man had gone beyond those limits, he was by the lawe punithed. Witherefore let thefe men bes ware, with what bolones they prefume to go further than Paule would they Gould. But they far, that the apostle here rebuketh the impubent. 15ett fo, but pet this rebuking is a moff true folution of the queffion: for Paule by this revies hendion prohibiteth be not to inquire anie thing beyond the mercie and will of God. If thefe men understand such a folution, as mans rear may be faid fon may refolue bpon, I will calific grant, that ko and not the question is not so assoiled ; but if thep feeke that folution, which faith ought to imbrace and to rest upon, they are blind, if they he not the

20 Mutirt us fé what moued thefe men to fair, that troubs forefeene are the cautes of viebestination. Unboubteblie that was nothing elle, butto fatiffe mans jungement ; thich pet The aburt. they have not attemed unto. Hor they have no fartes have thing to antiverse touching an infant, which be not been fatified busing graffed into Chill, with in his infanciczfo; manc many

if they will have him to be fauco, they mult ment. néeds confesse that he was predestinated. But forformuch as in him followeth no god works. God boubtles could not forefie them ; vea rather, this he forelaive, that he thould by his free will be nothing, But that is more ablurb, which they object, that God forelawe what he would have bone, if he had hamened to live longer : for mans judgement will not to be fatillico. For reason will complaine, that some men are ouer himed, and rejected for those finnes, which they have not bone, and elvectallie in that respect that they thould have committed thole times, if they had lined. Foreinill indges punish not a nie man for those faults which they would have committed, if he had not bene letted : and that Bod is nothing moused with those works which men mould have done. Chill plainelie declareth, then he intreated of Corolaim, and Bethfaida, and Capernaum; If(faith he) the things Matt. 11,41, which have beene doone in thee, had bin doone and 22. in Tyre and in Sidon, they had doubtles repen-

ted, and those cities had beene at this daie remaining, Behold, Bod forelaive, that thele nations would have repented, if they had feene and heard those things which were granted and pres then buto thefe cities. Seing therefore that they perithed, it is manifelt, that Goo in prede, ffinating followeth not those works which men

would have bone, if they had lived. Acither pet ought anie man to gather out of this fairng of Chrift, that they by themlelues, co

uen by the power of free-will, could have repented : for repentance is the gift of God. But the meaning of that place is, that buto thefe men god with God bled not those meanes, whereby they not the might haue beine moued. Thele men fumole, meanes that even by nature it folfe there is a difference whereby in men, which the election of God followeth, have been Deither confider they, that all men are boine mooned to the fonnes of weath : fo that as touthing the faluation, maffe of lumpe, from whence they are taken, there cannot be put in them anie difference at all: for whatfocuer goo commeth buto bs, that fame without all boubt commeth from Gob, and from grace. And that in the nature of men. Be ton: is not to be put anie difference, the apolitic Des ching nas clareth: for then hamould them, that one of the ture there two diethien was taken, and the other reice rence in ten by the freimill of Goo ; first he vico an men. erample of Ifaac and Ifmaël : but fince in thefe Rom.9, 7. time it might be obiected, that there was fome

Difference,

13 13.11.

election of grace, which is to fair, according to fre election; for lo is the genetine cafe after the Debrue phrafe to be refolued.

cludeth, that we ought not to part fakes be-

Pag.17.

difference, for that the one was borne of a free woman, and the other of a hand-maiden : at lbidem, 10. ter ward be brought ting bretten that were twins, Iacob and Efau , which had not onlik one e the felfe-fame parents ; but alla were brought forth both at one time and in one the felfelame

birth. And as touching works, there was no bit ference at all betweene them: for as the apolite lbidem. 11. latth; Before they had done either good or euill, it was faid; The elder shall serue the younger. Againe; lacob haue I loued, but Efau haue I hated. Wihat neo was there, that Paule thould fo diligentile alleage thefe things, but to make thele two brethren therein equall in all points, as touching nature : Which had beene to no pur pole, if full there had remained to much diffes rence in works forefeine. So then it followeth, that whatforeuer difference is in men, the fame dependeth onelie of the will of Goo: for others wife we are all bome bnoer finne.

21 Further, if there Could be anie thing of feene moo = our felues which might moue Goo to predeftis nate be, that thoulo theflie be faith. For Augufline allo, when he was pet young, & was not fo predefti: well & throughlie acquainted with this queffion, thought that God in predeftination e reprobation, hath a refrect onto faith, a onto infibelitie: third opinion, both Ambrole and Chryfoftome imbraced before. Butfhis in berieded cannot 28 v the be attributed, no not bnto faith; for faith allo commeth of predestination. For it is not of our ic is p100= felues, but is ginen of Goo; and that not rath; ued that faith is lie, but by his beterminate counsell : which may of soo. be calilic promed by manie places of the fering tures. For Paule unto the Cheffans writeth; Ephel. 2, 3. By grace ye are faued through faith, and that not of your selues, for it is the gift of God, least

anie man should boast. And againe in the same Ephel 6,23, chiffle; Charitie and faith from God the father, through Iefus Chrift. And in the epittle buto the Rom.12, 3. Momans ; As God hath divided vnto everie man the measure of faith . And buto the Continthians; I have obteined mercie, that I might be faithfull. Untothe Philippians; Vnto you it is Phil.1, 29. giuen, not onelie to beleeue in Christ, but also tofuffer for his fake. In the Ats; God opened

Acts. 16, 14. the hart of the woman that fold purple, that the might giue heed vnto those things which were Ads,13,48. fpoken of Paule. And in the 13. dapter ; They beleeued, as manie as were ordeined vnto eternall life. Chafft also faith in the Gofpell; I con-Matt. 11,25. fesse vnto thee, ô father of heauen and earth, that thou hast hidden these things from the wise and

prudent, and hast reuealed them vnto infants: euen fo, ô father, bicause it hath so pleased thee. Mat.13, 13. And in another place ; Vnto them (faith he) I speake in parables, that when they heare, they should not heare; & when they see, they should not see: but vnto you it is given to vnderstand,

And into Peter belaid; Bleffed artthou Simon Man, 16.12. Bariona, for flesh and bloud hath not reuealed this warm thee. And there are manie other tellimonies in the holie Criptures, thereby is pros of faith uen, that faith is giuen and biffributed by God bemethe pnelie: fo as it cannot be the cause of predestina, cause of tion: and if faith cannot, works can much lette. pickeling 22 Moreover, no man can benie, but that the left other

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meneffmation of God is eternall : for Paule to works. Timothie faith; that God hath elected vs bc- 2.Tim. 1.9. forethe world was . And unto the Cheffans : Before the foundations of the world were laid. Epheli, 4 But our mozks are tempozall, therefoze that which is eternall, cannot come of them. But thep ple to cavill, that thole works, in whole refpect twe are prevellinated, are to to be taken, as they are forefeene of God; and by this meanes they cannot fæme to be tempozall. Beit fo, take Thatwhich them in that maner ; pet can it not be benied, is the latter but that they are after predestination : for they cannot bee benend of it, and are the effects thereof, as ince canfeof that have before taught. Cherefore after thefe mens which win boarine, that with commeth affer, fhould be before. the efficient cause of that which went before; thich, how absurbit is, everie man may easilie imberitand . Further, the efficient caule is, of his owne nature, more worthte, and of more ercellencie than the effect; fpeciallie in refpect it is fuch a cause. So then, if works be the causes of our works predestination, they are also more worthie, and camet beat of more ercellencie than predestination. Duer more woor this,percellination is lure, conffant, and infallis prediction ble ; how then Chall the appoint, that it depend tion. beth upon works of fre will, which are wicers beth upon works of free will, which are vincers teine, and unconstant, and may be injected to constant and fro, if a man confider them particularlie : and er-For men are alike prone buto this or that kind teine ber of finne, as occasions are offered : for other wife, pend not if we will fpeake generalite, fre will beforere; of things generation can bo nothing else but sinne, by and butter reason of the commution that commeth by our time. firft varents.

So as, according to the mind of thefe men, it must needs followe, that the prepellination of Doo, which is certeine, dependeth of the works of men, which are not onelie bucerteine, but finnes alfo. Peither can they faie, that they meane as touching those works, which followe regeneration : for those (as we have taught) fpring of grace and of predeffination . Reither me mut do thele men confider that they, to fatilite not fade no type men comider that they, to lattile mans mans reason, and to attribute a libertie (I libertie, knowe not what) to men, do rob Boo of his due that wee power and libertie in election: which power and spoile son libertie pet the apostle setteth fouth, and faith; of his lis that God hath no leffe power ouer men, than brite. hath the potter over the bestels which hee may heth. But after thele mens opinion Godcan not eled, but him onclie, thom be knoweth thall

Of Predestination. behaue himfelfe well : neither can he refer ante man, but whome he feeth thall be cuill. But this isto go about to ouer-rule Cob, and to make him fubica buto the lawes of our reason. As for Erafmus, be in baine weaketh against this reas fon ; for he faith, that It is not abfurd, to take as maic from God that power, which he himlelfe will not have attributed buto him; namelie, to Do anie thing buintilic.

Part. 3.

met must attribute unto Bod which the fripture mounth of

Ho; we faie, that Paule hath in baine, vearas ther fallelie let fouth this libertie of God, if bee neither haue it, noz will that it thould be attributed buto him. But how Paule hath proued this libertie of God, that place which we have cited, most manifestite occlareth. They also to no purpole object unto us the inflice of God; for here is intreated onlic of his mercie. Petther can they benie, but that they, by this their opinis on, do berogate much the love and good will of God towards men. For the holie fcripture, then it would commend buto by the fatherlie love of Goo, affirmeth, that He gauchis fon, and that vnto the death, and at that time when we

were yet finners, enimies, and children of wrath. But they will have no man to be predeffinated, thich hath not good works forefeene in the mind of Bod. And focuerie man map faic with hims felfe; If I be predeffinated, the cause thereof bevenbeth of my felfe. But another, which fieleth trulie in his hart, that he is freelie elected of God mards son for Chriff fathe, when as he of himfelfe was all maner of wates butwo, thie of fo great love, will without all boubt be wonderfullie inflamed to be the true

frete of pac= loue God againe. beftmatton.

tonforra.

tion is not

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thoile that

23 It is also profitable unto us, that our fab uation should not depend of our works. For we oftentimes water, and in lining brughtlie are not conffant. Doubtles, if we thould put confis bence in our owne ffrength, we thould beterlie befpaire : but if we believe , that our faluation abideth in Coo, fired and affured for Christ fake, we cannot but be of good comfort. Further, if predeffination thould come buto be by our works forefrene, the beginning of our faluation Mould be of our felues; against which opinion, the scriptures enerie-where crie out : for that mere to raife by an iboli in our felues. Dozens uer, the inflice of God thould then have need of the externall rule of our works. But Chill faith; lohaif,16 Ye haue not chosen me, but I haue chosen you.

Beither is that confideration in God, thich is in men, when they begin to fauour a man or to loue a freend: for men are moued by ercellent nifts, wherewith they fie a man adomed; but Bod can find nothing god in be, which first proisofmans cedeth not from him. And Cyprian faith (as Augustine oftentimes citeth him that we there fore can not glorie, for that we have nothing that is our olone : and therefore Augustine con-

timene God and be to give one part to him, and to Beeve another onto our felues, to obteme falnation; for all ubolie is without boubt to be as conching fcribed buto him. The Apostle, when he writeth faluation of predeffination, bath allvaies this end before the whole him, to confirme our confidence, and especiallie critico bus in afflictions ; out of which he faith that God to Bod. will beliner bs. But if the reason of Gods pur gfpietes pole fhould be referred buto our works, as buto dination causes, then could we by no meanes conceine fould be. anie fuch confibetier : for the offentimes fall and pend of the righteoutnes of our works is fo finall, as it wooks, it can not framo before the inogenient feate of ponint Bob. And that the Apollie, for this caule cheefe hope, but lie made mention of predeffination , we may to bespaire. binderftand by the eight chapter of the Epiffle Rom.8, 1. to the Romanes. For when he beferibed the ef and 8, &c. fects of infliffication, amongst other things he faith, that webp it have obteined the adoption of children, and that we are mouted by the fririt of God, as the fons of God; and therefore with a valiant mind the fuffer aductities ; and for that cause everic creature groucth, and earnests lie befireth, that we at the length be belivered; and the fpirit it felte maketh intercellion for bs. And at the laft he addeth; That voto them that Ibidem 27, loue God, all things worke to good. And who they be, that loue Bod, he ftraightivale declareth; Which are called (faith he) according to purpofe. Thefe will Paule make fecure, that they thould not thinke, that they are hindered, when they are erercifed with advertities : bis cause they are foreknowne, predestinated, called and infified. And that he had a refped buto this fecuritie, those things veclare, which follow; If God be on our fide, who shall be against vs? Who shall accuse against the elect of God?

that sentence. And to this fenfe they cite that of the 10:0: A place of nerbsof Salomon; I loue them that loue me, Salomon Reither confider they (as we have faid) that tired by the Paule in this place, intendeth to declare, inho ries. they are, unto thom it is given to love God, Prou.3, 17. and to whom all things worke to god. And The lone of thole (he faith) are they, which by predeffination 600 fprins are cholen of Bod. Ambas touching Salomon, our loue, we alfo confeste, that those which loue Goo, are but contra againeloued offin. Butthis is now in quellis ciwile. on, whether the loue of God, whereby he imbia: ceth us, do fpring or growe from our loue. This

First by this method is gathered, that the ade an which

uerlaries erre much supposing that by this place words of

they may infer, that predefination commeth wante the

of works for lene: for Paule, before that grada ries are

tion , wiote thefe words; To them that loue Decemed.

God, all things worke to good : as though fore

knowledge and predeffination, whereof he af-

teripard maketh mention, thould bepente of

13 1B. ig.

Pag.19.

The Common places both John by expecte words beclare in his epi-1. loh.4, 10. ffle; He hath not (faith he) first loued vs, bicaufe we have loned him. Ale ferond thing, that wegather of these words of Paule is, that the me Deffmation of Gob (if it be of this force, to confirme be, fourhing the goo-will and lone of God towards bs) cannot bepend of our works : for our works are both weake, and of berie fmall righteoulnes. Againe, this is to be confidered, that Paule concealed not those causes, which might haue beene alligned; for he expreliclie lets bolune, that the mercie and inflice of Goo map awerc. But when he commeth to the efficient cause, he will have be so fullie to fair our selnes on the will of God, that he compareth God to a

theweth, that there is nothing which we ought further to mautre. I knowe that the anuerlaries face, that that comparison is brought onlie to represent the mas levertnes of the demander : not that the matter on both parts is fo inoco, for that Bob electeth men by works forelæne. But if it fo be, how then by this fimilitude thall the mouth of mur murers be flomed . For they will fate, 3f the

potter, and be to clate: in which comparison he

tuffice of God require this, that election be of works forclene, what neces Paule to fap: Be-Romg, 11. fore they had done good or cuill it was faid, The elder shall ferue the younger? Iacob haue I loued.& Efau haue I hated. Againe, Not of works, but of him that calleth, that election might abide firme, according to the purpose? And thie is this fimilitude of the potter brought, fæing the thing it felfe is far otherwife; and neither north God as a potter, all things after his owne luft, neither are we as clair otterly without oif ference? Doubtles by this their reason the malevert queffioner is not repreffed : naierather. there is offered an occation of reproch ; for that the fimilitude, lubich is brought, ferueth not to the purpole.

Epheli, 11. 24 There is also another fentence of Paule onto the Cohefians, whereby this our latena is greatlie confirmed; for then be had faid, that We are predeffinated according to the purpose of God, he addeth; By the power whereof he worketh all things, according to the counfell of his will. But if it were to, as thefe men imagine, God thould not worke all things according to kerh accos : bing to his his will, but according to the will of another. ownewill, for as we fould order our works, fo fould not accor= he moderate his election; and that is to be led by another mans will, and not by his owne. Wis 1.Cor.1,26. felfe thing tellifieth Paule to the Counth and, faieng; God hath chosen the toolish, weake, and vile things of this world, to con-

found the wife, mightie, and noble. Looke bre-

thren (faithhe) vpon your calling; Not manie

wife, not manie mightie, not manie noble. And

Of Predestination. in the felfe-fame epiffle, when he had deferibed the former effate of the elect, and had reckonen by a great manie and granous finnes, at the length aboed; And thefe things were yee, but L.Core to vee are washed, but vee are sanctified, And in to the Chelians, Yee were (faith he) once with- Eshela, 12. out God, without hope in the world. These things prome, that the calling and predeffination on of God bevent not of our merits. But as Augustine matteth unto Simplicianus; Con o nerhippeth manie philosophers, men of tharve wit, and of notable learning. We bath also ouers himed manie, which if a man haue a refrect buto civill manners, were innocents, and of life god inough. Beither is this to be maruelled at: for if Don to this end predeffinateth, to make mas nifelt the riches of his mercie; that is loner accomplified, if he bring to faluation those who wheme. both relift more; t by reason of their befarts of cit of sobis life, are further from him, than if he thould elect more beclas thole, whom mans realon may tubge moze fit. prebiffing. Dereof it came , that Chaift gathered the to finling

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flocke of his disciples out of finners, Bublis thanifor cans, and bale men : neither bilbained he to morks. call onto him, theenes and harlots. In all thich Luk,21, 41, men, that confideration (3 befrech you) was Luke,7, 17 there to be hab buto merits . Paule also tout 1.Con.1,13. teth into the Counthians ; We preach Chrift crucified, vnto the Iewes indeed an offenfe, and vnto the Greeks foolishnes; but vnto them that are called, both Iewes and Gentils, Christ the power of God, and wifedome of God. Wate fie rence of the also in this place, interchence the aposite fet belevere theth the difference, when he affirmeth, that forme and of the thinke well of Chaift meached, and fome ill; for bubches all this he faith commeth inholie of calling : for uers bepens he faith; But vnto the called . As if he thoule cation. have fait; They thich are not called have Chaift for an offente and for folithnes; but they which are called do both fololive him, and also imbrace him for the power and wilebome of God. In the propers allo, when Boo promifeth that he will beliver his people, he faith not that he will do it sod fato for their tworks or merits take; but I will do it would belle (faith he) for my name fake. From this reason ure his une Paule Departeth not ; for he thetweth, that God ple for their by predefination, will make open the riches of works, but his glozie, that all men might knowe how little for his the Lewes had beforeed this election of God; wherever that the nations being overhimed, they alone were not for Chould be counted for the people of Bob. Which their works thing Steuen expoundeth in the Acts of the a lake patiets postles, when he saith; that They had ever refifled God, and had bin alwaies stiffe-necked. Act, 15. What god works then bid God feein them, to prefer that nation before all other nations: Ezechiel notablie beferibeth, how Boo lokes won the people of the lewes at the beginning; name, Ezec.16, 3. lic, as boon a naked Damiell, and on everie fide

of Predestination. Part. 3. polluted, and thamefullic becolled in bloud; I paffed by (faith the Low) and when I fawe thee in that cale, I had compassion of thee.

25 Further, let bis remember what is the between scope of the apostle in the epistle to the Rowaging of mans : for if we will image uprightlie of contro. uerfice, we muft not cast our cie off from the fcove. The invenour of the apostle was, that he might by all maner of meanes commend the grace of Chait . And this purpole can nothing moze hinder, than to affirme, that the predeftination of Gob; that is, the head and fountaine ofgrace commeth of the works of men. And if it be counted a fault in Datoas , if in their ogas tion they verchance reherle things which would much hinder the cause that they take in hand; how can we suspect that the holie Chost persi feth not in that which be began, but fpeaketh things frange from that which he purpofed? Beither can we make ante other reafon of the members, than of the head, which is Chaiff Bes fus. Seing therfore that no man can boubt, but ef sobald that the forme of God die freelie take upon him frelie take mans nature; (for if the quellion thulo be affice, wip rather he, than anic other man, toke fleth of the birgin Marie ? There can no other reason beginen, but that it fo pleafed him. Foras tow ching works, anie other man, borne of anie other virgin, might baue had them, no leffe than he with was borne of Marie. foz whofocuer ban had the Gobhead, as Chaift hab; trulie he thould have bone the felfe fame works which Chaft oid.) Seing therefore that that humani. tic luas taken of the fonne of God frælie and of the pure and meere mercie of Bob: euen affer the felfe-fame maner, thofoener are the mem-Binfifica bers of Chaiff, are chosen freelie, and without tion is not anie merits of works. Finallie, all those reas lons, which prome, that indiffication conditieth inot pie not of works; the fame also prome, that prebes bellination. Climation dependeth not of works. Powrellethto veclare , thether Chaiff and his death, may be faio to be the cause of predes Aination. Dere we answer, that Chaill and his

Chill and Death is the principall and cheefe effect of prebes histent is Mination. For among those things, which are the printis of God given buto the elect, is Chaift himfelte, & the fruit of his beath . For what foeuer is given of predeftie buto be by this wate, and by this conduit, as it were is derined buto be from Bod. And forfo: much as it is certaine, that the effects of vzedeffination may to be copared togither, as one may be the caute of the other; but buto none of them bis humane agreeth to be the beginning of prebestination: nature and therefore we benie, that Christ, as touching his the caufe of humanitie or beath, is the caufe of our predeft promine nation, although he be the beginning and cause of all goo things, which come bute be by the purpole of God.

26 Jam not ignozant, that there haue beene fome, fubich haue gone about to reconcile togis Sentences ther the fentences of the fathers, with this most of mante of true boarine, which ive have now by manie agreenot reafons namued. For they fair that the fathers, togither as when they write that predeffination is of works touching forelæne , by the name of predeffination . Do this boca not understand the worke or action of @ D. trine. thereby he electeth or predeffinateth anie man; but rather the end and certeine meanes : and that as touching them, nothing can let, but that morks man be causes. For it is without all poubt certeine, that the last banmation commeth of works, as the cause : and good works fuzing of faith, as from their head or fountaine. I fee inved, that the intent of thele men is not to be discommended, which labour to awlie the fentences of the fathers buto the truth, as much as is possible; but vet that which they anouch to be true, cannot 3 affirme. For there are certeme fentences of the fathers to hard, that they can by no meanes be bratone to this meaning: It is not for they, to befend the libertie of our will , will true that not have all things to depend of the probellinas that all tion of Goo; and of purpole fair, that all wholic mholie is is not of God, but formethat allo is required of not of bs. And they ervieffelie wite, that God cledeth sob. fome ; for that he forefame that they would bes at is not læue. They have also here and there manie true also other fuch like fatengs ; fo that 3 by no meanes that soo can les, how their lentences can agree with our bicauli of bottrine in this point. How beit Augustine full faith fores lie agreeth with it & Icrom allo bilagreeth not feene. from it, although offentimes in manie places, be agreeth with Origin and others : but againft the Pelagians be highlie commendeth the lens tence of Augustine touching this matter, and erconinglicalloweth his waitings against this herefie, Seing therefore that Augustine often times bled this argument against the Pelagians, it mult needs be, that the fame verle well pleased Ierom now being old. And Cyprian, as ine haue befoze faid , manifefflie weiteth , that There is nothing ours : wherefore it follows eth of necellitie, that it is all of Goo. But how foener it be, there is no need, that we thouse now dispute much as touching the fathers. As

in all other things , which belong buto faith ; we muft fo also in this question we must give fentence give fenaccording to the feriptures, not according to tence accord the fathers. And this felfe-fame thing cuen bing to the the fathers themselves required at our hands, scriptures, inhich I in alledging of arguments have per ning to the fathers,

27 Amongit the latter witters, Pighiusbeing forced by the behemencie of the fcriptures, granteth buto bs, that works are not caules of prebeftination. For he confesteth that it conlifteth freilie, and of the meere mercie of Goo,

formed to my power.

Pag.20. Bethat elect with a refpect (faith he) to works I thinke; leaff

tion be free, he thould feen to have friven fo much in baine, there about But if predeffination be fræ, and do bepend areforce of the mere will & mercie of God as the ferin ento worker tures teffifie; whie durft this man, of his owne head, unagine this new refpect of works ? for the holie feripture, and especiallie Paule, otterly excludeth works from this matter. But Pighius, the more to betwrate that his leton define of contending, hingetheerteine arguments, which make nothing at all to this matter; That which in the bleffed birgin, the mother of God, hamened (faith he) touching cleation , ought in others alfo to take place ; But the was not prevellina ted frælie, but bicause of hir humilitie, for the fang, Bicause he harh regarded the humilitie of his handmaiden; Wherfore the felfe-fame thing ought to happen in others. I maruell how this man faine not that there is great difference betweene tomeivasis, had tamenopeosius : foz τοιπειιοφροσιών, is a vertue, which the Latines call Modeftia; thatis, modeftie, whereby men have a lowlie moderate opinion of themlelues: the opposite to which vertue, is price, or arrogancie. But romeirong is a bilenes and bale: nes, which commeth onto men, either by reason

феозийн. of powertic, or by reason of base bloud; or for a ther like things.

Colherefore the bleffed birgin refoiled, and praifed God; for that he had aduanced hir to fo Mary ment great an honour, thereas the otherwise was not that the bale, obfcure, and unimorthie. For the was not was elected (as this man occameth) a feiter footh of hir for any mes ofone merits, and bertues; to faie, that the was therefore elected of God, for that the had befers The long of ued it through his modellie. And if thou bilis Manie fits gentlie confider the course of that long, thou tith fooith Thait casilie fee, that the ascribeth all hir god of sod and things buto God; Thy mercie (faith the) is from not merits, generation to generation : and the addeth; He Ibidem. 50. hathremembred his mercie : afterware with mercie the iometh the promites; As he fpake verle.55. Che image (faith the) vnto Abraham our father. But who of our pice falue not this good fellowe, that the image of our beffination predeffination is to be fet rather in Chriff, than appeareth in the birgin : But Augustine laith, that The hu in Christ. manitie of Chaift was predeffinated, and taken altogifher fredie and viterlie, without anie re-

fred of and works. 28 They object also but o bs the wozos of the 23 place in Lord to Samuel : for he, when he thould annount one of the fonnes of Ifaie to be king ouer Mrael. and had firft brought before him Eliab the elbeit. 1.Sam.16,7. the Lord fait buto him; This is not he whom I haue chosen, haue no respect to the tallnes of stature. For men see those things which appeere outwardlie, but I behold the harts. Lo, (faith Pighius) this place teacheth, that God is moued by the perfection of the bart, a not by outward

The Common places properties. But in that historie is not intreated of the eternall predefination of God, whereby he hath elegen be buto perpetuali felicitie:there it is intreated onlie of the eralting of a man bu to a kingoome. Wherein Goo bath let forth Incommit onto be a notable erample, that when we will ting of an commit ante office or function onto a man, we man, be have thefelie a refpect onto the abilitie and this mult have fulnes which is required to the execution of that refere to office; according to which bottrine Paule allo to the abitnes Timothie fetteth footh unto be, what things are of the pers to be required in him, which thould be chofen an 1,Tim.t. 1. elber orabilhop. God himlelfeallo, in the olo tellament, hath at large belcribed, of ithat conditions he ought to be, whom he would have to be amointed a king. Winto which fende Peter alfo fee meth to have had refuect, who, when two were let before him, of which the one was to be placed in Acts.t, 13. the rome of Iudas, be called upon God the learcher of harts ; for that be onlie knew the mind and heart of him, whom he would have to be the fen. And pet ought we not to thinke, that Goo findeth in men that bart, which he bath a respect onto; he rather changeth and maketh meet thole whom he will apoint onto ante office; as we not the bat knowe he bid in Saule, of whom we read, that he good in was to changed, that he became offerlie and men, but ther man. For theras before he was but fimple makethit and rune, he was afterward able to prothetie a. good, monal the veothers: which for that it was new an exempte and frange, gave an occasion of this proverbe; of Sault What! Is Saule also among the prophets? Sam.19, 24.

Cap.1.

Pighius mozeouer allengeth, that of this our bodrine will followe, that men will fæke the causes of their parmation, not in theinselves, but in God; which is both ablurd and wicked. But let this man confider, how this may be in, The cante ferred of our doctrine ; for we teach, that enerie of our bamman is subject buto sinne, & therefore beserveth not to be namnation. Arither ever faid ine bnto ame fought for man, that he bath not in himfelfe a moft iuft in 600. cause of his banmation ; yea, ive both are, and alwaies have beene perfuaders of all men, that when they will take in hand anie thing, they take counfell no where elfe, but from the will of God remealed: that is, out of the holic Crip tures, and not of the fecrecie of Gods predellis nation. And pet both it not therefore followe, that by this forme of teaching, there is no ble of the doctrine of predestination: for buto it must twe then cheefelie hause a respect, when we are tolfen mith advertities : and when through the bes rie force of afflictions, the feele that our faith is weakened in bs. This taught Paule in the eight chapter of the epiffle to the Romans, and there verle 30. fore he anden; If God be on our fide, who shall be against vs? Who shall separate vs from the loue of God? Shall tribulation, or anguish? &c. So then this doctrine is not to to be left, as

Part.3. though no man can applie it buto himfelfe ; it muft rather viligentlie be kept, till omoztunis tie fall ferue to bleit. Beither is it a point of arrogancie, but of the fpirituall wifebome, for a man to ble it to himfelfe, when ned requireth.

29 Pozcouer, Pighius fallelie faith, that those things, which we speake, are against the ambnes of God : as though it thould feeme but juff , that Goothoulo elect bnto himfelfea cers teme felu; and in the meane time overhip infinite others. For this might thew (faith he) fome crueltie in God; cfpeciallie if Wie faie that he is ofthe good offended, before that anie thing is committed used soo. againft him. But it is meete (faith he) that the purpose of OD thould be reasonable; and pet of his inflice can no other reasons be quen, but oncic the works of them which are medeffinated : neither can the inflice of BDD by anie other meanes be befended . Those things beare indeed a goodle thew, but they further not much to ouerthiowe that, which we have proued. For first, to intreate of the godies of Goo; there is no creature, which tan fæme to be void ofit: for God perpetuallie beffoweth manie good things, pea euen bpon the wicken ; for He maketh his funne to arise Met. 5, 45. vpon the good and vpon the euill, and raineth vpon the just and vpon the vniust. And although be bo not equallie biffribute bnto all men, vet he cannot therfore inftlie be accufed : for Chrift Mar. 10, 15, aufwereth in the Golpell ; May I not do with

16, mine owne what I will ? If Pighius thinke it brunete, that out of manie, few be chofen ; he picks this quarell, not againft bs, but againft Smitmen God : forthe feriptures manifefflie teach, that attaller, Manie are called, but few are chosen : and that butten are of manie nations, onlie the people of the Lewes of manie was taken of the Lord to be his particular peonations, one ple; and that even in that people, although the lithines number of them were fuch as might be compabute were red with the fand of the fea, yet a remnant one lie thoulo be faued . Against those testimonies Deut. 31, 8, fo manifeft, how can Pighius contend . Do we Rom. 9. 27. not also see, that in things naturall, things that Though the be moff ercellent, are alwaies moft rare ? Foz Jews were there is great plentie of common fones; but of micarms pretions flones there is immortall great fear nant of the fitte : buppofitable herbs growe euerie ichere, bere faurd. ithereas come (for the most part) is bere. And why God will have it to be thus, he himfelfe bemonte best knoweth; we may peraduenture suppose, that he therefore both it, that the giffs of God tions are to men might be the more commended . Jos. moft rare. Thy 500 we are so blockish, that we never wonder at those things which are customablie bone. But thefe are nothing but mans confedures. But foralmuch as God hath not rendered areason berare. of his counfell, herein I thinke it not our parts

to be to curious in fæking it.

This onlie will I adde; that God is not one lie and and bountiful towards be, but also that in him cannot be found to much as one thew or token of crueltie : for this is the nature of cruel what is tie, to reioile in the punishments of other men, the nature and chaffie when innocents be afflicted. Forto of crueltie. take pleasure, namelie, for that thou feel inflice erercifed against the wicked, or to be force if thou feeft them to line hamilie, can neither be afcribed buto enuie, noz buto crueltie. Foz in Ierem.12.1. the prophets, and especialite in the Plalmes, we Hab.i, 13. fie manie fuch affects: which doubtles perteine Pf.37,8 73. unto wewore, that is seale ; anot unto crucitie a great ozenute. And although the purpole of God be difference reasonable, yea, even reason it solfe, yet are not betweene the reasons to be sought for in those which are execution. lected; for that they lie bioden in the most deeve wifebome of God. Ehither both Paule call bs backe, when he crieth out; O the depth of the Rom 11,53. riches of the wifedome and knowledge of God! How incomprehensible are his judgements? And how vnfearchable are his waies? Who hath knowne the mind of the Lord? Or who hath beene his counfeller? Paule by those words feacheth nothing elfe, but that God inded, by reason of his manifold and infinite wifedome, wanteth not reasons, but that they are unto men bulearchable : for that they are not by hint reuealed. I wonder also that Pighius would complaine of violating the iuflice of Goo; foz that Paule obicateth unto bimfelfe, and pet Romg, 19. changeth nothis mind. Deither is it anic maruell ; for as Paule himfelfe teffifieth , all this phole matter perteineth buto mercie, and not unto juffice. Therein notwithfanding (as Auguftine teacheth) we may berie well befend, that wom the Dod both nothing untuitlie : for thatfocuer he tunire of queth unto the elea, he queth it of his owne, soo is to and not of another mans ; and whatfocuer he be befen= requireth of the reprobate, he infilie and by dev. mod godright, requirethit. Thefe things had not Pighius objected unto be, if he had viligent lie weighed with himfelfe the Antithelis, which Paule hath put betivene our works, and the purpole of Bob. For he faith; Not of works. but of him that calleth, that election might, abide according to the purpole.

30 Dethinkethallothat it is ablurd, that the predeffination of God thould be made fo fræ; for by that meanes he supposeth, that there is lato a necellitie boon men, and all confi beration of blame is taken awaie. But this ar: quinent pertemeth to our fourth article, where we will intreate of this necellitie. Howbeit, I mecelline maruell how this could come into his head, await the that the confideration of finne is taken awaic, nature of if there be granteb a necefitie. As though (for finne, foth) anie man can auoid originall finne; and pet both it not thereof followe, that fuch a finne

Pag.22. is no finne. We added moreover, that we cannot auoid, but that we mult make God an ac-Acception cepter of persons. But if he had confidered, that ofperious. this fault is then comitted, when as we are mo ued to diffribute, or to give indgement by fuch circumffances and conditions, which make no thing at all to the cause, he would never saie thus ; for this cannot haue place in Gob. #02 he found not those circumstances and conditis ons in men , but putteth in them cuen fuch as himfelfe will; fo as no man can object buto him, that as touching election, he hath not attributed buto his perfort, that which was concentent or agreeable : for Goo is the author of all perfons, and of all comelines. But he faith, the care and endenour to line

bpzightlie is taken awaie. As though we by this bodrine bo make men worle, and bo open a windowe to licentiouines and biffolute life. But how france and falle thele things are, I suppose it is thereby manifest ; for that we alwates teach, that predeffination belongeth not onlie to the end, but alfo to the meanes. For we are predeffinated, not onlie unto felicitie. but also unto goo works ; namelie , that we mould walke in them, and be made like buto the image of the Sonne of God. The wicked regard not thefe things, and also without this postrine, line wickedlie: but the goolie, for that they have confidence, that they are prebelling ted, labour by holie works to make their calmy the doc- ling fure. And botto them by this doctrine, is o trincofpice pened a windowe buto modeffie, buto patience in afflictions, buto gratitude, and buto a lingular lone towards God. But take awaie this doctrine, there is made open, not a windowe, works, not but an ercebing wibe gate to price, to ignorance of the gifts of God, to bicertentie, and boubting of faluation in advertities, and the trine of the weakening ofour loue towards Cob.

31 But thefe men faie further, that this mas heth berie much against bestoothat nothing can buto manie light binder predestination, or reprobation, but that which God willeth : but that God thould will finnes, is to be counted for a moft abfurd, end a blafthemous doctrine. They fate more ouer, that God cannot jufflie punith, if we commit those things, which he himselfe both willeth and worketh. But this must we of necessitie faic, if we affirme, that not onelie our ends, but also our meanes to the ends depend of the purs pole of & D.D. To latiffie this boubt, firft let them remember, that it cannot be benied, but that Govaffer a fost willeth, og (as fome other (aic) permitteth finne. But forfomuch as that is done without anie coaction of our mind, ther. fore noman, when he finneth, can be ercufed. For he willinglie, and of his owne accord, committeth those sinnes, for which he ought to be

condemned; and hath the true caute of them in himfelfe: and therefore bath no não to fæke it in Gos. Further, this is no goo comparison, which thele men make betweene goo works and finnes. Hoz Bod fo worketh in bs and morks, that he ministreth buto be his crace and wirit, whereby thele works are wrought: for those are the grounds of good works: which grounds we have not of our felues. But finnes he lo gouerneth, and after a fort willeth that vet notivithitanding, the grounds of them, that is. the ficit, and our corrupt and naughtie nature. are not in Goo, but in bs. Teherefoze, there is no need that they thould be powered into be by anie outward mouer.

And God is faid affer a fort to tvill finnes: bob 60 either for that, when he can, he prohibiteth them is after a not; 03, for that by his iniledome he directeth will finus. them to certeine enos; or for that he luffcreth them not to burit fouth, but tipen, and how, and to that vies be himfelfe will; of finallie, for that by them he will punith other finnes. But thefe

abbe, that Goo by no means willeth finne: for fo it is written in Ezechiel; Astrulie as I liue, Ezecuti faith the Lord, I will not the death of a finner, 100ktin butrather that he be converted & live. But we 1.5amilus answere, that the prothet in that place, intress The fire teth not of the mightie & hidden will of Bod. & antwere. of his effectuall will: for God by that will, wor-

keth all things which he will both in heauen & Pfal.1153. in earth. But he intreateth of that will, thich they call the will of the figne: for no man can by those fignes and tokens, which are expressed in the lawe, gather that God willeth his beath or condemnation. For the Lord commanded his lawe to be publiffed buto all men, he hath onto all men let forth those things which should be profitable a healthfull latitle he boon all men indifferentlie poweth great benefits; wherfore by this will, twich we call the will of the figue, he willeth not the beath of a finner : vea rather. he proudketh them to repentance. But as tou thing the other will, which they call the will of his god pleature, if by it he would have no man perith, then boubtles no man could perith : and there is no will to peruerle, as Augustine faith, thich God (if he will) cannot make god. Then according to this will, he hath home all things whatfoeuer he would. This is a readie and plaine interpretation, which if our advertaries aomit not; but will needs contend, that the mords of the prothet are to be understood of the mightie will of God, and of his will of god pleasure: then will we answere, that that fen che faut tence perteineth not univertallic unto all fire animus. ners, but onlie to those thich repent. And they are the elect and predestinated, onto thom, God as according to his purpole, he giveth faith and calling, to also giveth be repentance. And thereface, ithether fense socuer they follows, they thall never out of those words conclude, that God utterlie and by no meanes willeth the

beath of finners, og finne. 32 But they obica certeine words, out of the first chapter of the boke of wifebonne, where it is written; God reioifeth not in the deftruction of the living. But if (faie they) he by ante maner of meanes willeth finne, or the punish. ment thereof, he cannot be faid not to refoile: for he rejuiseth in that which he will have to be bone. Firft Janfwer, that that bothe is not in the canon, and therefore the authoritie thereof may be refused. But about that that bolic were canonicall, per do those incides make nothing against us: for he, what socuer he was, that was the author of that boke, ment nothing elfe, but to remone from God that naughtines of nature, thereby wicked men take plegiure in cuil things. And pet was it not his meaning, that God punifheth wicked fads against his will : for otherwise, whosoener be that author under the name of Salomon , he thenle be as

gainff the true Salomon. Hoz be in his 10:00 nerbs, under the verson of totsedome thus will Prou. 1,26. teth of the bingoble and binbelieners; I also laugh in your deftruction . In which words is beclared, that God with this laughing, that is,

with a cheerfull mind, administreth inflice, As touching the mords of Ecclefiafticus, which are written in the fifteene chapter, that No man ought to faic of GOD, autoc ME Emberiot, that is, Hee hath deceived mee : in thich place the Latin translation hath, Me implananie. Unlesse we will have that place to be manifefflie repugnant with manic other places of the feripture, in which God is faid to Exc.14. 9, have occeived the people by faile prothets, and thousand to have comanded that Achab the hing thould be decemed, and to have made blind the hart of Efaic.6, 10, the people, least they thould fee; we must needs after this maner expound those words: that Po Down it man ought to laie the fault in Goo, as though habertlesh he would ercufe himfelfe. Achab, if he was bereinco, infilie beferued to be beceived ; forthat Bretineth be contemmed the true oracles of God, and be-The which lighted himselfe in falle prophets. The infinelitie alfo, and implette of the people of Afracl, caw led the bengeance of God, and blindnes to come tuffie be= bponthem; to that when they were deceived, they could by no meanes be creuted. Dur abuer faries also feeme somewhat to be offenoco, for that we affirme, that men haue in themselues the cause of fins; that is, a corrupt and naughtie nature. Ho; in that first chapter of the boke of Wiledome, the generations of the world are faib to be good, and not to hauc in them paguaκον όλεθειον; that is, A deadlie medicine. This is true indeed, foit be understood of the first cons

ffitution of things, and cheffie of the ercation our nature of man, which was created of @ D in a amd as it was effate: but afterivaro, through his fall, he fpilt inflitured both himfelfe and his pofferitie. out corru-

bottine, as though we fir bp men to hate Gob. For Chaiff thus fpeaketh of Iudas ; Wobe vn- Matt. 26,14. to that man, it had beene better for him neuer to haue beene borne . De being refeded, and a revzobate, it mult needs followe, that he bated Dob ; freing Gob fielt hatebhim. And forfomuch as the number of the reprobate is the greater number, eucrie man (faie thep) might ealitic fulped, that he is one of that number; and fo it fould come to patte, that mante thould be teft Goo. But we answer, that Chaft faid well. that It had beene better for that man, that he had not beene borne. For euerie one of bs. qualitrather and more gladic either to haue neuer bæne, or to be brought to nothing, than that by committing of firme, we thould offend Con. Therefore Chiff faiotrulic and plainlie. that It had beene better for Iudas that he had neuer beene borne. Bolwbeit fimplie, and as mbether it touchung God, it had not beene better : for by had brene

him, both the counfell of God, concerning our better that redeniption was fulfilled; and also by the pu niffment which was laid boon him, both the in boine. flice and power of JDD amered the moze plainlie.

Am it is baine, that they fale, that manie no man fall into fulpicion of their reprobation : for out can gather of the holie feriptures, no man can gather ante out of the effectual arguments of his reprobation. And if ance effect Con will fometimes reucale it by a certeine les tuall araus cret tungement, it cannot be brawne to a come ments that mon rule. In our time indedithamenco, thata beis a recerteme man in Italie called Francis Spiera int probate. wardie fealt, that God had impoled this enil The erbpon him: but this in my inogement was done ample of to the terror of others. For he, after that he had, Spices. at the beginning, knowne the truth of the Gol pell, and openlie confessed it ; being brought to Venice before the Bones legate, publikelle abtured it. Afferward, being friken with a grab nous wound of confcience, he perfuaded hims felfe, that he had finned againft the holie Choff; by meanes whereof, he was throwne into fo great a desperation, that he would never after maro abmit anie confolation, though notable and godlie men were about him, which erhorted him to have a good hove in Chaift, and his beath. And he would fate, that thefe things ferued well to be spoken buto others, but buto him they no thing at all prevailed: for that he know most as furedie, that he had finned against the holie Choft, and that there was no remedic left to beliner him from banmation; and foremaining in this belieration, he bied.

unto wic= kebnes. The Doc= openeth a

tuils.

peneth, as far as we can gather out of infrozies;

neither alfo can anie man, by the holie ferip-

tures, fæ this desperation. And peraduenture

Goo bio not this to Spicra, but the divell (thole

bonoflaue he was having now renounced god

lines luggelled this ; to the end he might brine

bation, not inoco as the cause therof; but as the

have peclared how this is to be answered. Det

ther can be benie, but that Bob weth finnes,

idich are continuallic committed to those ends

which he himselfe bath amounted. And forly

much as this is not done of him rathlie, but bp

Pag.24.

that they

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why:

Cap.1. Of Predestination. God would in this man, by a certeine linqular, and bnaccuftomed difpentation, feare a wate others from the like wickednes and imreprobation ? pictic. Holwbeit, this neither cuffomablie hap

Bow if he contend that God after one fort willeth, and is not the cause of finnes and and works ; we also affirme the fame. But vet in the meane time, let him ceale to count it for a thing ablurd, that as well the end, as the means either of predeffination, or of remobation are comprehended under the purpole of @ DD. though after a bivers maner. And as touching oziginall finne, we also affirme, that it coeth not before predeffination or reprobation ; but of necestitie followeth it : for that God would not produce men out of any other flocke or matter, but out of the progenie of Adam; by means whereof, we are all borne infected with the foot of corruption. And for formuch as this was not hioden from God, therefore Augustine & the also with him faie, that Goo from euerlaffing purpoled to have mercie on those whom he loucd, and not to have mercie on others whom he los use not : to that if they, which want that mercie, which is bellowed boon others, do lead their life in oziginall finne; and when they are conce to ace, and to the ble of reason, bo abbe buto it manie other finnes , then are they jufflic and wouthilie damned. And this may effectuallie be fait, to revell those, which veraduenture prefume to late the cause of their pammation, not buon their owne faults, but buon God. Where fore originall finne goeth before the birth of all men, to that thou have a respect onto everie particular man: it also goeth before the banmatis Original tion of all the wicked, although it could not be finne goth

35 Thefe things being as toe have beclared

his determinate counsell; bow can it be, that as ter a fort finnes are not comprehended buder

him to otter besperation. So then we must make a diffunction (as the before admonished) that either we weake of them that are otterlie without all fæling of pietie, or elfe of the godlie, and of them that are now called. If pe falke officangers, they either nothing regard thefe counfels of God, or elfe they are alreadie in des The noblie spaire of themselies: if we meane of the goodie, they will not lufter themselves anie long time to be tormented with this fulpicion; for that they now be themselves called and faithfull. and therefore are infified; all which things perfuane them to have a confidence, and to hove that their names are entered in the roll of the 34 Lafflie, Pighius imagineth, that we fpeke things abfurd; bicaule we teach that men were first in a maste marred and cogrupted with original finne, before that they were viedestinated of God: as though me would intifie the purpose of God, when pet notwithfan: bing we in the councell of predestination, put condemnation and eternall infelicitie, before finnes and our corrupt nature; and to we fullis fie that which is first, by that which commeth as before the eternall purpose of God, but onelie mens dem ter. De abouth alfo, that by this meanes, as as touching foreknowledge. touching the purpose of God, even by our owne botteme, the end is first amounted, and those things also which being buto the eno. Wherfore, forfamud) as originall finne is one of the means, whereby we are condemned, it cannot, as we imagine, go before reprobation; when as it falleth and is comprehended under it as a meane buto eternali condemnation. But thele tioners thew, that this man understood not what we faie. Deither Augustine not we euer faib, that originall finne went before predeffination, feing predeffination is before anie time was ; Adam fel in time. Deither is it to ablino as he imaginett, that finnes thould fall broer repro-

them as they are in no cale abfurd cuen to may they well be perceived; if we bepart not from the fence of the fcripturs: which fence, how much in this place Pighius ouerpatteth, by meanes of A fondit his owne forto intention, I will in few words magination touch. De maketh manie begrees or acts in the of pospius. mind of God, which he ordereth in themselwes; not be diffination of time, but of nature : and therefore, fuch acts he calleth fignes; and yet had he not that out of the holie fcriptures, but bosomed it out of Scotus. In the first signe (faith) be) God appointed to bring forth all men to eternall faluation, which they might have fruitis on of touther with him, and that without anie nifference: and ouer them be would have Chait to be the hear, whom he thinketh also should have come in the fleth, although the first man had not finned. In the fecond figne, he faith, that God forelaine the fall of man, by realon

inhercof it was not now possible that men

thould come buto faluation, that is, buto the

Part. ?. end, which God had purposed in himselfe, when his becreed in the beginning to create man. Dowbeit, that the matter might go forward he faith,that God bio put in the third figne, remebics in Chuft ; namelie, of grace, and of the fpi rit, & fuchlike, whereby might be holpen those 36 That which we have hitherto proued

which would receive them, and thole forlaken which thould refute them. Lattlie in the fourth figure, for that he forefain that mante would imbrace thele aibs, and would ble them well and effectuallie, he therefore predeffinated them to faluation: but others, whom he fame would rejet thele benefites of God, he adinoged to biter destruction. This he speaketh concerning them that he of full age. But forformuch as by this fond imagination he could not fatiffic as touch, ing infants that periff before they can have the ple of free will, he patcheth therewate another fable ; namelie, that they, after the imgement,

thall be in this world happie, with a certeine naturall bleffebneffe, fuherein they thall conti nuallic praise God, and give thanks onto him, for that their eftate fo tollerable . So this man

For how attributeth he unto. Bod, that he in

the first frame becreed those things, which should

frincth a postrine, which he can not prome by a nie one mozo of the fcripture.

not have fucceffe; namelie, that all men thould enioie felicitie. It is the point of a wife man, so moin- I will not face of God, to becree or will those things, which thall take no effect . Lethim alfo hole things bring fauth fome oracles of Bod , to beclare bir to us, that the forme of God thould have taken bpon him mans fleth, though man had not finfucceffr. ned: but he Chall no where be able to Chew ance fuch thing, fæing the holie scriptures euerie where terrific buto bs, that he was given for our redemption, and for the remillion of finnes: which also might have taught him, if he had confidered, that originall finne went before all the effects of predeffination, creation onelie ers cepted. Seing Chaff was to this end predeftinated and given unto be, that we might have a remedie of our fals; of all which fals originall finne is the head and principall: and he had not taken opon him humane fleth, if there had ben no sinne committed. We touthout the scriptures alfo, imagineth, that it lieth in the power of our committee. free will, to receive the remedies being genes rallie let fouth; when as this is the most ablolute wift of Gob. Anothat which he laft of all bringeth namelie of the natural felicitie of this

Dien , is not onelie auouchen befroesihe ferip

his five one of all the fathers, which burft ima-

aine anie fuch fond deuifes. Beither can 3 be perfuaded, that Pelagius himfelfe, if he were altue againe, would more diligentlic colour his opinion, then this man bath painted it and let it

touching predeffination : namelie, that it Depenbeth not of worker forcleene ; the felfe fame thing also affirme we of reprobation: for new ther both it also bevend of finnes for fenc; fo that by remobation thou bnberfrand not ers treme bamnation, but that most bape eternall purpole of God, of not having mercie. 3702 Paule witteth alike of Efau and Iacob; Before Rom.g.tt. they had done anie god or euill, it was faid: The elder shall serue the yonger; Iacob haue I loued, but Efau haue I hated, that it should not bee of works, but of him that calleth . And Pighius las boureth in baine, to have this fentence of Paule understod of one of them onelie; saina the apostle foined them both togither, binder one and the felfe-fame condition . Talbich he more manifefflie afterward occlaretty, fateng; Hee Ibm.ver. 18. hath mercie on whom he will, & whom he will he hardeneth . Further if finne were the true 3f fin were cause of reprobation, then thouse none be elect the tene ted ; feing Got fozelmeweth, that all men are caufe of res befiled with it. The verie which thing Augustine none from to

protecth buto Simplicianus. be electeb. 37 But now we will entreate of the third

article, to fe that are the effects of predeffina, what the ef tion, t of reprobation: twe will be the brefer, fects of re= for that those things which thall be woken have probation much light of that is alreadie fpolien. The firft are. effeatherefore of predestination is Thrist him the leffe; for the elect can have none of the gifts of first effect of Bob, brieffe by our Saufour it be giuen bitto predefines them. Then also letthere be put those effectes, tion. which Paule Describeth in the 8 . chapter to the verfe.28.

Romans, when he faith; Whom he foreknew, those also hath he predestinated; whom he hath predestinated, those also hath hee called; and whom he hath called, those he hath instified; & whom he hath justified, those hath he glorified. Whereby it is entbent, that calling also, s infification, and aloufication, are the effects of prebellination; wher onto also male be abord, conformitie to the image of the forme of God, lies ing that Paule reskoneth it bp as an effect of predeffination. Let and workes also be added. fring that Boo is fait to have prepared them Ephe.2.10. that we should walke in them. Then followeth the certeintie or confirmation of our faluation. Lafflie, is the veclaration of the riches of the glogie of Gob, twhich end Paule manifestlie mentioneth in the 9. chapter to the Romans : f Rom.9.12.

to the Chelians he writeth; That we might be & Ephea.6, to the praise of his grace and glorie. But as touching reprobation, if it be compation

dooffrag:ut meaning. Diginall Dow finnes cause of condemnation and of eternall mileries fall under And ithereas he faith, that if it were lo, it thoulb reprobatio. follome : that God milleth finnes. Pow me

ture, but also is plainlic against it; which teach Infants pes cth, that all perith in Adam, bulette they bee renetwed by the mediator. But to perill, or to die, how repugnant it is with felicitie, all men eatis le understand. And besides that, he bath not on

teth not

CC.t.

of reproba-

Part. 3.

red buto the first man; God from enerlasting becreed to produce him, that by fre will & cer. Che ffutoet the ficit

teine grace giuen bnto him, he might haue frod,if he would : and God could have ginen buto him greater grace, to that he could not haue fallen, but he would not. But whether Adam were of the number of the reprobate , 02 of the predeffinate, cannot be gathered out of mere repro the holic feriptures; although all the fathers, in bate of pies a maner, confent that he was laued, therefore pertensed to the number of the predeffinate. But other men, which were reprobated, were offered unto God in a malle of pervition, t bts terlie corrupted : for God beered to produce them, not elsewhere, but out of the leede of Adam. And forformuch as by his free purpole, he would not beffeine his mercie on manie, which is otterlie to refuse, thereof followed refeation; whereby they were left in their native finne. Further , forfomuch as God fuffereth not his creatures to be tole, they also are perpetuallie pricked forward to worke : 4 for that they were not healed, they bo all things according to their corrupt nature, which although they feeme fone time to be beautifull workes , pet before Gob they are finnes. Moreover, according as their wiched facts deferue, God manietimes punish. eth in them finnes by other finnes; as onto the Rom. I.ver. Momans ; Manie are faid to haue bene deliue-14.and 16. red vp into a reprobate mind, for that when they

knew God, they glorified him not as God. But yet as touching the firme of the first man, this is to be confidered, that finne could not be faid to have beene the punifhment of another finne ; for if it were the first finne, it has not as nic other finne before it : and that God btterlie willed not that fin, it cannot be faid, for against his will , how could it be committed . And he faine that he would fall, if he were not confir. med with his fourt, and with a more plentifull grace : he holpe him not , neither put he to his hand to keepe him from falling. Dozeoner, the biuell , if Coo had otherwife willed, burff not haue tempted him. finthermoze, he had anpointed by him, to beclare his goonelle and les Mritic. De gaue the occasion, when he leta law, which he know thould not be kept ; and also in giving him a wife which thould entite him; and finallie, the occasion it felfe, which as a subled oz matter, fuffeined the privation of bprightneffe, could not without the power and might of God, haue bene produced. Offherefore it is embent, that God after a fort willed that finne, and was forme wate the author of it, although that it were not a punishment of since going before . But contraviwile, be is fait not to have walled it, and not to have beene the author of it; for that hee prohibited it, punified it, and did not abfolutelie will it but for another end : neither luggeffed

The Common places he of himfelfe, not inspired the lewonesse: but the will of Adam, not being letted by a moze mightie grace, of his owne accord beclined from borightreffe. There is also brought out of Efaie an effec of reprobation ; namelie, that be inill make blind and grofe the part of the peo. Efaic. 6.10. ple, that they thould not unbertano. And God oftentimes, either by himfelfe, or by enill and gels, lendeth cogitations , and offereth occasions, which if we were bought, might be taken in the belt part : but for formuch as toe are not reneined we are by them brinen buto enill; after. ward jufflie and worthilie followeth banmatis on for finnes: and finallie, the declaration of the power and inffice of Cod, is the laft effect of res sod is not probation, all these things followe reprobatis alike the on ; although God, as ive haue befoge beclared, cuit of all is not all alike the cause of all these things.

38 But because all the benefits of God, which tion are given buto the prebellinate, are referred Looks wert buto grace, as to their head & fountaine : there . place. forelet be fe inbether that principall effect of art and . Cobs predeffination, be as fome have image ned fet fouth of God common to all men : for if it were to then thould all men be predeffinated, and it thould lie in their owne power, or in their ofone hands (as the fateng is) to be predes flinated, fo that they would receive grace when it is offered. Wie in no wife late , that grace is common buto all men,but is given buto fome; The gree and onto others, according to the pleasure of of sonis Bod it is not given. And to confirme this mate as common ter, we alleadge these places of the scripture. In to all min. the 6.01 Iohnit is lato; No man commeth vn- Verfeat to me, vnles my father shall drawe him. And 3 inomber that the adversaries thould say, that all whether all men are drawen of God, but all men will not me atebjes come. As if a man thould faic, fo man can cha: wenof ea lenge to himfelfe learning or good arts, which a fimiliis not endued with reason ; wit: and pet both it tube. not theroffollow that though all men haue reas fon twit all men thould attaine god arts, fee ing that belides those vincivles fludic and will are required. So fate they, All men are brawen of God; but befides the braining of God, there is required that we be willing a affent ; for other wife we are not brought to Chrift. But boubt leffe it cannot be, that in all those propositions, which are spoken with an exception, that except tion fould belong to all men . For Chrift faid to Pilate ; Thou shouldest not have power a- John 19.11. gainst me, vales it were gluen thee from aboue. shall we therefore take boon be to laic; that bnto all men was given power against Chaife Annichen as it is written; That No man fhall Tohn. 5, 16. enter into the kingdome of heauen, vnleffe hee be borne againe by water and the spirit; thall we therefore inferre, that all men are borne as gaine of water and the fpirit. And when the

Of Predestination. loha 6.73. Lozo faith; Ye shall not have life in you, vnles ve eate the fleth of the fonne of man, and drinke his bloud, thall we take it, that all men cate the fleft, and Damke the blond of the Lord & And if this quant not fo to be, whie will thefe men, when we fate; No man commeth vnto me, vnles my father drawe him therof inferre that all men are drawne buto the father ? Merelie, if a man confider the course of the

tert, be thall for that this fenfe cannot fand. Af

ter that he had made mention of the cating of

bis fleft, and of the brinking of his bloud: the

Temes were by reason thereof offended . and

the disciples went their waie : buon occasion whereof Chaft fait; No man commeth vnto me, voles my father drawe him: which he ought in no cafe to have faid, if he had meant tores proue onelie them of infidelitie. De thould not boubtleffe haue made mention of the father, as though he drew them not, if he gave that gift to all men. And Augustine, when he interpreteth this place, faith; allhie he draweth this man, & braweth not that other man, ow not thou tuoge, if thou wilt not erre. In which words he declareth, that all men are not drawne of Gob. And in the felfe-fame chapter it is witten; All that my father gineth me shall come vnto me. Wher: fare, if all men were brawne, they fould all come buto Chaiff. And in the fame place it is matten; Eueric one which hath heard of my father, and hath learned, commeth vnto mee. Social then manie come not buto Chiff, there by is occlared, that manie wither have heard norlearned. And in the ro. chapter, when Christ had faid, that He is the thepheard, and bath his theepe: amongft other things he faith; Thefe whom my father gaue me, no man can take out of my hands. But we fee, that manie fall from faluation and therfore we ought to thinke that those are not given of the father buto Christ. 39 But heere also the adversaries cavil that Although no man can take them awate, pet neverthelette men of their owne accord may go awaic. As if a man had feruants , being himselse a lost of great might, he might boubileffe faic ; Do man can take awaie thefe fernants from me, and yet they of their owne accord maie go from him. But how vaine this their canillation is , the words which followe beclare. for Chrift abbeth; The father which gaue them vnto me, is greater than all: by thich

words he beclareth that therfore those whom he

had received of the father, could not be taken a

wait from him; for that he is most mightie.

Therefore if they cannot by them be taken as

wate which are in Chill; neither allo are they as

ble to withourwe themselves: not that they are

It is of re- compelled by force, but by the waie of perfua-

office that from it is of necessitie that they abide. The verie

which thing the Lazd also wake, touching the the predeattemptation of the latter times; namelie, that nate abibe. If it were possible the elect should be deceived. Matt. 24,24 An the felfe-lame 6. chapter of John, Chaift faib; ver. 37, & 44 that No man commeth vnto him, but hee vnto whom it is given of the father : which place bath one and the felfe-fame fente with that other fentence, therein he faid; No man commeth vnto me, vales my father drawe him. And John Bap, till , as it is witten in the 3. chapter of Iohn, Verfe 27. when he heard of his disciples, that Chill bapti fed manie, answered; that No man can receive anie thing, vnles it be given him from heaven. And in the felfe-fame thanter ; The fpirit brea- Verfe.8. theth where it will. Which although it be fpohen of the wind, pet not with francing it is applied unto the holie about which regenerateth: for to occlare the force of the holic ghoff, the fir militude is taken from the nature of the

But this is more manifellie let forth in Mat- Matt. 11,27. thew, when it is fait; No man knoweth the father, but the fonne, and he to whom the fonne will reueale him. Therein we are taught , that Thereneas the remealing of Christ is not given buto all Chief is men. Which thing Chaft in the fame Guange not common liff beclared when turning him buto the father, to all men. he fait : I give thee thanks o king of heaven and Ibid.ver.35. of earth, for that thou haft hidden thefe things from the wife and prudent men, and haft reuealed them voto babes. There allo is beclared . that the reucaling of true boarine is not common bitto all men . But if thou wilt faie, that # cauillas therefore it is not remealed buto the wife men , tion, for that they will not receive it : the words following ow not render this cause; but rather beclare, that the will of God hath fo bccreed: for it followeth; For to it hath pleased thee. And a gaine, when the Apostles inquired whie hee fpake in parables to the people, he answered; Vnto you it is given to know emysteries, but Matt.13,11. vnto them it is not given. And he faid, that hee fo fpake buto them, that they feeing thould not fee, Efai.6,9. and hearing thould not understand. And he cited a profictie out of the 6. of Elaie, wheren was commanded, that the people thould be mice blind and that their bart thould be made grote; least peraduenture they thould be concerted. \$ God thould heale them . Dozeouer, the apo; fle citethout of the boke of Croous, God thus Rom. 9,15. freaking ; I will have mercie on whom I will Exod 33,19 haue mercie, and will shew compassion on whom I will shew compassion . Also that which is written of Pharao; To this end haue I rai- Romg, 17. fedthee vp, that I might shew my power in Exod.9,16. thee. And he faith alfo, that Some veffels are Romg,22. made to honour, and fome to diffionour. Which words most enibentlie beclare, that grace is not fet forth common onto all men.

C.T.y.

Peter

15,and 26.

The Common places Part. ?.

Peter also in the Acce of the Apolites, said

GOD forgeue vnto thee this thought. But

they faie that in this place Peter boubted not,

but that grace is common onto all men : but he

was precerteine whether Simon would receive

it and carnefflie repent . But this fubtill fhift

the gift of God . For he admonisheth a bishop,

that reliff, if peraduenture God gine bnto

them to repent. Thereby is concluded, that it

lieth not in the hands of all men to returne into

Acts, 8,23. unto Simon Magus; Repent, if peraduenture

sepentance nothing helpeth them; for, as the apostle trach

is the gift of eth be unto Timothie, Euen repentance alfo is

2.Timot.1. to holo faft found bodrine, & to reproue them

Cap.1.

Romans he writeth; It is not of him that wil- 3tis not in leth, nor of him that runneth , but of God that surpower hath mercie. Which could not be true, if it lie in to receive our will to receive grace when it is offered. free Touching which place, Augustine to Simplicia- Romante.

Of Predestination

nus, in his first bothe and fccono queffion faith. that The meaning of thole woods is not . as though it were fufficient for be to will, buleffe Cod aid be with his grace : for by that meanes he might contrarilvile haue faio, It is not of Con that hath mercie, but of man that willeth. But the lenle is, as it is written buto the lahi

limians ; that It is God which worketh in vs to Philans. will and to performe; and it is true, that we in baine, will, onles God have mercie a help. But who will fair, that Bod in vaine bath mercie.if

the wate, bules it be given them of Gob. Dozes Mat.12,31. ouer, some sinne against the holie ghost : Who ine will not. In Ezechiel the prothet,it is faib; are not pardoned, neither in this world, nor in that God himfelfe would change our harts, & in Ezect 1.49 the world to come. So as it is manifelt, that freed of ftonie harts, give vs fleihie harts. And bito thele men, grace is no more offered no: Dauidin the pfalme ungeth; Incline my hart, Pfalate.s

Ads.16,14. common. And in the Ads of the Apostles. God ô God vnto thy testimonies; to beclare, that it is said to have opened the heart of the woman perteineth unto God to bow our wils . Which that fold filkes, to give heed vnto those things he in another place ment, when he law; A cleane Pfal. 51,10, which Paule fpake : which is fpoken, as a cerhart create in me, o God. And in the botte of teine thing occuliarlie given to that woman. Coliforme it is written, that No man can have And this place maketh that plaine, which is a draft hart, but he vnto whom God shall give it. waitten mithe Apocalppie; Behold, Istand at And Christ most manifestlie taught, that An e- Mat.7,18.

the doore & knocke, if anie man open vnto me, uill tree cannot bring forth good fruits . Theres &c. For we are faio to open, in as much as fore, fo long as men are not regenerate, they Con worketh that in bs ; for he maketh bs to cannot bring fouth to goo fruit, that they thulo oven, tit is he which grueth buto bs to worke affent bnto grace then it knocketh. Sothat Philiz,12. our faluation, as it is fato unto the Philippians.

And in the Cofpellit is manie times waitten , Mart. 20,16, that Manie are called, but few are choien. Paule and 22,14. also declareth the libertie of the spirit in diffri buting his gifts, then he faith bito the Coin

1, Cor.12,11 thians; that One and the felfe-fame spirit diffributeth vnto all men as pleafeth him. Tahich fentence, although it be meant of graces t fre gias, as they terme them; pet maie it no leffe

be transferred buto the grace, whereby we are renewed buto faluation , fæing God is alike

free in the one and the other.

40 Lafflie, whileft thele men thus make prace is grace common buto all men thep conuert it norto be put into nature : which in no wife agreeth with the doctrine of the holie feriptures. And how much they are deceived hereby, it mate cas file be prouce ; for that they leke of thefe things to inferre, that it lieth in euerie mans power to receive grace, when it is offered onto them . Which in no cafe agreeth with the holie 1.Cor.3.5. feriptures ; for Paule faith, that We are not able to thinke anie thing of our felues, and that all our fufficiencie is of God, And unto the Philips Phil. 2,13. pians he waiteth, that God worketh in vs,both to will and to performe according to his good will. And buto the Counthians, when he had 1.Co.15,10 fait that he had laboged much, he abbed ; Not I, but the grace of God which is in me . To the

first it is necestarie, that they be changed from the fame, and that of cuill plants they bee made god. As in the generation of the fleth, no R fimilis man thich is procreated, helpeth anie thing tube. thereto: euen fo isit in regeneration , for that there also we are borne agains through Christ and in Chill. Mozeover, if we thould give place buto the opinion of these men, all boatting should not be ercluded for everie man might boaff of that his owne ad , thereby hereceiuch arace when it inas offered. Furthermoze, feeing that this apprehention, according to our mind is done by faith, but (as thep thinke) by charitie, what will they bo ? Will they benie that faith and charis tie are the giffs of Goo . Augustine allo realo. noth, that As in Chriff the divine nature toke bumane nature freelie, not waiting for the confent thereof; fo ther, which are infified, are not juffified by their owne will or affent. The fame father alle noteth, that Cternall life is in the feriptures fometimes called by the name of a

reward; for that god works go before it. But seace and grace (faith be) and righteonfnelle, are neuer rightroufs in the holie Ceriptures called by the name of a nes arenes in the holie teriptures called by the name of a ure called reward; for that before it, goeth no god worke a reward. acceptable bnto Goo. And bnto the Romanes Paule writeth; I knowe that in me, that is in my Rom 7,18. Of Predestination. flesh dwelleth no good : where, by flesh, he bus perfranceth whatfocuer is in a man not vet repow fich is generate. And dare they not with franding at hadredood tribute buto man, being pet in the fleth, that is, in the polic not pet regenerate, to much and, that he is able friputts. to awlie faluation unto him felfe.

Part. 3.

And buto the Co: inthians; What haft thou (faith he) which thou half not received? And if 1.Cor,4-7. thou haft received, why boafteft thou, as though thou hadit not received? Prither will we ful fer thefe men to runne onto creation ; for here we fpeake not of the foule, or of the powers thereof, that is of will or understanding, which me had of God by creation: but of that action or worke, which thefe men feeke to vicke out of free will, to the receiving of grace . And forlo: much as they face, that they have this of them: felues ; they manifeftlie fpeake against the apoffic . Forthe Corinthians might baue anfuered , Thou bemanded of us, what hath feparated us , what we have that we have not received . Behold, we now thew buto the, that act and affent , whereby we freelie , and by our ofwire power receive the grace, which thou preacheft buto be; this both leparate be from others : and to Paule had in baine in fuch fort reprodued them, Morcouer, if grace were fet forth as common to all men, as thefe men whie we teach, what should we maic buto God for the prate unto conuertion of infibels : Doubtleffe we lo bo, 600 for

for that we belieue it lieth in the hand of God the con= urrften of to open their hearts, if he will,

infibele.

faine, that Goo gineth to cuerie man fo much son ginth grace as is fufficient to moue them: for if that did fuffice, they thould boubtleffe be moued. Hog if there were fet befoge a man, athing of huge weight; the being willing to move it, had in himfelfe to much frengthas were fufficient, that is, as might our com the weight, which is to be moned; then without boubt there would followe motion. So if God (as they faie) would in veric deed mome the hearts of the wicked, \$ would give fo much frength , that is, fo much grace, as thould fuffice ; year ather fo much as fould erced the hardnette of the wicked hart, nothing could let, but that it thould be bowed , not in deed by compultion, but by most effectu all perfuation. Augustine buto Simplicianus, in his first book a fecono question faith, that Abere are timo forts of calling one common, tipercby men are called, but not by one & the felfe-fame maner, whereby they are apt to be inwiced & con-

uerted; others be fo called, as they are aut to be

moued. Peither must we thinke (faith he) that

Bod could not to have called Efau, as he might

be moued, and as he might be made apt : for all

men are not after one and the felfe-fame ma-

ner allured and moused buto God. Terelic for

41 Deither muft wethinke, as thefe men

fomuch as he is omnipotent, he might by his impulfion take awaie that naturall haroneffe. But fair they, if he would he might: t pet will not Con alimaies Do that he can bo . Let it be fo ; we faic euen the felfe-fame, that God ouer himeth forme, t will not have mercie on them, t therefore giveth not onto all men, fo much as might be fufficient unto their faluation. And a gainst those whom he ouerhippeth, he attemeth the end that he willeth as it is written of Pharao; To this purpole haue I raifed thee vp, to de- Rom. 9, 17.

clare in thee my power, & that my name might be fpred abroad throughout the whole earth. Chriff knew verie well(as he himfelfe teffifi: Mat. 11. 21.

ch) that Tyre, Sidon, & Sodoma would have bin Tyre and moued to repentance, if he had applied to them Sidon had the miracles a boarine which he granted to the arace quen Jewes. Wherefore, forfomuch as he gaue not them, as those things buto them, they wanted that which was fuffie fufficed buto faluation. The Lord alfo faid buto cient. the Apostles; I have drosen you, but ye have not John 16.16. choice mee. But by the opinion of the abuerfas che abuer ries, that biliverfall grace being granted, no fartes are man flould be chofen of God, fogfomuch as he compelled flould be after one and the felfe fame fort unto to faic, that all men; pearather, we thould chose God, in no manis receiving his grace ichen it is offered: and we Bot. Mould be formers of the election of God , and fluit not be formed of him. I have planted (faith) 1. Cor.3.6. Paule) Apollo hath watered, but God hath giuen the increase, that is, life and spirit. But if those things should be granted to be common buto all men , he thould rather haue faid ; Da haue taken unto your felues, the fpirit.life, and grace. The felfe-fame apoffle fait, that Cob hab begun in the Whilimians a good worke, and al Phila.6. fo would performe the lanc against the date of the Lord. Which twords plainlie beclare, that all whole is to be afcribed unto God ; namelie, to begin and to performe. And buto the Chefi ans; He worketh all things, according to the Ephe. 11,1. counsell of his will not (faith he) according to the countell of another mans will : which boubtles he thould have faid if everic man had in his power to take faluation , or not to take it . A. gaine, bnto the Balathians; When it feemed Galt. If good vnto him, which separated mee from my mothers wombe. If it were (as thele men at firme) Paule thould have faid ; When it formed and buto me. For as touching God, they af firme that grace is alivates readie, and offered bnto all men . Wherefoze by their ludgement, convertion fould then come, when it fould picale bs.

42 Thele arguments I thinke to be fuffici a confutaent at this time, though manie more might be tion of the brought. Duly now reffeth to overthrome those arguments reafons, which feeme to make against bs. But of the adbefore we enterinto that matter, this we faie, uerfaries.

T. T.III.

Part. 3.

The Common places

Cap.1.

Of Predestination

that we in no wife dente , but that Coo bo out ward calling ; namelie, by his prothets , apofiles,preadjers, and feriptures, calleth all men. for this man is no more excluded from the procalling is mifcs or threatenings than that man ; but thefe common to things are alike let forth onto all men, although the proper all men are not predestinated to attaine buto reprobate. the fruit of them. This is diligentlie to be noted, if we will readilie answer to those things which are obicaed . And when they late against bs (which thing they berie often do) that the promiles are common and univerfallie propoled; it is neofull to be reftrained onto thele or those men, and that God dalieth not in them, but Dea. leth in god carnell. firff, as touching buiners falitic, I will being other propositions no leffe Luke.3,6. generall. All flesh shal see the faluation of God; John & All thall be taught of God; All thal know me, lore, 1,34. fro the leaft to the greatest; I will powre of my lock, 2,28. foirit voon all fleih . Shall we fate, that thefe things are true as touching all men: 100 bout les, bules Origins fable fould be renewed that all men fball at the laft be faueb.

They will answere, that these propositions enght to be reference onto the belæuers, buto them that are willing, 4 buto them that respect the grace of God. And we also fate, that they are to be reffrained:but we fetch our reftraint furs ther off, a alcend onto the election of God, tonto reprobation. And whether resolution (3 befied you is the perfecter; and whether restraint is of more equitie . And pet do we not fair, that Coo valieth in these universall promites; because for somuch as the predestinate and the reprobate lead their life togither, and are not knoiven the they be, it is mate, that there fould be preaching onto all men , leaft that for the reprobate, the clea thoulo be defrauded, which by the preaching of Cobs word thall take profit. And by this butterfall preaching. Goo bringeth that end to effect, which he himselfe willeth. Foz the godle, when they for that the reprobate are left in their owne fente, and belæne not, do but berifand, that it is grace, and not nature ; and in them perceine what thould also have happened unto themselves, without the mercie of Cod of those giff connection is, and not of the power of man. And the bigoolie are made bis creufable, when as they have not performed fo much as those outward workes, which they might haue done; as it is occlared to the Ro-

Rom. 1, &. .. mans in the first and fecond chapters. 43 firft the aduerfaries imagine, that thev are letters forth of the mercie of God, for that whether a= they grant it common onto all men. But if we pinion actri confider the matter moze inwardlie, weattris buteth mose bute much mose bnto mercie than they ow : for to the mercy inc affirme, that all whole dependeth of it; which is of them benied, whileft they will have it to

lie in our power to receive the grace of God. And if the faie, that mercie is not diffributed a like unto all mentic cannot therefore be reproued; forfomuch as the fcriptures manifeffile tes fifte the fame. But thele men, tohen they fate ; that it lieth in our will to receive grace, though they ertenuate the fame, yet is it in berie bed promed to be a great matter: for what thould it profit, to have grace briverfallie fet forth buto all men, onles a man would by his own provet mill awlie it to himfelfe . Let them ceale then to appear this their opinion, with the title of the mercie of God. They bring allo another arms ment; that forformuch as God proutoeth for all men things competent onto bootlie life , it is not verie likelic that he will faile them, as tous thing the preparation of eternali faluation; which thould not be , unlette unto euerie man were let forth lo much of the grace of Goo . as is fufficient.

Want for this cause, these men are reproued by a fimilitude. Forcuen as God gineth bnto eneric mortall man corporali life, without ande their affent; cuen fo must they nieds conclude of spirituall life, which by all meanes they refule to grant. Wie confes in bed, that God though his mercie, caufeth the funne to arile boon the goo and boon the cuill; and we also confesse, Math.cas. that both the predefinate and the reprobate are The repropartakers of some of the benefits of God. And without cuen as in this life, the commodities of the bar forme bine bie and of life, are not alike given buto all ment file of 600. fo also predeffination buto eternall felicitie is not common buto all men. Some are borne le, Some are picus, blinoc, beafc, folifb, moft poze, and bitter bogac bally ly bnapt onto all manner of naturall felicitie; felicitie neither attaine they buto it at anie time: to as the comparison which they bring maketh Verie much against themselves . Wit (face they) God bath created all men to his owne image, and Genting. therefoze hath appointed all men buto bleffed: neffe : wherfore we ought not to faie, that forme are predeffinate, and forme are reprobate. That men are made to the image of Goo, and capa; ble of bleffeoneffe, that we grant : but after the fall nature was corrupted at the image of God much blemished : so as men cannot of themfelues attaine onto felicitie but have need to be beliuered from miferie . But that God hath now occreto to beliver all men from miferie, & through Chill to have them bleffed, the ferrip tures teach not : wherefore we do not without tust cause fair, that he hath becreed to beliner fome and to leane other fome and that inflie: the causes of which inflice, pet are not to be fought by our ofone workes, fixing they are knomen to God onlie through his hidden and

onlycakable wildome. 44 They object this out of John; Hee gauc John.1,11 of Predestination. shifter all vinto them power to be made the lons of God. min hant As though they could thereof inferre, that eue, power tobe rie man maie be made the fonne of God, if he will. But they give no hed unto those things which followe : for it is abord ; Vnto thole which founcs of haue beleeued in him, which are borne, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Thefe things, if they bee rightlie peifed, beclare that this dignitic & pair ulege is given buto the belœuers, and buto the regenerate : for, to have power given to be the formes of Goo, fignificth nothing elfe. Cherefore, this bignitic is put as an effect of regeneration, and of faith, and not as the begins ming thereof as these men breame. Thep grant ilima,6. alfo,that Chrift died for vs all; and thereof thev inferre, that his benefite is common buto all men. Which we also will casilie grant if onelic now this the worthinette of the death of Chaift be confi-

istobens bered : for as touching it, it might be lufficient for all the finners of the world. But although ut marcaput it felfe it bee fufficient; pet it neither had, noz hath, no: thall have effect in all men. Tehich the Schole-men alfo confette, when they affirme, that Chaff hath rebemed all men fufficientlie. but not effectuallie: for therebuto it is necellarie that the beath of Chaift bee healthfull unto be that we take hold of it; which cannot other; wife be done, but by faith: which faith we have before abundantlie declared to be the gift of

Dis alfa is obteded but o bs, that the Apostle compared Adam with Chrift, and faid buto the Romgig. Memans; that Euen as in Adam we all die, fo 1.Cons 22, in Christ we are all quickened. Wherefore by

Cod, and not to be quien unto all men.

this meanes, they faic, that the grace of Chaft ought univerfally to be open buto all men. But comparison if they will so take this comparison, they shall be compelled to grant, that all by Chiff thall be brought brought onto felicitie, as by Adam all are throbuthood. wen headlong into finne & into beath. But for ing the thing it felfe occlareth the contrarie, they maic calille perceine, that this fimilitude is not to be taken as touching all the parts ther, of electallic feing none fall of their owne confent into originall fin. And thefe men will that grace be not admitted, but through a mans owne confent. Then if they admit this diffe, rence, how pare they affirme, that the matter is on each fine alike . The frome of the Apostle in this comparison, is to be confidered ; & befides the lcope, nothing is to be inferred. And in that comparifor, Paule ment nothing elfe, but that Quilt is to those which are regenerated, the beginning of life and of bleffednes : as Adam is buto them, that are derined of him, the cause of beath and of finne. Dow, whatfocuer is afterward befide this scope gathered touching the es qualitie of multitude, or of the maner, the fame

is Per accidens, that is, Bu chance, and pertain eth not buto the scope and substance of the fund litune. 45 They object also the sentence buto Ti- 1. Tim 2.4.

mothic : God will have all men to bee faued . water god Forthis Centence Pighius continuallic repea will baue teth, as though it were innincible: when pet all men to Augustine ofcentimes hath taught that it maie be fauco. in fuch fort be expounded, that it bringeth no weight at all to prome those mens fond muens tion. firft we take it to be fpoken of all effates and kinds of men; namelie, that God will have fome of all kindes of men to be faued : which interpretation agreeth excellentlie well with the purpose of the Apostle. De had commanded that praires and implications flould be made for all men, and especiallie for kings, and those twich have publike authoritie, that wheer them tue maie hue a quiet life, in all goolineffe a chafittie. And therefore to declare that no chiate or kind of ments erclided, he added; God will have all men faued. Asif hethould have faid, Doman is letted by that bocation and begra, wherein he is placed, to that it be not repugnant unto the word of God, but that he maie come unto faluation; and therefore we ought to pray for all kind of men, But hercof we cannot inferre, that God endueth euerie man particular: lie with grace, or predeffinateth euerie man to faluation. Quen in like manner as in the time of the floub, all lining creatures are faid to have bene faued in the arke, with Noc: where Gen.8,9. as there were but onlic some of cueric kind as thered together in it: 02 we maie bnoerfrand it thus ; that God will have all men to be faued ; for that as manie as are faued, are fatted by his will. As if a man thould fate of one that teach. eth Rhetozike in a citie, that he teacheth all men: by which kind of fpeach is not fignified, that all the citizens are hearers of Whetonke; but that as manie as learne, are taught of him. Anothis alfo is like, if a man pointing to the gate of a house, thould fair, that All nich enter in this waie; we must not thereby understand, that all men enter into that house, but that as manie as dwenter , dw enter in by that gate onelie.

Further, there are some which interpret these ingres of the apostle, of the will of the figne, or of the antecedent ; that all men are inuited, for that preaching is indifferentlie fet forth to all men. Deither is there ante in a manner , which inwardlie feeleth not fome pricke icherby he is offtimes firred up to live well . So that if we respect this will of God, we easilie grant that he will have all men to be fauco. But they will not have it to be understoo of the hidden & ef. fectuall will, which they call confequent: and after this manner mate thole kinges of lpich

gainit me. Dut of which place ther can gather

Cap.1.

Iohn.1, 9. be underffod; Godlightneth euerie man which Matt.11,21. commeth into this world; Come vnto me all ye which labour, & are laden. For all men are monoticoby the oracles of Goo, and all men are inwardlic mourd by fome prouding. All thefe interpretations are boubtles berie likelie, and alfo apt : and pet is there another befides thefe, wo focie readic and plaine. Elje holie feriptures fet fouth ties of men tivo focieties of men : the one of the goolie, and whereofer the other of the bigodlie, and of both locieties ther of them have patched together butuerfall propositions, which ought of the warie reader to be bratune pninerfait.

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to their kind . The prothets faie, & Chrift citeth the fante; All men shall be taught of God And: ler.;1,33. All men shall know me, fró the least to the grea-Iohn.12,32, teft. Againe; When I shall be lifted vp from the earth, I will drawe althings vnto my felfe. Thele univerfall propositions, unleste they be under: ftoo of the godlie, which are elected, are not true; as are these also; I will powre of my spirit vpon all flesh . And; All flesh shall come in my fight, and fhall worthip in Ierufalem . A: gaine; All flesh shall fee the faluation of God. Platiti, 4 Agame alfo; God lifteth vp all them that fall. Bow, the feeth not, that thefe things are to be underftod onelie of the faints ? Contra-

rivile, to the fellowship of the bigodie per, John 3, 32, teine thefe fentences; No man receiueth his te-Mait.10,22. (fimonic,and yet manie belœued; Ye shall bee Philipat. hated of all men. Againe; All men feeke the things that are their own. And againe; All men Pfal. 14.3. have declined, and are altogether made vnprofitable, there is none that doth good, no not one. Chen as pet holie men, and thep that are now regenerate, are acceptable bnto Gob , and bo inderiour themselnes to erhibit buto him some chepience of the lawe. 15ut thefe bninerfall fai engs, ought not to be extended beyond their cinne fectetie.

Dis diffination had Augustine a regard buto, in his botte De cimtate Dei, where he beclareth two cities, and prometh, that there have ever bene two cities; namelie, one the citie of Cob, and anoother of the ther the citte of the divell. Wherefore in thefe aes nerall propositions, we must alwaics have a confideration buto what order or fellowship of men they perteine. Thich if we in this prefent place bo, then thall we applie buto the faints. and unto the clea this fentence, which we have note in hano; namelie, that God will have all men to be faued, and by that meanes all maner of boubt is taken awaie. Dtherwife, that Con effectuallie willeth not the faluation of all Sundictin, men, berie manie infants declare, which verifb without Chaft; and manie allo which are bome foles, and beafe, & had neuer in their life time the right a full ble of realon. And it oftentimes haweneth, that some have lined long time, ho

nofflic and faithfullie enough, and pet fuodentie

at the last bo fall, and being taken out of the inoild do perith eternallie . And contrarimile. others, which have perpetuallie leb their life in wickennes, being at the end of their life induen with funden faith and repentance, are fauco: when pet notwithffanding, those first might haue bin taken awaie, that malicioulnes might not have changed their minds. Who will in thefe eramples faie, that God alike effectuallic willeth the faluation of all men?

46 They obiest also a sentence of Christ: How often would I have gatherd together thy Matt. 23, 27. children, as a hen gathereth together hir chickens, and thou wouldeft not? But here also is ment of the antecedent will of the figure, where: whither by God by his prothets, preachers, apolities and chia were feriptures, manie times inuited the Zewes to could not flie boto bim by repentance: which pet they re- gather the fulen to no. But pet God by his effectuall will, rlect togewhich they call confequent, perpetuallie mein ther. to him, those that were his : neither was there cuer anie age, therein he gathered not togither as manie of the Debrues as he had medelfina tco. Merefoze Augultine fait : Ehole which 3 would, I have gathered togither, although thou wouldest not : They thinke also, that this maketh on their live, which is written in the begin ming of the epiffle to the Komans , concerning Rom.t. to the Dentils; namelie that they were increula wow the ble: thich they fate could not have bin fato, but were fait .. les buto everie man were given so much grace be intro. and helpe, as might fuffice buto faluation. But fabir. this is to be knowen, that the apostle in that place intreteth only of knowledge; namely that the Ocntiles could not ercufe their fins, for that they had not a laive gitten buto them of God, as had the Jewes : neither for that Goo had not in fuch fort opened himfelfe buto them, as he manifested himselfe unto the people of the Jeins; Ye knowe God (latth he) by his creaturs, and by the light of nature; ye wanted not the knowledge of right and of wrong; therefore, ve are inexcufable. Witherefore we muft not thinke, that this fentence extendeth further, than for the which Paule Spake it. And if also thou weigh the matter better thou thalt fee, that the Ethniks and bigodle men, againft whom the anoffle writeth, thought not that they wan. ted firength to performe those things which they knew to be buright : for formuch as they al cribed all things buto free-will. So as the apo. The verie well concludeth against them, as if he fhould have fain; Do pe thinke that pe have frength inough, to that ye inoge that ye have no neo of Chift : But forfomuch as I haue promed, that we wanted not knowledge a hauc notwithstanding lived wickedie. I bo theres fore inferre, that pe are merculable. Further, more infirmitie and want of ablenette exculeth

Of Predestination. Part.3. not; fixing that we have it not in our felnes by creation, and by our first institution; but by the fall and finne, which was brought in into our

iphole kind, by the first man. The Cthnike also were increusable for that they performed not that in civill inflice, which late in them to bo. Therefore nothing can be inferred of this place, which can prome the fentence of the aductfaries . They thinke that this also maketh with them, which is spoken in the felfe-fame epiffle to the Montans; Is God the God of Iewes onelie, and not of the Gentiles alfo? Yes, of the Gentiles alfo . They labour of this place to inferre, that God giveth buto all men fufficient aid , for that he is the God of all men. But they fould confider, that Paule there reprotects the Leives, for that they thought that the beneuolence & grace of God was to bound with them, that the Gentiles were utterlie ers clubed : fo then he beclared, that God hath not only elected form of the Leives, but also hath his cled amongft the Gentiles. Reither followeth it therefore of neceffitie, that buto all the Gentiles thould be given grace, which might fuffice unto faluation; fixing that neither all the Jews were partakers of fuch grace. And wee fpeake solis the this not as though we denie God to be the God of all men; for we knowe that even the wicked alfo, will they or nill they are fubica buto him; neither can they auoid his proutdence; whom although he bring not to eternal faluation, vet at the least wate, he punisheth them for their co whole soo will deferts . But he is peculiarlie fait , to bee 600 is pt. the Goo of them, buto whom he hath given to acknowledge him for their God; and hauing acknowledged him to worthin him.

47 Butthat place femeth to be of moze bil. I.Timato, ficultie, thich is written unto Timothic, there Cod is called the fautour of all men , and cipe: poly son ciallie of the faithfull. In which words, this word islande owing, that is Saujour, is to be taken, not as the faulour though God grueth onto all men eternall faluaof all men. tion, but as it lignificth, that he preferueth and

befendeth all men from manie ends, which os ther wife the divell practifeth against them. For fo great is his rage against manhind, that if he were not reffremed of God, he would bestroie all things: he would fuffer no common-welth no: thurth, but would being to naught, both gods, and all things whatfocuer perfeme to manslife. So therefore God is the famour of all men, in that he deweth awaic fo great emis from men. But as touching eternali faluation, that is to be understood of the elect onelie: and Rom. 10,21 . therfore it is abbed; And especiallic of the faith-

full. Hog feing they are predeftinated, they, aboue all other, attaine buto this benefit. They Elies,1. weff that also out of the prothet Elaic, which al fo Paule hath a little after in the fame Epiffle ;

nothing elfe, but that which hath offentimes bin faid:namelie, that all men bumerfallie are inmited of God; that the violets were fent indifferentlie onto all men; that the feriptures are fet forth to all men. But this makes nothing to the grace of efficacie, whereof we freake; we grant also that he franceth at the bose and knocketh, # Apoc. 3,20. will enter in, if anie man will let him in. 15ut this they flould adde, that there is no man, who can of himfelfe open; but it is necessarie that it be first given buto him of the miere godines of him that knocketh. And to commend also the mercie of Goo, they bring a fentence of Elaic; Though a mother can forget hir children, yet Efai.49.16. will not I forget thee. Which fentence boubtles, perie little or nothing at all perteineth to this matter, wherof is now intreated . Tho ener denied, but that God is conffant of faith, & frand eth to his promites & covenants. This both Coo in that place promites of himfelfe; namelie, that he will not forget his promife. And we also cue, riembere hitherto have taught, that the predefti nation of God is moff certeine : icherfore, whe ther this place of Efaic be underftwo of piedes fination, or of the concuants and promifes; pet both it not therof followe, that it is to be but berftod of all men . Pighius alfo cannot abide that, which both Augustine and we saie; name, lie , that The reprobate om ferue the purpose of God, to aduance a fet forth the power of Gods Whether feueritie; and faith further, that God hath no therepios need of this cruell dealing , to make his name ferne the famous. Which thing he laboureth to proue by purvote a certeine fentence taken out of the boke of of son. Ecclefiafticus, But that is thus to be interpre, ted; that Done of be ought to thinke, that Con hath need of the works of men : for his felici tie is perfect and absolute, without the aid and helpe of anie creature. But that the iuflice of God is made manifelt by the unfaithfulnes, +

wicked facts of men, while that God taketh ven-

grance on them: who bare benic, when as Paule

tance. But the folution of this objection cut-

bentlie appereth, by that which hath bin fpoken;

namelie, that thefe words are to be biderfood

of the univerfaltie of the elect. For by the wins

hing at fins, it is to farre off that the wicked do

afpire buto repentance, that they rather ware

enerie date worfe and worfe; they fall headlong

into more græuous finnes. But it perteineth

to the predefimate onelie, to returne againe in

to the right wate, after that GDD hath bonie

feacheth that most euidentlie and plainlie ? 19% citcthalfo out of the felfe-fame boke of Eccle- Rom.9.17 fiafficus; Godhath mercie on all men, & wink- & 23.

keth at the finnes of all men, because of repen- Eccle. 11,3

Cances a= abucria1.Sam 9,21. ginning moderate having a model opinion of

at the later end of his age fell greuoullie ; pea.

ning he was most holie; and had in his praiers,

when hie was confecrated , required thole

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force while with them. 48 And touching answering to obleations, The repro beere will & finish, and consequentite end the for a while third article . Dowbeit, this wie will in the meane time put you in mind of, that the repro-D00 0000 worker, & bate may fometimes in fome begree do god the predicate morkes; and that the predeffinate on the other fide, maic fall into finnes moff græuous . Df fal into most the first part, Saule mate be buto be an eranv gricueus ple and firme teffimonie; for he was at the be-

1.King.11,4. himfelfe as the feripture faith. Salomon alfo 4 Kings 3, be fell awaie from God, when yet at the begins

finnes.

1. Kings. 21, things, uhich highlie plealed God : wherefore he 27, & 29. mas also heard . Likewise Achab reventeb. 1.King.12,2 which repentance God talking with Helias, commended. and alfo loas the hing as long as Ezec. 18,14. Jojada the pifeft linco, behaned himfelte well. Executed also teacheth the selfe-same thing, when he writeth; If a rightcous man depart from his righteoufnes and line wickedlie, I will forget all his rightcousnes. Dea, and erverts ence it felfe tellifieth, that there are many which hane lined indifferent honefflie; and pet do at the length, in the laft time of their life periff. Therefore it is manifeft, that in the reprobate, and workes fometimes have place, which vet come not from a fincere and a perfect faith, but from a faith, that indureth but for a time; and therefore they cannot fimplie be faid to be and. ucither bo they in verie bed pleale God, but onlie have a their of goones, and maic as tow thing outward bilcipline be prailed.

And that the predeffinate do fomtimes most

finne. Tele bailie also fee, that they , which are

peraducuture in the number of the predeftina

ted , do fall into hourible crimes : and there

they were by him adorned with god workes:

ferue both to reprobation & to predeffination;

for they that are reprobate, are by them brought

to eternall destruction ; they which are predesti

2. Sam. 11,4 grenoullie finne, David is a witnes, the com-Matt. 26,74 mitted abulterie and man-flaughter. Peter alfo Exod 3 : , 21 is a witneffe , toho abiured his fautour . Like wife Mofes and Aaron are witneffes, who as the Scripture teffifieth, committee no light

end works free we made affirme, that god works bo Dooferne femetimes ferue unto predeffination , and both to pre= fornetimes also to reprobation . Predesimation Deffination, by them bringeth the elect to cternall life; sas e to repro= touching reprobation, they are fometimes realons, thy the fall is made the grouvuler. For they which fall awaie from Goo, fogfomuch as

Sinnes allo as their finne is more gracuous, lo allo is their boo ferue to punifhment more fharpe. Sins in like maner

God when they are delicerd fro them. And there by alfo is ministred buto them occasion more and more to knowe themselves, & to acknow leage the benefites that are given buto them of Cob : and to bo give thanks for them, a bo call boon him for helpe. And pet are not thele things fo to be taken, that bicaule Goo, by his molt fingular iviledome, bleth thele things moft right. lie to our faluation, toe thould therefore finne: ine must followe the holie scripture, which commanneth, that Euill things are not to be done, Rom, & that good may come thereof.

Cap.1. Of Predestination

49 Rowlet be at the length come to the Look Dart. fourth article, in which we purpole to intreate platetta. of three things in especiall; First, whether by the prepetination or reprobation of God, anie necellitie be lato opon bs : Seconolie. if there be anie necessitie, whether the same do hinder free whether will. Laftlie, whether by the foreknowledge or be priors predestination of God be taken awaie his in to brought flice, thereby he is fato in the Scriptures to in necesitie. render to everie man according to his worke. Rom. 1.6. Thefe things being throughlic declared, 3 truft the article proposed thalbe fullie fatilited. Touthing the first part, this we faid first, that necel mom needs fitte is defined to be that which cannot be other, atie work mile. But the principles or grounds of necelli no. tic, are fometimes inward, and fometimes outward. Mings which of their owne nature are of necellitie, and of en inward principle; either The they are absolutelie necessarie, as Bob: and groundsof thatfoeuer things, if they be changed, include are inhard contradiction(as they fpeake;) As, that foure is a outward. not an even number. oz that foure and thee are a diution not feuen, and this is called a Beometricall ne, of necellit cellitic; forthat it luffereth no varietie. Other invarialic things indeede are of necellitie of an inward a grome ground, but vet not absolutelie and simplie, but micaline leffe they followe the accustomed course of na collina. ture. Fire is faid of necessitie to burne that which is apt to be burnt, and the funneallo of necellitie perpetuallie moueth; but thele are

them, and to cause these physicall and naturall things formetimes to ceale from their proper of peration. As it is manifest of the three children Dan 3,11. put into the ouen of fire, which were not burnt, although the flame were most great. The fun lofus. 10,11 alfo frait from his course, whileft lofus purity ed after his enimies. And in the time of Helias, I.Kin.17,1. it is most likelie, that there were bapous braw en out of the earth, and out of the lea; and pet for all that, for the space of thee peares, came not botune out of the clouds, deale, noz raine . This alfo is manifest of Ezechias , that his bisease 2. Kin 10,1. was by nature to the death. And thele things & Diution

not fimplie necestarie : for God is able to let

fhall fuffice touching inward necesitie. That necessitie also, which commethouts that comnate dow by them the more fet forth the glorie of wardie, is of two forts: the one violent, then marbit.

Part. ?. things are compelled to abide of to worke contrarie to their nature; the other is by fumofitis on : by occation tubercof the Schole-men haue faid that there is a necessitic of the confequence e an other of the confequent. 180 which billingis on, they ment nothing elfe, but that the connerion is fometimes necestarie, although that miniato.

which is inferred, be not of it felfe necestarie. The tompour Logicians also have thus diffinguished them; that they call the one a compounded fente, a the other a divided fente: as if thou wilt fair, that it is not possible that white should be blacke; that will be granted, if thefe time things be taken confunctivelic and togither; namelie, that one s the felfe-fame thing, thould be both white and blacke, which is by no meanes possible : but if they be taken apart, then it may be fait not to be impossible : for that which is now white may be changed & made blacke, Etherfore the Scholmen thinke, that the whole difficultie of this controverse consideth in the necessitie of the bulination confequence, and of the confequent in the com-

of neufleit. pounded fenfe. But we, for the more perfpicuis tie, will abbe another diffinction; that there is one necesitie of certeintie or infallibilitie, and another of coadion. 50 Dowlet be more narrowlie fearchout.

how those viffinctions of necestitie may be amit coractis ed buto this prefent purpole. Firft I faie, that es heneno our actions have not necessitie by an inward principle; for that is will, which of hir owne nas of mward ture, that is, (as Goo hath made it) is mutable flerible bito either part : howbeit thep haue by hoppolis necessitic by supposition. For that as some as thou respected the foreknotoledge and predefit nation of God, it followeth of necessitie, that it thall to come to vatte, as it is of God forelinotin and predeffinated. Dur will inded hath an apt neffe, that it may be bowed to either part alike; but the action thereof, namelie the convertion, it thall not have, but to that part which God hath foreknowne : wherefore the necessitie falieth buon the connection and contunation of the vies deffination of God with our works. Willich they ment by the compounded fence, and by the necellitie of the confequence. For our works, if they be confidered apart and that we onlie have a refpea buto their nighest originall, that is, but to the will, are of necessitie. Here also is confelled necellitie of certeintie or of infalliblenes: forthat Cod can neither be changed noz becci urb. Reither do we plamelic grant, that preconfirmation bringeth necessitie of coaction : for coaction and violence is against the nature of will Forif it thoulo bnivillinglie bo anie thing, it fould not then be called will, but rather a nill (if a man may fo terme it) which were to oner, thewett. I knowe that the Schol-men frine among themselues, whether God foreknoweth

those things, which he foreknoweth, neces farilie, 02 contingentlie. But in this contention, I will not intermedle my felfe, for that there is no fuch matter let fouth in the ferio tures ; it is lufficient buto me, to proue that Coo is cleare from all maner of change and al teration. For the contingence and newneffe is in the things ; but God alimaics and perpes tuallic abideth one and the felfe-fame. But that there is fuch a necellitic, namelie

of the confequence, or of the compounded fenfe, or of infalliblenes found in the holic feripeures, 10,000ces we will alledge certeine places, which embent, for necessie we will allegge certeine places, which entered treely fines lie proue the same. Least anie should thinke it position. but a feigned inmention, Chaift fait ; It muft Matt. 20,19. needs be, that he should be deliuered voto the Act.2,23. Iewes, to be mocked. This necenition be of no other thing inferred, but of the befinite coints fell of God : which Peter teacheth in his fermon in the acts of the apostics. Chain also laid; that Ad. 1.16. It must needs be that the feriptures should be Luk,21,37 fulfilled. In John it is written ; The feripture John. 10,35 cannot be broken, that is, it is not pomble, but that it muft nebs be fulfilled. Einto the Des butes; It is unpoffible, that they which once being illuminated,&c. In which place is intreateo offinne againft the holic Choff, that it is impossible, that they which are guiltic of it thould elcape ; for that God hath altogither becreed, for euer to forfake thofe, which haue fo finned. Chaff allo fait of the temptations of the latter times ; that The electaino, if it were Maraa. 14. possible, should be deceived, Againe ; Heaven Ibidem. 35and earth shall passe, but my words shall not paffe awaie. In which words is fignified. that all those things, which Goo hath fpoken cither in the fertptures, or in his eternall betermination, cannot by anie meanes be made fruffrate. Be aufwereth also unto his parents ; Did ye not Luk.2.49. knowe that it behougth me to worke those things, which perteine to my father? Unto Timothie Paule waiteth; The foundation standeth 2.Tim.2,19 firme, God knoweth who are his. And in Iohn; Whom the father hath given vnto me, no man Iohn.10,29 can take out of my hand Lattlie; Althings what - Pial. 115,3. focuer he would he hath doon both in heaven &c in earth. Witherefore of all thefe things is gather red, how enibentlie this accessitie of certeintie s infalliblenes is fet forth in the holy feriptures; neither is it (as fome thinke) a deuile of man.

neither is it (as some thinke) a vertile of that for the state of some things which we have spoundence: things be so some things be some thinks be some thin for although in this oniverfalitie of things, mas buto prouts niethings are faib to be bone by dance; pet bires. notwithffanding, bicaule that there is nothing, whether be it never fo finall, but it is subject but of the malle cale providence of God, therefore also hath it necessity in necessary tie, which we call, neceditie of certeinite; and ricorcons others, of confequence. But if, forfomuch es singent.

The Common places

Predestination. Cap.I. The willing persons fates doo lead,

unwilling they constraine. Although in these perses be anouched fate or peffinie, pet is the government thereof put in the hands of God; for he calleth byon the most high father, and befireth to be led of bim : whole mill notwithflamping, he affirmeth to be both certeine and infallible. The felfe-fame thing fæmeth Homer in his Odyffea to haue ment in thele berles, which are thus in English; Such is the mind in eartblie men,

and forbemfelues they bend, Asmoonesthe fier of men, and gods: that dailie doo ascend.

And then we speake of foreknowledge, we crecht clude not will: for, as we at the beginning ad the of sol monithed. God cannot foreknowe that anie multnorbe thing thall come to patte, bullette he willeth that fiparated it thall come to patte. For there can nothing be, from his but that which God willeth to be; and that which will. God willeth, he also bringeth to patte for bs: for as Paule faith; He worketh in vs both to will and to performe.

52 But this will foined to fozeknowledge, neither inucrteth nor destroteth natures; but so The pickle worketh in them, as is agreeing with them; and inverted therefore, forformuch as the nature and propries not natie of the will of man is to worke freite and by tures. election, the foreknowledge and will of God taketh not awaie this facultie or power from it; torentina although his predefination be the cause of all tion is the god actions, which are done of the electrand in our good the cleat. Wahich thing is not onelie prouced by actions. teffimonies of the feriptures, but also the con waiers of fent of the church in their praices affirmeth the the Church fame. For thus it prateth, O God from whom all holie defires, all good counfels, and all iuft works do proceed,&c. Anofinnes, although after a lost they are lubted buto the will of Bob pet are they not in fuch lost produced of it as are amb actions: howbeit, this ought to be for certeine, that they also are not bome biterlie with out ante will of God. For permillion, which permillion fome do acknowledge, differeth not from will ! belongth for God permitteth that which he will not let? unto will Petther qualit it to be fato, that he both brivil tinglie permit, but tolkinglie; as Augustine faith. Witherefore in either Bind of works, the will and foreknowledge of God, in frich fort b Gethit felfe, that it overthoweth not the facultie or power of mans will. In the prededinate it promidely, that nothing be of their committed, which may ouerthrows their everlatting faint tion. And from the reprobate it taketh awate no naturall power , which pertemeth to their note what Substance of nature ; neither compelleth it them 600 Doth against their will to attempt anie thing : but it towards the bestoweth not boon them to much mercie, no: repiobatt.

formuch grace, as it both boon the elect, and as

terfes of Cleanthes touchiua Deftinie.

Pag.30.

Part.3.

filings may be called partite necestarie, and

partie alfo contingent, or fre, as ive have de-

cloved, thou wilt afte whether condition is

most agreeable unto them : I answere, that

that is most agreable, which is naturall and in

ward. Forfomuch therefore as the necellitte,

whereof we now intreat, commeth outward

lie, and is onelie by supposition; therfore things

ought in no wife to be effermed according to it,

but according to those principles, or grounds,

which are understood of bs: fo our works, which

proceed from will, thall be fait to be free; a those

things, which are to produced in nature (that

allo their contrarie may come to patte) are

counted contingent. Holwbeit, that necessitie of

certeintie, or of consequence, which we affirme,

is never to be denied; neither muft we plucke

awaic our works, either from nature, of from

forcknowledge, or from the providence of God.

And as touching the will of & DD, we must

thinke, that in verie bed it governethand mo-

beratethall things, which thing is of all men

commonlic granted. For although men ver:

coine and feele, that they by will do becree and

those those things which they are minded to do:

pet if they be goolie men, they will alwaie faie;

This or that will 3 bo, if Got permit. But it

they be pet without the religion of Chaift (as

were the Ethniks) pet notwithffanding, thep

alluaics make mention of fate or bellinie, of the

the fifters called Parca, or of chance, which is

offentimes read in the poets. Witho (as twe haue

faio before) if by the word [fate] or fuch like,

they understood the connection of causes, ouer

which God bunfelfe is the ruler, and modera-

teth a governeth it, then is there no burt in that

comion; although, by reason of the abuse of the

word, it is better btterlie to abstaine from it.

Eljere are fome alfo, which bycame of a certeine

fatall,mightic,and firong necellitie,affired but

to the fars, and buto naturall causes, which

Coo himfelfe cannot change : which is erront

ous, wicked, and far from the wife men of old

time ; who expresselve declare, that by fate

they binderifue the will and government of

Gob. The berfes of Cleanthes the Stoike, which

he intote touching this matter, Seneca in his

18, boke of epiffles hath turned into Latine,

whose meaning in english is thus;

Lead me, & fouereigne fier, and Lord of loftie [kie Where pleafeth thee : for I obeie to followe (peedilie. Lo, prest I am without delaie, though loth thou makest me. Yet groning forward Shall Igo, and enill while I be. What, being good, I might have doone, to doo I Thall be faine:

Of Predestination.

whether

que part.

Munit

thould be needfull to faue them. But a great mas nic herat frumble, for that they think with them felues ; If Goo have foreknowne, that we thall met togither to morrowe, then mult it needs be that our will was betterlie betermined to this

Part.3.

part : other wife that could not be foreknowne. But we answere, as we have alreadie fignified, that that betermination is in fuch fort with pur will be Cod, as is agraing with the proprietie or naminimize to the of the will. But buto it is proper to to will one part, that of his nature, it can also will the other part. Witherefore we confeste, that if we haue arefpea unto God, it is appointed and becreed what we thall do ; for his knowledge is not in vaine called foreknowledge ; for he hath not an opinion of things, fo that his knowledge can be changed, but bath a certeine and fure knowledge. And there can be no knowledge, buleffe (as we have faid) it be certeine and firme. But this definition and certeintie of his. we both have faid, and do faic, inverteth not the nature of things, neither taketh awaie libertie from our nature. Thich is promed by this reafon ; God Did foreknowe that manie things are politible, which in verie bed thall neuer be : and although they thall never be, yet the foreknow

that they are possible. Which we will beclare by an example of the feripture; Chaiff, when he Mana 6,53. was taken, fato; I could have asked of my father, & he would have given me eleven legions of angels, which should defend me from these fouldiers. Witherefore Christ affirmeth, that it was pollible for him to afte, and that buto him might be granted to manie legions of angels: which yet was neither done, not was by ante meanes to be done. And yet not with franding, Cod foreinew that it might have beene bone: and although it Mould never come to patte, pet was it not hindered by forcknowledge but that it was politible. Witherefore, as the forelinoinledge of Coo letteth not possibilitie; so likewise it taketh not awaie contingencie and libertie.

urhalibe, ledge of God taketh not awaie from them, but

53 This necessitie of infalliblenes, is not onelie declared and promed by the holie ferips tures, and by reform (as we have now the wed) but alfo is acknowledged of the fathers. Origin against Celfus, in his second boke against the argument of Celfus, which he objected against the chaffians, fateng ; Dour Chaff at his laff Man. 16,21. Supper forctold (as pe faie) that he thould be bes traied of one of his disciples: if he were God, as pecounted he was, could not he let the dwing thereof . Origin here wonvereth, a antwereth, that this objection is verie riviculous: for forfor much as he foretold that that thould come to palle, if he had letted it, then had he not fpoken the truth; and therefore he added, that it was of necessitie ; neither could it otherwise be, but

that the fame thould come to patte which was foretola. Bowbeit, bicause that this foretelling changed not the will of Iudas, therefore he is worthilie accused, neither ought the blame to be laid byon Chaift which forctold it. Origin in that place acknowledgeth the one and the other; namelic the necessitie of certeintic, and the nature of will not letted. Ambrofe also interpreting these words of Paule; Iacob haue Houed, Rom.9, 13. but Elau have I hated, referreth the fentence of the apostle to works forciene, and vet abouth, that it could not otherwise have come to valle, but as God fogelaive that it thould come to paffe. Chryfoftome also expounding that which is written onto the Corinthians; It behoueth 1.Co.11.19. that herefies should be, confesseth, that this ne collitie is a necellitic of foretelling, which is no: thing perindiciall buto the power of our will ? divile. Deither is this necellitic taken awate. by certaine places in the feriptures, which other wife at the first light forme to affirme a change to be in the mind of Coo; as is that of Efaic, when he threatened to Ezechias the king, pres Land 5. fent death: which prophetie neuertheles God lee The cer. mento change, when he prolonged his life fif teintre of tiene vieres. And to the citie of Niniuie it was the fores forctold, that it fhould be befroied within fortic knowledge paics: which nevertheleffe came not to paffe. confant a

Those things in berie bed make nothing is not thanagainst the truth before taught; for Goo fores ged. tolb buto Ezechias his beath, which was euen Ionas.3 athand, according to the causes of the viscale 4 and 10. whereof he was then ficke, and therein was made no lie. But as touching foreknowledge, as ODD foreknew, that the king thould be in banger of that most beablie bisease : euen fo forchiele be that his life thould be prolonged fifteene veres. And as he foreknew, that the finnes of the Niniuits beferued prefent beffrue. tion; even to likewife foreknew he, that of his mercie he would give onto them to repent, and to be fauco. By the verie which rule is to be er: pounded that place of Icremie, in the 18. chaps verle.8. ter, wherein Goo faith, that He also would diange his mind, or repent him of the plague, which he had threatened vnto anie citie, nation or kingdome, if they would repent. But what thall we face of Paule, who wateth to the Corinthians , that He chaftifed his bodie, and 1.Cor.9.27. brought it into bondage, that he might not be a min paule reprobate? Withat ment he to change that firme chanife purpole of God . Ciercite Paule ment not, that bis bodie. he was able to innert the order of the predeffis nation or reprobation of Goo; and therefore he The faints faio not, Left & become a reprobate; but, Left & worke well be reproued: for he minded by all induffric and they may be carefulness to the obsolient to the predefinations obsolient to

tion of Gob. For they thich are predeftinated predeftina.

buto eternall life , ffubic to mostific the fleth. tion. DD.i.

Pag.39;

gion.

And he faid that he would not become reproued, that is, he would not be found and accused, to lead his life other wife than he preached: which kind of vice all men bifallow, beteff, and conbemne. Therfore in that place was not intreas ted of the reprobation of God; but of that kind gets biffice of crime, which they are guiltie of, wholocuer nettic for a gine god monitions, and in the meane time, man to give they themselves lead their life most wickedie. good admos Although if a man will neds refer thele things to line wie to the inogement of God, he might well grant the fame as touching prefent fuffice or iniuflice; but not according to firme purpole, where of ine at this prefent intreate.

54 Cicero, a man other wife full of wit, and of good literature berie well beferuing, was er codinglie occeived in this queffion; as it is cutoent by his second bothe De diumatione. Wilhich thing Augustine beclareth in his fift boke De cinitate Dei, the ninth and tenth chaps ters. For he thought it unpolible, that the fores knowledge of things to come thould not over; theoire the facultie or power of mans will: ther; pinion res fore he toke awaic all maner of predeffination pugnant to orforetelling. Califd epinion, how much repugnantitis to our religion, all men bnberffand; freing it is staid upon the quacles of the procod renea thets, as upon fure foundations. And it is write ten, that God bid neuer anic thing, which was of things that ante weight, but he first remealed it onto the prohe will doo. phets. We thelved unto Noe the destruction Amos 3, 7. that fould come by the floud, long time before Gen. 6, 3 it came to paffe. Unto Abraham he foreshein ed the burning of Sodoma; and buto him he fig. Gen. 15,13, milico the oppession and beliverance of his pofferitie in Aegypt. And in a maner buto the Ter.25, veife felfe-fame prothets be gaue charge to foretell 8, and 12. the captimitie of Babylon, and the returne from thence. We also commanded all the prothets to The author prothetic, that Christ thould come . And there rite of the fore buto bs to constant is the authoritie of pro-

prophets is phelics, that to benie it, is betterlie to overthrowe conflant. all religion. Wiherefore Augustine not without tuff caufe fait ; that Thofe men, which were calof webenic led Genethliaci, which anouthed the fatall neces sod the thies of the fars, were more tollerable than fortknote: Cicero ; for they gane fome place buto Gob. leage of But if he be benied to foreknowe things to things, we come : thereby alfo is he benico to be Gob. Dauid faith; The foolish man faid in his hart, There is no God. Which fairing he theweth to be the o Pfal.14.1. pinion of the wicked; for that they, when they commit wiched fads, thinke that ODD feth them not, that he will never punish them. And Cicero hath given bs occasion to suspect, that he was after a fort infected with this impletie: for that in his boke De natura deorum, he bring cth in Cotta, and the high preft thus reasoning togither; that Corra befired much that he might

have bndoubtedlie proved buto him, that there are goos. Dowbeit, bicaufe he faine that it was a thing odious, hatefull, and in a maner infamous, to benie that there is a Goo ; therefore tomaros the end of the boke, he gave fentence on Balbus fibe, who befended that there are goos : but pet he fo gaue fentence, that he faid unto Vellein, that the opinion of Cotta feemed unto him moze probable. Elerelie a godlie man. and one confirmed in religion, would never faic that that fentence is likelie to be true, where in the biminitie is called into boubt. But thefe are the disputations of our reason, wherof Paule abundantlie wrote in the first chapter of the epi verle. 21.

file to the Romans. But afterward Cicero himfelfe in his boke De diumatione, bender his owne perfon, denieth whe Ciene God to have the foreknowledge of things to benith we come; and maketh antwer to his brother Quin- fortanois tus, the in the whole course of the first booke, had ledne of confirmed propheties and oracles. But thy des things, nieth he foreknowledge ? He was therefore dituen bottoit ; for that he lawe that he must needs grant an order of caules, and of effects. which is brime weable and confrant : for other. wife, things to come could not be feretold. Pow, if fuch an order be granted , he fumoleth that nothing remaineth in our hands power. But as in Coo, we muft affirme to be a moft fingular will, ioined with a most fingular pow er; euen fo bnto him muft be attributed the knowledge of all things: vet let be not therfore be afraid, but that we may do the things which ine do, by our owne will and choile. The Stoiks, which did appoint fate or deffinie, fæme alfo to have beene somewhat moued with Ciceros reason: for they did place the motions of the wow the treation; to, they did place the indicates of the Stokes will of man, not to be under fate of the connerts billharsto un of caules. Pot that they offerthe made fixe the will of the will of man, but onelie they aftirmed, that in man from it late, at the choife thereof, to meddle og not to fatt. meddle with some things: which if it meddle with, Araitivate it thould be imaged in the necellitie of fate. By an example the thing may be made manifeft; They faie that it laie in Oc- In erample dipus to companie with a woman, or to ale of occipus. ffeine : but if he once companie , he could not those but commit incest; of which incest chilozen Hould be begotten, which thould pollute themselves with murthering of their brother, and thould overtheoive their fathers kingdom. The ancienter philosopers, as Democritus & Empedocles, affirme, that The will allo is fub ica to fate or to the connerion of causes. But Chryfippus the Stoike herebuto rather inclined to crempt mans will as Oenomaris the Cynike by report of Eulebius Cafarienfis De praparatione enangelica faith that Democritus made men

35 But leaving thefe, let be returne buto Cicero, who laid; If there be foreknowledge, then things thould in fuch fort come to palle, as they were foreknowne; neither can the event forcione be another : fo that the libertic of man is official lates, admonitions, rewards. munifiments, and fuch like things, are in value: inherefore he purpoteth a choife, that a man thould diofe, whether he would rather admit foreknowledge, or libertie of the will; for that they could not confid both togither, as far as he tudged. And bicause he was a man having to bo in civill matters, and belt in laives & indge ments ; he rather refected the foreknowledge of God, than he would lafe the libertic of the will of man. And for this caufe Augustine faith of him; Those which will be free, he maketh facrilegers, to that for befence of their libertie, they fpoile Bod of his foreknowledge. Ciceros reason was ; If the will be free, there can be no fure connection of causes. For if it were fure, it might not be broken by our will : and if there be no fure connection, then foreknowledge cannot frant, and therefore he affirmeth, that Goo also foreknoweth not what things thall come to patte. For if he thould forchnome them, then found there be a fure and firme order of causes; which being granted, there thould nothing remaine in the power of our will. But we ought to holo both thefe, bicaufe we have experience of the one by fenfe. For everie man may perceine in hinrielte, how he worketh by counfels & belis beration, and choseth that which pleaseth him, But the other that is the foreknowlege of God. we hold by faith; which knowledge is of no leffe thoiles of man are not force than the apprehention both of lenfe and reas against the fort. And so we denie buto Cicero that confes quence. There is a certeine and confrant oader of causes, which Bod foreknew; therefore there The will of is nothing in our will. And for this the argument is denied, bicaute our wils also are to be placed amongt the causes of things, pea & haue not amongte them the unworthieft place. Therefore, euen as God can foreknowe what Mall come to palle of other causes: in like fort

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Of Predestination.

of God.

ced in the caufes. is he able plainelie to fie what our wils will sobbybis thole. And as in forefeing other caufes, and their effects, he in no twife deffroieth not changeft the nature of them : fo like wife he hath left not the na= the wils of men butouched.

This allo moned Cicero, that then nothing thould happen by chance: but forformuch as very manie things happen by chance & fortune, it is manifelt, that there can be no fure order & fores knowledge of causes. In this fast reasoned software the. But we answere, that Mole things, which thank are faib to come by chance, are socialled things to be, not comming by chance, as they are referred to but soo. our binderstanding, which being but weake by

reason of his bulnes, it feeth not the course or connerion of causes : but if they be referred onto the mind of God, from which nothing is hippen, they cannot be fait to come by chance of rathlic. The infirmitie of the mino of man hath made place for fortune or chance, which we will beclare by an erample; 3fa maiffer fhould fend his feruant to the market, and command him to be there by fire of the clocke, and thould also command his bailife apart, to bo the felfe-fame thing, bonbtleffe both the bailife and the fernant thall meet togither; which to either of them thall happen by chance, for that they knew not of their maifters commandement; but the mais fter himfelfe, who knoweth the matter, will not inoge this to come by chance. Which thing allo by this may aware ; Suppose that I herein that there were treature hidden in a place, and I fould command one to dig in that place, when he thould find the treafuce, he would crie, God fortune; but I which knew the matter, would attribute nothing buto fortune. Guen fo Bob, forformuch as he knoweth the course and connerion of all causes, neuer findeth anie. There, fore let us submit all things buto the pronts bence of God; and amongst all other things, our wils, which we must affirme to have that power, which God would (who tempereth the power and nature of all things.)

There is a certeine cause, (as faith Augu-There is a certeine came, (as iain) Anguinzought; and fuch a caufe is God. And there coufe. is another cause, which to worketh, that it also is wought of another; of which kind is our will, inhich to willeth and worketh, as it is wrought of Goo. Wherefore we ought neither to affent buto Cicero, nor to the Stoiks; for as we ought to withprawe nothing from the foreknowledge of Bod, to least of all are our wils to be eremp. Our wils ten from it, for they perteine to the better part muli not of the world. For what thould be have a care of ? be ecomp. De what thould be foreknowe, if he thoulonot tee from have a care of men . Dur wils (as faith Augu-knowledge fline) are able to bo fo much, as God would of soo. and foreknew they thoulo be able to bo : and Corea iai. therefore, whatfoeuer they are able to dow, they ring of Bu= moft certeinelle are able to om ; & whatfoeuer guaine. they thall do, they thall without all doubt do it: for that he, whole forchnowledge cannot be becrined, foreknew that they thould be both able, and alfo doit. And in the tenth chapter of the fiff boke before cited, he diffinguished, as we bio, the two forts of neceffitie, one, thereby we secestin of are compelled to fuffer those things which we two louis. inould not, as is the necessitie of death, where one to, will we or nill we, we muft giue place ; the other necellitie he laith, is that , according to which anie thing is faid to be necessarie, that is to faie, that which shall benooubteolie come to

DD.ij.

bond-men, and Chrysippus halfe bond-men. 55 Wut 135 GS

the will.

what things wicken men wiff for in this guefften.

pate And as fourthing this, there is no need that we flould be afraid concerning our will; fo: bp it the will is not diminithed, The former indeed Deterric is repugnant onto it; for it is not possible that neredine it Chould will anie thing butwillinglie: but this latter is nothing at all against the nature of the will. The life and foreknowledge of God, although they are necessarilie attributed buto him, vet they nothing burt his nature not will: hencither can be beceived not die; and pet fuf fereth he not anic thing which he willeth not. So also we saie, that when we will ance thing, by will, we necessarilie will it : and pet bo we not thinke that hereby our choile is biolated.

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36 And how the foreknowledge of God har tethnot our will, Augustine in his third boke De libero arbitrio, in the fecond and third thaps ters berie well beclareth. And first he faith, that Enthis queffion are erciedinglie let a worke a great manie of wicked men, which either would if will were at libertie, that God fould have no moundence nor care of things mortall; that they inight with the more licenticulues give them. felues buto lufts, in denieng the tudgements both of God and of man , and to the bitermoft of their power audiding the fame; or if it cannot be audided, butthat it muft needs be granted. that God forefeth and understangeth the things thich are done of be pet at the leaft they would obteine this, that his promoence fould fo comwell the wils of men, that they may be erculed from blame of their wicked facts. But how thele mens deuiles are fruftrate, he eafilie declareth. in fetting forth, how the knowlede of Goo may frand with will, and that a fre will. De deman. beth of him, with whom he reasoneth, Whether he knew that he thould have to mozowe a will bysight or corrupt . De maketh answer, that he could not tell ; Doeff thou thinke (faith Augufline) that Goo knoweth this . The other confelleth, that he thinketh ODD knoweththis. Wilherefore (faith Augustine) for somuth as Gob forcknoweth this, he also forcknoweth what he full to with the that is, whether he will gloriffe the at the end of the life : which if he foreknowe, and cannot be occeived, then of necessitie will he gleufte the. But in the meane time tell thou me, that thou be glosified against the will, or with the will ? Clerclie (faith he)not against my will ; for I moft earnetlite befire the fame. And hereby is concluded, that that which God will of necessitie do in bs. hinderethnot the will. De themethalfo, that this thall be more plaine, if two confider foreknowledge, as though it were our owne. Suppole that I foreknowe, that a certeine man thall come to me to morrowe, thall this my forcknowledge take his will from him, but that if he come, he commeth of his

owne choife : Doubtles that cannot be faid : for

Cab. I. he willinglie commeth, neither thall my force knowledge diminish ante thing of his choile.

Of Predestination

The Common places

And as our memorie compelleth not things our monepaff, to be paft; to fozeknowledge compelieth tie compele not those things which thall come to patte, to lith not come to patte. And this like wife may another to be patt. maie be beclared : If a man fatue Plato bifute ting with Socrates, or the furme or the mome es clipled, the fight of the leer cauleth not that they which dispute togither should necessarilie or bri willinglie bifpute ; neither both caufe, that the funne or mone ow ecliple by chance, feiner those eclipses of the heavenlie lights have their necestarie causes: wherefore, he which both fie both, maketh not, by the reason of his sight, that which is contingent necessarie; neither maketh he that which is necessarie, contingent. Deither ought we to imagine, that the foreknowlede of God obteineth his certeintie of the necellitic of things : for fo great is the perfecutive of the mind of God , that it can also meft certeinlie processand things contingent. Deither is this reason anie thing hindered by that which we before offen abmonifhed ; namelie, that the fore knowledge of God hath alwaies will toined with it, feing nothing can be foreknowne of Con to be, thich he himfelfe willeth not to be. What pet this will, whereby God worketh all in Ephelian. all, applieth it felfe to the natures of things: for in meate it nouriffeth, in the funne it lighter wow the neth, in the vine it bringeth fouth wine, and in will of ood the will of man it cauleth, that they of their bringerh plune accord, and freelie, will those things, which fire mite they will . Paule, as we read in the Ads, cited things. that fentence of Aratus ; In him we live, we Ads. 17.18. moue, and have our being: thereof it follow rth, that the will of man hath his motions of the will God. But if a man laie, that it receiueth of God receiuch fuch motions, as it felse before willeth; then fuch mos that horizons, as it tells better totally; then tions of that he freaks things about ; for then thould have our will measure and governe the influences he will of God, which is furthest from the truth. But rather let be faie, that it receiveth of God fuch inv pullions and motions, as be will give; and let be in the meane time marke, that God lo wor keth in our will, that it gladie, willinglie, and of it owne accord, receiveth the motions, thich God putteth into bs.

57 But how it commeth to valle, that God moff certeinlie fozeleth things to come, then second yet the wils of men, and manie naturall causes causes may are boubtfull, and worke contingentlie; it may but to boubte thus be occlared. It is true indeed, that those, aget the thich confider things onelie in their caules, are will of god oftentimes deceived. For all causes do not ner is certific. cellarilie being fouth their effects ; for fomtimes thep are letted, and otherwise inclined than they were supposed. Wherefore men are not be ceived, when they judge of effects lieng hidden

in their caules, But the foreknowledge of God. not onclie knoweth what things thall come to palle in their causes ; but also throughlie forth thent, as if they were alreadic brought fouth, and by their causes made perfeat. And hereof it commeth, that we may of the foreknowledge of God infer neceffitie of certeintic and infallibles nes; and fo can we not too of the nighest causes. for when we faie, that Bon foreknew that this or that thould be to morrowe; we rightlie abbe. that therefore it Wall of neceffitie be. Acceffitie is not applied buto a thing knowne, but as it is foreknowne of God as prefent and alreadie brought forth; which maketh not onelie to perfpicuitie, but alfo to neceffitie : for enerie thing. thing while thisless it is, is of necessitie : neither must we afteripard grant, that the thing is of necessitie, forthat it is not taken in fuch fort as it was forcknowne of Goo.

Ditterto have we defended the power of mans will, which pet we would not have taken generalite; but onche as touching forcknows ledge and predeffination. For although therebp (as it is proued) be not letted free will, pet both it not otherwise want impediments or lets; for we are borne in finnes, and will we or nill we, we are weamed in originall finne; neither can we by anie meanes wind our felues out of finne. And before regeneration, what maner of power foener ive give buto the will of man, in things indifferent and civill; this first we ought to thinke, that, which waie focuer it turne it felfe, of necessitie it finneth; neither can it do anie thing, which is in verie bed acceptable bnto Goo; neither pet can it gine bntocirill works, the fucceste which it purposeth. Where fore Augustine worthilie wrote in his Enchiridon, that the first man by finning, lost the liber: ticof freivill. This mozeoner is to be confibered, that the wils and motions of the mind, and actions, even of men not pet regenerated, are directed of God; and fo directed, that by his prombence they are brought to the end, by him prefired and determined : pea alfo when we are regenerated, although after a fort we obteine libertic though Thiff, pet the fame is not full, but only begun. For the first motions, which fir by onto finne, creepe opon be against our wils;

which motions we have thewed to be finnes. And Ambroie plainelie confesteth, that Dur harts are not in our olone power; neither is there anie of the belieuers, which often falleth not, when as nevertheles be would faine frant. Wherebyon we ought all to prate; Forgine vs Man. 6, 12. our trespasses. And unto the Balathians Paule

fait; The spirit fighteth against the flesh, and the flesh against the spirit, so that yee doo not Rom, ver, those things which ye would. And in his epiffle 15, and 23. to the Romans it is written; The cuill which I

hate, that I do. Againe ; I feele a lawe in my members striuing against the lawe of my mind, and leading me awaie captine into the lawe of finne : which words cannot be binderfiod, but onlie of mantegenerated. For he had faid; In my mind Herue the lawe of God, but in flesh verfe, 22, the lawe of finne : which in no wife can be referred to a man not yet inflifted. The grant in bed that God could, if he would, give buto men keepe be fo much ato, that they thoulo not finne at all; but from at ma. that hitherto hath he not bone, neither hath he ner of finne, bindertaken at anie time to boit. Telherefore, but he both our wilk is subject yet to some scruttude, which it not. as we defire to remaine certeine and bindoub: ted : fo on the other five weaffirme, that by the foreknowledge and predeffination of God the

necessitie commeth of the foreknowledge and

will is not letted. 58 Ditherto in this article it is feine, that

predeffination of Cob; namelte fuch a neceffitie, as is not absolute, but by supposition, which we call necessitie of confequence, of infallible, nes, and of certeintic; but not of coacion. And feeing it is fo, it is now euroent, that no iniuffice is committed of God, when he condemneth finners, and glozifieththe righteous. for bn to cucric man is rendered according buto his works; fo that no man can faie, that his finnes are nothis ofone works, freing he is not comvelled to commit them, but ercredinglie alloweth and willeth them. Deither are lawes, ab Menitione, monitions, promiles, & punifyments in baine; lawes, and as it was objected: for they are of to much force, ments are as God hath decreed they thall be of force; as not in vaine Augustine writes in bis fift bolte De cinitate Dei, in the chapter befoge cited. For Gods will is to ble them unto the faluation of manie; and although they profit not some, vet they want not their end : for they belve for ward to the condems nation of the wicked. Papaters also are not nation of the wicked. Palatics and are not topalers almade unprofitable; for by them we obtaine topalers almade unprofitable; for the topalers almade topalers those things, which God hath becreed to gine in baine. buto be by them. Therefore, this is an ercel lent lateng of Gregorie, in his dialogs that By majers cannot be obteined but those things onlie, which God hath predeffinated to gine. Ind how by predeffination , or foreknowledge, or propheties, fins are noterculed, we are taught by berie mante testimonics of the holie ferip. tures. Chaft foretolo that Indas fhoulo betraic hin; berelie that foretelling neither toke away Mat 26, 21. from Iudas his wickednes, not pet powied it pie. into him. We followed the intilements ofcoue: toulnes, he betraied not the Lord to obcie his prothetie. Chrift also was by the will of God flaine, for he fait in the garben ; Let this cup Ibidem 39. paffe away from me if it be possible, but not my will be doone, but thine. And of himfelfe he faid

ÐĎ.III.

before hand; I will give my life for my sheepe. Dea.

Pag.42.

Wea, Herod and Pilat are in the Ads of the Acts.4, 27. apostles faid to haue agreed togither, to do thole things, which the counfell of God had be creed. Are either the Telves, or thole princes, by reason of this, to be acquited from sinne; when as they condemned and flue an innocent man? Tho will fate for Shall ante man also acquite

Gen 45, 7. of willanie the brethren of Toleph, then they fold their brother : although God would by that meanes that Ioleph thoulo come into Aegypt? Efaic.10, 7. peither thall the crueltie of the king of Babylon be ercufed, although the inflice of God de

creed to have the Lewes in fuch fort punished. Exo.23, 31. De which is hilled, is fait to be delinered by God into the hands of his enimie. And God is

Iofia.6, 16, alfo faio to beliver a citie, when it is won by al lob.1, 21. falt. And lob fait, that those things, which were by violence and robberie taken awaie from him by the Chaldwans and Sabeans, were ta ken amaic by Goo ; The Lord (faith he) gaue, Ofpietetti= and the Lord hath taken awaie. Wiherefore of

nation and that counfell of God, whereby he bleth finnes to the countell their amointed ends, cannot be inferred anie of son cans full creules of finnes : for wicked works are nor beinfer. includes or inness: to wiened works are red anietes linged and condemned, by reason of the lewd cufe of fins, and compt hart, from whence they are beriucd. Where fore let no man be offended with the doc trine of predeffination, fæing rather be it we are led to acknowledge the benefits of God, and to give thanks bnto him onlie. Andlet bs also learne, not to attribute more buto our owne frength than we ought : let be have also an affured perfuation of the good will of God towards us, whereby he would elect his, before the fourbations of the world were laid. Let bs moreouer be confirmed in aduertities, know ing affureblie, that what foeuer calamitie happes neth, it is done by the counfell and will of Goo: and that finallie by the moderation of predeftination it thall turne to god, and to cternall falnation.

VV hether God would kill or de-

2.verfe.25.

19 But there arifeth a doubt, ichether God would bill or deffrois ante man : for it is written that The fonnes of Helie hard not their fathers words, bicause the Lord would flaie them. Exec. 18, & In the 18. and 33. chapters (for both the chap ters are of one argument, although lerom the web some difference bettweene them, pet so finall, as it maketh in a maner no matter) Ezechiel, under the perfon of God faith, Astrulie as I liue, I will not the death of a finner, but that he convert and live. And in Efaie 28 that ter,it is read; I, faith the Lord, will do a strange verfe. 21. worke; namelie, to punish you: thereboonit is gathered, that it is farre from the nature of God

to laie punifoments boon bs for finnes. Wherefore it is everie-where pronounced of the church. that the propertie of God is to forgiuc, and to be mercifull. And in the first chapter of Wiledome Ibidem ... (if pet me thall allow of that bothe)it is written: God made not death, nor delighteth in the de- Wifd.r. 12. ftruction of the living. Furthermore, the name of the herie same ODD is called in the holie feriptures Ichouah ; which foundeth nothing elle, than Being 01. To be. Wherefore Augustine in his boke De vera religione, the twelfe than ter faith; that The nature of God is Tobe; for fornuch as all things have from thence even that being that they have. But death bringeth to palle, that things ceale to be ; fo that it læmeth not to proced from God. And in Genefis it is written, that God made man a living foule: Genefis, 7. whereupon it followeth, that he did not fo make Diarrs te him, that he would beffroie him; but rather that flimonics he thould line. And in the 29, chapter of Icre- will not the mie it is faid ; My thoughts are the thoughts of brath of a peace, and not of affliction, faith the Lord. Ac finner. uertheles, we understand here, that he would lere. 29, 11. octroie the formes of Helie. And Icremie in the lamentations faith, that God minded to ouer: Lamen 1.8. throwe the wall of Zion. And in Zacharie it is fait: Euen as God thought to punish you, what Zach.8, 14 time as your fathers prouoked him to wrath: fo now haue I determined to do well vnto you. Anothere is a place extant in the 14. chapter of Flai.14, 14. Efaie, therein by manifest words it is beclared, that God confulted and decreed with him: felfe btterlie to beffroie the Babylonians and Affyrians. And berie mante tellimonies, for the confirmation of this matter, might be gathes red out of the holie fcriptures : but bicaufe wee meete with them euerie-there, 3 will palle them ouer. 60 Astouching the discourse which we have

teine thing; feconolie, we must incounter the testimonies and reasons, which map læme to be against the definition let bowne. First of all, the nature of death is to be distinguished : bis ginnustra. cause there is one of the soule, and another of the stinguisto. bodie. As touching that of the bodie, it would be superfluous to fale anie thing ; seeing by the fense we perceive the same to be nothing else, but a departure of the loule from the fleth. Ther, fore, on the other live ine affirme, that the death of the foule both then happen, when we for finne of the foule doubt then happen, when we to sinute the fake are separated fro God. Anto these things, beath of this also is to be added, that the beath of the bos the book Die both bepend of the beath of the foule; for but booth beles that had gone before, this thoulo not followe: pend of the the that had gone betoje, this induct in thinds. by brath of therebyon Paule most trulie waste; that By brath of finne came death into the world. Duelle Chailt Rom. 5,12, is here to be ercepted, who onelie died without finne : albeit that neither be, in berie bed, bicb

in hand; first we must betermine of some cers

kill anie man. Part. ?. altogither without finne, fixing that he bare our Per, 24 fins on his bodie bpon the croffe. But the pios curer of beath (as Augustine faith in his fourth Augustine. bolie De cinitate Dei, the 12. chapter) was the bi uell : for he was therefore of John called A murlohad, 44 therer even from the beginning, bicause he perfuaded the first men unto finne. Quen as Chrift therefore is the mediator of life, fo is the divell, of beatly. And it is written, that Sinne entred into the world by one man, bicause that same one that is the first man, was corrupted by the muell. Therefore faith Augustine ; God made miett 600 not beath absolutelie and by it felfe, but for a made brath full recompense imposed the same bpo finners.

Por in verie beed it is one thing to produce a thing absolutelie, and by it felfe ; and another thing jufflic to lay it byon bs; for all things that are bone of God by themselves, are in verie Gat, 31 pero good: for God fawe all things that he had made, and they were verie good.

Thefe things also which are laid boon be for

a reward of finnes, although in their owne nas ture they be cuill, that is to faie, againff our nas ture; pet fo far fouth as they have the nature of inflice, they ought to be counted for good things. fer the plaine occlaration whereof, Augustine pletha verie apt fimilitude ; Cehen a indge conbemneth a man to execution, he is not properlie faid to have done the erecution, freing the guiltieman precured the fame to hunfelfe. Cherefore there is a certeine will of God absolute, and entilled another (as Augustine calleth it) recompensing. and able To ithether of those belongeth the present place, lute and a thereirt is faid, that God would beffroic the computing forms of Helie? Chether thall we bederft and it of the absolute will, or of the recompensing will? Doubtleffe of the recompending ; bicaufe of the absolute will it muft not be understood. There, fore (faith Augustine) it is most fust, that when our foule thall of his owne will bepart from God, it frould be feparated from his bodie, idie, ther it will og no. In like maner, there would be a difference put betweene the conditions of funces; for there be some of them which for owe that they have finned, and whom it repenteth of their finnes committed : thefe men, as they bebecomine long to the election, even fo do they exercise the

faith where with they are abouned. 61 Dfthis kind of finners fpeaketh God, Ezechatt. Ithen he faith in Ezechiel; I will not the death of and 33, 11. a finner. And this will of God is fo firme and fledfaff, as he confirmeth the fame with an oth; Astrulic as I line (faith he) I will not the death of a finner. But others do fo flicke in their wickednette, as they are never led with anierevens tance ; forformuch as they belong to the number

of the reprobates : thefe men affuredlie God

would have to bie. And for a truth, after that

they have fulfilled the measure of their gravious

finnes, it is requilite that they thould bie; that one paic at the length they may make an end of their finning. Therefore, whereas the prothet faith under the person of Goo, that He will not the death of a finner, it must not be unberstood butuerfallie, as touching all; but of fame cer teine. Tele might allo abbe with manie binines tine. We might allo adde with manic dittines one will of that there is a certaine will of God, which they can off a call effectuall; and also another of the figne : for mail, and there are given to all men one with another anothering certaine figures of faluation; fuch as are out; whet. ward vocation, which both chefelic confift of the word of God, of preading, and of the adminiffration of the facraments. Another will there is of God feeret which is called effectuall: and belongeth not buto all men togither : for if it compachended all men, no doubt but all men fould be fauco. For fuch is the frength and power of God, as of him the feriptures pronounce; He hath done all things whatfocuer he Pfal. 135, 6. would. So that the prothet Ezechiel ment, that our punifyments mult not be afcribed to God : Ezec.33,11. but rather to the finnes of our owne felues.

And when he addeth, that God would, that men flould conuert and live; that must not fo be understod, as though we may obteine eter; nall life by the merit of repentance; fixing we obteine that by faith, which onlie procureth to us the mercie of Goo, through Chaff. And no leffe is repentance than our faith to be reckoned as mong the gifts of God. And bndoubtedic, as faith and touching repentance, Paule fpeaketh buto Ti- repentance mothie; If peraduenture God shall give them gire of 600 repentance: but offaith it is witten to the Phis alige. limians; God hath not onlie giuen it vnto you, 2. Tim.2,-5. that you should beleeue, but also to suffer for Plater, 29, his fake. And unto the Cheffans; By faith ve Ephel.2, 8. are faued, and that not of your felues, it is the gift of God. Acrelie we have thefethings by the liberalitie of God, not of our owne frenath; bicaufe we are not fufficient of our felues, as cf our felues, to further anie thing buto our falua tion: For it is God that worketh in vs both to 2. Cor, t, 5. will and to perfourme: wherfore not fome part Phil.2, 13. of our faluation, but the whole dependeth of Bod. But and if thou thalt bemand, whic Gos beltoweth thefe his giffs rather on this man, than on that . It is a thing bulearchable. This ought to latilfie vs, to confelle, that whatlocure he ooth, he both it rightlie and tufflie.

62 But thereas Efaic faith; that God doch Efai.28, 21. a ftrange worke, ithen he bringeth fuff punith: ments upon the wicked ; it is no hard matter to make it agree with the Centence that we have fet bowne, feing that God, of his owne accord, and without inft cause inferteth no cuill : for he is prouded by our finnes, and he recompenseth our wickeones with auft Damnation. Deuer, theles, in that place a ftrange worke fænics bn

stroie anie man.

33,11.

tije beath of a famer.

zoow it is a ftrange workern I will bring vpon you, not an ordinarie and daito 600 to թույլնի tutis.

mabenot

punishment. De that thall after this maner but berffand the words of the prothet, in my indges ment he thall varie from the natural lense thereof. And whereas it is written in the first chapter of the bake of Wilcoome , that God made not death, nor delighteth in the destruction of the living, it is (as 3 thinke) plainlie Wild.1,13. chough to be binder food by thole things, which are alreadic fpoken. For we map underfrand.

fene,not heard of before: as if God fhould faie;

lie punishment, but a notable and woonderfull

that God made not beath , bicaufe we by our fins have diatone it boto bs : but pet ive muft not therefore affirme, that the fame is no maner of wate beriued from God. Deither muft Made or Ordeined be braco behementlie in that place, otherwife it might be againe obicaco against them out of the 11. chapter of Cecles. afficus, that Death and life, good and cuill, pouertie and riches are of God. And thereas it is about, that God reioifeth not at the destruction of the living; that is true as touthing the prede ffinate, fixing of them he luffereth none to pes rilh : when otherwife of the reprobate it is faid in the first chapter of the Powerbs ; I alfo will reioise in your destruction : for Cod is notled bnivillinglie or violentlie, but willinglie and gladlie to deffroie the ongodie. Porcouer, truth it is, that man at the beginning was created a living foule: and God for that cause map feeme Genefit, 7. not to be the author of beath, bicaufe he created

But pet hereinto I adde , that man could not have life, without the speciall benefit of God; for he giveth it at his will and pleafure to thom he thinketh god. And bindoubtedlie that is true, which he himfelfe fpeaketh in Ieremie; Iere.29, 11. fhat His thoughts are the thoughts of peace, and not of affliction. Firft, bicaufe that death, and berfood to hir reteiners are (as it hath bene faid) diatune thinke the to be by our owne felues. Further, it muff not be lightlie weighed, which is afterward written In the proppet unto the house of Israel, that is, of peace. unto the elect, and them that are predeffinate to faluation : for buto them ODD intendeth no thing but for their faluation. As touching the name of Ichouah, by which Boo is speciallie nas med ; bicause all things have of him even the berie being which they have; and that therefore beath, fæing it bringeth a man to nothing, cannot feine to haue his caufe of Goo, it is to be underfrod, that death is ordeined for men as a punifyment of finne, and is late boon them that beferneit. Deither om we bente, but that Goo of himfelfe is life; feeing the effence of althings

bependeth of him, as of the fountaine. Which ne-

man, that he might live; who after ward by his

owne fault ,procured death onto himfelfe.

nertheles is not to, but that he can withourine the fame, to often as he thinks goo; for whatfor cuer he both, he both it boluntarilie, and of his owne accord: not as both the funne, the fars. the mone, the fire, and other naturall things, Pfalions which worke naturallie, and of a certeine necel zooke the fitte. Therefore Dauid wifelie fato : When thou Thefes De openeft thy hand, all things shall be filled with Pradefine godnes, which if thou plucke backe againe, and midentia at once dooest close, all things shall straitwaie be the most deftroied. Dowbeit he closeth not his hand, er, the common places cept he be proudhed by our ill deferts. in Latin.

The second Chapter.

Of the calling of God, and of his grace.



He calling of Codis 311 sm.11. that we thould belowe birected buto that end berfe. I. the fame; and further, The end of that we should be faued sobs calby the benefit thereof. ling.

Seing therefore that our faluation and faith bethole goo things, which the calling of Goo bath respect buto, this nature they have, that faith ferueth for another end ; namelie, for our faluation : two maner of ends inoed, but pet it may feme to be one, feing without doubt the one tenoeth onto the other. But the forme of the The forme calling is not alwaies one and the fame : for of calling. fometimes it is done onelie by infpiration of the fpirit, and fometimes by the words of God outwardie propounded onto bs, either by was ting, or by word of mouth. And thole words of God, whereby we be called, do confiff partlie in promifes, and partite in doctrine, buto the which allo threatenings are other thile abood. Like. wife we knowe, that fome have beene called by compullion, as the holie historic in the Adsof Adisast the apostles occlareth of Paule. We also reade, that this bath fundrie times bene brought to palle by benefits, pea, and the aiffs of healing Manto, & bestowed byon the apostles sæme to have an cie bnto that. Sometimes God calleth his dil dien by advertities; of which wate the children Efairt, 11 of Ifrael had berie manie times experience. And it muff be remembred, that this calling fometimes is underkad as concerning falua-tion, feing God both therefore call us in calling, wh to him, that we may be faued. There is also a primate a certeine other prinate calling for the taking calling. of some certaine charge in hand, be it of prests hod, kingdome, gouernment of houthold, and other fuch like. Wilhich two callings be not all one, bicaule they may be leuered; for lo was

Part. 3. of God.

"Sam, 19,1. Saule called unto the kingboine, but not unto lohn.6, 70. (aluation ; & ludas, albeit he were toined to the avofflethip, pet was he not partaker of the faluation by Thuff.

n calling effetnatt

Againe, calling is oftivo forts ; one is called effequall, and the other not effectuall : not cficduall, is when fome men are thought, by the reacon of outward fignes and tokens to be called, and to amerteine onto Con, a to the thurth, and pet in berie bord the fucceffe is not fo : and hereofit is Spoken in the 20. and 24. chapters of Matthew; Manie be called, but few be cholen. But that is faid to be effectuall, which by no meanes wanteth the buc end of faluation; of the which Paule freaketh in the eight chapter of his spille to the Romans, when he faith; All things worke for the beil to them which are called according to the purpose of God: for those which he knew before, he also predestinated, to be made conformable to the image of his fonne, that he might be the first borne among manie brethren; whom he predeffinated, them alto he called ; and whom he called, them also he justified; and whom he justified, them he alfo glorified. Thou feel by thefe woods of Paule, that they which be called, are predeffinated, and that the berie fame thall be glouificb. Wherfore an apparant controversic in the scriptures is pecided: for when it is faid, that fome be called and not chosen, there it is spoken of calling with out effect. Againe, when those that be called are faid to be fuffified, and glorified , there the frech is of effectuall calling : this effectuall calling Paule nameth according to the purpofe. But this purpose of God is referred buto prede, fination and foreknowledge.

This also must be abord, that calling goeth enbetoge before faith, which thing appeareth out of the tenth chapter to the Komans, when the apostle faith; How shall they call ypon him, whom they haue not beleeued? How shall they beleeue him, of whom they have not hard? How shall they heare without a precher? How shall they preach, vnleffe they be tent ? Beholo, in this method of resolution thou feelt, that faith both tivo wates depend opon calling; first, bicaute publishes they that thould preach, and be mellengers, ought to be called and amointed to declare the word of God; and then they, while they preach, of mairs. do call the people of God; whole faith, as thou frest, ooth depend boon the calling of God. And if so be calling be before faith, it is also before

all merits; bicause our good works, by the which we deferue anie thing, do flowe from faith, e uen as it is faid in the fift chapter to the Gala. finans ; Faith which worketh by loue. Seing She calling therefore that faith goeth before works and me rits, and calling before faith, it appereth that

our calling is not ginen for any merits of ours,

but onclie for the fre mercie of Gob.

2 But now if thou thalt bedemanded, bhat time that calling is made , Thou must answer, The time of that buto CDD there be no lawes prefired, calling. that he, by his most pundent gouernment, calleth into his vinepard fome at the first houre, Manao, fome at the fecond, fome at the third ; againe, vertext. See he calleth some a little before the evening time.

Foz, albeit that in refpect of his fozeknowledge or predeffination, all mentivere called togither at the beginning; pet neuertheles, the beciara tion or execution of calling, is done by God, according as it furthereth his glosic, and the honour og commoditie of his durch. And fe The honog great is the honour of the binine calling, that of theni. the church toke thereof hir name, and is cal une calling led in Orecke and To xaliv; the which broombe teblie fignifieth, no other, but a companie of them that be called. Waherefore it vernameth, we muft os that when we be called, we thould with all bills beierhe calgence obeie the caller ; weighing throughlie ling. with our felues, that we be called for our profit : for God catleth be not, but forour goo. Where: fore Chriff faith, Come vnto me all ye that la- Mat. 11, 28, bour, and be heavie laden, and I will refresh vou. Forbeing far from God, weare bered

with thought and carefulnes of lining. Moreo uer being laben with a multitude of grauous mildhefes, we are pielled bowne. Furthermoze, we muft marke that maner

of benefit of Goo this is, and how fingular and

excellent, the which he imparteth not bute all men; for he palling ouer to mame, whole na ture is all one with ours, bath taken buto him, or feparated bs. Wherefore if we imbrace not the benefit that is offered buto bs, and that is benied buto others, we thall deferue no fmail punifyment, yearather, as it is watten in the fecond chapter to the Komans; We fhall heape Rom.2,5. vp vnto our felues wrath in the daie of wrath. Acither qualit there or may there be anie law ful ercufe pactended, for not obeieng God ichen verfe. 27, we be called; although in thew the fame were a godlie ercule, which is lufficientlie thewed in the cight chapter of the Golpell of Matthew, tou thing him that being called of the Lord, alles ged for himfelfe, that he thould go to burie his father. Do boubt, but that feinch to tend bito godines : but Chiff faio bnto him ; Let the dead burie the dead; as if he han fain; Wihen thou art called by me, let afine all buties, and followe me. And fuch is the power of Gods Che nomes calling, as without that, all our indeuours are of sobs made boid, are not allowed by Bod; as in the calling. fame thapter we moft plainite le, that he plea. Ibidem. 19. feo not Chaff, which in a maner offered him

cause he wanted that calling, he did not fer for

ward himfelfe to follow Chaiff with an opaight

felfe of his owne accord to followe him ; but bi

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mind : wherefore he was put to a repulle. In toom.6, 2 Paule then be disputed of calling, thought berle. 17. it not lufficient, to put be in remembrance that we are brought to obedience ; but would also Before admonth us befores, what maner of people we we were all were before ; namelie, the fernants of finne. thefernants This was the fate of us all, before we were connected unto Chaff : for the calling of God The calling findeth none either holicoziult. Beither was it fufficient to faic, that we are now the fernants of righteonines; but he above ; From the hart. They which are trulie regenerate in Chrift, and graffed in hint , worke thole things, which they binderffand to be acceptable bito God , not bp compullion or hypocrifie, but of their owne acco:0. Therefore Paule, then he maketh mention hercol, glueth thanks into Gob, for that hee understoo the same thing to be the chefest and fingular benefit of God, and lieth not in our power, as manie men feigne it to do: and ther, forche anneth in the pattine fignification ; Yee were delivered. YBy which words he meaneth no thing elfe, but that which Thriff ment, when he fato; Noman commeth vnto me, vnles my faneth thanks ther drawe him. But that maner of bambing this is, and how hard it is to be cryzetted, he that diligentlie weigheth the woods of Chaift. fhall cafilie perceiue ; It is written (faith be) in John. 6,46. the prophets, They shall be all taught of God. Which fentence Chaift both pet moze plainlie cruound faieng; He which shall heare of my father, and shall learne, commeth vnto me. 180 which words he theweth, that an outward cal ling is not fufficient, unleffe there be abbeb by JDD a full perfuation intoarolie, and in the mind : for after that God hath once inclined and framed our mind , then at the last the come buto Chriff.

And Augustine in his first boke to Bonifaof the Dias cius, against the two eviftles of the Pelagians wing wher writcth, that The Lord faid ; Vnles my father shall drawe him, and fait not; Vnles my father shall lead him : as though we our selues, as of our felues, could will ante thing, or elfe give at son braw = fent buto him that calleth bs : for he which is willing, is not dratume, but led; not that the father prairieth anie, but those that be willing. For it is not politible that we thould believe, bules we be willing. But God worketh wonderfullie in our harts, fo that of builling persons hee maketh be willing. And the fame Augustine boon lohn, ervounding this place, compareth the believer with a poing theepe, whom the thep beard, by holding forth a greene bow, draweth after him ; not indeed by biolence , but of his owne accord, and with a befire : for the there hath inwardlie an appetite . which firreth him by to followe the bow. In which comparison, this we ought to note; that it is the propertie of

a there to to bo: for another beatt will not folloine, although thou thouldest allure it with water me greene boins. So ought we by regeneration be fire to be renewed, and to be made the thepe of made here, Chiff, before we can followe him : for other followe inife ine defpife all greene bows and callings. chit that

Augustine anneth mozeoner, that this brain callet. ing is with a certeine obledation and pleasure: The brate. to that it is true which the poet latth; Trabit fua ing of son quemque voluptes; that is, Guerie man is draine is with en by his owne pleasure. And the are led by the bonds, not of the bodie, but of the hart; and we are frierco up by a holie pleasure . But the befinition of pleasure sufficientile teacheth, that first the changing of our corrupt nature is necessar rie ; for pleafure is nothing elfe , but an affecti the befinis on or motion firred by in bs of things agreea, tion of plea. ble onto our nature ; as contraribile, grafe fure. or formine commeth of things that are repugnant buto our nature. And now, to the end inc may take fome pleasure by the admonitions of meanile Cod, and by heavenlie preachings; it is necel things ten faric, that they be agreeable to our nature, thirdy not believe nature being corrupt , that thing can by no be bules be meanes be brought to palle. For Paule faith be changen onto the Coginthians; The carnall man vnderflandeth not those things, which are of the spirit 1.Cora,14 of God, for they seeme foolish vnto him, and therefore he refuleth them as things contrarie vnto himfelfe.

4 What is then to be bone, that the fame things may be pleasant onto bs . Are the com To mate mandements of God to be altered, and bended nicelest to our lufts : 20 buboubteblie : our nature puto be, pught rather to be changed, and regenerated without by God. And that thing doth God baing to our nature passe in bs, when he, through faith, inducth us took with his rightcoulnes, and to draweth be buto Thaiff. And therefore Paule, ithen he had bled thele berbs of the active lignification, Obeic & exhibit, or give your members, &c : birthafters ward the pattice fignification, when he faith; Ye are delivered, ye are made free from finne, ye Rome, 17. are made the feruants of righteoufnes. 15p thich mores is fignified, that informed as we live by rightlie, and followe God . it is from without bs. and commeth not from our felues. By the Although forme of podrine he meaneth the Golpell; for this Diate it is no fimple boatrine, as is philosophie or ingbethe laine : but fuch a doctrine, as offereth Thill bus worke of to bs, and his fpirit, and grace : thereby is mi 600, pt niffred frength bnto bs, to performe thele ftersofte things which are commanded. And although word mult this drawing be the worke of Goo, pet ought wirthers preachers and pallors to ferue therein as minis benow w fters of God. And ithen we call that drawing a to it. motion , the end of fuch motion , both from heroffres thence it commeth, and therebnto it tenbeth, whomas is beclared by Paule, then be thus writeth; Ye unto.

of God. were the feruants of finne : by which words he fliciweth, from ithence we are diatune. But when he addeth, that we are delivered to the intent we thoulabe obedient buto the Bofpell; he theweth the end of our mutation : for therefore are the regenerate, and brought to Chaff, that we fould be obedient buto his word. Deither bio Paule thinke it fufficient, in fuch fort to fet forth his change; but he would also beclare the maner of the change. For when he faith, that We obeie from the hart, he fufficientlie teacheth that this motion is not violent, or by compulti-

Part.3.

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on of God

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piolence.

bidem.

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ef and in thin at as

on, but willing, and of our owne accord. 5 Buthere arifeth a boubt as concerning our nature, Withether (as it is now fallen and corrupt) it can refiff the grace of God, and his wirithat is prefent . I thinke we muft beter, mine, that there be fundate begries of binine helpe or grace ; for fometimes there is fo great power and plentifulnes thereof, as it altogither boweth mans bart, and not onlie counfelleth. but throughlie perfuaceth; and when the matter flandeth in that fort, we cannot bepart from the right, but we become readic to do that which God moueth be to do. Wherefore it was laid unto Paule; It is hard for thee to fourne against the pricke. And pet we muft not thinke, in fuch realing, that anie violence or compulfion is inferred to the will of man; for it is changed by a fivet motion and convertion. The partie in bes ric beed is willing, but vet to willing as his willingues is pronoked of God: for it is the fame will, that would, but GDD with this effectuall and most mightic perfuation causeth that it would. But fometime that behemenete of ODD, and of the fpirit is moze remiffe, and pet, if we would toine thereto our indeuour, and applie our god will, we would not refift it; but rather would followe the warnings and infpirations of him: and feing we do not this, we are faid to refift him, and manic times we fall. Det must not this be bnderstod as touding the first regeneration, but concerning them which being bome againe, are indued with grace and fricit. Ho; the will of the bus

But the first parents, while they were perfeet, if by the helpe of grace (how remille focuer the same were) they had adjoined their indes nour, they might perfectlie have obeied the commandements of God. Howbeit we, although we be renewed (grace being fomethat remiffe as it is) albeit we forgo nothing of our inocuor,

godlie is fo corrupt a vitiat, that ercept it be re-

newed, it cannot give place to the infpirations

of God, t warnings of the holie Choff : and the

fame in the first change of mans connection,

onlie fuffereth; and before the renewing, it con-

tinuallie (as much as lieth therein) relifieth the

fpirit of Coo.

we shall not be able constantlic and perfectie to obcie the commandements of Goo : but vet we may be able to conteine our felues within the bounds of imperfect obedience; which thing bicaufe we do not, therefore we offentimes fin e are woullie fall, But whie Coo giveth not his grace alwaies after one order and continuance but fortimes worketh in them more fronglie, and fometimes more remiffelie, two reas fons may be affigned. First, least we should thinke the grace of God to be a natural effea, which remaineth alimaies after one fort: therfore Con mould for tuff cause differ in the bearie and efficacie of his helpe, whereby we might binderfrand, that it is governed by his will, and not as incour felues luft. Bozcouer, it often: times happeneth, that our negligence and floths fulnelle beferueth that parietie.

Cap.2.

6 And then as the feripture declareth God to Tu , Cour . be faithfull, it the weth that he can by no courup verte, y. tion of ours be made a lier. Therfore, if he hauc called by by a inflaceffectuall calling, no boubt but he will performe the worke that he hath be: quit, that on the daic of the Lozd, thether the fame be the time of our beath, or the latt time of inquifition, when as fentence thall be given buon all mortall men, we shall be referued but blameable by him, although we have often, times fallen in this life, which is our owne in firmitie. Louching this faith of &DD, it is witten unto the Romans ; What if fome of Rom. 3,3, them have not beleeved, shall their vnbeleefe make the faith of God of none effect? God forbid. Paule, in the first chapter of the first epi ffle to the Counthians, feemeth to reason on 1. Cora, 8. this tute; Now have yee obteined grace by Pauls mas Christ, and by him yee haue obteined manie forting. gifts: wherfore ye shall have that which remaineth, that yee may be ynblamable in the daic of the Lord. Beither was the fame witten in a nic other fente by the fame apostic in the epistic to the Momans; The calling and gifts of God Rom. 11,19. are without repentance. Therefore let be alfo ble this kind of argument, if (as it happeneth) af anie time our mind boquaile; Wiebe called a mod to to faluation, we have given credit to him that fortable are calleth, we have obtained remillion of finnes, gument in and have gotten no meane giffs; wherefore we an of our thall be fauch, and God will not caft awaie the mind. works of his owne hands. Thou demandeft Anobice: touching the calling, how I am able to octer tion. mine, whether it be an effectuall calling o: no; of the faith, where with thou art induco, who ther it be a tempozall faith: 3 fap that The fpirit An anf wee of Christ doth beare witnes with our spirit, that thereento. we be the fonnes of God : which token of the

elect Paule taught the church in his epiffle to the Romans. Secondie, thefe things may be knowne by

of soo fin= Deth none hoite. The trulic Doo line acolic of their owne ne are be= Imered by 600, bt: canfe it li=

ourowne therefore

but thofe that bee willing.

An ercels lent com= parifon of Buguffine.

may inage

ptour

bour.

Part. 3. The Common places

to the elect. Secondie, forfomuch as God both indue his elea with excellent gifts ; grace both fometimes fignific cuen tholegiffs, which are

Cap. 2.

frælie beftomed bpon bs by God.

riore, that is, by that which followeth after. God works do make our calling and election certome; fo: Peter in his latter epiffle, and firft thanter, affer he had froken largelie of works, headded; Wherefore brethren, indeuour your felues rather to make your calling and election fure. But if thou thalt againe bemand ; Sieing the spirit of our neighbour is not well knowne buto bs, can there be anie other wate for bs to unge of him, than by works . Aduredie Chrift left no other meanes, whereby we thould judge of our neighbours : foz he fait ; By their fruits yee shall knowe them : and that itic ought to persuade cuerie man , that ithen thou thalt fee the brother to be couerfant in the church, to lead an unblamed life, and to mainteine the right professed faith; of such a man hope thou well. And Paule was in good hope of the Coginthis ans, partie of charitic, whereby he imbraced them; and partite for their works lake, and giffs of the holic Choff, the which ameered to be

manie in their church: partlie he was led by the fpirit, injereby he was warned, that in that place there was much people which perteined

unto Cob.

Of Grace.

the effects, and (as the Schole-men fate) a pofte-

parfe : r. place r. art. 38. he rheir concreis.

7 This place putteth bs in mind to speake founthat of grace. Pouncs, which (as the Logis 2.00% before cians fap be put abstractie as substantiues, are bluallic occlared by their concrets, or abices times; the fignifications of which are more reas are knowne dier to the fense. Wiherefore let be first fezinat is fignified among the Latins by this word Gratiofus, that is, Gratious. De is faid among all men to be graticus, idom all men fauour, and buto along god will is commonlie borne: cuen lo, in the holie feriptures, men are fait to be gratious, which have found grace with God; for fo the feripture bleth to fpeake of them, whom God owth favour, and buto whom he extendeth me arcone his loue. Bowbeit, as concerning this, there is mair gratie a great difference betweene God and men: foz sor, and an things, whereby they may be allured & drawne beige men, to loue. Therefore it behoueth, that he which will be loned of men , have in himfelfe the cau fes of lone and good will. But contrariwile, Coofinacth nothing in men worthic to be be louce, thereby he might be induced to loue them; for he himfelfe firft loued bs, and through that lone he hath bestowed opon us whatscener we have that may please him . Wherefore the The grace name of grace, in the holie feripture, is botter: of God to raten the fred two waies. First theflie boubtles it fig. inifieth the god will of God towards men, and maner of the franke and free fauour that he beareth bu-

This two maner of fignifications of grace. being well knowne, both plainlie thew, with how orcat a divertitie our advertaries and we affirme one and the fame fentence. Forboth of be faie, that a man is inftiffed by grace : but this is the difference, that they, buter the name of grace understand those giffs, which are beflowed bpon them that be tuffified ; namelie. the habits or grounded dispositions, which be polyaco into them: moreover, god works. and fuch other things as God worketh in the elect. But we (for formuch as we fee, that lo long as we are in this life, thele gitts through our corruption on are briverfed benie that we can be infified by them, og that Gods judgement can by anic means be fatiffied by them; wherfore ine biocr, frano.that to be juftified by grace, is to be juftifi mhat le to co by the onclie, mere, and fincere goo will of be intition God, which he beareth buto be of his owne onlie by grant, mercie. Wie faic also, that we be infificed by the and by the grace of Christ, which his father beareth him: Christ. for fixing he is most gratious before him, he bringeth to palle, that the father allo loueth bs in him, as his members and brethen by faith.

Of Grace.

8 15ut the Schol-men feigne to themfelues, that grace is an habit policeo into the foule, whereby the foule may the eafilier be firred bp, the the readier to do goo works; which beuile of a newleaf theirs they are not able anie wate to confirme the School by the holic feriptures. And they færme to have men learfaken it from the philosophers, who teach in their the eshib Ctinks, that faculties and powers are freng: of Briffolk. thenen by the habit of the mind, thereby they be able to performe that, which before they could not: ouif they could, pet might they not bout, inithout great difficultie. The berie fame thing Do thefe men inoge of the foule, that fæing it cannot by nature it felfe find the meanes to be acceptable buto God, and to do the works which may please him; it behough to have a beauentie and spirituall habit, to bring these things to valle: and while they thus addid thems felues to their philosophic, they fraie from the common and allowed fente. Forthen we fait, that a fouldier is in favour with the king or em & fimile perour ; we fate not, that there is fauour or tube. grace in the foultier, but rather in the king 02 emperour, which with fauour maketh much of the fouldier: even so here, if we thall speake the gracest rightlie, we will not faie, that grace is given son, is to or powerd into bs; but rather that we be receis be receiud ued bito grace by God, when as we were his into his enimies before.

But that the erroz of the Schole-men may the better be found out, let be thew what their nefinition

of God. she befini befinition is: for they befine grace to be an ha ton which bit powered in by God, like unto his amdneffe the Schole and tharttie, injereby he that hath it, is made acomminations contable but o Bon and doth inoise that he mee min aligne ceptable bito God, and doth works that be mes ritozions and well pleafing to him. Tehen they fair, that the habit is powerd in by Goo, they fevarate the fame from naturall vertues : furs ther, thereas they make the fame to be like bu to the godnes and tharitie of God, they thinke, that they alledge a reason, while those which be induce with this habit, be accepted of God ; namelie, bicaufe of that fimilitude. And fæing they be not able to proue out of the feriptures, that grace is a thing created, they indenour to affirme the fame by reasons : for Thomas faith, that The good wil of God is not fole; for that God is faid to loue, then he beffoweth anic goo things. Telherefore he faith, that the well willing of Goo buto anie man, or the fauouring of ante, is to give them or power into them fuch an habit, as we have alreadie beferibed. But willof 600 this argument is most feeble ; for we grant. that the good will of God lieth not tole, but both bestowe benefits upon us, and those vethe elect riemanifold. But how followes this argu-Leth not ment ; God beffotweth manie giffs bpon bs, therfore he createth or poweth in fuch an habit. Morcouer, it is no finall error, that they

would have be to be made acceptable buto God by this habit or creature. Forit had bene a ne ceffarie thing, that he having beffowed this benefit upon ve, we frould first have loved him; for the lone of Goo goeth before all his giffs. Indeed the vertues, which do followe, have fome reason this they be gitten, yet can they mids us not have the power to allure God to love bs: gottibte for we had him our fanourable God, euen bes for all his fore he bestowed these things byon bs. And an other reason of theirs is this; If those men (laic they) which be converted onto Thirf, have the spirit of God, thich they had not before, of nes cellitie there went fome change betwene. But in Coo there is no change, wherfore it behoueth to appoint the fame to be in bs ; namelie, that we thould have the habit of grace, which before we had not. But this reason also france to none effect, bicaufe God both deferre his helpe, as to him femeth gob, and moueth the harts of men at a time amointed . when as he moued them not before. Which thing neverthelelle we boubt sod is not not to be pome without anie change of him; for we knowe that he created the world, which be: fore had not beine; and pet do we not therefore

9 Pow there remaineth, that we confirme by the fcriptures, that the grace of Goo fignifino that the cth his owne voluntarie of free good will; fcgrace of condic, the benefits or gifts which are beftosod is the luco byon the faints; thirolie, that the grace of

Chaift is that, thich carrieth authoritie with fanour the father, and for which we are beloued of the which he father. Dfthe firft, Paule faith bito the Che biareth to. frans; that We were chosen of God before the Batts us. foundations of the world were laid, according to the good pleasure of his will, to the praise of the glorie of his grace. In which place we fix the cause of our election to be, that the good will and grace of God thould be commended buto bs. And in the latter epiffle to Timothic be faith; Who hath called vs by his holie calling, not through works, but according to his pur- 1 Tim t. c. pofe and grace. And Peter erhorteth, that we thould hope in that grace, which is offered bs : and it is not lawfull to hove in acreature. And 1. Pet. 1, 13: as touching Chaff, Paule faith unto the Cht frans ; that God hath made vs acceptable in the beloved that is in Chiff, wom he loueth most, and as his onlie bearling. And in the cpiffle Hohefit, 6, to the Romans, he calleth Grace cuerlaiting life. Wilherefore let this be the true befintte on of grace, and that which is most agrara Rom. 6, 13. ble unto the feriptures ; It is the goo will of a true bes God , that commeth voluntarilie of his owne finition of accord, whereby he holdeth be bore in Jelus grace. Chaiff, and fo giueth be our finnes, gineth be the holie Choff, aperfect life, and cucrlafting felicitie. By which befinition thou boverifars beff, not onlie what we may call grace, but alfo by fehom we have the fame ; and in like maner what the diefe effects of the fame are.

10 Powlet be fe by what meanes CDD worketh fo ercellent goothings in bs. Fuft he offereth the promites of thele things, lecond lie by his inspiration be openeth the bart, that By what those promises may be admitted: which volette means son he should do, those good things would never good things find place in bs ; for mans hart is frubbome, ines. and reliffeth foirituall things ; and therefore there is need of continuall ministerie in the which thurch. For it is the outie of paffors, to late be: outween fore the people the promites of God, a not onlice minutere to ware the fame with words , but alfo to fe ale church is the fame by facraments, which are certeine bis necufult. fible words. But first of all their part is to gemonetwo improfments, which cheefelic leav men awate from the promites of God. For on the one part, menthinke they cannot atteine the mints to the promites of God, bicaufe they be bulway flers ought thie of them : here ought a faithfull miniffer Dis to remeble licentlie to persuade a teach, that these things burents. are frelie bestowed by Goo , not thorough works, or for ante worthines of the receivers. On the other part, men are wont to doubt, wice ther themselues, by the election of God, be ercluded from thefe promiles or no : here muft they teach, that it is the part of faithfull people

to receive the promifes of Goo generalie, as they be taught be in the holic feriptures, by the @ C.i.

wwwhich fate, that God is danged.

befoge be

fpirit of Coo; and that they ought not to be be ric inquilitine of the fecret will of Gob. Foz bndeubtedlie, he would have renealed a declared who be the chosen a reprobate if he had knowne

that the fame thould be profitable to faluation. Therefore, fixing the leriptures reced none particularlie from the promifes, enerie man ought to to harken buto them, as if they thould particularlie perteine to himfelfe. And certein: lie, togither with faith, there will be a verfuale on of the fpirit, given buto the believers; fo as they shall not be in anic boubt, but that they berelie perteine unto the cleat. 150 this meanes the ministeric of the church both service buto God, and worketh with him for our faluation : not that the godnes and power of God cannot without it, both offer his promites unto be, and alfo incline our minos to receive the fame. For the grace of God is not necessarilic bounders ther to the ministerie , or to the facraments, or not necessas else to the outward word. But we now speake rite bound of the bluell meanes, whereby God both lead to entward men buto faluation. And then as the hane once admitted the promites of God, we with before were bead in finne, begin forthwith to rentue againe; and being fo reffored onto life, in fome part we obeie the lawe of God : but ponbtedlic not in perfect wife, but onelie by an entrance into obedience. Further, againff our cutnics, the field, and the binell, we have the prefent helpe of Ged; and in afflictions, a wonperfull comfort; and we have the frengths and faculties of the mind and bodie reffored. And to weake at one word, the grace of God, with we have deferibed, is the well-fpring of all god

11 Butthis one thing we feme to haue at firmed, which as pet is not produced by the ferips tures; namelie, that God both not onelie by his more grace and god will offer the promiles, which we have now spoken of; but that he also by his fpirit benoeth our hart to receive them. what mas The first part was allowed euen of the Pelaginer of grace ans; to wit, that there is required a grace of bo the toctagi: drine and illuffration. But the other thing. and grane uthriclie, that the hart thould either receiue, oz refuse the promises offered, they thought did frand in free will. But the feripture teacheth far otherwife: for Ezechiel faith in the 11.thap Ezec. 11, 19 ter; that God would give to his faithfull a new son north hart, and a new spirit, and that he would take awaie from them their flonie hart, & would give not onelie them a fleshie hart. Ehele things ow teach most manifeffly, that there muft be a change made in benderh the our minds. Etherefore, when as we read either

be understood, as if cur will followeth of hir

The Common places Cap.2. Of the calling ofone power, being onelic ffirted by and ad. It is not monthed by grace. Unles the will thould be latitime thanged, it would never followe: wherefore, it will be is first required, that the will be changed, then direct by that it should obete.

Chryfoftome also must be heard with offere it be also tion, who in his fermon De innencione crucis, faith, moonto. that Petther the grace of God can bo any thing initiout our will, not our will without grace: for it is not generallie true, that grace can bo nothing without our will, bules ve fo buters frand will, to be that, about which grace worketh: but that grace must expect the consent of the not to ere will, that is not true, for grace changeth the will pertite before the fame be able to gine anteconfent, confertof TCherefore David prateth; A cleane hart create the will. in me, o God. And Salomon; Incline, Lord, the Palst, tr. hart of this people to execute thy commande- 1.Kin.t. 18. ments. And David againe; Incline my hart vn- Pfa.118.26. to the testimonies. The Pelagians taught, that The putris the beginning of god works commeth from enof the us that is to fair, from free will : and that grace 10 clagis both helpe forward unto the calier and readier ans. performance of them.

12 But the latter Dinines and Sophifters, Che aninh leaft they thoulo feeme altogither to agree with on of the Pelagius, haue thus decreed ; that Grace both Schoole indeed come first, but that it is our part, either min. to recement, or to benient. But this hath no more truth in it, than had that opinion of Pelagius: for how have we therewithall to aomit the fame grace ? If this were true, faluation foulo come from our felues . 13ut Paule faith; What hast thou, that thou hast not received? I.Cor4. 7. And if thou half received, why dooft thou glorie, as though thou hadft not received ? And against these Augustine citeth the words of Paule; It is not in him that willeth, nor in him Rome. 16. that runneth; but in God that sheweth mercie, If the fentence (faith he) of thele men were true, the apostle with like reason might have said; It is not in God that sheweth mercie, but in him that willeth and runneth. Foz, as thefe men teach, the worke fermes to be diffributed, fo as the one part is afcribed buto God, and the other is left unto bs; and fo, that the grace of God is not lufficient, buleffe that the also put to our helpe; and that we do will, and run. But far other wife the apostle : It is neither (faith be) of Rom.g, 16, him that willeth, nor of him that runneth, but of God that sheweth mercie. And in another place he faith of himfelfe; I have laboured more , Co.16.10 than all, yet not I, but the grace of God which is in me: by which words he renounceth all in hims

felfe, a afcribeth it id elie to the grace of God. And Augustine addeth, Tele prate for our enimics, which as pet be cuill, and will not obey Cod, and do refule his promiles. Which thing when we co, what defire we, but that God will Of Grace. change their wils ? Withich buleffe it were in Gods power to do, it thoulo be craued of him in baine. And in another place, Paule faith; Not that we be fit to thinke anie thing of our felues,

Part.3.

as of our felues. But and if we be not able fo much as to thinke a thought, certeinelie much leffe can we will; fo; will followeth cogitation and knowledge. Petther do I fpeake thefe The will bring than things, as though the will being changed by God, thould become tole, and do nothing : for sperege being reftoreb, it muft worke togither with mateboo grace; according to that which Barnard weaketh moute togi of free will, that the fame which is begun by the one, be perfourmed by both. For then we are not onlie mere men or naked, but are made allo the formes of God, and have added buto be the motion of the bolie Choff. And Paule faith un:

:Tim.; 17. to Timothic, that The man of God taught in the holic scriptures is now apt and meet vnto all good things.

13 But men are wont to faie, and com: monlic to boaft , that the grace of God is laid the grace of fouth to all men; wherefore if the same be not senbelaid imbraced, the fault is in our felues, for that es uerieman may atteine to it if he will. This cloud we must rib awate by fome thost bifcourse. Indeed we may grant, that after this fort, grace is fet abroad unto all men; bicaufe the generall promifes of God are offered and piched indifferently to all men. Beither do the preachers, which publiff those promises, fricke aniething about the feeret will of Boo, or elle thinke this with themselues ; Weraduenture this man is not precedinate; or, I thall further nothing by my trauell : they imagine no fuch thing, but they propound the word of God to all men generallie. By this meanes the grace and calling of God may be fait to be common binto all men. Dowbeit, when as anie man receineth the promiles of God offered, he douth it not by his owne power or will ; for of necessitte his hart must be opened: which thing Luke in the be bonth ir Acts tellifieth of the woman that fould purple. For all men are not effectuallie called, and acpower of cording to the purpose of God. But these men feme to feigne to themfelues a grace, as it were some garment hanging in the aire, which cuerie man may put on that will. But thele be

tures weake otherwife. They be wont also to distinguish grace on this wife; that there is grace working, and a grace that worketh togither : from which of molking to, ffunction Augustine differeth not; for the same femeth to be taken out of the words of the apo Phil.2, 13. Itle; It is God that worketh in vs both to will and to performe. Witherefore working grace is that, which at the beginning healeth the will and changeth it; then afterward it bringeth to paffe

the benifes of mans wifebome, the holie ferip-

that the fame being changed and healed, it both rightlie: and firft inded it is called a working grace ; afterward a grace working together. And this is all one grace, and not two graces; A grace but the diffination is taken from the effects of working & the fame. Forfielt the will, when it is healed, working toit concurreth with grace palliuclie: for the fame one grace, is faid to be changed; and we are faid to be regenerated : but afterward, it behaueth it felfe both activelie and pallicelie : for when it is by ged forward by God, it also willeth and choseth. And in this lende that is true which is written to the Debrucs; Take heed that ye fall not awaie from the grace of God : for being regenerate, we ought not to fit fole, but to worke & line according to the grace which both accompanie bs.

But those ow ercedinglie erre, which indge that the veric will it felfe can will god things: The will of and that by grace the spirit is onlie topought it felfe canto will effectuallie, and that those things, which nor will are willed, may be obteined . This (as I have good things alreadic thewed) is contrarie buto the feriptures. They bemand further, ichether we beferue anic thing by that first grace . Indeed our adverlaries affirme, that we do howbeit we de, nie the fame, and altogither recentive confides ration of merit: and for how full causes we do the fame, it shall be more fit to beclare elsehere. We confesse boubtlesse, that God is wont of his liberalitie and mercie to grant benefits at ter benefits; but we grant not for all this, that each first gift of God can beferue other latter each first giffs. And to must those places be understood gift of Door in the golpell; To him that hath fhall be given: befrutti And; Go to good fernant, bicaufe thou haft been not the latfaithfull in few things, I will fet thee ouer ma-

niethings. 14 Belides this, they binide grace, into grace preuenting, and grace after following : which Gracenice biuilion Augustine Gemeth to allow, by the nenting and words of David in the co.pfalme ; His mercie after folles shall preuent me, and his mercie shall followe wing. me. Dowbeit, this diffinction muft be lo admit Pfal. 59, 11. ted as it is ment of one and the fame grace, and the divertitie confifteth in the effects. Forthere be manie and fundic giffs, with the which the 3r is one mercie of God both garnith bs : for first our buttevaris will is healed, and the fame being healed, it be eth in the ginneth to will well; afterward, those things effects. that it willeth well , it beginneth to erecute ; fi: The opner nallie, it continueth in boing well; and laft of of the cf. all,it is crowned. Wherefore grace preuenteth grace. our will, in healing of it; the veric fame follows eth, in bringing to patte, that those things which be right, map pleate. It pzeuenteth, that we may will; it followeth, in brining be to performe those things that we will: it preuenteth, by mouing us to goo works; it followeth, by

Pag.49.

Ibidem. 35.

gining of perfeuerance: it preventeth by giving C C.ii.

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harroins in Augustine , or in other of the fathers, that brace them. grace both first come, which our will both accompanie, as a bandmaiden; that mult not fo

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Cap.2.

Of Grace.

perfenerance; it followeth after, by crowning of the fame. And even as it is one and the fame light of the finne, which nouritheth and prepar reth the earth to receive feed, and that maketh the fame to growe, when it is committed to the earth, and being growne up deriffeth them, that they may beare fruit : even foit is all one grace of Goo, which both commeth before the will and also which followeth after. Also Augufline faith, Grace preuenteth, that we may be healed; it followeth after, that we may be quice kened; it preuenteth, that we may be called; it followeth, that we may be glozified.

Therefore, they tunge amille, which thinke, that grace preventing is a certaine common motion, therewith Goo knocketh at the harts of men, inuiting them to live well : as though it were in mans hand, either to come or refule, when grace muteth. Do leffe do they erre, which langle in the Scholes, that it is one grace which is fredie given, and another that maketh men acceptable . For all grace muft be frelie ginen; for otherwife (as Paule faith) Grace thould be no grace. And thereas by grace that maketh acceptable, they meane (as 3 haue taught) an habit; they inoge wickeolie, in affirming that men are by fuch giffs, made acceptable unto Gob : for with him we are recei ued into grace, by his onelic mercie, and for Chaff his fake. And it is not met to attribute that but other creatures, which belongeth buto and mercie. Chaiff, and buto the godnes of God onelie. Be fides this, we are first acceptable buto Geo, by his owne fre election, before that anie fuch giffs be granted buto bs. I grant indeed, that there be manie free giffs , by which the goolie cannot be differned from the bugodlie; fuch are the aits of tongs, prophetieng, the gifts of hear gobie cans ling, and other fuch like; which things do no leffe not bedile hamen unto the cuill, than unto the goo. Dn corned from the other five, faith, hope, and charitie, belong the wicked. onelie to the faints.

Alfo naturall giffs, as pregnancie of wit, frength of bodic, and fuch like, are formetimes called graces. And on this wife the Pelagians creatilic confessed, that to lead a good life, men had not of grace : but by grace they ment fre will, reason, t will. Wele benie not, but that thefe things are fielic granted by God; howbeit, we the sociagis denic them to be graces, which happen unto the and ment, cleat, through the redemption of Chaife. And iden the durch had confuted the error of Pelagius, it spake not of this kind of grace; but of that grace, where with we be regenerated and tuffificd, without the which no man is accepted of Cod, or can line well. Sometime the will of 21 compa= man is compared with a bootle, and grace with him that fitteth therebpon ; which comparison, in refred of manie properties, I milike not:

but this must speciallie be considered, that in what fort former twe boverfrand grace; we must alwaies affure our felues, that the fame is given freile, and not through works. Deither dothit by anie meanes make a man acceptable, but fo far forth, as it is taken for the good will of God. And thus much have wee spoken concerning

How grace and works are vnto eternall life.

15 Pow let be especiallie confider in what 31 Rom. 6. fort grace and works are as touching eternall at the mo. life. And fo much as may be gathered, either out of the holie fcriptures, or out of those thinas. which Augustine bath left in waiting , as tow thing that matter, we will plainlie occlare ; fo that it thall be made manifelt, boto much our aductaries difactie from be in this point. As touching the first, if by grace we bnderstand the favour and mercie of Goo, then is it the onelic cause through Jesus Christ, the we obteine cternall life. Hozour works can be no meanes be the causes of our felicitic; howbeit, they are certeine meanes, whereby God bringeth be bns to felicitie. As the wate is not the cause of the The differ end thereof, not the running place the cause of rence be the gole of marke; and pet by them men are led tweenethe both unto the end of the wate, and unto the die means. marke: fo God by god works bringeth be bnto eternall life, when as pet the onelie cause theres of is the election of Goo, as Paule most many festile teacheth in his epistle to the Romans; Anning Whom he hath predeftinated (faith he) those al- merit. fo hath he called; whom he hath called, those Roms, to allo hath he justified; and whom he hath justified those also hath he glorified. This beclareth, that all thele things too fo come from the grace of God, that they confequentlic followe the one the other : and God, which giveth the one, will also fredie and liberallie give the other.

Witherefore the inhole respect of merit ought anrelient to be utterlie taken ainaie; for that thich propers of merit lie meriteth anie thing, muft of necellitie haue mun be:as in it a free offering; neither ought it to be due foz ken awair, ante other caule. Wilherefore, forfomuch as we oive of outie onto God, all things that we have; impoubtedie, imatioener ine do, it can merit nothing. Mozeover, those things, whereby we will merit anie thingought, to be our owner, but and works are not our owne, but are of God. Befides this alfo, all imperfection and buclea nelle mult of necellitie be remoued awaie, o therwise our works are befiled : neither can they be levelled to the rule which is preferibed by God. Wherefore the qualit rather to crane pardon, than once to thinke boon price or reward. Further, betweene merit and reward

there ought to be some proportion; but there Chere can can be no proportion betweene our works and bc no p10= eternall felicitie: wherefore they cannot proper, tweet out lie be called merits. Pozcouer, Cod would that remallife. there hould be taken from vsall matter of alos rieng; which thing were not pomble, if by our morks we thould befirme eternall life. And for name of grace ; bnboubtedlie it cannot be of

Part.3.

Rom,6, 23. formuch as Paule Deferibeth eternall life, by the mozks. Let this luffice as touching the first. 16 Dow will I baefelie beclare that Augu-

fline bath written, as touching this place. In his Enchiridion to Laurence, the 107. chapter; A flipend (faith be) is paid in warfare as a debt. Rome, 33, and not giuen as a giff: therefore Paule faith; The flipend of finne is death : to beclare, that death is rendeed buto finne, not without defert, but as oue: but grace, buleffe it be fre, it is not Phoneters grace. Ceherefore as touching the good works millifer of man, forformuch as they are the gifts of God, gum after buto which eternall life is rendeed, grace is reworts, it is compensed for arace. The same Augustine, in his boke Degratia & libero arbitrio, the o. thay

ter ; In the Golpell of John (laith ne) it is wait lount, 16. ten, that We all have received of his fulnes and Rom, 12, 3. grace for grace, euery man as God hath divided vnto him the measure of faith. For curric man hathreceined a proper gift from God,one thus, and another thus . Wherefore when eternall life is rendich, grace is rendied for grace. But fo is it not of beath, bicaufe that is rendred as due unto the warfare of the biuell. Therefore. theras the apostle might have faid, that right lie; The stipend of right cournes is eternal life, he

would rather faie ; But the grace of God is eternall life: that therby we might binberffand. that God bringeth be buto eternall life, not for nould not our owne merits, but for his mercie. Therfore Aipent of it is written in the 103 plalme; Which crowmsister neth thee in mercie and compassions: bicause It is he that worketh in vs, both to will and also to na!llife. verfe.4. performe. The apostle han said before : Worke your fal-

uation with feare and trembling: afterware, leaft we thould attribute this thing buto our felues, he faith, that God worketh these things verfe.ta. in vs, and that not for our merits, but according to his owne good pleasure. And in the same boke the eight chapter, he faith, that There is no fmall ambiguitie, how cternall life is renbied bitogod works. Forthe feripture faith; 1.Cor. 1,10, that Euerie man shall have according to his works. And pet on the other fice. Paule calleth grace eternall life. But the propertie of grace is to be rendzeo freelie. Paule alfo faith ; Vnto Rom.4,4. him which worketh not, the reward is not imputed according to det, but according to grace. Rom, 11, 6. And he faith mozeoner, that Grace, if it be of

Roman, 5. works, is not grace. Againe; that The remnants

through the election of grace shall be faued. A gaine onto the Cheffans : By grace ve are fa- Ephel 1 8. ued through faith, and that not of your schies. Againe, Not of works, leaft anie man should Ibidem ?. glorie.

Ehis boubt (faith Augustine,) cannot other: wife be diffolited, buleffe we grant that an by Bu builehe right and holie life is grace : for fo cutter faieng and bolie map take place ; for efernall life to renozed but life to grace to works. But bicaufe works are frelle giuen wow ettrbs of God, therefore also is eternall life called renord one orace. And in his boke De corrett one of gratia, to mothe. the 1 3. chapter, he faith, that laines writeth, that soon ludgement thall be without mercie unto him works are which theweth not mercie. By which words grace, there (faith he) appeareth, that they which line well, fore effective. thall in the last judgement be judged with iner and like is cie; they which have lived wickedie, thall be given by indged without mercie. And if that in indement frace. we have not of mercic, then is it not now done lam,2, 13. for merits. And in the fame fente be alledgeth the mother of the Machabeis, who (as it is wait ten in the second bothe and seventh chapter) verse.29. thus (peaketh buto hir forme ; That I may in The gast of that mercie receive thee with thy bretheren : in industrit which place the calleth the baic of inagement, is called mercie. And bindoubtedlie, ithen we thall come mercie. before the judgement leate of God, who finall Prou. 20, 9. boaff that he hath a chaff hart . De tho thall boalf that he hath a cleane hart ? Wilerfoze mer: That we cie is there needfull alfo, whereby he may be matthane

made bleffed, buto thom the Lord hath not im neco cf 17 The fame father, in his 105, epiffle to ingerment. Siftus, then the apostle had faid ; The flipend of Pfal. 22.

finne is death, the would not judge, that he lam.1,17: thoulo most aptlic and consequentlie haue ab. DediBut the fipend of righteoulics is eternall life : And it is true, bicaule even as to the merit of finne, death is rendico for a fliveno ; fo alfo bato the merit of righteoulnes eternall life is rendied as a ffipend. But the bleffed avoffle most vigilantly warring against prive, when he had faid, that the trivend of finne is brath, leaft mans righteouines thoulo aduance it felfe, faid not contrariwife, that the Aipend of righteens nes is eternall life; But the grace of God (faith he) is eternall life . But it is not fufficient to thinke that thele things are fooken for humilitie and moderation fake: for the matter is fo in bes rie beb. Forour works receine not eternall life for a fuff and beferued frivend; and therfore he faith, that mans righteoufnelle is pribe, and thich in name onelie is called rightcouines,

CC.W.

puted linne.

But that ought to be true righteoufnelle, bnto which eternall life is due ; which righteoulnes ffit be not of the, then is it from abone, bel eiernaff cending from the father of lights. Witherefore life is the D man, if thou thalt receive eternall life, it is fipeno of

The Common places Part.3. rightconf indeed the flivend of righteoulnes, but buto the nes, but bas it is grace, onto idom alfo, even righteoulnes to mantitis is grace; for it fould be rendered onto the as a bebt, if the rightcoulnes onto whom it is due 3frighte= outlies were were of the felfe. Be all thefe things it is gather of our owne red, that with Augustine eternall life is therefeines, we fore called grace, bicaule the works, which go be:

eternalllife forcit are given frælie. Further, he confesteth, that in the last indgeas a butie.

ment, then Goo fhall reward thefe things, we thall have need of nurrete and compation : and that also we have alwaies ned of mercie, that our finnes thould not be imputed buto bs. Laft lie, that eternall life, although that it may be the fripend of righteouines, being taken by it felfe; pet unto us it is grace, partlic bicaufe it is not of our felues, and partie also bicause it is onperfect. Hilarius in like maner waiteth bpon the 50. pfalme: My hope is in the mercie of God for ever and ever, world without end. For the works of rightcoulnes are not fufficient buto the merit of perfect bleffednes; bules in this will of right coulies, the mercie of God impute not the faults of humane changings and motions. Alfo Ierom bon Efaie, the 46. thapter ; 3f we flould confider our owne merits, we must nons defpaire. Dur aduerfaries and we con-Both we and our ad tend not, whether by the grace of @ D D good works are given to the regenerate : although good works even in this also we do not utterlie agree with them. For they thinke, that it lieth in our power to receive good works , when they are offered: but we faie, that it is neofull for our will to be arace.but yet not af. changed by the grace and spirit of God; other ter one fost. wife, as touthing this point, we cannot inv

18 But there is another thing , about thich there is at this bate a more weightie controuer, fie. They which befond morits, ow thinke, that the god works which are given of God unto men, nefentime. are fufficient buto eternall life: which thing we rits, faic, that good utterlic benie. And that maketh berie much on morks are our fior, which a little before we alleaged out of fufficient Augustine; that in the last inogement we thall to obteine need the mercie of God, not onelie bicaufe god eternall weeks were given of him freelie; but bicaule alfo, that when the fuft subge thall fit in his throne, no man can boatt that he bath a chaft hart, og that he is cleane from finne. Therefore it is needfull, that finnes (as faith David) be not Pialega, a, imputed buto him, which thall come buto felicis

brace the aiffs of God.

tic. Wherefore, feeing we have need of mercie, it is manifelt, that our good works are not lufficis Augustine, ent. The same Augustine writeth in another

place, that the perfection of the faints herein confiffeth; to acknowledge how much they want fill of perfection . And that lentence of 2.Tim.4, 7. Paule ; I haue fought a good fight, I haue finiflied my course, I have kept the faith, he in er,

poundeth, as he thinketh, that the avoitle faith not, that he is otterlie without firme ; but that he leaning buto faith and buto bone bib wholie amoint with himfelte, that it thould come to palle in the laft houre of his death, which was then even at hand, that whatfoever finne and wickeones had crept into him, the fame thould. by the mercie of God through Chaiff, be icholic forginen him, enen as he had forgiven buto others their offenies.

Cap.2.

Andit is to far off, that Augustine thought Zumilline Paule to be without finne, that he interpreteth thought not this place buto the Bbiltippians; (Yea alfo, I that poult thinke all things to be but loffe for the excellent out figure. knowledge fake of Ielus Christ my Lord, for but affirms whom I have counted all things lofte, and judge the countrat them to be doing) of works done after he came ric. to christianitie. For üben as before, hauing Phil.3, & made mention of works tone, when he was vet of the Telville religion, he faid ; But the things that were vantage, the same I counted losse for Ibidem.7. Christ his fake those words which are afterward added, he addeth by the wate of correction, their ing, that not onelie works of Zelvifh religion, but also all other mere to be counted for losses and things bucleane. For he confidered that in all things there is found fome fault and befed. And that firmes are mingled with our and Sinnts art works, the feriptures most manifestite teach, mingled to the feriptures most manifestite teach, thick our then they fate : that No man can be inflifted in moon works the fight of God. Anothe goolie bomake their praier to be delinered from that ffreight erant. nation of tuffice; Enter not (fate they) into judg- Pfa.143,1 ment with thy fernant, ô Lord. And John faith; If a man faie he hath no finne, he deceiteth him- Llohr, & felfe, and the truth is not in him . And Salomon faith in the bonc of Bings; There is not a man , Kin 8.46. on earth fo just that he sinneth not.

ing, applieth them to the forme of the prefent time: leaft anie man thould refer that fentence of Salomon buto those things, which we have committed before regeneration. We ought all to prair, that our trespalles may be forgiven bs, Matt. 6,12. as they that in this life may rather thirst after righteouines, than can atteine to a perfect and absolute righteousnes. For that precept of the Lord, wherein we are commanded to love Bod Deure, 5. with all our hart, with all our foule, and with all our frength, thall then at the laft be perfor med, when we shall come to that place, where we fhall fe Goo face to face as he is, as Augu- Auguftiat. ffine wateth in his boke De fpirits & litera, tos marbs the end. In which place also he bemanbeth, they this commandement was given, if it cannot be performed in this life . De anfine reth, that therefore God commanded it, bicaufe we should knowe, what by faith we ought to be. fire, inherebuto our hope thould be levelled;

all our actions. And he thinketh him to haue much profited in this life, which can at the length la how farre be is off from that which is

perfect. 19 The fame Augustine in his second bothe Augustine. De peccatorum meritis & remissione, dapters 16. 17, and 18, waiting manic things as touching this matter, faith, that In the fcripture, men are fortimes called perfect ; not bicaufe they are otterlie without finne, but for that in innocencie of life they have much profited; and bis cause they continuallie bend their fludy and inbenour to obteine perfection; alfo bicaule God forgineth them their faults; and that which then want of rightcounces, he imputeth unto them of the fulneffe of Chafts rightconfies. Det ther benieth he, but that God requireth of men, that they fould otterlie be without finne : for there could be no finne, buteffe there were a laine, which, when we finne, we transgresse. further , he bemandeth whie God gaue that laive , which he right well fatue could by no samalabe meanes be performed . And he answereth. that it was therefore done, that he might conturn could benne them according to their beferts, which conference the fame, t by conferent oid trans greffe it : but that he might heare the praiers of them, third awlied themselves to it, and more and more to helpe them badie to accomplish the fame. And to this purpole he bringeth that fen-

recteth and chaftifeth those, whom he loueth, pet not with furie or revenge, but with a father, liccorrection : but no man that is chaffifed or affliced is without finne; for this thing onelic denifo is fuffered our fautour , namelie, to fuffer moft without fin. grievous punishments without anie fault of

tence, which is written; namelie, that God cor-

Therefore freing all men uhom God loueth, are corrected with aductities, it followeth of

necellitie, that they are all fubicat to fin. Which

thing Paule buto the Balathians moft affured: lic affirmeth of the goolie; for he faith, that in them the fleth to repugneth against the spirit, that they cannot bo those things which they would. And in the 7. chapter to the Romans he wateth; that He himfelfe did the cuill which he hated. 13p all thefe things may eafilie be gather red, that a man, though he be neuer fo holie; pet bette holis fo long as he here liucth, hath alivaies formuhat Mate not in him that hath need to be forgiven of God. bithout fin Cohich thing also Augustine testificth, towards the end of his bothe De fpiritu & litera. And need of hereby is most eutentlie gathered, that our forgine. god works are not fufficient unto eternall life. But our adversaries crake and boaff, that the regenerate are not bile in the fight of God : but we fair, that we before Bod are milerable ; for

buleffe it were fo, God could not ble mercie to wards bs. Which mercie pet Augustine waiteth, 3f we were that we have altogither need of, if we belire to not miferas be crowned: for mercie is an affection thereby ble, sod we are moned to war the milerable; therefore need to be if eternall life be ditten buto be of mercie, then mercie. must we needs be altoguther miscrable before milat mera God. But if they underftand, that the regene, tit is. rate are not vile in the fight of God ; bicaufe God beautifieth them with manie aifis and oznaments ive grant to that vet those gifts what foeuer, or how great focuer then be, quant not to feeme of fo great force that they thould be fulficient buto eternall life. And that commeth not through defaults of the giffs, but through our owne befault, which in all things obev them not: for the fill carrie about in our field much of old Adam, and of naturall corruption.

20 Doconcrour aquerlaries put a diffe- cote a dirence betweene the good works of men regene dinetion of rate : for they late, that those are partite of our the aduct felues, and partife of Bob. Those (late thep) as fartes, they are of ve, can merit nothing; but as they are of God, they do merit, and are causes of es ternall life : and by this diffination, they thinke that the matter is made plaine. But we grant not fo much bnto them ; for if we bilicentite and throughlie conflocr anie worke, we that of no collitie grant, that it commeth of the grace of God ; and that we muft not leave unto our felues ante praife thereof, though it be neuer to fmall. But bicaufe Goo bleth bs to worke, who, fo long as we live here, are not throughlic clenfen : thereof it commeth that our works are alwates unperfect. Dozeouer, if they were the causes unperfect. Aposeouer, it they were the whereof a causes and merits of eternall life, we might counsel. with fecuritie put confidence in them. But the that our holie feriptures bo not fuffer that : for Paule it works are the epiffle to the Romans latth; I judge that the always unfufferings of this time are not worthic of the prefer. glorie to come, which shall be reucaled in vs. In this place Paule confidereth of god works, fo far fouth as they are of God : for we have it we have it not of our felues to luffer aduerfities for Chill not of our his fake; for it is Goo that worketh in bs that Gluce to luffering . And yet, though it be neuer fo great, fuffer ad= Paule faith, that It is not to be compared vnto the glorie to come. Butthelemen amoint in ita merit (as they ble to fpeake) De condigno, that is, of worthines.

Thirdie, the aduerfaries contend, that god works are works are the cause of eternall life Sine qua non, not the caus that is, without which it cannot be obteined : fes of eterwhich fairing, how riviculous it is, poing in nall life sifants (whom we knowe are faued without me qua non, works) cantelliffe. For although thep bprcas fon of age, can do nothing that is god ; pet bo thep obteine eternall life: wherefore this cause is not of fo great weight, as without it no man

through

Of Grace

and works.

and what we ought continuallie to go about in

fert nota mithitan. ming the hreach of the com= marbe. eob requi

ferueb.

Pro.2,13.

rets of men that they month bc

Wilhich words Augustine biligentic weigh

nall life.

feriptures.

Verfe.16. chapter of the epiffle to the Debaues ; Talibus bostijs promeretur Deus, which after the Latins is thus engliffee; With fud facrifices is God

Verfe.t f. chapter of Ceclefiafficus ; Omnis mifericordia fa-Two places ent locum unique fecundum meritum operum fuof the feripe orum, which (according to the Latins) is thus ture obice englished; All mercie shall make place vnto

can be faued. And in those that are of full ace (to (peake propertie) god works cannot have the nature of a caufe: for in them, thole are nothing works are elfe, but a beginning of eternall life. Wherfore, a beginning feeing they are a certeine part of eternall life, they cannot be counted caufes thereof. pet ther ment 3 anie other thing elfe, ichen before I faio, that now works are meanes, and as it were certeine feps, thereby God leadeth bs This word buto eternail life. I grant indet, that among the fathers is offentimes found the name of fathers, but merit : which word I would to God they had were more felbome, and with greater confideration bled; for that word hath ingendered moff foule errois. Although the fathers themfelues in ma nic places mitigate and qualifie that word by erpolitions, to the end we thould unberffand, that they ment not the full and proper nature of merit : for they alwaics admonify, that eternall life is given freelie, and that the faints are crowned by the mercie and compation of God. and that we sught not to truff buto merits, bis caule they cannot confut before the inogement feate of God, and other fuch like. Which fenten: ces, if our aductavies would carnefflie weigh and ponder, they would not fo malepertlie and flubboanclic befond those merits, which they call This word Excondigno. But (as I haue faid) it is the fafeft merit not waie, biterlie to abffeine frem this wood ; elpeofcomthe ciallie, freing it is neuer bled throughout the whole fcriptures.

But they vie to obted a place out of the 1 3.

wone, as by merit. But in the Greeke, in the

place of this word Promeretur, that is, is Woone

of Merited, is written this word everpeserra.

which fignificth, Is delighted, 02 Accepteth

them. They obicatallo a place out of the 16.

eueric one according to the merit of his works.

But first, that boke is not in the canons ; fur:

ther, the place is not well cited : for in Greke it

is thus written; ποίση ελευμοσιών ποιέσει το-

חנו, באמה אמדם דם בפצע מעדה בעפוספו ; that

ts, All mercie shall make place, euerie one shall

find according to his deeds : in which words is

faid, that Augustine writeth; namelie, that the

apostle might trulie have faio, that eternall life

is the Aipend of righteoutnes; but he would

tures; not of that, which other wife might have

Cowlet be cramine that which before wee

no mention at all of merit.

not contend with Augustine moze than is met. The third Chapter.

Of Faith, and the certeintie thereof; and of the vices of feare and fecuritie, which are contrarie vnto the same : also of the nature of our adoption, and hope, and vnion with Christ.

authoritie of the speaker, and by the power of the holie Choft. And this definition dilagrech not from that, which Paule taught in th'eleventh about what things faith is occupied; namelie, about the word of God. And it is euibent, what the chefe and principall ground is, buto which all things perteining to God are referred : and that is ; The Lord hath faid. But the authoritie of the speaker cannot be of so much effect with

bs, as it ought to be; onles the versuation of the

beene taught in the leriptures. Wherefore, it is that which a meake argument, if ante thould thus fate; is builting the apostile might have fate, that eternal life is the firem of righteouties, therefore righteout and note of nes peferueth eternall life : bicaufe the argue thet motion ment muft be taken of the words of Paule. For might baut if it were lawfull to reason after this maner, beneather the sound arguments, which leans onto the witten. word of God, thould be weakened : for there might alivaies be objected, although the ferinture be lo , pet it might haue bene otherwife faid : and by that meanes ive flould have nothing certeine. And aligough I have beclared that Augustine ment by these worus, vet 3 cannot therefore be eafilie perfuaded to thinke, That want that the apostle could otherwise have written could not than he wrote. For if the other kind of speech baile wife wite finould have given occasion of hautinesse and ten than pride, then could it not coifie; it behoued him be minte alfo to followe the fairings of the holie Cheft. And although that fentence might veraduen: ture be woken of righteoulnes taken by it felfe, pet can it by no meanes be spoken of us and of our righteoulnes. Therefore, feing that fentence could neither coifie, nor make anie thing to the purpose ; 3 fee not how Paule could fo have written : howbeit in this matter & will

Dist if thall be consent gamen, ent to beclare that faith entite. It is, faith therefore is an a pedicinal entite or affect, and that a firme on of that affect out to the thought of the God; obteined, not by creation or naturall becomes montration, but by the configuration of the God o thapter to the Debrues . By this we may le, Veiles.

Of Faith.

swobicate which are hoped for In which words he the weth, betwee fals the one is, that we be not with to much curiofe whetaken the fireed by, to feele out the profe of things,

fomfaith, thing that is not watten : forfomuch as our mitting Lord Teftis Chiff fait ; My theepe heare my to the law voice : & before that he fait ; But a ftranger they

> The apostle also bath by another humane red4.85. crample, Fraitlie forbioben, cither to abbe, or to diminish ance thing in the holic scriptures. when he faith; And yet no man diffanulleth the testament of man, when it is confirmed, nei-

they have not knowne his voice.

Part. ?.

it is called wisic, which wood is derined of within-

μαι; for we are not accustomed to belieue, bu-

les it be in that thing whereof we be full perfua-

Deb. Bafil, as touching faith, when he erpouns

therefore haue Ifpoken, witteththus; Donot

contend to fee those things , which are laid up

far off ; neither make those things boubtfull,

that two principall things are to be audided;

which we ought to believe, which profe, folong

as the line here cannot be had; the other is, that

although they be obscure, pet we thould not

poubt of the truth of them. And the fame wit

ter, intreating of the confession of faith, faith on

faith, and a point of paide, either to refuse anie of

those things that be watten, or to bring in anie

will not followe, but will flee from him, bicaule

rafil fath this wife; It is a manifeft falling awaie from

Plat 16,10 beth this place of the pfalme; I have loved, and

ther addeth aniething therevnto . In which place a man may perceive, how wardie this witer affirmeth, that as fouthing faith, no thing ought either to be stoce, or diminished in the holie feriptures. Which thing maketh cheefes lic against them, that obtrude innentions and traditions of men, as of necesitie to be belies ucd. further the fame waiter plainelie fetteth forth the certeintie of faith, when he beclareth the propertie thereof in his Dorals, the eightie Summe, 1 22. chapter, where he faith; What is the propertie offaith : De antwereth; an bufeparable certeintie of the truth of the words of Cod, which is not atteined to by anie kind of reasoning, or brought in through anie naturall neceffitie; nor being framed to anie pietie, can cuer be fhaken off. And he addeth, that it is the

Dutic of one that belieneth, in fuch a certeintie, to be affected to the power of the words spoken; and not to prefume, either to difanuil, or to abbe Rem. 1423. anie thing. Foz ifit be fo, that Whatfocuer is not offaith, is finne, as the apostle faith ; And faith commeth of hearing; and hearing by the Rom. 10,17. word of God: then, whatforner is not of faith,

being not conteined in the feripture inspired by the foirit of God, the fame is finne. This father, togither with us, confirmeth the certeintic of faith, and theweth where upon

the same dependeth, when he calleth it bulepas

rable : birante, when we believe, we do not eramine by our owne reason, what is possible, or not possible to be done. And he formeth to alliade to those woods which Paule speaketh of the fatth of Abraham; that He wavered not through ve- Rom4,20, beleefe : where he viet this verbe Alonghe St. Therefore let certeintie be the contrarie thing buto boubting; which happeneth through inquifittuenes of examination of mans reason. Sporeover, that which he in another fentence salitaith had fucken, he plainelie repeateth againe ; which is namely, that Elpole things which are without the without feriptures are not to be belieued. And this place faith a the of Paule; What focuer is not of faith, is tinne, he formula; bleth in his naturall and proper fense, as we at foreign fo pfe it : which thing our aductfaries cannot as Bafit unbioc. Haith biffereth from opinion ; for opinis berflandeth on, although it make be leane bato one part, this tert, pet it both the fame both with reason, and also is not of not without feare of the truth of the other part. faith io fin. And fulvicion both pet ingender a weaker al ganh bit fentthan opinion both, bicaufe it is both deffis fereth from tute of reason, and also it leaueth men doubtfull opinion and of the truth of the other part. It is true indeed, that science ingenozeth a firme affent; but that is brought to paffe by adding of demonstrati-

Forfomud as we now the plainelic, as well

what faith is, as also how it differeth from opi-

nion, frience, and fulpicion; let vs fee how ma nie waies faith is taken. Forthere is one kind bow mante

of faith that is mightic, perfect, and of efficacie, is taken.

inhereby we are infified; but there is another, thich is void a without fruit, and the fame being baine, and buring but for a time, bringeth not fullification. Which thing is manifelt by the parable of the Solpell, where it is faio, that The Mar. 13, 19. feed, that is to fair , the twood of God, falleth fornetimes byon goo ground, and forntimes buon frome ground, buon thomes, and by the high waie fibe, where it is loft, a bringeth forth no fruit. Againe, that faith which is good and Judiffeng profitable, is not in all men alike : for it hath de in all alike. gres, according to the greater or leffe infirmi tic of the fleth. Wahercfoge Paule faith; Euen as Rom.12.3. God hath divided vnto euerie man the measure of faith. And in the felfe-fame parable, Elic feed Mat 13, 27. falling into the good ground, bringeth not forth fruit in all parts alike : for in foine places it bringeth fouth thirtie fold, in otherfome place firtie fold, and in other fome an bundech

2 In the example of Abraham , which the Look Rom. apostle toke in hand to intreat of in the fourth 3, verse, 22: apostle toke in handro intreat of it the total of the nature thapter to the Komans, is berie aptlie destribusion and propertie of faith. For the of faith. Faith is the gift of God, whereby we firmelie al fent to his promites, firiting against the fleth, and against humane wiscoone. That it is the

Arguments not. Were I fate, that arguments ought to be ought to be taken of that, which we are taught in the fcrip-

bolie Shoft be there onto abioined. In Brake

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gift of Coo, Paule to the Chefians tellifieth bp Ephefa,8. erpreffe words, when he faith; that By faith we are faued, and that not of our felues; for (faith he) it is the gift of God. And even as the philolo: phers supposed, that the Grength and abilitie of men is not fufficient to bo all things perfedlie and absolutelie ; and therefore held, that twee have need of habits , or grounded dispositions, that in lubben cales we might be readle to bo well, so as we flould need no long beliberas tion, and the thing which we do, we might do it both eafilie and pleafantlie : euen fo allo ought we, for the perceiuing of thole things which are of Coo, to have our mind and bider fanding firengthened, by fome power that is from without bs , and thould be given buto bs ; fee ing that through the octault of our first parent, ive are most bnapt to bnocestand the secret things of Goo . And forformuch as thole things. thereunto our faith hath a respect, are altogis ther binine; it followeth of necestitie, that to bus berfrand them, we be also holpen by biume infoiration.

But we must noto declare, what is the the

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The cheefe fauth.

felf thing, wherebuto our faith is directed; which (to fpcake breefie) is the promile of God, where unto by believing we affent. And this promife is cheefice that, wherein he promifeth, that he will through Chaift be fauourable and mercifull buto bs. And although in the holie Criptures are read and offered buto be bertemante promiles of God, pet this one is the chefelt, foz those fake the reff are performed buto bs ; but to which also all other promites are to be referred. This promife (as we have before faid) is that, wherein God promifeth, that he will be mercifull onto be for Chaft his fake . And although there be verie manie things, which we ought to belieue ; as are threatenings , hiffories, erhostations, mailes of God, and fuch other like : pet ought all thele things to be referred to the perfusomer of us to this promife ones lie. Dereby is manifelt, what is the cheefelf obica of faith; for the common obied, or (as they terme it) the equall object of faith is the word of Goo, fet forth in the holie feripture. Bevond this object faith extendeth not it felfe; for (as Paule faith Faith commeth of hearing, and hea-Rom,10,17 ring by the word of God. This thing our aduer, farics can by no meancs abibe ; for they conpits object tend that there be certeine things (3 knowe not unmitten that) to be belieued, thich are not conteined in the holie feriptures. But we late, that faith is an faicmuft be affent that is given to the holle fcripture, and unto those things which are necessarilie and euts bentlie concluded of it. Among other things. they are wont to object buto be the perpetuall pirainitie of the mother of Chaile, which they faic muft be beleued ; althoughit be not men-

tioned in the holie Ceriptures. They object more ouer, that the authoritie of the holic fcriptures bevenueth of the church, and cannot be prouco by the fcriptures themselnes.

As touching the first, it is sufficient for bs, Man . 2 that we are taught by the holie fcriptures, that Luke.t. Chaift mas conceined and bome of a birgin. And about that, to affirme that the bleffed bir ain was toined with man, in fellowship of the flefh,it were rath and prefumptuous; for feeing there is nothing froken therof in the holie ferry tures, not pet is the fame likelte, the (in Gods name) (hould we either belæue it, oz affirme it? And contraritvile, that the above perpetuallie a birgin : forformuch as the holie feriptures bo not by expecte words arough the fame, it is not to be admitted among those things, which must of neceditie be belieued : fuch as are the things erpresselie conteined in the holie scriptures. Icrom against Heluidius mote of this matter: for he was worthlie to be condemned, bicaule he did rafflie affirme, that the was not perper tuallie a birgin . And Augustine beric well ab. Bugaline monisheth us, that ithen we come to such via countell ces, where the lenfe of the feripture cannot cers this mate teinlie be gathered, we thould not rathlie let our tir. opinion on the one part of the other. As concerning the other objection, we have offentimes beclared, that it is not true which they take as granted; namelie, that the feripture bath his authozitie of the church : for the fredfallnes there The frips of Dependeth of God, and not of men. And the ture hath word was both firme and certeine before the ritieofite thurth began ; for the thurth was called by the thurth. inord : and the wirit of God wrought in the harts of them that believed the word, and of them that read it, that they did acknowledge it to be no humane word, but altogither biume. Therefore the authoritie came to the word of God from the holie Choft, and not from the durch.

But they fale, that Augustine watteth against what an the epittle called Epitola Fundamenti, fateng; I guttin mat would not beleeue the Bolpell, bnieffe the au mould not thoritie of the church had moused me thereto. believe the Dowbeit, Augustine in those words would figs gospell, nifie nothing elle, but that we muft attribute cept the aus much to the ministric of the church, thick fetterh the church, precheth, and beateth the Golpell into the moontons memorie of all faithfull people. Forthich of be thuto. hath come onto Chaff, oz belæned the Bofpell, but that he hath beene frirred op by preaching of the Golvell, which is done in the church . And pet thereby it cannot be gatheren, that the authoritie of the Colvell depends of the church, in the minos of the heavers. For if it were in the power thereof, to cause the scripture to be receis ued; then bootstedie it would long fince have perfuaded the Epicures and Eurks to imOf Faith.

heace the fame. But the matter is far other wife; for that authoritic foeuer the thurth, or the miniffers thereof have, the fame bevenbeth wholie pointhe word of God. For if a man fould bemand of them how they prome the authoritic of the durdy, or how certains they are, that it erreth not in the understanding of the holic ferins tures; and difcerning them from other twis tings : They will answer that, bicause it is go: uerned by the holie Choff. But 3 befeech pott how knowe ve that ? Bicaufe (they will faic) Mina 8.40 Chalf hath promifed, that Hee will be with it, cuen to the end of the world. And bicante he hath alfo fait; Where focuer shall be two or three gathered togither in my name, there am I

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in the middeft of them. And againe : I will fend the holie Ghoff the comforter, which shall lead vou into all truth. These are the things (faie thev) which perfuade be of the authoritic of the durch: hur & would faine knowe, from whence pe re-

sheduted coined ihele things, but out of the holie ferinbathbirans tures ; wherefore we may contraribule concluve, that the church hath hir authoritie of the the itte of the feriu= ferintures. turis. 4 Further, by that place of Paule is beclared

another difference of faith; namelie, that it is a

firme affent. for he pronounceth of Abraham,

that he nothing boubted; and he victo this verbe Auxove 97, with fignifieth To reason with him-Rom4, 20 felfe, and to put doubts. In which fignification Luke in the Ads vieth the felfe-fame word : for Adito, 20, foit is faid buto Peter, that he fould go buto Cornclius the centurion, wishler Avangualles. that is, Doubting nothing. Abraham havares fred buto the will and power of God, which made the promife; and not buto his owne infirmitie, or to the infirmitic of his wife. Willis out God he had nothing, whereby he could promile himselfe anic such thing : therefore (as faith the apostle) he was strengthened in faith; neither poubted he through unbelæfe, which is all one as if he had fait : Elfe-there on everie five were offered buto him incredulitie and boubting. Peither ought this fentence to be reproved, as though we do feele no fuch experience in our felues : for there is none, in whose mino there rifeth not at anic time some boubt. touching those things which we believe; for this commeth not offaith, but of our infirmitic. Df thich thing we may be calilie instructed, by that which we for to hawen in the habit of anic ference; especiallie of the mathematicall science: fortherein is certeintie, and that verie great certeintie; for there the conclutions ow neces facilic and most entoentlie followe of the premiffes. But if a man have not perfectle lears nen. oz perfectie attamen unto the feience, he Shall sometimes boubt; and this commeth to palle, not by meanes of the frience, but by rea

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of Peter Martyr.

Quen fo we, bicaule (fo long as we line here) we be weake, neither can have a full and perfeet faith; therefore boubts do oftentimes arile why bouts bitto bs, yea, euen againff our wils. But tous boo fomes thing the nature of an opinion, thou maiest per; times erife cine it to be otherwise: the which is such, as against our there can be no blance laid buto bs, if we feme wils. what incline to the other part, from that which we thinke to be true. But the infirmitie, which happeneth to be, concerning faith, may come tivo waies : fo: fometimes we firmelie cleaue buto those things, which we believe; howbeit, there are other things behind, which are to be beliened, the which as pet we perceine not. And after this maner, they which together with the Sofpell obferned doife of meates, and other ceremonies, are called by Paule, in his cuille to the Romans, Weake in faith : for they knew Rom. 14, 1. not as pet, that the ceremonies of the lawe were absogated. Sometimes it commeth to paffe, that we fee indeed the things, which are to be believed; but pet me are not fo perfed in faith, that we can firmelie and conffantlie cleaue buto them. Do Chaift called the apolices Men of little faith, andespecialite Peter, when Matt.8,26. (through boubting) her was almost browned & 14, 31. with the waves of the fea. Witherefore, as tour me muit thing each part, we must alwaics praie buto pon to in. God to increale our faith.

It is also to be noted, that the volver of be: fairly. licuing commeth of the holic Shoft, tiben as ine pelo not buto fo manie and fo bangerous flouds of doubting, which to invade the mind; but ow in the end ouercome them : which thing cannot be done without a heaventle and finer naturall power. But in this affent of the faith, what we must viligentlic cramine, both what he is things we that hath fpoken, and also what it is that is faid, are to eraand is let before be to belieue : bicaufe the direll mine in the both fludic nothing more, than to cause be to the faith. belæne, that God hath fpoken that which hee fpake not. Ditentimes also those things, which be fpokenby Ged himfelfe, are by falle becet ners weefted to a wrong fenfe, are commeted, and to forced byon be to be belouce. Therefore, me mit fring we have need of revelation, concerning prair unto cad part; we must praie onto God that he will son that not lufter be to be occeived. Dne of them, which he will not writeth poon the fentences, is of this opinion; be beceithat If it were most affiredlie knowne, that mo. God fpake anie thing , faith therein could take no place: for fraitivaic (faith he) by the light of nature we fould knowe, that it ought to be true, which CDD hath fpoken, bulcs we will thinke him to be a lier . But this man is won perfull far out of the waie; for twe bout not, but that the prophets affurcolie knew, that ODD fpake in them, & yet they belouce those things

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The perpe= tuall virainitic of Darie.

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thich they forctolo. We also affurcolie knothe. mhether it that God fpake thole things, thich are read in the holie feriptures, and pet me belieue them. The aposities knew, that they had received the beleeur. holie Choft, and pet were they not therefore peffitute of faith. But that thirth is spoken of tuome al= this man thould then be true, if we could knowe eutbentlie, by reafon, og fenfe, that God fpake that God these things: which thing can in no wife be ante thing. done; for they come not to our knowledge a therwise than by revelation. But this man

in fread of embence bio put certeintic.

The last part which is in the befinition, where, in it is faid, that this affent wieffleth with the fense and infedome of the fieth, map manifeff: examples. lie be declared, not onlie by the example of Abraham ; but also by a great manie of other er amples. Geoppointed belinerance buto the children of Ifrael, and pet in the meane time in-Exod.5,6. created their affliction : they were charged with a great number of bucks, they had no arawe given them for their worke, they were tharplie and cruellie beaten; and when they were alread bic departed out of Aegypt, the fea came as gainst them , on the other fibe of them were greathuge rocks , and at their backs Pharao was with a great mightic armic; against which hindrances the fleth could not those but friue. And in like fest, manie things femed to be as gainst the promise made to David, thereby he should be mouse, not to belieue the annoints ment by Samuel; against the which it was needs full that he flould be frengthened by faith. The apostles also descrico manie tokens of infirmi tie in Chriff, thich they ought to have overcome gaith errs by faith. Telherefore we may conclude, that furthis the nature of our faith, that it hath alwates fome Arife with doubting. mith fome

5 And thereas it is above, Giving the glohonbting. rie vnto God, the end where unto faith tendeth isrefected; namelic, to advance and increase the glosie of God, which herin confifteth, that we conceine fuch worthic estimation towards Con. It is faio that Abraham was well-nære a hundred peresold; for (as it is written in the Intoric of Cenclis the 17. chapter) be was 99. veres ofage, when this promite was made to him : he had no like erample before his time, by confideration increof his mino might be confirmed for he is the first that the scriptures do make mention of, to have had frength of get ting chilozen reffozed againe to him. Deither is it anic maruell, that by the worke offaith is ab. nanced Gods glozie ; forfomuch as thereby we for Goos fake benie the beff part of our felues, which is our mind and reason, whereby we etther affent or not affent unto things let forth unto bs. Wherefore it is manifelt, that there can be nothing more ercellent offered by be but

to Gob than faith; for it is a wonderfull teffiff. cation of the power and gooneffe of Cob. for his fake to quench in our felues the fente of nature. But I wonder at thefe which fo biliarnt lie commend works, and to lightlie ertoll that fittic, fole life, and other twooks; and vet are fo cold in fetting fouth of the commendation of faith, feeing thereby commeth the victorie. by which the ouercome both our felues, and al to the whole world. For to Iohn faith; This is 1. Iohn s. the victorie that ouercommeth the world, euen our faith. Willich thing I fpeake not, as though we are me I ment, that we are full fried by faith, as it is a futified by worke: fortt is polluted by fundite blemithes faith as it

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of our infirmitie. And Augustine faith, that this fentence must and Augustine latin, marine sentence must faith mile by no means be admitted; namelie, that faith teth no in: meriteth juffification bnto bs : for faith is not diffication (faith be) of our felues, but as Paule erpreffelie unto rs. teacheth to the @thelians) It is the gift of God. Epheli, t. Bowbeit, in fo much as it is a worke, it ercel leth manie wates all other works. Peither can Saithasit it be expressed, how far wide the Schole-men cresting erre, when they imagine, that faith can confut weeks. without god works: for after their indgement, wicofes faith flould not atteine onto the worthineffe of that faith interported the attente of the the that the interport of the cannot be interported in the philosophers bo interport of the cannot be and also they themselves confesse) cannot be good works had without the rest of the bertues. What mas ner of divine faith thall it then be, if it reach not buto the perfection of wifebome : Pogrouer, forformuch as bertue fuffereth not bice to be tole ned togither with it, and they them clues aftern that faith is a pertue; how will they have true faith to be in finners, and in fuch as be frangers from Goo ; But they will faie, that they green amoint faith to be a bertue of the binbertians turs of the bing; buto which kind of bertues, bices are not unordans repugnant : for ive fee fometimes, that the most ding are wicked men of all have excellent sciences in not repug-them. But neither will this anse thing helpe mant bild them. them, their cione feigned imagination is a let. therto: for they imagine, that those things, which are let fouth to our bnoerstanding if they be ob fcure, and not beric embent; that affent is not given onto them, onlette it be, bicaufe the will commandeth the understanding to give allent, and herein to fubiect it felfe to the truth of Bob. Witherefore I will bemand of these men, whe ther the works of the will, whereby it comman beth the binberffanding to give place, and to als fent into the words of God, be and or entil ? Unboubtedie, they must be compelled, where ther they will or no, to fate it is god. But with, without out charitie it is not politible, that the will Chould underland bring the bnberffanding to imbrace the things bing camet that are to be believed: wherfore thele fond bents be comman les of theirs are repugnant the one to the other. Debrobe-

Of Faith. gain be begund upon the commandement of the will; bead bodie, or to the bead wombe of Sara; but faith des of the thorn the faith be mound to command of the come things that are to be believed, as god and took mandement this ofcredit, bules it had first received the fame ethewill by biderffanding . Indeed we confesse, that those things, which we believe are obscure, and

not berie cuibent to humane reason : but thep Their are made plaine to the binderstanding by the things light of binine renclation, and by the lightewhich we belieur are ning of the holie Choff : therefore, by the indgemaneplain ment of reason, they are imbraced and admit or omnite tradation. ted with the best certeintie. Which things being

to knowne and received, the will confequentlic pelighteth it felfe in them, and to carnefflie im braceth them, as it commandeth the other poin ers of the mind to do tworks agreeable buto that truth, which the mind bath beliened; and by this meanes, out of faith fpringeth charitie; af ter the which hope doth followe. For the things, which we believe, and earnefflie love, we wait for with a couragious and patient mind; which thing perteineth cheffie unto hope. Beither let tienificth anic man thinke, that this is against reason, 02 mider the elle that it ertinguifheth the nature of man; foz that we feeme in beleeuing to refuse humane

nature of

fense, as though this were a madnes in us, as Feftus fait buto Paule, when he preached the Adia16,24, faith of Chaift; Much learning hath made thee mad. The cale franbeth not lo, but rather it is brought to palle by faith, that our reason mas keth it felfe fubicat buto the doctrine of God, and to his revelation, rather than to inferiour realo nings and perfualions; the which being but but berlings to the holic feriptures, man is rather puffed by, than humbled by them. And if anie man faie, that men become man with belieuing; we will abbe, that the fame is bone most efall by reafon.

6 The apostle maketh mention, that ODD quickeneth them that be dead; and that the bobie of Abraham was bead, and also the wombe of Sara. In ichich woods Chryfoltome faith are laid the foundations of our refurrection, which we believe thall come. For if Goo were able to bothele things, then can there be no want in bim, either of meanes or power to reftore the ocan to life againe. And bindonbtedlie, I ain perfuaded, that this faith was no finail helpe buto Abraham for mouning of him to facrifice his fonne, according as God had required at his hands. For though he had received the promile, that he thould have potteritie by Ifaac; pet he faire, that although he were flaine, vet there was place Will remaining for that promife cfor he belience, that Goo was able to raile him top, although bewere flaine, and make him to line againe. And how praise-inwithin the faith of

that patriarch was, Paule brelareth, when hee

faith, that he had not a regard onto his owne

gaue the glorie buto Cob, being moff affured: lie perfuaded, that God was able to performe and being to paffe thatforner be had promifed. Ambrofe by an Antificiis or contraric polition beclareth the excellencie of this faith; for he compareth it with the incredulitie of Zacharie, Luke.1,18. buto whom when the angel the wed of the birth of lohn Baptiff, pet he remained ftill in bubelefe; and therefore he was reprodued of the Lord, and his tong lotied, that he could not be: clare it : which vimilbinent was beric connentent for that offente : for they which believe not, Do neither weake noz confesse. Abraham confibered with himselfe; Although I am now by nature paff child getting, and am become barren: pet the power and might of God is not fub. icit buto the impediments of creatures : for God can, beyond the accustomed maner and course of nature, bring to paste, thatfoeuer hie will. Wherefore, although I, by mine abilitic, cannot beget a dild; pet God can make his momife excellent with a miracle, whereby he

may erceen the order of nature.

The Rabbins of the Debuce faic, that Abram begettetij not, but Abraham begettetij: bicaule (fair they) therin is put the afpiration He, being a letter perteining to the name Tetragrammaton. As if it thould have beene laid ; The power of Goobeing aboed, he which could not beget, now begetteth chilozen. Augustine in his queftions boon Benefis thinketh, that this place of the apostle is not absolutelic to be binerstad: for we read, that after the death of Sara, Abraham had manie dillozen by his wife Chetura, Gen. 25.7. which he afferward married. And he addeth. that the opinion of naturall philosophers is, that men of great pieres cannot beget children of old inomen, but vet they may of vong mat bens. Wherefore he thinketh, that in this place we must bnoerstand, that the bodie of Abraham was bead, as touthing Sara his wife, which was now ninetie peres olo. But this expolition hath no fuch afforce cause, to compell be to thinke it to be true : for in that Abraham begat children of Chetura, Sara being now bead, that might come by this meanes, that Goo had now beliocs the order of nature, reffored frength onto him for begetting of children . Peither maketh that ame thing to the purpole, which Origin affirmeth, tho bpon this place wateth, that the boote of Abraham is bnoerftoo to be beat. bicante he now lines chaffelie with his wife; neither has he ame more fellowihip with hir. But he commendeth him, for that then he had received the advertisement of &D D. that he thould have iffue by his wife, he againe went in ontahir. Thefethings (as it amereth) be bes

uised of his owne head; for they cannot be gas

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hand to commend the faith of Abraham, for

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unic of God although as well his owne nature,

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Of Faith. the power of the highest shall overshadowe thee. But ichereas fome feigne, that the aftico

this, bicaufe the had bowed hir birginitie buto chebin Goo; this needs no long confutation, Specialite, Go birgia fixing we are by the hill orie it felfe taught, that made no the was betrothed to a man: neither was there at that time anic fuch cuffome to bow birgini tie bnto GDD. But let be returne to our

purpole.

as his wives were otterlie against it. 7 But ichether Abraham anie thing boub-Bhraham teb, ithen Gob promifed bnto him a chilb, the feripture ferneth to leane in fulpenfe : foz in the 17. chapter of Cenelis it is watten, that be laughed, and faid; Shall a child be borne to one of an hundred yeeres of age? And shall Sara bring foorth a child being ninetie yeeres of age? 2011 Abja I would to God Ismael might live in thy sight! ham a Sa= Thele words have a thew both of tote and of ab miration, pet neuertheles being joined with

fome bombting. And for this cause both this ferinture make mention of thefe things , that the faith of Abraham, which is to highlie come menoco, fhould in no wife be thought to have bene without miltrufts, which are accustomed to fpring of the fleth and humane fente : but bis cause the faith of the Watriard ouercame these

Gen. 18, 12, read there, that Abraham was accused of increpulitie by Bob, as Sara was, tho in like maner laughed: and if a man weigh the outward laughter, ther were both alike ; but Gon tibich is the fearther of the harts, binderstood right well the faith of either of them. Holie men, al

millrufts, therefoze it is praifed. Reither do we

though they belieued the promites of God, pet fometime, through humane weaknes, were in to confirme forme boubt : and thereof it came offentimes to palle, that they required figues and miracles their faith for Arengthening of their imbecillitte. Which fometime thing we read of Gedeon, and hing Ezechias. But in this place is thewed a remedie against miracles.

2,King 20,8 fuch temptations; namelie, that we thould call A remedie our thoughts back from carthlie impediments, and fire our cies onclie boon the power of Gob. Df this thing the angel admonithed the bles

feo birgin, faicing; Nothing shall be impossible with God. Although it appeare not by the words of the virgin, that the boubted, but onelie the al hed how that thould come to patte. For the boubted not, but that as the angel had tolo bir. the thould conceive, and that fraitwaie; but bis cause the saine that the was not as pet coupled in matrimonic, although the were betrothed, the bemanded how that thould come to patte: thether the thould wait, till the were toined in matrimonie, or inhether it should by anie other meanes come to pale ? Wherefore the andel in his answer compachendeth two mincipall points . The one is, that by the fame be might remoue millruft, if anie fuch hab perabuens ture flucke in the virgins mind : for he faith; With God nothing shall be impossible. The les cond point is, of the maner of conceining; The holie Ghoft (faith be) shall come voon thee, and

Wile ought to relift those boubts, which firing against faith, through weighing in our mine the power of God; fortouthing the will of God, there can no boubt arife : for whatfoeuer be fetteth fouth to be belieued, he promifeth of his pinne accord; & this combiles he would not bo, if he would not give it . Wherefore it followeth. that they with arc tempted with fuch boubting. are in boubt of his power. Wereof I thinke it to Themale come to palle, that the praires of the church bo creof the lo oftentimes begin with the omnipotencie of church be God; to the end that the harts of them that prate, gin at the full be confirmed, that they thulb not in their tied 60. publike plaiers befire ante thing with boubting or millruft. By thefe things it is manifelt, holo grauous a finuc it is to boubt of the pio B gremous miles of Goo: for this is nothing elfe, but to ac fin to bout count @D D either to be a lier, ozelle to be of miles of fmall frength; and they thich be of that mind, see. can neither call boon Bob, neither pet afke, or loke for anie thing at his hands. But now, for formuch as this is the nature of faith, which the apolite beleribeth, it manifellie appereth, that The binil the bittell bath no faith : for he can have no con , bath we finence, that he is accepted of God; and belines faith. that, he knoweth right well by the naturall tharpenes of his understanding , that God is tharpenes of his binderstanding, war woo is Iam., 19. omnipotent. But inherens Iames faith, that Thefair The divell beleeueth and trembleth : Zo be whithis leue, in that place, is ment To knowe. But bereins the faith, which is here described, perteineth but treated of the fatty, which is here delectived, percentify our belongs to men onelie; and to none but fuch as are modificant

8 But here arifeth a boubt. For if onelie the In Hom. mond of Bodbe to be belæued, tibp faid Chiff, 10, 17. that If they would not believe bim, pet at the lohn 8,38. leaff-wife they thould believe his works . For it lemeth by this lentence, that we thould allo whithen belieue miracles . But ine answer, that mira belieuens cles are as tellimonies, thereby men are the racios. easilier brought to believe : so then they bee things by the meanes thereof men ow below; not that faith is birected buto them. as buto his obiect, albeit, as touching the miracles of Chill, and of the apostles, inc must believe that they mere done by God, and not by Belsebub, or by the binell, as the Idharifies flanderouffe repor Man. 13,44 ted. And this is conteined in the wood of Goo; for it giveth tellimonie, that these miracles Chould be wrought, a that they were wrought

Of Faith. in their due time; namelie, in the preaching of found bodrine. The facraments also are belies ued, but they are nothing else than the visible mente are inords of God, therebuto also is foined the what la: inozo of Goo, which is heard, as Augustine faith; cramente. The word commeth buto the element and it is made a facrament. Bowbeit, there is bil cretion and judgement to be had, when we bea leve the word of God; leaft we fhould brawe therebuto anie peruerfe and corrupt opinion. It is also requilite to have a good triall and eramination, if one thall difcerne of miracles : and in the facraments it must be considered, that they be orderlie ministred; that is, in such fort as they were inffituted by God. And by a found judgement ive muft remoue awaie, and fet afine the inuentions of men, that we belieue them not, as we would believe the words of

Part.3.

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And then Bafilius, or other of the fathers faie that cole must believe without cramination or tungement; which fæmeth to be taken out of whether. that which Paule faith in his epiffle to the Homet muft mans, that Abraham beleeved, neither judged without he : that word in Breche is Arengion. To anfiver inboment to this boubt, this is to be binderflood, that image o, with indgement. ment is of two forts ; the one is, when we take Rom4, 10. counfell of the fendes and humane reason, and this is to be utterlic remoued from faith, for it indigning, allwaies relificity the wood of God : the other is the judgement of the fricit, which mutt of neces fitte be bad. And this is it ichich Paule fait; I.The, 1,21 Prooue all things, and keepe that which is good.

And unto the Counthians ; Spiritual things 1.Cora,13. are compared with spirituall things. And with Thebatote this judgement it is necessarie to conferre one pleces of & place, which in the holie feriptures is some what magbe con obscure, with another place which is more mas tered with nifeff. The authoritie of the church hath no boberafter. minion ouer faith, as fome wichedlie thinke. The author The office of the church is to preach, to admothath bath mith, to reprotte, to tellific, and to laie the bolie no bomini= leriptures before mens eics : neither both it require to be belieued further fouth, than it fpea an ouer keththe words of God. Paule, before he had mane mention of the word, by which faith is brought forth, he spake of them that preach the Bolpell : that is, of the ministers, which be fent by God, in whom he described the ministerie of the church ; namelie, that it confideth in paca-

thing of the Gofpell. Dozeouer, iffaith, as it is witten, come by hearing ; that is, as it is added by the word of God : then followeth it of necessitie, that there is nothing, whereby faith is more nouri thed, mainteined, and confirmed, than by continuall reading and repeating of the word of God. This thing tellified Tertullian in bis avo: logie, when he faith; that To this end holie al

femblies are gathered togither, to heare Cods mozo. The philosophers faic that me of the felfefame things both are, and are nouriffice: where fore in like fortitcoms to paffe, that if faith be of the mord of God, it is also nourithed by the fame. The knowe moreover, that through of mem faith ten and bluall works, habits or grounded dif is wourithen politions are confirmed : as contraribile, if a of the word. man ceale off from actions, they ware weake. Wherfore, if a man cease to read, to heare, or to reneat the holic ferintures, faith will war feeble in binr. And they which thinke that a liuclic and pure faith may continue in churches without a fauti. often preaching, owerecoinglie erre. Chryfo- tune of flome bath an excellent fimilitude of a light or chayloftem lampe that burneth, which fone goeth out, but leffe oile be fill minifred bntoit: by the lamme or light he meaneth faith, and by oile the word of God; and this he writeth in that place, where he treateth of the parable of the wife and folith birging.

How far foorth faith agre-eth with feare.

9 Mozeoner, that faieng of Paule ; Other- In Momat wife thou fhalt be cut off, fæmeth to make a berfe. 12. gainst faith. Pone thich beleucth ought, as lohn.5,24. be cut off : for faith fuffereth not this perfualion certeine of to take place. The Loro faith, that He which his fatuation beleeueth, paffeth from death vnto life; not c, on. uerie kind oflife, but unto eternall life, which is now alreadie begun, and thall be accomplitheo in the twoold to come. Witherefore, fering that eternall life is promifed onto be, we ought in no wife to boubt thereof. Querie one of the faithfull belieneth that he is adopted by Cod into his forme, and that he is chofen buto eternall life: wherefore it thall be buto him as he belieueth. For the etymologie of this word Theetymos faith, is thought by manie to be drawne from logic of hence; to wit, if that be done which is fooken. faith. Dowbett, he which to belieueth, ought alwaies to be minofull of perfeuerance, and not to line loselie; and ought also to crave at the hands of God his giff and grace to abide in his god nes; touching the obteinement whereof we ought not to boubt, feeing both God hath promis fed it unto his, and also that the praier of the faithfull cannot be powere out with boubting, as the apottle lames teftiffeth. Dowbeit, it is lames, 1,6, profitable to take oiligent heed to our firth feing it is weake, and euerie maie bucleane; me mua neither is there any thing in the nature thereof, take here but may be condemned. Wherefore these words to our fiel, of the apostle ffir be up to brible the pribe there weake and of, and to breake the fecuritie of the fame, and oncheane. also to thake off Auggrichnes,

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meake the bleffeb Donbteb.

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faith.

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Part.3. But for the reteining Will of certeintic, we must flie buto that which is written a little af-Rom. 11, 29 ter; namelie, that The gifts and calling of God

are without repentance. Anothat we may fee, how profitable this admonition of the apostle is unto them that be faithfull, and that it is not mehat io to in ante refued baine, we will vie this diffributis on : first, to see as touching the durch, what is to as touching be feared. If we speake of the whole church, we mult not in anie wife feare, that it thall ever and what faile : for Chaff promited, that He would bee Matt,28,20, with it vnto the end of the world. Indet it may be tempted, ficed, and fhaken ; but oner, throwne it cannot be : wherefore let be praie, that the croffe, temptations, and perfecutions thereof may be allwaged, and furned to and.

Particular Wuttouching particular durches, bicaule itis possible that they may be transferred, we bo may failt. praie as well against their continual tempta tions, as also that with them, and especiallie with our thurth, may abloe the kingcome of

Cob. And concerning our policriticailo, there is cause they we thould feare; bicause the viofeare tou= mile is indefinitelic fet fouth : and onlette the fame be esalvine more narrowe through electipofteritte. on and predeffination, it may come to paffe, that it thall not comprehenothem; enen as all the Jeines were not comprehensed in themse mile. And touching infants, we may also inoge the like; in berie boo, the covenant and promile excludeth them not, naie rather they be ges nerallie fignified in these words, wherein the Lord faith; I will be thy God, and the God of thy feed; under which promife we baptife them. and viliblic incorporate them into the church; the pet, when they come to age, may reted the couenant, and contemne the Cofpell. Where

thould not frand, as we le happened in Ifmacl There are moreover in the durch some wearxaugor, that is, which belieue but for a time, and in the time of temptation ffep backe, as bib Indas ; and they which in time of perfecutions benie Chaft : wherefore for thele also we have great cause to be afraid. As touching those which fincerelie beleue in Chiff, although they haue a confidence of their faluation, and are affured Manie fals thereof; pet folong as we line here, there be manic falles cuen readic at hand with bs, and those great: as it is manifest by that which Pe-Matt. 26.70. ter and David Dio . Wherefore they have there 2. Sam. 11, 4 of to be afraid, although they be not afraid, that The goodle they fhall eternallie be bamned ; but affureblie

or that if they ow fall, they thall be reffored

againe. As we also ow trust of them which be er-

by is made manifelt, that they in verie beed

perteined not to election, and buto the promis

fes : therefore we may tufflie feare . leaff thev

communicated; for they are not call out of the thurth to the intent they (hould perify; but that their fuirit might at length be faued. And therefore the elect also, and they which funcerelie belæue, ought continuallie to be afraid of falling; and to beware, least they be cut off from Chaift, The aphlie though it be but for a time. And of this reflituti: mult be a= on of them that haue fallen, is also mention frait of the made in Icremie, in the third thapter ; Thou cation. haft plaied the harlot with thy louers; howbeit Ierem 3, 1. returne againe. All thefe things beclare bnto bs, that this exhortation of Paule buto feare, is not bropofitable; fæing we ought fo manie wates to be carefull both for our felues, and alfo forothers. further Chryfoftome addeth here onto : that The abule of the grace of God. which rejaneth among bs , ought to be buto bs a great feare and homos, to offen as we confider of it.

10 Wherebuto belongeth that, which is write In Hom. ten both buto the Komans, and buto the Cozine 11,00.20. thians; to wit, that The godlie stand by faith. Romatian, Reither is that herebnto repugnant, which is veile. 14. watten in the Celfe-Came 15. chapter of the cpt file to the Counthians, that They flood in the 1. Control Golpell: bicause faith is referred onto the Gol pell, as buto his owne object : yea rather it furingeth hereof after a fort, as we have heard before. Deither is there anic speech made in this place of men particularlie, but of the whole congregation and bodie of the belieners; and theres fore he admonttheth be boon full caule, that We Rom. 11.10 should not be high minded, but should feare. For even as the durch of the Jewes is now ex tinguilhed, and Affrike litetwile, and Greece, a compeand Afia have loft manie churches; fo is it to be rifon befeared, least the felfe-fame thing hamen now clared. buto the churches which feeme to frand: where: fore, let them not advance themselves. But so partis none of the number of the faithfull ought to be qualities in boubt of his owne faluation; for the nature in Doubt of of faith is to make men affured of the promiles his faluas of God. Howbeit, this muft be bnoer foo, that tion. it is not possible to thate off all fcare, to long as while we we live in this life : for we be continuallie tof live ber, fed between two confrations; one fourthing the fake of goones, faith, and confrancie of Goo; the other all feare. as touching our corruption, infirmitic, and proneffe to cuill.

For when we confider, how weake we are, and how prone to cuill, and weigh also the but purenes and imperfection of our works, how god foeuer they be; and there with all the feur ritie of the lawe, in requiring the verie biter, most of things that it commanoeth : this consi beration (3 laie) if it be earnefflic had, cannot but make the mind ercedinglie afraid, and caft it bowne. But when on the other live we confider the godnes, clemencie, and mercie of God,

and his fedfallnelle in promifes, and herewith all remember alfo, that all the merits of Thatt are communicated with be, we are refreshed and recreated, and the feare is either qualified. or elfe formetimes plainelie laid awaie. For thefe affections, where they be perfect, a through lie bent, do one fucceed another : for they cannot be both at one time; orelfe if they be both at one time, then they appeare both to be remille. But in what maner they give place the one to the other, we may by bailie experience binber

fogif anie man be fet bpon the top of an

high tower, and when he is there, his mind runs

Part.

B fimili-

noth poon nothing elfe, but opon the heigth of the tower, and what a deepe ware he should fall, to that he cannot fall without danger of beath; it is not potable, but (if his mind be ftill bent boon this) he will be altogither fmitten with horror: but if he furne his cies affec to the bars or battlements which flair him bp. fo that he cannot fail, then will be plucke by his fricits a: gaine, and will put awate all feare. Deither ought it to feeme ftrange to ante man, that we faie, that faith expelleth that feare which is tois ned with doubting of fatuation; when asit is faid in Iohn, that Charitie driveth out feare: foz it is most certeine, that that which the scripture attributeth unto charitie, ought much more to be attributed to faith for charitic fpringeth ther: of. Lout (as we have alreadic fatd) Paule meaneth not of men particularlic, but of the publike profession of Christ, of the preaching of the Gol pell, and of the religion thereof received in anie whole nation or pronince. And that which is here fpoken, firreth up godlie men to moff fer uent praires for prefernation of the churches. 11 But bicaufe the apostle in his epistle but

Carth no

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muc feare.

not received the ipirit of bondage to feare anie more it shall not be from the purpole, bacfelie to fie, whether Paule meaneth, that we be beliuered from all kind of feare or no. Firft this the abouted is certeine, that feare is nothing elfe, but a cerbefree fen teine affection of the mind; whereby we are fri all kind of hen, by reason of some great & deadle cuill at hand. Tale are not wont to be moued with bangers a far off, but with fuch as hang ouer our heads ; neither do things that be light, and of Boffnitt. finall weight make us afraid. Cohercfoze feare (as a Dinine fpeaketh of feare) hath respect but to finne, buto the weath of God, buto chaffile ments and feourges, and finallie unto hell-fire. But there are two kinds of feare reckoned to be, of which the one is commonlie called a childle feare; and the other a fertile feare. And that is counted a fertile feare, which onelic for

feare of paines and of hell-fire, either draweth

bs backe from doing cuill, or forceth us to do

to the Romans writeth on this wife ; Ye have

mell. Quen fo fignified an Offmike poet;

Oderunt peccare mali formidme pana, that is. The wicked hate to finne for feare of punithment. But the childle feare is that, whereby men line ppzightlie, and flie wickedneffe; bicause they befire the gloric of God, and for that they allow righteoutnes even for it felfe. There fore the fame poet faith :

Oderunt peccare boni virtuis amore ; that is. The and hate to finne for the lone of pertue. Df thefe tivo kinds of feare are manie things fpoken offentimes by Augustine in fundne play ccs, a eluccallie in his o, treatife buon the epis flie of lohn : tis read in the maifter of the fentences, in the third boke, and 36. diffination. where Augustine alleageth two places out of the holie ferintures, which fame to be repute nantone to another. The one is out of lohn; Perfect loue drineth out feare : the other is ta 1.Joh.4, 18. hen out of the 19, plalme; The feare of the Lord verle. 10. abideth for euer. To abide, and to be briuen pow feare forth, agree not togither ; this contrarictic he can abibe maketh at one in this wife, & faith, that they in and yet be beriederd dilagree not. Forenen as two pipes, Diuen one. being blowen with one the felfe-fame breath mor. discord not : fo (faith he) two harts, namelie the hart of Dauid, and the hart of Iohn, being the red with one and the felfe-fame fpirit, cannot difagre the one from the other. But pet thep require an indifferent and an attentiuc hearer: for Iohn freaketh of feruile feare, and of verted loue ; but Dauid fpeaketh of the chilolie feare as forefaid. And therefore he faith ; The feare of the Lord is chaft or cleane (for in Debine it is witten, Ireath, Ichouah, Tehorah,) and abideth for euer. On this maner (he thinketh) that the apparance of contradiction which fameth to be in thefe two places, may be holpen. And he bleth for each feare this limilitude.

Let be supole (faith he) that there be two wor a fimile men, the one chaff, and the other buchaff a an ab tube. ultreffe; boubtles each of thele women feareth hir hufband: the abultreffe feareth him, when he is absent, leaft he fould returne againe, and when he is prefent, leaff he thould underfrand ofhir naughtie behaufour : but the chaft wife'is afraid of hir hulband when he is piclent, leaft he fould depart from hir, or fould not love hir fo well, or thould by forme offente be alienated from bir. 13p this fimilitude Augustine thinketh map be diffinalie perceived each kind of thole feares. Dthers faie mozeouer, that this whether feruile feare is not altogither unprofitable; for feruile feare it prepareth a wate unto lone : for firff (fap thep) be profita= it firiketh the mind , and terrifieth men from ble. finnes; it firreth them op to righteoulnelle for feare of punishments. And an opzight life, bp little and little palleth into an ble, and is by cufome made pleafant; and fo at the length men

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have where hove, that either they thall be defended by God, of to be a:

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begin to referre their dwings bnto Boo, and to efteme righteoulnes in refped ofit felfe. Foz cuen as a needle, when anie thing is to be fow ed, first entrethin, and draineth with it the thich that is annered thereto, but it lelfe abideth not in that which is folwed : fo (faie they) there creepeth into be a feruile feare, which is after ward excluded, when charitie and a chall feare om once take place.

But what is to be thought of those terrors, thich in our minds co before faith, it is mant feff; namelic, that they are fins before the Low: but if anic profit or comoditie followe them, that is to be attributed, not onto their owne nature, but to the goones of the holie Choff; for he bleth fhole to be meanes of our inflification. The Maifter of the fentences, in fread of the timo kinds of feare, which Augustine makethmenti on of, putteth foure. The first is a wouldlie feare. thereby men, rather than they will lofe riches, pleafures, and honours, fall awaie from Chaiff: and this is a feare most pernicious, and most farre from all godines. The fecond is a fermle feare, which we before have beferibed. The third is an initiall feare, that is, a feare that ferueth at the beginning, thereby men are fo moued with the feare of punifyment, that togither ther with they have also a regard onto God, and are caught with a certaine love of his righteoulnes and will : this feare in his indgement is min gled both with a fertile feare, and also with a chilolic feare. Last of all he joineth that pure chilolic feare with perfect charitie . Wit the The School Schoole-men, thich followed the Baitter of the men have fentences, bicaule they allo might aode fome: what of their owne, hauc brought forth another feare, which they call naturall ; whereby even by the impulsion of nature it felfe, we flic from those things, which are against the constitution

of nature. 12 Sow that I have braffie and faithfullie beclared thefe thingsout of Augustine, out of the Maiffer of the fentences, and out of the Schole-men; 3 will in few words fet forth what is to be taught touching them. First 3 Matth 27.5. confeste, that there is more than one kind of and 26, 75, feare; for & knowe that Peter feared otherwife finn bib ludas : for ludas inbeb fo feared, as bee gunas fras bespaired ; but Peter fo fcared, as he returned againe bnto Chaff, thom before he by benieng had forfaken. Therefore we faie, that a feruile feare is that, whereby we be so houriblie afraid flinction be. of God, and flie from him then he is angrie, that we are otterlie boid of faith. But a childle fernite feare feare is that, whereby in the miof of terrozs, we and a childe are lifted by through faith : neither lufter we our felues to be fivalowed by with feare. Wher fore in godlie men feare is neuer feparated

togither, that faith bo alwaies governe feare: is never fe. for if it thoulo not be to, beforeation would eath paraten lie followe. For even as the lawe out it al from faith. maies to be formed with the Colpell, to ought Bethelam feare to be ever joined with faith. The do not fo with the imbrace the Golpell, but that we alwaies sofpell, to thinke boon the obedience of the commandes faith with ments of God. And then we fee how offen, ned togis and how granoulite we fall, we call our felnes ther. backe againe to repentance. On the contrarie, the lawe is not to be received without the Colpell ; fog if it thould, we could neither obeie it without Chiff , neither pet obteine pardon foz the offences that we have committed against it. Wherefore Paule calleth be not backe btters panle callie from all feare of Goo ; but from that feare leth ve fro onelie, which wanteth faith, and which flieth the frate that is from God, as from an enimic, and from acru bitbout ell tozant. But that feare which hath faith to mo faith. berate it, cannot be repromed ; for it is the aift of the holie Choft, as we read in the elementh verlez. thanter of Efaie. And the propertie of the giffs The mosof the holie Shoft is, that by them we lubmit all pritte of our bertues and affections to the moderation the gifts of faith, and make them to ferue God trulie and of the hos

Cap.3.

These giffs they commonlie counted to be wow me feuen; and if a man bemand how they proue nie aifes that, they fraitwate cite the cleventh chapter of of the bo-Esaic. Howbeit, if we cramine that place by the therebe, truth of the Petrue, we thall onelie sino sire livedem. ciffs to be there ; namelie, the fpirit of wifebome, of bnoerfranding, of counfell, of fortis tune of knowledge and of the fcare of the Lozd. But thefe men haue beene deceiued by the La tine translation, which followed not the truth of the Debine, but the leventre interpretours; for they, betweene the spirit of knowledge and of feare, have put the fpirit of pietie, 600 e Geiac, that is perteining to the obedience of God; there by it feemeth, that they ment to interpret what maner offeare of & D D that Chould be, which might light opon Meffias, of thom in that place Bhat methere is mention made. For that feare was neis childs ther feruile, nor vet a chilos feare; but onelie an feare we. obedience, pictic, and reverence towards God his father. Petther have the feventie interpres tours onclie once to interpreted the feare of God; for in the bothe of lob, where we read; Fearing God, they have turned it Si'or Coc, that Iob.1, 1. is, Obeieng God. Dowbeit, bnooubtedlie we ought not to drawe togither into lo fircia a Thegins number, the gifts of the holie Choff, to thinke of the holit number, the gifts of the hole Thour, to thinke Shou ar them to be but onlie fire og feuen; fog bestdes all manten thole, which are reckoned in that thapter, the number. fame Efaie reckoneth in another place, the fpirit Efaie 4.4 of inogment and of seale. And Zacharie maketh Zach.13,10 mention of the spirit of grace, and Paule of the Romat, 4. spirit of fandification, and John of the spirit of John 14,17

truth; and Paule againe in another place of the Endel,13. fpirit of adoption, and to the Chelians of the foirit of promife, and a great manie of other like aifts.

13 Thefe things being fo, let be now fe. how both in this life, and in the other life, feare rhatma may have place. The faints, when they are in per of feare heauen, for that they thall then have perfect tharitic (to fpeake of feare properlie, as it is a motion firred up by meanes of fome greenouse uill that hangeth ouer bs) thall have no feare. This both Augustine confes byon the fift plalme won these words; I will worthip in thy feare towards thy holie temple. But in them can onelie be that Worleia, that is, obedience, reuerence, worthipping, and pictic towards God : as the 70. interpretours have ervounded the fririt of the feare of the Lord; and fo fuch a gift might be stroffeare found in Chaff, who indeed other wife could net chall had. ther feare finne, not hell-fire, not pet fatherlie chastisements of God. And if a man would faic, that he feared death; that muft be binders floo of natural feare, whereof we intreat not at this purfent. And after this fort do 3 binder: fland Ambrofe, when in his boke De fbiritu fantto he affirmeth, that The gifts of the holie Shoft are in the angels. Dut of which works the Schol-men gather, that in them is the feare of God : for boubtleffe, læing they are in bleffeb fate, that can be no otherwise bnderftod, but as it bath beene alreadic thefred of me. But as touching the goolie in this life; we must so affirme, as we thinke not, that they can be with. out dilblie feare; fo that that feare be fo binder:

fibence in the mercie of God, are as a prefent comfort. For the ought not to thinke, that the threater nings in the holie feriptures are baine; for they inginthe are also profitable to the godlie, especiallie then lime are they have not as pet obteined perfect charitie \$ absolute regeneration. Chait sato unto his as frintite poffice; I will shewyou whom ye shall feare, euen him, which after he hath killed the bodie, Lucia, 5. hath power also to cast the soule into hell-fire. And Paule to the Corinthians bringeth forth eramples of the Debrucs in old time, whereby he beclareth, that for their abuling the facraments of God, they were beltroied in the belert . By

which eramples he ment to warne the Cozine

thians, to beware of the like bengeance; Manie

(faith he) are weake, and manie fleepe. And if

we would judge our felues, we vidoubtedlie

should not be judged ; but now, for somuch as

flod (according as I taught before) that they

bonot onclie flie from offenbing of God, and

are afraid of falles againft his will; but also are

mouce with the feare of hell-fire, and of the

weath of God, and of his punifhments : buto

which feare nevertheles, a quiet faith and con-

we are judged, we be corrected of the Lord, that we should not be condemned with this world. And buto the Whiliwians, Worke your Phila,12, faluation with feare and with trembling. And bnto the Romans : Be not ouer wife, but feare. Romatico. Dereby me foe, that goolie men live not boon the earth without the feare of God. And have, feare bath refpect to manie kinds of cuils; for the godlie are afraid of finne, of often falling, of the weath of God, of fatherlie chalfilements, of fcourges wherewith God punisheth his people then they finne, and finallie of hell-fire: which they le they have deferued, buleffe God by his mercie, and Theift by his facrifice, which he of fered byon the croffe, should beine and succour

But what meaneth that which Iohn faith; 1.Ioh.4, 18. Perfect charitie calteth out feare. 3 knowe & place of there be some, which interpret these words in 30hn declathis fenfe; to wit, that they which love God triv lie, are not afraid to put themselues for gools neffe fake into all maner of dangers; neither do they thun perfecutions, but valiantlie do frand fredfall in all maner of advertities. The beric 2. Tim. 1. 7. which thing Paule in the latter epiffle to Timothie wrote in other words fateng; We have not (faith be) received the spirit of fearefulnesse, but of might and of loue. Wherefore he erhorteth Timothic, not to be ashamed of the testimonic 2, Tim. 1, 8, of the Lord, or of him being in bonds for the Lords fake : but couragionalie to indure labour for the Colpell fake. Albeit that thele things be true, yet this is not that which the place of lohn teacheth; for it maketh mention there of the inogenient of the Lord, of which he willeth the godlie, which loue God, not to be afraid : and he rendeeth a reason; bicause feare hath disquiet nes tomed with it. Witherefore 3 willinglie ab fent buto Augustine, which faith, that lohn fpear keth of perfect charitie; the which, feeing it cannot be had in this life, we may not loke to have it without feare. Further, we might in this place biverftand that feare, which is billeues red from confidence: and therefore britteth men to desperation : for they which believe and love Cob trulie, bpholo their feare with a line de faith.

Of Securitie.

14 Securitie Gemeth to be a contempt of 3n 3ub.18. Gods infrice, thereby finnes are punithed. 3f perfe. 27. we fpeake of this fecuritie, it can never be o ther wife than wicken; but there is also another found, the which no boubt is to be allowed, and is commendable. But to make the thing more popels the plaine, let be confiber of the things ; fecuritie, meane behope, a desperation. Hope is the meane which curitie and ought alimaies to be commended : fecuritie is beferration erceffe,

fentences

maketh

of feare.

red after a fundrie maner, 2 true bi=

men feare from faith; for thefe tivo things muft be fo knit

Of Faith

and Feare.

is in the parted.

tigilt they line bere arenet mithout

ercelle, but belperation is a want . For as in where fe putting awaie the mercie of God, we are made curule ris Defverate; fo in contemning his inffice, toe be feth, a what come fecure. Wherefore we may conclude, that Sccuritie is a certeine immoberate hope : and hercofit fpringeth; either bicaule toe attribute to much to our owne frength and wifebome. as though we thinke that by our felues we be able to obteine anie thing : ozelle, though we thinke that the fame lieth in the mercie of God. vet the fumofe that he for our worthines ought to accomplish it. So bo thev, which promise to themselues remission of their finnes, and eternall felicitie, though they ble no repentance, but line unpurelle and wickeblie. De elfe it fpringeth hereof, bicause we believe not that there is in Goo anie execution of iuffice.

Anothis fecuritie, thereof we intreate, is

Part. 3.

zontrarie to not onelie contrarie onto desperation; but also Desperation bito the feare of Cob. Forbesperation proces beth of tw much feare of the inflice of GDD fearcot against finnes; but securitie thinketh nothing at all of that inflice . Therefore Barnard hath mehereaf befperation richtlie fand ; Quen as the feare of God is the beginning of wiscome, to fecuritie is the foun-Barnord. Securitie Dation of all impictic, and the beginning of for the founda. liffines. for the feare of the Low (as the ferip: tures tellific of it) perteineth cheffie buto pictic and religion. Therefore in the Aas the tenth chapter; Cornelius is called a man religiverfe. 1. ous and fearing God. Justile therefore fecuritie hath impletic foined therewith ; which, as it formacth of an euill beginning, fo alfo it bains geth forth cuill and naughtic fruits : as flug-

ther pet for the aid of men.

the 18. of Judges, lineo fecurelie, although they were toined in no league or fellowship with their nert neighbours. They were also infected negligence. with negligence, which is nothing elfe but a pris nation of that indeuour, which we engly to applic fer the governing of things : by it the will

is weakened, and the cherfulnes of the boote is diminished. This kind of securitie hath evermore a danger joined with it : for those things are not chalco awaie which map be hurtfull. For how thould that be done, when as they be fecure or carcleffe; thinking rightlie neither of their owne ablenes, not pet of the mercie of God? Dea. they are otterlie unknowne unto themfelices; for if they knew themfelices, they would Augustine. not line to fecurelie. Augustine buon the 99. pfalme writeth : Whereas most fecuritie is. there is most banger. And he abbeth, that a thip, when it is brought into the haven, thinkett thou that it is in lafetie : But by the lame wate

giffnes, buluffines of mind, and flothfulnes.

Therefore they, which trust buto themselues,

neither feeke for helpe at the hand of God, nei-

15 The people of Lais, which are spoken of in

that the thip entereth in, the wind entereth also. a offentunes toffeth it, and breaketh it boon a rocke. Where then can there be fecuritie Adam fell in parabile. Judas in the fellowship of Chair Cham in the familie of Noe, manie in the laine. and manie alfo in the Gofpell; there then thall we line fecurelie ? Unboubteblie no inhere. Wherefore, Occlefiafticus both berie well ab month bs: Sonne, frand in the feare of the Lord, Eccles, 1. and prepare thy felfe to temptation. The Ifrae: lits lawe the Aegyptians browned in the red Exed. 14.21 fea ; was it then met for them to line in fecuri tie . Do berelie : vea, within a while after, thev were tempted in the wilderneffe. Chiff was baptifed by John ; was he therefore made for Manha 14 cure : 100, for he was fraitwaie tempted of the Manha ! biuell. Therefore we ought then to be most carefull of all, when we are received into the fauour of God : for then the dinell doth most of all watch for our beffruction, and indeudureth to make be fall : and therefore there is no vlace for fecuritie.

16 But are we to made by God, that we can be no where lecure ? Pot lo undonbtedlie: for there is another good and laudable fecuritie. What how which (as Augustine latth) consisteth in the pro- title is 500 miles of God, and is taken hold of by faith. Elis bit. ingendereth not lufkifhnes oz fluggifhnes, but therfulnes and biligence. Df this, David hath berie well romounced in the or.plalme; He which dwelleth in the helpe of the most high, rester. shall abide under the protection of the God of heaven. Whereas it is written in the Latine. Adintorio; that is, In the helpe; the Debrue word from fieth A couer, or fecret place, which no man taketh hold of, but be tribich hath faith in the vioniles of Goo. By that buckler we be before ded, with that thanowe we be covered against all harme. This is the fecuritie of faith and of Securiti the fpirit, which cleaueth onto the wood of God; of faith is and therefore it must needs be commended. But good. the other fecuritie is of the fleth, and therefore it Semint is execrable and detestable. Against it are er inili. tant most manifest commandements of Christ namelie, To praie alwaies, to knocke, to feeke, Mat.7,7. and to watch: for the daie of the Lord will come & 25, 13. like a theefe. If the good-man of the house knew 823, 4 what time the theefe would come, he would vndoubtedlie watch neither would he fuffer his house to be broken through. We ought to praic &26,41. and watch : bicaufe, although the spirit be readie, yet is the flesh weake.

Paule atmonifieth by To put on the armour Ephel & !! of God, that we may relift in the euill day. Stand (faith he) with your loines girded with the girdle of truth being clothed with the breftplate of righteousnesse, and having shoes on your feet, that ye may be readie to the Gospell of peace; aboue all things taking vnto you the shield of

Part.3. Of Securitie. faith, wherby ye may quench all the fierie darts orthar cuill one : and take vnto you the helmet of faluation, and the fword of the spirit, which is the word of God. So bath Peter also warne bs against fecturitte, in his first epistle the fife than ter; The distell (faith he) your enimie goeth about like a roring lion, feeking whom he may deuour ; refift him with a found faith. But bicaufe Thane faid, that fecuritie is contrarie to feare, Twould not have anie man to thinke, that all feare is to be praifed : forthere is also an enill feare, and that fpringeth of en entil indigment of god and cuill things: as if a man thuld thinke that the aducefities of this world, and the crofmacrofit les which the cleat fuffer, are both altogither co uill, and offerlie to be feared. Against these things we must fing togither with David; I

will not feare what man can do to me. There is also another feare of the bigodlie to be repim, med, thich feare is ingendeed by an enill confeience: for they which line thamefullie and wice hedic are alwaies afraid that the bengeance from beauen hangeth oner them.

Such feare Plutarch in his bothe of felicitie terretag of an entit conference calleth fores of the mind. There are (faith he) is called by force as well in the mind, as in the bodic. And he addeth an excellent fimilitude. As they, which in a feuer either cold or hot, bicaufe inwardlie they be either colo or hot, are more græuoullie fiche, than if either the heate or cold were an plied outwardlic to their bodies : fo thep, which are bered in the mind, are much more tormented, than they which are afflicted in the bodie. Af ter the fame maner we may fate, that they als waies tremble and are afraid, whose conscient ces are troubled. Telherefore David fait; They haue trembled through feare, whereas no feare

was : fo Cain, and fo Indas also were wonders Manas, 5. fullicafraid. Seneca unto Lucillus, in his hun-Seneca. Dieb & 6. epiffle faith, that Poplace will make a wicked man quiet: for thus he alwaies thinketh; Although I be not as pet taken, I may never theleffe be taken at the length; and that I have not hitherto beene taken, it came rather of for tune, than of confidence. They also bo feare ercabinglie, which are themselves fearefull and horrible buto others. for he must needs be airaid

of manic, whom manic do feare. 17 Against such feares Seneca hath inuens teo remedies; namelie, that we flould live by: againg an rightlie, and commit nothing that is wicked. But who can by this meanes be fecure at anie time : For who is be that finneth not : But we much better repose our selues in the faith of Chail, t put all our confidence t fecuritie in his mercic onclie. This maner of waie Paule teas theth us; Being institled (faith he) by faith, we haue peace with God. This medicine hath ber: tue against all diseases. Also carefulnes, which

femeth to be contrarie unto fecuritie, is not al Carefulnes water to be praifed; bleaufe therein are two bis to not alces to be taken heb of. The firff is, that being wates to be moned with it, we like not by butult meanes prailed. to remedic an cuill that commeth bullwhed for: lob. 11. 48. as the Lewes bid, then they faid ; If we futter this man to line, the Romans will come and othrowe our place and nation : therefore they becraed, to defroic him. furthermore we mult belvare, that we be not fo mourd for temporall things, as we flould caff awate our hope and confidence of the amonelle and promocnee of Cob. Wherefoze the true fecuritte is that thich is a is received by faith, and confifteth of the pro- laugable mifes of God. Paule bid put be in mind hercof, fecurite. when he wrote to the Romans : If God have gi- Rom. 8.31. uen his fonne vnto vs, how shall he not also give vs all things with him? Who shall laic any faults against the elect of God? It is God which intifieth, who shall then condemne ? It is Christ which died, yea and which rote againe, who also sitteth at the right hand of God and maketh intercession for vs. Who shall separate vs from the love of God? Shall affliction? Shall trouble? Shall perfecution? Shall hunger? Shall nakednes? Shall danger? Shall the Iword? I am perfuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things prefent, nor things to come, nor heigth, nor depth, nor anie other creature can separate vs from the

> VV hether true Faith may be Seuered from Charitie.

loue of God, which is in Christ Ielus our Lord.

Dow it fufficientlie apereth (as I thinke)

what maner officeuritie is allowed, and which is

condemned.

18 But nowlet be propound thee things and Cours to be inquired; the first, whether true faith may verse 3. be feuered from charitie, as our aduerfaries perfuade themselves that it may ; another is, whether charitie be the forme of faith, according as the Schole-men teach ; lafflie, let bs for mherein as the Schole-men teach; taking ter us to charitic and therein charitie is more excellent than faith, faith crell and like wife how faith both excell charitie. Cont one another cerning the first, it thall be convenient before all things, that we by fome certeine definition fet fouth the nature of faith: for then we may eas filie discerne how muchit is toined with charis tie. Let usrip up the matter throughlie ; ffirft let be make a difference betweine fumoling and belieuing. When anie man doth give his The diffeaffent onto one fide of a controuerfic, he is faid tweene figure to impose or have opinion : which thing is not poling and without suspicion, and a boubtfull mind; least betteuing. peraduenture the matter thould be otherwise. But we are not fait to belieue, buleffe me bo alreadie gine a firme and affured confent into the

Of Faith

the one live, to that we lusped nothing at all of the truth of the other fine. Wherefore to belæne, what is, to according as ferueth to our purpole, is by the inspiration of the holie Choft, to gine a firme affent buto the word of God, and that by the au. thoutie of Goo himfelfe. We faie, that the inspiration of God is required, bicause humane reasons in those things ow faile, and The naturall man perceiveth not those things which be of God; for he thinketh them to be but folithnes, and he cannot give credit onto them.

And that a firme allent is required in a true Augustine. faith, Augustine beclareth in his 109. treatile upon Iohn; when he faith, cale must belieue im moneablie, firmelie, ftebfalllie, and couragioullie, leaff a man wander about his owne at The word faires, and abandon Chrift. And we muft gine our affent onto the word of God, thich is of of God of two forts. tivo forts ; watten, and not written. Forthole things, which God frake buto the prothets, the prophets belieued : & pet were not those things

watten by others before them. Abraham belæ ued that he flyould be bleffed, fo as all nations frould obteine bleffing in his feed : also he belee nco that God was to be obcied, when his forme was demanded for facrifice; and yet had he not read anie thing written thereof. Wherefore that which we have spoken of faith, maketh nothing against them which faie, that faith is an allent given to the Golvell of Chailt, at to the mercie of God given be through Chaift; ozelle offered unto be by him, for the remillion of finnes. For formuch as thefe be the most high and principall things in the word of God, buto the which, the laine, the prophets, the threatenings, promiles, and hillories, how manie former be found in the holic feriptures be birected. Wherefore I agree with them, and what they imbraced in the Gol pell: but as touching remillion of fins through Chaff, I also bo affirme to be conteined in the morn of Cont.

The befinis chapter, hath a moft plaine befinition of faith, tion of faith there it is called Uniscours, that is, The ground which is in or being of things, which are hoped for ; in to the me= faith commichenoeth the Bolpell, eternall life, bines. the fellowithip of Chair, and thereby the remitte on of finnes : for thele be the things which wee hope for But leing thole things cannot awere by naturall euibence, neither pet fiche fall in our minos, or can firmelie abide by the indufirit of our owne reason, or by the helpe of bu mane knowledge, they have need of faith, as a prop or ground-worke, buto the which furelie

leffe they be abmitted by faith, will not forme of themselves berie likelie to be true onto our reason. And whereas there is mention made of υποςασις, 02 ελέγχ , that is, A being, or euident token I that firme affent is occlared, the which we fate we have need of in believing. Therebuto there is no let, that the being compalled on cuerie five with the fleft, are offentimes but to trouble by wavering and infirms 3f at anie tie : feing this commeth not to palle by anie er. timt met fie; fæing mis cummeto mor to pane og ande rozof faith, but by our owne fault. Wherefore, baith that twe befine faith by it felle, according to the pro- is not pertie thereof, and not as it is weathered in bs. faiths fault Whereboon the boubting and infirmitie of fuch but ours. an affent, is the cause of notable falles, thich The breate. have hawened buto godie men, and which we nesof our fee om eucrie baie hawen. For thatfoener affent is naughtines men do commit, they do finne the the cause rough the want and imperfection of faith; bis effines, cause either they believe not, that God ordeined lames against the sinnes, which they commit: 02 elfe those lawes, which are made, they consider not as they ought to bo ; or fortimes they give but weake affent buto those things that be read

20 Ariftotle in his Ethiks maketh biligent Ariftode. monirie, how it can be, that when as vet there ts a knowledge of binine things, ante thing can be committed against the same : and he saith: It may be, that there is reteined onelie a gene. rall knowlege; but feeing that particular things bo bage speciallie, the force of a particular thing late before be calife overcommeth the generall knowledge, and maketh the fame moze feeble. If anie man have affured himfelfe, that all theft is an britist and infamous thing; and on the other part conceineth, that it were fit for him to followe all his owne commoditie; it map fone come to palle, that he will not bring in the particular thing of the first sentence, whereby he Mould earnefflie reckon with himfelfe on this wife: That which thou now attempteff is theff, a thing britist and infamous. For if he bid tho ronablic caff in his mind thefe things, and fire his ries boon them, he would not feale : but thele things being berie off times abandoned, and not confidered of, he onelie respecteth the particular thing of the other propolition; name lie, that this monie, this garment, this fuffe will both be commodious to him, and ferue him to great ble. About which things bis mind being bent and occupied, he is fone fnarled; bicaufe that true knowledge, while it is but fmalliere garded by him, is buperfed, and in a maner ep tinguilbeb.

So Dauid, as concerning faith, knew berie Incomb well, that all adulteric both is finne, and dis in wand. pleafeth God ercedinglie : but ichen he coms 2. Sam. 11,4 mitted the lame, he had euen then but onelie a

generall knowledge thereof, the which was meake and of berie fmall efficacie; and he conuerted in a maner all his cogitations buto fpeciall and prefent allurements, fo cuidently was the beautie of the woman which he beheld fired in his mino. Unto which belights he gave more of his confent, than buto the generall fentence pratone out of the word of God, and perceined by faith: wherefore thou feel, that through the weathenes of faith be came to his fall. Also Pestimpter ter knew with a generall knowledge, that the libertie of the Bofpell fould be kept, i that cot rupt opinions thould not be brought in through his crample : on the other part he fawe, that offenfe, fould be taken awaie from the weake brethren. Wherefore when the Jewes had come buto him, he began to withoraine himfelfe from the Ethnika, neither die he eate with them ; bis cause he bid not remember himselfe so much as he ought to have bone, that by this act evill out nions would creepe in, and by that meanes the libertic of the Bofpell be overthowne : but he chefelie had in his mind his weake brethren the Teines, toward whom he was more affected than it was meet he fould. And therefore he fell bicause he thought that they ought by no meanes to be offended. So that he was bon

and Charitie.

full cause blamed by Paule, that he walked not bugghtlie. By thele things it amereth, of holy great importance is the frength & febfalines of the affent of faith twhich I repeated before. 21 Tronfeste, that while we live here, the fame cannot perfectie be hat; bicaufe ive now. bolefine knowe in part onelle, thereas buto a firong efintin affent is required a full knowledge. But bis cause that befire map not subbenlie turne be 1.Cor13,6. from the right, not pet affection diffurbe the inogement of faith, this notable remedie we a remedie haue; namelie, that with a fired and attentine egainst the mind we be continuallie occupied in the word of Cod; and that we examine our actions by the fame : therein let us erereife our felues, therein let be imploic our bufineffe, and therein let be earnefflie frend our thole time and trauell. Wie muft not behold with our cies, not fallen our mind opon those things that are against the commandements of God, & which cause Gods word not to be belience. Abraham being now Gen. 7, 1, a hundred peeres old , heard that he thould be-Antrans get a forme; he respected not (as the apost le faith) his owne nead bodie, he gaue the glozie to God, remembring with himfelfe, that he which was Roma, 19. able to to all things, and which failed not, noz might not faile, promifed this onto him. Derce by it came to palle, that neither he boubted, noz

pet unifrufted. Thele things have we late tous

thing the fablenes and frength of the affent

of faith. And of what efficacie this ffrength of

of faith is in the belieners, Augustine beclared

boon the ninth treatile of John when he fait: To Augustine. beleue in Chiff, is, in beleuing to loue ; in belæuing to go bnto him, to be mabe a mem ber of him . Dow do the gather, that faith a pefinitis is agift or power infpired into beby the fpirit a or of faith. of God: by which faith we gitte a firme and ftedfaft affent bnto the word of God. through the authoritie thereof. This definition 3 doubt not but is more plaine, by those things which 3 haue alreadie fpoken.

22 Tam not ignorant, that the apolile lames mentioned, that It is a dead faith which is delli- Ia me 1,20 tute of good works ; howbeit, that is no faith, a bead then it is pronounced to be dead : cuen as a faith is no man, ichen heis bead, cannot be called a man, faith. buleffe we ble a figurative frech. And when they face that a man is buried, they binders fand the fame of the dead careale : even to this faith is the is not to be accounted faith, but rather a dead bead carcarcale of faith; neither both it in nature agree cale of faith with true faith, but in name onclie. The apostle Paule also writing onto Timothic, called the fame feigned, faleng on this wife ; Let charitie 1:Tim.t, 9 proceed from a pure hart, a good confcience, len it aleige & a faith not feigned . And Chaft in the Cofpell ned faith. beferibed certeine belæners, but those tempozas Matt. 13,21. rie, og thich beleuco but for a time. Cherefore, Composary when as in the holic feriptures it is intreated beleeuers. concerning infification by faith, sother things of that foit ; thole are not to be afcribed onto a bead faith, but buto a liuclie faith: after which maner Jat this prefent may order my fpech. Amonalt the Schole-Dinines there is boatt made of faith formed, and faith without forme; for fuch terms they have: but the fame we will eramine a little affer. Dnlie I will now beclare this ; to wit, that Thomas Aquinas helb, that Thomas faith formed and faith unformed be of one has faith that bit orqualitie : bicaufe (as he thinketh) it below faith for= geth little oznothing unto faith, whether charitic med and be prefent a not prefent ; for this they thinke is unformed bone by chance, or (as they fate) by accidens, one habit, Certeinlie it is to be wondered, that lo notable a man fhould be so much deceived, as he would not have these two to be distinguished in their ofone nature, feing the one is a dead faith, and the other a limite faith: the one maketh buto e ternall life, and the other unto convemnation. for a dead faith putteth a certeine goolie frew in the mind, but luch, as feeing it doth not fulli formed is fle or regenerate, it onelie taketh awaie the er faultie bi= cule of ignozance : as Paule teacheth onto the caufe it ons Komans, and Chrift in the Bolpell of John ; If lie taketh Thad not come (faith he) and had not talked await er-

with them, they should have had no sinne. 23 faith, hope, and charitie we appoint to loh.15, 22, be the feuerall things : neither do we mingle them togither, or confound them one in another, as our avuerlaries laie to our charge; but me

Rom.1, 20,

generall

19 The epiffle to the Debines the cleuenth Græke, Extiloulier. And furelie in this refpea,

they may leane. Afterward is about they-

xo, that is, An euident token or argument of

those things which appeare not. #02 those

things, which be taught be in the fcriptures, but

and delinered buto them.

Pag.73.

of Peter Martyr.

thall obseine those things which God hath pro-

mileo. And it cannot be, but we thould also loue

those things, thich we alreadie knows and hove

cr. whereby we appelent Christ, who is by God

made vnto vs wiledome, righteouines, fanctifi-

cation, and redemption. But what rightcouines

og fandification can there be buto be, if charitie

be ablent . further, faith cauleth be to appres

hend God, not onelie in refpeathat he is god.

but also as he is our soucreigne goo. Which

thing, fo fone as ever it is perceived, it follow

cth necessarilie, that we thould profecute the

fame with love and charitte. I berelle would

neuer affent into those crabbed Sophillers,

which fair, that it may be, that the bleffed may

binderftand the chefeft god thing, and petne

uertheles may withholo their will from the love

perfons, which will Will perfit in their oncleans

nes beaun, must not be admitted buto bar

tifme: bicaufe he benieth that they believe in

Chaiff : for cither (faith he) they tubge that Bob

hath made no lawe againff fuch wickebnes. 02

else they thinke that they may be the members

of Chaift togither with the members of an har-

lot. And thus he manifestille proueth after

a fort, that they believe not in some place the

word of God. But it is necellarie. that the faith

giuc cquall affent bnto the thole toord of Boo.

The fecond to be fingular amb. Dozeouer, faith is the pow-

21 fimili:

The Common places

Cap.3.

Of Faith

faic, that they be inteparable companions, in De fide, & legenatura, & fpritu fantto, witteth: So Cone as thou beleucht, thou thalt be garni fuch fort, as where true faith is, there also will then with good works: & he addeth, that faith by lerom. hope and charitie be prefent : their natures ne uertheles being fafe and bumired. Beither it felfe is full of and works . I crom against the Luciferians both fate, that faith is a firme and would we cuer grant charitie to be an accident bndoubted thing. I frand readie in praier, but 3 buto faith, fauing that peraduenture our aduers thould not praie buicile I believed: and if to be faries, under the name of an accident, have bu-Toio belieue. I would clenfe that hart, whereby berffod athing proper. For charitie both no Bon is difcerned; my chekes would be water leffe foloine faith, than light foloineth the funne; red with teares, 3 would knocke my breff. my which thing thall be thewed by authorities out of the feripture, and also by diverse reasons. bodie would tremble, mp face would be wan, and I mould lie at the feet of Christ crucified sc. Paule unto the Debrues, in the definition of In these words thou feelt, that manie and faith (as we beclared before) appointed Faith to be a ground or argument of thole things which morks are joined with faith. In the boke named The calling of the Gentils. are hoped for. Here now thou leeft, that hope and faith are toined togither : for fo fone as euer we have affented buto the promifes of the mercic of God, and the remillion of finnes, we bo hope for them; for we have confidence, that we

being afcribed onto Ambrofe, it is written, that Ambrofe. Faith is the becretter of a good will, and of a just action. Gregorie in his 22. homilie byon Eze- Gregorie diel faith: Loke how much we believe, so much me dolone. But this thing is more certeinlie promed by the tellimonie of the holie ferintures. When the apostles were demanded by Chill, Thefound thether they also would bepart . Peter anime, reason. ren; Lord, to whom shall we go? Thou hast the John 6.61. words of eternall life : for we knowe and beleeue, that thou art Christ the sonne of the liuing God. Dere it appereth, that buto know Ledge, and buto a limite faith was formed charitie, thereby the apostles would not forsake Chaiff. Chaift faio : Euerie man that beleeueth Them in me hath life eternall . Iohn Baptiff pronoun realon. ced the fame, then he fato; He that beleeucth in John 6,44 the fonne, hath euerlasting life. Erue tt is inuen. lohn, 1,6. that while we live here, we have no absolute or perfect faith; but have onelie an entrance of the the fame : but howfoener it be, without charitie The fin it cannot confift. The prothet Abacuk faith; The reason. iust man dooth live by faith. Paule unto the Ca Abaca, lathians faith: Ye be all the children of God by unth faith. And in the Golpell of John ; Euerie man realon. that hath heard of my father, and hath learned Gal 3,16. and beleeued, commetti vinto me. And againe; john 645. This is the life eternall, that they knowe thee region. onelie the true God, and Iefus Christ whom John 17,1. thou halt fent. All thele things, thich we have The mint recited; fixing they be had by faith, and without train, charitie they take no place, on their, that of He cellitie true faith is joined with theritie.

25 In the first epfille of John, the fift chapter; verfel. Wholoeuer beleeuch, that lefus is that Chrift, chemit is borne of God. Some there be thich the; that realin. those which have faith, are not prefentlie the thill Dien of Cob; but that they may eafilie become The children of God. bicaule they have alredie atterned to fome preparation buto the fame. And Pighius, the amongst other betendsthis opinion, bringeth in the Bolvell of Iohn; And Iohn, 1. how manie focuer have received him, to them hath he given power to be made the children of

and Charitie. God Behold (faith he) the enangelist hath given to them, which alonelie believe, the power to obteine the adoption of the children. Dowbeit, this man fhould purdentlie haue incied those inords which followe : for the cuangelist addeth ; that this power is given buto them which believed in his name, Which are borne, not of bloud, nor affoilco. of the flesh, nor of the will of man, but of God. Witherefore they which have received him, and belieued in his name, are faid to be boune of God and therefore are regenerated and fulfified : the which things without charitie cannot be hab. And whereas they are faid to have received pomer, it is all one, as if it thoulo be fair, that they received the gift and grace to be the children of God. Power here in this place is not underflod to be that which is diffenered from the thing it helreutra felfe, and from the effect. Wherefore Hilarie in samer to be his firft boke De trintate, faith ; They which haur received, are augmented to be the formes formes of of God, not by growing of the fleth, but by the sob.

Further, if we would grant, that power in

foringing of faith.

that place both make their of fome thing as pet to be loken for a which had no effect; they have not yet gotten that which they would name lie, that they thould interpret charitie or intification to be loked for after faith, as though thefe things for a certeine frace of time were biffered fromfaith begun; but it fhould rather bereferred to perfect adoption. Foz adoption (as Paule of two losts (peaketh) is of two losts, one we have now pre-Rom8. 15 fentlie, which is spoken of unto the Komans; Ye haue not received the spirit of bondage to feare anie more, but the spirit of adoption of the children, wherein we crie; Abba, Father. And this adoption have they alreadie obteined, who have received Thill by faith : and as the cuangeliff faith; They be borne of God and the felfe-faine men be indued with charitie. But there is ano ther adoption which is verfect, this thall be given in the refurrection, when we thall be free from all grefe a corruption. Ofthis there is plaine mention made in the faid chapter to the Komans, Bidem. 19 . When it is faid : Euerie creature groneth, and waiteth for the reuelation of the children of God: peat we our felues having the first fruits of the spirit, do grone amongst our selues, wat ting for the aboution and recemption of our bos bies. Therefore we will fair, that the belœuers, and those that be justified and borne of God, have a power : I meane a right buto that perfeat adoption, the which we expect to obteine at the time appointed. Witherefore, holofoener they

nothing against bs. What is to 26 But they be wont to caft be in the teeth then which with them, which live an uncleane life, t which acc lusbipure, quaint theurselnes with bainous crimes; who

nevertheleffe agree to all the articles of faith that lie and net webm, and petfor all that it is certeine, that they confesse that behaving themselves so dishonelly, be desitute the articles of tharitie : therefox (fate they) it cannot be be of the fath nice, but that in them, at the least wife, faith is feparated from charitie. 3 answere , that the faith of thefe men may indeed be called a true faith as touching those things which they confesse: but concerning the faith it felfe, if we throughlic confider the nature thereof, it is no berie true and lawfull faith. To make this thing manifelt, I will ble cramples; Ifa man conclude that an a fimilia eclipfe thall be, which is to com, but prometh it by tube. a falle kind of argument a the weth not the fame by anie inft bemonstration; his knowledge. as touching the conclusion which he brought in. may be called true; pet, bicaufe he bfeld a naugh tie reason, the sense thereof thall never be called a true knowledge, but a falle a fophillicall. Sile to berie many Turks to confeste manie thing a mile the that we believe ; as the creation of the we lotte. Cursa hes refurtection of the bead, and that Charachas her with borne of the birgin Marie : thom neverthelette us. the will never account to be induct with the true faith.

Againe, they object that which is in John that There were certaine princes, which beleeved in Joh, 12,42, Christ, which notwithstanding durst not confesse his name. And againe, That there were John 2, 24fome which beleeued, vnto whom neuertheleffe Christ committed not himselfe. Dow these things (fair thep) beclare, that their men had faith without charitie. Dowbeit, we pelo net as they would have be, that thefe punces were inqued with the true faith : and Chaft taught, that they bionot belieue trulie ; How (faith he) can you believe, which feeke glorie of your John 5,44 felues ? And certeine indedit is, that the print poteate ces which indged not enill of Chaff; would not dimonic of therefore confeste him : bicaufe they feared to Cipil. be cast out of the lynagog; and while they defired to much the prefernation of their honor & dignitie, they were turned awaic from the confession on of Chaift; wherefore Chaift pronounced ffent not to belœue. Thefe men faic mozeouer ; Elicy which believe trulie, when they fall into gree uous finnes, and pet neuertheleffe do belerue the fame things which they did before cannot be counted without faith; when as pet they be bef polled of charttie. But we admit not, that while they be connertant in their fins, they have faith. Titus.t, 16. Against them the apostle beareth record, that the bent-They confesse themselves to knowe God, but manbethret in their deeds, they deny him Abut with a found with the frue faith, the benieng of God cannot frand; faith of have bnorthod that word Power, they prome therefore these men thatt borather fait to res Chait. taine an image and the wor faith, than the true an image of faith of which we now intreat. And thefe things faith, but thall fuffice at this time for the first question. not fateb.

and imbracing of the fame. Augustine. 24 Bowlet vs come to the fathers. Auguthine De fide & operibus, the 16. chap. ingiteth,

that faith which is without charitie, is the faith of dinels, and not of chaffians. And he indgeth that to believe in Chaiff, perteineth onelie buto the true faith, of the which we now prefentlie freake: and he occlareth it to be the fame, which worketh by love. And in the next chapter he most plainelie witteth, that those auniterous

Chryfoltome in his fermon, which is intituled

Whether charitie may be called the forme of faith.

27 As touching the fecond question, we are to eramine, thether charitie be (as the Scholemen terme it the forme offaith. And ficit I faie, Ebe firft that they to weake, not properlie, but rather fondlie : forit is not befæming , that one qualittle of one and the same kind should be the forme of another. For we grant not, that one accident cleaueth like a forme onto another accinent : and that cheffie among qualities. It is faid of figures or thaves, that they hamen buto quantitie, ichen as vet they be qualities. But ithether figures do trulie orproperlie perteine buto the predicament of qualitie, 3 will not frand at this prefent to proue : it lufficeth as concerning our purpole, that one qualitie can not be called the forme of another. But the Schol-men by that their maner of freed ment the School- no other thing, but that faith is made perfea by

charitie; cuen as matter is wont to be made perfect by the forme of the fame : which feigned bemile of theirs must not be allowed. For if faith be compared buto hope and charitie, it is even fo towards them, as wiscoome is to those ver-A fimilis tues, which they call bertues of intelligence; and as prudence is towards thole, which they call mozall bertues. For even as mozall bertues are knit togither in prubence; fo those things allo , which belong buto intelligence , are iois ned togither in wifebome. But no man will faie, that other berties of the mind be the forms of wifebome, neither that morall bers tues are the forms of pruoence: wherefore, nets

ther hope not charitie may be called the forme

of faith.

The comparison, which I take boon me to make of faith buto pridence, is to be read in Chryfostome upon the epistle unto Titus, the third homilic, there he faith; that faith is of no leffe power to the governing of life, than The third luifedome is. Furthermore, that our wifeboine confiffeth in faith, no man I thinke boubteth: and that hope and charitic are knit togither in faith, it is hereby beclared; infomuch as there faith is, there also are prefent with the fame. Morcouer, to fpeake of the forme, according to the nature thereof, we make the fame to be the beginning of the action: but faith, by a naturall propertie and bertue thereof, maketh be to holo faff the wood of Cob. Deither both charitie tend buto that end, the third rather comvelleth be to love him , whom we have alreadie knowne by faith; therefore charitie in respect of faith thall not be accounted a forme fixing it is no beginning of the action thereof, the which cheffie confiffeth in belauing. Furthermoze,

matter is governed of the forme, and there Stefeunh by it is both contriued and conteined; and not reason. the forme by the matter. But charitie is obc. pient buto faith; faith gouerneth the fame : for whatfocuer we love bprightlie, it must be knowne by faith, that we ought to love the fame. For this in nature we fee, that love fol loineth the jungement of the partie that knoineth. Belides this, the thing which begetteth, is more perfect than that which is procreated. And me make no boubt, but that hope and charitie is ingendered by faith: wherefore, neither hope noz charitie can be the forms of faith. That goo works are ingendered by faith, David the weth, then he fait ; I beleeued, and therefore haue I Platte, to. fpoken : thereby appereth, that confession proconeth of faith. De faith alfo : I have not decli- Pfitte to ned from thy judgements, bicause thou hast taught me. By thefe things it is manifeff, that the bprightnes of life procedeth from the affent

28 But let be fee after what fort hope and now hope charitie are incendered of faith. In the cuiffle and charis to the Komans we read; We being justified fearens by faith, haue peace towards GOD through of faith. Christ, by whom also we have accesse through Rom.s.t. faith vnto the grace wherein we now fland, and reioise under the hope of the glorie of God. Be hold, the apostle erpresselle the weth, that we haue peace and accelle bnto God , and hope of the glozie through faith. The fame both he more plainlie teach in his epiffle to the Chelians, the third chapter, where he writeth ; that Wee verless have accelle with confidence, which commeth by faith. Here againe thou feet, that confibence (which is hope) doth fpzing of faith. And that charitie is berinco from thence, the fame apostle testifieth buto Timothie, then he faith; Charitie out of a pure hart, a good conscience, 1.Tim.,6 and faith not feigned. And the reason which we touched befoze, perfuadeth the fame : for feina that by faith we amachend CDD, as the four reigne god; as he that is mightie, wife, and most louing toward be, Which gave his onelie fonne vnto death for vs, & hath giuen all things with him; how can it be, but that our love mult breake out towards him, and towards all things, which americine butohim ? But fow thing order, it is to be biderftwo, that hope fpringeth out first. For then as by faith we have imbraced the promile of eternall life, an hope is conceived of obtaining the fame ; and from hence in the third place fpringeth loue: for we love not those things, which we are out of hove to obtaine.

29 Row let be come to the arguments, 2 feignts thich our advertaries do ble, to prome charitie the Go: to be the forme of faith. They alledge that phillers. fentence of Paule buto the Galathians ; Faith Gal.s. 6.

and Charitie. which worketh by loue. Seing (fate they) that faith both worke by charitic, the fame it thall have in fread of a forme . Wereof groweth the erroz of these men, that they imagine something to themselues, that should be compounded of faith and charitie, the which being all wholy compad of thefe, might have the first entrance of the working thereof from charitie, as from the forme . But this benife of theirs is baine; for fring faith and charitic be feuerall vertues and that one qualitie (as I hauc faib before) is no forme of an other , there thall be no one thing compact of thefe two faculties . Moreover, this notalwais maner offpech (to wit, that enerie thing wozketh by an other thing) both not alwaie refped which an 0= the forme, but fortimes the inftruments. The the thing writer writeth by his pen, the fouldier fighteth is the forme by his weapon, the foule worketh by the bodie; oficit may but all thefe things they confeste to be no forms. bethe the but infruments, And Paule fait, that We mult

all fland before the tribunall feat of Christ, that cuerie man shall beare away according as he 1.Cor.5,10. hath behaued himfelfe in his bodie; be it good, or be it enill. Wile fair alfo, that primence wors keth by mozall vertues; which vertues not with francing are not counted the formes thereof. Allo they object, that charitie hath therfore the nature of a forme; bicanfe it is the end of the

precept : and whatforner is done without that,

cannot pleafe Bod, but is condemned as finne.

But if this argument be offorce, wee also will

prome thereby, that faith is the forme of other Rom. 14.21, bertues ; feeing Paule hath fait ; Whatfoeuer is not offaith, is finne. Dut of the thich fentence Augustine in his 4.boke and 4.chap.against Iulian taught, that all the workes of the infibels are finnes. These men also bring the lateng of limes.2,22. James, that Faith is made perfect by workes: the which maketh nothing against us; for it on lie teacheth, that faith is then perfeat, when it worketh. Quen as the Uhilosothers teach, that a forme is not perfect, when it is taken as the first ad for to they weake but when it is respected as a fecond act : for in working it putteth forth his frength, & occlareth it felfe. Wherefore wee Bow faith grant, that after this maner faith is made perfeathy workes ; not that it is either increased, perfect by or made more carnell by the bertue of worker: but through the more effectuall operation of the holie Choff, the which in working beclareth it felfe ; but in time of folenes late hid. Anothis is not the propertie of charitic alone, but is common buto all other pertues : for buto this end are vertues given buto the mind, that out of them actions might be drawen.

30 Mozeoucr, they fair that tharitie is there fore the forme of faith; bicaule by it is the first beginning, whereby the gooly are known from the wicked . And this they prome by that place

of the Wolvell , where Chait is brought in to fair at the bair of indocement: I was hungrie, and Mat. 15.35. ye fed me: I thirfted, and ye gaue me drinke, &c. Winto thefe things we answer, that the bil cerning and knowledge of things is fornetimes had by the causes. a by the beginnings of them. which they commonlie call Apriori, that is, 150 The knows that which went before; and an other is brider, ledge of flow by the effects and properties, which they things comname Aposteriors, to wit, By that which cometh by the beaffer. Therfore & willingly abmit, that charing ginnings, tie is that, whereby the godly are differned from and partie the wicked, by the latter knowledge, and by the by the teeffects : but this knowledge pertaineth to bs. fecip. Chailt otherwise, without the same, very well knoweth them that be his, and fetteth them a part; namelie, by election and predefination: the which be in a maner the beginnings & caules of our faluation. Wherefore that knowledge is had by the effects, out of the forme of things, which they take as granted, we mult not grant. Petther is there anie boubt, but in the laft inog. ment the faints thall be differned from the wice ked, by the workes and effects, according as the words which thefe men bring do declare. Bow The fenbeit, if they will have respect buto those wordes tence of the which the indge pronounced before time, when latt indgehe fait; (Come ye bleifed of my father, take the lbidem. 34kingdom prepared for you from the beginning of the world) they thall callie understand, that there is a more noble a excellent knowledge let forth of faluation to be often, than that know ledge which is afterward about though workes. As for the forme of faith (if anie fluito be brought The fairte in, which properly is not lawfull to be bone) the (if anie fame thould be the fpirit. For we have faith ac thing be) cording to the portion thereof; + the more there hould be is of the spirit, the more ample faith is present; the some of and the more scarsiff there is a of the spirit the faith. and the more fearlitte there is of the ipirit, the weaker is faith.

How Faith excelleth Charitie, and So likewise on the contrarie.

31 Pow lastly there remaineth to fee, where in faith is preferred before charitie; and agaire, that is attributed buto charitic, rather than but to faith. First unto faith, infification is agreed ble, the which we affirme ouight not to be gran who faith ted buto charitie : for while we live here, charis innificth, tie is alimaies buperfect. Therefore we cannot, and not in refrect of the indgement of God cleane either charitie. buto tharitie or buto the good workes which were ceeb from the fame, in refped of being tuffifieb and absolued by them. further, in the epilites of Paule to the Romans, and to the Balathians, it is most plainly beclared; that We be inflified by faith, and norby workes. The verie which thing the nature as well offaith, as of charitie, ifit be

Of Faith

Pag.76. Part.3. ivell confidered, doth thew; for faith doth further the mind of goolie men toward Chaft, and toward the understanding and admitting of the promites made concerning him; which thing is manifest to be done by the affent of the mind: and while that we knowe or understand anic thing the very fame we receive into our felues. 13ut on the contrarie part, the office of charitie is, that it may proudle and drive the will, to thew forth in action, and expresse in fight of the world, that which the mind hath received . And this herein confideth, that those things which ive have, we impart and communicate them withothers. And feing, to be infrified, is to receive rightcouincile by imputation; it may fufficientlie amere, that the fame commethra, ther by faith, than by charitic. Herebuto mult be added, that if we thould amoint charitie to be that, whereby righteonines is comprehensed: it ought to be granted, that we, when we returne into fauour with God, are not enimies, (as the epiffle to the Romans teacheth.) For the ritie maketh the freenes of God, thom focuer it appmeth; and None dooth love God, but he hath first beene beloued of him. Wherefore, faithin this is to be preferred before charitic. that we are by faith inflified. Tele may abbe

those things, which we recited before; namelie, that charitie is ingentice of faith: but on the of faith, not other five, not faith of charitle. Belides this. faith of that tharitic followeth the measure of faith, and is effeenco to be the measure thereof. As Gregorie faio; that So much as the love, fo much we Charitie followeth the measure belœue. of faith.

32. Those things which we have now recited are more agreeable onto faith, than unto charitic: now let us fee what things charitie both chalenge onto it aboue faith. Firth, it indurethes uen in the life to come; at which time faith thall haue no place. And that is it, that faith bringeth us no clere knowlege, but an obscure : for now we knowedarkelie, and in part; but the know ledge which we shall have in the kingdome of brauen, thall be throughlie perfed. Wherefore faith fhall gine place to a better fate: but charithe fhall most of all appere in the world to come, as well towards God, as towards our neigh. bours. Thou wilt perhaps faie; And thall not charitie also be made perfect in the life to come? Which if it be granted, it thall continue no lonour than faith. Tele answere, that here there is a difference; for feeing faith paffeth into an os pen knowledge, and into a reucaled light of the thing piclent; it changeth his kind and nature. knowledge Which thing happeneth not to charitie; for ale it changeth though the fame become great and more beheboth his na. ment, vet it Shall reteine fill the same lub ture a kind. france : albeit even the fame thall not have all

the works which it now exerciseth. There thail

be none hungrie, to be feb; none thirffie, to gine bauein Drinke buto : nozother like things in that eter braum all nall felicitie. Boreoner, it is attributed bnto the morks charitie, that (as Iohn writeth in his epiffle) it which it gueth a testimonie of our instification ; We now hath. knowe (faith he) that if we loue our brethren, we are translated from death vnto life. And Pe- 1.Pet 1, 10. ter fæmeth to give commandement, that We through good works should make our calling through good works mound make our caning 1.Co.13,13 certaine. And the mult not omit that which 1.co.13,13 Paule hath; to wit, that Charitie is greater than ment that faith and hope. Which fairing we expound two charitteis maics : firft, bicaule the Lord laid, It is a more greater bleffed thing to give than to receive. The thall thanfaith. now inded cuidentlie thew, that faith both er: Acts.20,35. ercife it felfe in receiving, & charitie in giving and bestowing.

It is further erpounded, that we are faid to baue tivo forts of rightcouines; the one (4 mm forts faie) being imputed bnto be by God, by the ofrighte which we are tullified in berie ded : and that oulnes. (as it hath beene faid) we obteine not by works. but apprehend it by faith: and the other rials teoutnes is that, which cleaueth buto bs: and confifteth of faith, hope, and tharitie, and all god works; the which (as we have alreadie faid) no neuer atteine onto the perfect obedience of the latue, but do onlie make an entrance into the fame : the which is nothing elfe, but to obeie the commandements of Bod, with as earneft an indertour as toe can. Wherefore I willing as tons lie grant, that in this kind of righteoufnelle, ching rich charitie hath preeminence : bicaule our erer: toutien ciling, notwithstanding it be begun by faith, cleaning pet it fraicth not there ; but goeth fortward buto and begun per it tratety not there your goest outward onto invs, the and good works. Wherefore as in infiffication leth faith. before God, faith is the chefe and principall : lo in this righteoulnes that is beaun, charitie is the better.

23 And if anie will bemand, therefore we the affir appoint tivo losts of righteoulnes, as hath bene ming of two less two will answere, that the same of righte toc have learned out of the holie feriptures. To puints is the Rom. is faid; As by the difobedience of one learned out man, manie are made finners : fo by the obedi- of the bolis ence of one, manie are made righteous. And in friptures. the same epiffle the apostle saith; But to him that worketh not, but beleeueth in him that iustifieth the vngodlie, faith is counted for righteousnesse. And Paule almost throughout that thole thanter, fpeaketh of this imputation of 1.Cor.1,10. righteoulnes by faith. And to the Cozinthians he fait, that Christ is made vnto vs, wisedome, and righteouines, and fanctification, and redemption. But of the righteoufnes that clear neth onto vs, he theweth onto the Chesians, Ephelais. fithen he bioacth bs To put on the new man, which is created according to God, in righteand Charitie. outnes and holines of the truth. Allo to the We-Heb. 11, 33. baues, then be faith; that The faints wrought righteouines. And it would be an infinite thing. if we fould recite all the testimonies, which we find for the profes of either rightcoulnette. But it is berie god to be confidered, when the avoffic compareth them both togither: for there it is eafilie binberfloo, wherein the one bothercell the other. Unto the Whilimians it is watten; That I may be found in him, not having mme owne righteoufnes, which is by the lawe; but that righteousnes, which commeth by the

faith of Iefus Christ.

De had reckoned by before those things. which had hamened buto him in the Lewith res ligion; whereof he might have glozied, as concoming the fleth; the which he fair now that he made no rechoning of : and he efterned them to be loffe and bong, and that for the ercellencie of the knowledge of Jefus Chaift, ac. In which place thou thalt also perceive, that the god works, which he now exercised, being converted buto Chriff, are by him accounted nothing, in comparison of that rightcoulnes, which is gran ted buto be by faith. The fame comparison also is bled in the epittle to the Romans, where it is read on this wife ; The Gentils, which follow-Rom.9,30. ed not righteournes, atteined vnto the lawe of righteouines; bicause they sought it not by works, but by faith : but Ifrael, which followed righteouines, atteined not to the lawe of righteoufnes, bicaufe they fought it by works, and not by faith. Allo it is faid in the fame epittle, that They being ignorant of the righteoutnes of God, and would establish their owne righteoufnes, fubmitted not themsclues vnto the rightcoulnes of God.

34 But against this diffination some faie; Dow can it be, that the righteoulnes which we pole the have not, fould be imputed unto be ? The and tes which fiver; that we must not imagine, that Christ belibe im- & his righteoulnes is frange from the faints; putenunte for We put on Christ himselfe through baptifme : and (as it is written unto the Cpheli-Galat, 3, 27. ans) God dooth fauour and accept vs in his beloued. But thele men laie, that it behoueth the inogements of Boo to be true but how can his indgement be true, when as the righteoulnes, which we have not, is imputed unto us; and that the finne which we have, is not imputed? And yet neuertheles both things are fpoken by the feripture : foz, as touding finne, David re hearfeth (as Paule faith) that Bleffed is the man, Pfal. 22.7. to whom the Lord hath not imputed finne. And touching righteoutnes, it is abbed; But vnto him that worketh not, but beleeueth in him that iustifieth the vngodlie, his faith is counted for righteoufnes. And thefe things, which the ferip ture declareth, are not without reason : for fees

ing righteouties is imputed buto bs, we are not altogither ochitute of the fame; not that it cleaucth in us, but bicaule we appehend it by faith ; therefore by faith we are trulie fait to have the fame. For the apprehending by faith, The appreboth not take awaie anie whit from the truth of bending by the thing Wherefore, berie mante are far Decel faith taketh ued, about the matter of the Cucharift : for ichen male from we affirme, that by faith we owe ate the fieth of the truth Chaift, and brinke his bloud; they fraitwaics of things. conclude, that therfore we have not thele things inder : as though that by faith the anachend a falle fleth of Chift, o: a fcionco bloub of him.

Cap.3.

Petther yet is that true, which was taken as granted; that we in mue wife have finne, bicause it is not imputed buto bs : for feeing they thich be infifico, boffrine againft finne, and fuffer not the fame to have dominion our them; therefore after a fort they are inogen to have no finne. On the behalfe of charitie, that it both tuffife, that is wont to be obicated, which wereat in John ; Godis charitie, and he that 1. John 4, 8. dwelleth in charitie, dwelleth in God, and God in him, Doinbeit, this place is not berte proper forcharitie: for else-wiere it is written also: He that eateth my flesh, and drinketh my bloud, John. 6, 54. dwelleth in me, and I in him. Ann againe; He that dwelleth in me, and I in him, this man brin- Iohn 15, 5. geth foorth much fruit. And of them alfo, which Revehis commandements, he latth ; that He and the father will come and dwell with them. Iohn.14,23 Wherefore thou leed, that this abiding, which they object against us, both happen unto us through manie infirmments or meanes : and pet is there not ante man that will affirme be not all to be infificed by all these things. Therefore we these things need not labour to know, by what meanes it which commends to walk the state of the st commeth to palle, that Theil and the father chief Divell in bs, and we in them : but we must ra Dwelleth ther confider, what is that, by the which he first in by boo and principallie divelleth in vs. And certeine indifie be. it is, that fuch a confunction framgeth not of anie other caule, than of election, prebeffinati: Rom.8, 28. on, and calling, according to his beterminate purpole; as the avoille hath contriued togither thele things in the epittle to the Komans. And there is no bould, but that we first of all by faith my faith unfluer buto the calling of God. Beither both we fire auanimer into the causing of Goo. Between door of the enter into experience teach is other wife. When ante thing the calling is promifed into is by fome man, we then first of sec. of all cleave buto him, when we give credit bu to his fatengs. Wherefore Paule in another place wrote, that Christ dwelleth in our harts by Ephe. 3, 17.

What is the vnion of the god-lie with Christ.

35 Pow must we le, what it is to be in at the be= Chiff. Firff commeth in place, that ithich is ginning. common CO.III.

paffeth into

ter to the Colonians.

of Peter Martyr.

Child.

and one

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phiafe.

common onto all mostall men: for the fonne of Coo, bicause he twke boon him the nature of man, is toined with all men . For feing thep have fellowship with flesh and bloud, as testifieth the cuiffle to the Debrues, he also was made nohat ma= partaker of fleth and bloud. But this contuncti on is generall, and weake, and onlie (as 3 map tunation we terme it) according to the matter : for the nabaue with

ture of man far differeth from that nature which Christ toke boon him. For the humane nature in Guiff is both immogtall, and crempted from finne, and adorned with all purenes: but our nature is propure, corruptible, and milerablie polluted with finne : but if the fame be induce with the fririt of Chaift, it is fo repaired, as if differeth not much from the nature of Chiff. Pea fo great is that affinitie (as Paule in his es Ephe. 5,50. piffle to the Chelians faith)that Weare flesh of his flesh, and bones of his bones. Which forme of for alking ferms to be drawne out of the writings of the old teffament : for trulie thus do breffren and kinffolke there fpeake one of an other; He is my bone, and my flesh. For they being come Our bone of one and the felfe-fame leebe of the father. and fleth is the mombe of the mother, teme to acknowledge

buto themselues one matter common to them all: wherebuto this furthereth alfo, that children braine of their parents, not onlie a carnall and corpulent fubifance; but also wit, affection, and

bilnofition.

The verie which thing commeth to patte in vs, when we are inqued with the spirit of Chaift : for before our nature which we have common with him inchane (as Paule both aduertife be in the first to the Cozinthians) his mind and (accord bing as Paule requireth the Thilippians) the fell fame fenfe ; Let the felfe-fame fenfe (faith he) be in you which was also in Christ Iefu. This Brite ting of us togither with Chriff, Paule erpreffed by the fimilitude of ingraffing, wherein are bery mell perceived those two things which we have nomrehearled : for the vone flip that is graffed. and the flocke whereinto it is graffed, are made one thing. Deither onelie are the matters which were divers, tolice togither; but they are allo nourished togither with one and the felfe-fame inice, spirit, and life. The felfe-fame thing the as

postle tellifieth to be done in bs, then he faith that we are graffed into Christ. The same also noth our Saufour teach in the Golpell of Iohn. then he calleth Himfelfe the vine, and vs the Iohn.15,5. branches: for the branches have the felfe-fame life common with the vine tree; for thev all furing out by one furit, and bring forth one and the felfe-fame fruit. Paule allo, in his epiffle to Eph.5.23. the chelians, compareth with matrimonie that confunction which we have with Christ & for he faith, that the fame is a great figne betweene Chrift and his durch.

Foreuen as in matrimonie, not onelie the Our con. bodies be made common [betweene man and with Chiff, wife] but also their affections a willes are some is sommation togither: fo commeth it to palle by a fure and red min firme around betweene Chailf and his durch, matrimo-Wherefore the Apostle pronounceth them fre nic. from finne, which do abide in Chiff, and are in him affer fuch a fort, as I have now occlared : to the end they may like his life, be of the fame mind that he is, and bring fouth fuch fruit of works as differ not from his fruits . And ther which are such cannot scare condemnation or judgement: for the Lord Jefus is faluation it felfe, as his owne name occlareth; therefore they which are in him, frand in no perill to be condemned. Dereunto we abde, that thevalla are in Cipiff, which in all their affaires bevent who are in bponhim; and who are mourd by his fpirit. Chia. inhatfocuer they take in hand 02 00: for, to be pend poon him, is nothing els, than in all things that we go about, to have a regard buto him. and onlie to feeke his glozie. And they that are led by his fpirit, followe not the affections and mouncations of lufts. Wereby it is manifell in mhat fort faithfull and godliemen are in Chrift; and that by all the kinds of causes. For Chill ned that he and we have all one matter, also we have the faithfull are felfe-fame first entrances of forme : for twee be in Children induced with the felf-fame notes, properties, and all buils conditions which he had . The efficient caule, of caules, whereby we are mouse to works, is the fame foirit whereby he mas moued. Lafflic, the end is all one ; namelie, that the gloric of God may be advanced.

Cap.3.

36 Furthermoze euerie affemblie and con: 3n 1, Co. gregation of men, which tenocth to a definite 12,12. and certaine end, and is gouerned by preferript lames, may be called a bodie . Wherefore a ci. Phatacies tie,a common-iveale, fa hingoome, are called ite arrian certaine bodies; bicause they have a certaine bodie. end, to wit, that men may both be in good fate as touching the bodie, and may line according to pertue. But the bodie of Chaiff, which is the a beclare thurth hath not onlie refrect buto this, but buto tion what eternall life alfo : and it hath all thefe things in the bodie of common; namelie, God, Christ, the holy Shoft, respection the wood of Goo, grace, the facraments: and it to. hath respect onto the things of this world, with pertaine to mutuall helping one of an other. Anothis bodie is governed by the ordinances and latenos of the boly fcriptures; and it lineth by the spirit of Chailf. And of this thing we have of this bean ercellent article of our faith, therein we contain an article of felle the catholike church, to be the communion the faith. of Saints. But in the members of this booic Twomas there is observed two forts of contunction; one ners of conis that, which they ought to retaine among them imention of tellues; and the other, that which they ought to bers of the have with Chaiff. Touthing this thing we are bodie.

With Christ. peric well instructed in the fourth chapter to the Cheffans, where it is waitten, that By the head Christ, is ministred life and spirit, by the ioints and knitting togither of the members into the whole bodie, that according to the measure of euerie patt, there may be an increase in the bodie. The fame is alfo flelved in the fecond chans

130 which words it appeareth, that wicken

att at the men are not berelie of the church, freing the fpis tile of the rit is not inffilled into them by Chiff the head. Indeed they may be convertant in the church, beate of chuft,

Cvrill.

tune.

The vnion

but they cannot be of the church. It is a meere imagination brought by our aducrfarics, that there can be withered and dead members in the bodie of Chaff, the which may be remined as aneadpart gaine. A member that is bead, is a member of a body is no mage, neither pet ought to be called a meme no more caliber; but effe thou wilt have it all one, that to be brothe a man which is but the figure of a man. And Paule fait in the cuiffle bito the Counthians; 1.Cor.6,15. Shall I take the member of Chrift, and make of itthe member of an harlot? Asif he hat fait : Thefe things are repugnant one with another, that we thould be the members of each of them. Cherefore this fimilitude declareth, what mas nerte conner of communation ought to be amongst bs, and with Chaff. And certeinelie, even as we have fain, inche fo joined with Chaff, as ive be called fleth of his fleth, and bone of his bones; bicaufe through his incarnation we are made of the fame nature and kind that he is of : and after ward, his grace and wirit comming to be, we are made partakers of his fpirituall conditions

37 And for the prouting of fo great a coninnaion betweene be & Chrift, there is no need of the corporall and fubfrantiall presence of the bodic of Chiff; as manic indeusur to proue in the Gudariff. For the Mould have neuer a whit the more profit or comoditie by the fame, than if we confelle Chaff to be in heaven as touching his bobic. For we fee that chriffians A fimili: may be members one of another, and that most nærclie knit togither, although some of them line in England, fome in France, and fome in Spaine. But if fo be this be granted as touthing the members themselues, whie shall it be an abluro thing to grant the fame touching the head; that by this fpirituall confunction it may both be in beauen, and also be wined spirituallie with us . The verie which thing we fee come to 2 fimili= palle in matrimonic, wherin the holic feripture beclareth, that Man and wife are one flesh: which thing our aductaries are conftrained to grant

and properties, as it hath beine about declared.

Therefore Cyrill writing onto Reginas of the

right faith, faid that Dur fielh is togither in one

Substance with the fieth of Chatte; and those that

otherwise would indge, he held them accursed.

no leffe to be true, when man and wife are fonv times in fundue places diffant one from and ther, than when they wwell in one house togither. Af lo be then it be lo in them, this Chould To this the benie, that the bodie of Chaiff may be touted commercion buto be in fuch fort, as we may be one with become bine of in luch lost, as we may be one with Chair and bine although by fubffantiall and cosposal! pre- particles fence in the Guthariff he be absent from bs ? no nece of They are cuer flieng onto that fentence of the his coppos Low; This is my bodie, as though it may not rall preotherwife be biberfiod, but that there muft be fence. affirmed a naturall prefence ; then neuerthe les we will confesse it to be the bobie of Chaft, into the which we neither be transubstantiated, neither is it required that any of be in corporall prefence thould be formed with other, as concerning place. But of thefe things we will fpeake perie largelie elfe-mbere.

Touching the adoption of the children of Godz out of the eight chap-ter to the Romans, perfe 15.

28 This place femeth to require, that we fpeake formewhat alfoof the adoption of the dul-Dien of God. The lawpers (as it is in the inflitu tions) befine adoption to be a lawfull act which both imitate nature, found out for the comfort A befinite of them which have no chilozen. Further, they on of adopmake a diffination betweene adoption and ar, now arrorogation : for they fair, that it is arrogation, gation difthen he that is his owne man and at libertie, is fresh from receited into the fied of a forme ; but adoption adoption. is, when he that is received, is buter another mans power. Dowbeit the lawes forbid, that the elder thould be adopted of the panger : for it feemed to be a monftrous thing, that the fonne thould erceo the father in perce; 4 therfore Cicero both offentimes inueth carnefflie against that adoption of Clodius. Pow both God about bnto himfelfe his cleat ; not for that he had not another fonne for he had Chaff his onlie begot ten forme, in whom he was well pleafed; but bis cause in all the nature of man he had as pet no. thildren. For through Adam we were all made son fent frangers from him ; therefore for this cause his some Bod fent his owne naturall & legitimate fonne into the into the world, that by him he might adopt world, by him to a but ohim felfe manie other children of our kind. Dopt was to And this is not wont commonlie to be done : be his chil for they which have one onclie forme fethe not to been. themfelues other fonnes; naie rather, they are glad that the fame their fonne thall not be compelled to part the inheritance with his brethren. But fo great was the love of God and of Chiff towardes bs , as he would toine bs buto fo great a vignitie, although we be bnivouthie.

Ocither

Part.3. Deither is that heaventie inheritance of that nature, that the fame being communicated onto manie is therefore diminished.

powlet be fee how this adoption commeth

and 15.

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Rom.8,14, bnto bs. Paule femeth to faie, that it is com municated buto be by the foirit of Chaift : foz so the fpis of it we have faith, whereby we imbrace both faith we are Chill which died for bs, and also the promises adopted to of God: and by that meanes toe are adopted by be fonnes. God unto children . This thing vid Iohn berte well thew buto be in the beginning of his Gol John 1.12. nell, ithere be imiteth; And as manie as receiued him, to them gaue he power to be the fons of God. By these mores ine understand, that ive be made the formes of God, ichen were ceine Chaift. And this is not done either by circumcifion, or by other ceremonies of the laive, or by goo morall works, but by faith onelie : and therefore Iohn about; Vnto those which haue beleeued in his name. And then it is faib. that Power is given vnto them to be made the fonnes of God, we mult not thinke (as manie Maging the South (fers mould have be) that the first believe. Sophilters. and then afterward receive power to be counten to be in the number of the fonnes of Goo:

for poince in that place is nothing else but a right and a prerogatine. As if it thould be faid, that they which have received the Lord, and beliened in his name , have a right and pierogas tine to come into the adoption of the comes of Con. But Iohn abneth ; Which are borne.not of bloud, nor of the will of the flesh, nor of the Aplace of will of man, but of God. First, when be laith : Not of bloud, he fignifieth that this aboution clareb.

Gen,2,23.

commeth not by the order of nature, as in this generation are mired togither the feed of man and woman. Which fentence, he moze plainlie expresset in the next words following, when he faith; Not of the will of the flesh, nor of the will of man. And that by the fleth he mea word fleth neth the woman, may by two places be prois fomtime ned: for Adam laid of his luife, thich was delifignified the ucred buto him by God ; This is now bone of my bones, and flesh of my flesh. And Paule but to the Emelians faith; Hee which loueth his wife, loueth himfelfe : no man at anie time hath hated his owne flesh . And this interpretation Augustine followeth, albeit & fee that this place may otherwise be expounded; as then it is fait Not of bloud, the understand that the come not to this aboution by force of ante flocke or kindled . For the Deblues perfuaded themfelnes that they did : for they alwaies boaffed importunatelie, that they were the feed of Abraham. Deither atteine we to this adoption By the will of the flesh : for to the atteinment there of the are not holden by those and things thich the field bleth to couet : 4 meane, by riches. power, firength of the booie, beautie, and fuch

other like things : Neither by the will of man: namelie by those goo things thich are country more ercellent, and that are thought most thef lie to become men ; fuch are wifebome, probence, and the works of mozall bertues : for all thefe things cannot make by to be the dilmen of Goo. But ive are borne (faith he) of Goo. All this have the onelie of the godnes of God, and of his mere mercie. Eljerefore Paule buto the Ephelians faith; Who hath predeftinated vs Epheli.s. vnto the adoption of the fonnes of God. Where fore the thole confideration of our aboution benembeth of his election and predeffination.

30 But of his binine will there can be no our about reason either understood or given by bs: and tion brome thereof it commeth, that Christ saith in Iohn; bestimation. that We ought to be borne divinelie, and from lohn, 3, 5, aboue. And Chaift compareth this generation 27, and 41, mith the ining: Thou hearest (faith he)the wind, Ibidem 8 and yet thou knowest not from whence it commeth or whither it gooth . Withercfore GDD, By what through Chaif, giurth bis fpirit largelie bnto begrets be bs: and he wieth the word as an infirument; and attrine we this is called the feed, wherby the be regenerate. ontion of For he giveth faith, whereby we receive the former, promife of the word let forth unto us : and bo that meanes we are tullified, and do obteine The adopthe adoption of the fennes of God , which vet fo tion which long as we line here cannot be perfect. Where this life's fore Paule laith; that We wait for the adoption not perfet. of fonnes, and the redemption of the bodie: Rom. 8,21. inhich ine thall not atteine unto, unlette it be in that bleffed refurrection. The felfe-fame things Paule writeth to the Galathians: When the fulnes of time (faith he) came, God fent his owne Galatas fonne made of a woman, and made vnder the lawe, to deliuer those which be under the lawe, that we might receive the adoption of fonnes. And bicaule we are fonnes, God fent the spirit of his fonne into our harts, in whom we crie; Abba, Father. These words declare that there mas, before the fulneffe of time, a certeine bons bage under the laive : afterward was given the forme, by whom we which are appointed and prepared to be made the fonnes of God, might moze fullie receive both the spirit and aboption.

This adoption, Chailt feemeth as it were by a certeine facrament to have confirmed in his genealogie : for uben as in Luke and in Mat- Matth.3. thew, the names of his progenitors are varied, Juke, 3. there is mingled adoption: to that one and the trilemmi felfe-fame man hab one father by nature, and aboption another by adoption. Also in the old testament was much adoption was much bled : for both Iacob adop, bled. ted unto him his nephelves Ephraim and Ma- Gen.48,5. naffes, to be buto him in fread of other fonnes. Chillipm And that trade was of fuch force at that time, as not and euen bnto dead men children ivere adouted: fo: men. then one brother was dead, the brother that re Deut. 15,5. mained

Our Adoption. mained on line, begat children of his wife, and raifed fad in Ifracil . Ehele things, as it were a certain thadowe, figured this our adoption bus to the formes of God. The common translation hath; The adoption of the formes of God there as in the Brate this word, of God, is not read: for there is onelie this word bloberia, that is, Adoption.

Jachisado. 40 But it muft be diligentlie confidered, both from thence we are by this adoption brought, stibither we are transferreb. Wie were before. where and the dillicen of the divell, of wath, of incredulitie, while the of without a continued a continued and the divella a betrantiers of mittruit, of this world, of perdition, of night. # of barkenes. And herebuto be we transferred, that both we are called, and are in berie bed the fonnes of Goo, partahers of the binine nature, betheen of Their, and children of light, and that me firme not (For he which is borne of God finneth not) and that we loue our neighbours, and our enimies, to the intent we should refemble our heauenlie Father, who fuffereth his funne to shine vpon the good and euill, and raineth ypon the just and vniust; and finallic, that we be peace-makers : for they shall be called the fonnes of God. But our adoption is not fuch, as we thould thinke that wee are borne of the lubi Stance of God : for that is proper buto Ichis the fonnes of con as Chaift onlie : for the word of God is by nature boine of the father, which thing nevertheles the Arrians benied . For feing they affirmed the ftance. fonne of Goo to be a creature, they muft needs faic that he was not the fonne of God by nature but by adoption . Doubtles great is our bignt tie : for we are to highlie eralted, that wee not onlie are called, and be the formes of God; but allohaue Chriff to be our brother. Wherefore led the #= polits bit= Chiff, when he was rifen againe, faid buto the Mars,10, woman ; Go ye and tell my brethren. Anoal

though the fathers of the old lawe were not quite both of this bignitie, pet they had it not fo publikelie occlarco. But this was no let at all. that fome of them were weake; for we also in the Sofpell have manie that be weake. For Paule faith buto the Corinthians, that he could not fpeake onto them as buto fpirituall;

and therefore he was faine to feed them with milke. The verte which thing is written buto the Ochues. And on the other five, they had men which were renowmed in faith, whom we doubt not but were lingular in this aboption. And that thus also it was in those dates, the Apostle Romans, tellifieth in the eville to the Romans, the 9.cha: Thefathers pter : for he faith; Vnto whom pertaineth the adoption, and the glorie, and the testament, and the abopti, the giving of the lawe, and the worthipping, and the promifes, and to whom perraine the fathers. on of chil-Here we fee, that adoption pertained unto them alfo. Ambrole opon this place teacheth, that of this adoption frangeth unto godie men great

fecuritie: and bindoubtedlie, for fo much as this commeth buto be through the spirit, thereby we are we are intwarble mouch, we ought to be farre more cermore certaine, that we are the formes of God; taine of this more certaine, that we are the formes of God; apoption. than the formes of this world are certaine that than we are they are the formes of them, thom they call fas of our natuthers. Fogoftentimes the mothers deceine both ral fathers. their hulbands and their children : but the fpirit of Bod occeineth no man.

In old time, flatterers went about to pers fuabe Alexander, that he was not the forme of king Philip, but of lupiter : afterward, then he fame there came bloud out of a wound that was given him be fmiled fateng, that it femed to him to be common blond and not the blond of gods. But wee though we luffer mante things, pea and lofe our life for Chrift his fake; pet not withstanding wie ought to be fullic persuaded, that we are the formes of God. For to the end we should not anie thing boubt of that matter, twe have not onlie the witnes of the fpirit; but chift hath the perie some of God hath taught us to call taught us Gob, Father, and to innocate or call him by that to can son name. And this forme of praier ought to call bs father. backe from all kind of wickeones, and from all Macs,8. kindofdiffonell works; and also to put be in mind, not to begenerate from the nobilitie of fo honozable a father, and that wee in no cafe billho noz him : for it is accounted a great reproch biv to fathers, to have wicked chilbren . And feeing we cannot (as we have faid) attaine onto this as boption, but by Chaff and his fpirit ; therefore neither Eurhes, Jewes, normen that be frans gers from Chaff, can call boon Bod as boon their father.

41 Furthermoze, by thele wordes (And if we be children, we be also heires, euen the heires of God, and fellowe-heires of Christ) the Apolle the weth what wee obtaine by this adoption; namelie this. To be the heires of God. The thirth undoubtedlie can appeare to be a benefite of no fmall estimation : for not all those that be the dilbren of anie man, be forthwith his heires al

fo. For onlie the firft begotten haue that prees flot all the minence; enen as we fee the cale frandeth at children of this date in manie realmes . And in the holis his beires. Scriptures it is manifelt that Elau and Ifmael mere not heires. Wherefore we be heires, and Rome, 8. that of no pore man, or of fmall matters: for ive have obtained the inheritance of God, and wee be made heires togither with Chrift : we hane the inheritance of the father common with Chaiff, and we be lo thiolie graffed into him. and altogither unit with him, that by his fpirit wee live . But we fiell then come buto this inhert tance, then it fhall be fait buto bs ; Come ye Mat. 25.14 bleffed of my father, possesse the kingdome prepared for you from the beginning of the world. Cale be fellotobeires, bicaufe (as Iohn faith) when

1. John 3,2 he shall appeare, we shall be like vnto him. And Col.3.3. Paule faith unto the Coloffians ; Ye be dead, and your life is hidden with Christ in God: and when as Christ your life shall appeare, then shall

ye also appeare with him in glorie. Inheritance Inheritance (as it is defined by the Lawyers) is a fuccession into the whole right of the man

that is bead. And may this appeare to be but a finall matter to be made partakers of the thole right of God . Certainlie Peter laith, that We be made partakers of the diuine nature. Bere Ambrofe noted, that it is not in this matter, as me commonlie fett come to palle in the tooilo: for it behoueth that the teffator die, before the fucceffor can come to the inheritance. But Boo not, and yet Dieth not, naic rather we that be appointed to be may weens his heires ow die firft, befoze pollellion can be ter into bis Deliuered bnto bs. Chrift allo firft bieb, befoze tuberitance. he came buto the glozie which was appointed for Bubeice is bin. Dozeouer, as touching civill laives, the counted one heire is counted one and the felfe-fame perfon perfon with with him that maketh him heire . Quen fo we,

him that or through amift , are freialle knit togither with Daineth Cod, fo as we are now one togither with him, John 17,21, according as Chaff praied; That they may be one, as thou and I are one: for all things are me obtaine; ours, and we are Christs, & Christ is Gods. This this inherit inheritance obtaine we freeite, by the fririt of tance freely. Chrift. Wherfore the bilhops of Rome, and their champions the Cardinals, and falle bilhops, do wickedle, which have that op this inheritance of remillion of finnes, and accelle buto the kingbome of God buder their counterfet keies; that they at their owne pleasure might fell the same, and either thutt cown to bell, or fend by to bear uen whom they lift thenselves.

The description of Christian Hope, in the 5. chapter to the Ro-mans, verse 5.

42 Asconcerning hope, this is a notable Hom. 8,25. chaine, and an excellent connerion of chiffian begrees. Df this chaine, the first linke is fastneo to the post of afflictions in this life's from thence me godlie alcend to patience, from patience to more and experience, and from experience to hope: which faith have hope, forformuch as it maketh not afhamed, but one and the without boubting attaineth unto God, which is our principall felicitic, is faftened onto him as to make a. buto the higheft linke of the chaine. This berie propertie of not confounding, belongeth alfo unto faith: for None that beleeue in him shall be confounded: and that for good cause; for what can be of more neere a kinne buto faith, than hope . The Latine interpreter turneth it: Nonconfundit, that is, Confoundeth not. Hoir.

beit it might be properlie turned: Non pudefacit;

that is Maketh not alhamed. And it is a figure. A figure. tive kind of frech; for Paules mind was to fier tine buth. nifie that the goodie cannot be fruffrated of their hope; for they which are fruffrated; namelie then things fall out farre otherwise than they hoved for, are commonlie alhamed. Wherefore Paule by thame bnoerfranocth frufration; bis caufe thame alwaies followethit. But the Latine interpreter had respect to that perturbation on of the mino, which followeth thame: for To confound, is nothing els, but To perturbe or

Pow,ifthis lentence be true, as in bed it is most true namelie that this Hope confoundeth hope be. not; it followeth, that the fame bependeth not pendeth net of our workes: for otherwife, it would offen worke times faile. But that it is true & certaine, Paule beclareth, not by one wood onlie, but by the and those of great efficacie. For first he bloth this mond Knowing , which betokeneth an affured monete knowledge of a thing . De maketh mention at mout affect to of Reioifing, which cannot have place among to. goblie and wife men, but in those things which they affured te and firmelie possesse. Last of all he abbeth that Hope maketh not ashamed. And it is not without caule, that he oftentimes inouceth perfuations of this certaintie; bicaufe from thence chieffie is confolation to be fought for in afflictions . When Chaift bib hang byon the croffe, the twicked railed against him, faieng; He hoped in God, let him faue him, if he Mat 27/43. will haue him; let him come downe from the croffe,&c. The felf-fame things are late against be not onlie by outward enimies; but also by our fielh, our outward fenfes, and by humane milliome. Dowcan me relift thele, but by this boarine of the apostie; Hope confounded not? A remote The hope which we have put in the Lord, will against the not make alhamed.

43 The Sochiffers labour to prome that hope foringeth of merits ; bicaufe Paule latth it fprin geth of patience: as though toe thulo thinke, that hove were aften to be by the merit of patience. more de What in the mean time they marke not that thole penant me things which Paule here by a certaine other bil ofmis. poleth, are not to compared the one to the other. as causes a effects. For the will face that afflictive ons are the causes of patience . And if they be not fo, the Chould they more affirme, that pati ence is the cause of hope . The scripture most ep mettelie teacheth, that He which putteth confi- Ierem,17,6 dence in man, or in anie creature, is accurfed: for a man, of whole promife we depend, and al fure our felues, may either die, oz alter his mind, mels be let that he cannot faithfullie performe that which he promifed : and to have confidence [in him] either for merit lake, or by reason of goo works, is to fettle out hove in man; where fore fuch hope worthille maketh afhanco. But

Of our Hope. the hope, which is fired byon God is certeine ; neither can it be beceined. The Sochiffers craf. tilie go about to anoid this fentence, by two places of Paule ; the one to the Romans, and the other to Timothie. The place to Timothie is thus; Iknowe whom I have beleeved, and am certeine. And the other to the Romans is thus; I am affured that neither death, nor life, nor angels,&c. By thefeplaces they thinke to ouerthrowe the profe which we have made, bicaufe they thinke that these words are to be underfrod, not univerfallie of all beleuers ; but one lic of Paule, and fuch other like, who had it pecu liarlie remealed onto them, that they thould atteine onto faluation.

But thefe their enterpailes are in baine; for

here is now intreated of the nature and proper the nature tie of hope, whereby is manifestile promed, that eflope gt= all they which are indued with it, are fure of their faluation : fo that they must needs confeste, that they which boubt of their faluation, either have not the hope which belongeth to a chaiftian; oz of falnatie elfe if they have that hope, they must needs be on hath not affured of their faluation. But if a man will thehope be- faic; What if I thall be bntworthie, and there: longing to a fore God will not bestowe byon me the chefe remard . I answer, that this is a weeffling of the confcience, and must be ouercome by hope;

for the obteinement whereof let be cleave fait buto the mord of God : fuch as is this ; God is 1.Co.10,13 faithfull, which will not fuffer you to be tempted aboue your power, but togither with the temptation will make a waie out : and fuch like places of the holie feripture, therein God promileth, that he will give perfeuerance buto his, cuen unto the end . And to fucake breefie, the hope of the goolie leaneth onclie unto the goo! nes, power, and mercie of the onelie God. This thing Bafilius berie well underfoo in his ervofition boon the 33.plalme, when be interpreteth Phl 3,18, thele words; Hoping in his mercie : We with

putteth not (faith he) confidence in his owne proper deeds, neither hopeth to be fuffified by works, bath his hope of faluation onelie in the mercie of God; for when he thall confider thefe things with himfelfe , Behold God and his reward, ac.

44 But the Schole-men haue taught farre otherwife ; for the Maifter of the Centences, in The fithon !. his third bolke, thus defineth hope; Hope is an mens bell= affired expectation of the bleffcones to come, nition of comming of the grace of God, and of merits going before. Which befinition , how ablurd it is, especiallic touching the latter part; it is ma nifelt in thole, which are newlic from most heir nous and horrible finnes converted to Chaft: for they bindoubtedlie can have no god merits, freing before they were boid of charitie, from which all our works proceed. Det can there be

nothing more certaine, than that they, which be wher that connerted unto Chaiff, cannot be without hope. be connert Dea, Augustine bpon the plainte : From the ted unto depth haue I called vpon thee, o Lord, erhottett) Chiff cana them that fall, and those which line in the bepth out bope, of cuils, not to call awaie hope; and that by the though they crample of the thefe, and of manie others. It have no memay now be bemanded of them, by what merits rits and hope is confirmed in these men? They come that monlic antwer, that merits do not alwaies go be most before hope; but alwaies go before the thing how wither ped for And they declare their opinion touching ought not this matter, in fuch fort, as they teach that me water all rits go before hope, either in berie bed, orelle hope. poubtles in thought. Formen newlie conners tco, commonlie while they conceine hope of falnation, betermine both in their mind, and in their cogitation, to do god works; whereby they thinke to merit the laft reward. But what certaine hope can thefe god works imagined in the mind produce which are not pet wrought? forof a caule, which yet is not, cannot be probuced an effect which alreadic is. Cole fould rather affirme the contrarie; to wit, that this god. lie will furingeth of faith and of hope, than that faith or hope thould proceed of it, as from the

hope is an affured expedation; and pet on the other five they will have this to be a most firme bodrine, that no man can be affured of his falnation, bnles it be specialite renealed onto him by God . Dere they perceine themselnes to be fall tied, and they confelle, that it is a hard mat ter to biderifand, what maner ofcerteintie the certeintie of hope is. Were thefe miferable men fweat, and go to worke, and feigne, and imagine manie things. First they teach, that all Thecees certeintie of hope commeth of the certeintie of teintie of faith; and this inded is not amille; for therfore of the cers me certeinlie hope, bicaufe by faith we imbrace teintic of the moff certeine promife of Goo. But they go faith. on further, and faie, that by faith we generallie and absolutelie belæue, that all the elect aup predeffinated fhall be faued; but that hope maketh be to have a confidence, that we are of the number of the elect : as though hope had a particular knowledge binder faith ; that that which was generallie apprehended by faith, is by hope amlied buto enerie one of be apart. Wherefore they affirme, that this certeintie of hope is by supposition; if we be of the number of the elect, and do perfiff cuen buto the end. And this kind of certeintie they will have to confid of verte likelie confedures. And at length they concluve, that the certeintie of hope is leffe than the

But it is a world to techow their menturne

themselves, when on the one side they fair that

certeintie of faith. 45 But contrarifuile, we make the certein-

meaten of

nerallie.

or that

and r.Cor. 13,at the 28 chaine. fame pro. pertie not

of Peter Martyr.

Cap.3.

The certeintie of

tie of either of them to be alike: for loke how The cermuch faith we have , so much hope also we have; teintie of faith and hope is alike.

for faith retaineth not with it felfe anic part of certainetic, which it delivereth not over unto hope. That is a fond beutle, which they bring Faith ap- touthing application, in that by hope, they applicth those plie buto bs, those things, which we have by faith, generallic and absolutelie beleeued. Hoz we do not onelie belæue, that God is god. 02 the father and author of mans felicitie; but alwhomicis. fo everie godlie man by faith affureth himfelfe. that Goo both is, and will be buto him goo, is and will be but o him a father, is and will be but to him the author of felicitie. Dereof commeth that certeintie of hope. And for this cause it is, that Paul writeth, that It cannot confound. And fæing faith bath a refpect unto Boo , as to one that speaketh the truth; and hope hath respect on to him, as onto one that is faithfull, and most redie to performe his promifes : and God hims felfe is no lette faithfull in performing, than true in promiting ; we may manifefflie conclude, that hope bath as much certeintie as bath Certeintie faith. Prither can that anie thing moze helpe as touching them, which they canill at the length; namelie, that hope hath certaintie as touching the obiect, and lubicet. but not as touching the lubica: for when (late

they) it bath a respect buto the clemencie, god nes, grace, and power of Goo, there is no let in those things, but that cuerie one may be faued: and therefore on that behalfe they amoint a grounded certeintie; but if a man confider the fubica, the mino I meane, and will of him that hopeth; forfomuch as it is pliable and was uereth, and may be changed, it can never be certeine of fure of faluation.

M fimili:

But thefe men feme unto me to beale euen as they do, which in a flege, defending their citic, diligentlie thut and defend all other gates faving one, which they leave open, through which then the enimics enter in & beffroie althings. they perceive that they loft all their labour. So thefe men take erceoing great paines, bicaule there may feeme to be no bucerteintie, as tow thing the godnes, power, and clemencie of Coo, oz merit of Chift. Wowbeit, in the meane time they appoint our will to be fo fubicat buto changing, as it neither can noz ought to promile unto it felfe perfeuerance, no not out of the word of God; and by this meanes they quite take aipaie all certeintie : fo that this faieng of Paule, Hope confoundeth not, can have no place; neither both the certaintie, which they go about to effablith, anie thing profit. Were In if the perule the holie feriptures, we shall not onelie binberffand, that God is generallie god and mightie; but also that he is cuermore buto be good and mercifull: and that therefore he will confirme our will, that it thall never fall atoaie

from him. For as we have a little before mentionet: He will not fuffer vs to be tempted about that which we are able to beare, but togither 1.Co.10,13 with the temptation will make a waie foorth, verfe-8. And in the first chapter of the first to the Com, thians ; He shall confirme you blameles euen Ibidem.9. to the end, against the daie of the Lord Iesus Christ: for God is faithfull, by whom we are called. There are belides, a great manie other Tillimie tellimonies in the bolie feriptures, which pros nice of the mile buto be both perfenerance and confirma feripulates tion of our will by Chaft. Therefore we late, purfeue that this certaintie of hope is a firme cleaning rance unto buto the promites offered buto be, and received us. by faith; bicaufe we knowe that we fhall not whatte gine ouer, but continue even buto the laft end, certrinite of

46 And of fo great force is this hope, that as hepe is Augustine writeth onto Dardanus, and in mas pope cale me other places, it calleth things that are to into those come, alreadie done : as the fame A guffine be: things rie well beclareth out of manie places of faint which are Paule, and efpeciallie onto the Bomans, tuto altrabie the Etheffans, a bnto the Coloffiants. 350; bit boont, to the Cphefians we are fait, to be alreadie rais Eph. L., s. fed from the bead, and to be alreadie fet at the right hand of God, togither with Chill in the beauenlic places. Unto the Coloffians ; If ye Col. . . . haue rifen togither with Christ, &c. And in a: nother place; He hath faued vs by the fountaine Titus.35 of regeneration. And onto the Romans ; By Rome, 14, hope we are made fafe. This certeintie fpzin poherofite geth chefeliz of a worthie estimation, which by certifited faith we conceive, touching the constancie of bone form Bob : the which no bnive; thincs of ours is able Bethto call downe. Unto which bowouthines of ours, beaming bs from this confidence, if we bane refued, ine must nieds against hope be-Lœue in hope; and have a full confidence that we thall be faued by Chaiff, although the fame buy inouthines revugne neuer to much against it; letting before the view of our cies our father Abraham, whole theps toe qualit by faith to cleaue unto.

De as touching the promife that he Chould have iffue: weihed not his owne age, or the age of his wife, which was past child bearing; but had a refrect buto him onlie which made the promile, and confidered his might: and therefore be betermined most affurcolie with himfelfe, that that thould come to patte which God had promised. Quen so, although we be buway thie, and that our fourincile and finne is a let into be ; vet let be baue no miffruff but that by Chailt we shall be made fafe : bnleffe we will fuffer our felues to be infected with infibelitie, the which Abraham bio most of all abhorre : for Rom. 4 10. he fraggered not through bubelete, as the and Ale laith. Wherefore this oncerteintie of our aduerlaries, is otterlie taken awaie from the

minds of the godlie: for, for this cause (as the apolile tellifieth) would God haue bs to be ius Roma, 16. fiffied by faith, and not by works, that the view mile thould abibe certeine and buthaken. And this is indeed to give the glorie unto Goo, thich gue glotte thing Abraham bib : for he, norwithftanbing those inonderfull areat impediments, hoped innountedie, that the fame, which Con had pro-

miled, thould come to palle. lob also made so small account of these im

hope.

pediments, that he faid; Although he kill me, vet will I hope in him : by which words he thew eth, that it is the propertie of the goolie, that alin affliction heit they be perie fenerelic afflicted by God, and min not caft amaic may amerc to be hated of him, pet do not caft awaie their hope. Wherfore, let be inntate hint, and if to be that our falling and unworthines fuall fet themfelues before our cies ; pet let us not diffruft . Let be in the meane time beteft our vices, and as much as licth in vs. amend them; but yet through them let be by no means be caff potone from the hope of faluation. For if, then the promifes of God be offered, we fhould behold our owne worthines; we thould rather be moued to desperation than to anie hove: for there is no man, whole mind is not laden with manie and aranous finnes . Welides this, Paule teacheth bs, that Peace towards God is had by Christ) and by the faith which is to-Thre fully wards him : thich peace proportedlie fould et

benouver ther be none at all, or elfe verie troublesome, if if we flood we fould continuallie boubt of his god will towards bs. Do we not alwaies in our praiers call boon him as our father ? But no fonne, which followeth naturall affection, boubteth of his fathers good will towards him. How then do we call him father, whom we suspect to be our chimie ? The fathers 47 There might be a great manic of fuch

taught the other reasons brought for the certeintic of hope. certaintie of But now I will in few words beclare, that the faution. fathers also in their writings taught the felfefame certeintie. Chryfoltome boon that place buto the Romans, thus writeth; Do not (faith he) yea though thou be of fmall worthines, dil courage thy felfe, feeing thou haft fo great a befense : namelie, the love or favour of the indge. And a little afterward he faith; forthat cause the apostle himselse (when he saith; Hope confoundeth not) afcribeth all the things, which we have received not buto our good deeds, but buto the louc of Bob. Ambrofe allo faith, that Foxlomuch as it is impossible, that they which are bere onto hint. Mould be beceiued; he would make be affured of the promife: because both it is God which bath promifed, and bath promifed buto those, whom he will have beere buto him. Augustine in his fermon, which he made upon mondaic in Rogation weeke; Wilhy (faith be)

noth your hand tremble, when ye knocke ? And into is pour confeience fo nære alleve, ithen ve bea . I am the doore of life ; I abhorre not him that knocketh, though he be bucleane. And up on the 41, plalme he lath; Dut not hove in the felfe, but in the Goo: for if thou do put hope ut thine ofone felfe, thou thalt fill the foule with trouble: for as pet it bath not found obereof to affure it felfe of thee. By thefe words he beclareth, that the fecuritie which we have, commeth not of our felues, but of Goo.

Cap.3.

The same father boon the 27, plaime, when he erpoundeth thefe words of Paule, out of the fecond chapter to the Ethelians ; We also by nature were the children of wrath, as others be: With poth he fair; We were? Bicaufe (faith he) by hope we now are not; for in bed, we ftill be ; but we weake that which is better ; name lie, that which we in hope are; bicante we be certeine of our hope : for our hope is not buccrteine that we thoulo poubt of it. And Chryloflome upon the fift chapter to the Romans faith: that Tele ought no leffe to be perfuaded of those things, which we thall receive, than we are of those things, which we have alreadierco cciuco. Cyprian alfo in his fermon De pestilentra, when he faine the godie fort fearefull to die, confirmed them manie wates to be afforce of their faluation : and amongst all other things faith ; that They do feare and abhorre beath. which are boid either of faith, or hope. And Barnard wonderfullie retoileth touching the beath of Chilf, touching his wounds and croffe : bpon that rocke he faith that he both frand, and will not fall for anie violence bone against him. De maketh mention also of manie ercel lent things, touching this firme and confrant certeintie. Therefore, those goo things, with we have anouched of the constancie and securi tie of hope, om not onelie agree with the holfe feriptures, and with most fure reasons; but alfo with the fentences of the fathers.

48 Dowit thall be goo to befine hope, that the certointie thereof map the more plainelie be knowne. Wherefore, Dope is a facultie or poly a orfinite er breathed into be by the holie Bhoff, whereby on of hope. ive, with an affured and patient mind, do wait that the faluation begun by Chaff . ereceived of us by faith, may once be performed in us: not for our owne merits lake, but through the mercie of Gob. Firft it is fait to be inffilled by the holie Choft, bicaufe it fpringeth not through nature.02 continuall actions. Inded it is after move is als faith although not in refpect of time, pet in nas ter faith. ture; which thing may be learned out of the epis file to the Debues, where it is written; that Faith is the foundation of things to be hoped Heb. 11, 1. for. Hoz,informuch as things, which we hope for, are not euibent & manifcit, but are remouco a

10 10.f.

Pag.86. great wate from vs ; they ought to leane vnto pope cons faith, by which as by a prop or piller, they may be remeth er fraicd up. And that hope both conteine erpectapectation of tion, or attending for, the epille to the Komans Rom.8,23. the 8 chapter both plainlie beclare; there Paule faith, that that Hope which is seene is no hope; for how doth a man hope for that which he feeth? But if we hope for that which we see not, we do by patience wait for it.

Deither mult this be palled ouer , that that popehath god thing, thich hope hath a refpect buto, is bil refpect unto ficult and hard to come by. For naturallie in li things of ungercatures, the affection of hope contiffeth great wife in the groffer part of the mind, which they call the angrie part; whereby the living creature is incouraged to purfue after that god thing, which is fet before it, although there feme fome thing to let it : foz by fuch an affection it is ffirred bp, to ouercome whatfoever franceth in the waie. The wolfe being hungrie meeteth with a bull, A fimili= and through the power of appetite delireth the fame for a preie: but when he feeth the great diffi cultie that he must have of toining and fighting with the bull, he is through the angrie power of the mind firred by by hope, and is bold to put himselfe into banger and fight; and so at the length bauing put awaie all lets, he obteineth more is pla. his pacie, So hath God in the nobler part of our ced in the mind placed hope, whereby is brought to patte, nobler part that when the chiefe felicitie (which is a thing both

of the mind. difficult, and farre from bs) is fet before bs, twee flould not be feared awaie, but by faith haue bolones and accelle buto God: as Paule faith in

ned togi.

ther with

foie.

verfe. 11. the 3. chapter to the Cheffans. And forfomuth as this felicitie is berie farre

distant from the goolie, it cannot be other wife. but that in hoping they have fome griefe; & that they forowe in themfelues, bicaufe their prefent fate is by God fo farre remoued from felicitie. But on the other fide , when they are certeine and affured, that they thall atteine buto that end; they cannot chose but be indued with inercoible ioie. And to this power of hope is fpinan bope is kled with the affects of iole and forowe. And the forome ioi. apostle hath signified buto be some part of the forrowe thereof, in that place to the Romans, which we have alreadic cited, when he watteth; Euerie creature groneth, and trauelleth in paine togither with vs.euen vnto this present : and not onelie the creature; but we also, which have receiued the first fruits of the spirit; euen we do figh in our selues, waiting for the adoption, euen the redemption of our bodie. And that tote is joined with the felfe-fame hope, he declareth Rom. 12,12. in the 12. chapter of the fame cuiffle; Reioifing

(faith he) in hope. 49 And although that valiant courage, and Other ber patient induring, feeme to bring to our minds tues have an expectation ; pet those bertues have not the

Cap.3. Came otherwise than from the hope which we their errors haue peferibed. Beither is it to be maruelled tation from at, that one vertue thould receive anie thing of hope. an other pertue: for they which are but meanlie conversant in the Ethiks bo knowe, that libes ralitie, temperance, a fuch other vertues, haue much helpe at the band of pandence : for by the helpe thereof, they have a mediocritie appoint ten them to followe . This is the difference that chicflie diffinguitheth hope from faith; name: lie, that by faith we admit and embrace the pro. The biffe. miles offered unto us by God: but by the helpe tweenebone of hope ine do patientlie wait to have those pro- and faith. miles at the length to be performed buto bs. Acither was hope for anie other cause given by who home Goo , but bicanfe we thould not ceafe from fol was giam lowing after that goothing, which we perceine bs. cannot be obteined by our ofone beds: for they are not by anie meanes to be compared with it. For as the apostle faith; The tribulations of this Rom. 8,18. time are not woorthie of the glorie to come. the which shall be reuealed in vs. For they bere lie that be indued with hope, affure themfelues. that whatfoever they do want in the ffrenath of nature, and in works, thall be suplied by the mercie of God, and the obedience of Chill.

And ifa man demand, ichether a pure life, and holie works can availe anie thing to the cer whether teintie of hope ? Wie will eafilie grant that it good works may, so that we seclude the buteng and felling qualleto of merits : for our works of themselves have the ofbook. nothing at all, wherby they can being footh hope. Holobeit, the perfuation of faith may of them take an argument to confirme hope, and to reas fon in this fort; Boo hath now of his mere libes ralitie ginen me grace to do this or that god worke, to put awaie this or that vice out of mp mind; wherfore he will pet give greater things, and will not benie me those things which are remaining to faluation. If the Sothiffers had faid thus, they might have beine borne withall. Deis ther in verie ded is it contrarie onto the apofiles meaning : foz, as we thall a little affer, waro fee, he would have be, by reason of those things which God hath alreadie granted onto bs, to be certeinlie perfuaded of his perpetuall love towards bs. But thele men have both with ten and taught, that hope it felfe bependeth of merits, and to dependeth, as to hope without them, they fale is prefumption and rathmes.

50 But it feems, that formeithat may be obies ded out of the holie scriptures, to make against this fentence of Paule, therein he faith ; that Hope confoundeth not. \$ 02 to Timothie it is 2 Tim 416. witten; In my first defense, no man was on my fide; and I was deliuered out of the mouth of the lion, and the Lord shall deliver me from whether euerie cuill worke. Dere Paule hopen to escape pault wen the perfecution of Nero, but he was deceined; fruttattef for bie bor. Of Hope. . for binder him he was flaine. The fame apostic bnto the Philippians, when he had faid, that We was diffrested on both fibes, bicaufe on the one nart he defired to be loced, and to be with Christ: and for that, on the other part he lawe it was necessarie buto him for their fakes to remaine in the fleth, he addeth this; And this I am fure of, that I shall abide, and with you all continue for your furtherance, and ioic of your faith. Dere alfo againe it apperett, that the apostle hoped, that he thould be belivered from that captivitie, the which nevertheles he did not elcape. Wherefore it might feme, that the fame hope confounbed him. Lo answere to these things, we will repeate that which we fait before; namelie that hope receiveth his certeintie of faith, and faith hath his certaintie of the wood of God. Where. fore it followeth, that either of them is as certeine, as are the promifes which be offered. And 600 promi. God hath absolutelie, and without condition oneffines promifed buto be remiffion of finnes, and cterand stemail nall life; and hath commanded, that we thould life, ablo = mithout all poubting, both believe and hope for lattic and them : therefore in thefe things, neither faith

But touching the dangers and advertities of me baue no this life, we have no plaine and absolute 128 mile; but, as they terme it, bnocr diffunction: for Coo hath promifed, that he will either bes ensof this liner bs, or elfe comfort be in the bangers ; fo that we thall not fall away but confrantlie confelle his name : or if we chance to fall, he hath promifed to reffore be againe, that we may attrine to eucrlasting life. Wherefore it is not met, that the certeintie of hope thould be fired in one of these parts onelie; which thing if ante

nor hope can beceine bs.

god men at anietime do, the fame frangeth of earthlie affection, and not of duffian hope; and therefore it is no maruell, if they be fomes times occesion. But to returne buto Paule he of a certeine great love hoped to abide longer a mong the Abilipians, and to coifie them; of the which thing feeing he was not instructed by the was formes word of God, it came eafilie to palle, that he was time becet - Deceined. But the fumme of that godlines, which utdof his belongeth to the Gofpell, is to betermine certeinlie: that Goo ooth loue be, and that he will at the length make be bleffed. And if sometime the minds of godlie men be diffurbed, as though boubts of they boubted of the promiles of God, or of their faluation a. faluation: this happeneth not through the befault tile cum in either of faith, og of hope; but by reason that while we live here, we be not indued with perfection: wherfore this doubting proceedeth from the fleth, and from our humane wifedome.

Inded we agree with our adverlaries in this point, that fometimes certeine boubts of faluation do arife even among the godlie. But berein we bilacree from them : namelie, that

they attribute this but o hove ; but we fair, that it commeth onlie of mans infirmitic, and that it must be bailte corrected. Let a man therefore thinke, that he bath to much profited in faith and hope, as he feeleth himfelfe moze confrant and firme. And in what fort thefe cuils foring not offaith, or of hope, but of our owne corruption; we have befoze beclared by an aut fimilitude. and will now repeate the fame againe. Ro man can benie, but that the mathematicall fetences are moff certeine; wherefore he which bath learned them eractic pronounceth bololic, & nothing boubteth of their conclusions : but he that is but meanlic inftructed in this facultie, often times boubteth, and franceth in a perpleritie; bicaute he hath not as pet atteined perfectle buto thole friences. Quen fo are me toft mith boubts. not through faithor hope; but bicause inc bon not hope not belieue to much as is neofull.

cr But fome man will faie, that we are per-

rabuenture occeived hereby; for that in ficad of the true faith or hope, we have onelie the that boines of them: for me cannot easilie discerne the true faith a hope, from the feigned and counterfeit faith and hope. Zanfwere, that by this infrance cannot be taken awaie the vioverties offaith oz of hove: for although one or two cannot difcerne them, pet they remaine fill firme in their owne pature. As we likit is in liberalitte and probigalitie : for there be manie that cannot diffinguish the one from the other, and pet are not therefore their properties & condition ons taken amaie. Paule intreateth of the nature a propertie of hope. But if thou wilt afterward. bemand, how thefe faculties of powers are diff faith and cerned from the counterfeit. Wile answere, that hope are they are beclared by the force and power of the difference bolie Chott; which fpirit bath in all fpirituall from the things no other light more clere than it felfe, counterfeit. thereby it thould be illustrated. Wilhich thing wholl is not allo we lee to be true in the funne : for the furne knowne by is not declared to be the funne, but by bis ofone anie other light. Wherefore Paule bnto the Romans be, thing than rie aptie fato; It is the spirit that beareth record Rom 8, 16, with our spirit, that we be the children of God. for the tri-But befres this light of the holie Choft, is re all of our quired allo an eramination of our felues: where faith a hope fore Paule thus fpeaketh in the latter epittle to forequire the Cozinthians; Trie your felues, whether ye an erami:

for there is one hope that hath alwaies repen a.Cor. 13,5. tance, and a befire of amendement of life total ned with it; of which kind of hope the apolile freaketh when he faith that It confoundeth not: our cers for it bath altoates these companions toined teintle ope with it; namelie, faith and charitie. Wherefore, met not a thien ine teach a certeintie thereof, the open not fames. a windowe buto bices, as our aduerfaries flan-

. In which triall hope must be bistinauished : our felues.

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der bs ; neither do we thir by men to lofe life: for this true hope moueth be not to thefe things, but rather oriueth be to live according to that hope . Elere is another hope, which we may rav Our ttr= teintle is

therealla fecuritie of the fieth , thereof Augufline thus rightlie fpeaketh; Such as cleaue bri to it, by hoping periff. And thele be thev, which faie ; Cobis goo, and loueth bs ; Chriff Died for our faluation ; Dowfocuer we lead our life, we thall obteine faluation. Of this hope we muff diligentlie beware; for it is far diffant from repentance, and from a befire to live well : and being of that nature, it viterlie driveth awate from it both faith and charitie; this hope mile rablie deceineth men: therefore of this, Paule

both not here speake.

52 Pow remaineth to fee, whether the bles fed fpirits or foules may in heaven haue this true hope, itherewith the goodie are now adou ned. For on the one five we knowe, that they mait for the refurrection of booies, and the laft judgement, which thall but o them be berie welcome : Werefoze in that behalfe they fæme not to be exterlie boid of hove. But on the other fibe.

the apolite buto the Counthians both beferibe 1.Con.13. faith, hope, and charitie: but of thefe thee he faith, that onelie charitie falleth not awaie. 139 which words he manifestlie teacheth, that true hope can have no place, when we be in heaven. Lind that which we have footien of the goolie.

may also be called into question touching Chrift: for he alfo femeth to have hoped, that he fhouldrife againe, and that he thould carrie bp his humane nature into heanen . Unto thefe things we answer, that it ought not to be bomb too, but that both Chall toped, and also the foules of the bleffed ow pet after a fort hope. But

the denie that it is fuch a hope as ours is, which we have in this life; biraufe (as we have before occlared out of the words of the apostle) our hope hath as companions) fighing and forcing ing toined therewith : which things boubtles in the eternal felicitie, which the bleffed do eniote in heaven, can have no place. Further, our hope cleaneth fait unto faith, the which breebeth an

Minerfed and an obscure knowledge: for as Paule faith unto the Cozinthians; We fee now by a glasse, in a riddle, and we knowe but in part : but the faints in heaven knowe most perfealie and moff clerelie. Dozeouer, forfomuch

as faith hath cheffie a respect onto the last and thefe goo thing; there ought no fuch hope as curs is to be afcribed to the bletted, which now holo and policile that goothing. For true and proper hope can have no place in the eternall

felleitie ; it is onelie ginen bs as an anchoz, fo long as we abide here : fo: fo the epiffle, which is written onto the Debrues calleth it . For while we be tolled with the waves and tem-

vells of this world (bules our mind be confirmed and established by the anchozef hope) our thip will fome bath against the fands and rocks.

53 Chryfoftome calleth it a golben chaine popeis as let powne from heaven, which chaine if we take a chaine. hold of, me thall be drawne by into heaven. Wherefore, we must biligentlie promibe, that this hope be Daille more and more confirmed in bs; which thing will then cheffic come to palle, wove is if we weigh the fingular benefits of God ; which made ftrog benefits, fortomuch as they are manfellile conteined in the holie feriptures, our hope by the of sids reading of them thall greatlie be confirmed. benefits. Anothis hath Paule in the epittle to the Homans most plainlie taught, when he fait; Whatfoeuer things are written, are written for our Rom.15.4. learning that through patience and confolation of the scriptures we should have hope . The berie which thing David also faith; They which Pale, 11. knowe thy name, put their truft in thee. Where forc, feeing the nature and name of God is no where better knowne, than in the holie ferintures; it followeth, that by them we ought to confirme our hope. And this if we will diligent licoblerue, our mino thall not be bifcouraged, 600 fee then God (as offentimes his maner is) fuffer men foms reth our doings to come cuen to thame. And the time to top fame we lee happened even to Chilf our faut our ; foz he was fo btterlie fozlaken of Goo,that he was natied buto the croffe, and dico a most Mat. 27, 18, ignominious death betweene two theues. Dauid also was brought to that point, that he not 1. Sam. 23, & onelie being expelled from the kingbome of 36 24chapters rael, was faine to wander in defolate places; but also was now in a maner thut op in the power of Saule. The felfe-fame thing we fee hath offentimes hawened onto other of the god lie fort, fo as they were in a maner imbged to be quite wrong, and to be fallen from their hope.

But the Spirit of Chait giveth ffrength, that men are able in the mioft of their calamitics, to reinife, and faie; Thefe things should have no Matt. 19, 11 power of vs, if they were not appointed from aboue. Which fentence Chuft laio againft Pilat, when he boatted of his power. The 42. plalme also bath excellentlie well taught bs , how we ought to comfort our felues, and with a god hope to erect our minos : for thus it is written ; Why art thou so heavie, ô my soule? Why art pfal41,12. thou fo discouraged ? Hope in God; for I will yet make my confession vnto him : my safetie is in his countenance . Deither both God comt sebr son monlie for anie other cause disamoint his peo disappoint ple of the outward aids and helps of this world, teth us of but to gather their feattered hope, and not to mard ald. fuffer it to leane buto to manie aids: and thefe fundate and manifold aids he changeth for one principall aid, and the fame most firme; to the end we thould depend upon him. 100 this diffeChifftans

ethnits.

The questi:

of Iustification. rence of a firme hope, the challians do much difa great bif. fer from the Spicures and Cthniks : for the frence be= Cthmiks, if there come anie great calamitie to them Araitivate they crelame and eric out; If there be a God that hath a care of thefe things;if there be a God that feth thefe things. So thev call not upon God, but being in ochvaire, otter lie discourage themselnes. But contrariwife, godlie men moft conffantlie crie buto God; neither poubt they, but that their maiers readi bo cuen onto heaven; and that God hath a care both ouer them, and also oner all that they have.

The fourth Chapter.

Of Inflification; Vpon the epiftle to the Romans, at the end of the 11, chapter. This place is also treated of, youn the 1.to the Cor. 1. about the end; and vpon Genefis, 15. verfe 6.

Mall now be a profi Table thing to intreat of infliferation, which is the feore and earlier and that Paule tracheth in the critical field to the Komans. Let this que from be put fourly this que from the put fourly after this four from the put fourly this que from the put fourly this que from the put fourly the fourly in the feore after this fort; namelie,

whether men be juftiffed by works or by faithe

But first of all, it thall be good to discusse the inords of the question proposed; and we will be gin with this word infification. This verbe Tla-The Canific dac, with the 19 chance in the first confugation fir gnifieth, To be juft : but if it be transferred unto

the third confugation, it fignifieth To transferre Co inflifie. righteousnes into an other, and to make just. For this is the efficacie of the forme of those berbes, which they call Hipbil. Quen as Amad fis unificth. To fland; fo Heemid lignificth, To appoint : that is. To make an other thing to fland. Wherefore Hifdie in the Debute fignifieth, To instific, that is, To make one just : which thing. Chomaner When it is none of God, it is hone of him two maner of wates, for fortimes he both affurco

Sed is fait lie bring fouth right coulines in men. First, when Cod with his holie fpirit frameth them againe, euerie man confider with timfelfe . Contrart wife he which belieueth God adometh him with & Wolfe reneweth them in restoring the Arenath of their minds, a delinering the powers of man from a creat part of his naturall corruption; it is written of Abraham, that he fraggered not and this is the first righteouties, which fricketh through boulting, through the confideration of e cleaueth to our minds, by the benefit of God, through Chaif, Secondie, when he hath to reforce and made them new againe, he grueth full and holic workes; by the ble and continu

ance of which works a qualitie or (as they call it)

an habit is incendered in our minds, ithereby

and we bente not but this kind of right confines is in the harts of the regenerate.

1But fornetimes God unfrifieth.in abfoluing bs from finnes, and afcribing and imputing rightconfines; and then this word Haldre, is a word taken of the law, which perteins th to inonment, as also this wood H febiab, which from fieth. To declare one to be an offender & a wicked person. And to justifie in indecement in by words, tellimonics, and affirmation, to count one for ruft. And forformed as thefe are the two fignifications of this word, To within namelie, either in bed,og in account and efficiation; and God is the author of either of them: triether of thefe tivo thall fee followe in the difuntation proposed: Fortoth the latter; and that for bicause we not inproposed groundings after than the remountion inspired by the spirit of God, and latter in me our rightcoulites, as touching the habit gotten of infifience. by god works, are whileft we like here to buper. fed and maimed, that if indgement (hould be giuen by them, we might not be able to frand before the indument leate of God . Before that; Paule difputing of this matter, after he had Rom4,3. brought forth the authoritie of David, and a tefilmonie of the hiftoric of Abraham in Cenefis: bfeil this word of imputing : and by the proper fignification thereof, he reasoned touching this prefent caufe or queffion . And this 3 luprofe to

pbil, fignificth. To give confrancie and afford-

nes to anie promife or thing. Etherefore the La-

tines faic: Fidem bomini aut verbis trebure: With

is in English , To give faith or credit vnto a

man, or voto words: and it firmitieth cuen as

much as if a man thould fair. To beleeue. Cibers

fore this Debute berbe Heemin, fignificth none

other thing than To suppose or thinke a thing to

lier: for John faith in his first coulde, the s. delb

be lufficient as touching the orclaration of the firft word; namelie, Juftification. 2 Powlet be intreat of faith. Amen among

the Bedgues in the first confugation fignifieth, whet this

To be firme : the veric which verbe in the third highlicity. confugation; being called (as Thane fato) Hi-

be firme, conftant, and true . And as touthing Goo, he which belieueth not him, maketh him a ter; He which beleeueth not God, make the him a verfe. 10 lier. Which thing how groupes a finne it is, let

glorie a honoz : for in the epittle to the Bomans Rom 4.29.

his owne boote, or of the wombe of Sara being in a maner past child bearing ; but gave the glorie unto God, being ftrong in faith , and fullie In anales

perfuaded that he was able to performe thatfo, gie otwern ener he would. Aftercove there formethe be a weeks to certeine analogic or proportion betweene this bestere and word, To beleeue, and that To infufie; as we in to infufie.

1919. itt.

uni vs as in this life.

we are made pliant to live honefflic and godie:

Pag.91.

ked , but

Diameth

with it o:

Pial.22,5.

4010miles

are in the

feriotures

giuen both

unto faith

and buto

Ffai.28,16.

John 3,36.

Etai.26.3.

Rom.s.s.

Titus.3,7.

and truft.

The Common places Cap.4 Part. 3.

this place take it: foras, To iuftific, is by waic of judging + accounting, to aferibe righteoul nes to a man; and not to make him to be in be rie ded iuft:fo, To beleeve, is not (in verie ded) to make the words and promifes of anic man fure, anofirme ; but to thinke and betermine with our felues, that to they are.

15ut this act of believing, whereof we now entreate, hath two maner offirmnes and certein tic . First of the things ; namelie, of the words and promites of God, which abide much more firmlie than beauen and earth . Secondlie, as A pouble

touching the perfuation it felfe; which feeing it is wrought by the power of God, it is also most firme, most certeine, and of assured persuation; that is, that it is neuer naked, but alwaies draweth with it manie and fundate motions of the mind. Foz erperience & bailie ble teacheth, that perfuation in things civill , a man being well and fullie is not na= perfuaded of pleafant promifes, is filled with confidence, reinifeth, theweth a meric counter nance, is glad, and pleafant, and cleaucth onto ther motihim that made the promife, that he maie by all ons of the meanes allow him : but contrariewife , when he belieueth not the perfuation , he laugheth at it, negleateth and contemneth it, or wareth colo, and bendeth the brow . Wherefore it can neuer be , that he which belieueth in berie beebe, can ivant fuch affections, which are accustomed to followe a full and frong perfuation . And there fore, those that are the pure profestors of the Gol pell, boinfile affirme, that, To beleeue, batha tonto faith beric great confunction with the action, or with is joined an the motion of confidence, hope, and fuch like at affired cons fections : but most of all, with the fincere and firme affiance, which the fame alwaies draweth

mith it. Thereby it commeth to patte, that in the hos lie feriptures, promifes are made both to faith, and to truft . For cuen as it is fait; The iuft man liueth by faith : also ; He which beleeueth in him, shall not be confounded :and in the new testament : He which beleeueth in the fonne, hath eternall life: againt; We thinke that a man is uftified by faith: Quen fo is it watten in the Malme; Bleffed are all they which put their confibence. truft in him : and in Glate,the. 26.chapter; He shall keepe peace, bicause they trusted in him: Rom.8,37. and in the new testament; Hope confoundeth not: to Titus also, the .3 chapter; That we Rom. : ,28. Palate, maje be heires, according to the hope of eternalllife . Although in the old testament we do find the promites are offener made unto hope, than unto faith; pet in the new testament it is contrariwife : the reason whereof mate be mby in the this, because in the ole time, the Debrues erred ment is of- not, in beliening that there was but one God; nate rather, they profetted the worthipping of

him onche . But this was not well amongt

them, that they had not a livelie faith, which dias and in the weth with it a truft; otherwise they had by cou new teas cation conceined either a certeine opinion , 02 mant, faith. cife a certeine knowledge; and therefore buto this the feripture erhozteth them , to believe trulie and effectuallie, which was expressed by the effect, onder the name of truft. But in the new testament they erred in the meaning, both the Bentiles which were worthimers of tools, and of manie gods; and also the Teines, as touching the conditions of Dellias : for they loked that be fould come in glozious pompe, like a king, and magnificall in worldlic empire . Wherefore faith was oftentimes beaten into them , where: by they might obtaine the promiles of God : for it was berie neceffarie, that they thould right lie be instructed of the chefe point of the thing that they fould believe.

Of Iustification,

3 And of this Bebrue berbe Amen, is deriued this noune Emunah, which fignifieth Faith : and faith fomit fometimes fignificth, Certeintie, and con- times fignic francie of words and promifes. Therefore Con fich a conis oftentimes in the holie feriptures , called flencie in faithfull; and his workes are called faithfull; promites. because they be firme , and do confrantlie 1, Cor.1.0. continue : and we read in the epittle to the 130, 10,13. & t. mattes; What if some of them have not belee- Cor., 18.
ued? Hath their incredulitie made vaine the faith pfa.11.71. of God? Dea, and this Latin wood Fides, that is, Romas. Faith, if we mate belieue Cicero, is beriued of Fio; because that thing is done in bed , thich was looken . And fometimes it fignifieth the affent of our mind, thereby we receive words which are let fouth unto beras it is laid of Abraham; He beleeued God, and it was imputed vn- Gen. 15,6. to him for right coulnes . And for lo much as in this discourse, we take faith now after this ma: now faith ner, it thall not be from the purpole, to define the first fair it states that fifth it. Therefore, faith is a firme and an our fittered allowed the mounts. affured affent of the mind, buto the words of the befinis God; which affent is inspired by the holic ghost, tion of taith onto the faluation of the belieners . And there fore it confideth in the mind, and is occupied a bout the words of God, from whence we have the matter theref. Of the forme also we need not to boubt , (because it is befined to be an allent.) The efficient cause is let downe to be the inspiration of the holic ghoff. And the end is beclared in the laft place , when as me faie , that this alfent is infpired of the holic ghost, to the faluation

Pot much bnlike brite this befinition , are thole things, thirth be written concerning faith, in the epiffle onto the Debaues the. 1 1, chapter; Hebrat, namelie, that Faith is a fubltance of things to be The befine hoped for, and an argument of things that aption full percent. peere not . Where , that which the Latine inter to the me pectours haue turned Substantia , that is , Sube biues is ftance; in Greeke is waitten Undswore . Which Declara.

on of the belœuers.

Of Inflification. Part.3. more Budgus most learneolic turneth in his commentaries, Boldneffe, ftrength, or valiantnes of mind : and it is berined of this berbe ipisauau, which lignifieth to Sultaine, to receive, VITS OUT IS not to giue place vnto one that rufheds vpon a man. Bercof a foldiour is called inosalluo, which is, Truftic, and turneth not his backe onto his enimics; but goeth against them, and refifteth them . And unbouteblie in belæning, we have need of this firength, + patience ; by reason but need of of the great fight, of which we have there experts ence. For we must refut the fleth, we must over-

come reason, which berie much frineth against faith; the must alforeful the condemnation of our olune confeience, finne, and the weath of God : and there are manie things befides , by which a fathfull affent is both letted and affaul ted . Now this imosecors, or fubiliance, and those things that are hoped for, are berie well compared togither betivene them felues. For God promifeth refurrection, but pet buto the dead; he promifeth eternall life, but vet buto them that are rotten; be calleth them bleffed, but pet thole

which abundantlie thirff and hunger, and are on enerie fide oppeffed; he pronounceth men to be justified , but yet fuch as are concred with finnes and filthines.

Wherefore feing thefe things feine to be fo far off from bs , it is needfull that we have bold, nes, ffrength, and the affurance of a most firme affent; which maic make thefe things to abior, and to frand with vs as things most affured. With fuch a most strong thield of befense ought we to be armed, wherby we mate quench all the firse bartes of the binell . When they are

call against bs , that we make also ouercome es are made fure and plaine onto be by faith : for uen the world : for as John tellifieth ; This is the he faith not onlie, that it is a fubitance of things Hohn,5,4. victorie, which ouercommeth the world, euen to be hoped for ; but addeth, that it is an arguour faith. Further we must note, that this word Argumentum , that is , Argument , which in Greeke is theyx @ , is turned of fome Demonfiratio , that is , a Declaration ; bicaufe, by faith are thewed a declared those things which appeare not . But me thinketh Augustine, although pers happes not to Latine-like, pet veric faithfullie turned it Considio, that is, An ouercomming;

for by faith our mind is ouercome, to grant that those things are true, which God either speaketh oz promiseth.

4 But Hoftienfis intreating of the holie Eris nitio, and the catholike faith, laboureth by two reasons to thew, that faith by these words of the apostic is not befined; bicause that unosaoic, or lubitance agreeth allo with hope. For as much therefore as it is not proper to faith, be faith, it cannot be applied to the definition therb of. Further, bicaufe faith hath not a regard on lie to things to come, and those things which are hoped for but also is referred unto things paft:

for the belieue that God created heatten gearth, that Christ was bome of a virgine, that he fuffe. red for be, and was railed from the dead ; but all thele things are pall, neither are they hoped for to come againe. Thefe two realons of Hollienfis are berie weake, neither ow they prome, that thefe words buto the Debrucs cannot be apilito unto the definition of faith. I grant inderd, that the intent of the apostle in that place was not to befine faith, bicaufe he spake of patience cheffic, and would thew that it is most neerelic whether in knit to faith; bicante faith is Unoscon, that is, A that place fubftance, &c. Butby this reason are touched to the meall things that expecte the nature of faith. And is befined. to the first objection the faie, that unoscore, at unoscore Substance must indeed be applied buto hope; but must be anvet that Uniscous, which it braweth from faith, plied unta

not that which it hath of it felfe. Deither ought it to feeme anie new matter, if these things, which are of a diverse nature, Things have forme thing common in their definitions: hater have for a lion, a dog, and a man, although they differ four things much in nature, pet herein they agree, that they commen in be living creatures. And therefore in their befir their befis nitions is fomething put, which is common bu nitions. to them all; feeing both thep are bodies, and are alfo things having life, and indued with fenfes. Witherefore, it ought not to fæme maruellous, if faith and hope agrice in that Unisworg; forlos much as they are diffinguished by other diffe, rences. For in faith i mostoris is referred buto what the affent, but in hope to the expediation, where bristoric by we patientlie abide, butill the promites and is referred fuch things as we have received by faith be ren to in hope.

dered buto bs. To the other reason we answer,

that Paule made mention of things palt, which

hard to belieue: for peraduenture there be fome,

which will easilie enough grant, that Goo creat

ted all things , that Chitt the fonne of ODD

came into the world, and was borne of the vir-

gin, and fuch like; but yet they will much boubt

of the remillion of their finnes, of the refurredi

on of the fleth to come, and of the eternall alone

which thall be given to the inft. Wherefore auflic

read in the epittle to the Debrucs.

ment or conviction of things that awere not. Dow thefe things, which are paft, appere not: for by that word, Paule comprehenorth whatfor faith hath to by that word, Paule compreyences matter refrect ento ruer is believed, and is not embent; whether it things past, be paff, or thether it be to come, or whether it be prefent, and now prefent. But peraduenture thou wilt de to come : fo mand, why in the first place he maketh mention they be hive of those things which are hoped for ? Tale and ben. fwere, that it is rightlie bone ; bicaufe thefe

things are for good cause put first, which are more

and orderlie are those things placed , which are 5 13ut

5 But what the nature of faith is , Efaie the prophet hathaptlie expected in the 26. chapter, in which place is described the church as a citie Ffaic.26,2. built of God. The prothet crieft ; Open your gates, and a just nation thall enter therein : and he abouth the cause of that right countes; Schomer emmin, that is, Preferring or keeping faith: where thou feelf, that by faith the belieuers are inflified. Then he addeth the thing, wherein confifteth that faith, whereby the people of God is iuff;namelie,bicaufe letfer famuchtbitt for fchalow that is With a constant affection thou shale keepe peace. This is the true faith, whereby we are inflifico; namelie,that we beleue,that Goo will be onto us the author of peace and felicitie. and a faithfull keper of his promife. And Aucuffine in his fortith treatife boon John faith; TChat is faith, but to belieue that ichich thou let not ? Chich felfe-fame thing he writeth boon the words of the apostle in his 27. fermon : but in his bolte De fbrien Glitera, the 31. chapter, he writeth; that Zo beliene, is nothing elfe but to confent that that is true, which is fpoken. The Daiffer of the fentences, in the third botte, the 23.diffination faith, that Faith femtimes is that The Creed which we belieue. Forin the Creed of Achanainis it is faid; And this is the catholike faith that

Sometimes it is that, whereby we belieue;

bead faith is onelie a faith in name; neither is

ive thould believe .tc. Adifficeis and in this latter fignification do we buders frand faith in this discourse. He separateth also into a line lie faith and a liuclie faith from a dead faith, thich biffinate a brad faith on is to be liked, bicaufe laines maketh menti on of a dead faith. But we mult knowe, that a

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21 dead

23 faith of miracles.

it anic more a faith, than a bead man is a man. forcuen as a bead man is called a man, alfaith is no though he be none: fo a dead faith, although it be called a faith, vet hath it not the nature of faith. Elere is also another kind of faith, which scrueth to worke miracles, and much differeth from the iuftifieng faith, and is common both to the ged: lie, and also to the bigodie: of this, Paule mas both mention in the first to the Cozinthians, then he faith; Vnto one is given the word of wifedome, to another the word of knowledge, to another (he faith) is given faith . Anoit is not libelie, that in that rehearfall of giffs and graces thould be ment anic other faith, than that which is the rote of miracles; especiallie when as firativate are added giffs of healing, and of bertues, og powers. And of this kind of faith both Chryfoftome, # alfo Theophilactus haue made mention been the fame field eville to the Cozinthians; where, in the 13. chapter it is faid; 1.Cor. 13,2. If I have all faith, so that I can remove mountains, &c.

And, that buto the wicked also this kind of faith is granted it is hereby to fified in that it is

most certaine, that both they do productie, and worke miracles : wherefore Chrift thall faie buto them ; I knowe you not : although they boat with open mouth; Haue we not in thy Man 7.22. name prophefied? Haue we not call out divels? TELC must scuer also from this faith, that faith faith me which endureth but for a time ; whereof the Lord During but made mention in the parable of the feed, which top a time. is folden in the feeld ; for all falleth not boon amo ground, but four bon fronte ground : + ithen it is formua by foith berte and fuccelle, it berie plainlie erpreffeth them, with with a clan and totall mind receive the word of God, but parties iden the burning and feruentnes of perfectile on thall ware hot, they fall awaie from it, and therfore they are called wearxage, that is, Den haning faith for a feafon . Wherefore, leaving all these significations, toe in this discourse bry deritand faith to be that firme affent, which is of to great force and efficacie, as it draweth with it the affection of confidence, hope, and tharitie: lafflie, all good works, as much as the infirmitie of this prefent life will fuffer.

6 Therefore Smith, which wrote against me gmith an a boke of inflification, although he fet it out be tiglifiman fore against Luther, a against Melanethon, and an un;u: fpeaketh much against others and feldome mas bent .. 0: tieth mention of me, is herein ercedinglie des phines. ceiuco ; in that he judgeth, that those are tharves lie to be reproued which fair that faith is a truff. And he bringeth a place out of the epittle to the Chelians, the third chapter, where it is written: By whom, namelie, by Chuft Jefus, we have Enhant magenor v, that is, boldnes to fpeake, and wes- antarem Cavarle, that is, an accesse; in zoemorbied, that the cone is in trult, which commeth by faith. Therefore Rans be-(faith he) freing trust is by faith, it is not faith, clatto. Dh fine man, and wittie Divine, which alone falor that thefe two things, namelie, faith and truff, are two things, theich are diverte and di ffind each from other ! What other thing in a maner both Philip Melancthon, and others out faithfull teachers meane, when they call that faith, whereby we are wifific o. Eruit, but that the fame is not bead, that it is not flothfull, that it is not an humane perfuation. but of fo bebe ment an affent, that it bath even truff it felfe most inwardie and nichlie joined unto it ? But I mind not much to contend with this man ; all that he bableth; he feraveth onelie out of the works of Ecchius, Pighius, and other rable of the Romane Antichaiff, and fetteth them abroad, as though they incre his givite.

That faith, which draweth not truff, and nocad other holie motions of the mind, britteth men faith inflic into delperation; To farre is it off that it can in feth not, fiftie: which thing the inflerable ends of Caine into orige and ludas do plainlie tellifie. Wut that which is ration. a firme faith, continuallie truffeth : vea it fea-

of Peter Martyr. Of Iustification. Part. 3. chis word leth our faith in the church by this common word amm, ita Amen, bled among the faithfull. Cehich word is beriued of this Debrue word, Aman, which I bes for fpake of; and fignificth (as David Kimhir teffifieth) It fhall be ratifico and firme, Sofhall Say which the Lord bring to paste. They which prair with: yair with: out fuch a faith, ow lose their labour. In this faith out faith, do bindoubtedlie men dwquiet themselnes by tranquillitie, and unspeakable peace; and are like unto him which found a most ample treasure and pictions pearle, therein he fo contented Bfimilthimfelfe, that he fold all that he had, to buie it. Dercofcame it, that in the 7, chapter of Elaie, the

prothet faid unto the wicked king Adaz, rehov ting him to the true faith, Hilfchameer vebafchker, that is, Take heed and be quiet : for the prodet would, that the bing thould beware of incredulitie, a ffaichimfelfe on the word of God. which is the propertie and nature of faith, as conphatisthe traricipite the nature of infivelitie is to waver and be unconstant. For, They who beleeve not, are shaken with euerie blast of doctrine and opinions, and alwais water and doubt. Wherfore in Ioina the 7. chapter, the people is repromed; bis caufe their harts melteb awaie as water: and that undoubtedlic hamened onelie by their incremulitie. Forformuch therefore as hereby it now ap-

manie fignifications of this work, which of them we do followe in this question: we must now Anieinetia fpeake formethat of works. There is one kind of enotworks, worke, which after the action and motion, remais nethoutwardie, and apperethafter it is fint theb : as the image which Phidias made, is called a works , and the temple of Ternfalem was called the worke of Salomon. But other wife the a. dions of men, and their boluntarie and reafor nable motions, are called two:lis : and after this maner we now take works, which are neverthes les fundaie waies diffinat the one from the other. Forthere are some, which are inward; as, To beloue, To loue, To fauolir, To feare, and To moke out: pitie : other forme are outward ; as To trauella broad, To give almes, To preach, To teach, and barb. fuchlike: and of both thefe kind of works is our question ment . They also divide works into Marks mo. them which perfeine buto ceremonies, and them rall, and works ceres which they call morall ; and we in like maner do imbrace both kinds . Further the time wherein god works are wrought, must be diffinguished; for some be done before we are inflifted, and have obteined the benefit of regeneration; and other fome followe, and are counted the fruits of a fore,or elle followe in: new life, and of righteoulines begun. And foglo-Rification. much as we cannot intreat of these latter works being such as followe instification, we will fpeake onlie of the former: for this onlie is called into controversie; Whether works instific bs.

pareth, what we understand by faith; * among

For those which followe infification, cannot being fouth iufrification ; bicaufeit is alreadie hao.

8 These points being first so handled and or bered, we will bill olde this whole quedion by thee propositions, which be thefe ; Justification is not of works; Justification is had by faith; fine con-Juffification is given by faith onlie. Eliefe thice mehenben things if we thall confirme by reafons taken in the core out of the holic feriptures, and befend them from politions. the objections and camillations of our aduction rics; we suppose that then we shall have sufficientlie answered the queffion . Cod grant and inorke with be to bring this to fuch effect as inc pefire! As touching the first proposition, when we fair that men are not indiffed by works, it is af nood not to be thought, that the fame happeneth the works wift. rough the default of god works: fortf they could fir nor, to be performed of bs, as the lawe commandett) neth not them then fould we be tuffified by them. For through Coo, bicaufe he is tuft, 25 he acquiteth not the their tault; wicked fo would be by his fentence infific fuch as latilfie the laive . But there is no man, which can throughlic accomplish such works as the lawecommandeth. And as if a man Gouldowe A fimilia thouland crownes of gold, and had toward the tube. paiment thereof but onlica thouland vices of lead of braffe monie, undoubtedliche fhould not be vischarged of the bebt, neither might he be pronounced cleare or quit; which thing Could not hamen through the default of the crownes of gold, but through the befault of his naughtic monie, and for that he wanteth monie of gold: even fo fair we, that the lawe is in bed fprituall, holie, tuff; and he which could bo all the things that it commandeth, Chould line by them : for it is fet forth buto be as life. 1But fortemuch as none of bseither both or can boit, as it is given of God: therefore are we not judified by works.

Dogcouer alfo, if faith it felfe thould be con- faith as it fivered as it is our worke, we cannot be fuffifico is a worke, buit : forfomud as it is a worke maimed and not. buperfect, and far buberneath that that the lawe requireth. But therefore we are fait to be inffi fied by it; for that by it we take hold of the promiles of God, and of the righteonines and mg rits of Chaiff, and aplie them buto bs. Suppole A fimilithere were a begger which hath a verie loth fom & tube. lengous hand, whereinith he receiveth the almes ofhim that offereth it buto him; budoubtedlie that begger is nothing at all holpen by the loth formes or leprofie of his hand; but by the almes which he received with his hand, what maner of hand focuer he haue. There is none indued with frue pietie, but muft needs gricuouffie lament and be forie when he feeth manie (third) are called chistians) to be ignorant whether works tuffife oz no : fixing this bodrine is the head, fountaine, trine of inand fraie of all religion, and therefore of it aboue diffication.

to the prin. all things we ought to be most fure and cerripall point teine. But now a daies it is not onelie called of godines. into controuerfie, but manie bilagree one from another, and perniciousie erre from the true

> But if by complaining 3 might anie thing premaile, I would at large complaine of this buhamines: but forformuch as that which is fo. we can by no meanes bring to palle, but that it be fo : onlie this will I prevent what I can ; namelie, that we fall not into thole opinions. which diminith the glozie of God, and are repugnant unto the holfe fcriptures, and also are hurtfull bnto our confciences. Peraduenture fome will loke that I thould the felie make an fivere to the curfed fpeakings, flanders, and reproches, where with the advertaries do as tow thing this matter, most importunatelie and tragicallie infame bs : but I am not fo mad, to thinke that thefe things are to be preferred before the letting forth and befonle of the truth. Cotherfore first of all I will bescend to the matter, and then when I have confirmed our owne opinion, I will picke out fuch wicked obiects ons as are law against bs, and according to the ffrength that God hath ginen me 3 will o uerthowe them. And to the end it may mante fefflie awere, that men are not tuftified by works, (which thing was our first proposition:) 3 will reherfe in one forme the order of the reafons which Paule hath in the epittle to the Ko mans; whereby it may the eatier be perceived, that I in all points agree with him, neither do

the first pro.

3 one heares breath bepart from his doctrine. o In the first charter he began to reproue Rom. 1. 18. the Sentils, bicaufe before they came to the The first knowledge of Chrift, although by their philofo: phie they know the true God ; get they way thiwco him not as they thould have done; neither gave they thanks buto him, as to the authoz of all goo things; but being made folith they became vaine in their reasons acogitation ons; and changing the glorie of God, oid trans for it from him, and gaue it not onelie to the images of men, but buto birds , foure foteb beaffs, and ferpents ; wherefore God belimered them over to the affections and befires of their otone harts, by meanes thereof they lined most thamefullie, and became, as it is there written, full of all iniquitie, malicionines. for nication, anarice, and those vices, which do there followe. And if to be they were fuch, and lined after that maner: broombteolie they could not be infliffed by their works : neither thould Paules reason againft the Bentils haue beene of anie force, to proue to them, that the religion of Chaift had beene necestarie to the infifieng of them, buleffe he had taught, that they were briverfallie fuch as in that first chapter he

Of Iustification. Cap.4 described them to be. For the would thinke it to be an effectuall reason, which awereth to be true onlie of fome, and not of all?

And in the fecond chapter he writeth in a verter maner the lame things of the Jetwes ; Behold The frenn (faith he) thou art called a Iew, & dooelt truft in train the lawe, and makeft thy boaft of God, and knowest his will, and allowest the things that are profitable being instructed by the lawe:thou boaftest that thou art a leader of the blind, a light of them which are in darkenes, an informer of them which lacke discretion, a teacher of the valearned, as one that hath the forme of the doctrine that is by the lawe. Thou therfore which teacheth another, teachest thou not thy felfe? Thou which preachell, a man should not fteale, doest thou fteale? Thou which faiesta man should not cómit adulterie, committest thou adultery? Thou that abhorrest images, doeft thou commit facrilege? And thou which makest thy boast of the lawe, doest thouby transgressing of the lawe dishonour God? For the name of God, as it is written, is euill spoken of among the Gentils through you. Such there fore were the Jewes without Chrift; therefore they could by no meanes be instiffed by their mozks:ozelfe they might have antwered Paule, that they were to grououllie accused without

10 But in that cale men were before they The thin received the faith of Chrift is more manifelilie realon. thewen in the thiro chapter: for there we read; Rom 3, 10. There is none righteous, there is none that vnderstandeth or seeketh after God:all haue gone out of the waie, and are become vnprofitable, there is none that dooth good, no not one : their throte is an open sepulchre, with their toongs they have deceived the poison of aspes is vnder their lips, whose mouth is full of curfing and bitternes: their feet are fwift to fhed bloud, destruction and wretchednes are in their waies, they haue not knowne the waie of peace, the feare of God is not before their eies, &c. Thele tell imo nies Paule gathered togither out of fundate places of the holie (cripture; by which the nature of man, being deflitute of the grace of God, is fet fouth in his colours. And that no man thould face, that onlie the toolatrous and wicked Gen tils are by these words from fied : the apostle (as it manifestlie amereth) sheweth, that these things are also extended but othe Jewes, who aboue all other thought themselues most holie: and he addeth; But we knowe, that what focuer the lawe speaketh, it speaketh vnto them which are under the lawe. And to the end the thould not boubt, but that his intent was to bring a vertexe. generall reason, he abbeth ; Bicause by the what figuiworks of the lawe no flesh shall be iustified. firth the . And by the fieth he understandeth a man not fich.

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Che fife

vet regenerate. Throwe there have beene fome, which by the flesh have understood the inferiour parts of the mind, which are groffe, and intangled with fhamefull lufts. But this fenfe Paule erclubeth then he faith; By the works of the lawe, that is, by the works commanded by God in the laive, which mult needs come of realon, a not of the Arength of the inferiour parts of the mind. further, the feripture, after the Debaue phale, by the fielh understandeth the whole man; which thing we have in another place more abounbanktic expected. Afterward, to the end he might the better confirme this fentence, be faith That eueric mouth might be stopped, and that the whole world might be guiltic before God. Cindoubtedlie , if men thould be inflified by works, their mouthes thould not be fromed, net ther thould they be guiltie before God. For they thould alwaics have formethat to faic ; names he, that they are quit from finnes, bicaufe they have beforeed it by works; but now, when men perceine the contrarie, they bare not once open their lips. Further, he faith; But now without the lawe, is the righteoufnes of God made manifelt, which hath the teltimonic both of the lawe and of the prophets. Talat man would appoint that thing to be the cause of our rightcoul nes, without which, righteoutics may be obter ned . Unboubtedlie no wife man would fo bo, fixing that fuch is the nature of causes, that without them the effects cannot be wrought. To the fame purpose also ferneth that which

excluded?By what lawe? By the lawe of works? No, but by the lawe of faith. De would have be verfe.27. knowe, that all infleance of glone is excluded and taken awaie from bs : for the whole glorie of our rightcoulnes ought to be given and pelded to God. But if we thould be fuffified by works, then would it not be fo : for the alorie thould be ours, and cuerie man would count himfelfe to be therefore infiffico, bicaufe he hath lived bertuouflic and infilie. And how certeine and affured this was buto the apostle, those things which followe be beclare; We thinke therefore that a man is justified by faith, with-The frumth out the works of the lawe. While then thall we denie that, which the apostle with so great behemencie affirmeth ? Unboubteblie it were athing moft impudent fo to bo. Wherefore let bs affent buto him, and not refift fo greata tes finnonie of his. But befroes thefe things, let bs weigh and confider the pith of Paules meaning; If we should be instified by works (faith he) we fhould not only have matter to boaft of; but the Rom.4,2. occasion of our boasting & reioising in God, & of praiting & commending his fauour towards vs, should be taken awaie. For without boubt

followeth; Where is then thy boafting? It is

it is buto be a thing most praise-worthic, and glorious, to acknowledge, that the beneuolence and readic favour of God towards bs, through Chiff, is fo great, that he belimereth be mifera ble men from our finnes, and receiveth bs into favour, although we be concret oner with never fo great lothformes and diegs of finnes. If we Mould (I faic) be inflifted by works, then boubtleffe we might not trulic boaft, brag. oz aloxic hereof.

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11 What it is better for be to heare what the apo The minth Ale himfelfe faith in the beginning of the fourth reason. thapter; What shall we faie then, that our father Rom.4, s. Abraham found according to the flesh ? For if Abraham were juftified by works, he hath wherof to boall, but not before God. For what faith the scriptures? Abraham beleeued God, and it was imputed vnto him for righteoutnes. But vnto him which worketh, a reward is not imputed according to grace, but according to debt. Wherefore to the end that lo fluct a confolation on of the lone and beneuolence of God towards bs, thould not be taken awate from bs; let bs confrantlic affirme with the apostle, that we are not infliffed by worker. And that he might the better perfuade us hereof, he bigeth this word Novigen, which we fair, is To impute, to afcribe vnto a man righteoufnes, or to count a man to be juft; and he fetteth it as an Antitheliis or contrarie polition buto merit or bebt : lo that he, to whome aniething is imputed , deferueth not the fame neither receiucth it as a debt. But he which obtaineth anie thing as a bebt, accountethnot the fame as imputed or afcribed buto him . Deither of Paule thinke it fufficient, that he brought the feripture, concerning Abraham; but he also citeth Dauid; Blefled are they verily. whose iniquities are forgiuen, and whose sinnes Psal. 32,2. are couered. Bleffed is the man, vnto whome the Lord hath not imputed finne. By the which words we do not onelie gather, that the righter outnes, by which we are faid to be infified, frie keth not in our minos, but is imputed of Goo; e that it is fuch an imputation as confifteth not of works, but of the mere elemencie of Goo.

Further, the apostle both by another propertie of god works confirme his opinion ; namelie, The tenth bicaufe works are figues or feales of the righte, reaton. pufnelle alreadie obteined : ichere he faieth of Abraham; And he received the figue of circumcifion, being a feale of the righteousnes of verf. 11. faith, which was in vncircumcifion, &c. Seina therefore that god workes are figues and also feales, which beare witnes of the righteoulnes alreadie received, they cannot be the causes thereof . Peither have ceremonies onelie that propertie, but also even those works, which are propertie, but allo euen mole works, unity are euen berie called morall, when they are pleafant and accommend ceptable before God : for they also are figures i works are tokens

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feales of

righteouf:

tokens of our righteoulites. Therfore Peterer hosteth be to endeuour our felues to make our

The Common places

pocation fure; namelie, by living buightlie, & by god works: pea, and the forme of the promife 2.Pet.1.10. Which Coo made with Abraham, is billigentlie to be weighed: for therebuto is not about a conpition of the lame, og of works . And feing God

The ele: uenth rea: aboco none, what bolones were it in bs to prefinne to bo it ? and Paule faith; For not through Rom-4, 13.

the lawe was the promise made vnto Abraham, or to his feede, that he should be the heire of the world; but through the rightcoufnes of faith. For if those, which pertains buto the lawe, be beires; then is faith made fruffrate, and the promife is of no force; namelie, because the lawe worketh anger. Wherefore if we fulfill not the laive, the promife thall take no place. And to be: locue that promile, which thall never be fulfilled. would be a vaine thing; which bonoutedlie muft needs otterlie be fo, if it be given boon this con-

bition, that we the ulo performe the lawe, when as no man can perfectle accomplish the lawe. 13ut the aposile procedeth further, and by the

The twelfth jungement of the most mercifull counsell of God beereithafter this maner ; Therefore is the inheritance given by faith, and according to grace, to the end the promile should be firme . As if he thould fate : If the promile flould bepend boon works, our mind would continuallic wance ; none might amoint anie certeintie of his olone faluation : for his confrience would currouse accuse him, that he had not perfourmed those works , for the which the promife was made . To the end therefore we thould not water, God would that our would that inflification thould confift of faith and grace, that the promise might be firme . The same cation fluid thing allo is gathered by that which is beclared of Abraham, home that, Contrarie to hope, he beleeuedinhope. De is fait to belœue in hope, contrarie to hove which either in him felfe, or in nature feeth or feeleth no maner of thing, which might persuade him to hope . Quen as Abraham was an hundred peres of age. his bodie was in a maner bead : his wife an old woman. And barren ; all which things naturallie put him from hoping : and yet prevailing against them all he hoved . But we, if we had merites or and works, whereby we might obtaine right troulnes; then should we not hope contrarie to hope, but in hope, and according to hope, Therefore our infification is to be amointed no other infle than ine read it was in Abraham: for he is the father of bs all: as it was inputed buto him , cuen fo fhall it be imputed buto bs.

12 15ut now let be come to the. c. chapter. There againe Paule plainlie erpreffeth, in what cafe men are before they be regenerate: for he faith: For Christ: when we were vet weake.

according as the time required, died for the vn- Rom.s.c godlie . And fraight wate; But God fetted out his loue towards vs , in that when we were yet finners, Christ died for vs. And he anneth: For if verls. when we were enimies, we were reconciled to God, by the death of his fonne, much more vertice. being now reconciled, shall we be faued by his life . Hereby we gather, that before regenera tion men are weake, linners, bugodlie, and the enimies of God . Who then can afcribe buto fuch men , power to obtaine right coulnette at their pleasure, when they lift to do good works. Others maie belæue it , but the goblie will nes uer be fo perfuaded. This mozeoucr is another profe , in that he fetteth fouth the cause of so great an euill, when he laith; Therefore, euen verfin as by one man finne entred into the world, and by finne, death : euen fo death went ouer all Thr.15. men, for somuch as all men haue sinned . As if teason. he thould have laid; Tale have beene even from the beginning, by the first man, lost and conbemned. And leaft thou Chouldeft thinke, that infants are to be ercepted, be faith; Yea death vertite. hath reigned from Adam even to Mofes, over them allo, which have not finned, after the fimilitude of the transgression of Adam. The matte or lumne of perpition, comprehendethall those that are bome; from which corruption the holie Criptures teach that it is not pollible for men to cfcape by their works, and to challenge infliff. cation buto themselves . Afterward in the.6. chapter, thus weaketh our apolite; What fruit verfat. had ye then in those things, whereof ye are now this. ashamed? For the end of them is death, but reason. now being deliuered from finne, and made the feruants of God, ye have your fruit to fanctification, and the end everlasting life. What other thing meane these words, than that all things, which men do before they believe in Chill, Des ferue nothing elfe but ignominie a fhame. And there is no fruit there of fanctification but it fol loweth regeneration it felfe. And who will fair, that we are juffified by those things, which are full of ignominie and thame ? But now let bs That. heare what is fald in the beginning of the. 7.cap. realin. Knowe ye not brethren (for I speake to them Rom 7.1. that knowe the lawe) how that the lawe hath power ouer man, as long as he liueth? For the woman, which is in subjection to a man, is bound by the lawe to the man, as long as he liueth: but if the man be dead, she is losed from the lawe of the man . Wherefore, if whileft the man liueth. The couple her felfe with another man, she shalbe counted a wedlocke-breaker: but if the man be dead, the is free from the lawe of the husband, so that she is no wedlock-breaker, though the couple her felfe with another man . Euen so ye also, my brethren, are dead vnto the lawe, by the bodie of Christ, that ye

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Of Iustification. should be coupled to another; namelie to him. which is rifen againe fro the dead, that we should bring forth fruit vnto God . Paule would by this reason beclare , that before our faith in Chiff, we as it were to hulbands, were coupled to the lawe, and to the fleft; of which copulation could come no fruits, but fuch as are permi cious and deadlie : but now being belivered by the grace of God, we are coupled buto Chait by the fpirit, buto Chaif (I faie) being ratted from the bead : by which covulation , we thall now bring forth fruit bito God, and not anic more to beath and bammation.

Part. 1.

And the felfe-fame thing he affirmeth, 02 ray ther erpoundeth, when he abouth; For when we verte.s. were in the flesh, the lufts of tinnes, which are by the lawe, tooke effect in our members, to bring forth fruit vnto death. Dere let us note, that fo long as we were in the fleth, we were lubied unto wicked affections, which by the lawe were of force in our members ; how then could we be fullified by our works. Hurther in the fame thapter it is waitten; For that which I do, I allow not : for what I would, that I do not; but what I hate, that doo I. If now I doo that, which I verfe.15. would not, then it is not I that doo it, but finne that dwelleds in me. For I knowe that in me (that is in my flesh) dwelleth no good thing. Dercas it manfefflie awereth he both intreat of the works of men. And although that in interpecting of these words, I have effectuallie proued, that they are to be understood of those works, which are bone of the goodie, which have alreadie obteined influfication : pet now I leane it free buto the aduerfaries, to take whether part they will. And if they grant, that thefe things qualit to be understoo of works done before infification; then, forfomuch as they are neither allowed, not good, how thall they beferue righteoufnes ? For they are called cuill, and no man is infiffico by an cuill action . But if we biderstand works, which are here deferibed, to be the works of those that are suffified ; then will I make my argument A maiori, that is, From the greater. If those wooks, which might forme moff acceptable & inft, and holic to God, are called cuill, & by the integement of reason now renewed are not allowed; how can we affirme then, that those works, which are of finners are fuch as they be able to infliffe ?

13 And leaff anie man fhould faie, that we take our argument onelic of that, which hames neth through the flouthfulnes of men; when as the disputation is of that which man be done, if men would but to their god will for manie are not infifice by their and works, when as they might be juffified by them if they would.) Here buto we answer with the apostle in the eight thapter, the faith; For that which the lawe could

not performe, infomuch as it was weake, bicaufe of the flesh, that performed God by his owne Roms 3fonne, being fent under the fimilitude of fleth fubiect vnto finne, and for finne condemned finne through the flesh. Elis place aomonisheth bs, that the rightconfines, which God commanbed in the commandements, could not be performed by the helpe of the lawe; by reason of the corruption and infirmitie of the flesh : and for that cause was Christ fent by the father, to performe that which could not be accomplished of vs. The fame thing also teacheth he a little at ter: for when he had faid, that The luft of the The 10. fleth is death; he abouth moveour, that It is eni- reason. mitie against God : for it is not subject to the Ibidem. lawe of God, neither indeed can be. Teleres fore, whatformer we box of our clone naturall firength and power (which is called first) the fame refifteth Gob : for our corrupted nature cannot be fubdued buber the latte of Cod. And forformuch as it is fo, then can we not be infille the it. co by the decos thereof. In the fame dapter al reafon. fo we read; Vinto those that love God, all things vertent. worke to good, vnto those, I faie, which are called of his purpole. In thirth words the apostle touched the beginning and chafe point of all our godnes, namelie, the purpole of God; thich is to the caufe of our faluation, that all our goos nes bependeth thereof, but it is not moued by anic of our godnes.

But the verie causes of mans felicitie are afferward orderlie and diffinalie beferibed; a mong which there is no mention at all of our god works. Those which he knew before, he verse. 29, also predestinated; and whom he had predeffinated,those hath he also called; and whom he hath called, them also bath he justified; and whom he hash instified, them also will be glorifie. This chaine is linned togither with all the meanes and helps , thereby Goo bringeth bs unto faluation. But fæing there is no mention made of the works of the lawe, and of merits; it fufficientlie apperett, that by them two are not infliffed. Further, ithen it is fait : Who The 22. shall accuse the elect of God ? It is God which trason. instifieth, who shall condemne? It is Christ verse.33; which died, yea which also is rifen againe, which and 34. also sitteth at the right hand of God, which also maketh interceffion for vs. If by the fungement of God we fhould be fuftified by works, it had beene fufficient to haue fait ; The elect fhall be accused in baine , forformuch as they have god merits; and fixing by their bertucus and holic works they Mall obteine abfolation . De faith not fo ; But (faith he) it is God which iuftifieth. And it might haue bone answered ; Do man Mall condenine the elect, feing that their works be futh, as they deferue both abfolution, and a reward. But he maketh no fuch anfwer , but

77.1.

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The.14.

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7erf.15.

faith ; It is Christ that died, &c. Withy then monito we take open bs to mingle our works

there withall, feeing the feripture willeth bs in na cafe lo to do ?

1.4 Dow come we to the ninth chapter, therin is intreated of the providence of God, thich biredeth and ordereth all things; not for anie other cause unbombteolic, but that we thould thinks, that the nature of it, and of inflification is all one: for either of them is given frælie, and not of works. For the apostle writeth, that Of two brethren, which were not yet borne, and Koma, 11. When they had done neither good nor enill, (to the end the election of God thould abide according to his purpole, not of works, but of him

that calleth) it is faid; The elder shall serue the vionger, is it is written; Iacob haue Iloued, and Blau haue I hated. Bere, as ine fe, are works moff manifefflie erclined. Allo bnto Moles it was answered; I will show mercie to whom Frod 33, to somer I shew mercic, and will have compassion

on whom foeuer I have compassion. These morns affancelare, that the forgivenes of fins, and the meanes wherby men are received into fatiour, depend not of their works, but of the mare and mercifult beneuolence of God. And no letic also do the words following declare; It is not of him that willeth, nor of him that runneth, but of God that hath mercie. Againe; He verfe. 18. hathmercie on whom he will, and whom he will be hardeneth. But if inflification might be gotten by our will, or by works; then thoulout be both of him that willeth, and of him that runneth. Petther fould they be connected, on uhom God bath compation ; but they, which Spould have most compassion byon themselves: neither alfo thoulo God harden ante man, fee ing all men might promptie, cafilie, and at their pleafure by good works be reconciled buto God, and allo be infliffed. But it is farre other:

totle; for they which put their confidence in toucks, on to farce erre from the true righte: culnes, thereof we now fpeake. Toward the eno of the much chapter, the apostic faith; Ifrael which followed the lawe of right coulnes, atteiverte, at. nelinot to the lawe of righteoufnes. And why? Huen bicause they sought it not by faith, but as

it were by the works of the lawe. And if the works of the lawe were a let unto the Zeives, for the obtaining of instification; what should

we then hope to hane thereby?

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verfe t.

The verie fame thing the apolite, although in other mows, occlareth in the tenth chapter; They being ignorant of the righteoulnes of God, and going about to citablish their owne rightcournes, did not fubmit themselues vnto the righteoutnes of God. These words signific nothing clie, but that they fall from the rightes oufnes of Coo, idid attribute much bnto their

owne rightcoulnes; namelie, to works. And there is to great a contrarietie and repugnancic betweene grace and works , that the effect. which proceedeth from the one, cannot proceed from the other. For Paule faith; There is a remnant left, according to the election of grace, If The 18. it be of grace, then it is not now of works; for trafen, elie should grace be no more grace: & if it be of Rom. 11.5. works then it is not of grace. If no this is the mo pertie of grace, to be given freite, tof mere liberalitie: but the propertie of worke is, that the remard fhould be given of butie, & even of berie right. Laftlie, what thall the faie, feing the ano: The 10. ffie crieti out; Oh the depth of the riches of the reason. wifedome of God! Anoubteolie Paule by this veilege. affection declareth, that it is a thing moft hard to be knowne; whether God beale infilie, which predefinateth whom he will, & infliffeth whom he mil. having no refoca to condition a merits ? There humane reason is berie much offended, there our fleft ceafeth not to crie against : but if either of them; namelie, infification and eleation, thould happen by works and merits, there fbould be no trouble, no offense, no ffumbling blocke laid againft bs. But forfomuch as it is farre otherwise, and that by us cannot be renpered a reason of the will of @ D; therefore Paule jufflie and worthilie criethout : and to his opinion must all men that be wife agree. In the 14. chapter it is watten ; Bleffed is he Rom.14.11. which judgeth not himfelfe, in that thing which Thezo. he alloweth. But he which judgeth, is condem- reason. ned if he eate, bicaufe he eateth not of faith. For whatfocuer is not of faith, is finne . Herebv arc we taught, that they which want a true faith, can do or performe nothing which is not finne.

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I knowe indeed, that the aduerlaries interpact thefe words of the conference; but they are neuer able to proue, that faith fignifieth confei ence. And although peraduenture Paule teach city this at the beginning; namelie, that twee ought not to bo anie thing against our conscience: pet in a maner afferward he bringeth in a generall fentence, when he writeth, that Whatlocuer is not of faith, is tinne. As though he Moulo have faio ; This is a generall rule, ithen men go about to do anie thing, they ought to be perfuance by the fritt and word of God, that that which they have in hand to do, is acceptable onto Coo, and pleafeth him : which perfualion if they have not, then brooubtedie they finne in dwing that which they do. And if I fould grant, that in this place, faith fignifieth the confetence ; I would thinke it thould be abord alfo, that the conference ought not to be believed, but lette it be infruced by the word of God : forlos much as there be manie induce with fo fuper. fittous a conference, that whether they obeie it, or not obeie it, they finne most græuousie. But

Of Instification. I will not frand long at this time about theer pounding of this place, a therefore let us heare what is faid in the 4 chapter of the first epiffle to the Counthians, where it is thus weitten ; I knowe nothing by my felfe, yet am I not theres by inflified . Thefe two tos Paule fpake of his mis nifferie, being now converted wito Chiff , bereafon. ing now an apostle, and whome; as touching his function, no man was able to accuse . And If fo great a freito of God , pronounceth this of him felfe, and of his works ; what meane we to attribute inflification to the works of them that are not pet regenerate. The works of the goolie, and of the cheefe apolic of Chaift , could not beferne it; how then can it be granted onto those,

which are vet frangers from Chiff ? 15 To the Galathians , the fecond chapter; Paule repeateth that fentence, which he had witten in the 3 chapter to the Komans; name lie, that, No flesh shalbe instified by the workes of the lawe . Which fentence forfomuch as it is plante inough, and hath beene alreadie before recited, needth now no further beclaration. But in the fame chapter it is furitten : If righ-G:13.2, 21 teousnes come by the lawe, then Christ died gratis . In which place , gratis , fignifieth no thing elfe , but in baine , and to no purpole: which then bindoubtedlie thould be most true. forif true righteonlines before Gob, could by anic other meanes haue bene atteined buto by men, whie then died her And whie was he crucificd : And againe ; This one thing I defire to learne of you; Received ye the spirit by the Galas, 2. workes of the lawe, or by the preaching of faith? And fraight wate; He therefore that ministreth vnto you the spirit, and worketh miracles amongstyou, dooth he that through the deeds of the lawe, or by the preaching of faith ? Thep which are inftiffed , receive the holie Choff ; for without it, it is beterlie impossible to be infifi. rd : and if it be not given through workes, neither can infiffication then come through workes . Further, there is no boubt , but that Che.ta. fullification commeth of the goo will and fawour of God ; feing by it men are received into grace, adopted to be his chilbren, and made heires of eternall life . But fuch as befoze inftification, are occupied in the worker of the lawe, are bound bitoer the curfe ; fo farre is it off, that they thould have the fruition of the favour of God. Ho; the apostle abouth; As manie as are under the lawe, are under the curfe . But to the end we thould not thinke this to be his owne inuention, he faith; As it is written, Curfed be he, which abideth not in all the things that are written in the booke of the lawe. After this he argueth from the time; I speake after the maner Thear. ofmen: though it be but a mans testament, yet

if it be allowed, no man rejecteth it, or addeth

anie thing thereto. Moreouer, vnto Abraham were the promifes made, and vnto his feed: he faith not to his feedes as fpeaking of manie; but to thy feed, as of one, which is Chrift . This I doo faie, that the lawe, which began afterward, beyond, 430, yeeres, dooth not difanuli the teffament, that was before confirmed of God vnto Christ-ward, to make the promises of none effoct : firft faithbe; Ehrteffament of God, and the first promise offcreth inflification with out works : wherefore the testament confirmed, received, and allowed, is not reffrance by the lawe, which was to long time afterward

If there had beene a lawe given, which could where

have given life, then should right course have reason. beene of the lawe . This reason of the apostle verfat. is not full: for there must be about the beniall of the antecedent; namelie, That the lawe can not give life . For as it is beclared buto the Mamais; It was weakened through the flesh, although as touching it felfe, it conteined commandementes , which perfeined bnto lie. Willerefore freing it is for certeine, that the latue can not gine life; no more can it like wife infit fie . But before that faith came, we were kept Thear vnder the lawe, and were shut vp vnto that reason. faith, which afterward should be reuealed. versay. Wherefore the lawe was our schoolemaister vnto Christ, that we should be justified by faith. Afthe laine be as it were a feholemailler , their Chould we bo great infurie buto God, and to Chaift, which are buto be in fred of parents. if we thould aferthe buto the fehole maiffer, that which is proper buto them . It is not the schoole: maiffer, which maketh be heires, which adop. teth be, which giveth be all things; but it is the father ; wherefore let be afcribe our iuftificatis on buto Goo, and buto Chiff ; and not buto the laive , not buto workes , not to our merits. Tell me , ye that would fo faine be vnder the che. 18. lawe; doo ye not heare what the lawe faith? For reason. it is written that Abraham had two fonnes, one Gala4,21.] of an handmaiden, an other of a freewoman; and he which came of the handmaiden, was borne according to the flesh; but he which came of the freewoman, was borne according to promife; which thinges are spoken by an all egorie. For these are two testaments, the one from the mount Sina, which ingendreth vnto bondage, the which is Agar: for Agar is mount Sina in Arabia, and is joined vnto the citie, which is now called Ierufalem, and it is in bondage with hir children : but Ierusalem , which is aboue , is free, which is the mother of vs all . In thele words, this thing is cheffic to be noted; that the lative ingendreth not , but onto bondage, as Agar bio. But if by the works therof it could infit fie, it thould ingender to libertie; for what thing

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Of Iustification

elic is infification than a certeine libertie frå finne : Mut forfomuch as it is both called a fer nant and genouth to bondage; we ought not then by it to loke for inflification. In the fift mapter it is written , Ifye be circumcifed, verfe. 2. Christ shall nothing profit you . And he brings reafon. a reason of the law fentence; For that man(faith he) which is circumcifed, is debter to keepe the whole lawe. So much both Paule take tulhitcation from circumcifion and works, as be faith, that Chrift nothing profiteth them in cafe they will be circumcifed after they believe. And fill he more fronglie confirmeth that which

iwas faid; Christ is come in vaine vnto you for if ye have iustification, as the fruit of your works, then the comming, death, and bloudfliedding of Christ should not have beene neverfe. 11. ceffarie. And Lif I yet preach circumcifion, whie do I fuffer perfecution? Then is the offense of the croffe abolished. The offense and flander of the croffe is , that men being wicked, and o thermile finners, are by God counted inft, through Chill crucified, and by faith in him. Dere the field is offended, here both realon bt terlie relift; which thing happeneth not, when in fification is preaded to come of works. Whe

ther they be ceremoniall or morall. But Goo 1.Cor.1,21. Would have this offense to remaine, bicause it pleaseth him, by the solithnes of preaching, to faue them that belœue.

verfe. 1. trafon.

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16 Unto the Cheftans the 2. chapter it is witten ; And ye, when ye were dead in trespaffes and finnes, in which in time past ve walked according to the course of this world, euen after the governor that ruleth in the aire, and the ipirit that now worketh in the children of vnbeliefe. among whom we also had our conversation in time pail, in the luft of the flesh, and fulfilled the will of the flesh, and of the mind, and as this in the Greeke The Augusta, of our thoughts & were by nature the children of wrath, euen as others are. Let be note in thefe words, that men at the beginning before they come to Chaift, are bead in finne: and therfore are not able to helpe them. felues to line, and to be inflifted. Tho ener faine that a bead man could belpe himfelfe . Further, by those words is thewed, that they were in the power of the prince of barkenes, which worketh and is puillant in the children of bubeliefe. Soe ing therefore they were gouerned by him. how could they by their works tend to fullification? And bicause we should not thinke that he wake onlie of fome other certains bugodle perfons. he abooth : All we (comprehending also the ano files in the number) Among them (faith he) we were. And ithat old we then - Wile were conuer, fant in the lufts of our fleth. And to the end ive might bider frand, that thefe lufts were not one; he the micked affections of the groffer part of the

foule, it followeth: We doing the will of the fleth and of the thind, or of reason, did followe also the thoughts or inventions of human reason. If the were all fuch . from whence then commeth faluation, and inflification. But God, which is rich in mercie, for his exceeding loue fake, wherewith he loued vs. yea euen when we were dead in finnes, hath quickened vs togither with Christ.

But what infrument bled he to give buto bs The at. our faluation: for By grace (faith he) were ye fa- traion. ued through faith, and that not of your felues; for yers. it is the gift of God: not of workes, left anie man should boaft. Could works be more manifestice erclubed. In what place then Gall we put them? Certeinlie they followe tuftification. For the a postle abouth; For we are his workmanship, cre- Epheano. ated in Christ Iesus vnto good works , which God hath prepared, that we should walke in them. But they could not be in be before, which thing is berie well thus beieribed ; Ye were at che at. that time without Christ, being alienated from trafon. the common wealth of lirael strangers from the verice 12: testaments of promise, having no hope, and being without God in this world . Being in this frate, the can faine buto himfelfe god works, whereby men may merit infification . And to the Philipians the 3. thapter; If anie other man Phil 34. may feeme that he hath whereof he might trust reason. in the flesh, I have more, being circumcised the eight daie, of the kinred of Ifrael, of the tribe of Benjamin an Hebrue borne of the Hebrues; as concerning the lawe, a Pharifie; as touching feruentnes, I persecuted the durch of God; as touching the righteoufnes which is of the lawe, I was vnrebukeable . Seing that Paule had fo manie, and to great things before his convertib on, and that he had whereof to truff and boaff in the fieth, let be heare what he at the length pronounceth of all thefethings; Thefe things (fatth he) if they be compared ynto the true righteoufnes, which is through the faith of Christ, I count loffe, vile, and doing . If the thould thereby obteine righteoulies, thould to profitable things be counted for lottes : fo pretious + holie things, for bile; and things acceptable and pleafant uns to God for bong . Let Paule take heed that he faith here; naie rather let the readers take heed that they believe not Sorbiffers moze than Paul.

Pow to the Coloffians, the first chapter; And verle. 11. you which were iometimes far off, and through the 45. euill works, enimies in your hartes; yet hath he traun. now reconciled in the bodie of his flesh, through death. Dere ought enerie moro biligentlie to be noted , to as the man perceine, that in them thich be alienated from God we are not to loke for fuch things, whereby they may returne into grace & fauour ; & that they thich be enimics in mind, cannot obteine that peace which is foined

Of Instification.

che 46.

verle.13.

Part.3. with infification: that it is bripoffible that god morks thould be bone of them , before they be changed, which are fait to flicke in suill works.

tout what maner of works those were, it awe.

reth in the 2. chapter , feing it is there written; And ye, when ye were dead through finnes, and

through the vicircumcifion of your flesh, hath

of Peter Martyr.

teffifie, that the wicked cannot fpeake door things, much leffe then can they worke goo things; and that out of an cuill treasure of the hart, are cuill things to be loked for. And fa:

he quickened togither with him, forgiuing all our finnes, & hath put out the hand-writing that was against vs. In the 2.to Timothie, the 1. thap ter; Who hath called vs with an holie calling, reafon. not according to our works , but according to varie.o. his purpole and grace, which is given vs through Christ lefus . Dere he speaketh of the effectuall calling, whereby we are instifted; and not of the common calling, which is by the preaching of the word of God, that is laid open to all men. And forformuch as this confiffeth not (as Paule faith) €ht 48. realon. Titus.3,4-

of merits or works ; neither can inflification ab fo come of them. Tinto Titus it is watten; The godnes and loue of God our faujour towards vs, hath appeared: not by the works of righteoutnes, which we had done, but according to his mercie hath he faued vs. Alfo unto the Debaues, there is but one onlie facrifice, and one oblation Heby Stio, affirmed to be ; namelie, the beath of Chiff, by which finnes are wived awaie . and fatiffaction made for men. Therefore infification is not to be loked for of works: and it ought to fuffice bs, that the god works which we do after inflification on are factifices of thankigining ; but let be not

make them facrifices propitiatorie; for then we thould do great iniuric buto Chaiff. 17 But letting alibe the epittles of Paule; let be feeke testimonies also out of other places

of the holie leciptures. Thatft in the feuenth of Matthew faith; Euerie good tree bringeth foorth reason. goodfruits, but an ill tree bringeth foorth cuill verfe.17. fruits, And to the end the nature of those which are not regenerate, might be the better declared, he abbeth; A good tree cannot bring foorth euill fruits, neither can an euill tree bring foorth good fruits. Wherefore fieing Chrift faith, that this cannot fobe, how bare thefe men affirme that it may be ; and faie , that by works men may be iuffified ? Chuft bfeth the felfe-fame tcalon. matter in the twelfe chapter of Matthew; Either verfe. 33. make the tree good, and his fruit good; or make the tree euill, and his fruit euill : for by the fruit the tree is knowne. O ye generation of vipers! How can ye speake good things, when as ye your felues are cuill ? For of the abundance of the hart the mouth speaketh. A good man out

of the good treasure of the hart bringeth foorth good things; and an cuill man out of an cuill treasure bringeth forth cuill things. These words of Thriff ow beclare, that men, thich are not pet regenerate, are cuill trees, which nets

ther do not can being forth god fruit : and they

ing the matter is fo, confiner & praise pour, thether they , which are alienated from Chaiff, ought to be called enill or no. Undoubteblie buleffe they be cuill, none of be which cleave bnto Chriff can be goo. Alfo in Luke the 17. chapter ; But which of The 53. you that hath a feruant that goeth to plough, or train,

feedeth your cattell, will straight waie faie vnto verse.7. him, when he commerh from the feeld; Go thy waie and fit downe? And faith not rather vnto him : Prepare that I may fup, gird vp thy felfe, and ferue me, till I have eaten and dronken, and afterward eate thou, and drinke thou? Dooth he thanke this feruant, bicanse he hath doone those things which he hath commanded him? I trowe not. So likewife ye, when ye have doon all those things that are commanded you, faie, We are unprofitable feruants, we have done that which we ought to have done. These words wake Christ to his disciples, to his apofiles I meane, to them which were now conuerted to faluation ; who if they worke buppoft table works, what thall we then inoge of those, which have not pet received the faith of Chait? But the Souhiffers have made the world fuch foles, that they fate, that works before tuffifica tion bo after a fort beferue it; and thole works which followe, they call most profitable of all. Witherefore noth men would in a maner make account with God, and with beades number how manie praiers they have fair : for what o ther thing ment they by them, than that they fould by a certeine number recite fo manie Pater nofters, og fo many Aue Maries; thinking by that recitall to haue GDD moft affureblie bound to them ?

In the 15 of John, Chill is compared buto verfe.t. a vinetre, and we unto the branches thereof: itherefoge he faith; Euen as the branch cannot bring foorth fruit, of it felfe, vnlesse it abide in the vine; no more also can ve, vnlesse ye abide in me. I am the vine, and ye be the branches; he that abideth in me, and I in him, the faine bringeth foorth much fruit. And who focuer shall not abide in me, they are cast out of the doores, euen as the branches or cuttings off from the vine, and they shall gather them, and cast them into the fire. Dowthat we haue recited these words of the Lord, how agreeth it, that men being frangers from Chaff, and vet not regenerate. can worke god works, whereby they may be infified; fæing they are called die branches which thall be call into the fire-And it is faid, that they onelie can bring forth fruit. which cleane buto Chrift, as branches eleane

33.III.

The sa.

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Matt.6,12.

Che se.

reafon.

Of Iustification.

tation.

to the vine. And that we thuld the better underfrand the will of Chaff, there is added; Without me vee can do nothing. Which fentence force go about to make obscure; and fare, that Rothing can be done without Chaff, in refpet that he is Goo, forformuch as he is the first cause of all things; as though the Lord disputed then of the generall conferuation of naturall things, and of that power, whereby God bringeth forth all things brinerfallie. Chaff came not into the inorlo to teach this philosophie, he broomb teolic intreated of the fruit of faluation, and of eternall life; and wake of those, which should cleave buto his obstrine, or elfe fould be frangers from it.

18 Doccouer, the forme of God commany

bed, that the faithfull thould in their praires fate; Forgiue vs our trespalles : fignifieng thereby, that the faithfull also have new of forgivenes, in those things which they do ; for our works are unperfect, neither are they able to fatilitie. Wher: fore if our morks, which we do after our regeneration, need purging by the merit of Chaft; and the praire, they may to be : how can they be propitiatoric . A great deale leffe can we thinke of those works, which are done before regeneras tion , that they fould be acceptable and pleas fant buto Gob. And further no man can jufflie fair, that he is not one of this number, feeing Coo hath commanded all men to praie in that maner : and his will is not, that anie man fhould make a lie in his maier. Dea and Iohn also writeth; If we shall faie, that we have no John, 1,10. finne, we deceive our felues, & there is no truth in vs. And I fumofe there is none, that will induct a thing meet, that there thould be mame mediators brought in, when as There is but onelie one mediator betweene God and man; namelie, the man Christ Iclus. But if befioes him, and his merits, our works thould also the flific ba ; then flould they be fet betiveene Cod and bs : neither thould Chaift be the onelie mes biator. Ouer this, the prothets do euerie-where prair, and David alfo ; that Goo would waft, clense purific and purge their finnes : namelie, in forgining and remitting them: but if they could have atteined onto that thing by their works, then needed they not to have requested it by praier, or at the leaft-wate not with to areat feruencie.

And in lob the 15. chapter, it is written, that The verie heavens are not pure before God: and in the fourth chapter, he pronounceth the angels not to be pure. In what cafe then thall men be before they obteine inflification? David alfo in his Walmes crieth; If thou Lordlooke threicilie voon our injunities. Lord, who shall be able to abide it? Efaic calleth the thirffic bit to the waters, and biddeth them bute without filuer. But our men (forfoth) will merit and he tuffified both by merits, and by works, and also by filmer. Dozcouer, in the fortie thapter the verice fame prothet (when he heard a boice, wherein it The 61 was fait, Crie out)anfweret, What shall I crie? reafon Ann it mas faid buto him that he fbould crie. All flefh is graffe; and Chafdo, that is his pietie. or religion, or mercie, where with he fuccoureth his neighbour, is as the flower of the field : that is, a thing banifhing, which fraitwaie babeth amaie neither can it continue. The fame thing also affirmeth he in the 64. chapter, where he were s faith ; that All our righteoutnes is as filthie rags. The 6: Which fentence, whether a man applie it onto realon. works done after regeneration, or before ; 3 palle not much : for either wate will make on our fice. And in the felfe-fame chapter head neth: O our God, we are clair, and thou art our creator, and we are the worke of thy hands. And the same similitude of the clair and potter pleta Paule to the Romans, in the ninth chapter; wherein is notablic declared, that so much are thidem ? we able to bo towards our inflification, as can and 20. the clair towards the potter, to cause him to The 63. make it affer this maner, or that maner. The realon. might also recite testimonies, which are weit Rome 20. ten of the maliciouines of our barts, both in Ge nelis, and in Ieremie : but Thungfe T haueab Genege readic brought tellimonies enow for the con- and 8,21. firmation of our propolition.

And this now onclie will I fair, that there have beene men to rath, that they have not one lie attributed fome merit of juffication buto honest works, and which are (as they terme them)morallic goo; but also onto superstitious morks, which they themselves have imagined and invented. For tho is ignorant of the rimes commonlie let abroad of holie water : Aquabenedičta, deleantur tua deličta, fit tibi latu & vita; that is, By holie water let thy finnes be blotted Co halie out, and let it be vnto thee praife and life. They wattr, and alcribe allo forgiuenes of firmes onto Ponks firs. the coules to canoles and the after of the boughes perferies of the olive tree, and the palme tree, and buto alcribe toppilgrimages. Therefore they proceeded buto giurnes of fuch fond and bigodlie trifles, by meanes of finnes. those things which they so perucrselie interpres ted in the holie fcriptures concerning merits. Undoubtedie, none processand, but they which have experience, how hard a thing it is; that a hart brulen, overthromme, and laven with the burthen of finnes. Should inhen it is are used and oppelled, quiet it felfe in the free promifes of Bod through Chaift ; forfuch a hart earnefflie It is a belaboureth, that once at the length it may with a the official firme faith be established. If we should, with the in the pio-Sophifters, will a man to have a respect onto miles of his works; then Moulo be never be in quiet, but sov.

his faluation, and at the last be swallowed by with pesperation. I would not that anie man thould thinke, that when we reason of this matfer, we take in hand a baine thing , or a frife about words. It is a thing, whereby is defended the honour of Thatft , and that which is prover and end of this offpu: buto himfelfe onelie; namelie, to infiffe and to forgive finnes. Wie feeke, that the fame flould in no cale be attributed buto works, or to anie other thing elfe of ours. Wie feeke that the vio mife fould be firme, and that affliced confciences thould receive confolation in the words and promifes of God. Lafflie, we ficke that the Cofuell thould be biffinguithed from the lawe, and the laine from the Cofpell; but this cannot they bo , which afcribe inflification to works. and confound, and permittoullie mingle them togither. And for the confirmation of this propofition, although I could bying a great manie more reasons , in a maner infinite ; pet thefe which Thane alreadic brought thall furfice: and I will omit the reft, for they which are not moned with thefe reasons, neither will they be toudica with ante other.

Part.3.

19 Holwbeit I thinke it not goo to palle o. per with filence . the trifling thiftes and wille percites, thereby the Sophisters bie to audio and obscure this doctrine, which we have now which in put fouth . First they fair that the holie ferintures, as often as they take awaie the power of be contin to be conflicted from workes, do that onelic as toutouching the ding the ceremonies of the old laive, and not the cormo = as touching full and byzight workes , which commonlie they do call mozall toozkes . In which thing how much menare beceived, even the tellimonics of the fcriptures, and especiallic of Paule, (ithome they affirme to be moft of all on their fide, as touching that matter) will most plainlie occiare. For although this apostle spear kethof manie things, which feeme to perteine both to the rites, and also to the ceremonies of the laive; pet in his declaration he writetha Dankwher mes, but also even of the other lawes of righte bis prouch oufnelle and godnelle: pea rather altogither of tat mojall those, which perteine to maners, and even buto booken are erclubra from the

great manic mo other things : whereby he beclareth , that he fpeaketh not onclie of ceremothe table of the ten commannoements . And in the. 1. chapter, ichen he reprouteth the Bentiles. that without the faith of Chaff, they could not be inflified , he fetteth before their cies , their works; namelic, toolatrie and thamefull lufts. And toward the end of the chapter, he rehearfeth a veric long catalog of vices, wherewith they were infected : neither fpeaketh he anie thing of the ceremonies of Moles. Wherefore, forformuch as those vices, which he there men tioneth are against the ten commaundements.

and the mozall laine, we can not thinke, but of

that also be understandeth those things , which he writeth . And in the fecond chapter he reprometh the Jelues for the like kind of finnes: verfix, for the faith: Thou which reacheft an other, dooft thou not teach thy felfe? Thou which teacheft that a man should not steale, doos thou steale? That a man should not commit adulteric, art a fornicatour? Yea, and thou which detelleft idols, dooft rob God of his honour? Who forth not. that these things are conteined in the lawe of the ten commandements?

And in the third chapter , he pet moze mani-

festile intreateth of the same, when he writeth, versit, ec. There is none just, there is none that vnderstandeth.or inquireth after God. All haue declined. and are together made unprofitable, there is none that doth good no not one . Airfe things we fee are of the fame kind, and perteine onto maners. If the apoffle toould have tooken one: lie of ceremoniall lawes, he would never have made mention of thefe things. Anothis is al fo more embentlie gathered, that when he had faid: No flesh is justified by the works of the Roma, to. lawe : he anneth: For by the lawe commeth the knowledge of finne. Therefore that lawe, whereby we knowe finne, withfieth not. Accorbing to which meaning, he faid also in the fourth thanter: The lawe worketh wrath : fo farre is it off, that it fould iuffifie. But it is berie ma. Rom.4,15. nifeft bnto all men . that finnes are better ver ceined, and the weath of God against transgress fours moze prouded, by reason of the ten commandements, than through the precepts of coremonies. Tivill not weake also of that generall fentence inherein it is faid in the fourth chapter; that, Vnto him which worketh, a reward is not verf.4. imputed according vnto grace, but according to debt : annalio : That God would have the inheritance to confift of grace, that the promife should abide firme, and not be changed, that our glorieng might be excluded; which glost eng commeth no leffe of god workes morall, than of ceremonies . It is written also in the fift chapter, that, The lawe entred in , that finne Rom. 5,20, might abound; and where finne hath abounded, there also hath grace more abounded Thefe things also can not be drawne buto cerc monies onelie . Pozeouer, in the firt chapter, Rom.6, 1. when it was objected buto him , that by fo bepreffing the worke and the lawe, he did fame to oven a gate unto lose life, and unto flouthful nelle, and buto finnes ; as now baille they obica buto be , he answered; that , We ought not to abide in finne, for fomuch as we are now dead

vnto it . By baptifme (faith he) we are buried

with Christ, that euen as he died, and rose a-

gaine; fo likewise should we walke in newnesse

of life . And he admonisheth bs, that even as

Chrift bied once . and bieth no moze; fo alfo

The el. reason. vette, rv. verfe. 18.

The co.

The co. reafon. Pfa.1;0.3. reafen.

Mould alwaies be vered, and alwaies boubt of

Batta:

statt.

Enother

we should estime our sclues dead to sinne, but living boto Goo. And he addeth, that we muft hauea biligent care , that finne raigne not in our mostall bodies , anothat we give not our members the weapons of iniquitie buto finne. but gine oner our felues buto God, as of bead folks, now living, and our members the weapons of righteoulnelle to landification.

20 Ehele things, which we have rehearled, and the reft which followeth, even in a maner to the end of the chapter freme they to perfeine but to the ceremonies of Moles; or rather to a tuft, fincere, and morall life . The matter is fo plaine, as there needeth no queffion therein: pet those things, which are written in the seventh thanter, be yet much moze manifest. The affections (faith he) which are in the members, had force by the lawe, to bring forth fruit vnto death. But what other thing are thefe affections, than lufts, filthie belires, anger, hatred and enuie ; Gal.s, 19. Which affections are reherfeb to the Galathians, in that catalog, where the works of the fleth are feparated from the works of the fpirit & And there is no boubt, but that all thefethings perteine buto the ten commandements. Which Rom.7,7. thing the better to understand, Paule addeth; What shall we faie then? Is the lawe fin? God forbid. But I had not knowne finne, but by the lawe : for I knew not what lust ment , vnleffe the lawe had faid; Thou shalt not lust. Also; The lawe in deed is holie, the commandement is holie, iuft, and good. Againe; The lawe indeed is spirituall, but I am carnall, & sold vnder fin; for that which I do: I allow not, for the good which I would, I doo not; but the euill which I would not, that I doo: wherfore it is not I now that worke it, but fin which dwelleth in me : for there dwelleth no good in me, that is, in my flesh. I have a delight in the lawe of God, as touching the inward man : but I feele another lawe in my members, resisting the lawe of the mind. Oh vnhappie man that I am! Who shall deliuer me from the lawe of finne and of death? Wherfore in mind I ferue the lawe of God, but in flesh the lawe of finne. Thofocuer thall diligentice weigh all thefe tellimonies, thall eafilie fee, that the a possic whole speaketh of the ten commande

tion in thefe words. But the words, which afterward follows in the cight manter : namelie. That, which was impossible vnto the lawe, infomuch as it was weake, by meanes of the flesh, God sending his owne sonne in the similitude of flesh subject vnto finne, for finne, condemned finne in the flesh. These mores T saie cannot be erpounded of the laine of ceremonics; and much leffe that which followeth in the lame chapter; We are debters, not vnto the flesh, that we should live according

ments : whereof also be plainlie maketh men-

to the flesh: for if ye liue according to the flesh. ve shall die: but if by the spirit ve doo mortific the deeds of the flesh, ye shall line . Beither canne this be referred buto ceremonies, no more than that can be, which is written to the Galay, 19. transgression: for where there is no lawe, there is also no transgression. And it is certeine, that neither boaffing can be excluded, neither can the promise be firme, if our indiffication should bevent of the observation of the ten commanbements, and of the mozall precepts ; howfo: ener thou take awaie the rites and ceremonics of Mofes. But much more firme is that place out of the elementh diapter of the epittle to the grace; if of grace, then is it not of works. This Antithelis is bninerfall, neither can it by anie meanes be applied onto ceremonies. I will not speake of that also, which Paule writeth unto the Phil.s, & Philipians, how that he, belides those piecepts of Moles, lined also without blame as touching the righteoutnes which is of the lawe. Forthat Ephching. which he writeth bute the Chelians, the fecond thapter; Not of works , least anie man should boalt; he matteth unto the Wentiles. Wherfore those works, which be excludeth from tullificatt. on cannot be undertimo of ceremonies : for the Sentils observed them not. But what will thep . Tima. & fate of the epittle to Timothie; where, in the first chapter, we are plainlie a ablolutelie fait tobe called; not for our morks, but according to pur: Times, fe

21 All thefethings are to plaine and mant felt, that they need not anic intervetation. For there is no man to bull, but that as fond as he once heareth thefe things, he eafilie perceineth, how that they can not, without great iniurie, be wreften to the ceremonies erites of Mofes. But I mould faine knowe of thefe men, why they take awaie the power of inflifteng from the works of ceremonies, and do lo calilic at tribute it buto our motall works. Is it not a point of goo and laudable maners, to worthip God with certaine amointed rites, which God hathcommanded . Were not the rites & holie feruices, which were at that time prefcribed on: to the people of the Jeives, commanded in the ten commandements. Undoubtedlie, where the faboath is commanded to be obferued, there are thefethings conteined. And even thefe felle fame Sophifters, do they not at this baie attri bute the forginenelle of linnes, and bellowing ofgrace, bnto their facraments ; as in the old whe contestament they were attributed buto circumcis flancie of fion ? What maner of new confrancie is this; the Soph one while to fair, that the rites of Mofes had no firs.

power

pole and grace: Allo to Titus; He hath faued vs

(faith he) not by the works of righteoufnes,

which we have don, but according to his mercy.

Of Iustification. power to instiffe; and an other while to grant that the fame were facraments of the old fathers; and that in circumcifion, originall finne mas forgiven buto infants ? But this affirme not we; nate rather we ofterlie bente, that anie facraments befrowe grace : they do in bee of fer grace, but pet by figmification. For in the lamente giu craments, and in the words, and builble fignes is fet fouth buto be the promife of God , made through Chrift: which promife if we take hold of by faith, the both obteine a greater grace, than that was, which before we had, and also with the feale of the facraments , wie feale the gift of Con which by faith we embraced. But I cannot inough maruell at thefe men , which both affirme, and also benie one and the selfe-same thing.

They answer in bed, but not with anie great

tanillation. admicones, as their accultomed maner is: that they otterlie take not awaie from the facraments of the elver fathers, and chieflie from circuncillon, the firength of infliffing, but onche from the time that the gospell was published a broad of which onlie time (as they faic) the difpus tation which Paule had to proue that the rites of Moles fliguld be no more reteined, bid arife. But here allo, according to their accultomed maner, they are both occcined theinfelnes, and Roma.to. also they occeive others. Hor fixing the apostle teacheth, that Abraham was not tuffifico by cir; cumcifion; but received it afterward, being now infiffico by faith; binoubteblie he taketh awaie the power of indiffeng from that ceremo. nie, cuen alfo in the time of Abraham, wherein it mas first instituted . David allo, when he at firmeth that bleffednes herein confifteth, that finnes flould not be imputed; (which thing, as we now reason, is nothing els than to be suffiff co) (peaketh he of his olone time, or of an other time. And Abacuke when he faith, that The inft Roma, 17. man liveth by faith, and excludeth toothe from inflifting, (as Paule manifefflic expoundeth him) spake he onlie of his own time thinke your Unboubteblic he frake both of our time, and alto of his otone time. Latthe, when Paule erpref feolic writeth onto the Balathians, in the 3. chapter; As manie as are of the lawe, are vnder the curfe: and goeth on proming that fentence: from whence (3 befech you)feeleth he his tellimonic? Unbouteblie, out of the laive. We faith; Curled be he which abideth not in all the things, that are written in the booke of the lawe. Steing there, fore the law to fpeaketh, and that (as Paule faith) it weameth in a curse all those that transcres the commandements thereof; then it followeth of necellitic, that by those works which perteine

bito it, no man can be iuffificb. 22 But thefe men flie to an other thift. Foz comillation, they fair, that all those which are to be infified,

are not of one and the felfe-lame condition : for they face that fome of the thebanes, a forme of the Gentils, are connerted to the faith of Christ, and become chiffians : againe, that fome, after they The a have once received Chrift, bo fall into greeness bernens and wicked crimes, and have need againe of ins there which frauration. Dow (faie thep) the frate and comits were first beration of both partes is not alike : for they, comerced which have once professed the name of chastians, unto Chart, when they are fallen, cannot recover righteout which has nes, but by good toozks; as by almes-beeds, by ming fallen teares, falling, confellions, and fuch other : thich are religio. preparations a merits are not required of them, that from infibelitie be first connerted buto Chaft . But I would first heare of thefe god twife men, out of what place of the bolic ferinture they found this diffination. And feing the maner of justification is otterlic one and the felf-fame, and perteineth as well to the one as to the other; the thould the one come buto it one wate, and the other an other wate? further, this do they attribute buto them that are fallen in duffiant tie, that they by their god works do merit bute they which themselues infitication ; but buto those which are fallen come fro infibelitie, thep attribute not the fame, frem theis Are they, which have not kept faith, baen they francis, are force in the church , better than the Column 32 gerethan Certeinlie I thinke not ; For they which have the Industrie. once tafted of the fweete word of God, and die Heb.6,4. afterwardfall from it, are in worse state than the other. And; The fernant, which knoweth the will Luke. 12.47 of his maifter, and doch it not, is more greeuouflie punished. Also; He which hath not a care o- 1.Tim.5,3. uer his, and especiallie ouer his owne houshold, the fame man hath denied the faith, and is worfe than an Infidel. But they faie, they benie not, but that they which are converted from Infidels, may do fome god works; yea and that if they Do them, they may after fome fort deferue tulli fication, at the leaft wate [as they terme it] of congruitie: but that thele works are alike required, as well of thefe, as of the other, they benie.

But forformed as all their works (as 3 haue elfe-there taught) are finnes; bow can they bo and works before God . Poreouer , how are not god workes required of them, befere thev come buto Chaff and are baptifed feing none of them, which are regenerate by Chaff, can beleue trulie, bnlelle he earneftlie repent him of the life which he hath lead . For he owth greatlic lament the finnes and offentes of his former life, confesseth, that he hath grieusulite erred; which thing if he do not , bendoubtedlie he belies neth not faithfullic and trulie. This doth Auguftine write of himfelfe , in his boke of confellions. And in the Aas of the apoliles, the C: Adiag, 19. theffang then they had given themfelues onto Chifft Did not onlie confelle their finnes; but alfo burned thate bokes, which before they had bled

verfe.t :.

fet forth to the thew.

In what attributeb

to maier.

faftinge.

and teares.

unto fuverifition . But I will declare what hath occined thefe men . They read peradnen ture in the fathers, that they attributed much unto teares, faitings , almes , and other goolie works of the penttent . But thefe men bnber, finfethefas frano not what the Fathers meant in those plas thers have ces : for they intreated of ecclefialricall fatil factions, and not of our works, thereby Goo to much but fould be pacified, or the forginenelle of finnes beferued . For the church, for formuch as it feth not the inward faith of them that fall, (for there are manic, which not abiding the thame of ercomunication, do Cometimes counterfeit Come thew of convertion and repentance, thereby the rather to be reconciled, and received buto the communion of the other brethren;) the thurth (I faic) to the end that this fhould not hamen, would have a profe of their faith, and connection to God: neither would it admit onto the fellowship of the faithfull such as were fallen ; before they had thetwee fallings, confel fions, and almes, as witneffes of a true and perfed thanging . And bicaufe thefe men marke not this, they confound all things, and build therebyon most betestable hopocrisie.

In other

23 1But they have yet another thift : for they fair, that the works of Infivels, are not finnes, whether the although they be done without the faith of Chaif . For they imagine, that there is a cer teine generall confuled faith towardes God, which faith, they which have, although they beloue not in Chaff; pet that they maie worke manie ercellent works, which even for that felfe fanic faiths fake, mate pleafe Goo, and after a fort beferne tuffification . They giue (faie they) large almes , they honour their parents , they beare creeding love to their countrie; if thep hauc comitted aniething that is evill, they are force for it; they line moderatlic, and bo a great manic other fuch like things, that not bnat. unfeolie. But because they believe that there is a Coo, which belighteth in fuch buties, therefore they bend their endeuour to those things, to make themselnes acceptable buto him . Further, they paint out a colour their fond denile, with a trim fimilitude . A ftake (faie they) or a post , being put into the earth , although oftentimesit take not rote , orlife ; vet braweth it fome fuice out of the earth, and to bringeth forth fome leaves, and buddeth, as if it lived in berie bed: likewife men (fair they) that are france from Chaff, although they line not by the cele fiell foirit; pet by fome infpiration of the fpirit, they worke those ercellent works, which pleaft God we have deferibed. But we that are infruded faith, creept up the holie feriptures , ow acknowledge no o. that which they faith, whereby ive can pleafe God; but ones lie that which is in Chiff Tefus . For, There is none other name under heauen giuen unto

men, whereby we can be faued, but onelie the name of Christour fauiour. And Paule, asoften as he maketh mention of faith which instiffeth, Galana alwaies beclareth it to be that faith, whereby we Ephe. 1,16 are goblie affected towardes Chaift, and his &. 15. Golpell.

Cap.4.

But leaft that Paule of himfelfe, and alone thould feme to teach this : 3 will a little more beeplie repeate the thole matter. Abraham beleeued God, and it was counted vnto him for righteoufneffe . But what believed he ? Foz Abraham forth this; that he thould have feed given him, was infinitely to be faith namelte, that onelle lab (as Paule interpre in Chine. teth it) wherein all nations should be blessed, Galantie which is Chaft Jefus . This tellament was confirmed of Goo buto him in Christ; yea, the Low himfelfe, when he wate of him, faio; He John 8 .c. fawe my daie, and reioiled . Iob also in the.19, thapter; I knowe (faith he) that my redeemer lob.19,15. liueth, which shall also rife in the last daie, ouer them which doo lie in the dust . And after the wormes have destroied this bodie, I shall see the Lord in my flesh; whome I my selfe shall fee, and mine owne eies shall behold, and none other for me . This faith, exputted in those words, is in no wife generall or confused: for in ft are plainelie described the principall points. which perteine onto Chiff . For first he is called a redemer, wherein is published the forques nelle of finnes . Further , his comming to function is let fouth, and also the resurrection of the bead; wherein, not other bodies, but cuen the felfe fame, which they had before, thalbe reflor red onto men . There is also added the humane nature of Chaiff, thich maie be feene with coapo rall cies. Further bhat marer of faith (3 beleech pou) is that, which thefe men aftirme Infidels to have . For a true and firme perfuation, and a structait confrant and an affured affent buto the promis diabeth fes of God, dialucth with it (as I faid at the be: with it at ginning) all god motions of the mind. How ous of the then can thep fale , that thefe men have faith, mind, which lie fill weltering in foolatrie, and in mod thamefull and grotte tinnes ?

They may inded have a certeine credulitie, The etheither by education, or by human perfuation, or nits male by an opinion after a fort roted in them : but to have a me have a true faith, lo long as they lead fuch a kind not a true of life it is not by anie meanes politible; buleffe faith. they will grant, that the Turks have also faith: for they affent onto manie things, which we the Turk professe and believe. But that place of Paule in true fairs, the first evisite to the Corinthians, wherein it is though the fait ; If I have all faith , fo that I can remoue belteutmas mountaines, and have not charitie, I am no-nicthings thing : they will have it to be understoo, not with us. onclie of the true faith; but they also faic, that (.Cor.1), 1. the Came Caith map be feparated from charitic. Howbett thep grant, that if it fo come to palle,

Of Instification. the fame faith will not profit anic thing at all. Socing therefore they expound that place after this maner, how agree they with Paule, freing they fate that a generall and confused faith, therewith menbe indued that are vet france from Chaiff, can being fouth good works, which of congruitic may merit infification, + pleafe Cob; ithen as Paule faith, that euen The true faith also (as they interpret it) doorh nothing profit without charitie? But that fimilitude. which they being of a fake or a post fastened into the earth, otterlie overthioweth their owne ominion. Fo: although being bead it femeth to line; pet in berie bebit lineth not : and a wife hufbandman forth that the budding forth is buprofitable ; and therefore fuch leaves he caffeth awaie and beffroicth, as baine and nothing worth. And of the fame estimation with God are those works, which these men so colour and

24 They invent also another fond colour,

commoneuen unto men not regenerate; where

with they being after a fort holpen, may merit

juffification, and bo works thich pleafe God.

infliffen. Deither both this ante thing helpe

their cause, in that they fait, that they referre not

thefe things buto nature, but buto grace; which

the Pelagians utterlie benieb. for in words

ther will feme to bilagree from them, when as

in berie ded they berie much agree with them:

for in that they alligne a grace, whereby they

canaticine buto righteonines without Chuit,

eier boubted, but that the areprenented of God,

to the intent ive may be changed andrenewed

in Chaft . De were worfe than mad, which

threaf: not much unlike buto the former: for they faie finer that termibels that those works of the infibels are not done mithout grace. For there is (face ther) a certeine posts are ro: beent generall grace laid fouth buto all men, and hichtut

The adult: But in foldieng, they fall into the herefie of Peferits fall lagius : for the alfo taught, that men without the grace of Chaiff, might even by the vertue and frength of nature, and by the boatrine of the berefie. laine worke goo works, whereby they might be

they are both against Chast, and the Mileuitane Councell, and the holie feriptures. Further, in that they make grace common buto all men, they turne it into nature; and they face that fome will vie it, fome will not vie it. Anothis grace they call a preventing grace; but that and an afe other, which is more absolute, they call an after infollows following grace. Which biuifion we benie not, ing grace. fo that it be rightlie underflood : for we grant there is one grace which preventeth, and ano: ther which followeth after; howbeit, the favour of Coo through Chaiff, wherewith we are both preventen to mill mell and where with we after: ward being regenerate, are holpen and firred bp to live well, is one and the fame. For who

would fair, that we in our connection and thre ning buto God, do prenent the aid and helpe of Cob. De firft loueth bs, befoge twe can begin to lone him ; he first stirreth us up by his factour and fpirit, before that we can either will, or thinke anie thing that is god.

But herein is an erroz, if we thinke that men are indued with the grace of Chaff, when they are not pet regenerate, nor renewed in Chaft. Indebthere be illuminations fome: Certeine times given buto them; but if those be not so utummatis behement, and foeffectuall as they change their one ginen minds, then ferue they buto their indacment unto the and condemnation, and not unto their faluatie on : which thing we must thinke, that even the finnes of them which are fo illuminated do deferue. And leaft that anie man thould be ignorant, what thefe mens meaning is ; it must be innerstood, that they affirme that Paule crelit bed from inflification fuch works onelie, as are pome of them by free will alone, and by the beloe of the lawe. But I would faine knowe of thefe men, what maner of works those be, which are to bone of men. In berie bod they are not groffe and thamefull finnes, fuch as are murthers, fornications, abulteries, thetis, and fuch other like : for thefe are not done by the belpe of the lawe, but rather by the impullion of the fielb, and of the buell. Petther are thep na turall works; as to place or paffime, to plongh, to reape, and to faile : for as touching those things, there is nothing commanded in the lawe. Then there remaineth onelie honeft, ciuill, or morall works; as, to honour the varents, to helpe the pose, to be force for wicked acts committed : for thefe things are both com: manded in the laive, and may (as thefe men thinke be performed by free will : from all thefe (fate they) Paule taketh awaie the power of itifificia.

remaining ? Cindoubteolie 3 fce none, bnleffe peraduenture they understand those, which are bone of men alreadic inftiffed : for before inftis fication other works have we none before those which we have now rehearled. Seing therefot thefe men exclude both finnes , and also works naturall, and these morall works, which the laive commandeth; undoubtedie they cretude all works. Let them thew then by what works they would have men to be infifico. If they had ame confideration, they would have this fatena als maics before their cies ; If of grace, then not of Rom. 11.6. works; if of works, then not of grace. Reither would they flie to this fond, falle, & baine caul lation ; to fair, that Paule muff be biberfiod as touching those works onche, which are defitute of anic faith or grace, whatfoeuer they be. Low Dare thefe men fpeake this, fixing they cannot

But what other god works then are there

abibe, that anie man thould faie, that men are fulfified by faith onelie ? De adde (faie they) that fante inorpi Onlie of pour owne head; it is not found in the holie ferintures . If they late this tufflic frightlie against us , thy do they them felies commit the fame fault ? Cop will thev allow that in themselves, which they will not abmit in others: Seeing therefore Paule taketh alvaie the power of inflifteng from works, not apping thereto this word, Onlie; by what autoritic might they then about that wood onto them.

But for the abbing of the word (Onlie) buto why we are Faith, we have most firme arguments out of the werfted by holic feriptures: and twe vie that kind of freach. faith onlie. Which (as the Chall beclare) is receiued and bled of all the fathers. But let be heare what thev babble as touching this matter: Paule (laic they) had most adminish the Trives , which thought they might to be infrified by works, (and especiallie by the works of the lawe) that they had no need of Chiff: inherefore the apostle bendeth hunfelfe to that onlie . 1But 3 am of that mind, that whatfocuer thungs he wrote, he wrote them buto the church, which did conflit both of the Zeives, and also of the Centiles; which with one affent confested Chaft . Do ther thinke, that there were ame among all thefe, which promifed ento themselnes saluation without Chuft ? Unpoubteblie, if there had beine ante fuch, the thurch would not have fuffered them . But pet there were fome , which togither with Chaiff, would have reteined ceremonies, buto which they attributed over much: but that there were anic which excluded Chill, it is not to be thought. want worte Further, Paule, ichen he teacheth thefe things, of untufica. inftructed not onlie the Zeives, but allo the Dention to the tiles; as it most manifestic appeareth by the epis file unto the Cheffans, where he faith; that A which con= man is justified by faith, and that (faith he) not of your felues, leaft anie man fhould boaft. And in that place he calleth those Centiles by name, and of Sen. buto whom he writeth, and especiallie in the feconditionater. Telerefore this fond innention of theirs is vaine and riviculous.

25 Wit now let us come to their facred and from anthor-holo. There are two kinds of mes rits faic they, one of congruitie , the other of morthines . And they confesse, that the works which go before inflification, merit not inflification of worthines, but onlie of congruitie . If thou demand of them, what they meane, when they fair merit of congruitie; they will answer, that they afcribe it but o thole works, which in beric occo of their owne nature deferue not faluation; but fo farre forth, as promife is made to them through a certeine godnes of God: and fuch fair they are those morall acts, which are Done by manic before justification. But the merit of worthines, they call that for whole lake al

together the reward is due . And this do then as feribe buto those works , which are bone of the godie after regeneration. And by this biffinatis on they thinke, that they have gotten the bide, ric. But forformuch as they have it not out of the holie ferintures, there is no cause the then shala fo much delight themfelues therein. What if ine on the contrarie five teach, that the fame office. dion is manifeft and directic repugnant buta the wood of God : Will they not grant, that this their fo notocious inuention was by them found out, and bemile onlic to thift awaie our arguments . Paule, then he fpake of men iufti fied, peacuen of the marty s of Chair, which at that time fuffered perfecutions, and most grees uous calamities , for their confolation wate thele weads; The fufferings of this time are not Rom.8,18, worthie of the glorie to come, which shall be reucaled in vs. Thefe men fate, that fuch fuffrings are worthie: but Paule benieth them to be wor thie . How agree thefe things togither : D: ra ther how manifelflie are they repugnant one to an other : And bicaufe they fate, that in the merit of congruitie are regarded onelie the promis fes of God, and not the bignitie oz nature of the action : let them thew what ever God promifed buto those works, which are done without faith and the religion of Chaiff. Further, who feeth not how foliff this kind of fpeach is. Andoubtedlie, they which are mouthie of anic thing, the fame is of congruencie one onto them: and luch, onto thoin by an pright and found indgement anis thing is of congruencie due, ought to be indged worthie of it. Wherfore it manifelllie amereth. that this diffination was both ill framed, and al fo maliciouffie ocuifed to auoid our realons.

26 And yet these men accuse bs, as though menter of terlic denie those works, moiss per we negled, of ramper offethe office those worth, parabolic which they call works of preparation. Tehich are notice. thing binoonbtrolie, we cannot; for although we tirlie tobs admit not the preparations of thefe ment, yet benied. fome preparations we both grant, and also allom. For God, the author of our faluation, tho rough Chatt, bleth manie and fundate meanes, and decrees, and waics, whereby he map lead bs to faluation: which by reason of his providence, and wonderfull power, and incredible lone to, ward be, may be called preparations. Although, if a man weigh the nature of things themselues and confider also our mind and will in dwing of them, they have in them nothing, thy our falue tion ought to be afcribed to them : naierather they are repugnant buto our faluation . For those godlic actions which they call mozail, do minister matter buto the wicked, to puffe bp themselues, and are occasions to make them belight in themselues; and not to seeke anie salua. tion either of Chaiff, or offincere godlines. But contrarilie we lie it hamen offentimes, that

Of Iustification. they which have fallen into groue and hainous finnes, are foner touched with an healthfull res pentance, and do more readilie come to Chaft. Chercfore Chaift faid unto the Seribes & Wha-

rifes ; Harlots and Publicans shall go before Mat. 11, 11 you in the kingdome of God. Detther also will anic god man laie, that men are either reffrais ned from tuffification by the fault of wicked aus ; or els holpen therebuto by the Arength of civili pertues . But herein confiffeth all, that shemtans these meanes sometimes are destitute of the by which grace of God; and fometimes they are by him connected buto our faluation : fo that, although, bought was as touching vs, they are finnes, and of their own nature on helpe nothing; pet by the governsn, art matreffer ment of God, they are alwaies brought bnto a mall by the good end. A man thall fie fometimes fome men live prejubilie and honefflie, as touching the judgement of men; which yet forformuch as inwardlie they fwell in price and diforincfulnes. are forfaken of God, fo that they runne hedlong into most shamefull falles, and most hamous finnes; and pet by that meanes it commeth to palle, that they more cafilie achnowledge them felues, and are amended, & do returne againe

onto the theepefolo of Thiff.

This is plainlie fet fouth buto bs in the go, fell. The prodigall forme leaning his father, and bauing frent and waffed his patrimonic, was at the last oriuen to this point, that he became a bond-man, and also a fwine-herd; which thing biboubtedie he could not bo without great fhame. For being borne of fo noble a bloud , he fould never have embaced himfelfe buto fuch vile things : but he being in this fate, began to thinke with himfelfe that he thould be hamie, if that he might but cate coos with the fwine : of which cons, not he had not his bellie full. All thefe things binoubtedlie were to be counted a reproch bnto him; and vet thereby it came to valle. that he began to thinke and fair with himfelfe; Ah!how manie hired feruants are in my fathers house, which have plentie of bread & good meat, but I perifh here for hunger? And by this means there was thered by in him a full reventance: therefore he wifelie and goolie went againe to his father, from thom he had rafflie departed. For the knoweth the fecret counfels of God, and the most deepe bottomics pit of his proutbence . De oftentimes preparethmen unto falnation by those things, which of their owne na: ture would be hurtfull and deadlie; but that he of his amones turneth them to an other end. Elis will Tocclare by a fimilitude fo plaine and mas nifelf, that there is no man but may bnderstand the fame.

A polician fometimes commeth to a man that bath a putrified lea, which can by no means be cured, buleffe it be cut and lanced. De cutteth

therebuto, and at the length healeth the man. Dere I bemand, whether that cutting may feeme to be a preparation to recover health or no . Thou wilt faie that it map: but whether hath it that of his ofone nature . or cls by fome bios lence and condition of the ficke person ? It hath not that unboubteblic of his owne nature; for if the ficke person being focut, had bone given of ner and left of the thylician, without doubt he had verified : for he in perie bood that were left in that paine and anguish, should never be able by his owne wit, or by his owne frength to recouer bealth, naie rather for peric paine and any guith he would bie . Therefore in that the cutting and lancing was a preparation to health, the fame is to be afcribed to the thylician , and to his art . Quen fo, if God fould leaue a man in those water and begrees , by which some are brought buto faluation, he thould miferablic per riff in them : but forformuch as Goo by his most healthfull art and trifoome bleth them, they are made preparations buto inflification, although Beans and of their owne nature they nothing helpe be; but preparate through our naughtines and corrupt nature. On opine naexceedinglic hurt bs, bules the grace of God be jure, bo notomen buto them . 18ut this fimilitude in this thing being part faileth, for that the thefician cannot perade unlike the uenture heale the ficke person without that cuts grace of ting; but God can by infinite other ivales and nered bato meanes bring us to faluation : which thing I them. will now by cramples occlare. Indas, when he the tiffe. had betrated Chuft , acknowledged his finne, rence beand confessed the pendie: for the fait openhie, that and physical He had finned, and betraied the full bloud. Elist cient. acknowledging and confesting should beloub The gample teblic haue bene preparatiues buto tultificatte faubas. on, if God would haue bled them: but forfomuch Mat. 27,4. as God bled them not , what other thing Mail we thinke Indas therin ocferued but only bams nation ? Forcerteine it is, that afferward he hong himfelfe, and perifhed forcuer. Elits felfe, fame thing we fee happened in Caine ; for he al Gen. 4.14 to confessed his finne, and pet was he fwallow ed by with desperation. This is the frength and nature of thefe things, if they be not gouerned

Cap. 4:

it afterward be applieth plaiffers and medicins

and ordered by God . 27 Further our advertaries accuse bs, that The talve ine hautoullie flander the lawe of God, # make isner bie it bippofitable ; uben we affirme, that it cannot profitable, be observed of men by naturals frength and a famor be bleneffe . But thefe men boright well veclare, futfillen. that they never cradic confidered in the ferip. Rom.3,20, tures, what are the offices of the lawe : for if they had pondered them , they would never inoge it unprofitable, although it cannot fullie be obserued of us. The first part or office thereof (as Paule teacheth) is to theto finite: foz, By the

lawe is the knowledge of tinne. Againe, it pro-Blid.

mhoic fifted both

Eph.2.8, 2.00kc 3n 330m.1,6. Merinon congrui, 5 mercuna

condigni.

An crams

Pag. 110.

Ibid 4,13. unketh the weath of Goo: for, The lawe worked wradt . Dozcouer ,it augmenteth the hat: Ibid.5,20. noufice of finne: for, The lawe entered in, that finne thould abound. It bringeth also a curfe : Gala 3,10. for . As manie as are vnder the lawe , are vnder

Part.3.

The Common places

the curfe . Wut to what end are thefe things ? That it might be as it were our ichwlemaifter unto Chaift . For they which acknowledge their finnes, do for that the weath of God hangeth os ner them; and fole that their finnes do bailie increase, and that they continuallie more and more are binder the curfe : at the length, when the fpirit of Con thall breath upon them , they begin to long for Chaift, that they might by him be belinered from fo great euils . And this is the schwlemaistership of the lawe unto Chaffe . Downfreing it is to ; how can the lawe fæine bito ante man bippofitable . further, tino will faic, that Arittotle labource bupieft.

An crample tablic, when with to great cunning he dio fet of Minitoile. fouth in his bothes , called Analytica posteriora, the nature of a Syllogisme bemonttrative: iden as pet not with franding, there are feantlie found anic reasons framed with so great curning, in anie facultie og fciences of wife men? for, firing we are ignorant of the laft & perfec; teff differences of things, the cannot either per fectile vefine, or make a perfea bemonttration .

But pet notwithframing Arithotle befromed

and and diligent labour : for by those his most executer rules , he theweth wherebuto at the least we about levell, if anie man will furche and firmlie proue anie thing. Cicero allo, when he beferibed unto be fuch an Diatour , as there neuse hath beene, or fhalbe; pet lofeth not he his labour : for this at the leaft wate he fie: well, what patterne he ought to fet before him, which powered to excell in that art . So hath Cab fet forth his laives , that men thould al: ingies have an erample before their cies, where: buto ther thoule frame their life . Befides this. buto men that are regenerate in Chiff , the lawes of Ged are not utterlie impossible to be The later observed ; for fixing that they by the foirit of rf con is Cod haue their frength aftera fort renewed, after a fort a forthe rage of the tiefly formulat repreffed, they elferach of mate accomplish manic things which are grates the geolie. full and acceptable unto CDD. Further alfo, men not pet regenerate maie neuertheleffe, as touching outward discipline, after a fort applie themselnes buto the lawes of ODD. Chich thing where it is exercised, publike wealths flourish, and the weath of God is not fo much kindles against men ; and the punish ments, which Con vieth fometimes, to powie

of the weath open open funers, are for a time auoided. of good are 28 And thefe are no finall or bulgar btilis audided. ties of the lawe, which they feme to be ignozant of , which make those objections buto bs. But

they, not being content with there, fair further; that the lawe maie be kept, euen of men not vet regenerate . And if a man obica the ercellen, cie and difficultie thereof; they answer, that our rightcoulnes, if it be compared with the righteoufnes of Coo, which is on euerie fibe ab. folite and perfect; or if it be applied buto the laine as the laine by it felfe is confidered ; it is no rightcouines . But if our rightcouines be fo compared with the lawe, as God of his god nes condescendeth buto our infirmitie; affer that maner we maie observe it, and be instilled by good works. But this you must know is a no mortali forbifficall diffination of Pighius, therby he took man to more boon him the authoritie to moderate the lawe breate the of Goo; which authoritie boubtleffe can perteine lamt of buto no mortall men. And this maic we proue sob. both by the lawe of man, and also by the lawe of ODD : for it is written in the Digells , De legibus & fenatus consultis ; As touching those things, which are firft in a common wealth , de. In arnucres ought to be made certeine, either by in. ment talm terpictation, or by the conflitution of a good of the sagaince: namelie, that it benot in the hand of mant law, anie man , 02 Juoge , to mitigate the lawes at his pleasure, or to transgresse them biocrthe name of anie equitie . For fo in bed laives fould be made, Lesbiaregula; that is , A rule of lead; and all things would be confounded at euerie mans pleafure.

Butrather this rule is therefore given, that if the extremitie of the lawe be fet forth in anie beeree, and the equitie and moderation of that ertreame laine be no where expected; the tudge ought to followe the ertreame lawe, and ought not to ble equitic ; which equitie pet he maie then followe, if it be erpreffed in anie lame. As for cranwle; All lawes agree, that if a bebtor vaic not his monie at his daic, and the crede tour by that meanes fuffaineth loffe, the bebe tor is bound to beare the loffe . And this they call to paie the interest, or (as other speake) to paie the bamage . But bicaufe we find in the Digetts , De regules iuris ; In all caufes, that thing is taken for a fact , therein it commeth to naffe, that by another mans meanes, there is a fraic which is not done: therefore, if the debtor can proue, that the fault was not in him, the the monie was not vaid, for that he had the monie, and offered the fame, and that the ereditor was in fault of non paiment; although the creditor fuffeine neuer fo much loffe by forbearing his monte, pet is not the Debtor bound in couitie to make recommente . For by waitten equitic it is counted for a bed, then the let came by reason of another . Wherefore it manifefflie appereth , that it is not in the power of a lunge, or of anie other man, to mode, rate lawes as be lift himfelfe.

And if the tale be fo in the Romane lawes, inuented a fet fouth by men, what thall we thinke of the lawe of Good for it ought infinithe to be more firme than the lawe of man : neither is it of sod is lainfull for be to faine anie equitic therin, bales infinitelie more firme then we fer it expedie witten. As for crample; than the The laine is He which shall shed mans blood his lame of blood also shalbe fleed. Here have we the ertres Gene-9,6. mitic of the laive, which bindoubtedie we ought alwaies to followe; buleffe in fome other place courtie had taught, that the same extremitie ought to be mitigated . But in another place it is thus written ; If two go foords togither into the wood to cut downe wood, and the axe by chance falleth out of the hand of the one, and killed him that flandeth by him; let there be fome cities of refuge, wherevnto this manquel-Ier maie flie, and in which he maie line fafelie, till fuch time as the matter be tried : fo that, if he can produchis innocencie, then let him be let go free at the death of the high prieft . Elise. quitie might the tabges bie, bicaufe it was mutten in the lames of God; yea, and it was their part allo to ble it , to often as they faive that the matter, which they had in hand, did fo require . But that it was lawfull for them. by their authoritic, to bend the lawes of God; or to untigate them; it cannot be prouce by anic teffimonic of the holie feriptures: naie, c: the contrarie part, they were comanded, that They should not decline either to the left hand, or to External the right hand; and that they should neither ad show to the anie thing vnto the lawe of God, nor yet take alaureless waie aniching from it. And we need no long no yer ta discourse to teach, that the laive is by possible ben from it. to be observed, as touching our ablenesse and fremain: and elucciallic before we are regene rat :: for this the feripture plainlie tellifieth. For Paule writeth thus in the. S. chapter buto the Homans: That which was impossible voto the lawe, in as much as it was weakened by the flesh, &c. Alfo in the same chapter : The wife-Rom.8,7. dome of the flesh is enimitic against God; for it is not subject vnto the lawe of God, naie trulie, nor yet can it be . And in the. r.to the Cozinthians; The carnall man understandeth not the 1.Cor.1,14 things, which are of the spirit of God, neither yet can he : for ynto him they are foolithnes. Chaffallo; An cuill tree (faith he) cannot bring forth good fruits : Alfo; How can ye fpeake Mitt. 134, good things, when ye your felues are euill? All thefe things bo manifefflic teach, that it is but of sob is politible that the laine of God thould be observed by humane frength, being fo befiled and cor rupted asitis . But as touching thefe cauillations, and fubtill fhifts of the papiffs, let thefe humane tringth. laiengs luffice.

> 29 Dowlet be come to certeine particular objections of theirs, thereby they labour both

to trouble be, and also to establish their ofone fond lies . They fair that Adab, the tingodie 1 Kin. 21, 27 king, did rent his garments at the theratmines The milance of Elias , that he pitton fachecionth , and fo late 2 chabs rea on the ground and fatted , and went barefote : pentance. and for that cause the Lord faid buto the mos phot; Hall thou not feene Achab humble him- Ibid 29. felfe before me? In his dates I will not bring the cuill, but in the daies of his fonne. 13chold, faic ther the works of an bugoblic king, and one not pet inflified, bo fo pleafe God , that they nacific ODD towards him. But me fate on the contrarie fibe that Adab, by thefe face was not juffified : forif he had had that true faith, with both fuffifie men; he mould not have a biden fill in ibolatrie, and other moft beteffe. ble finnes. Indeb he was formerhat monet at the threatenings of the prophet; but vet that which he did, perteined onelie buto a cericine outward activil discipline, rather than to true repentance. But God faith, that he mas hums bled before him. I answer, that that wood, Before grain a: me, mate be referred either buto the incres of chabis fait Coo, which were froken buto Achab, by the pros to be home thet; fothat the meaning is : Before me, that is blea before to faic , Army words : orelfe , Before me that 200. is to faic, In the durds of the liraelits. And by that fact, Achab toffified, that he repented of the wicked part, which he had bone; and that was a god and profitable crample before the multitube. But God, which beheld the inward parts of his hart, faine that that repentance was feined and buirtifull; and for that cause he promised that he would onclie before the punifyment, fo that that puniforment, which otherwise Gould have harvened in his cases, Totale happen in the

Acider is this ftrance neither aucht we to and forbes beignorant thereef, that for the himming of out the fromward discipline, plagues are forbonne, and mon abtenue granous punifigments of this prefent life are tien of anoided. For the teach not, that all finnes are command quall; Ced would also expected the finnes of the diffeptine. Amorrhites inere fult . And then at the length Gen.15,16, his freath is them to be potreed out, then folde latts, and wiched ace, impresentlic and with out anie finie do range abroad : pea, where outward bifcipline is kept, God offentimes giucth manie god inings; not inded for the merit of the beeds, but for order fake, appointed by God in God will nature. For God, in respect of the confernatio baue an ore on, and good order of things, will, that this by a here in certeine connerion, thoule followe of the other. curward But I maruell what these men meane, when things, out of the bolics of the Chamicles, they fate, that 2 Par. 12. 14 Roboam the fonne of Salomon did cuil, in that 270m 15-bas he prepared not his hart to inquire of the Lord. am is fair, They might eafilie haue feine , that this feructh not to haue nothing to this prefent purpole, unless they be (if his bart,

Daics of his forme.

là katt.

Pag. 112.

I may to terme them) table-bodous, which have more fkill in the tables, than in the bokes. For to oft as they find in the table of the holie bokes, this word, To prepare; or, Preparations, that Araitwaie, whatfoeuer it be, they fnatch; thinke that it maketh for their purpole, and perteineth but other preparatorie works. But the holie his florie, when it had beclared, that the king behaned himfelfe wickedlie; addeth by erpolition(as it oftentimes both) that He had not an vpright heart, and readie to feeke the Lord. Brither both this anie whit moze helpe their

cause, which is watten in the 16, chapter of the Diouerbs, It perteined to a man to prepare the hart, but the answer of the toong is of the Lord. For we ought by those words to binderstand faid that it helongeth prepare the

nothing els, than that men in bed are wont to purpose with themselues manie things; howbeit the cuent & fucceffe is not in their pomer, but bependeth of God. Den om offentimes amoint with themselves what they will saie in the senat house, in the indgement place, before the king, buto the fouldiours, and buto the people; but what thall come to patte, that lieth in the pleature of God . They in deed prepare the hart, but God execution the answer of the twng according to his proutdence. Such another weightie reafon theprite out of the 10. plalme; The Lord hath The prepa: heard the defire of the poore , thine eare hath heard the preparation of their hart . But in this place thele and maiffers make two flat erross; the hart of for first they inderstand not that which they the poore. speake; secondite, they cite not the place accord bing to the truth of the Debaue. For the fenle is. that God befuifeth not the praiers of the pore, but according to his great goones accomplitheth those things for them, which they had beter, mined in their mind to befire of him : and this what is the is the preparation of the hart . For none that preparation is godlie bestreth ante thing of ODD, but first he deliberateth in his hart , that the same thing is to be befired; other wife he thould come rathlie bnto Goo , and thould praic folithlie.

of to effablif works preparatorie. But now let be for what the fentence is affer the Debaue veritie; Thaquath anaum schamata Jeboua takin libbam tacfchif ozneeca, that is; Thou Lord haft heard the defire of the poore, thou haft prepared or shalt prepare their hart; thine eare Shall heare . Dere me fe Dauid both affirme, that God heareth the defires of the laints, whom he calletty pore. And he addeth a caufe; namelie, breaule Goo prepareth their harts , to require those things , which may ferue for their faluatis hartsofthe on, and Wich pleafe Cod. But by thom Cod morketh luch a preparation in the harts of the

But these men, wheresoever they find in the ha-

lie feriptures, this word, To prepare; fraitway

they inatch it by, even against the nature theres

faithfull, Paule teacheth in his epiffle to the 130. mans, and thus he waiteth; What we should Rom.8,15. 25ke,25 we ought, we knowe not : but the spirit praieth for vs with vnfpeakeable fighes . But Goo, who fearcheth the harts, feeth what the futrit will afte for the faints. The fe therefore both by Dauid, and alfo by Paule, that God heareth thole paters, which are by the impullion of his foirit firred by in them that praie buto him. The learne also of the Othnike thilosophers, and God pieue. that in mo places than one; that those are re, reibthe prouce, which without confideration, and raffy bates by the lie, do require anie thing of God . But thep thich profette Chrift, euen as they belieue that he is the author of their praiers : to also bo they close up their praiers in this fentence; Thy will Mat. 6, to. be done.

30 But (faie thep) Ezechiel faith in his 18. thapter; Walke in my waies, and make ye a vetfe. 13. new hart. And Ieremie ; Be ye conuerted vnto me faith the Lord. Wherefore a man (faie they) may of himfelfe prepare himfelfe to the obter ning of righteoulnes. But these men thoulore a contilia-member, that it is no oppight dealing, to cite tion of the forme places of the holic ferriptures, and to ouer place of the hip and leave other forme unfpoken . Let them remit and go therefore, and fe that Ezediel witteth in Esthid. the 36. thapter; I (faith the Lord) will bring to verteas, passe, that ye shall walke in my waies; Ano, I will giue vnto you a fleshie hart, and will take awaie from you your stonie hart. Ieremie also in the 31. thapter; Conuert me ô Lord, and I shall be verse. 18. converted . Therefore Augustine berie well faid; Gine what thou commandell, & command what thou wilt. They abuse also an other place out of the prothet lonas, to confirme their error: lonate. for thereit is written , that God regarded the works of the Niniuites. Behold (faie thep) the of the fatt afflictions of the Niniuites, thereby they afflice of the Quite ted themselues with fallings , and cried buto uites. the Low the Lord prepared their minds, and made them apt to obteine parbon . As though it behouse not the Niniuites first to belieue the word of Bod before they could either maie effec tuallie, ozelle repent them . Seing therefore they believed, before they bid anie works; they were justified by faith, and not by works, which followed afterwards. And God is faid to haue regarded their works, bicaufe they pleafed him.

Deither did we ener denie, that the works of men, being now iullified, are acceptable unto God. So offen as we find in the feriptures luch places, which ferme to attribute righteouties but to our works; we must (according to the doc trine of Augustine) have a confideration, out of & rated inhat foundation those works proceed. And when Augustins. we perceive, that they fpring out of faith; we ought to alcribe onto that rot , that which affer: ward is added as touching right cournes . And

nom fowlie thefemenerre in their reasoning, hereby the may percetue; for that they take by on them to transferre those things . which are proper to one kind of men, buto another. Tabich thing humane lawes will not fuffer to be done: for as ive find in the Code , as touching telfaments or laft willes; If rufficall a bulearned men, which dwell out of cities, and have not flore of wife and learned men , do make their laft miles without a folemnitic required therbuto, and without a fufficient number of witnesses preferibed, which pet otherwise thould be necel farie ; fuch testaments ought to be alloweb. Powifaman would transferre this prerous. tive buto citizens, tho, for that they have their abining in cities . have fore of men of bubers francing: he frould excédinglie erre : foz if their testaments be so made, they are refused; neither are they counted firme. So we fair, that the morks of men tuffified map pleafe Cod : but this notinithifanding neither can no: qualit to be granted but o them, which are without faith,

3 I further, let be marke the accultomed for

thifficall and descritfull kind of reasoning of the

and without Chaiff.

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advertaries : which the Logicians do terme. A non caufa ve caufa; to wit, From that which is not the cause, as though it were the cause. For they alwaies amoint and works to be the causes of righteoutnes; when as in beriebed, they are effects of righteoulnes, and not causes. For it is as though a man thould faic: The fire is therfore # Omili= bot , bicaufe it maketh bot : but it is cleane contrarie : for therefore it maketh hot, bicaufe it is hot. So allo we bicaufe we are infliffed, theres fore we do inft things: and not bicaufe wie do tult things, therefore we are untiffico . Some: times also they object, that God will render vn-Domis to to euerie man according to his works: therfore works (face they) are the causes of our felicitie. food: 600 But here also, as their wonted maner is, they are berie much becomed: for, bules they ocule mm across fome new Grammar unto themfelues : budout hing to his tedlic this word According, fignificth not the caufe. But Chaift (faiether) in his laft inonement, fremeth to expelle thefe to be as it were causes, for the which the kinggome of beauen is given but o them : for thus will be faic; I was Mar. 1535. hungrie, and ye fed me; I was thirstie, and ye

gaue me drinke. But Chafft both not in verfe bieb rehearle thefe things, as causes: but rather those things The chila thich went before; Come ye blefied of my father, possesse the kingdome which was prepared for you from the beginning of the world. For the make men. true cause of our felicitie is, bicause we are clee tion of out ted anopsedeffinate of God to the eternall inhes ritance: for they which are in this number, are in their time addined with faith, whereby they

being inflified , have right buto eterrial life. But bicaufe this faith is bibben, neither can it be feene; and that Christ will have all men to binderstand, that none but the fust are received into the kingdome of heaven; therfore reherfeth he thefe outward works, that by them it might plainic be perceived that righteouties is given buto men by faith . For there is no man which can be fo ignozant, but that he knoweth that Therebe there are two foundations and principles of two manet things; the one wherby they are; the other where ples of by they are knowne.

Againe, they object out of the first of Samuel; 1.Sam. 2. 20

Those that honour me. I honour: and those that loue me, I loue . Dere (fair thep) the momife is made buto the morke. But if they mould make a diffination betweene the promite of the golpell. and the promites of the laive; they thould calife binderfrand, that that place is nothing repugnant buto our fairng. For if we could of our felues fatiffie the conumanoements of the lawe. then might it be the caufe, the the promife flyulo be given buto bs: but forformed as no man is able to performe it all men flie buto Chiff and are through faith in him inflified. Then, by accrs teine obedience begun, we begin to worke: which although it be not cractic some, according buto the rule of the commandenient; vet it pleas feth Bob : and he of his mere liberalitie verfor meth the momife which was adjoined buto that worke. And to those conditions, which are adiois ned but offe precepts, are not buprofitable: for they that are fullified atteine onto them.

militie & my labour, and forgiue me all my fins: as though our labours and afflictions are the causes of the remission of sinnes . But in this place David being in most grouous calami: ties, defireth of God to forgive him all his fins; that if he were anorie for his finnes, the cause of puniffments might be taken awaie . For here is not intreated of labours, which a man taketh boon him of his owne poluntarie will; but of punifhments laid boon men by God . Wie fe a Goulle alfo, that children, whileff they are beaten of that tube. maifters.do befire forgiuenes and pardon. 3f thou give an almes onto one that is leprous, the leprofic cannot propertie be called the caufe of thy compation of mercie; for other wife, all that paffed by the leper fould on the fame: but the true cause thereof, is the louing affection in the

32 But they fate moreover, that in the holic feriptures, much is attributed onto repentance: which thing we benie not . Wut we, on the other fine, would have them to understand, that repentance is the fruit of faith; and that no man can profitable repent him of his finnes, bn.

1313.101.

Ocither are thefe men afhamed to cite thefe words out of the 25.pfalme; Looke vpon my hu- verfe.18.

be bnber="

morks.

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Of Justification.

lette be first belæne . There also boaff of manie 23 pininat : things touching confession . But thereof we on of con- make a biffination ; for cifter it is feparateb from hope and faith, as it was in Iudas, thich Matt. 27, 4. confelled that he had finned, in betraieng the full bloub : and that confesion is to farre off from bringing anie profit, that it is a prepara

tine buto befperation, and also to beffruction. De elfe it is foined with faith and hope . as it was in David and Peter; and fo it is not the cause, but the effect of inflification : for it follows eth faith and goeth not beforeit. The auricular confession also of the papits, is altogither in

perffitious ; therefoze we otterlie contemne it: for thep obtrubeit, as a thing necellarie bu to faluation , and a cause top finnes thould be forginen ; which they are never able to prome by anie testimonie of the holie scriptures . Thep Diolentlie weff this allo out of the Lords prais er; Forgiue vs our trespasses, as we forgiue them that trespasse against vs. Againe ; Forgiue.and

it fhalbe forgiuen you : @rao (fate they) the forgivenette of inturies is the cause the our finnes Sogiue be are forginen be. This their realon (as the comou sur trefpa(= faieng is) with the one bano froketh the bead. fes erpoun : with the other aineth a blowe. For if the foraines nes of injuries thould (as thefe men would have it) peferue remittion of finnes , then that remit fion fould be no remiffion : fozaffer thou batt once paid the price, there is nothing can be for ginen the: but then bath remillion place, then the price is not paid. And as touching that place: toe fir it befire that our finnes thould be forgiven bs. And bicaufe that by benefits received, men are incouraged to hope, that they finall receive other greater benefits ; therfore this is the mea. ning of that fentence: D father, which haft of thy fatherlie geomes, given be grace to forgive

infuries onto our trefpattours , forgiue onto be

allo our finnes. Row by thefe woods is not fig-

nifico a caufe, but a fimilitude, although that fi

militude be not perfect abfolute. Fornone that

is wife, would have his finnes to forgiven him

of God, as he hath foreitten his neighbour the

inturies that he haft done buto him. For enerie

one, by reason of the fleth , and that infirmitio

thich it carrieth about , forgineth much lefte buto

his brother than he ought : for there trickets

alwaies in his mino fome offente , which al-

though it burft not fouth, pet his owne confei-

ence is a fufficient witnesse buto himfelfe , that

bis mind is not berie verfed . and entire toin-

aros him , by thome he hath beene hurt . But

the former emplition teacheth, that the fimili-

tude is to be referred , not buto remillion ; but

onto the liberalitie of & D D: that euen as be

hath given the one. To also be will bouchlafe to

gine the other . But thereastt is laid ; Forgiue.

andit fhalbe forgiuen : that is a commande

ment, and therefore it verteinell to the laine. But frou wilt obten , that this fentence was briten in the Gofvell, and not in the late. That maketh no matter ; for the laime and the Gol chelain nell are not fevarated afunder, by bolumes or and the bokes : for both in the old telfament are contei, sofpell are not fire promiles of the Bolpell; and allo in the tell by the Cofuell the lawe is not onelie comprehenses, imme but also most perfedlie by Chaift erpounded. Wherefore by those words, we are commanded to forgine inturies bone onto bs.

And forformuch as the are bound to do that, after that according to the prefcript of the laime, and that mener we lative personnelly of this great precept; Thou ought to that loue the Lord thy God, with all thy hart, furius with all thy foule, and with all thy ftrength: accombing to the forme therof, we ought to forgine our enimies. Which thing, bicaufe no man bath at anie time verformed, neither can verforme; it followeth, that we ought toffie to Chiff, bp thome we maie by faith be tuftified; afterward being infified , we mate after a fort finfill that thich is commanded: which though the bornot perfedie performe, pet it plealeth Gob. And be freile gineth buto be the momile that is anbeb. not bicaule sfour works, or of our merits; but onelie for Chriffes fahe . Thep go about alfo to blind our cies with the words of Daniel, then he erhosteth the king , To redeeme his fins with Dung. almes . But in that place , by Sinnes , the maie almes. But in that place, op sinnes, we thate ucherat beneer france, the paines and purifyments due the finne buto finne : for the feripture vieth offentimes by almes, is fuch thrales of speech, which thing we nover be exponent. nico. Bearather we willinglie grant, that in respect of the works , which proceed from faith, Cod is wont to forgine manie things; elpert allie, as toudiling the mitigation of plaques and punifoments.

33 They object also this sentence out of the first chapter of John ; God gaue them power to verten be made the fonnes of God : therefore (fire faie) that those , which have alreade received Chiff,that is, baue belœued in bim, are not pet infified, and regenerate, and made the children of Coo; but onelie haue receined volver to be made the chilozen of God (as they thinke) bp works . And in this argument , Pighius , the great champion and Achilles of the papills, put teth great affiance, but pet in baine : for be thins keth, that he of necellitie, to inhome power is gi uen to have anie thing , as pet hath not the fame. As though we thould heere beate philoforbicallie, that power erclimeth act : thich pet even amongst the philosophers also is not but merfallie true. - For then they befine the foule thep face , that, It is an act of a booke naturall, bauing members of infruments and also bas uing life in power . By thich befinition ameas reth, that our booie hath life in painer ; then neOf Iustification. that word Bower, here figuration, that the bodie haft not life of it felfe, but of another namelie of the foule, Which thing we mate here also at this prefent affirme : to wit , that those which have received the Lord, and have believed in bim, are rememerate and made the children of God: and pet not of themselues, but some other inaie. namelic, of the fpirit and grace of BDD. for to Consticth this word Wower: although the e. uangeliff in that place fpake not Werivatett callie; but fimplie, and moff plainelie : fora little before he laid, that His received him not. Bo this word [His] he meant the Letwes, which occultarite profesion the knowledge of the true Cob ; but then they hav refuted the truth offer red bntothent , EDD would not be without a people; but appainted them to be his peculiar people, thich Chould believe and receive Chaff. Cohercfore be gaue buto them Wower , that is, a right and a pierogative ; that when they had receiued the Lord by faith, they fould be made, and he in Deed the formes of BDD . And there:

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chapemer fore Carillus expounding that place, faith, that b aboption This Domer fignificth adoption and grace. further , Pighius , although he thinke him felfe perie tharpe of wit; pet feeth not, that when

he thus reasoneth , he speaketh things repug-

nant . For how is it voffible . that ante man fould have life in himfelfe, and not line ? Alle replie, if they in believing have received Chiff, it muft neds be , that Graightwaie they haue righteoulnes : for as Paule writeth in the first 1.Con.1,30. epittle to the Counthians ; He is made of God viito vs, wisedome, righteousnes, and redemption . But that need we folong a discourse ? The cuangelist himselfe occlareth buto be, the those be, which have received fuch a power: namelte, Which are not borne of bloud, nor of the will of the flesh, nor of the will of man, but of God . And if they be borne of Wed, then follow eth it of neceditie, that they are inflified and regenerated . They obien alfo bnto bs a feruile feare, which coeth before charitie; as though by it we thould be prepared unto fullification, and the more eatilie to receive charitie. Into whome we answer ; that such a feare without charitie, is finne . They replie againe, and faic that Quift

bethnot finne. And he commanded fuch a feare Man.10,28. (faic thep) when he fait; I will fhew voto you, whom ye ought to feare: feare him, which when he hath killed the bodie, can also cast the soule into hell-fire.

commanded that feare . But God commans

And that this feare prepareth unto infification on they thinke male bereby be vioued ; for that Augustine expounding that, out of the first e Mohna, 18 Wille of John; Perfect charitie cafteth out feares faith, This feruile feare is not improfitable : for

nerthelelle it bath life in ad, e in verte deed. But euen as a brille being put in by the thomaker, a fimilia Draweth the thread after it: fothis feare brain, tube cth with it charitie . As touching the first, I an. fiver , that their oround is falls: namelie , that God hath euer in ante place commanded fuch a feare as wanteth charitie and faith ; which thing, I knowe right well, thefe men are neuer able to find. But as touching Augustine we an. fuer that in that place of John ; Herein is charitie perfect in vs , that in the daie of judgement, we haue confidence, that euen as he is, fo are we: # place of in this world there is not feare in charitie . but 30hu srs perfect charitie cafteth out feare : by tharitie is not to be unberfiod . our lone towards CDD. but the loue of BDD towards bs : for he freahth of perfect charitie, fuch as the hane not in this life . And the meaning of lohn is, that affer we be perfuaded of the perfect lone of Bod, where with he imbraceth bs ; we have confidence , that in the bate of indocement the chalbe in fafetie. And this perfect charitie of God , after ive once knoweit , caffeth out feare : bicaule it fuffereib bs not to feare . Wherefore that interpretation of Augustine, touching our loue towards Cob, maketh nothing to the purpole .

But fumofe that Iohn fpake of om lone tow ards Cod, as that place is commonlic taken : in that fenfe allo mate the words of Augustine charite be true, but pet not bniuerfallie , that charitie al Dooth not majes followeth fuch a feare: for we knowe, alwaies that it other toile hamened in Caine and Iudas; feruite feare. but it lo hameneth onelie in men that are to be infifico . For DDD vieththis meane ; firft, to yearle them with great feare of their finnes, and then by it, to bring them with faith and that ritie. In the meane time pet, we nothing doubt, moin a fees but that fuch a feare is finne ; and pet neuerthe unte feare leffe that feare mate be called profitable ; not by matebecala his owne merit, or of his owne nature; but bis led profis caufe of the olber inffituted by God , those will table, is fo to ble it to our faluation . And this thing also we abbe , that that charitie , the more it increafeth in bs, fo much the more and more both it call out feare ; not onelie feruile feare, but al fo the feare which men fulliffed haue. For tho focuer is throughlie perfuaded of the lone of Bob towards bim, can neuer feare bis owife pamnation: for that boubting thereby we fears eternall puniffments, is finne . And pet that boubt fomethat alwaies flicketh in our minbs; for the neuer in this life beliene fo much as we ought, not fo much as we thould: and by reafor of this wealineffe of charitie, where with we

34 They also take hold of this fateng and ob tet the fame againft bs; Aske , and ye fhall re- Mart 10.

foulblone our neighbours : and bicaufe of the feeblenes of perfuation , whereby we ought to be. lene in God fo long as we are in this life , we neuer put off all this correct feare.

now this ceine; feeke, and ye fhall find; knocke, and it is to be un: fhall be opened vnto you. But they ought to berflood : remember, that patiers proced from faith, and Ball baur, cleaue buto it quelie ; foz otherwife they can not be heard . But I maruell the ther left this

unspoken of : Whatfoeuer ve shall aske beleeuing, it shall be given you. For by these moros it appereth, that what locuer is ainen onto them that alke, is given buto faith. Derebuto allo Muke, 11,41, they adde a fentence out of Luke ; Giue almes. rigto this

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and all things be cleane vnto you. But thefe words map be expounded thee maner of wais. of which pet neuer a one ferueth for their purpole. The first waie is to faie, that that kind of frech was a taunt : as if Chail would have mes, tc. is to be under: faid buto the Warifies : De giue almes, and ve thinke fraitwaie that all things are cleane buto pour, which is not to : for the ought first to make cleane those things which are within. Ans other wate is (which Augustine followeth in his Enchizidion to Laurentius) certaine had perfuabed themselves, that if they gave almes, they mould be fatted, though they ceased not from furning and their chefeft anchoz-hold was thefe inorns of Chrift. Augustine answereth, that those morbs of Christ are to be understood of the

true and appropried almes, thereofit is written Eccl. 10, 24. in Eccleffafficus, the thirtie thap .: Haue compaffion of thy foule, and please God. Wherefore thou qualitit to begin true almes at thine owne felfe, that having compation of the felfe, thou maift be converted bnto @ D. and ceale off from finnes: and affermard have thou compal fion of others.

The third wate is this, which in my induce

ment more agreeth onto the purpose: anist be ing at binner with the Wharilies, began to eate with unwalked hands; for which thing when they were offended. Theift began to reprone their imprance, which would have their diffies. hands , and all outward things cleane & beautifull; but as touching that which they hav inward lie, that is, in their mind, they were nothing carefull. Toberfore, he first erhorteth them to mirific the bart, which is inwarolie. Which thing is done by faith: for in the Ads it is written : By Bith purifieng their harts. Afterward as ton thing outward things, he addeth; Give almes, and to all things shall be cleane vnto you. Further, as Theodorus Beza, a man of great lears ning and inogement, hath in his annotations berie well confidered. Chaift wake not of all maner of cleanelle; but of that which perteins unto meate, Whereboto Chill awhieth a bouple commandement; one is, that they thould cate nothing gotten by robberie or Wealth; ano. ther is, that of those things, which are within.

that is, which are contemed in the diffes, fome-

that thould be taken out for the almes of the

pore intereby intatioeuer is left might be elenfed and fandified . But of this there is nothing which may further our abuerfaries oninion

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25 There are others, which thinks to offer blith this their error by the ministerie of the keien thereby they thinke that men are abfolned from their finnes . But they are becomed. for they bnberftand not what those keies are. the which Chaift commended buto his durch The vieaching of the word of God , touching the what he remission of finnes , to be obtained by Chaist, is the tries at the onclic here to open the kingdome of hear lighted in uen. And if he which heareth his word, do allo the church adjoine a true faith, and give full affent with those words; then commeth also the other keig. Whith these ting keigning the kinghame of hear tien ovened, and the forgittenes of finnes obterned . Wherefore Chrift, fending forth his a postles, fait; Go ye, and preach the Gospell: Manal 10 then he addeth; He which beleeueth, shalbe faued. 15v thefe fein morbs he cruzeffeth the bries which he delivered but othe church. In the which words thou thalt find no worke wrought, as theveallit: for Chaift fpake onelie of the faith of the hearers, and of the wood of God, with is preached . But how finall we at length confute this fentence, which is never out of their mouth: Manie finnes are forgiuen hir, bicaufe she hath Luk 7,47. loued much; if the place be diligentlie pondered, finnes are it will be an calle matter to do. The ought to family knowe . that fome reasons are taken of the caus bir. birest fes:4 fome of the effects. Chaill in a fem moras occupone after ward the weth the cause of faluation : then bib. he faith but ofhe woman : Thy faith hath made thee fafe . But bicaufe that faith was hibben in hir mind neither could it he force of those which were prefent, therefore putting forth a parable, he the weth : that they love more . which receive greater gifts of anie. And that this woman receiued a berie great gift . (that is . inflification) he theweth by the effects: namelie, bicaufe the walked his feet with hir teares, and wived them with hir heare; bicaule the killed them, bicaule the annointed them. Which things, forfomuch as that Thariffe bib not, it maie be a berie great token or ligne, that he had not received the like

They cite also out of the epistle onto the Ros hearers, but mans. Not the hearers of the lawe shalbe justified, but the doers. But Paule in that place, when of the laws, he reprodued the Jeines . bicaufe when they had falle inthe rcceined the laive, and boatled thereof, pet linco fied, crosus contrarte to the lawe; meant thereby nothing ord. elfe, but that if righteoulnes were to be lought for by the lawe . it is not fufficient either to hauc if.02 to heare it: but it behoueth both in acts and beeds to performe it. And this ine never benich. but that a man maic be juffified by the laive, if he do perfectionand fullie accomplish it : but

farfomudi

Of Iustification. forformuch as the fame is by no meanes vollible.

me faie, that by it righteoufnes cannot be hoved for. Elect also which ther object out of the eville unto the Bhilipians; With feare and trembling, worke your faluation, both nothing helpe subfeare them . Tinboubtedic, they which known that and trails they have all that they have from Bob are of a moderate and humble mind : and are euer peur falua= more afraid of themselves: for they le that in tion , fr= themselnes, there is nothing that is and, but umata. that helpe is to be loked for at the hands of God quelie : and therefore Paule biodeth a godlic man alivaies to feare and tremble . But they which thinke, that it lieth in their owne power to tuffific and faue themfelues , (furth be thep, which in this matter contend against bs) have no. thing thereof they nico to be afraid, or to trem. ble . Forther boaff, that their faluation confifirth in themselnes: which saluation, though Paule be in this place name : vet he thereby imperstances not instification : for he writeth buto those which were alreadie befoze tuftified. Therefore this place maketh nothing for them. Mut Paule calleth faluation . a renewing . bv which we alwaies profit, and go forwards buto things better and better. Lafflic, as it were to make by their armie, and affure themfelues the bictorie, they object this out of the third char ter of the Apocalopfe; Behold I stand at the

dore, and knocke: and if anie man open vnto Bplace in the Brota me, I will enter in, and fup with him. Poto twe byle: se do fullic confent buto them, that by thefe words is lignified ; that God, at the beginning, calleth, firreth by , and infrigateth be to faluation ; bn to which no man by his owne Arenath can be led, without the invultion of God: but that we of our owne accord, without the grace of God pearling and changing the mind , can open out hart unto God , we utterlie benie : neither can thefe men proue it by the holic feriptures.

36 But bicaufe ive have certeine abuerfa, ries, which palle berie little, or elfe nothing at all upon the holic feriptures; but measure all their religion by Fathers and Councels, to that they maie rather be called Dumanes,than Diuines; & father-freakers,than Scripture-teathers. that (which is more intollerable) they gather cers teme pretie fentences out of the writings of the Fathers, a obtrude them buto the people ; a the calier to obscure the truth a to bling pore simple men,they adde taunting freaches ; & efrecialite, forformuch as certaine of them think themfelues cummung crafts-men in Thetozicall weach, and have in that kind of ftudie fpent the great tell part of their life time : forthele causes (3 faie) I thall befire the indifferent reader, not to judge anie thing rathlic against the truth; but rather attentiuclie to confider those thinas. which we also will alleage out of the Fathers:

for by that meanes he thall calific binderstand that the fathers make not fo much on our aduerfaries fibe , as they boon ours. But leaft ine flouid cite anie fentence out of the Fathers. A meibed confuseblie and rathlie, we will ble a method or in citing of compendious waie , which method , that it maie the fabe easilie bnoerstod, it halbe god, first to but forth a bemonstration, or a certeine profe out of those testimonies of the holie scriptures , which we have before cited : which fhalbe in this ma, ner. They which bo worke according to the prefcript of the lawe, that is , as the berie lawe requireth, are infliffed by morks : 13ut none, and eluctrallic before regeneration . Do fuch morks as the laine requireth : Wherefore none are inflifted by works. The Maior, or first propos fition is fo plaine, that it needth no ervolition: for he which both anie thing, contrarie buto that which the lawe preferibeth, buboubtedlie committeth firme; fo farre off is it, that he can thereho he made juft. But the Minor, or feconopio nofition, although it be proued by testimonics of the feriptures , pet will we erpound it out of the fathers . Then, feeing the conclusion is, that fullification is not of works, it mult of necellitie be of grace. Therefore, we will fecond lie thew out of the Fathers , that men are fullifier frelie and without all confideration of merits. And bicaufe we refect not god works, but faie that in their bearee, they ought to be had in effimation, as they which by a most freid bond folloine infification alreadie obteined : we will

mon the holic fcriptures. 37 And firft commeth to mind Bafilius. Who in his firft bothe De baptifme , bringeft thefe moins out of the Gofpell ; Manie fhall faic in that daie, Lord, in thy name we have prophefied, we have cast our divels, we have done ma- They that nie miracles. Butthele men (faith be) God will boo ebferne not onelie cast out of his kingdome, but also sobscom= will call them workers of infquitie. Wherefore mandments they which worke miracles, and forme to obe to another end than forme the commandements of God, and his they ought, diffications; if they bo it to anie other end and they finne. purpose, than they quant to bo, are said to sinue; 1.Cor.10,31 namelie, bicause they followe not the precept of God publiffed by the apostle Paule; Whether ve eate or drinke, or whether ye do anie thing elfe, do all things to the glorie of God. And it is most certeine, that this cannot be done with out faith and charitie; which faith and charitie, forfomuch as men not pet regenerate oo want: it necestarilie followeth, by the words of Bafilius, that their works are finnes. Of the verie which fentence he writeth in his fecond bake

lattite teach this alfo, out of the fairnes of the

fathers ; that goo works followe intification.

but go not before . And we will speciallie cite out

of the fathers those places, which are founded

Pag.118. Part. 2. Befoje ves De baptifmo,the feuenthqueffion : and purpofes generation lie be bemanbeth . Tchether anie man, fo long as he abideth in finne, can do anie thing that is acceptable before God - Thid thing he affir-E hether an meth to be unpolible, and that by realons, both Bufact can manie in number, and alfo taken out of the ho-200 a worke lie ferintures. First faith he) the holte Choff tes picating atto 600. ftifieth; that He which worketh finne, is the fer-John S. 34. uant of finne. Murther, Chaift faith; Ye cannot Mat.6,24. ferue God and mammon: for no man can ferue

two maifters. Paule also saith that Light hath no 2.Con.6.14 fellowship with darknes, neither hath God anie agreement with Belial. The berie fame also he proucth out of Senefis, although he followe the iranflation of the fenentie interpretors. Thus (faith br) fpake Ged bnto Caine; If thou offer well, and divideft ill, thou haft finned : be content. The lenfe faith he is If thou offer facrifice. as touching the outward thew, and the mind be not right, neither regardeff thou the end, which tiou quenteft to bo ; then is thine oblation fin. Couth this faicing agreeth that alfo, which Efaie muitethin the 66, thapter ; He which killeth an oxe, is as if he should kill a man: and he which facrificeth a beaft, is as though he should kill a dog. It is not enough to boo a worke, which is amplic and beautifull to the cie; but it behourth

latic of Goo; which is, that whatfocuer thou dos off. let it be pome in fuch maner, and in fuch conbillon, as the lawe requireth. And therefore (faith he Paule fain : that None shall be crowned but he which hath wreftled lawfullie. Cowit is not fufficient to weeffle, whelfe thou weeffle law fullie. Muiff allo in the Cofpeli fatth; Bleffed is that fernant, which when his Lord commeth, he thall find him thus doing . 130 with 10020s it amereth that it is not fufficient to bo, but it be hough alfo to do cuen fo as he bath comman-Deutite, 5. ded . Mozeouer, he theweth out of the old toframent, that he had committed finne, which bid facrifice buto the true Coo out of the temple, 02 not in that place where the tabernacle was : fo2,

alfo, that thou amlie it buto the preferret of the

although that were facrificed which was commanded in the lawe ; pet was the condition as touding the place unperformed, which the lawe Elfo required. And if anie man had either in the temple, or in that place, where the tabernacle was, killed an offering which had anie fpot; the fame man also had committed finne: bicause he negleard a necessarie condition. We also citeth that fairing in the gospell, which is taken out of the prothet; This people honoureth me with Ein. 29, 13, their lips, but their hart is farre from me. And he thinketh, that to the fame end tenoeth that which Rom.10,2. Paule witteth in the epiffle to the Romans; They have in deed the zeale of God, but not according to knowledge. And that which he tout

counted for off-legingings.bong, and loffer all those his morks which be did when he lived more the laive : vea and that without blame. Seing therefore the affection and fore is taken afraise from morks, which cuaht to be in them; what let is there then, but that they are linnes, and are minlealing onto Goo?

Cap.4.

Ann to this end he thinketh that both ferne. thich Paule writeth onto the Corinthians; If I .. Cornia deliuer my bodie to be burnt, and if I distribute all my goods to the poore, yet if I have not tharitie. I am nothing. Wherefore buleffe thefe men will afcribe into men not vet regenerate. faith and charitie; they mult of necellitie grant, that they can bo nothing, which is not finne; oz is not minicaling buto God. And thus farre out of Bafilius. Gregorius Nazianzenus,in that ozation Gregorie which he made after he returned out of the county Nazina trie the things being ended which were done as zen. gainst Maximus, faith; that There is no works accepted or allowed before God, without faith: whether it be none through the befire of baines glarie, or by the inflind of nature; in that refred that a man both induc it to be honeff. Were this is inorthic to be noted, that the worke which is none by the inflinet of nature, that is, in that refrect, bicaufe it femeth to be boneft, is bead, neither can it pleafe Goo . The felfe-fame fen tence bath he in his ozation De fanttolanacro, to ward the end: and in both places he addeth; @ uen as faith without works is bead, fo a worke mithout faith is Dead alfo. And if it be bead, how can it (as thefe men would have it) merit infife cation ? But by this we fee, that thefe two far thers , although otherwife they were great er acces of works, and patrons of frewill : vet as tanding this thirly, they incre altogither of the fame mind that we be of.

38 But Augustine molf manifestic of all Augustine. featheth the fame, in his fourth bothe against Iulianus, the a chapter : in which place he intreateth boon thefe mords of the Apostle ; The Gentiles, Ronald which have not the lawe, do by nature those things which are of the lawe. Eliefe mozos (faith he) are to be underflood, either of the church comuerten buto Chaift irbo noin fulfilled the law, by the grace of the golpell . And fo, that thirth he faith, Bo nature, is no otherwise to be brock Amouthan that the lawe is ercluded : but he mea neth fuch a nature, as is noto corrected and a mended by the fpirit which regenerateth. D: els (faith he) if thou wilt have those words to be but Derlimo of the Gentiles being vet bubeleuers, thou must faie, that they by nature sulfilled the late, not in bood fo much as it required, but al ter a fort : neither bid that outward and ciuff righteoutnes anie further profit them, but to be more tollerablic punithed than others; which by terlie calling awaie all discipline, liuch wicked

Of Iustification. lie and beafflie. For we indge, that Fabricius is leffe punifped than Catiline; buleffe veraduen ture (faith he) the Pelagians haue prevared for the Fabricij, Reguli, Fabij, Camilli, and Scipios, forme middle place, betweene the kinadome of heaven, and the hell of the banmed : even fuch a place (faith he) as they have framed for your infants, which bepart without Chift. In briefe he concludeth, that forformuch as Without faith it is impossible to please God; Infibels can by no meanes have true pertues. Which fentence the Pelacians to berioco, that they fait, If the chafti tic of Infincls be not true chaffitie, neither are their hanies true bodies ; neither is the come

which aroweth in their fieldstrue come. Augustine confuteth them, and the wells, that this is no aut firmilitude: for the bodies of Infi Dels, forfomud as they are made by God , are true hopies : their come also (feeing it is his morke) is veric come : but their chaffitte , for formed as it proceedeth out of their corrupt and befiled will, can by no meanes be counted true chaffitic. And he abbeth that brinerfall fentence, thereof we have much woken before ; Whatio-Rom.14,23 uer is not offaith, is finne. Elpe fame Augustine, topon the 30. plalme, expounding thefe words: Deliverine in thy righteonines : Who (faith he) P51.21.2. is faued freite ? Cuen be, in whom our fauiour findeth not anie thing worthic to be crowned. but findethmuch worthie to be condemned; in whom he findeth no merits of god things, but

peferts of puniffments . Dereby we fee . what is

the nature of humane works before inflification.

The farme father in his first boke and 30, que

Mion to Simplicianus, faith , that Cole are com-

manded to line upriabilit, and that by a reward

fet before us, that we may atteine to line blef.

feolic for ener. But who (faith he) can line by rightlie and worke well; buleffe he be infliffed by faith . Here we are taught, that in menthere might be a merit and deferuing of havvie and es ternalllife if they could accomplish that which is commanded: but for formuch as that is impolit ble for us to am . therefore we fall awaie from merit. The fame Augustine in his Enchiridion ad Laurentium, the 121 chapter; The end (faithfie) t.Tim.1,5, of the commandements, is charitie, out of a pure heart, a good conference, and a faith vnfeined. The end of enerie precept is charitie, and hath relation unto maritie: a whatfocuer is bone with out fuch charitie, is not bone as it ought to be bone. Therefore if it be not bone as it ought to be it cannot be benied but that it is finne.

30 Chryfoltome erpounding these words of Paule: The end of the lawe is Christ: 3fthe end Hom. 10,4. of the laive (faith he) be Thaif, it followeth, that he which hath not Chaiff, though he feeme to have the right coulines of the laive , pet hath he it not in beric bed. Lov thefe words we gather, that he

which is without Chaff , may bombtleffe have marks forming to be good, which pet in heric bood cannot be juff. And fraitingie be faith : Whole euer hath faith, the fame also hath the end of the lawe : and whofocuer is mithout faith, is farre from either of them . Hereby ine gather . that they which have not faith, are francers, not onlie from Chiff, but also from the righteoulness of the lawe; which herein confifteth, cuen to bo that which is commanded. And fraitwaie; For what both the lame fend into . To make a man inft. Wout it cannot : for no man bath fulfilled it. But bicanfe a man might object : Although a man not regenerate cannot fulfill the lawe pet if he take vaines therein, and indenour, and tras uell.he may atteine buto rightcounce ? Elis objection also Chryfoltome excludeth. And a lite tle before, when he erpounded thefe words; Be- Rom.to.t. ing ignorant of the right coulnes of God, & willing to establish their owne righteournes, they became not subject vnto the righteousnes of God. Thus (faith he) he calleth the right coulnes of Goo; which is of faith : bicaufe it is altouither of the heavenlie grace, therein we are tuftifu ed ; not by our labours, but by the gift of Gob.

This felfe-fame thing also watteth Ambroie, Ambrofe. when he ervoundeth thele words of David; Blef- Pfal. 32, 14 fed are they, whose iniquities are forginen, and whose sinnes are coursed. De calleth them bles fen (faith he) of thom God hath betrat , that initiont labour or anic observation, shall be in fifich by faith onelie. And byon thefe words of Paule; Being inflified freelie by his grace: Elicy Rom. 1,241 are juffified freelic (faith he) bicaufe by the aift of Con they are juffified by faith onlie : they them felues working nothing, nor making ante recompense. Ele same Ambrose also bpon these moros of Paule; Wherefore death hath reigned Rom. LIA vpon them which have not finned, after the limilitude of the transgression of Adam : De wrote this (faith he) bicaufe it is impossible for a man not to finne; which thing, feeing peraduenture he fpake of men regenerate, what is it to be thought of men that are frangers from Chiff? Cyprian alfo d A Quirinum; Tele ought (fatth he) Cyprian. to boaff in nothing, bicaufe we have nothing of our ofone. I fumofe it fufficientlie now appas reth , that the fame which we affirme , is truc ; namelie, that men before inflification can not frame their works to the prefeript of the lawe ; # therefore are they finnes, and cannot merit in

But if our aduerfaries will faie, that they affirme not, that those works, which they call preparatoric, om merit inflification; but onlie are certeine preparations, whereby men are made apter to atteine to infification : we mar thus answer them ; If they merit not, they do pour fallie attribute to them that your merit of conaruitte 1

fification.

Mat. 24,46.

Phil.2,7. teth of himfelfe buto the Philipians; that he

The Common places Part.3.

gruitie . Further, who call pe them good , feeing (as we have taught)fhey neither pleafe Bod not are done according to the preferret of the laine? Lafflie forfomuch as they want their end , and not onclie are . but also are of and right called finnes; how teach ve, that men by them are picpared buto righteoulnes ; then as thep are much rather by them prepared , botto punith, ments : Therefore let them once at the length ceafe to abome them with thefe goodie titles . for though peraduenture , God fometimes by thefe works bringeth men to faluatio be both it. bicaufe of his increie towards them; which mer, cie is fo great, that he will ble finnes and works alfo which are euill, buto the benefit of them.

40 Rowlet bs fe, if iuffification be not attri

buted buto works, bow the fame is then given . It is given frælie, tit icholie bependeth of the mere grace of God : forit no maner of waie De, pendeth of merits. Which thing Origin fatue; for he, byon the eviffle to the Komans ervounding thefe words : Vnto him which workern , the reward is not imputed according to grace, but according to debt : But 3 (faith he) when 3 defire ercellencie of freach, whereas he faith, that buto him that worketh is renderd a bebt can fcarfelie perfuade my felfe, that there can be anie worke, which can of dutie require a recompente of God: forformuch as even this , that we can bo o: thinke, of fpeake anie thing, we do it by his gift and liberalitie . What bebt then thall be owe unto be feeing his grace hath preuented be ? A little afterward , he rendicth a reason of his fai. rng ; toich reason Augustine offentimes bled: for he bringeth that place of Paule; The wages Rom. 6, 23. of linne is death, but the grace of God is eternall life. For here the apostle fait not But the flipend of righteouines is eternall life, thich vet the nas ture of the Antithelis required. For Paules mea ning was to beclare, that our wicked works do of butie beferue beath , and that everlafting maie be ocath; but eternall life is not giuen, but onelie satten the by grace: therefore in the fecond part, he left fipend of rinbteouf= out the name of flipend and of righteoulnette, and in fred of them, put in the name of grace. Beither on I greatlie palle, that Augustine in another place waiteth , that Paule might haue faid ; The flipend of righteoulnelle is eternall life : but pet would not faie to , leaft be thould have given occasion of erring . For bindoubted

> might be true that eternall life is the flipend of fuch a rightcoufnes. further, Origin goethon, and theweth, that Den are fo tullifico frælie, that goo works are

lie, I fee no cause why Augustine did thinke that

Paule might haue fait it; buleffe peraduenture

by rightconfuelle he understoo the works of

men regenerated : forformuch as with those

morks the merits of Chailt are joined : for lo it

not required to go before . For ervounding this fentence ; Bleffed are they, whose iniquities are foreigen : The foule (faith be) whose finnes are Palari, forginen muft needs now be in god frate : for it is called bleffed . Wherefoze it hath the rightes oulnes, which God imputeth onto it, although it have not pet done anie works of righteoufires but onelie for that it bath belieued in him which infliffeth the pragodie . Dut of thefe words ine gather manie things ; firft, that God, for works fake, is not made bebtoz bnto anie man : fe condie, that not onelie tullification, but also e ternall life is ginen frælie; lafflie, that rightes outnes is imputed buto the minos of them that beleene, although no and works went before in them . Bafilius , boon thefe woods of the. 1 16. Rafit Abfalme: Turne thou vnto thy reft, ô my foule, verfe.7. for the Lord hath rewarded thee : For (faith he) eternall reft is fet forth boto them, which in this life have inselfled lambulite : which vet is not rendeed according to the merits of works, but is given according to the grace of the most liber rall God , butothem blich haue hoped in him . Seeing thefe things are fpoken of the works of men alreable iuftifico, as touching eternall felicitie: then are they to be counted much more true, if they be referred buto the works of them thich are pet frangers from Chatt . Where, fore , even as those bo not merit an eternall reward; no moze can thefe merit infification: for both thefe things are given fredie.

Cap.4.

Of Iustification

41 Augustine in his bothe De dogmatibus ecclesiasticis, the 48 thapter; If by the lawe (fath Gala, 1.1) he) commeth righteousnes, then died Christ in vaine : fo alfo mate the fate ; If by nature come righteouines. Chaft Dico in baine . El is fpake be against the Pelagians, this affirmed , that The libertic of man mas fo great, that by nature onelic it could bothings acceptable buto Ceb. And Augustine warelie transferreththat buto Augustine nature, which Paule frake of the lawe, and thew transfirms eth, that the felfe-fame abfurbitte followeth both unto natur the one and other; namelie, that the death of that which Chiffis made in vaine. From verie dede, fact of the there is no cause very the latine digitally in the latin. rightcouines; but onelie bicaufe nature is coy cerning the rupt and weake : wherefore, that which is fpo, aidianus. ken of the one, maie rightlic agree with the o ther. The fame Augustine, boon the first chapter of John, errounding these morts; Grace for John 1.16. grace : What is grace faith he : We answereth; Quen that which is fredie given . What is grace frelie given . That id ich is not rendzed (faithhe) as due : for if it were due bnto thee , then it is a remard rendzed; if it were one, thou wall god before . And alfo in his bothe De pradellinatione fanilorum, the feuenth charter: Let noman er toll himfelfe, as it is cuftomablie faid; Therfore deferued he to belieue, breause he was a god

Of Iustification. Part. 3. man , and that before he belienes : ichich thing formeth to be written of Cornelius . fith that he had faith, when he did god works . Thefe morbs are fo plaine, that they have no need of neclaration.

Chryfostome in his fecond homilie, byon the first cuttle buto the Counthians : Where arace Chryfoft. (faith he) is, there are no works; and where morks are, there is no arace : wherefore if it be grace, who are pe proud : Bo what reason are ve puffed bp . Chryfoltome, according to the maner of Paule, both to owofe arace againft morks, that the one erclimeth the other: fo farre isit off , that he will have grace to be given for inging . Icrome byon the cuttle to Philemon; Ttis grace (faith he) whereby ve are fauch, # that by no merits or works. The fame lerome byon the cuttle unto the Chelians, crounding thefe words ; By grace ye are made lafe , through faith, and that not of your felues ; for it is the gift of God : Paule (faith he) therefore frake this. leaft that fome feeret thought thould erape in buto be; if by our works we be not fauco, vet proposible by faith we are fauce : fo that in another kind, it is our owne, as it were, + com methof our felues, that we are fauco . All thefe teffimonics fufficientlie beclare , that tuffification is given frælie: neither can it be gotten by anic merits or works going before.

Now refleth to occlare out of the fathers. how god works are to be effemed . Tinboub. teolic they followe infification, as the fruites thereof, which foring and but forth out of a true faith, detherefore Origin faith in the fame place, which we before cited, expounding thefe words buto the Remans ; But vnto him that worketh, the reward is not imputed according to grace, but according to debt : Therefore (faith he) the rot of right courses, commeth not out of works. but works growe out of the rot of righteoulnes. Which felf-fame thing Augustine affirmeth bus to Honoratus, faieng ; From hence fpring god works , because we are inflified : and not bicause god works went before, therefore are we infified. And in his fielt boke, and fecond oucftion , Ad Simplicianum; Dea, and works (faith he) if there be anie that be good , ow followe that grace, asit is faio , and no not before it . And therefore he addeth : If there be anic awd : bis cause even the works of the regenerate, have in them much imperfection; and unleffe the right troutnes of Chaift, which is imputed but othe belowers, were joined with those works, certeinlie they thould not be god . The fame father, in his. 26.thapter , De Spiritu & litera , at large handleth that place to the Romans ; Nor the Roma, 13. hearers of the lawe shalbe justified, but the dooers : and by manie reasons he proveth, that god works followe inflification, and go not before.

Co this also tenorth that , which Bafilius writeth in his fecond bothe, De fpirite fantlo ; the.7.thap ter,out of the words of the Lord; that First it be- Mart,7, 17. hough that the tree be good, and then his fruits Luk.6,43. to be good: and that the Wharifies were to be repromed, thirdy in their billies and curs, made cleane that which was without ; Make ve cleane Matt. 23,27. (faith he) that which is within, and that which is without will be cleane : otherwife , ve shalbe compared vnto painted fepulchres, which in deed without feeme beautifull, but within are vncleane, and full of dead mens bones.

42 Dowlet be come to the Connecle, thich what neuertheles muft be heard with choife & indace councels ment. Tae ought to receiue and reuerence thole are to be councels onlie, which have framed their bottrine hartines wis to the rule of the holie feriptures. Demofthenes in an ozation against Androtion faith; that De cres of the fenate ought not to be made, but according to the preferret of those things, which are alreadie betermined in the lawes. So in cecleft afficall councels there ought no new becrees to be made, as touching bodrine; but of those things onlie, which are either erpiclie named in the word of God, or elfe may affuredlie and cuibentlie be gathered out of it. Firff, we will beain with the African connectl , there , in the who mit 80, thapter, a curfe is pronounced against the can couns Pelagians, tho faio ; that The grace of iuftificatie cell. on is therefore given that by grace we may the caliller fulfill that with we were comanded . As if even without grace, (although with more difficultie) we might by our freewill fulfill the commandements of God : when as vet the Lord freaking of the fruits of the commandements. faith not: Without me ye can hardlie doo anie John to. thing: but; Without me ye can vtterlie do nothing.

15y thefe words are reprotted the Wapiffs of pur time, which are not afhamed to faie : that A man , before tultification , maic ow the works . which are commanded in the laive, and which do pleafe God; and bo prepare to regeneration. For what thing cls is this, than with the Pelagians to faic ; that A man mav euen before iufifis cation performe the lawe, although not fo full and eafilie as affer he is infliffed ? And that is nothing which they fair to wit, that they put a certeine grace preuenting ; thereby men not pet regenerate, may bothole works which thep call preparatorie . For in fpeaking after this maner, they biffer in name onelie from the Pelagians: for they also taught no leffe than these men do; that a certeine grace of the laive, and of the knowledge of the will of God, and of illus mination goeth before, whereby a man bioers frandeth what he ought to do . But as for the rest, they ow attribute it to freewill; which thing thefe men bo alfo . And that the Pelagians were 1.1.6

Origin.

Pag.123.

The Diles of that opinion, the Mileuitane councell beclay rethaberein it is thus written in the 4. chapter: tele curfe all them, which fair, that the grace of Con,through Telus Chrift our Lord, helpeth bs onlie; for that by it is reucaled and opened onto us the biderstanding of the commandements of God, that we may knowe what we ought to befire, t what to auoid: and that by it also is not given buto be to lone, and to be able to do that which we knowe ought to be bone. For whereas the Apostle saith; Knowledge putteth vp, but grace edifieth : it is a beric wicked part to be lauc, that we thould have the grace of Thill onto that ishish puffeth by, and not to that which e Difficth : efpeciallie, feing it is written in the 4. mayter of the reputtle of lohn; that Loue is of

Part. 3.

God The Brans 43 Moreover, in the fecond Arauficane count heart coun- cell the a chapter it is thus written; that Thep refill the holie Choff, which faie, that the Lord watteth for our will feeing Salomon faith; The Pro. 16.1. willis prepared of the Lord: and also in that Philiz, 13. Paule faith unto the Philipians; It is God that workers in vs both to will, and to performe, according to his good will. And in the 5. chapter are reprouce thefe, which affirme, that by the grace of Chaff is given an increase of faith, but not the entrance or beginning thereof. For the beginning also of faith commeth by the inspiration of the helie Choff, which correcteth our infi belitie, bringing it from infibelitie to faith; and from bigodlines to godlines . And the piwfe hereof is brought out of fundric places of the feriptures : for Paule faith onto the Philimians: I trutt that he, which hath begun a good worke in you, shall accomplish it in the date of the Lord. Ibidem. 19. And againe, in the fame epiffle; Vito you it is giuen, not onelie to beleeue in him, but to suffer

Ephc.; S. for him. And onto the Cabellans ; By grace ye

felues : for it is the gift of God.

are faued through faith, and that not of your

Moreover, they were accurled, which laid; that

The mercie and grace of God is given buto the willing to the believers, to them that befire it. to them that indenour to haue it, to them that la-Bour to them that watch, to them that fluote, to them that afte, to them that feeke, to them that knocke; but would not confesse, that by the infufion and infpiration of the holie Choff, and bo the gift of Goo is given buto bs to have a will to believe to endenour our felues, and to labour. They cite thefe tellimonies out of the holy ferip. 1.Cor.4.7. tures: What haft thou, that thou haft not receiued? And if thou hast received, why bostest thou, as though thou half not received? And the App. 1.Co.15, 10 file instetti of hunfelfe; By the grace of God I am that I am. In the 7. thapter are condemned

those, which be me, that by the frength a power

of nature, we can thinke of atteine unto anie

thing that ferueth to faluation; of that ine can mithout the illuminatio of the holie Choff, give credit unto the words of ODD preached. This man be confirmed by the feriptures : for Paule faith; that We cannot thinke anie thing of our 1, Cor. 1 felues, as of our felues; but our fufficiencie is of God. Christ also faith; Without me ye can do John re nothing. Alfo: Bleffed art thou Simon Bar-jona: Mat. 16.17. for flesh and bloud hath not reuealed this vnro

Cap.4.

The Common places

They also are cursed, which grant, that free mill is after fome maner tweakened and hurt: vet not fo, but that men by it may be turned to faluation. Against these men the scriptures om openlie reclaime : for the Lord both faie; No lohn,644 man commeth vnto me, vnlesse my father shall drawe him. Paule also to the Counthians: No 1.Cont. man can faie. The Lord Iefus, but in the fpirit of God. This is an ercellent fentence; Cob loueth babeing fuch as the Chall be by his gift: and not fuch as we are by our owne merit . And in the 13. chap, it is thus watten; Frewill being loft in the first man, cannot be repaired; and bicause it is loft, it cannot be reftozed, but by him, by thom it was given at the beginning. Therfore the truth it felle faith ; If the fonne thall make John 8.16. you free, then shall ye be free in deed. Further. in the 17. chapter is becreed, that Ele frenath of the Othniks commeth of worldie luft : with morns peclare, that their bertues (as me have before theleed out of Augustine, and other fathers) mere not true pertues; chieflie, foglemuch as they fprang out of an cuill ground. But humane luft comprehendeth whatforuce is possible to be found in men not regenerate. It followeth in the fame chapter, that The love of God maketh the force and frength of Chiffians ; which loue is polyzed in our harts, not by frewill, but by the holie Chail, which is given to be, whereas no merits go before that grace.

And in the 25 . chapter; Tele ought to preach, to beleue, that by the fin of the first man. fre will is fo occaid and diminished that no man af terward can either loue God as he ought to bo; og belæue in Cod , og fog Gods fake trogke that which is and; buleffe the grace & mercie of God preuent him Ccherefore, tuff Abel, Noah, Abra. Hebri. ham, Ifaac, Iacob, and all the faints in the old time, are in the epiffle bnto the Debaues, faio to have done those things, which in the holic scrip tures are mentioned to have beene bone by them: which faith we have before taught to come of Goo. And Paule watteth of himfelfe; I haue 1.Cor. 7,36 obteined mercie, that I may be faithfull. But he faith not: I have obteined mercic, bicaufe I was befoze faithfull : but contrariinife . And in the felfe-fame chapter: Elis alfo ive profitablic con felle, and belowe, that in cuerie goo worke, it is not that we our felues do first beam afterward

are holpen with the mercie of God: but that he first inspireth into bs. both faith, and the lone of him, and that without anic of our merits going before . Teherefore we must without all boubt belone, that both Zacheus, and the there, and alfa Cornelius, attemed not to belieue through nature, but by the cift of the bountifulneffe of മേട്

4+ Thefe things have I alledged out of the Araulican Councell, perabuenture more larges he, than maie feme to be connenient for this place . But for this caufe haue T the tullinglice pone it, for that I fame, that all those things. which are there affirmed , are confirmed by the holic feriptures, and do berie much ferne for our nurpole. Such Councelles (gentle reaver) must be harbened buto, which cleans buto the mord of Cod: for whatfocuer commoditic or bif. commentie the church bath , the fame ought thelie to be afcribed buto the obsernation, or contempt of the word of Cob . For in the old and auncient Councelles , how were Arrius, Euromius, Neltorius, Euryches, and other peffi forous heretikes ouercome, otherwise than by the more of God . For without doubt, they could neuer , by ante other engines, be ouercome and banauithed . And contraricioife , iben bedan the church to give place unto abufes, and to fuperfections, but then the word was confemned . And now in our times, buteffe the ward of Coo had beine fought for, and called againe in a maner out of crite, beto could two ever have beine belivered from the treatmic of the Love? Let thefe few things be a warning bate bainet ramile to believe enerie Councell ; but let us recente those Councelles alone , witch have foundlie confirmed the occrees of their doctrine by the feriptures . But that the thing, which the come I affirme , maie be moze manifeft ; let us bring footh the Councell of Trent : that by the contrarie, the truth maie the better be but

berfteb. In that Conneell, the fift Sellion, from the fift thanker bate the elementh chapter, is intreated of infification. There thele god holie Fathers, the hirelings of the Dove, but thus beerie; that The beginning of unfriteation is ofgrace . But what they there buderstand, they ffraitwaic make it plaine. For thus they fate : It calleth, and it fitereth up : they which are to be infiffed, are to holven by it, that being called and fire red by, they give affent buto this grace; and worke therewith, and are made aut to regene. ration. But this affent and working togither with it . they bo attribute to fre will , as the words on firm . That elfe would Pelagius fate, if he were now aline . For even he boubt. leffe benied not grace, if thou take it for an abmonition, calling, and firring bp . We alfo at.

tributed this buts free will , that it had power to afternt, and to obere the commandements of (300 . 15ut the grace, which the bolic ferrotures fet fouth boto be . reneineth our baberfranding and will; and in free of a Conic bart, quicth be a flethic hart : for it doth not onche counfell our reason but also fulite persuade thie, and berbethand changeth the will . Dur men of Trent borgrant indeed, that Contoucheth the hart of man . by the illumination of the holic Choil: but leaft a man himfelfe thoulo do nothing they aboe: that man admitteth the inforration, as he which maie also refuse it. Wherefore they fullie conclude, that it verteneth to man, to about or receive; although they confesse, that he can not ow that , buleffe be be called and firred bp by grace.

But holo can the hart of man, buleffeit be

renemed by the furth and water of Cob , receive those things, therebato it is cannie, by reason of his nature, being pet correct and befiled ? Affinredlie, thought be neuer fo much firred bp, taught, and moned ; vet, buleffe it be biter lie thanged, it will continualite refuse it, and reteth verie well; that. It is not in our power, to that those heing to naffe, that those things, which are fet things fouth puro be , fpould be acceptable and pleas which be fet fant buto bea But that thing, which is neither ac, forth were contable norpleafant, we chose not; though the wires bebe vered by admonishers . As if there should be offered buto a fiche man, and healthfull meats, a finite and berie pleafantlie declied; pet , bicaufe ther iuse. are neither pleafant, not acceptable buto bun, he refused them: though there frand mante by, which fair buto him , that those meats are whole fome, and berie well dieffed . The felfe-fame thing biboubtedlie happeneth unto a mind not regenerate: ercept that, as touching the receiuing of the grace of God , there can no biolence be Done buto the mind : but the ficke person maie be compelled to take meats, that are to him bupleafant . Courefore fo long as our full and understanding is not changed by the spirit of God, it will not about anie healthfull abmo. nitions . And enen as a fiche perfen , beforobe a fmilibe refrored to health, neither abideth, nor glad tube. lie receiveth anie meats, then they are offered him : cuen fo the mind of man , buleffe it be danged from infidelitie to faith, from impietie to godlineffe, (as faiththe Araufican Councell) it neither obeieth, no; gineth place buto grace, which calleth, i firrethit bo: With thing neuers theleffe, the good fathers of Trent be affirme.

45 But leaff they fhould ferme to fpeake without feriptures, they being footh two teffis monies : the one out of the first chapter of Zacharie; Be ye concerted vnto me, and I will be Zacha, ; connected vinto you . This (fate they) hath a

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respect unto the man, who is commanded : that cuen as touching inflification he fhould bo font Iere 31, 18, that. And Ieremic faith; Conuert vs. ò Lord. and we shall be converted : by which words is peclared, that buto this convertion is also required the belve of God. And by this meanes they printe the utole matter betweene & DD and man. But Augustine, and manic other of the fathers, afcribe the whole act of our infificaon unto ODD onche. But as touching this place of Zacharie at may be expounded two mas ner of waies; first, that those are the words of the lawe commanding, and pet by them cannot be pronted, that a man may be connected, but lefie Con connert him. For of it Augustine thus tion of a waterh: Lozo give that which thou commanded, Lacharic. and command that then wilt. Another erpoliti. on is this; In inflification are two inward motions, thereof the one perteineth buto reason.

which (as we have faid bath need not onelie to be taught, but alfo to be perfuaded, and to be faceco to perlo to the intent of the holie Choft : moriona of indifficate the other motion perteineth buto the will, that the fame may be bowed to receive all those things which the holie Cheff promifeth and offe reib. And this is the faith, by which we are tuffe fied and there's our finnes are forginen bs. 13ut ferfomuch as thefe things were bone

ferictle in the inward parts of the mind, the prophet freaketh not of them, but rather frake of those that fellowe : for man, after he is once unfified, beginneth to be converted but to god works. Cherefore he which before liued diffolicelie and wickeblie, now behaueth hinfelfe well and orderlie; and being renewed with grace and the foirit, worketh togither with the power of God. Of this convertion the prophot freaketh, when he faith; Be converted vntome. And Cod promifeth to heave by areat benefits boon them : which is fignifica by this; And I will be converted yoto you. For before, then he withose in from them his benefits, and affliated them with captuities, and other mile ries, he femed to be turned awaie from them. Cherefore the prophet fpake not of the inmerbuffification, but of the outward conners fion buto and works, But leremie, when he faid: Convert vs Lord, and we shall be converted, had a refrect to this inward motions of the mind, which we have now beferibed. But our men of Trena, when they thus fair, although they foreme that they differ from the Pelagians, pet in perie need they can never proue it. They fair, that they cenie not grace, but in verie bood they brarers of meane futh a grace as the Pelagians would ne

appointed net ef

indification ner hane benteb. 46 Butlet be fie ichat begres and ichat weby the Des navations thefe men amoint to inflification. Firft (laie ther) a man which is to be inffifice,

called, and firred by by the grace of God. his ginneth to believe those things, which are toutten in the holie feripture; then is he both finite ten with the feare of finnes, which he bath come mitted: afferivard loking boon the mercie of Con be beginneth to hope well ; this hope being concetued be loueth God , which loue bree beth in him a certeine bet: fation of finnes, and a purpose to line well; lastlie be receineth bay tilme . o: the facrament of penance : and here in face they confiffeth juftification. For other things, which ment before, were onelie preparations. 13ut these men see not, that we pught far otherinife to tubac of bartifine, for the hohe ferintures on teach, that Abraham was first Roma, to, infifica by faith in uncircumcifion; and then he receined circumcifion, as a feale of righteeuf nes airedie receiued. Etis feifelame confideration, according to the analogie, must be kept in baptifme : fo: our baptifme anflweretti buto the circumcifion of the fathers of the old teffament, Browless When thefe men fav that faith the feare of God, tou of their hope, charitie, beteffation of finne, a new vur- begitte. pole of hone ff life, are onelie certeine viewara. tions buto influcation : they beere that a man

map be perfect, before he be infrifted. Then they adde the causes of our instification that curs on , and begin at the finalicanse; and that (sais fee of insti thep) is the glozie of God, and our faluation. fication The efficient caufe, they fair, is God himfelfe of they of his mere mercie. The meritozious caufe (as Trintals they call (t) they abbe to be Chill Jelus, by his figne. beath opon the croffe, and the shedding of his

bloud and hitherto indeed not amiffe. The for mall caufe, thep fair, is the inffice of God : not that inflice, whereby he himfelfe is inft; but that which he communicateth unto us, whereby we trulie both are counted inft, and alfo are fo inbad. By thich words they bnderffand the renewing of a man new regenerate, a his new forming by grace and the helic Choff. Ele thich things, that they are cone in a man airea Die inftified, we benie not : but that inftification confifteth therein, we cannot grant. fing Paule Roman hath affirmed it to frant in this point, that Our and.6. finnes are forgiuen vs, and that they are no more imputed ento vs. And to confirme this, he ci politi. I. tethateffimonic out of Danid; Bleffed are they 3n beem whole iniquities are forgiuen. And allo that fat prepertie eng in Genefis : Abraham beleeued God, and inflification it was counted vnto him for righteouines. And Gen. 56. to the end he might expedie the thing more plainelie, he offentimes in the felfe-fame place

pieth this wood Towntation, And therfore we

fair that in that rightcoulnes & infrauration,

(wherby we are fathioned ancio by God cannot

confift inflificatio bicaufe the fame through our

corruption is onperfect to that we cannot frand

therewith before the indgement feate of Chaff.

Burther,

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nes which

cleaneth in

Rom 1,16. one that beleeveth, In these words is touched

Of Instification. Further, they fair, that this rightconfineffe. wherby they wil have be to be tuffifed is biffributen unto eneric man by the holic Choff as it pleateth him. This indeed map be ; for the holic rufificatis Choft is the dispoter & as it were th'administrate anuncation to in the diffribution of the gifts of God . But on tomate they go on further, and fair; According to the measure of the preparation : but this can by no meanes be borne withall. For we have before themed out of the fathers, and thefelic out of the holic feriptures, that all those things which are Done before inflification, are finnes; fo far is it off that they can merit, and prepare buto inftification. further, thefe men bo teach, that if infification be receiued, men can neuer be fure and certeine of the fame ; but must needs he es ucrmore doubting and full of care. And then the object that this is to berogate from the truth of the promifes of God, the dignitic of grace, they benie that to be true. For they fair, that they boubt not of the promifes of God, but when they lake byon their owne indispositions (as they call them) then at the length they begin of neceditie to boubt. Certemelie, this is not to be maruelled at : for if a man haue a regard to his ofone uninorthines he thall not only doubt of the promites of God but also thall be most alfurenthat he cannot be justified.

15ut the holic feriptures teach far other wife: for they fet forth unto us the example of Abra-Rom 4, 18. ham, how that He, contrarie to hope, beleeved man be in hope; and that he, when now he was welling un fice nière au bunded pieres of age, had no regard, either to the barrenelle of his ofone bodie, oz elfe buto the wombe of Sara being past chilo-bearing: a that he and not in a mamering through diffruit, but was by faith confirmed, and most certeinelie perfuaded, that God was able to performe bhatforner he had promifed. This crample teacheth us, that we ought not to have regard buto those things, which either may er fem: to hinder our infification ; but our faith ought otterlie to be fired in the words and promifes of @ D. But contrariwife, thefe men will call us backe to our owne indispositions (as they call them.) and will have be therefore alwaics to be in doubt of our inflification. Inbied we ought not to diffemble, whatforner imperfection or fault is in bs; and that bicaule it may be baily corrected + amended: pet ought we not therefore to be in boubt and watering tous

thing our inflification, and the grace of Cob. 47 Pow have we to prove the fecond propolis A confirma tion ; namelie , that a man is iuftifico by faith : tion that we which ive intend first to proue by testimonies of the balle feriptures. Paule in the 1. chapter of the epidic to the Romans befineth the Golpell that It is the power of GOD to faluation, to enery

the efficient cause of our justification : namelie. The power of God: and the end, tritth is, Our faluation: and alfothe inftrument, thereby it is receiued , namelie, Faid: for he abbeth; Vnto eueric one that beleeueth . And this he confirmeth by a tellimonte of Abacuke the prophet; Abacat.4. in which fentence he mas fo much belighted. that he pfeth it both to the Galathians , and also Galacia. to the Debmes, in the felfe-fame fenfe. De ab: Heb. 10, 38. both mozeouer: The wrath of God was reuealed from heaven, by reason of the knowledge of the Rom.1,18, philotophers, which did with-hold the truth of God in varighteouface, and who, at fuch time as they knew God, glorified him not as God, but fell to the worthipping of idols . But contrariwife, in the Cofpell is renealed the righteoul Ibid.17. nes of God : namelie, that right coulies, where by men are inflified from faith to faith; which thrafe of freach, we have in his due place fufficts entlic erpounded. Thou the third diapter; Now is the righteousnesse of God (faith he) made Rom.3,11. manifest without the lawe, the righteousnesse (I fair) of God , by the faith of Icius Christ , in all, and your all them which believe in him. And alittle afterward; Wherefore, being inftified freelie by his grace, by the redemption that is in 1bid. 24. Christ Ielus, whome God hath set foorth to be a reconciliation, through faith in his bloud.

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Here also is not onelie the web the grace, by which Gon freelie inflifieth bs ; but also Chill and his heath is ferforth, that it may manufelts Le amere, that he is the reconciliator and the mediator. Cherebuto is abbed faith, whereby we receive the fruit of his redemption, for the fetting forth also of his rightcountes in this time, that he himfelfe might be inft, iuftifieng him which is of the faithof Jelus Quift. If men could by their works det buto themfelues right teouines, the righteouines of God fhould not then in fuch fort be beclared : but feina we verceme it is communicated to bs by faith . with out anic preparation of works : it must needs fæme onto be verie great . And amongft office things, which God requireth of men, this is the thefeff; that they flould not anie thing gloric of themfelues . But if infificatio confeft of works. men might boaft of their own trauell & inocuo: but feing we are fredie infifico by faith, there is no place lett for boaffing. Therfore Paule faith; Thy boafting is excluded. By what lawe? By the Rom. 1, 27, lawe of works ? No, but by the lawe of faith. Therefore be conclude thafter this maner, We verfe. 28. judge that a man is justified by faith without works. And that we thould not thinke that propolition to be particular, he beclareth that it is uniterfall; God (faith he) is he the God of the verle.19. Iewes onlie? Is he not also the God of the Gen-

tils? Yes of the Gentils also : for it is one God, which instifieth uncircumcifion through faith,

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Part. 3. and circumcifion by faith. Wherefore, euen as there is but one God ouer all men ; fo juffifieth he all men by one and the felfe-fame wate.

48 Annin the fourth chapter he faith ; But vuto him that worketh not, but beleeueth in him which justifieth the wicked faith is imputed voto him voto righteoufues. By this fentence both works are excluded, and also faith is fet fouth; by which is imputed righteoulnes buto men. Anoffraitwaie he addeth of Abraham. that He is the father of all them that beleeve, being vncircumcifed; that it might also be imputed vnto them, and that he is the father of circumcifion, not onelie vnto them which are of circumcifion, but also ento them which walke in the steps of faith, which was in the vncircumcifion of Abraham our father. Afterware by the nature of the promife he theweth, that infis fication is by faith ; for he faith ; By the lawe was not the promife made vnto Abraham and vnto his feed to be the heire of the world, but by the right coulnes of faith: for if those, which are of the lawe, should be heires, then should faith be abolished, and the promise made void. In thefe words are two excellent things to be noted. The first is, that the promife is free, neither is it ininco with the condition of works : and therefore, freing faith, as a correlative, is referred buto the promise; it mult needs followe, that it is fuch as the promife is : and therefore it hath a refpect unto the promite by it felle , and not to the condition of our untowaronelle , or indisposition , as the holie Fathers of Trent Do teach . The fecond is, that if the inheritance and rightcouines fould depend of that conditis on of works , then had there bene no need of the promife : for men mighthaue fait ; Cohp is that fredie promifed buto bs , which we maie claime buto our felues by our ofone endeuour and las bour : Da tehy is it fo neceffarie, that we thouls belieue, froing by our otone tooths the can atteine bnto righteoulnes?

Afterward Paule addeft the finall cause, why infification commeth by faith; By grace (faith he) that the promise might be firme : for if bo car owne works and preparations, we could be fulfifico, the promife thould alwaies be buffed. fall , neither could we amoint anie certeintie of it . Afferinard he putteth the crample of Abraham , (the as it is before fate) Contrarie to hope, beleeued in hope : neither han he a regard buto those things, which as touching his owne part, might have beene a let buto the promife of Con; namelie, His owne bodie (being now as it were dead, & an hundred yeares old) and the age of Sara his wife . Thefe things fufficientlie beclare , what maner of faith that was , by which bato Abraham was imputed righteouines: fo that there we make also bnoerstand the power

and nature of faith, which institute . Paule also abooth that by fuch a faith, is much advanced the glozie of God . Forthen as nothing is attribu fed buto our works and merits . it must none he, that the whole glorie reboundeth onto Cod. Therefore Paule faith of Abraham ; He gaue the Ibid. 19. glorie vnto God, knowing this most fullie, that whatfocuer he had promifed he was able also to performe. And the moze to erpzelle the certein; tie offaith he wieth this participle who populec; increby he fignifieth , that Abraham , with a certeine most full affent, imbracco the promife of Goo. And leaff anie man thould thinke that this was a proper and peculiar prerogative gi uen buto Abraham ; the apostle aboeth an but uerfall rule, and faith; that, It was not written verfeat. for him onelie, that it was imputed vnto him for righteoufnes : but also for vs. vnto whome it shalbe imputed, so that we believe in him, which raised up Iesus Christ from the dead, which was deliuered for our finnes, and rofe againe for our

further, out of the fift chapter, fee have also an other testimonie; Wherefore (faith he) we Romest being instified by faith , haue peace towards God, through Iefus Chrift, by whome we have accesse through faith, into this grace wherein we fland . Here are two things to be noted; the one is, that we are instifted by faith, and that by grace; the fecond is, that unto this grace is not an entrance made open by preparations, or works which vilpole bs ; but onelie by faith . In the eight chapter are fet forth, as it were certeine freps and degrees, by which we must come to eternall faluation ; Whome he hath fore- Rom. \$,14, knowne (faith he) those also hath he predestinated, that they should be like fashioned vnto the image of the sonne of God, that he might be the first begotten amongst manie brethren . And whome he hath predestinated, those also hath he called; and whome he hath called, those hath he iustified; and whome he hath iustified, those will he also glorifie . Here are rechoned bp fine begrees; forcknowledge, predeffination, bocation, infification, and glorification : in which, as touching our purpole, let be confider what commeth betweene bocation, and tuffifical tion . And that is nothing elfe but faith : for as much as vocation is wrought by the promile of iuflification, and of faluation, the fame is receiv ued by faith giving affent therebuto.

49 Towards the end of the 9. chapter , there is let forth, the difference bet wone the Jewes Rom,9,10. and the Gentiles; and a reason is given, thy the Centiles obteined righteonines , and net the Jewes. Forthus Paule faith; What Shall we faie then? That the Gentiles, which followed not righteouines haue taken hold of righteoulnes, which is by faith? But Ifrael, which fol-

lowed righteousnesse, atteined not vnto the lawe of righteousnes, bicause they sought it not by faith, but as it were by works. What can there . be more manifelt than thefe words ? For they peclare, that they, which will be tuffified by faith. om obteine righteoulies; but those, which om africe unto it by works , do labour in vaine. This felfe thing he proueth, enen from the bes ginning of the tenth chapter, where he beferibeth two kinds of righteonines ; the one , which he callethours, which confifteth of works ; the or ther , which he callett the righteoulnes of God, thich is taken hold of by faith. And thus he witteth; They being ignorant of the righteoutnes of GOD, and going about to establish their owne, did not submit themselves to the righteoutnes of God . Dereby it is manifest that they which will establish their owne righteoulnes: that is the right confines of works, bo fall away from the rightcoulnes of God , Paule goeth on, and more plainelic openeth the nature of thefe Luicis, 5, two kinds of rightcoulnes; Moles (faith he)

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thus writeth of the righteoufnes, which combidem 6. methof the lawe: The man, which dooth thefe things , shall line by them . By thele words he theineth, that the righteoulnes of the lawe confiffeth in works.

But of the rightcoulnes, comming of faith, he thus (peaketh; Saie not thou in thy hart, Who shall ascend vp into heauen, to fetch Christ from thence? Or who shall descend into the deepe, to fetch vp Christ againe from the dead? But what faith he? The word is nigh thee, euen in thy mouth, and in thy hart? The fame is the word of faith, which we preach, which word he that beleeueth in his hart, and with his mouth confesseth the Lord Icfus Christ, shall be faued. Dereby we fix, that not the rightcoulnes of the laine, which is had by works; but the rightcoul nes of faith is it which bringeth faluation. And this is by the latter words more manifefflie confirmed: for in that there is added, With the hart we beleeue vnto righteonines, and with the mouth is confession made vnto saluation. The latter claufe touching confession, which feemeth to be an outward morke, is therefore above ; leaff we flouid thinke, that the faith, whereby incare infifico, fhonto be tole : for it is not a baine and barren faith, fuch a one as our abuerfaries became that we obtrude. It hath most plentifull and most aboundant fruits, amongst which the profession of goddines obtaineth the

firft place, and is most necessarie. Dereunto Paule andeth a testimonic out of verle.11. fhe prothet: He which beleeueth in him, shall not Eli.28, 16. be made ashamed. They are commonlie ashar med, which, contrarte to their expectation, are fruffreted of that, taken they hoped to have obteined. Therefore the meaning is: We which be-

leueth in Chriff , and by this faith waiteth for faluation fall not be but to frame : bicaufe be thall not be fruffrated of his hope. We addeth alto an other teffinionic, taken out of the product Ioel; Whofoeuer doth call vpon the name of verfag. the Lord, shall be faued : in thich words the via, loche, 32, mile of faluation femeth to be aferthed unto inuncation, Witt Paule prefitablie teadeth (as 3 have before oftentimes faid) when promifes feme to be adjoined buto works, we mult al water runne from them, but othe rote & founbation, namelie bnto faith. So Paule in this place when he had faid; Whofoeuer calleth vp. Rom.to, 14 on the name of the Lord, shall be faued, freatt wate abooth ; How shall they call you him, in whom they have not believed? So he resolveth the thole matter from innocation, into faith, porethat And that we fould not thinke, that faith by his the ferne olune power bath anie thing, whereby it can ite arefutter fifte : he againe paffeth from it unto the obicet, from works fairing; How shall they beleeve without a prea- unto faith. ther? And how shall they preach, except they be from faith fent? Allo; Faith commeth by hearing, and hearing by the word of God. Therefore the better chief. most point of the refolation, is the word of Cod, e the promife touching Chrift; from whence, as from the fountaine, is derined our faluation and tuffification.

In the 1 1. chapter is let fouth the Antithelis oz verfe. 19: contrarie polition betweene incredulitie and faith; which femeth verte much to confirme that which inc noin teach. The branches were broken off that I might be graffed in : this was an obtection of the Bentiles against the Jewes. Paule answereth: Thou faiest well, bicaute of vnbeleefe they were broken off: but thou standest by faith. Dere is given the reason of the fall and De: fruction of men; and on the other five of falua. tion and conffancie : namelie, bubilete, and faith. And of the Jewes, thich fliculo one Date be refforco, he abbeth; And if they abide not ftill in their unbeleefe, they shall be againe graffed in; for Godis of might to graff them in. here we fix ring of that by departing from unbeliefe, which confirm that freth in belauing; menthat haue fallen are res befallen is force. This maketh beric much against the error product to of thole, which although they after a fort confelle, br, and to be that the first intriffication is given fredic, with faith. out anic works going before, pet buto men that have fallen, they grant not restitution buto infification, but by fatiffaction and manie works

picparatorie. Thefe things out of the epiffle buto the Romans. In the first epiffle to the Cozinthis nus, the first chapter it is thus waitten; Bicaufe verfeat. the world, in the wifedome of God, knew not God by wifedome, it pleafed God by the forliftnes of preaching to faue them that beleeve. Bicaufe the wife men of this world (faith the as

Pag. 128. poffic by their naturall fearthing out could not take hold of the wiscoome of God, whereby they might be fauch : Con of his goones hath inflituted a contrarie wate : namelie, the preaching of the Colvell , which but the fleth feemeth for lifineffe, that by it faluation thould be given onto men; but pet not to all forts of men, but to those onlie that belieue. Wherefore in the fecond to the Counthians, the i . chapter, it is thus wit ten : By faith ve fland : by thich words we bre

derfrand, that the foundation, thereby we are confirmed and established in the waic of faluati on is faith . Further Paule to the Galathians. the a chapter, where he reproueth Peter for his finnlation, whereby he fermed to lead the Genfiles to observe the ceremonies of the Tewes. thus freaketh: It thou being a Iew, livelt after the maner of the Gentiles, and not as doo the Iewes: why compelleft thou the Gentiles to line as do the lewes? For we, which are lewes by nature, and not finners of the Gentiles. knowing that a man is not jullified by the works of the lawe even we belocue in Christ, that we might be juitified by the faith of Christ, and not by the works of the lawe: bicaufe by the works of the lawe shall no flesh be justified. Here we see that the anoffles therefore followed Chrift, that they might be suffifice by faith ; which they could not obteine by works. And afterward; In that that I now live in the flesh, I live by the faith in the fonne of God: which is all all one, as ff be thould have faid : As vet in beed finne flicketh in my

fleft, and in it I carrie death about : but vet not. withflanding & have life , not through mine owne merit, but by the faith of the fonne of In the 3. chapter he thus writesh: I would knowe this of you, Received ye the spirit by the works of the lawe, or by the hearing of faith? And fraithaic he appeth: He which ministreth vnto you the spirit, and in you worketh miracles, doth he the fame by the works of the lawe, or by the hearing of fauth? Toy thele woods we fee, that it is faith, and not inouks, whereby we take hold of the cifes of God. And he addeth; Ye know that they which are of faith, the fame are the children

Abraham: and that undoubtedlie for no other cause, but for that in believing they ow followe and refemble him, Wherfore (faithhe) The feripture for leeing that God would ruftihe the Gentiles by faith. The wed before hand plad tidings vnto Abraham, faieng; In thee shall all nations be bleffed. This bleffing fpico not abroad binto them , bicause they had their beginning of the ficili of Abraham ; but bicause they followed the fleus of his faith . Otherwife of Abraham, as touching the fleth came not (as farre as the can read ante other nation than the Himachtes, Edomites, and lirachtes. Ehen followeth the conclu-

fion: Therefore they which are of faith shall be yesten bleffed with faithfull Abraham. But To be bleffed in the Debrue thrafe is nothing elfe, than To receive the gifts of God; amonal totich, tuffife cation is the most principall . Therefore it followeth that Vnto the Gentiles, through Chrift, verfette might come the promite made vnto Abraham that we might receive the promife of the holie Gholt through faith . So then we fer, that the promife of the holie Cheff is not taken holo of by morks as manic faine it is. Which thing of uen reason sufficientite occlareth : for foing the Lord (as it fhall a little afferivaro be beclaren) had by promife given this bleffing buto Abraham; we must fee that is referred buto the momife as a correlative : which (as we have fain) can be nathing elfe, but faith : for faith fetteth forth buto it felfe the promites of God as an

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71 Paule furthermoze abeeth, that The ferip- Ibidem 11. ture hath concluded all ynder finne, that the promife by the faith of Jefus Christ should be given to them that believe. Elisis the cause they the holic feriptures to biligentlie thew onto men, how they be quiltie of finnes; namelie, that they thould the moze be firred by to imbrace the promiles of God by faith : at the leaft, when they have not goo works, thereby they might take hold of them. And this bnder frand we by that, which is afferward written ; The lawe is verfe. 14. our schoolemaister ynto Christ, that we should beiuftified by faith. Thele words fignific no thing elfe, but that the lame therefore the weth finnes , and letteth fouth buto men their in firmities, and firreth bp their luffs , thereby finnes are more and more increased: that they being thus admonished, should returne buto Chaft; and might from him, thosough faith receive righteouinelle . Which thing they but boubtedie bib , of ichomit was fato; Ye are all verfe.16. the children of God by the faith of Iesus Christ. For what is it to be the formes of Goo, but bis cause inc have alrepse obteined aboution ; which we obteine onelie by regeneration or infificas tion : And in the fourth chapter ; Brethren (faith Rom.4.1. he) we are, after the maner of Ifaac, children of the promise. But to be children of the promise, is nothing elfe, but to believe those things which God promifeth ; thereby the are made his children, according as he hath promifed we thoulobe. For fo was Ifaac borne unto Abraham, not by the frength of nature, but by the benefit of the promife of Gob.

In the fift chapter he writeth ; We in the fpi- Romais rit looke for the hope of righteousnesse by faith. In this place are two things touched; the frie rit of God, thereby we are new fathioned and renewed buto faluation; and faith, where by we awichend righteoufnes. Witherefore in

this matter of our inflification, although there he in our minds manie other works of the holic Chait : pet none of them, except faith, helpe to infification. Whereboon the avoille concludeth: Circumcifion is nothing, and vncircumcifion is nothing, but onelie faith, which worketh through loue. Dercof onelie dependeth infiff cation, of this faith (3 fair) not being beab. but hining, and of force . And for that cause Paule adpeth ; Which workerh by loue. Withich vet aught not to be undertion, as though faith thould beyond of lour; or hath of it (as they ble to meake hir forme; but for that, when it bur, freth forth into act, and will the w forth it felfe.it mult of necessitie do this by loue. So the know ledge of anie man dependeth not hereon, for that he teacheth other men; but by that meanes frig moft of all peclared. But if ante perfection of thefe actions of louing and teaching redound buto faith and knowledge that commeth of a nother cause; and not for that they depend of it, or thereof haue their forme , as manie South fferchane breamed.

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tabela, 8. 52 In the cultie to the Cubelians the achave ter, it is thus mitten : By grace yeare made fate through faith, and that not of your felues, for it is the gift of God. And after that, in the Eben, 16, third chapter; That according to the riches of his gloric, he would grant you, that ye may be ftrengthened with might in the inward man by the fpirit, that Christ may dwell in your hart by frich. De that hath Chaff in him, the fame hath without all boubt rightcoulites : for of him Pane thus inviteth unto the Counthians in the 1.Con.1,30, former epiffle, and the first chapter; Who is made ento vs wifedome, righteoufnes, holines, and redemption. Dere therefore it is the wee, by what meanes Chaft disclicth in our harts; namelie, by faith . Againe, Paule in the third

thapter to the Whilipians; That I might be

found (faith be) in him, not having mine owne

righteoutneffe, which is of the lawe, but that

which is of the faith of Jefus Chrift. Dere that

right coulines which is of works, and of the lawe, he calleth His : but that which is of faith, and which he most of all vestreth he calleth The righteoulnes of Jefus Chrift. Tinto the Debines als Hearings, foit is written in the elementh chapter ; The faints by faith haue ouercome kingdoms, haue wrought righteousnesse, and have obteined the promiles. Thefe mores declare how much is to be attributed buto faith : for by it the faints are faid, not onclie to have poffeffed outward kingboms; but also to have erercised the works of righteouficffe; namelie, to have lived holdie and without blame, and to have obteined the

promifes of Con. And Peter in his first eniftle and first chanter: By the power of God (fatil) he) are ye kept vnto faluation through faith . In thefe words are fignifico tipo principall grounds of our faluatis on the one is the might and nomer of Cod. which is wholie necessarie for be to obteine faluation; the other is faith . whereby, as by an ir: ffrument . faluation is applied buto bs . Iohn . in his firft eputtle . and fift chapter ; Euerie one verfe . (faith he) which beleeueth that lefus is Chrift, is borne of God: but. To be borne of God, is no thing elfe, than to be justified or to be borne as gaine in Chiff . At followeth in the fame chans ter : This is the victorie which ouercommeth Biders & the world, even our faith. 18p third teff promie is beclared, that the tyranine of the binell, of finne, of ocath, and of hell; is by no other thing Dittien awaic from be, but by faith orighe. And toward the end of the felfe-fame chapter, it is fait; And thefe things have I written voto you, veifer ?. which belowe in the name of the fonne of God. that ye might knowe, that ye have eternall life, and that we should believe in the name of the fonne of God.

53 Pow let be gather out of the quange lifts as much as thall force for this prefent oue fion. Matthew, in his eight chapter faith That Mat. 3, 19, Christ exceedinglie wondred at the faith of the Centurion and confessed that he had not found fuch faith in Ifrael: and turning voto him . faid: Euen as thou half beleeved, to be it vnto thee. Dere forme replie that. This hillorie, and fuch of ther like intreate not of inflification ; but one lie of the cutward benefits of the bodie, given by & D. Homber thefe men qualit to confie her . that finnes, which are in bs , are the caufes of the graces and the afflictions of the bas bie . for onelie Chrift ercepted , ulo biterlie ticd an innocent; all other, forfound as they are fubicat unto finne, be fuffer no aduerfitie without full defert. And although Cob. in latend of his calamities boon us, both not always arefped herebuto, (foroffentimes he fendeth aductities , to thew forth his clone , and to the triall of all those that are his:) pet none, while ft he is to bered can complaine that he is butult. lie bealt withall; for there is none fo holie, but that in himfelfe be bath finnes, which are wo? this of fut like, or elfe of areater vinithments. And there the cause is not taken aware, neis ther is note an the effect be removed. Therfore Chaft forformed as he between men from ou feales of the bodie, manifefflie occlareth, that it was be which thould juffife men from finnes.

And that this is true, the felfe-fame enanger lift teacheth bs in the. 9. chapter : for when he verfest, that was ficke of the palfic, was brought buto Chaift to be healed , he faith that Chaift answes ren: Be of good cheare my lonne, thy finnes are forgiven thee . At which fairng, when as the Scribes and Pharines were offended, to the

end they should budgestand, that the cause of co uls being taken awaie, euen the euils them felues are taken awate: He commanded him that was licke of the palfie to artie, and take vp his bed and to walke . Wherefore it manifeftlie awcareth, that Chriff, by the healings of the bos Dies, beclared himfelfe to be euen he that flould ferque finnes : and that cuen as those healings were received by faith, fo also by the same faith are men inflified, and receive the forgivenelle of

Mar. 9,: 8. finnes . And in the fame. 9. chapter it is declared, that Chaff answered onto the two blind men , thich were berie importunate , and moff carnefflie defired to be bealed; Do ye beleeue that I can do this for you? And then they had made answere that they believed, he said ; Euen as you have beleeved, to be it vnto you. And when our fautour was going to the house of the ruler of the fortagog, to raife by his baugh ter from beath, there followed him a woman, which has an titue of blond; which woman was induct with to great faith, that the thought thus with hir felfe; that If the might but touch the hem of his garment, the thould flraitwaie be made whole. Therefore Chaift aufwered hir; Ibidem.22. Be of good confidence daughter, thy faith bath made thee whole. But tibie Chiff adioined

> the beginning of this question, then we beelared the nature of faith : for twe taught, that that affent, where with we take hold of the promites of Ged, is fo frong, and to behement; that the reit of the metions of the mind, with are acres able briott, boot necessitie followe. In Luke alfo is fer forth the hafforce of that finfull woman beto whom the Lord thus answered; Thy faith hath made thee fare : fignificing that he, for hir faith falle, had forginen hir hir finnes. And that the faith of this woman was berie feruent, the occlared by the effects; In that the loued much, in that she kissed his feete, in that she washed them with hir teares, and wiped them with hir

confidence to faith, we have before declared in

54 Inthe Cafpell of John, the third chapter. Iohn.;, 16. Chaif fait unto Nichodemus; So God loued the world, that he gauchis onlie begotten fon, that he which believed in him, should not perith, but have eternall life. And in the felfe-fame chapter . John Baptift thus fpeaketh of Chaft He which believeth in the fonne; hath eternail life; but he which beleeueth not, hath not life, but the wrath of God abideth on him. Dut of which place we gather, not onche that we prefentile intreat of; but also this : that thev, who Brangers are francers from Chair, and beloue not can from Could be nothing that may pleafe Cob : and therefore good thing they cannot merit of congruitic (as they call it, that may and as our aductfaries affirme the grace of Page 600. Cob.) And in the firt chapter, Chaff faith; This

is the will of him that fent me, that he which fe- lohn 6, 42 eth the fonne, and beleeueth in him, hath eternall life : and I (faith hc) will raife him up at the laft daie. And uhen he had before faid; No man verfe commeth vnto me, vnlesse my father drawe him : alfo: He that hath heard of my father, and verfear. hath learned, commeth vnto me : afterinare he antieth: And he which beleeueth in me, hath e- verfear. ternall life.

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In the eleventh chapter, when Chaft thould raife by Lazarus, he faith bito Martha; He lohat, at. which beleeueth in me, though he were dead, yet shall he liue : and he which liueth, and belecueth in me, shall not die for euer. And in the 17, thapter; This is eternall life, that they loha.17, ; acknowledge thee the onlie true GOD, and whom thou haft fent lefus Chrift . 13ut this is to be noted, that here he focaketh not of a cole knowledge, but of a mightic and ffrong faith : wherefore if it be eternal! life, then thall it alfo be inflification . for inflification and life are to toined togither, that the one is offentimes taken for the other. And in veric oco, inflifica tion is nothing elfe than eternall life now alread bie begun in bs. And in the 20. chapter ; Thefe lobas, 31, things (faith he) are written, that ye should beleeue, that Iclus is the Chriff; and that in belceuing ye fhould have eternall life. In the Ads. 15, 5. of the apostles, the 15. thap, it is thus written; By rath purifieng their harts . In which place Peter freaketh of the Centils, that they thould not be compelled buto the works of the lawe of Mofes, forfamuch as Chaff had without them given buto them the holic Shoft, and had by faith made cleane their harts from fins. Paule alfo in his ocation to hing Agrippa faid that He verleat. was called of Christ to be sent vnto the Gentils which should by his ministerie be illuminated, and by faith receive remission of sinnes, and lot amongft the faints. And thefe tellimonics hiberto we have gathered out of the new tella-

But if I thould out of the old teffament rehearle all that which maketh to this purpole; 3 Moule then be ouer tedious. And if there be as nic of fo obstinate a hart, that those things, which we have alreadie fpeken, cannot force them to confesse the truth; neither should it anie thing profit fuch men, if we thould bring manie more teftimonies : therefore a few thall fuffice. And before those testimonies, which Paule cited out of the 15. chapter of Genefis; Abraham beleeued God, and it was counted vnto him for righteoulnes: out of Abacuke; The iust man shall Abacide line by his faith : out of Dauid; Bleffed are they Phila; whose iniquities are forgiuen: out of Esaie; E- Esais, st. uerie one that beleeueth in him, shall not be confounded : and a few other fuch like. Belibes thefe testimonies (3 faie) 3 will eite the 53.

chapter of Efaie, überein Chiff be moff erpreffe mords is painted forth. For there He is faid, to haue taken vpon him our forrowes,& to have borne our infirmities, to have given his foule a facrifice for finnes; and mante fuch o ther things : which are to plaine, that they can be awlied buto none other, but onlie buto Chaft Tefus our fautour, And it is fait moreover; And by the knowledge of him, shall my righteous feruant justifie manie, and he shall beare their iniquities . Thefe words bo teach, that Chaft infifieth manie; namelie, the elect by the know ledge and perfect biberflanding of him : which knoinleage unboubteolie is nothing elfe but a true faith: and that he allo in fuch fort inflifieth them. that he taketh boon himfelfe, and beareth their iniquities. And leremie in the fift chapter insiteth; O God, have not thine eies a regard unto fairle ? As if he thould have fait : Although thou feelf all things , and there is nothing perter ning buto man hidden from thee, pet haft thou medic regard buto faith, as buto the rote and foundation of all god actions . And as touching the macles of the feripture, this fhall fuffice.

polition . And we will begin first with Pighius, bicaufe our adversaries count him for their Achilles , or chefe champion ; and thinke , that he onelie by his fubtill tharpe wit , bath pearled co uen into the fecreteft mufferies of the truth. B Capillas And this man bleth this capillation : De are not infified by that, from which this infification maic be fevarated ; for it is not possible. that the causes thould be pulled awaie, or separated from their effects : But faith is leparated from infification ; for manie that belieue, do notwithstanding live most thamefullie : so maie be fe= farre is it off. that they forme to be juffified. But from faith. bicaufe he thinketh that this maie be benied; he bringeth a reason to prome , that it is not as gainst the nature and befinition of faith . but that infrification maie be separated from it. And he maketh an objection, out of the 13. chapter of the first epittle to the Counthians; If I have all faith, to that I can remove mountaines, and haue not charitie, I am nothing . By thefe words he concludeth, that faith maic be fevarated from tharitie; and therefore from all god works. De titeth this also out of Matthew : Manie shall Matt.7,12. come in that daie, and shall faie, Lord in thy name we have prophefied, and have cast out diuels, and haue wrought fignes. But vnto them thall answer be made: I knowe you not. These fignes (faith Pighius) can not be done without faith . Wherefore, feeing that they are thut fouth from the kingdome of heaven, which do pet thefethings; it is cleare, that they were not tufract: therefore in them faith was fevarated

55 Pow will I antwer fuch obiections, as

arc commonly brought against this second pro-

from righteonlines

But this he thinketh, is much more plainlie confirmed by John ; for he faith ; That manie rulers of the priefts beleeved in Christ, which vet Iohn.12,42. durft not openlie professe him . But they. which flie from the confession of the name of Chaiff are farre from faluation : for Chaift himfelfe faith : He that is ashamed of me be- Mark.8, 2% foremen, of him will I be afhamed before my father . Thefe arguments, although at the first fight, they forme to have fome them; vet if a man moze narrowlie cramine them , be fliall fee, that that well agreeth with them, twich E- The indgepicterus pronounceth of his boths Tarkeri des ment of @= gar reg Segar Partas partas that is, Ehele are concluin but fights , or ghoffs of the breames of hell, his chine Wherfore we must biligentlic ponder theferens books. fons, and not judge of them by the first fight. And cuen as in coines of monie, he ble not fo much to have a regard botto the inferiotions of A fimiliimages; as to the godneffe and incight of the tube. matter : fo also in arguments qualit inc to weigh and regard, not to much the their and colour of them ; as the thing it felfe, and the frength of them. Wie first benie, that faith can be separated from inflification . And inhereas Pighius faith. That that is not renugnant finte the nature and definition of faith; we in no wife abmit it : for against that opinion are all the holie feriptures, and the true fente of the defini tion of faith, and also the fathers.

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For as touching the scriptures, John faith: He that beleeueth that lefus is Chrift, the fonne 1. John 5,2. of God is borne of God: and he which is borne of God finneth not . For follow as faith bear reth fivate in our harts . we commit not those finnes, which beftroie the confcience, and alicnate be from & D. Dow then faith Pighius. that it is not against the nature of faith, to be fevarated from inflification, and from and works : cipeciallie, feeing Iohn faith : He which Iohn. 3,6. finneth, knoweth not God ? This thing also fatue the Fathers: for Cyprian, De simplicitate Cyprian. pralatorum, (where he complaineth of the bnoratiouincife of his time, for that charitie, feare, god works, and fuch like were waren berie cold) thus insiteth: Do man thinketh boon the feare of things to come, no man confidereth the Date of the Low, and the weath of Cob, and that buon the unbeleuers fhall come vunithments. and that encelasting toments are appointed for the unfaithfull : of which things our confeience would be afraid, if it belieued; but bicaufe it beleueth not , therefore isit btterlie without feare: and if it belieuco, then also would it beware; and if it did beware, then also thould it cleave . These words declare, that with true faith is joined the feare of God, and the efcham ing of eternall puniffiments, and audiding of

Jerome.

The Common places Part.3.

Cap.4. Of Iustification

finnes. Dowlet Pighius go and fate, that true faith can be separated from holie motions of the mind, and from god works . Elis felfe-lame thing both lerome togither with Cyprian at firme against the Luciterians ; And if (faith he) 3 belæued trulie , 3 would cleanfe that bart, inherewith ODD is fiene; I would with my hands knocke my beeft , I would with teares water my chelies, I would have in my bodie a horror, I would be vale in mouth I would lie at the feete of my Lord, and would wath them with wening, and wire them with my haires: 3 inould bindouvitedlie cleane fall unto the focke of the croffe ; neither would I let go my hold thereof, before I had obteined mercie. Wereby alfort is manifest, that with true faith are tot

ned god works and repentance.

imtifica=

The definis 56 But as touching the definition and nation of faith ture of faith, it may calilie be proued, that it can not be separated from infification , and from nor be fepa god works ; that is, from his effects. For faith rated from is no common , but a firme and behement al fent, and that proceeding from the holic Choft. And if a pose cattife being condemned to bie. thould receive a promise onclie at the hand of a man that he should be belivered, and should give credit unto those words : fraitwate his mind would wholie be changed to mirth, and would begin inwardie to love the man that promifed him fuch things, and would pleafure him in what thing to cuer laic in his power. How much more is to be attributed to the true faith, which is given to the word of God, and is inspired by the fpirit of God: Cherfore if that humane faith do drawe with it wonderfull motions of the mind ; how can we fair, that the true and chaffi an faith is naked without god works, and bellitute and alone . Therefore we now plainlie fee, both by the holie ferritures, and by the fathers, and by the definition and nature of faith; that it cannot be feparated from righteoufnes, & from godlie works . Dowlet bs come to Paule : be 1. Cor. 13,3. faith; If I have all fauth, &c. But how knoweth Pighius, that Paule there fpeaketh of that gene,

rall faith, which cleaueth buto the promife of Con, and inflifficth: and not rather of a particu lar faith, whereby are wrought miracles, and which is a free or gratious gift of the holy Choff. Elus faith is not applied to all things which are found in the holic feriptures ; but onlie is a certeine behement confidence, wherby we certein. lie belieue, that God will do this miracle, or that miracle. Of this faith Chryfoltome interpreteth Chryfost. Paule in this place.

And to then that of this diffination either part might have a peculiar name; the one they call Ele faith of cottrine; the other, Ehe faith of figns The faith of and miracles. And onto this latter faith, Chryof miracles, fortome applicth thefe woods; Ifye haue faith as

a graine of mustard feed, ye shall fair vnto this Mattarie. mountaine; Get thee hence, and hurle thy felfe into the fea; and it fhall be done . Reither to boubteplie can it be benied, but that there is fuch a kind offaith: for Paule, in the 22. thapter of the verfet first eville to the Counthians, when he rehear feth up the free gifts which the holie Choft villributeth buto everie man, as pleafeth him, thus miteth: Vnto one is by the spirit given the word of wifedome, and to another the word of knowledge by the fame spirit, and to an other is given faith by the same spirit, and to an other the gifts of healing by the fame fpirit. Dere we fee, that amonal the free aifts of the holie Choft is ree koned faith, and that in the third place : the which Paule would not have spoken of the generall faith wherho me are justified. And if we diligent lie neile thefe things, we thall fe that Paule he peth the felfe-fame order in the 13. chapter of the verles. 1. to the Counthians. For as here in the firth place he putteth the word of wildome, to there he putteth momelieng: and as here in this fecond place he putteth knowledge, to there also in the felfe-fame place he putteth knowledge: and as here, to also there he putteth faith in the third place : and as here the grift of healings and of miracles followeth faith, to both it there the remoung of mountaines . And therefore those things, which Palle hath froken of a particular faith, ought not to be twelfed to the universall and infliffience faith: for that is to make a falle argument, which they call A secondam quid, ad A parales simpliciter; to wit. From that which is in some res giftet. fred, buto that which is absolutelie. As if a man thould faie, This faith map be feparated from its fification, which is called faith Secundum quid; to wit, in some respect : Ergo, the true faith and the iufliffeng faith, thich is called faith Simpliciter, that is, absolutelie, maie be separated from infit; fication . If a man thenlo to compare two fcue, rall kinds, that he will afcribe one, and the felfe fame propertie buto either of them, he fhall fone be occeined. 57 But Pighius lawe, that by this calle and

plaine expolition, all his reasoning might be o uerthiowen; and therefore he went about to weeft it out of our hands , forgetting in the meane time, that the author and patrone there, of is Chryfoftome. And to infringe it, he bleth this argument; Paule manifefflie faith, All faith; Ibidem. interefore we may not boberfrand it of anie fine gular faith. For the Apostle makethan butuers fail propolition . But this man ought to know, political that univerfall propositions are to be freidned preposition abringed buto that matter, whereof the woods one, must e abitoged unto that matter, whereof the about the firefund are meant and spoken. And although this might be firefund authorist that the same that be declared by manie eramples, pet at this pre matter, at fent onlie one thall fuffice bs. Paule in that felfes that time

Of Iustification. faith:that He giueth thanks vnto God for them. that they were enriched in all kind of ipeach, and in all knowledge . And it is not berie likelie. that they were by the fpirit of Chaff indued with naturall philosophie, with metaphylicall and mathematicall knowledge, with knowledge of the laive, and with other liberall friences ; but onlie with all knowledge which thould perfeine butd pictie, and buto the golpell. Petther is it likelie. that they by the power of the holie Choff were abonco with all kind of Rhetozicall, Logicall, Docticall, and Diffozicall fpeaches ; but onelie with those which should perfeine onto the ediff cation of the church, with found bodrine a godlic admonitions. Wherefore propolitions, although they be univerfall , vet are they not alwaies to he binderflod fimplie; but ought fometimes to he abridged buto the matter, which at that time is entreated of.

So likeinlie that which Paule laith; If I have all faith, the buberfrand of all that faith, which ferneth buto the working of miracles. And that in this fort they must be taken of necessitie : the inorns following bo beclare : for Paule frait maic abbeth ; So that I can remoue mountains. Chryfoftome alfo faith; that De in that briner, falitie faine, that this particular fentence is of necellitie to be binberifob : for be faith ; that It may be boubted, how Chaft faith; that to remone mountains , a little faith is fufficient. which is in finalines of quantitie refembled to a graine of muffard fed, then as Paule faith; If I haue all faith, fo that I can remoue mountains: as though to being that to patte is required a wonderfull great faith. De thus erpoundeth the quellion and faith: that Chiff frake of the truth and nature of the thing : for the gift of faith, ale though it be never to fmall, fufficeth to worke miracles, be they never to areat. But Paule had a refuce unto the common opinion and tudges ment of men : for they then they lake boon the greatnes and bugenes of a mountaine, thinke that it cannot be remoued without a certeine incredible efficacie and greatnes of faith.

Beither helpethit much Pighius his caufe, Enlant, that Erafmus making answer onto the Sozbo nicall bodoes, rejecteth this our interpretation. Forfirst his reason is verie weake, and second lie falle: for he faith, that The purpose of the apothe was to praife charitie by comparison . But that praise thould that be (faith he) if it thould be compared with faith, which is one of the free giffs. of the holie Choff: and may light as incll byon the wicked, as boon the godlie . For he thould but cololie praife a man, which would faie, that be is better than a bog or a beare. Firft, this is falle, that Paule compareth not charitie with fre gifts of God: for he maketh mention of propelicing, of knowledge, and of the gift of tongs;

and preferreth charitie before them. Secondie. it is weake that he faith; that if our interpreta tions be received, the apostie should compare charitic onlie with free giffs : for we confes, that toward the end . he compareth it with the true faith. For Paule faith, There are three things: faith, hope, and charitie: but the chiefest is charitie. And he bringeth a reason thip; For it abideth. and the other fhall ceafe . Further, it is a full comparison, if (as we have said) we begin at the fre giffs and lo afterward come in order to the bertues Theologicall; pearather by that, that Paule toward the end of the chapter compareth charitic with true faith, it is most likelie that be afanot to before.

But if we fhould fullie grant this buto Pighius, that that faith, thereof Paule freaketh, is the generall faith whereby men are infified vet neither to binopublicative thould be obteine his purpole. For the apolite going about by all maner of meanes; to fet fouth charitie, thought to amplifie that fame by a fiction or frining; fibids is a figure of Mhetozike knowne even buto thit Figure fieli. bzen, And vet both not Paule therefore bring a out. falle propolition: for he bleth a conditionall propolition which may not resolue into a categozis call proposition; and yet not with standing is the truth in the meane time kept. As if I thould faie buto anie man : If thou habbell the life or ble of a fimilia the reasonable soule, without the life or the of the tube. fentible foule ; thou fouloeff not be troubled with perturbations of the mind. Ro man could revioue this kind of freach as falle: and vet it is not pollible, that in a man the life and ble of the reasonable soule should be severed from the fensible. Such kind of speaches also are found in the holie feriptures : as for erample ; If I fhall Pfal. 139, ascend vp into heauen, thou art there; if I descend ver.7,8,80 downe into hell, thou art prefent; and if I take the fethers of the morning, and dwell in the vttermost ends of the sea, thither shall thy right hand lead me. Thefe fentences are true : & vet it is not possible, that a man should take buto him the fethers of the mouning. After the fame may ner we faie; If a man thould leparate faith from tharitie be thould make it onprofitable : though in berie bed it cannot be separated from dia

And that Paule in that place bled fuch an er celle of ipeach or fiction, that euidentlie beclareth, which he a little before spake; Though I should 1, Cor. 13,1 fpeake with the toongs of men and of angels, & have not charitie, I am like to founding braffe, or a tingling cymball. But we knowe, that ans gels have neither bodies not tongs; and vet not withfranding Paule Speaketh truth, that If they had toongs, and I should speake with them, yet that should nothing profit me without charitie. And this exposition Basilius confirmeth in an

Same epittle buto the Coginthians, the 1. chapter, intrateool

fake.

cuiffle Ad Neocesarienses : for he laith, that The apolite minded in this place, to commend thati tie; and he laith, that he vieth thole realons, not

that all those things, which he here maketh mention of, can be leparated from charitie. Where fore, of the former interpretation, we have Chryfoftome for an author: and the later interpretation Bafilius confirmeth. Let Pighius go now, and of this fateng of the apostle conclude, if he can, that which he contendeth to much about.

58 But as fourhing those woods of Marthews Lord, haue we not in thy name prophefied, and Matt.7,22. in thy name cast out divels, &c. Which things Pighius benieth can be bone without faith; and pet they which have done them are not infified; freing they are excluded from the kingdome of heaven. Wie mate answer with the felfe-fame folution, which we have now brought; namelie, that they, thome Matthew maketh mention of, had the faith of fignes, or a bead faith, but not a true and tuffifieng faith . Dozeouer, I fe not how true this is , that miracles cannot be done are not al= without faith: for God fomctimes worketh mis wates noon racks not for his faiths lake by thome they are bone ; but either to aduance his glozie , or to giue tellimonie bito true bodrine . Andoub

teolie, Mofes and Aaron, when they froke was Num.to,12 fer out of the rocke of firife , watered in faith; 1/2.106,32. and pet God, that he might fand to his promile, with a great miracle, gave water buto the people, and reproued Moles and Aaron of infidelitie. And Naaman the Syrian boubted of recovering his health, in the waters of Iordan; yea alfo, he would have gone his wate, for that he faid , that the rivers of his countrie were much better than Iordan : and pet notwithfant ding, BAD left not his miracle bnoone. And when the bead bodie was call into the levulche .Kin. 13,21 of Elizaus, by a great mitacle it came to palle, that at the touching of the bead bones of the prothet, life was reffored onto it. But there was

> brought the bead man thither. And pet not alwaies is it granted buto them that befire to do miracles, that they thould do them, then faith is ablent : for in the Acts we reade, that then the Grozeill's, which were the fonnes of Sexua the high miett, would have catt out bincle in the name of Chaift, thome Paule preached, the binell answered; Ielus I knowe, & . Paule I knowe, but who are ye? And straitway he ran vpon them. Dere we lee, that Coo would not giue a miracle, when it was afked ; as it is molt likelie, by wicked and unbeleuing men. How:

of Chaiff, who get followed not Chaift: and

ichen Iohn would have reproved him, Christ

no faith there, neither in the bead coaps, nor in

the bones of the mothet, not in them which

fufferennat John fa to bo . By this Pichins might have feene, that to the working of mis racles, is not alluaies required faith. And vet it T thould grant him , that faith is of necellitie re. outred : therebuto were fufficient . either the faith of fignes, or elle a bead faith . Wherefore Pighius, in his fecond confirmation, prouch nothing : for it hath nothing in it that is found.

Cap.4.

Of Iustification

59 Powlet be eramine his third profe. Iohn faith: Manie of the princes beleeued in him. but they confessed him not, for feare they should John 12.41 be cast out of the synagog; and therefore they mere not infliffed by faith . This reason is but a materiff reason, and not so strong, as he thing kethit to be : for the benie, that they belieued trulie . For that affent of theirs was nothing. but an humane affent: for when they faine, that by Christ were wrought wonderfull morks and that his boatrine was confirmed by moth enipent fignes ; they began by a certeine bu mane perfuation to gine credit buto him. The pinell alfo for that he certeinlie knoweth manie things bone by God, allenteth unto the truth, Thur is and belieueth it: and pet it is not to be thought, certifie bethat he is by a true faith induced to belieue, And mane faith that thefe rulers had not the true and livelie not infrant faith bereby it is manifelt, that Christ lato buto by soo. them; How can ye beleeue, when ye feeke for glorie at mans hand ? By which words we but John su herstand, that they, which more esteme humane glozie, than goblinelle, cannot beleue trulie in Don . And those princes were to be number amongst them : for they so much did set by their effimations, and the judgements of men; that rather than they would be call out of the fynas gog , or pet be noted of anie infamie with the people, they would forfake the confession of the name of Chill . Where fore , then as the Lord faith; that Such cannot beleeve; and John at firmeth , that They did beleeue : it is manifelf, that they fpake of a dinerte and fundite faith; unlette me will fate . that two contradicories, mate both at one and the felfe-fame time be true. Wherefore John fpake of an humane faith, but Christ of the fincere and true faith: which Two plans frue faith ought to be ioined with confession, as tracular Paule occlareth, saieng; With the hart we beleeue vnto rightcoufnes , and with the mouth, fight firme man confesseth to faluation . De which letth the repugnant. connerion betweene righteoutnes and faluatis Rom.10,10 on; must nées also se the confunction, which ought to be betweene faith a profession. There fore the faic, that their faith was a dead faith; but a bead faith is not a faith , no more than a Bread

60 Although Smith, in a certeine little boke of intification, which he waote againft me, con Smith. tendeth that a dead faith is a faith: which he proueth, cheftic by this argument; for that he

bead man.is a man.

Of Iustification. bodic of a bead man, although it be bead, is not withflanding a bobie. And this and wife man monderfullie velighteth in this his fimilitude: in which pet he hath uttered a forbufficall arous went not bilagreing from his flubic and fkill. for let usa little eramine this notable fimilichoon a tude . I would have him to answer me, whe thebabic of ther a carcale be the bodie of a dead man , 02 famplie the bodie of a man & I thinke he will not anduer, that it is the bodie of a man : for the bohie of a man, and a bead carcafe, bo biffer much the one from the other : and that in berie beb. more than two particular kinds, which are of one, and the felfe-fame generall : for that they are contained under diverte generall kinds. from which they come nert, and as it were line allie befeend . T grant, that the carcale of a beab man is a bodie, in the generall nature of fubfrance, as are flones, flocks, a fuch other like; but that it is in berie boo the bodie of a man, 3 bt. terlie benie. For beath taketh away from the bo: Die of a man the proper forme a nature, which he han before; but it leaveth the cenerall nature on, lie, fo that it maie be called a bobie. Guen fo. true and infliffeng faith, when it is loft, or cenfeth to be a true and proper faith it mate moced. as touching the generall word, which both betoken all hind and nature of faith, be called a certeine colo affent, fprong of humane perfuation; and not fuch as commeth of the holic Choff, and which bath the felfe-fame frength a efficacie that it han before. Therfore, if on either fibe be kept the felfe-lame proportion of the fimilitude, this immoerfull fubtill thiff thall make nothing as gainft bs : for as we confeste, that a bead bobic is a booic; fo we grant, a bead faith is a faith: fo that by faith we binderstand the general kind, which comprehendeth all forts of faith; and not

Part. ?.

animocationis, that is, a falle argument comming of a word of dinerfe fignifications. We addeth moreover, that faith cannot infifie; bicaufe of his owne nature it is a thing dead, a receiveth life of another thing; namelie, of charitie, and of god works . Thefe obications are baine and trifling: for none that is in his right wits will grant, that true faith is a beabthing; for The inft man is faid to line by his faith . And if out of faith we drawe life, how can't then buto anie man feme bead ? But that it taketh life of an other thing , we denie not : for it hath it partie bimethe of those things, which it beleueth; namelie, of hicoffaith Chiff, andoffthe promifes of God; and partlic of the holie Choff , by whole breathing it is infoired . In this fort we will grant, that it bath life of another thing, but not in that fort that this man will: namelie, that it hath it either of that ritie, og of goo works. For what man, that is

that linelie a true faith, whereby we are infifico.

This reason is, as they call it, Paralog fmus a-

well in his wits, will over fale, that either the fock of a tro-or the branches, or the fruits, or the a fimile flowers, ow giue life buto the rots . And faith tube. is before either hove or charitie; therefore of them it receiveth not life: foz in berie beed faith cannot be the matter of thefe bertues . And even as that facultic or police of the foule, there by we line, and are quickened, which they call Elegetative , giveth life to the boole , and receiv meth not life of the facultie of power fentitine, whereby we feele; or rationall, whereby we but perfrant, the which poth followe: euen fo faith giueth life buto the foule , but taketh not that life either of charitie. 02 of god works. Dowbe: wow faith it, I grant, that that life of faith is made fo much is increased the areater and ampler, as it hath more and works. better works, mote feruent charitie breaking forth of it : not that it is increased by dowing of manie actions , as they faic of bertues , which ther call mozall; but bicaufe God,ofhis grace & mercy, multiplieth the talent, for that it was not tole: and bicaufe Bod by his power bringeth to patte, that faith, when it worketh through loue. is ffronger than it felfe , when it both not fo .

61 But omitting thefe things, let be returne

againe to Pighius. De, as much as lieth in him, laboureth to prome that a man cannot be fuffi fice by that faith, which is in Chaiff , and in the remiffion of finnes : for that faith (faith be) thereby Abraham was tuftified, was not aps plied buto thefe things. For Cod promifed but to him onelie a plentifull feed , and policition of a countrie : and firattivate is abord, that Abraham beleeued God, and it was imputed vn- Gene. 15, 6. to him for rightcournes . In this argument. Pighius both frome and triumph in words , a. gainst the truth, and btterlie berideth this our opinion and indgement : but this is nothing elfe,than to beribe Paule himfelfe . Forhe . by moff erpreffe words, affirmeth; that We are iu- Rom.4.3. stified by faith in Christ, and by the remission of finnes . Reither is there anie thing elfe in Pighius, than a more maonelle, and a wicked pefire to content . Butlet Paule come forth. and answer for himselfe, what he thought tabe understood by the feed promifed unto Abraham. Unboubteblie, in his cuiffle buto the Calathi. ans, the third chapter he calleth that feed, Chuff ; Vnto Abraham, (faith he) were the promifes made, and vnto his feed. He faith not, And vnto the feeds, as speaking of manie; but, as it were of one, and in thy feed, which is Christ . Anothis tellament, T faie, was confirmed by ODD towards Chifft. Let Pighius now pet belæue Paule, that in that feed , which was promifed but to Abraham , was Chaift comprehended and meant : neither let him from henceforth with fuch malapertneffe , and defire of bictorie , take bpon him to faie, that the faith, thereby Abra-

ΩP.Y.

beit contrariewife in Marke the 9. chapter, that accrteine man bio caft out biuels, in the name

hainous finnes, which map footle the confet

ence. + alienafe a man from God: it mult noos

followe that if a man which believeth, bordiance

to fall into anic arcenous ; wicken crime, he is

fraitingie acfritte effaith, and ceafeth to be

lieue that there is a Goo : when as yet not with

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ham was infified was not faith in Chiff. But as touching the remillion of finnes, forformuch as buto bs is viorniled the bleffing : we quant to remember, that the chiefe and principall point thereof.confifteth in this; that we thould be receitted of God into fauour, and that our finnes Should be forgiven bs. But Pighius goeth on ma nifestie to appuane the voctine of the apostle touching the inffification of Abraham : for he faith, that Before Abraham was circumcifed, & had a testimonie of the scripture, that his faith was imputed vnto him vnto righteousnes. De belieued God, as it is manifelt in the 12, chaps ter of Ocnelis: wherefore (laith he) according to this opinion of vours; he was then infified: neither was his righteoulnes differred, butill that hillorie which is written in the 15. chapter. It is wonderfull to fee , how much he attribu teth buto these his arguments; as though by them were taken awaie from be all polibilitie

wohat time mas initificb.

to ansinct.

What I beleech pou letted , but that Abraham might be unfified at that firft time , ithen Gob fpake buto him first ; to go out of his countrie, and from his kinred. For even in the felfe-fame place at the beginning of the 12. chapter , wee read the felfe-fame promites, which are in the 15.dapter. Forthus God promiled him; I will make of thee a great nation, and will bleffe thee. and will make thy name great, and thou shalt be a bleffing: I will also bleffe those that bleffe thee, and will curse those that curse thee; and in thee shall all the families of the earth be bleffed. Tin boubtedlie in these words is conteined the promile of Thaiff, and the remiffion of finnes. And therefore there thall be no ablurbitie, if ive faie that Abraham, by belæuing of those words, was alfoutifien. But bicause the scripture in that chapter biomot plainlie fet fouth this ; therefore Paule with great wisebome hath cited those words which are woken in the 15. chap, where it iscrpzeffelie waitten ; that Faith was imputed to him for righteouines : thich fairing was most necessarie to confirme the fentence of the apo. file namelie, that Aman is justified by faith. But the God would renew the felfe-fame promould re= miles, it is not hard to lee ; fo weake is our mind, that ercept the words of God be repeated. felfe-fame and againe and againe dituen into bs, it eafilie promites. frarteih backe from faith. Deither boutles is iw fification once onlie taken hold of, but is fo of ten appehended, as we trulie ; mightilie affent unto the promiles of God: for feing we contimuallic flibe, and fall into finnes; we have need cuermoze that our instification should be re-

> 62 Afterward he cavilleth, that in the epittle unto the Debucs, are manie things found tous thing faith; and manic wonderfull ans spoken

of which have beene obteined by it : but vet not one inozo fooken that infification is to be aferiben thereto. But this man with an unfull paire of balance weighthe words of the holie ferips ture : neither fufficientlic confidereth what those morbs meane; The iust have by faith overcome Ibidem ?? kingdoms, haue wrought righteousnesse, haue obtained the promises: for thele are to to he refoluen that from the last effect, we must returne buto the firff. The laft is, To ouercome kino. doms; the next, To worke right eoulnes; the first To obteine the promifes: among thich promis fes are reckoned bleffing , life , remission of finnes, and fuchether like, which ferue to infiff cation. Wherefore that which is first made mention of faith amichendeth, & bp it we are infifition of, faith appehendeth, & by it we are municed: afterward followe good works, and therfore than to the it is faid : And they towought righteouines: laft, pebiues lie . by the felfe-fame faith the obteine tempo faith is fain rall good things, & for that cause it is faid : They to while. have outrcome kingooms . So then Pighius fallic affirmeth, that in the epille onto the lies bines among the effects of faith, is no mention made of infification: for, although that word be not there read : pet it is of necellitic and manis fellie gathered of those things that are there watten. For we verilie are not Arrians (as fome wicheolie beilie bs) that we will grant nothing but that which is by plaine and expresse words read in the holie fcriptures: for the grant those things also, which are by eutbent and plaine are amments authered out of them. But Pighius at terward demandeth, Why we take awaie from morks, the nower of infifience Unto this we could make answer in one word, that ine bo it. bicause the holie Chost in the scriptures so tea theth be : namelie, that Men are inflified by faith without works.

But to the end we thould not to brieflie difpatch it, be bath late a blocke in our wate: for he answereth unto himselfe, that the cause thereof, is, for that our works are buperfed ; neither las tiffic they the lawe of God, neither allo can thep ffand fure befoze the indgement leat of Gob. But by this means also (faith he) we may at firme, that instification is not of faith: for it also is unperfect; for there is no man believeth fo much as he thould to. But but of this we answer as we have in other places offentimes anime, red; that faith, as it is a worke, fuffiffeth not: for faith as it red; that tain, as it is a worke, turine in not to is a work, it hath that effect and fruit, not by anie power of indiffict his owne, but by his object, that is, by that which not, it both regard, and lateth hold byon: for from the neath of Christ. the vomiles of Ba is righter oufres derined bito bs. So a begger receiveth a smills almes with a leprous, weake, and fore hand; tube. and yet not in that respect that his hand is in fuch fort weake and leprous. But thou wilt fair; Why do not other god works also by their ob.

Of Inflification. Part. 2. ica (namelie, by Goo, for those fake ther are bone) appehend righteoufnes, as well as faith? Tanfwer, that faith was to this ble made and fub than a. inflituted by God : for suen fo in the bobie of a ba woiks, man although it have divers and fundrie mem mandrib. bers : vet the hand onelie taketh hold and recei uch . And fo is calilie billolued that common. lewb, falle realon; dule are tuffiffen by faith; faith is a worke ; Ergo, we are tuftified for moths fake. Dere, in the conclusion, is fuffed in this word For, which was not in the former propolitions ; and therefore the collection is not and further the forme of the reason is as they callit, Ab accidenti, fo that it is faltie : fozit is an Mallatic accident, or happeneth to faith, to be out worke. in that it iulliffeth bs. Wherfore it is a fallacie oz beceitfull reason (as the Logicians terme it) of

Belides, Pighius obleiteff, that charttle fullt

the accident.

fieth rather than faith: for that it is the nobler and more reellent bertue. But this reason we have before confuted as riviculous : Charitie is more nobler than faith, Therefore it iuftifieth rather Che bienio than faith. For nobilitie or diemitie ferueth no. thing to infification. fortt is all one, as if a man would thus reason : The eies are intoze er berrut,fer: cellent than the mouth , and the hands; Ergo, meats are to be received with the eies, and not with the mouth or the hands. Which also we lie haweneth in naturall things, that things which followe, are of more perfection, although they give not life. In the chilo conceived, nature a fcenbeth, as it were by begrees, from the power ofquickning, to the power of feeling; and from the power officing, to the power of boverflanbing: and vet both it not thereof followe, that the powers of understanding or of feeling, for that they are more noble than the power of quickes ning, do therefore give life onto the chilb. And that to juffifie rather perteineth bnto faith, than Histories buto charitie (believes that the holie fcriptures abbreration do teach the fame) it may also be shewed by the faith, good probable reasons: for the power of know ledge , which perteineth unto understanding, confiffeth in perceining . And therefore they, which are taught anie thing, after they once bri berftand it, are accustomed to faie; Accipio, 02 Teneo; that is, I take it,02, I hold it. For in berie bed, by knowledge a thing is after a fort recel acointo the mind; wherefore it ought not to forme frange, that by faith ive are fait to take hold of the promifes of God, and the merits of Chiff. But charitic confiffeth in polyzing out, bellowing and communicating our goos unto others; which thing ought to followe infification on and not to go before: for before that we are

regenerate, we are enill; neither can we bp.

rightlic, or in fuch fort as Goo will allow of it,

communicate anie goo thing buto others.

Standing we fee, that wicked men donot onelic beleite that there is a Gob, but alfo bo confelle all the articles of the faith. Elits argument at the mbether first fight femeth to be berie terrible : but fuffer true faith a. northy felfe gentle reader to be deceived with a bloch with finnes that baine thely; eramine it well, and trie it bills beground gentlie, and thou thalt find it is a wrate and ris and wate Diculous argument. The grant that a man that the confeta is by finnes and wicked facts allenated from once. Bod, may affent buto the articles of the faith, \$ believe that there is a God . But this god man thuld have taught further, that the fame is boile by the motion and impulsion of true faith. There may in Deed be left to a wicked man, a certeine humane perfuation, either by concation, or by opinion : bicaufe he thinketh it to be most like lie . But leaff anie man thould thinke that this that 3 faic, is of mine ofone inventing : name. lie, that a man which groundle finneth, is de: fitute of the true and inflifteng faith; let him ras ther confider what Paule faith. For he onto Ti- t. Tim. t. .. modile faith; He which hath not a care ouer his owne, and especiallie ouer his household, hath renounced faith, and is worle than an infidell, Doubtleffe, he thich renounceth faith, hath not faith . And onto Titus he faith; They confesse Tit. 1,16, they knowe God, but in deeds they denie him, To confelle and to benie are things contrarie: . therfore it must needs be, that for somuch as both are fpoken of the fame men, they are to be taken in divers fenfes. Wherfore they may have faith, that is a certeine humane opinion, fuch as it is: but pet not that firme & forceable affent, infpt red by the holie Choff, whereof we now intreat. Iohn faith in his first epistle, and fecond chap ter: He which faith that he knoweth God, and verse 4 keepeth not his commandements, is a lier, and the truth is not in him . So then the true faith. thereby we belieue trulie in God; is not with out goo works. Deither ought it to feme buto anie man abfurd , that one and the felfe-fame thing may be knowne diners wates: for the of, The dinent

uellalfo, as well as we, both knoweth and cons is not indu felleth manie things touching Chaift : whom pet true faith. Pighius boubtles (as 3 fumofe) will not grant to be indued with the true faith, whereby wee are verfuaded to believe those things which we confeste of Chriff . It is possible also, that one a finite

fkilfull in the Patiermatiks, may allent to fome tuoc. one conclusion confirmed & promes by bemon-Aration tipich bemonttration ifhe chance afters inard ஷஷ.யு.

Hcb.11.

many canh

non the

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all that ceale to affirme that vionolition , which

he before knew: but this he will do by opinion,

or fonce probable argument; and not (as he bes

fore bid by bemonfration. Electore the know-

ledge of one, and the felfe-fame thing, both not

of necessitie inferre the felfe-fame ground and

principle of knowledge. And let thefe thinds

be spoken onelie as it were by supposition, as

though we granted that opinion, which held, that

affer a man bath committed ante great . hat

nous , and wicked fact, true faith is loft; thich

pet in the cleat is afferward, by the benefite of

God, againe recouered : otherwise it male be

faid , that in men infifico, and also appointed of

God unto faluation , faith cannot , thlough the

committing of anic hainous crime, be ofterlie

cranguithed , but as it were caft into a fleepe.

is onclic the foundation of that eternali faluatis

on; and that it is also farre from the bleffennes

which we loke for. For the first degree unto fal-

nation, is to be received of ODD into fauour,

and to be regenerated through Chaft : and af

terivard do followe other degrees, whereby we

come onto that there and fourreigne bleffeds

nelle, which we loke for . But where this man

found, that faith is onclie the foundation; he

cathot teach out of the holie fcriptures : creept

of things that are hoped for. But by those words

which we hope for , are by faith upholden and

confirmed in our minds; which would other

wife water, neither thould they by ante means

frano fatt . But this maketh nothing at all to

The Common places ward as offentimes it haveneth) by reason of age, or forme difeafe to forget, he will not pet for

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of Instification.

tending the fame. 64 Well now when he by fo mante meanes hath gone about to ouertholive our boarine; let be heare at the length what he himfelfe affir piglies ameth, and buto what things he attributeth the pinion as nomer of infrifieng. There are (faith he manie touching power or intrineng. Exert are (that be infilia) proparations, and dispositions required in us from that me maie be infified . Firit (faith the) ine believe the words of God; afterward ive are a fraid of his wrath; after we hope for mercie; then ine betell finnes . To be breife , herockaneth by all those things , which we befoze beclared, border the name of the Councell of Trent. But lattice he laith. that there fucceorth a line cere & pure love of God, which altogither beareth pominion in our harts ; and unto this he laitis, is afcribed infification . A cannot inoual maruell at the beuile of this man : for he affirmeth. that a manis in a maner perfed , befoze be can be juffified : for he which beleeucth , feareth . ha peth repenteth and fincerelie loucth God : what wanteth be to perfection ? But this man affir

and he hidden ; neither breake out to thew his life by god actions , buleffe it be againe firred up by the holie Choff: for in fuch men as haue meth,that a man being without Chnit, being a fo fallen, the feed of Goo fill abideth, although franger from Goo, mot pet infified; isable to for a time it bringeth not fouth fruit. accomplify those things. Which booubteclie in But Pighius goeth on , and faith; Faith is no wife agreeth with the holy feriptures, for they the foundation : Therefore it is farre from the teach, that a man, before he is iuffified, is occup perfection of the building; fo then it infifieth pied in suill works and wandzeth in the hatred not: for vinto inflification manie other prepas of God: as it is manifest in the coulle to the Colina. Falth is ver rations are required . If by this perfection of Coloffians,the firft chapter: and to the Criefi, Ephagiste rie for from the building, he understand the blessed refurrec;

ans the fecond chapter. But how can they, by the laft pers tion , and thefe felicitie , wherein we shall fee thome are wrought to ercellent works, as this Gop face to face ; we grant that faith is berie man maketh mention of , be the chilozen of farre from it : for we muft , by manie tribulati wath . How can they be finners ? How can Rom 5,10 ons, aducruties, and grœuous labours, come they, as it is written to the Komans, be the entto the kingbome of heaven . But affer the felfes fame maner we mate fate that infification also

mies of Goo :

But emitting thefe things, let be fee what are the grounds of this opinion. First he citeth lohn.3,14 out of John; He which loueth not, abideth in death : and thereby he concludeth, that of loue A fimilis is had inflification and life . This is all one, as tube. ifa man Gould faie; De which cannot laugh,is not a man: therefore, by the power of laugh ing a man obteineth tobe a man . But how ab. furo this is, eueric man maie perceiue : foz to be men, we have it of the foule in oned with reas fon ; buto which foule , forformuch as the power of laughing is of neceditie toined, this propoli tion which we have brought , is cuer true : De ichith cannot laugh is not a man . So is that moff certeine, which Iohn faith; that He which loueth not, abideth in death : although he haue not life, of loue, but of faith, where with love is of neceditie ioined. We citeth allo those words of lohn.8,42 Chaift; If ye had God to your father, doubtleffe ye would loue me : Therefore (faith he) of loue we have the adoption, whereby we are made the children of God. But here also he victh the felfes fame forme of reasoning : for they , which leve

not Chriff, are not the children of God: a vet are me not the chilozen of God, in refpect of that love : but for faiths fake, from whence lone fuzing geth, After the felfe-fame maner, a man might fair. If thou wert liberall, thou fhoulvell alfo be prubent; and this inded is a true propolitie on; and pet it followeth not , that a man is bo liberalitie made probent : vea much rather of nuvence fpringeth liberalitie. Lo be brefe. thefe arguments , and fuch other like , do conclube nothing els, than that infification cannot confift without love, and other duffian beriues. and, vetit cannot thereof be rightlie gatheren. that a man is tuffifico for thefe bertues fake. Pighius addeth mozeouer this fentence of

Chriff: If anie man loue me, he will keepe my kha1433 commandements, & I and my father will come vnto him, and make our abiding with him. 1130 thefe words it appereth (faith he) that inflification on followeth of love, and the observing of the commandements of Gob : for those being ob ferried. Christ promiseth, that he will come with his father, and abide with us . For he meaneth, that, To receive and to reteine Chiff, is no. thing elfe, than To be tuffified . And we grant, that when duffians being now regenerate and t:3 600 juffified, dolline byzightlie, and by god works their forth their faith; God commeth onto them and elentifullie polyzeth in them greater giffs. and more ample grace. Hor God, although of therinife he be cuerie where ; vet it is ervellen lie faid, that he commeth but othern, in whom he beginneth to worke new works. And fithence he pailte increafeth and aborneth his, which her Mars, 14. have themselves opporting and goody and saith fullie crercife the talents committed to them: it is berie well faib, that he bailte commeth but to them, by reason of new gifts. And this is that kind of viliting, thereof Chill weaketh in the Cofpell of John, But if the will knowe the first

accesse of God, and the comming of Inist into our harts to dwell in them, Paule teachethit bs buto the Cheffans : for thus he writeth ; That Christ may through faith dwell in our harts, Wherefore this fentence of Chaift teacheth not. . that julification commette of lone : for julifis cation goeth before it, although not in time, pet in order.

65 Pighius goeth on, and maketh fuch a dis dimetion dimetion of testaments; that some he faith are ablolute and free, whereby the hefre may frait wate enter boon the inheritance; other fonte are conditionall, which make no heire, but by encerteine conditions: and to this latter kind he referred the tellament of God. And there fore he carnefflie affirmeth, that except those conditions be perfounce, none can be inflified. Dere we benie that which he aftirmely, namely, that the testament, tonging the remission of

finnes in Chiff; bath any condition foinch with The proit. Which thing Paule tellificth in his third thap, mit tons ter to the Galathians, when he thus writer ; affected Brethren, I fpeake according to the maner of hath and men : though it be but a mans restament, ver, toudition when it is confirmed, no man dooth abrogate it, fointo with or adde any thing therevito. Now to Abraham if. were the promiles, and to his feed : he faid not To the feeds, as fneaking of many; but as of one. and in thy feed, which is Chrift. And this I faic. that the lawe, which began foure hundred and thirtie veeres after cannot difanull the teffament, before appropued of GOD, towards Christ, that it should make the promises of none effect. Thefe words most plainelie beclare that the testament which Goo made with Abraham, was pure and absolute, and without anie conbition of the lawe . And this do the berie inozos of Benefis beclare : For God once promifed vnto Abraham the bleffing. Aftermart was quenthe lawe, which buto those promises flould adde conditions of precepts; to that if men would be fullified, and obteine them, they thould knowe that they ought to performe and accomplish all the commandements of God. But this latter wate of juffification, although it can by no meanes be accomplified, cannot let. or make boid the first wate. But that first wate was nothing elfe , but the Bofpell through Chiff : and that men thould the moze willing lie come buto it, there was let footh also the latter maje of juffification by works, that men. then they innertimo that they were not able to performe them , thould the bato Chaft. of inhome, when they being tullified endeuoured themselnes to line boughtlie, they might freelie

receive the promites fet forth in the lawe. Dow let be fe that those conditions be, which this man doth adde buto the telfament of God. In the 103, plalme it is watten; The mercic of verfe.17. the Lord is from generation to generation vpon them that feare him : & his righteoufnes vpon childrens children voon those that keepe his testament, and are mindfull of his commandements to do them. Df thefe words Pighing mathereth, that the feare of 600 , the minoful nelle of the teffament of God and the indenout to performe his commandements, are the convitions of the promifes of Goo. But here I bo not a little maruell, that Pighius would as firme that a man is justified by love; when as he confesseth, that the holic scriptures do attribute the fame buto feare . But we will not let Pighius to be againft himfelfe. Holwbeit if we will hearken to the leviptures in the 32 pfalme, mercie is promifed unto them that hope : for thus it is witten; And him that hopeth in God, verse 10, mercie shall compasse about. Alfe in another placettis mutten; He which beleeueth, fhall Efai.28, 16,

not lock2, 32.

peraduenture he will bring the fame out of the Hebr. 11, 1. cuffile unto the Debaues; Faich is the fubftance is nothing elie meant, but that those things,

Ibidem.6. this purpofe . And if in cafe he will cite this als

fo; that, He which will come vnto God, ought to beleeue ; tue hane alreadie before anfine red therebuto: and peraduenture we will ab terward in due place speake somewhat more as

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that from Coning ata woods that are coupled as it Coningate, mere in one poke are deritted firm arguments. be thole And to the Galathians; God (faith he) hath fene which behis foirit into our harts, whereby we crie; Abba, ing olose Facher:fo: by the fpirit toe belæue, in belæning bind, be be me call boon God; pea and The fpirit himfelte thurbofan (as it is written to the Romans) beareth tefti- other, as of (as it is written to me animans) pearem tent-infin, a monie vnto our fpirit, that we are the dildren of infining. God. And bnto the Cheffans ; Be ye ftrength at. ned by the spirit, in the inward man, that Christ Galas.

may by faith dwell in your harts . Here we lee, Rom,8,16. that that faith, therby we embrace Chaft . com Ephe 3, 16, meth of the fpirit of God ; whereby our inward man is made frong . The apostles when they fait ; Lord increate our faith, manifeftite becla Lukeine. red that it fprang not out of their owne ablenes and frength; but by the infpiration of almigh-

tie Gob.

me thing, he both it buto men alreadie recene ed, nothing rate; and not buto them that are Arangers from is remitted him, and chilozen of waith : fuch as they muft of the rigo, needs be, with are not as pet tuffffed, but bo of the lawe. Will prepare themfelues, a are bent to performe the conditions; buto thefe (3 face) nothing is remitted : inherefore thep are bound buto all. And

the name of the Lord, shall be made fafe. Wit

tho feeth not, that all thefe bertues are in a man

alreadie iuftified; and that God hath mercie bp

on him : 13ut here late all the controverfie, bri

to which of these vertues thefelic inflification is

to be afcribed. Undoubtedlie by the tellimonie

of the letiptures the fame must be attributed but

tofaith. Pighius fatth mozcouer, that in that

condition which David named, is faid that ther

fhould be minofull of the commandements of

God to bothem. There (faith he)is not abbed ;

To des all the commandements : God receiucth

a man which indenoureth himfelfe to do them.

and ofhis mercie be forgiveth manie things.

But this that is witten ; To do them, muft of

necelitic be biocrifod of all: for boubtleffe in

the lawe, which this man calleth the tellament.

are mitten all. And if God forgiue or remit a

Deur.11,22 therefore Mofes faid, as Paule teffifieth; Curfed Gal.3,13. be he which abideth not in all things which are written in the booke of the lawe.

66 Further, he maketh a contention also about the springing as it were, and bringing forth of faith: and bemanbeth from whence it hathhis beginning in bs . We in one word rallite answer, that it hath his beginning of the holic Choft . But he faineth himfelfe to wonder , how we grant the holie Shoft on: to a man befoze he both belæue: for he thins fairb bath heth that to be abfuro . firft, I cannot beuile, his begin= how this man thould to much wonder at this: but afterward I perceine, that he manifefflie teacheth and maketh with the Pelagians , that faith is of our feluce and that it is gotten by hu mane power and frength: for otherwife, if he belieue that it is of God, and of the holic Shoft, he thould not separate the cause from his effects. 13ut that he may not thinke that we without god reafon, bo attribute unto the holie Choft the beginning of faith; let him barken buto the most manifelt testimonies of the feriptures. Paule faith in the firft epiffle unto the Corinthis ang: Not in the words, which mans wisedome teacheth, but which the holie Ghost teacheth; that your faith should not be of the wisedome of men, but of God. And in the same place; The carnall man understandeth not the things that Ibidem. 14. are of God, neither can he: for vnto him they are fcoliffunes; for they are spirituallie discerned. But how can the be fpirituallic diferned ercept the fpirit of Coo be prefente Children allo knowe,

And Paule in the 1.to the Colinthians. the 12. vetfel. thanter: Vnto one (faith he) is given the word of wiledome, vnto another the word of knowlege, vnto another faith, and vnto another the grace of healing. And then he abbeth, that It is one & the felfe-tame tpirit, which workern all these things. dividing vnto everie man as pleafeth him . And if thou wilt fale that this place . and the forefaid petition of the aposites perteineth onto the particular faith, by thich are wought miracles; boubtles I will not be much against it. And vet. if thou wilt needs have it to, 3 will reason A minor, that is, From the lette : forif thefe fre giffs are not had, but from the fpirit of Gob ; much leffe can that britierfall a effectuall faith, where by we are infified be had from elfe there. Fur, ther. Paule unto the Komans ; Vnto euerie one Romania (faith he) as God hath divided the measure of faith, And in the laft to the Counthians; Ha- 1.Cora.tt. uing (faith he) the felfe-fame fpirit of faith, cuen as it is written; I have beleeved, for which caule alfo I fpeake. We also beleeue and speake, that God, which raised up I esus from the dead, shall through Iclus raile vp our bodies also. Unto the Balathians are reckoned up the fruits of the Galiana spirit; Charitie, ioie, peace, patience, lowlines, gentlenes, faith, meekenes, and temperance. Faith here is numbered among the fruits of the wirit ; therefore it proceedeth of the fpirit . But unto the Chefrans he faith moze manifellie; Eph.1,8. By grace ye are faued, through faith, & that not of your sclues, for it is the gift of God. And in the Ads of the apoliles it is thus written; The Lord Ads.16,14 opened the hart of the woman that fold filks, to give heed vnto those things which Paule spake. And in the 13 chapter: They belowed, as manie Acts. 13.48. as were predestinate vnto eternall life . Where foreit is not to be doubted, but that faith is in wow the gendered in our harts by the holie Shoft : tho is in man in beed may for all that be had of them, the ich be not regent laue not; but pet as verfuating onlie, and not rate.

Of Inflification. og fandifieng fiem. And although into the elect be fundentic polyeth in faith; pet forformed as he is the cause of faith, he is therefore before it

commeth

that at one

unit fit:=

moe.part

rers bt:

lieut,and

Himili:

both in bignitie and in order. 67 Powlet be fee that abfurbittes Pighius mathereth out of this our fentence a indaement. Tithe fpirit (faith he) be the author of our faith, and picth the inftrument of the word of God. and may be also in them that believe not : how commeth this to palle, that when as there are manie at one and the felfe-fame fermon, where as both the fririt is prefent, and the word preas then vet part bo belæne, and part belæne not? Tele answer in one word; that that commeth. efthr hca: bicaufe the spirit is not of like efficacie in all men; neither both after one and the felfe-fame maner feach all men imwardlie, & in the mind. Mut of his will we cannot render anic caufe; although we nothing boubt , but that it is most full. If the matter be fo (faith he) the hearers will calilic content themselves : neither will they put to their indeuoz or Andie : for they knowe, that that is in vaine, when as it wholie dependeth of the fpirit of God . This is not onelie a berie common, but also an entrious objection . But we answer, that all men are bound to belieue the word of God; and therefore their bounden butie is viligentlic and attentivelic to hearken thereunto, t with all their arenath to affent but to it: and if they to do not, they thall then incir the punishments of the lawe. Deither are they to be hearkened unto, if they thall late, that they could not obete it; or if ther would have gone as bout to have proued what their frength could have done; their indeud, for that they were not as pet infifico, fhould have bone in baine and fine . Agif a maiffer thould bib bis feruant, with is lame, to walke; and he would ercufe bunfelfe, and fair, that he were lame, and could not go without great deformitie: it is not to be thought, that therefore he is excused. Take are acnot a= not of that mind, to thinke, that all finnes are a like: nate rather, we tead) that they, which omit o: neglect those outward works, which they might performe, and put not to their indeuo; and fludic to do well; do much more greenout lic finne than they, which according to their frength and power observe some outward dis cipline, And as Augustine faith; Cato and Scipio fhall be much more tollerablie delt with than Catiline 02 Calipula.

> But I would have Pighius himfelfe, whom our opinion to much milliketh, to beclare, when he thinketh that the holie Choft is given buto men. De will answer ithen as now these preparations have gone before, then a man hath beleuco, frared, hoped, repented, and fincerelie lo. ued. That thing elfe would Pelagius fate ? As though to believe to love, and fuch other like, do

furing of mans firenoth. We alledgeth this alfa. a thinkethit to make for his purpole : Come Mat. 11, 28, ynto me all ye which labour, and are laden, and I will refresh you. For he thinketh, that labours, burthens, contrition, confession, and (as they call it) fatiffaction, faffings, teares, and fuch o ther like, do make to the obteinement of juffification. But this place is to be understood farre other inferior Christ calleth them labouring and loden, thich were owieffed with the laive. and felt their owne infirmitie, and the burthen of their finnes: and which had now long time lahouren inner humane traditions . Thefe men being now wearie, and in a maner without all hope, the Lord calleth buto him : for they are more apt and fit for the kingdom of heaten, than are other bleffed and quiet men. which by their pione works and good debs , do thinke them, felues berie tuft. God (faith Pighius) requireth works preparatorie; and then he promileth not to faile them of his grace. This was wholie the opinion of the Pelagians. Against which the holie ferintures are otterlie repugnant : for they trach, that It is God which giveth both to will, & Phil.2,13. to performe, according to his good will; that it is God which beginneth in vs the good worke, and accomplisheth it even vnto his owne daie; Phil.t.6. that it is God from whom onlie we have fufficiencie: when as otherwife we are not able to thinke anie thing of our felues, as of our felues. Tobercfore it is manifelt, that Pighius confound beth the lawes of Bod. a deferibeth those things which are well fet forth in the holle feriptures.

68 further, when as we fate, that buto will b fication it is not sufficient to have an historicall faith he faineth himfelfe to maruell what maner of historicall faith we binberfrand. For if (faith be)they call all those things, which are written in The hiffe. the belie feriptures, an hifforie; will they bring rence beto be another faith, wherby we may belene those tweene an things with are not written in the holic ferip intortal, faith, and a turner . But we refeat not an histografil faith, and a faith of efficiency for front for the first faith of the first for the first faith of the first f though me would have some new objects of caric, faith, belides those which are fet fouth in the holie feriptures, or are not out of them firmelie cons clunco. But ive require not a bulgar oz colo al fent, (fuch as they have, which are accustomed to allow those things which they read in the holic feriptures, being thereto led by humane perfuafrom, and fome probable credulitie; as at this date the Jeives and Turkes do confeste and beleue manie things, thid we do) but an affured, firme, and frong affent; and fuch as commeth from the moung and inspiration of the holie Choff, which changeth and maketh new the hart and the mind, and draweth with it god motions and holie works . In this maner we faie, that that faith, which is of efficacie, differeth berie

much from an hillogicall affent. And that we are

from

whence

fliffen by

a faith of

Thidem.1.

The Common places mow it ap= bo that faith, which we have note beferibed inffiprevent that fich : fue have there maner oftellimonics : the first is of the holie Chost ; Which beared witnelle vnto our spirit, that we are the dildren of

God: the fecond toof the ferintures : the third Rom.8,16. is of works . But contrariewife, they which holo and crie, that a man is juffified by works, haue no fufficient tellimonie : for the holie Choft teftifiethit not , the holie feriptures benie it : onelie works are brought forth, those with out godlines and faith; fuch as were in times pall the works of the old Ethniks , a are at this baie the works of manie, which belieue not in

Chiff, and be frangers from Gob.

But it is worthie to be laughed at, that he hath cited also a place out of the 66. chapter of Efaic, by which onlie, though there were no moze places than it , his cause is most of all ouer thowne; Vnto whom (faith God)fhall I looke, but vnto the poore man, vnto the contrite hart, and vnto him that trembleth at my words? 130 thefe words Pighius thinkethare fignified thofe works , whereby God is drawne to iuftifie bs. But the matter is far otherwise : for the scope of the prothet was, to detell the superfittion of the Leives; for they negleating th'inward goolines of the mind , truffed onelie to outward ceremos nics. Wherefore this did God by the voice of the product condenine, and declared how oblous it ings bnto him; Heauen (faith he) is my feate, and the earth is my footestoole . As if he hould have laio ; I nothing palle upon your temple, with pe to much boatt of : for Heaven is my feate, fuch a scate as poucannot frame to make; And the earth abounce with all kind a varietie of plants, liuing creatures, hearbes and flowers, is my fortestoole. Where then shall be that house, which ye will build for me? And where shall be my relling place ? And fraitivaie, to beclare that it is not the temple built with hands; All these things (saith he) hath mine hand made, and all these things are made, saith the Lord. 13p thich woods we learne, that God beligh tethnot in these things, and in outward omaments, a fumptuous buildings for their owne falics : but theflie requireth faith & intoard nod lineffe of the minds, that he may dwell in them.

And who be indeed faithfull and godlie, is occlared by their certeine and proper notes. Cholocuer is pore, and feth himfelfe to want rightcoulnelle; and wholoeuer is contrite of hart, that is to fair, afflicted in this world ; who focuer is of a milo and humble fpirit, and not of an arrogant and proud fpirit; wholocuer with great reverence and feare receiveth the words of ODD, he most tufflie may be numberd amongst them. Thefe are fure to kens, and as it were the proper colours of faith and true goolines. Afterward the prothet

brelareth, how much God effemeth the morka of men that belieue not; and are not as vet regenerate, though these works be never so and lie to the thein. He which killeth an oxe (faith he) it is all one, as if he should kill a man; and he which facrificeth a sheepe, as if he cut off a does necke : he that offereth an oblation, as if he offered (wines flesh; and he that maketh mention of incense, as if he bleffed iniquitie . All thefe kinds of oblations and facrifices were commanded, and appointed in the lawe of God: Which vet being done of an uncleane hart, and one that is effranced from God, were counted for most grauous finnes. Wherefore Piohius hath nothing out of this place, thereby to be fend his error: but we by the felfe-fame place do most autlie and most trulie confirme our owne fentence . Dow this is a notable and fharne bil puter , which bringeth for himfelfe those things ichichmake fo plainlie and manifelille against himfelfe.

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60 But he matcheth at this also out of the Hebris. epiffle onto the Debrues , that He which commeth vnto God, ought to beleeue, that there is a God, & that he rewardeth them which seeke voto him. 13p thefe woods it fameth, that he would conclude, that inflification is given but to them who ficke God; by god works. But he gingforte ought to have made a diffinction of them that of them that feike Con thich thing Paule alfo bio to wit, that lette son. forme feche him by works, tother fome by faith. Ehis diffination Paule theweth: neither leaurth he unspoken what followeth of it : for thus he inziteth onto the Komans ; Ifrael, which follo- Rom., 30. weth after righteoufnes, atteined not vnto the and10,1. lawe of righteouines; bicaufe they fought it of works, and not of faith. Wherefore they which feke God to be juftified of him by faith, as the apostle teacheth, ow atteine onto that which thep befire: but they which will be full fleo by works. bo fall awaie from infliffication. And that Gob remardeth works, which are bone of men reges nerate, and by which they half forward to the crowne of eternall Caluation: twe denie not. But that perteineth not to this question : for at this present the contention is not about this kind of works; but onclie about those things, which are bone before regeneration. Those Pighius las boureth to prome that they have their remard, and to be merits (after a fort) of inflification. Beither, both this ante thing helpe his caufe, when he affirmeth, that this kind of merit reboundeth not bnto God; oz maketh him bebto? unto bs, or is equall buto that which is rewar. bed: for these things, although buto him they feeme to ferue onclie to extenuate the dignitie ofmerits; yet on they otterlie take awaie all the nature of merit. Fo: whatfoeuer good thing men do, year even after infification, the fame

Of Iustification. is not properlie theirs, for God worketh it in them. Doseoner alfo, all that , what focuer it be. mas alreadie befoze icholie due bnto God: neis ther can we bo anie thing that is god, or give anie thing buto him which is not his. Therfore we muft take awaie all merit, not onelie in Bil merit them thich are not as pet tufffico : but also in them that are infiffed.

is taken both from the militied

M fimili:

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But Pighius, the eafilier to perfuade putteth forth a finulitude of a certeine maifter, which hath manie feruants ; buto whom , to the end they thould the more diligentlie and freedilic accomplishe some worke, which he setteth them to do, he appointed a relvaro. Who (faith he) will bente, but that those servants, which special pilie and piligentlie haue finithed their worke. have beferned the reward that was promifed ? THE will breffie eramine what may be conclupen by this similitude. If by fernants we but berffandmen regenerate in Chaiff, we will grant, that Dop fetteth fouth prices & rewards. whereby we are firred by to live holdie. Det ther will we benie , but that fuch may be fain to receive a reward: but pet we will not grant. that they trulie and properlie merit the crowne ofeternall felicitie. And certeine of our witters, to occlare, that this thing perteineth buto the infificd do ble a fimilitude , not of a maiffer and his feruants, but of a father & his children . For fathers are wont offentimes, with some certeine condition to promife a gowne, a cap. 02 monie unto their chilozen; which although o therivile they would freelie give buto them, vet with fome condition they do it, to quicken their enocuour : as for crample; that they thall have this or that thing, after they have once through lie learned this or that boke. Dere no man. that full freake as he thould bo , and properlie, will fap, that thefe children , when they have finis then their worke, have beforeed the giffs which were promifed buto them: for the father fredie and of his free liberalitie ciweth's bestoweth the fame upon them. But Pighius entreateth of feruants, that is, of men not as yet regenerate. But that buto fuch are by God fet forth anteres wards of god things , I maruell out of what place he can occlare it; or wherby will he proute, that the works of fuch men , feeing they are vet, as we have taught, firmes, can pleafe Bod. And feing the matter is fo, buto them is fet forth, not a remard, but a punifoment. Bowbeit, to make the thing more plaine, let be compare Stompart - thilosen and feruants together. Chilosen, though landerween they do nothing, yet they enter byon their fathers inheritance : onelie if that they will receine it : but fernants though they labour neuer fo much, pet they have no inheritance with the dilozen. This is so plaine, that it needeth no further declaration.

70 But to inself from us that which we be affirme: namelie that if morks be required but to inflification , the honour of Chaift thould be diminished, as though his merit alone could not be fufficient to reconcile be buto Geo: I (faith he)om take amaie nothing from Christ but Do leave buto him his honour whole and fafe. But I belied the how bolt thou take away no. thing, when as thou requireft works buto our inflification: and to required them, as thou faicff.that CDD more regardeth them . than faithe But he thus ervoundeth his owne fubtill riole, that Chill, in that order of his . is a fuffi cient caufe; as if he fhould have faid; If ine speake of the reconciliator, and of that facrifice. thereby we are reconciled unto God . Chiff onlie is fufficient. But we cannot be prevared, and be made apt bnto that benefit , but bu ma nie morks. I cannot boubtleffe but maruell. where is become the wit of this lo areat a Sound ffer . As though they forloth, against whome the apostle disputeth, cuer faid, that works are required buto inflification , as outward pring cinles or arounds. And oubtedite they also went about the same which Pighius both; that works are certeine purgings, and preparations of the minds. Further tho feeth not, that a generall proposition being true, it is lawfull to applie but to all the particular propolitions thereof . that which is either affirmed or benied in it ? Where fore freing Paule penicth that a man is fullified by works, he excludefly all kinds of works, in what ower foeuer they be put . But Pighius faith further , that God requireth thefe works. that he maie freelie impute onto be inflification on. Wholocuer is but cuen flenderlie erercifed in the holie feriptures , thall eafilie fee , that this man is even directlie repugnant unto Paule: for he in the epittle to the Romans faith; Vnto Rom.4,4, him which worketh not, a reward is imputed according to grace . But Pighius faith : Unto him thich worketh, God imputeth rightcoul.

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contravidone. But weigh gentle reader) this reason of two contraric branches. Thefe works, which he fpear keth of either profit to infification, or els profit not : if they profit not, they calleth he them preperations : For among traules are reckoned alfo causes preparatorie. But if he will fay, that they profit, and are in verie ded causes vies paratozic : with what face can be affirme, that he plucketh awaie nothing from the honour of Chrift; but appointeth him to be the whole and abfolute caufe of our tuffification . 15ut perat. nenture this two-member argument, a man

will turne boon be, touching those works which

nes frelie . But to impute frelle , and not to

impute frelie cucrie chilo maie le, that they are

followe tultification . For (he will faie) either

Rom.5.22.

are not profitable: if they be not profitable, why

are they required, and thy are promifes made

works are profitable buto men regenerate; for

that they living buightlie ; ozberlie, be reneins

co and made more perfect. But that is nothing

participation of eternall life. Further, it hath fee

med god bnto God by fuch meanes , oz rather

by fuch fvaccs, to bring men to eternall felicitie.

But we cannot call thefe works, merits : for

Paule expressedie teacheth : that The reward of

finne is death, but eternall life is grace . But that

which is given fredie, otterlie erclubeth merit.

are as pet francers from Chiff and from

God; and their works, which are now by grace

71 Afterward also be goeth about to confute

that which we lav ; that a man is infified by that

faith, which hath a refuect buto the vomiles of

Chaiff and of the remillion of finnes: as though

we hold . that faith is the proper correlative of

fud) promiles. For he faith, that faith hath equal-

in the holie scriptures : vea (faith he) he both bn

to Goo a thing no leffe acceptable , thich beles

thee perfons of the diamitie, or the refurrection

if we be justified by faith, he affirmeth, that that

faith no lette perteineth buto the other articles.

than to the remillion of finnes , by Chrift . And

this he thinketh may be promed by that thich

Paule writeth in the fourth chapter onto the Ko

mans; And not for him onelie were those things

written, but also for vs. vnto whom it shalbe im-

puted; fo that we beleeve in him which hath rai-

fee vp Christ from the dead . Webolo (faith be)

that faith is imputed buto be buto righteout

nes, whereby we believe that & D D raifed op

Chailf from the bead; and not that faith, where,

by the belieue that finnes are forginen be by

Chift . Firft , here ine confelle , that our faith

affenteth buto all the things, which are contei-

ned in the holie feriptures . But forfomuch as

among them there is but onelie one principall

and excellent truth, buto which all the other

truths are birected; namelie, that Chaift the

forme of SDD fuffered for be, that by him we

might receive forgivenes of finnes ; that mar.

uell is it, if our faith have refped buto this one

graffed in Chaiff, and made his members.

is freelie at. And in the meane time we ought to remember.

nen, exclus that there is a great difference (as we have of

bethmerit. tentimes taught betweene their works , which

profit after unto them? But if they be, thy co we not al

unificatis low merit to bein them ? 3 anfwer, that fuch

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our faith the allo imbrace all other things which are conteined in the holie feriptures. And whereas he abouth, that the faith, which is els,but a certeine inchoation, and as it were a

of the other articles . is no lette accentable buto Con, than this faith which concerneth Chiff. and the remission of sinnes; the maie first faie. that is not true, if a man rightlie weigh the Dignitie of the action of faith : for the bianitie of faith, as also the biamitie of other like kinds of powers and qualities, is measured by the obicas . Foz as those obieds biffer one from ano. ther, in excellencie and biamitie : fo the confents The bignithich faith both yello butto them, ought, according to the fame, to be counted inferiour, or of by the obmore ercellencie . Seing therefore Bod would ict. in fuch forthaue his forme to bie, and men by him to be reconciled; that for this he hath infrituted all the other things to be believed, which are let fouth in the holie lecriptures : we cannot put anie boubt, but that this pleafeth him much more than the other: for that the other are bireco ten buto this . as buto their end . And this is a common rule amongst the Logicians: That thing it felfe is much rather of fuch condition lie a respect onto all the things, which are fet forth and qualitie , by meanes thereof another thing bath fuch condition and qualitie . Therefore this action of faith, whereby we affent buto this noth that he created the world or beleueth the moft noble truth, ought to erceli all other actions of faith, whatfoeuer they be . And fo it is not to come; than he, which belieueth that Christ was by anie thing like acceptable buto Bod, whether given to be our mediatour, and that by him is a man believe this or that. If we thould ble this to be obteined the remission of sinnes : for that anfwer, I knowe Pighius were neuer able to faith is of no lette worthines than the other. And

But we late mozeoner, that he in baine contenneth about the greater, or leffe vignitie of faith; as touching this or that article: for we me are not are not justified by the dignitie of faith; for it is tustified by in cueric man, weake and feble. But we there, the Dignitit fore laie, that we are instiffed by faith; bicanse of fam. by it, as by an inftrument onto this end given bnto be, and by God amointed live amlie Guill buto be , and take hold of the forgivenette of finnes . Wherefore the worthinelle or bnivors thinesse thereof, is to no vurvose considered. But that which he bringeth out of the 4. chapter to the Romans , he bringeth cut and maimed: for if a man read the full and perfed fentence, he thall eatilie fee, that plaine mention is there made of the beath of Chailt, and of the remillion of finnes , which by it we have obteined . Fo: Paule faith: that Vnto vs it shall be imputed, as it was vnto Abraham : if we beleeue that God railed vp our Lord Iesus Christ from the dead, which was deliuered for our finnes, and

thing cheeflie : For this that we faie, Paule Rom, to. 4. protecth: for he faith; that Christ is the end of child is the the lawe . Wherefore feeing he is the end of all principal! the feriptures; he is also the fumme and winci obita of our pall object of our faith: although otherwise . by faith.

confute it.

of Iustification. role yo againe for our justification . Is it not here most manifestic fair, that we ought to be tour, that that Lefus Chaift , thom God raifen by, was dead, and role againe, that we fould be justified, and have all our firs forgiven bs ? Doubtleffe it is a thing most bucomelie for a man, that professeth divinitie, so wilfullic not to

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for things that are most manifest.

72 Afferward he maketh a cavilling about care the particular faith, ithereby we faie, that eues and fore rie one that belœueth trulie in Chrift, ought to this late he most affired with himfelfe, that his fins are formuen him. He benieth, that there is anie fuch faith fount in the holic Ceriotures: and that therefore this is onelie our betile and inuentis on. Dere unboubteblie Teannot hold in felfe. but I muft nerds fate, that Pighius lewolte lieth: for I would hatte him to tell me, what bio Abraham belieue, when he was jufffied, but that bre to him thould one baic be rendered those ma miles of Goo . For whom is it likelie that he believed they frould be rendered unto, but unto himfelfe . The felfe-lame thing map be faid of Mofes, of Dauid, and of manie other; of whom it is most certeine. that they believed . that the promiles, which God made buto them, thould particularlie be rendered buto them. And what (3 belech vou) ment Chrift; when he faid binto Munh 9, 3, the man that was fiche of the palife; Sonnethy finnes are forgiuen thee : and when he fait unto

the woman; Thy faith hath made thee fafe? And bothnot Paule to the Balathians thus fpeake Gal. 1, 10, of Chiff; Who hath loued me, and delivered vphimfelfe for me ? What can be moze mani felt than thefe words? Let Pighius go now, and make his bants,

that we were the first finders out of this proper and fingular faith : and let him crie, that everie dutitian man ouatt to believe, that the promit feg are made onelie indefinitelie; and that it is not met, that eucrie one of tos fould amlie them feuerallie buto hintfelfe. For we ought to belieue of our felues and not of others; for we may as concerning others, be deceined, whether they believe or no : but touching our felues, we may be affured and certeine of it. Let euerie man belieue fie promifes of God indefinitelie, astouching others : for we knowe not who is predeffinate, and who is reprobate. But none which is faithfull, cught in ante wife to boubt of himfelfe, but to believe, that the promife is par ticular as touching himfelfe ; then he percel. ueth himfelfe to beleene trulie. Further, ihen

tion, we may most affurcolie of them gas ther their particular proposition. And Christ lohns, 40, faith in John ; This is the will of my father, that euerie one that feeth the sonne, and beleeueth in him, fhould have eternall life . Wherefore ins

promites are let forth in a generall propolis

thus inferre : But I belieue in the fonne of (Bon: Therefore T have now, and thall have that which he bath promised.

73 Pighius fill worth on and (to name that the faith of cuerie other article, and not that onlie, which is referred unto Chaift, touchinares million of finnes, inflifieth) he bleth the crans ple of Noc : far he faith, that He beleeved onelie Heb. 11.7. those things, which perteined to the safegard of his famille, and to the destruction of the world; and by that faith he faith he was fuffified . Here (faith he) is no mention made of Chiff. or of the remiffion of finnes . But it femeth unto ine, that this man bath not verte biligentlis read that, which Peter writeth in his firff eville. and third chapter ; for Peter faith ; When once verleze. the long fuffering of God expected in the daies of Noe, while the arke was preparing, wherein few that is, eight foules were faued through the water (vnto the figure whereof baptisme now agreeing , maketh vs also fase :) whereby not the filth of the flesh is put awaie, but thereby is brought to passe, that a good conscience is well answering vnto God . What which Peter laws was figurated by the arke, and by those things, which Noe did can we thinke, that the patriarch for the mas himfelfe fatwe not . This bitoubteblie were faith in to much berogation buto bim : and if he faire chill. thole things, which Peter maketh mention of : he belowed not onelie those things, which were then bone ; but also those, which were loked for to be accomplished by Chaift. And therefore of and right it is written buto the Bebrucs, that He was by fuch a faith made the heire of righte- Hebit, 7, ouinesie.

But Pighius nothing patteth boon this : who (to that he may be against bs) is nothing afraid to fight etien against the avoitles themselues : for he is not afrato to affirme, that our firft fas ther Adam was infified ; but vet not with that faith, which we wealte of, which concers neth the remission of sinnes through Chill : for he faith, that thereof he had no promife, as tou thing that, to farre as may be gathered out of the ferintures. But bombtleffe this man is both farre occeived, and also hath forgotten his far Zbam was thers, whom he would feeme to make to much tudified by of. Was not the felfe-fame thing faid butto A. by he belies dam, thich was by Goo promifed buto Eue his ueb therewife ; namelie, that his fee thould bruife the million of head of the ferpent . Chrift was that feed, and finnes he hath so broken the head and strength of the through pe path to proper the year and accompany the Ching. can ante thing burt his members. This place all the fathets in a maner thus interpret.

But Pighius, which pet is lette to be borne withall, is not afraid to faie, that infification is not given buto be by the promife. In which thing boubtles he is manifefflie againff Paule: P.P.I.

his infonities, and observeth all the comman

nements of Bob: we will fair that he is fullified

by his works . But when will this this arrive?

Wherefore, let him crafe to boaft of the words

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Cap.4.

Of Iustification.

for he buto the Galathians thus wateth ; God Gan. 3,18. gaue vnto Abraham by the promife. And there is no boubt, but that butto be it is given, after the felfe-fame maner that it was buto Abramilt.

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ham . But this is to be knowne, that this word Promife , is taken two maner of wates : either for the thing promifed ; and fott is not to be boubted, but that we are inflified by the promife, that is, by Chiff, and by the forgivenette of finnes, which is promifed onto them that beleue: orelfeit is taken for the berie wows of God , in which he thabugh Chaift paomifeth ber to be remillion of finnes . And in this maner allo me maie be faio . to be infliffed by the mo mile: for although the cause of our full ification be the mere will and mercie of God, vet is not the fame offered or frantfico buto bs . but by the fuorbs of the promifes , and by the facraments;

for these have we as fure toftimonies of the will of & D towards us. And lo, unlefte faith be franting, thereby we ame bend the things that are officed, we are inflifted by the promifes. 74 Afferward Pighius , to proue that God

the sof see attributeth more unto works, than unto faith. nells er= citcth a place out of the 22.dapter of Benelis. There is described that ercellent worke of Abraham, that he refused not to flate his onelie fonne, e to offer him bnto God: and therefoze God faid bnto him from heauen ; Bicaufe thou haft doone this thing, I have fworne by my felfe, that in bleffing, I will bleffe thee; and in multiplieng, I will multiplie thy feed, that it shall be as the starres of heaven, and as the sand of the fea. It shall possesse the gates of his enimies, and in thee shall all nations be bleffed . Wehold here (faith he) are promifes given for works fake , and therebuto is added a moft faithfull oath; but there is no mention at all made of faith: therfoze (faith he) God haff moze regard buto works than buto faith . This weaketh he with a wide mouth : but (according to that protierbe: The mountaines will be brought a bed, and out will fpring a fielie moule . For if pou affic Wat I thinke as touching this matter . 3 will answer, that it is a notable and most ercel lent hifforie : thereout that cannot pet be gather red, which this man erclaimeth. Firtt , here is no mention made of inflification: what ferueth it then to that matter whereof we now intreat? So offen as anie thing is called in controuer, fie, we muft run to fuch certeine and affired places, in which the felfe-fame thing is intreated of: and not buto those places, wherein it maie be answered, that they intreate of another matter . Df this nature is that place which Paule Gene.15,6, citeth, as touching this thing; Abraham belee-

Rom.4,3. uedin God, and it was imputed vnto him vnto righteoufnes.

But as concerning this hillotte, I willinglie

grant , that Abraham by that worke obfrinen a certeine moze ample benefit, than he before han he faith : howbett not in Substance or num ber, or quantitie of the promifes ; but in a found and firme certeintie. For although he boubten not but that whatforuer things he belowed Con inouln faithfullie render unto him : vet affer. ward, when he had done those ercellent deras he man more fullic perfuaded of the beritie of his faith and constancie of the promise and firenath of the righteoulnes imputed unto him . 3 Denie not but that, by that ercellent worke, Abraham obteined thefe things . What is then bere that Pighius Chould boalf of ? What new filing fa here monnifed - What couenant not beard of before or new oth is here let forth: Dothing is here rehearled , which was not before made mention of. Forthe concnant, which is here made, was before orbeined; partie then circumcifion was amointed; and partie in that facrifice, therein it was commanded , that the heafts thould be bluibed, partlie on the right hand, and partie on the left : as though they thich thould fiveare , and make the coucnant. thould palle through the middelt . For that may ner (to touch it by the wate) was also bled a mona the men of Athens, as Demofthenes Des A cutome clareft in his oration against Ariftocrates. Fur ofthe Anh ther the can not bente, but that Abraham was ning. fulltified before : for euen before it was faid ; Abraham beleeued God, and it was imputed vnto him vnto righteoufnes . And feing the matter is fo, although afterward were added fome momile i pet will. that make nothing against bs: for the benie not, but that those works which followe juffification, are both god, and also to pleale Bod; and are of him, although frelie, pet with great and ample gifts recompensed.

Row refleth onelie to beclare another waie, boto to understand this cause ; Bicause thou haft done thefe things,&c. Anothis perteineth unto the certeintie, whereof we before made mention; which (as we have faid) is from the effects, and (as they ble to freake) Apofteriori , that is , From the later. The which that you Mall not thinke to be of mine ofone invention, go a read Augustine in his queffions topon Co nelis : foz he viligentlie peifeth thefe words ; Now I knowe thou fearest God . Was Con Genant (faith he) ignozant of this before? Had he anie need of this triall, when as he is the fearther of the reins, and of the hart ? Rothing lelle (faith he:) for here this word [I knowe] is nothing elle, but, I haue made theeto knowe, 02, I haue made plaine and manifest . Wherefoze here is not rendered a reason of the promises by the caule; but affer the felfe-fame maner buboub, teolie, by which it was faid of the finful inoman; Manie finnes are forgiuen hir , bicaufe she hath Luk 7.48. loued

Curn lo will I answer onto Pighius; When

Part. 7. loved much: of which place the hane to largelie before intreated, that now there is no need at all

of anie repetition. 75 Pighius hath scraped an other objection out of the 18. thanter of Ezedniel; If the wicked man (faith the prothet boter the perfon of God) shall repent him of all his iniquities, and shall do all my commandements, I will no more remember all his iniquities . Dere (fatth Pighius) me for that inflication, which is the forgivenes of finnes, is not promifed onto faith; but onto perfed reventance and unto the observation of the laine of Bod . And here his buiftles fo arife as semilias though we mult nobs gine plate. But this are annent, if it be more narowlie confibered is hoth paine and trifling : for the eafilie grant, that if a man perfectie repent him of all his int outies, and do all the commandements of Sob be thall have infification by works. Pone of be cuer benied this . But here lieth all the matter bere were a hard worke, to find luch a one the being not vet infified , half performed this And there I male von matter Pighius, is that your interpretation, wherein you fain before that God required not that we Could performe all the commandements; but that he of his mercie remitteth manie things . For here pon ham brought a most manifest tellimonie &

gainft pour felfe. Buttorcturne to the matter : forformuch as manneither performeth, nor also can performe those things which are set fourth, both of the prothet, and of the laive : what refleth there then, but that he thould come humblie onto Christ; and having through faith freelie receined infificatis on of him, thould by grace, and the fpirit, noto giuen unto him, perfectlie repent, (fo much as this life will fuffer) and with an obedience (fuch as in this life the may begin) to obeie the lawe of God . Intreating of this argument , there came to my remembrance the old Abilotother Antifthenes : for then a certeine glorious pong man, which was one of his icholers, boatteo that he had a thip laven with ercellent merchandise; another it were arrived, be would give buto him an ercellent giff. This long was common enermoze in his mouth, that he was trouble some to him who heard him; informed that Antifthenes brought him fouth into the market place, and in a certeine thop afted a few elles of cloth . Which cloth when Antifthenes hab in his hand, not having paid the monte, he made a proffer to go his waie: the Derchant called him backe againe; Ho goo fellowe (faith be) before thou bepart paie me my monie. Then Antifthenes thewing him the pong man; This man (laid be) will pair pon fo fone as his thip is are

of the laine: for those words, what socuer they be. whether they perteine unto promiles, or unto precepts ; we will after this maner interpret. But he faith mozeouer, that Chaft alfo faio ; He Mat. 7,21. that dooth the will of my father, shall enter into the kingdome of heaven : but the Lozd faid not (faith he) He which beleeueth . Dea, but I faie that in another place he bib, and maketh no mention of anie worke; for This (faith he) is the John 6,40. will of my father, that he which feeth the fonne, and beleeueth in him hath eternall life. Let not Pighius then from henceforth benie, that the Lord euer frake this. But leaft anv man thould thinke that the feriptures speake things contrarie : I anfwer, that thefe two fentences are not repugnant but agree berie well togither. Pighius, by the will of the father, understandeth a great heave of goo works : but Chiff faith; This is the worke of God, that ye beleeue . Ann 1bidem. 19. after this action of believing, do followe manie other good works; wherefore the holie fcriptures

are not repugnant one to another. And Pighius

his argument is left weake, and of no efficacie.

But Pighius , for that he feeth himfelfe bu ged with Bobs word , bicanfe fo offentimes is read in the holie feriptures, that Man is inftified by faith; he therefore faith, that that is to be understood of a linclie and strong faith, which hath other vertues to ined with it: as though we euer fpake of anie other faith . If he fpake this That we be from the bart , be belieueth the felfe-fame thing infiffed by that we believe: wherefore late aftive the cont faith. tention; and the controuerfie being ended .let ns all acree in one . But Pighius cannot abibe. that this agreement thoulo take place: for after ward, when he would erpound how we are infiv fied freile be faith, that that is nothing elfe but that Boo will freelie impute onto be buto righ teguines, the works of faith, hope, and charitie. What have we here to bor Doubtles, it fæmen butome, that this man both not with a found independent read the feriptures; but both with a corrupt affection wrest them at his pleasure. for inhere works are, there Paule Denieth that Romas. there is a free imputation ; for thefe two areres pugnant one to an other : wherefore in that Pighius goeth about to toine them together. both be not læme molt manifestile to be against

the apostle : 76 Thus much of Pighius; bnto thom our smith an Smith, the eight wife man of Greece, and the english first wife man of England toined himfelfe a man. companion, as Theleus bio buto Hercules. But P.P.11.

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in perie bob he bringeth nothing elfe, but that which he hath ozawen out of the finks of this man, and other fuch like. First be faith, that faith is not for the remillion of finnes; and that therefore we fondlie faine that tuffification is had by it. For the faith (faith he) ithereby duffis ans are differned from no challtians is in Jelus Chrift: which thing also (as though it made much) to the purpole) he goeth about to prome by the holie ferintures, and by a testimonic of Ierom. But I would have this man to answer me, if co uer he learned the Debrue tona, what is the figmification of this name IESVS? Unboubtcolie, amonal all the Hebrues, this wood lafeba fiant fieth, To faue : therefore IES v s may in Latine rightlie be furned SERVATOR, that is, Afathis morb viour. But if (which thing I thinke true) he be ignozant of the Debrue tong; pet he ought at the least, to have believed the angel, which to in termeted that name : Thou shalt call his name (faith he) IESVS, for he shall save his people:

Mat.1,21. mhat faith is touching from their finnes . Dow then can faith bee in: theremilie CHRIST IESVS, bules it be also touchina on of finnes. the remission of finnes, through Chailt? Afferinaro he is not afraid to cite that allo. 1.Pet.4,8. out of the epiffle of Peter; Charitie couereththe

multitude of finnes: Behold faith he forgiuenes of finnes is here afcribed, not buto faith but tare. to charitie. De that will have a fit are to cut thefel 21 rule. knots alunder; let bim attentiuelie confider the holic feriptures and oiligentlic fee from whence those places, which are cited in the new tellament are taken out of the old. This fentence of Peter is had in a maner, out of the 10. thapter of the Douerbs: for there it is thus written ; Haverfc.12. treditirreth vp reprodifull speaches. For thoma man hateth, he discouereth, a publisheth abzoad his faults, as much as in him licth: but contracts wife, charitic brooth and concreth the finnes of his brother. For they which trulie love one anos ther are wont to befond one another; and to couer one anothers faults, fo much as they fee by conscience they may . And this is a most true fentence of Salomon . Wherefore Peter going about to erbort dufftians buto charitie; wifelie and aptlic bosowed this fentence out of Salomon. But Smith not binberffanbing or confibe: ring this, imposeth that Peter thought, that res million of finnes is gotten by charitie: bowbett be is most foiblic occeived, as offentimes be is

> mont to be. But pailing ouer thefe men,let bs remember, that if at anie time the fathers feeme to attribute rightcoulnes onto works; the fame is not to be underfind of that righteoulnes, which Cod frælie imputeth buto be through Chaift: but of that inward right coulnes, which is roted in be, which we get and confirme by leading continuallic an bpzight life. Dz if thole things,

which they freake, bomanifelilie perfeine unto the righteoutnes imputed, that is, buto the remillion of finnes : the must alwais (as the hane before taught) run buto the foundation of omn morks : namelie, buto a livelie faith in Chaft: inich rules, and fuch like, if our abuerfarica month confider, they would never to improvent lie and obstinatelic befend to manie lies . Although, if I thould speake anie thing touthing Pighius, forformuch as I fee, that he is neither of pull wit noz brilearned ; I cannot faie that he in carnell, and from the bart torote touching this matter: but when he had once taken the matter in hand , betoke thefethings for paffine and pleasure.

77 Poin toppofecute that order fibith Thane begun : let be come onto the fathers . and fee boin much they make on our five. And butoubteplie, for this matter weethall not need ante creat number of tellimonies . For even as to a finite immerifand that talte the water of the lea is; it tube is not needfult that a man brinke by the thole fea : euen for to buberffant that the fathers thinke touching this , we thall not need to go through all theirfaiengs. Irenaus, a most anci Irenaus. ent author in his 4 bothe and 30 chapter against Valentine writeth formerbat touching this matter although brieflie .: And I lappole, that he for this cause imote so brieflie of it i bicause this truth inge in those first times to confelleb actre teine that it inad not of anie man called in tout? But pet by that little, which he bath, it may little cientlie be totber fino what his inogement was: as the lateria is that Protogenes knew Apelles. by the manaht of one line onelie. Irenaus there fore faith, that the old fathers, euen thole allo which were before the law were inflified by faith. Forfirst, when he had spoken of Abraham, he als cended from him buto Lot, unto Noc, & unto Enoch. And after warm he addeth a reason, tuby in thele mens times the law was not written : bicause (saith he) they were alreadie inst, buto inhom the lawe was not given; for the full have

this tellimonie ; bicaule Irenaus in that place, when he speaketh there of Enoch, saith, that he was fent a legate buto the angels: which may feeme to be apocromail, fo not to be counted of, as of fourt authoritie . But I thinke the fame is cited, not so much out of ante apocrypall botte, as out of forme old tradition : for manie things were as it were by hand delivered buto the ancient fathers, that are not to be reicaco; fo that thep be not revocanant to the holic fcrip tures. Diherwife,ifforthat caufe we reien this tellimonie, thy do the not also refer the epille of lude? for he alfo citeth a fentence of Enoch, lude 1,6. that God shall come with thousands to judgeOf Iustification. ment, But thereas Irenzus faith, that Enoch was a legate onto the angels ; I fumofe that it gaplace of map be thus underfrod; to faie, that those Ans acls were men, fuch as were princes and areat hings, or luch as were bome of the familie of Seth: for foin Ocnelis, The fonnes of God are faid to have seene the daughters of men , that they were faire. Deraduenture Enoch was fent unto them by God, to reproue them : and thus

Tertullian in his boke of baptifme faith, that faith hath a verfed fecuritie of faluation. coherefoze it is not we alone that have brought in a particular faith of the remission of sinnes. Reither quatt ante thing to moue be. that in that boke he befenbeth moft mamfeff errors touching baptilme ; and erhorteth men to beferre baptifine, till they come to ripe age, and not to make batt unto it before they marrie. foralthough we allow not thefe things ; vet in the meane time, whilethe intreateth hereof. he hath manie things, which ought not to be con-Eaptifest. temned, which were at that time received in the durch. So Cyprian, when he intreateth of rebantifing of heretiks, then they returned buto the durch, bath vet by the wate manic true and incightic testimonies which we cannot refed ; although in the perie fate of the quellion ive bt terlie dilagree fro him. And ichat father (Tpzaic pou) is there, amongst them all, which in fome one place befenbeth not fome matter that is not to be allowed; and pet ought not all their morks to be contemmed: Forthere is no pome granat fo faire, which hath not in it fome rotten 1 ûmili:

78 Pow let be come bnto Origin. De, in Origin. his first bake upon lob (if the Origins worke) thus writeth; All things, which men bo, whe ther it be in birginitie, ozin abifinencie, oz in thatfitte of the boote, or in burning of the fleth, or in diffribution of their ambs : all thefe things (Tlate) they om Gratis, that is, in vaine; if they dothem not of faith. In this place thereas he statis fig- faith Gratis; all men biocriftand that he fignifi-In vaine, Which thing boubtleffe Pighius, and his companions will not admit; for they will have these things to be certeine preparations onto inflification. But that Origin is by ers vielle words against them, those words which followe bo more plainelic beclare : for thus he miteth : that All holines a right coulnes, which a man both without faith, he both it in baine, and to his ofone bestruction. And he citeth this Romana fentence of Paule ; Whatfocuer is not of faith, is tinne . I am fure, that neither Pighius can bente, but that Origin in this place maketh on our five, and that he in that fenfe bnoerflood thefe ino:05 of Paule: Whatfoeuer is not of faith,

is finne. Which words pet he crieth out that we

are accustonich to abuse, although not onelie Origin, but also Augustine, Basilius, and other fathers (as inc haue before taught) ervound those morns after the felfe-fame maner. Chere fore he north brightle and impropertie accuse he. But if he will fair that inc must not to much regard, what interpretations the fathers aime: but muft fee, whether the place in the tert may be fo taken : therein we will commend him: for we gladic admit awaling from the fathers buto the morn of God. But he ought to have remembed, that it is not the point of a goo man. to reproue that in others, which he both him felfe. Therefore he thould fuffer be alfo, on the other fine, when the matter to requireth, to and peale from the fathers unto the ferintures.

But as touding the verie matter, we have elfe-where peclared, that that fentence of Paule, as it is mitten in his eville, is to to be erpoure oco : that of it may be inferred. that the tworks of men not regenerate, are finnes. Origin afterinard aboeth : Df ithom thall he receiue a remard : Df bim thinke you, whom he fought not for . Whom he bath not acknowledged . In whom he hath not belieued ? De thall not (faith be) receive of him a reward, but indeement. math, and condemnation. If thefe things be remoted buto fuch works, the will benie, but that they are finnes : Afterward he bringeth a fimilitude. Euen as (faith he) he thith buil a fimili. beth without a foundation, loseth his labour, time. and bath onelie tranell and forrowe : even fo it is with him , which will build up god works without faith. And cuen as buto him which be Marke, 27 lecueth, all things are volible, that he may find refreshing at his band in whom he hath belies ned : fo buto him that belieueth not, nothing is possible. Like as the earth, without the funne, A amilibringethnot fouth fruit; fo, ercept the truth of tube. Con through faith both thine forth in our harts the fruit of god works fpringeth not op. For fo (faith he) all that whole vere, wherin Noah was fauco from the floud, for that the funne thined not forth, the earth could bring forth no fruit. Thus much hath Origin in that place, which we have now cited ; whereby we conclude, that faith formeth and maketh perfect all good works Caith for= thich followe: and not that it (as thefe men 3 meth and knowe not who have feigned) taketh and bojo: perfecteth meth his forme of them.

The same Origin, bpon the fourth chapter follows. onto the Romans, thus reasoneth; If he which beloueth, that Jefus is Chaff, be bome of God; and he which is borne of God, finneth not : then it is certeine, that he which beloweth in Chuft Telus, finneth not . This kind of argument is called Sorites, tis allowed of the Logicians: for the Stoiks were wont oftentimes to ble it. The former propolitions of this argument cannot Q (2.iii.

morks that

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cation of

Another

Jelus.

Part.2.

The Common places

Cap.4.

Of Iustification

of Peter Martyr.

Part.3.

nuchof Irenaus.

Etto13 tour hand

tube

the laine witten in their harts. But peraduenture pou will scarselle admit

Chrough arcenous fins faith ts late a= fleeve.

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be denied; for they are taken out of the holie ferintures. But he abbeth afferinard : And if he finne, then it is certeine that he belœueth not. This of necessitie followeth of the former cons clusion : for if cueric one which belieueth. finnoth not ; then boubtleffe whofoever finneth, bes Leuethnot. Let Pighius now ao lauah, foz that we fate, that by greenous finnes true faith is loft, oz is fo laid a flepe, that it hath not his force in working and overation. Anolet him aggrauate the matter as much as he can, that he thich finneth arecuoullie; neither beleueth that there is a Goo, not also the reft of the articles of the faith. Origin both thinketh and writeth the felfe-fame thing that we bo. And he faith more puer, that A token of true faith is there . where finne is not committed : as contrariwife where finne is committed, it is a token of infibelitie. Againe, he abooth in the fame chapter ; If veraducature that, which is faid of the apostle, To be iustified by faith, fame to be repugnant to that, which is fait, that We are justified freelic. (for if faithbe offered firft of a man, he cannot fæme to be tuffified frælie ive muft remember. that euen faith it felfe is ginen of God: and this he proueth by manie tellimonies.

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But this thing our Pighius cannot abide: for he derideth be, as often as we fate, that faith is had by the grace and inward working of the holic Choft. For he faith, that it is wonderfull, that the holie Choft fould have his abiding. and worke in them, which do not as pet believe. The fame Origin boon Leuticus, in his third boke, and third chapter ; The holic ficle (faith he) representeth our faith : for if thou thalt offer faith to Chiff, as a price to the ram , without (pot offered up for a facrifice ; thou halt receive remillion of finnes. Dere also we have ermel feolie, that remillion of firmes is obteined by faith; by that faith (I faic, which is directed buto Chill, who was delivered buto death, and facti ficco for us. There can be nothing more manifest than these testimonies, which Origin hath brought for bs. But thefe men are fo obffinate, that they will not be led from the opinion, which they have once taken in hand to befeno ; although thou bring never to great light with the, least they thould terme to anie of theirs to

hane befended an ill canfe. 79 Cyprian, belive those things, which we afore frake, touding the confunction of faith with a good life, writeth also in his third boke to Quirinus ; that Faith onelle profiteth, and that ive are able to much to do as ive do belieue. The first part of this sentence perteineth buto the third article of this question; but the latter feructh peric much for that, which we are now in hand with. It is a wonderfull fairing doubtles, that So great is the force of faith, that by it we

are able to do what we will . And vet did not Cyprian thinke it fufficient, absolutelic tonzo nounce this ; but he bath also confirmed it bo manie and fundzie testimontes of the ferin tures. As touching Bafilius, and Gregorius Nazianzen,that thall fuffice, thich I have before cites. Chryfostome, in his fermon which be hath Chryfos intituled De fide legenatura, & fbiritu faith : that Cuen faith is of it felfe able to faue a man. Ann for example he bringeth fouth the theefe, who Luker at (faith be)onlie confelled and beliened: but works (faith he) alone cannot faue the workers, with faith can out faith. After that he compareth works with out morks out faith with the reliks of bead men : for bead but not carcafes (faith he) although they be clothed with moils pretions and excellent garments , pet they ob, bithout teine not heate by them; fo (faith he) they thich faith. mant faith, although they be becked with aloze A fimilious works, pet are they by them nothing hal tube.

And the fame father . boon the epiffle buto the Komans, open thefe words of Paule ; But Rom. 10, 6. the righteoutnes, which is of faith : Thou forth (faith he) that this is theflic particular buto faith, that we all treading under fot the complaint of reason, thould inquire after that which is about nature; and that the infirmitie of our cogitations being by the vertue and power of Bod call awaie, we thould imbrace all the wo miles of Goo . Were we lee, that by faith me ab. teine the promifes of God: and although by it we aftent buto all that which is conteined in the holie Ceriptures; pet it peculiarlie hath a regard buto the promites of God. This is also to be confibered, that he faith, that The infirmitie of our cogitations, in believing, is by the bertue and pomer of GDD caff awate : for this maketh against them, which contend, that this is dome by humane power and frenath; as though we had faith of our felues, and that it thould go bes fore inflification. The fame Chryfoftome, bpon the 29. chapter of Benefis, in his 54. homilie; This (faith he) is the true faith, not to giuc heed unto those things, which are feene, although thep feeme to be against the promise : but onelie to confider the volver of him that promifeth. Let them well confider this, which will have be to hauc a recard, not onelie to the volver and promiles of Boo; but even cheffie to our owne preparations. And ervounding thefe woods in De nells; Abraham beleeued God, and it was im- Gen. 15, 6 puted vnto him vnto righteoufnes : Let us allo (faith he) learne (3 befeeth vou) of the patriarth of God to beleue his faiengs, and to truff bn, to his promifes, anonot to fearth them out by our owne cogitation ; but to thew a great gra titude : forthis can both make be inft, and allo cause us to obtaine the promises. Here also are two things to be noted; the one is, that we are

of Peter Martyr. Part.3.

of Instification. made infiby faith; the other, that by the fame me obtains the promises : which two things our

aductiaries foutlie benie. The fame father, upon these words of Paule uter 1,100, unto Timothie; Of whom are Hymenaus and Alexander, which have made shipwracke as concerning faith : So (faith he) he thirth once falleth awate from the faith, hath no place where be may fraie himfelfe, or thither to repaire; for the head being corrupted and loft, what we can there be of the rest of the bodie. For if faith with: of faubbe out works be dead, much more are works dead bea with mithout faith . Were is to be noted that this is an argument Ammori, that is, From the leffer unto the greater: for he faith, that works are much more more bead without faith, than is faith without 100:35 works . The same authour, in his fermon De tecthout verbis apoltoli, upon thefe words of the apoltle; 1.Cot.413. Hauing one and the felfe-fame fpirit of faith: for it is buvolible (faith he) yea doubtleffe it is bupossible, if thou line unpurelie, not to waner in faith , 150 this we lie, how areat a contunation on Chrysoftome thought that to be, betweene faith and god works . The fame father , er, Rows, i. pounding these two, ds of the apostic; $D\infty$ we then destroic the lawe by faith? God forbid, naie rather we confirme the lawe : So fone as (faith So form as he) a man belœueth , fraitivaic he is infified ; aman be inherefore faith hath confirmed the will of the lawe, whilff it hath brought to an end even that, for which the lawe did all things. Dow then both Pighius fate, that fatth is onelie the foundation, and therefore is verie farre from the perfection ofiullification : Debnto what purpole is that,

helæneth. further, he attributeth onto faith euen this al fo, that it maketh men iuft, when as the law was not able to performe that, although by manie waies it did endeuour it. Dozeouer, when he er poundeth thefe words : They being ignorant of Rom.10,3. the righteoufnes of God, & going about to eftahom.9,33. blish their owne righteoutnes, were not subject to the righteoutnes of God: Apis righteoutnes of God (faithhe) he calleth the righteouines of faith, which is wholie given by grace from a boue , and not in respect of our labours . And bpon these words; Behold, I put in Sion a stone of offenfe : Thou feelt then (faith he) that faith hath with it confidence and fecuritie . Were be manifefflie amounteth a particular faith , and a certeintie touching the remission of sinnes: which thing our adverfaries to greatlie fpeake against . Further , when he erpoundeth that fairing in the. it. chapter: And if they abide not in their incredulitie, they also shall againe be

that after faith be putteth fo manie begrees and

meanes, whereby we come onto infification?

For Chryfoltome weaketh farre otherwife.that

a man is tuffifed fraitivate, fo fone as cuer he

graffed in : If faith (faith he) could araffe the. then thou walf a wild oliuc tree, into a good o. line treat can refroze them into their owne and olive tre . Dere also, the power to be graffed into Chaift , by infification , and the power to remoze them which are cut off , is attributed

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unto faith. I could now paffe oner to lerom , if there I could now passe oner to leron, it there were not somewhat, which calleth me backe as tradiction gaine but o Chrylothome: so, the selfe-same of Chrylos man witeth , that faith onclie is not lufficient dome. onto faluation . And fuch fentences are often times read in the Fathers , which our adversaries continuallic west against bs : although (to fpeake the truth) fuch an objection is not the uburlebat of Entellus , noz fo greatlie to be feared : for it may eafilie be anfwered in one word. For he faith not , that faith is not lufficient on to infification; but onelie bnto faluation: for faith is of it felfe fufficient onto infification . But affer ine are once infified, it is not inough to the obteinement of faluation , to faie; I beleeve: we must put to also an holie life, and good works ; for by them , as it were by certeine de: Tooin the grees . Coo bringeth be to felicitie . And after maie inter this maner we mate interpret all the fenten pret all the ces of the fathers, which feeme to teno this way, fentences of And if their words (as fometimes it haweneth) the sathers. will not beare fuch an erpolition : then (as me must it is most right) we will awcale from them appeale witing negligentlie, bnto the felfe fame fa place of the there waiting in another place more foundlie, Fathere to and more catholikelic: as did that woman in another ancient time , which appealed from Philip be: place. ing branke, buto the felfe-fame Philip being fober.

80 Ierom , won the eviftle unto the Gala, lerom. thians, buon there words; And we knowing that man is not instifted by the works of the that man is not luttined by the works of the Bilthe fores lawe, but by the faith of Ielus Chrift: be faith, fathers that All the forefathers were infliffed by the felfe mere fauch fame faith in Chiff , by which we are now at by the faith this date tultifled . And this fentence he confire in Chile. meth, by bringing in of manie cramples . first he reckoneth by Abraham ; for of him he faith John.8, 16. Muif thus wake ; He fawe my daie, he faweir, and reioifed. After him , he maketh mention of Moles: for of him (he faith) it is thus written in Heb. 11,26, the epittle unto the Debrues ; that He counted the reproches of Christ, greater riches than the treasure of Aegypt, and that he refusing to be in the court of Pharao, did choose rather t'embrace the croffe of Christ, And he addeth, that Iohn the verse. 3. cuangelift , in his 12. chapter moff manifelitie teacheth; that all those things, which Eigic hath put in writing touching the glorie of Goo ithen he faine the Lord fitting boon an high thione lifted by, are to be unberftod of the fonne of verfe.s. Dob. We abbeth mozeouer , out of the epiffle of

Inde: that the Lord Tefus Chrift belivered the

people of Afraciout of Aegypt, & after that fmot

the unbelœuers . In which place I berie much

maruell, that Ierom, a man otherwise ercel

lent in the Creeke tong, turned it thus; The

Lord lefus Chrift : when as in our tert . is

had onelie this word Lord; buleffe we will fup,

pole that his copie was differing from that

which we now vie . Which I freake not . as

though I bouted, whether those things, which at

that time hapned, were done by Chailf the forme

God at anie time, but the sonne, which is in the

Cherefore, whatfocuer is bitered buto men,

teth awaie togither with it. Thefe words mani-

true faith cannot be divided from charitte, which

thing we also teach and befend. But Pighius,

both with the feriptures, and futth the fathers.

(faith he) there is but one God, he hath infifico

all men after one a the felfe-fame maner; forfo,

much as nothing caufeth merit a bianitie, but

faith And afferward, upon thefe words; There-

might be firme to all the feed : The promife (faith

he cannot be firme to all the feed that is, onto all

memer of men, of what nation fo cuer they be :

ercept it be by faith . For the beginning of the

promife is of faith, and not of the lawe : for thep.

which are bnocr the lawe, are quiltie; but the

promife cannot be given buto them that are

quitte, and therefore they ought first to be pu-

(faith he) a not the law, canfeth be to have peace

with Goo ; for it reconcileth be buto God, when

our finnes are taken awate, which has before

bosome of the father, he hath declared him.

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Of Iustification

made be enimies buto God . And afterman mon thefe morns; The lawe of the fpirit of life. Rome. It is faith (faith he) which infitieth them that flie unto it that it may forgive them, whom the laine holdeth quiltie that they living buder faith may be free from finne. And in his 2, boke buon the Bofvell of Luke he faith, that Peter wept mt, Lukeans. tortill the 1 ozo had loked backe boon him : and he anneth, that the Loro brought fouth in him. both repentance, and the power to weeve.

81 Wat Augustine, when he intreateth of this Augustine matter. Gemeth to be in his owne field fo that to hunt in him for testimonies, touching this controuerfic, is (as the common faience is) to fiche mater in the fea. Howbett, it shall not be from our purpole to picke formethat out of him alfo. In the fermon of the Lord boon the mount tou thing the mozes of the golpel in Matthew in his 7. fermon towards the end; If thou victume of thine owne worke, a reward (faith he) is rende: red buto thee, and not grace given the . 3 bes mand now: Beleucht thou D finner : T belouc. What : Belouelt thou that the finnes may he bo him frælie forgiven the ? Then halt thou that which thou believelt. In his preface boon the 31 plaime; Eliou half bone no god, and vet remillion of linnes is aften the. The works are confidered, and they are all found naught . If Con thould render buto thole works that which fefflic occlare, that his inogement was, that is one, boubtles he fould condemne the . And in his boke De faits of litera, the 12. thap. Wile gather, that a man is not infliffed by the rules of with his fellowes, hillethat it , and criethout a good life, but by the faith of Jefus Chaiff. And in gainft it ; howbeit let him grunt as much as he his boke against the two epistles of the Pelagiwill, it fufficeth be , that this bottime agreeth ans,in his a.boke, t c. chapter ; Dur faith (faith he that is the catholike faith discerneth the inft Ambrofe alle erpounding thefe words out of from the briuft, not by the lawe of works, but the epille unto the kiomans; For it is one God

euen by the lawe of faith.

Ann Augustine, and Alipius, in the 106. epis file: Righteoulneffe is of faith, thereby we be-Leur that we are justified, that is, that we are made full by the grace of God , through Telus Chrift our Lord. The fame father againft Pela- gott bills gius, and Coleffinus, in his 1. boke, 1 10. chap: gentlie ter; It is not inough (faith he) to confeste that what grate grace thou wilt, but that grace whereby we are we ought to persuaded, whereby we are drawen, and where, by that which is goo it felfe is given bs . Dis maketh plainlie againft them, which appoint 3 foot not what generall grace; and will have it to lie in eucric mans power cither to abmit. 02 to refuse the same. But this grace, whereby we are fo perfuaded, is nothing els but faith; which faith in beed is necellaric to iuftifie . But thole works which are done before we be infliffed, do nothing auaile : for the fame Augustine, against moits the fecond epiffic of the Pelagians, the z. boke, 4 good, ar 5. chapter; Queu as works (faith be) which feeme turned into god, are buto the bugodie turned into finnes, finnes.

Of Iustification. ac. And in his boke De fpiritu & litera, the 28. manter : Guen as (faith he) there are certeine peniall finnes, without which the verie infi man cannot line, and pet they binder be not from fal nation; fo are there certeine god works, with out which euen the most wicked men can berie hardle live , which works pet nothing profit them onto faluation.

And that we fould not thinke, that this faith. thereby we are infliffed is a thing common and frairing at pleafure, he addeth afterward in the 3 chapter ; Willip is this man fo infruced, that be is ofterlie perfuaded, and another not for min car maister There are onlie two things, which I thinke and mand,and to answer : O the depth of the riches, &c ! Also: another is What? Is there iniquitie with God? We that is Rom. 11,33 displeased with this answer, let him sæke (latth Rome,14 he) men better learned, but let him beware of prefumptuous perfans. If we thould give credit to our aduerfaries, this had beene a berie rude and blind boubt: for they would fraitivate have answered at one word ; that the one was perfuanco bicaufe he would; and the other was not perfuaded, bicaufe he would not. But Augustine confidering the matter more beplie ; namelie, that It is God which worketh in vs both to will. and to performe, according to his good will; and perceiving that Paule himfelfe (being ouercome with the admiration of this thing) made futherclamation, thought it most meet rather to refer the whole matter onto God, the diffributeth but to enerie man that which feemeth to him goo. and that (without boubt) fulflie: although we fix not the reasons of his inflice . vea neither is it meet for us to fearch them out; unleffe fue will have that to haven buto be, which commonlie happeneth buto a certeine kind of dies which bes ing allured by the light of the canole, and flieng twingh buto it, are offentimes burnt with the flame thereof.

The same Augustine De pradestinatione fan-Horum, in his fift chapter, reproducth Pelagius, pelagians for that he had feigned that common grace but timo to be to all the faints; which he would have to be no fet foort b thing elfe, but nature. The verie which thing our tim was advertaries also at this bate bo, when as they crie out, that that grace is let fouth, as it were openlie bnto all men; and that it lieth in euerie mans power to receive it, if fo be that he will. The fame author Ad Vitalem, in his 207 epiffle; Statt in Guta mito Tinto them (faith he) whole cause is like to theirs buto whom grace is given, pet to them it is not moother given ; that they, buto whom it is given, may understand how fredie it was given to them. And in the felfe-fame place, he plainlie beclareth, that it is God, which of unwilling maketh bs willing; and taketh awate our frome hart, and giveth us a flethic hart. This manfelilie de clareth, that it is faith, whereby we are infified;

and that God diffributeth it according to his god will. The fame father, De dogmaribus ecclefiaffices, in the fourth chapter, (for that boke, who focuer was the author therof, beareth the name of Augustine:) To be purged from finnes (faith be) Bod farieth not for our will. And in the 44. thanter : The holie Thoff maketh be to thole. thinke, and confent bnto eneric god thing perteining buto faluation. And in his 13. boke, and 17, thanter Detrinitate; The wood of the fonne of Con (faith he) toke buon him the nature of man without anic maner of merit : a af ter the felf-fame maner allo is the arace of Bod much bnto bs) This comparison is taken of the greater: for if that man, wild was made the fon of Goo, obteined it without ante merit ; much more are we without anie merit, either of conaruitie or of worthings received into aboution.

The fame Augustine to Simplicianus, in the first boke and fecond question : Wibo (faith be) can live byzightlie, a worke tuffie, ercept he be infliffed by faith : Cono can belieue, creept he be toucht by fome calling, that is, by fome tellifica, tion of things. Who hath in his owne power to 30 is not in haue his mind touched with fuch a light, there; our owne by the will may be moure onto faith ? And in will to be his 61 fermon bon John; All finnes (faith he) mith that are comprehended binder the name of infideli fight, whertic. And he addeth; that Faith cannot be with by our will out hope and charitie; which thing also he most gould be plainlie teacheth open the 31. plaime. The fame faith. father, in his firft boke, and 19. chapter, against the two epiffles of the Pelagians, at large intreateth after that maner we are drawne of God; and amongst other things, he laith, that the Pelagians would to much triumph over the digiffians, if they had not the wood of prawing in the holie fcriptures. But forfomuch as that word is expected in the verte Colpell, they have John. 6.44 utterlie no place to flie bnto . There are infinite other places in Augustine , which do confirme this opinion ; which now , for becuitie fake, I thinke good to ouervalle.

82 Cyrillus againft Iulianus, in his firft boke: Cyrill. and 14. page, faith; The faith of Abraham and our faith is otterlie one and the fame . And the fame author buon lohn, in the third boke, and 31. chapter erpounding this fentence ; This is Iohn.6,29. the worke of God, that ye beleeue in him whom he had fent. For faith faith be bringeth faluatts on, and grace instiffeth; but the commande ments of the lawe rather condemne: wherefore faith in Chaiff is the worke of @ DD. In thefe words we ought to note, that faith is it, whereby is brought faluation ; and that we are infified by grace. And he declareth thefe things more plainlie boon Iohn, in his ninth boke, and 32. thapter, bpon thefe words ; And whither I go, Iohna 4,4 ye knowe, and ye knowe the waie. For ine are

John 1,18. of Cob,02110: for John faith; No man hath feene

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touching things dinine. is offered by the sonne whatforuce of God, the hath most trulie given himfelfe bit tourging bi- to mankind, a faithfull interpreter of God his father . And Paule in his first epittle unto the la ne been Cozinthians, the tenth chapter faith; They bittrib. dranke of the spirituall rocke following them, and that rocke was Christ. Againe; Let vs not the foune of tempt(faith he)Christ, as certeine of them tempeach. ted him. The fame Ierom , boon the couffle to verfea. the Calath. where he reckoneth bo the fruits of verfe.9. the fuirit, when he commeth onto faith, thus he inuteth : If charitie be abfent , faithalfo bepar.

cannot be Diniden from chas

Rom. 3,50. which intliffeth circumction by faith: 23 cause

fore by faith, according to grace, that the promis

rifico by faith, that they may be made towithic to be called the formes of God, and that the promife may be firme . And towards the beginning of the s. chapter, upon thefe words; Being inflified by faith, we have peace towards God: faith

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inflified by faith, and are made partakers of the binine nature, by the participation of the holie

Choft . Leo, in his 12. fermon of the vallion of the Lord : The fathers (faith be) belæned togither with be that the blow of the forme of God The fathers thould be thed. Wherfore there is nothing (beer were inftifi- lie beloued) france in chiffian religion from the things which were of old familied : neither fame promi, was faluation hoped for at any time of the righ teous men the haue lines before be, but by the we beleene. Lord Telus Chill. for ithom they bib lotte, This, and manic other like testimonies, bo confute those theflie which bare faie, that Abraham was inded fulliffed : vet not through faith in Chailt. but by faith touching earthlie promiles. Albeit this author may feme to make againff bs , in that we fair that true faith is not found with out charitie: for in his fermon De collectione es eleemofyna, he thus writeth of lathan; De know ing that God is benied not onelie in woods, but alfo in bebs , bath taken awate charitie from many from whom he could not take awaie faith: a vollelling the feeld of their hart, with the rots of couctoulnes , he bath (poiled of the fruit of god works, those whom he hath not deprined of the confession of their lips . These words , if they be ocepelic confidered make nothing at all against hs: for me fpeake of a true found, and livelie faith. But Leo binberffanbeth onelie a certeine outinard profession of faith: for when he would render a reason, whereby it might amere that faith was not taken from them; he mentioneth onelie an outward confession of the lips: which we also grant may confift without charitie; and be offentimes boaffed of of manie men, which neverthelelle are molt wicken. And after this maner & fumole are to be erpounded fuch like tellimonies; if anie happen in the fathers. Gregorie Bilhou of Rome, in his 10, homilie

works buto faith, but by faith he came buto works : for it is fait. Thy praiers and almes. But bow praice be, if he believed not ? But now bes cause he knew not that the mediatour was incarnate, by workes he came buto a more full & knowledge. Dereby I would have our abuerlas rics to know, that faith necellarilie goeth before all good works : for they affirme , that morall works, which ar. one of Ethniks, and of men not pet beleeuing in Chriff, are goo; which thing is in this place of Gregorie confuted . The fame authoz, in his fecond boke, and 25. chapter of his morals, (fpeaking of the fame matter) thus tons teth; Cinleffe faith be first notten in our harts. all other things, whatformer they be cannot inpeo be goo, although they feeme goo. Beda bp on the 2. chapter of lames ; De onelie belæ

bpon Ezechiel; Wie come not (faith he)to faith

by works, but by faith we atteine onto bertues:

for Cornelius the Centurian came not by

neth trulic , which by working erercifeth that which be believeth : for faith and charitic cannot be feparated alunder . And this thall fuffice as touditing the fathers. But what the African . Mileuitan and Araufican councell om teach concerning inflification , faith , grace, and works : ine have before at large beclared in the former article. This onelie I will now abbe, that our abuer, fartes , then they fate that & D D offereth his grace buto all men and glueth his giffs buto men that befire them, and take hold of them. and forcineth finnes to them that bo that which they pught to do: for formuch as in the means time they omit the infpiration of the holie Choff and the power of God, which draweth be and the inward perfuation of the mind, and alfothole things which are most cheffite required in this matter: they are most manifestive against those councels, which we have now cited. Howbeit. I cannot leave bulpoken, that in the councell of Mentz, which was celebraten unner Carolus Magnus , in the first chapter is citco Gregorie. tho thus writeth : De belæueth trulie . thich bo morting exerciseth that which he believeth. 83 forlomuch therefore, as we have now

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bitherto froken as touching this article; name he that men are jultified by faith in Chift , and have confirmed the fame by fcriptures, and have querthrowne the objections of our aduct faries , and alleadged testimonies of the fathere to confirme our fairing: let be now come to the third article . Therefore we fale, that willis The third fication confiffeth by faith onelic. Which faieng all those places of scripture do proue, with indicate teach, that we are infified freelie; and those faith ondie thich affirme, that infification commeth with out works; and those also, which put an Antithefis or contrarietie betiven grace and works: all thefe places (I fap) most trulie conclude, that incare fullified by faith onelie : although this mord Onelie] be not read in the holie fcrip. ture. But that is not fo much to be weighed: for the lignification of that word is of necessitie as thered out of them. Further, this allo is to be noted, euen as toe have alreadic before taught; that we affirme not, that that faith, whereby we are infiffed , is in our minds without god morks : though we fate that the fame onelie is it which taketh hold of indiffication, and remitte on of finnes . So the eie cannot be without a Hamilt head, braines, hart, liver, and other parts of the tube. bodie : and pet the cie onclie annehenoch colour and the light. Wherefore thep , which affer this maner reason against bs ; Faith(as ve lav) infifieth; But faith is not alone; Ergo faith a lone infiniteth not : they commit the fault of a m falle ar falle argument . As if a man thould thus con aument. clube ; Duelle the will willeth ; But the will is Bimile not alone in the mind; Ergo not the will alone tute.

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willeth. Dere euen little children may fie the fillace or Deceit, which they call, Decomposition and of dittifion. And is it not a foule thing , that

fo great Dinines thould not feit: rout here Smith (the light forfoth of binimitie) fetteth bimfelfe againft bs . De of late crieb. out, cuen till he was hourfe, that we falfelie af: firme : that those places of the ferinture . which teffife that we are tuffifeb Gratis (that is free lie) thould flanifie all one with this, to be tuffife en ho faith Dnelie: for this word Gratis is not all one with Solum, that is, Onelie . Doull Grant marians that we are, which without this wood matifer could not unberfrand this aduerbe fo much bled ! Bowbeit, this Brammaticall Ariftarchus, leaft that he fould feine without. fome reason to place the fole : It is written (faith he) in Cenefis . that Laban fait onto la-Gm.9,15 cob.; Bicause thou art my kinseman, shalt thou merfore ferue me Gratis? Were (faith he) put this. wood, Quelic, and thou thalt fee, that an abfurd kind of fprachte will be. And in the boke Num. 1.5. of Quantiers; The people fait, that in Acgypt they bid cate fifthes Gratis : and in the Walme; They have hated me Gratis : Dere (fatib be)

cannot be put this aduerbe, Onclie ; Wherefore meraliblic and berie weakelie conclude, that bicaufe in the feriptures a man is faio to be in fified Gratis, he is therefore fraitivate infified bpfaith Dnelie. But this Charpe witted man, and one to well exercised in the concordance of the Bible, thould have remembred, that this word Gratis, figuificth without a caule, or with out a releard and price; and therefore we right lie faic, that inflification confifteth of faith Dne lie; bicaufe it is fait to beginen Gratis. For if works were required, there mould be a cause, or arcward, or a price to the obteinement of rightroubres. But forformuch as Gratis ercludeth all thefe things, of that word is rightlic and trulic inferren Onelie faith.

And those places, which this man hath allead, geo, are not haro to confute : for Laban faith, Shalt thou ierue me Gratis? that is, without this cournant that I fhonly give thee some thing: which is onelic to take, and nothing to repair. And the Ifraelits , when they faid that they bid rate fiftes Gratis; meant, that they did cate them without anie vice vald . And that fairing; Elephque hated me Gratis , is nothing elfe, than without a cause, or without anie my defart. So that if this morn Gratis take awate price and merit, (forformuch as Paule faith, that we are infified Gratis) we must needs binder fland, that it is home inithout anie out price of merits: which poubtleffe might not be true, if works thould be required, as causes and mes rits. And bicaufe ine once brought a place out of Calande, the criffle to the Galaimans : But feeing we

knowe, that man is not justified by the works of the lawe, except it be by the faith of Ielus Christ: and of this narricle (Except) concluded, of the ava that infification confifteth of faith Dnelie ; this uerbe, Exman therefore according to his wifebonte, ras cept. geth, and faith, that this word, Except, is not all one with Dnelie. For he fatth, that loleph itt Gene 42.50 Benefis fath unto his brethren: Ye fhall not fee my face, except ve bring your youngest brother: and Chriff (faithhe) faith; Except ve cate the John 6,53. flesh of the some ofman, ve shall not have life in you. Taho (faith he) will fair, that life is had onlie by cating of the facraments . Wherefore (faith he) thefe things cannot be ervounded, by this word Duclie. Des voubtles, but ther maie: for in Geneffs , that other thing meant lofeph, than to aomonith his beethen, that they thould been this condition onelie, come againe into his fight ; to wit , if they brought their vons geft brother with them : And Chiff in the firt of John, intreated not of the eating of the factas ment : for he had not as vet inflituted it : where, fore by this word, To eate, he fionifieth . To be: liene . And he laith . that they which are of full ace, herein onchie hanc life, if they eate his fieth. and brinke his blod: that is, if they believe that the forme of God was belivered for them, for the remillion of their finnes; and that this is the onelie wate whereby they mate be fauco.

84 But Smith abouth, that from indifficatie on is not to be excluded hove charifie, and other god works. I grant inbed, that those are not to be erclined from a man that is tullified hole. beit I do not attribute buto them the power of tuffifiena . For that which Paule faith; that A Romano. man is not justified by works. Thoulo not be true, if we thould be justified by anic kind of works: for if a man fhonla fair that an artificer wor a smitketh not with his fingers, and afterward fould two. grant that he to that worke which he both , bleth his fingers , he were worthic to be laughed at : although being connict, he would late, that he excepted onelie the little finger; and not the thumbe , forefinger , or miodlefinger : for he which wheth there fingers, bindoubtedlie bleth finocrs. But thy both this man faie, that hore and daritic are not ercluded : Bicaule (laith he) ruen pe pour felues will have be to be infified by a linclie faith, which certeinlie is not without thefe. Well grant that thefe vertues are alivates tomed withtrue faith ; but vet in them we put no part of our fullification befoge Gob . In this a fanace of argument is a fallace or deceit of the accident : the accis for buto those things which are abloined , is at bent. tributed that which is proper to the fame, where, buto thep are toined . Astfaman fould faic; The funite is round and high; Ergo, the round nes and hight of the funne do make be warme. Wilhat works then both Smith crelute from

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tullification, when as he include th hope and chas ritte ? I suppose surclie, that he erclubeth out ward works, fallings, almes, and fuch like. But with what face can he fo faie or teath, fæing he appointeth and ocfenocth works preparatorie ?

But this Charpe witted man thinketh, that he hath trimlie escaved, for that he faith, that thefe things are not of necellitie required to infiff. cation, and that onlie they are profitable to justis fication if they be prefent . But this is worthie to be laughed at : for ive have before most vlainlie taught, that all works which are bone before inflification, are finnes; fo far is it off, that they can ferue anie thing onto inflification . And if they thould by ante means profit onto tultifica tion, our aloziena thoulo not then be ercluveb: for we might glorie, that we had bone thefe things, by whole helve and aid we were tuffife rd. 15ut of this (faith he) we cannot boatt, for that they were bone by a certeine grace of God preventing bs. But this is the chiefest thing to be marked that thefe men attribute a great part of fuch works buto fre will; and therefore, in that behalfe, at the leaft, we may glorie. peither also thall that be true which the apostle saith; What hast thou, that thou hast not received: and againe. Why deceft thou boaft, as though thou hadft not received ? Here forme of them answer. that we cannot glozie of this libertie of will; for that we have it not of our owne : for it is God. which hath indued be with this facultie, & gaue bs fre will when he created bs.

Butthis is not lufficient to take awate glouts eng : first, for that this were to flie buto the common grace of creation, which thing the Pc-The ideta - lagians bid; and by that means there thould at the least wate be left buto bs a good ble of free will, whereof we might glozic. Foz although we haue the fame of Goo by creation, pet the right ble thereof is ours; namelic, to affent bnto Goo when he calleth be, a to amlic our felues to goo works, which of God are fet forth to bs. And ther: fore offerlie to take awaie all glorieng, it is needfull that we cuer beare this in mind, which Augustine both admonith is in his bake De fi-Au & litera, the 24. thap, that The will & election of well boing, is of Bod not onlie bicaule he hath by creation ginen choice and free will, but also for that by the vertualion of things he hath made be both to will, and to believe; and that not onlie by the outward preaching of the golpell, but also by intered perfuation. For he both not one lie fiere by the hart, but also persuadeth, draws cth, and boweth it to believe . I grant in beb. that it is the office of the will, to will and to embeace that which God offreth; for we do not will by bnoerffanding, or by memorte; but by will. And pet for all that, I boubt not, but that it is Soo which maketh be to will, and to followe

8. Further cur aductfaries thinke, that alfhourth morks concurre buto infification : vet # bether is that notwithstanding true, which the holie free infills fortutures teach; that we be inflifted fredic: bi toncut with caufe (faie ther) thole works are given of Got, works. and are none by grace . If this refuge might helpe, then had not Paule bone well then as be toke ainaie from ceremoniall works, the vower of fuffifiena: for a Jew might laie; Dur fathers. thich in the old time were circumcifed, and ner. formed other observations of the laive, bid not the fame by their owne naturall frenath : but by the grace of Bob, both helping them and fire ring them by therebuto . Wherefore, ifother morks which were commanded in the late could profit buto infification , to merit it (as von freake of congruitie; the could not ceremoniall morks bo the fame : Reither will this ante thing helpe to faie, that Paule taketh not awais from them the power of juliflena ; but onlie at ter the comming of Chaift. For he manifestite speaketh of Abraham, which was institled by Roma, ver, faith, and not by circumcifion; and be bleth a tellimonie of David, of whom it is well knowne that he lived under the laive. But whereas this man faith, that that itie and hope cannot be er cluded; I would gladie knowe of him, whether the works of these vertues be tult or no. I know be will grant that they are full . What will he then answer unto Paule, who unto Titus saith; Tinda Not by the works of righteouinesse, which we have done? But I know thefe mens fond drub fes ; they answer that such works are excluded, if they be done by the law, and by free will, with out grace. But what nevoeth to erclube that which cannot be ; for tho will either love Bod. 02 hope in him without grace? Further, in wat maner to ever they be bone, they cannot ferue to iufification : for we are iufified by grace, as it plainlie ameareth by the holie feriptures. But betweene grace & works is to great contrarie, tie, that Paule faith; If of grace, then it is not now Romans. of works; and if of works, then it is not of grace.

Petther ought thefe men to be fo much bil Barons pleased, for that we vie this word Onelie : for we resond pleated, to mat we vie this word Onelie : for we proout the necessarilie conclude it, of that which Paule onlie faith faith ; firff, that We are inflified by faith ; and inflified. after ward addeth; Without works. Dow aptlie Rom. 3, 18. we thus conclude, I will beclare by a fimili tude. In the firt chapter of Deuteronomie (if ine Deut. 6,1) followe the truth of the Debaue) it is thus wait ten; Thou shalt feare the Lord thy God, and him thou fhalt ferue. Bere (as vou fe) wanteth this particle Onelie; pet bicaufe it there follow eth; Thou shalt not go after strange gods : the feuentie interpretours have thus turned that place; Thou shalt feare the Lord thy God, xal ἀντῷ μόνῷ λφ βούσεις, and him onelie thou shalt

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Mat 4 10, than, for it is written ; Thou shalt worship the Lord thy God, and him Onlie shalt thou scrue. Bere we fee, that to difproue the worthiming. which is ainen buto a creature : this particle Onelie is necessarie : which although it be not had in the Debine, pet it is necessarilie gathe repout of it. Pow, when as we also reason after this maner, the thould thefe men be fo much of fended ?

86 Let them confider allo, that the belt, and the most ancient fathers oid not millike that inord, It is a thing riviculous to fee. with how cold toles, and page thiffs Smith goeth about to meuent and anfluer them . Firft he faith, that they ment nothing elfe, but to reprefe men, that they Moulo not ware infolent. But let Smith in one word, according to his and wife. home, answer me : Whether the fathers spake this trulie or falfelie. If they fpake it trulie, then make they on our fibe. And they both this man fo much impuaneit . But if fallelie, this god end nothing helpeth them, to repreffe the infolencie of men. Foz, euen as Euill muft not be committed, that good may infue; fo falle bo drine muft not be auouched . to fuvulant other falle potrine. But this man unboubtedie is fo farre belides himselfe, as he faith, that this was lawfull for the fathers to bo. For in his boke De votis, thich not manie percs ago he let as breat, he faith; that Augustine De bono viduitatis, injeras he writeth, that Their matrimonies, which has voiced a voice of virginitie, or of fole life, are true marriages , and not adulteries ; wrote the fame for no other end, but to perfuade Iuliana the widowe (buto whom he wrote the boke) that marriages in generall arc not euill. And fo a Gods name he confesseth, that Augufline fetteth fouth one falle bodrine, to ouers throme another falle bodrine.

And with the like wifoome in the fame bothe he feigneth, that Clement Alexandrinus wrote, that Paule had a wife (which he thinketh to be most falle;) onelic to proue that marriage is god and honourable. And if it be lawfull to to mingle true things with falle, and to confound all things; when then thall we believe the fathers . What thing can at anie time be certeine unto be, but that we map be decemed thereby? further, be feigneth, that Paule erclubed from infification enclie the works of the lawe. But this we have befoze abundantlie confuted, and

have taught that the reasons of Paule are dence rall. Dea the fathers lawe even this alfo: for Au- Augustine. gultine, in manic places affirmeth, that Paule intreateth not onclie of ceremoniall works.but alfo of morall morks. But bicaufe the authoritie of Augustine is (I knowe not how) suspected but to our adverfaries. Let be for what I crom faith. De unto Ctcliphon against the Pelagians, up on these mozos : By the works of the lawe no Rom 3, 10, flefh fhall be iuftified, thus watteth : Bicaufe geram mag thou thinkest this to be spoken of the lawe of of the opint-Mofes onelie, and not of all the commande on, that not ments, which are conteined bnoer this one alone the ments, which are conteined under this one accommonly I confent vnto the lawe of God. There are to beereluothers also of the fathers, which teach the fame : Ded from but I now overpalle them . Let it fuffice to infifica= their that this other feigned invention of Smith Roman 16. is baine and trifling.

87 Thirdie he faith, that they ment focre

clube works (as he calleth them) penall; those

works (T fupofe) which reventant men bo. But to their how riviculous this is allo. thall need no long beclaration. For fielt fuch works were required of men ; not that by them they flould be juffiffen before God, but onelie to approuc themselnes buto the church; that is, least they by a feigned and diffembled reventance thould feke to be reconciled. Further, it is not likelie. that Paule fpake of anie fuch works : for ther mere not at that time in ble. Indeed Ambrofe, when he excludeth works from infification, hath herebuto once or tivile arefved. But we pught not fo much to confider. What one or two of the fathers ow fair; but what agreeth with the holie Criptures. Smith addeth moreover, that it sod requiis certeine, that Bod requireth much more of vs more than than faith: for in Marke, it is thus written; Re- faith. pent, and beleeue . Bere (faith he) unto faith is Mark.1, 15. abioined repentance. And in another place; He that beleeucth, and is baptifed, shall be fa- Mar. 16, 14. ucd. The appeth alfo, that in the epiffle to the @ thefians; The church is faid to be fanctified by Eph.5, 25. the washing of water in the word. And that Peter in his third chapter of his first epiffle faith; that Baptifine hath made vsfafe. Anothat le- Peter.3,21. rom also thus writeth boon the first chapter of Efaie : The walling of regeneration both one tie remit finnes. Behold (faith he) inflification, and remillion of finnes is aferibed, not onclie

buto faith, but also buto the facraments. As touching the first, we grant, that Chaiff requireth more of us than faith : for who doub teth, but that he will have men that are infified to live bysiabilie, and to exercise themselves in all kinds of bertues: otherwise, they shall not come onto eternall faluation . Dowbeit, thefe are fruits of faith, and effects of iulification, and not causes. But as touching the facras ments. DD.j.

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The Common places Part. ?. ments, we have manie times taught, how infti-

fication is to be attributed buto them : foz thev are in the same respect onto indiffication, as is the preaching of the Solvell, and the promife concerning Chailt, which is offered buto bs to faluation . And verte offentimes in the ferip. tures, that which belongeth but othe thing, is a feribed to the facrament or figne . And because baptiline promifeth remission of sinnes by Chaift, and fignificthit, and fealeth it in them which are wather : therefore Ierom . of all other facraments , attributeth this onto it onelie. Cherefore the words of the Fathers ought no thing to move be, when as they write thus; that faith alone is not fufficient to faluation: for they understand this, of that eternal salua tion, buto which we come not, except some fruit tings of the followe our faith, But of their laiengs me ought not to gather that a man is not infifico by faith onelie. And though at anie time, the berie fame fathers feeme to referre their mozds unto tultiff cation; yet are they to be understoo, that their meaning was to expecte the nature of the true and infliffeng faith: for it in verie bed is neuer alone, but bath ever hove and charitie, and other

Therighte and works, as companions. Sometimes also by indiffication, they boverfrand that rightes outnes, which flicketh in bs ; the which with fu na cous out all boubt, ooth not confift or bevend of faith fifteth not of faith

88 They thinke also, that this maketh against Rom.8,23. bs : forthat Paule writeth onto the Romans : By hope we are made fafe. Deither om they lee, that hove is there taken for the laft receneration on, which we hope we thall one date obteine in the heavenlie countrie: for the apostle a little before fpake of it. And bindoubtedlie, we possesse that faluation onclie in hope not as vet in verie bed. If there be anie peraduenture, whom this most inst and most true answer will not suffice: let him followe the interpretation of Origin: for he boon that place faith; that Hope is there put for faith : which is no rare thing in the holie feriptures. But they have found out vet and ther fond benife , thereby (as much as lieth in them) they do go about to qualifie this word Onelie, which is to often bled of the fathers; namelie, that faith onelie bath the beginning. and as it were, the first begree of intification: thich afterward is made perfect and full, when other god works come onto it . But how baine this is Paule himfelfe fufficientlie teacheth: for he poth not onclie fair, that We are instified by faith onclie, but also he anneth, without works. Further this also maketh against these men. which is written in the bothe of Wilcome; To Wild.153. knowe Godisfull right coulneffe. In which place it is a fport to far how Smith wringeth himfelfe.

first he bares not benie the sentence, for he

counteft that boke for canonicall; but as he is of a tharpe wit at the laft this he beuifeth : that Goo is not knowen by faith onelie , but alfo bo loue, But who ever would to faie, but onelie this man . Unboubteblie , by loue , we bo not knowe, but we do love.

Want that which is froken in the boke of Will nome (which pet with me is not of fo great an thoritie) Christ himselfe bath most manifestie teffifien in the Gofpell lateng; This is eternall John 17.2. life that they knowe thee, the onelie true God. Although of this lateng also of our fautour: Gardiner the Bilbop of Winchefter, Deniled of Gardiner. late, 3 wot not what : namelie, that to knoine Con is not moverlie eternall life , although it fomewhat helpe forward therebuto . But forlo much as neither the Fathers , noz Paule , noz Chriff bimfelfe can fatiffie thefe men ; there is no hope that we thall ante thing premaile with our realons. They adde mozeouer, that the far there faie, that onelie faith infificth; that is, it is the principallest thing thereby we are inftitis the principallest thing thereby we are turn fied. I confesse in both, that Onelie fometimes only, significath Principall. But this fense cannot a fometime gre with Paules purpole : fozif charitie be com: Ganifict pared with faith charitie (as Paule faith) is more wincipall excellent and better. Wherefore if both of them 1. Cours, 13 fuffifie (as thefe men will have it) then thould thatitie have the chefelf part, and not faith. And this alfo is a great let buto thefe men . which ? have oftentimes froken of . that Paule fo aleris beth infification unto faith, that he faith: Without works. But Augustine (fate they) buto Sim- Augustine plicianus writeth; that By faith we begin to be instiffed. Anto this we make answer two maner of water; first, that that beginning is fuch, that in perie deed it hath the berie full and whole its Mification . So that Augustines meaning is, that we are instiffed to some as me have faith. Diffthis pleafe them not, the will faie (as the truth is in bed) that Augustine ment of the righ teoulnelle which flicketh in bs.

They cite also Ambroic, opon the fift dapter bnto the Balathians : In Chrift, &cc. Foz (faith he) we have need offaith onelle, in charitie to tw Atification, Behold (late thep) buto infification we have no lette need of charitie, than of faith. But they are far deceived : for by those words Ambroic ment nothing elfe, but to make a dis ffinction betweene true faith and baine opins on : therefore he faith ; that we have neb of faith onelie namelie, that which is foined with charitie. But Ierom open the fift chapter onto the Galathians, faith; that It is charitie onelie, Galas,6 which maketh cleane the hart . What other thing elfe thall we here antmer, but that this his fair eng (if it be tharplie and fincerclie boneb) is falle: For it is faith also which purifieth the harts, as it written in the Ads of the apolitics . And

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alone.

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not Defift

1.Tim.1,5. Paule tutto Timothic faith; Charitic out of a pure hart, and a good confeience, &c. 150 thirth mords it is plaine, that the hart muft of necestitie first be pure, before charitie can come. Where fore we will interpret that fentence by the effea, and as touching our knowledge : for then it is most certeine, that we are regenerate, and have a cleane hart, when we be indued with charitie. After this maner alfo haue twe before cr. pounded this; Manie finnes are forgiuen hir,

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bicaufe she loued much. 80 And by the felfe-fame meanes alfo, may that fairing of Augustine, in his bothe Denatura er oratie, the 38 chapter, be answered unto ; It is the charitic of God (faith he) by which onclie. he is full, wholocuer is full. But this feemeth al to beff buto me, to buderffand fuch faienas of the fathers to concerne that righteoulnes, which abineth and flicketh in bs : for that confifteth not onclie offaith, but also of all bertues & and morks. Cow bicaufe amongst all vertues charitic is the principall; therfore the fathers form. times attribute righteoulnes onto it onlie. And that which our aducrfaries have most briufflie plurped to expound this word Onelie, for Principall or cheefe, may in this place most justile ferue bs: for here we intreate not of that infification, which is had by imputation; but of that which we atteine to after regeneration. Where fore, in this our propolition, we exclude not from a man that is inflifico, hove, diaritie, and other goo works : but this onclie we faie, that they have not the poliver, or cause, or merit of in fifteng. And when we fair, that a man is infliff. co by faith onche; we face nothing elfe booonb, teolie, but that a man is justified onelie by the mercie of God, and by the merit of Chaft one lie: which cannot be awiehenord by anie other infrument.than by faith onelie.

Deither muft we give place onto our adner. faries, not to vie this wood Onelie, though they homoling cric out never to much that of it fpringeth great offenfe; and mens minds are by this verfuali on somewhat weakened in the exercise of vers tues. Forby found doctrine we do eafilie res medic these discommodities : for we alwaies teach, that it is not inflification, or true faith. which wanteth the fruits of good life. But we for the fubtile and craffic ocule of thele men : for if we thould faic, that a man is fimplie infifico by faith, leaning out this word Onelie; frait wate they would nobe of their owne, that a man inded is suffified by faith: but pet he is no leffe inflified by hope, and charitie, and other god works. For this perie cause the Catholikes in times paff, would not permit buto the Arrians Bliter this mora oversom that is, Confubftantial, or Of like fubstance : because they would fraitivate bane faid, that The forme indeed, by amellation

or name, is Cob, like bnto the father, and in a maner equall buto bint; but vet not of one and the felfe-fame nature and substance. Therefore they nin inith toth and naile defend and keepe Will this more Guesow, that is, Confubitantiall, 02 Of one and the felte-fame fubitance, as a inora most aut to expecte the truth of that controugric. Which they might allo by and right bo ; and chefelie, for that they lawe, that that inord was of necessitie concluded out of the holic feriptures : out of which also is most embentlie concluded this our word Onclie: & is thought of be a word most meet to confute the errors of those, which would have inflification to come of

Mozeover, Gardiner biffton of Winchefter, Gardinet, counted this our propelition to beabluro : and against it, amongs other arguments, he bled this the which to me boubtleffe is beric france, that it is fo greatlie efferned of fome of his varafites ; The righteouines (faith he) that is gi uen bs of God, whereby we are inflifico, perter neth to all the faculties and powers of the mind. orrather to the whole man ; Therefore we are not infliffed by faith onelie : for that verteineth onelie buto the higher part of the foule. Were (gentle reader) that thou be not beceived, lieth hippen a bouble fallacie or beceit. For firft. grant, that that rightcoulnes, which is given onto be, perteineth buto the whole man, and buto all the powers and faculties of the mind : thail it therfore followe, that that right coulines, which is offered of God, is not awachended by faith onelie ? Undoubtedlie, the meate which we cate. A fimilie is diffributed into all the members and into the thue, thole bodie ; and vet it is received with the mouth onlie, and not with the whole bodie. Furs ther, the disputation is not about anie rightes onines, which is faffened and flicheff in bs: which in peric deed is dispersed in the whole who rinha man : but about infification, which is the foz transnes quenes of finnes. But this righteoulnes hath whereby we no place noz feate in our minds, but in ODD are intiffee alone, by whose will onelie our finnes are for not in us. ainen bs.

90 But now, forfomuch as this article hath bene fufficientlie befenbed , againft the cauil lations of importunate men; we will omit this. and braffie declare, that the ancient fathers bid not milike of this two o Onelic, the with our aduerlaries lo greatlie thun. Origin, buon the Origin, epittle buto the Romans, bpon thefe words: Thy glorieng is excluded. By what lawe? By the Rom, 3, 27, lawe of deeds? No, but by the lawe of faith. For we suppose, that a man is justified by faith without the works of the lawe . The infification (faith he) of faith onclic is fufficient, that a man onclie belieuing thoulo be infifice, although he haue done no god worke at ail. And for cram-DD.II,

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Hilarie.

Ambrule.

Luke. 22,43. ple he bringeth fwith that thefe, which was crucified tomither with Chaff ; and that woman. Matth 9,22 unto whom Chaiff answered ; Thy faith hath made thee fare. Afterwardhe obienteth unto himselfe that a man hearing these same things, might be made fecure, teontemme and works.

But he answereth that he which after infification on, liveth not buightlie, caffeth awaie the grace of juffification : fer no man (faith he) receiueth forguenes of finnes, to ble licence to finne ; for pardon is giuen, not of faults to come , but of finnes paft. Than which fentence nothing can be faid more conformable buto our boarine. Cyprian to Quirinus , in his 42. chapter ; faith

(faith he) onelie profiteth, and loke how much we believe to much are we able to ow. BaGlius.

Befilius, in his fermon De bemilitate, witcth; that A man is inflifico by faith onclie. Hilarius alfo boon Matthew, the. 8. thapter; Faith (faith he) onelie infinfieth. Ambrole, bpon the. 5 chap ter unto the Liomans, buon thele words ; Being inflifiedfreelie: Bicaufe faith he)they working nothing, norrendring turne for turne, are by faith onelie infified by the gift of @ D. Ehe fame author buon these words; According to the purpose of the grace of God; So Paule (lath) he faith; It was decreed of God, that the lawe ceating, onelie faith should be required vnto faluation. And fraitwaic after ; God hath order ned, that men Could by faith onelie, without la bour , and anic observation , be instifice before Coo. The fame father, boon the firft chapter of the fecond epiale buto the Cozinthians; Itis appointed (fattishe) by Coo, that he which beles ueth in Chaft, fhall be faued without works by faith onclie. And he hath the like fentences . in

his boke De vocatione gentium. Dut of Chryfottome I could bring a great Chryfoft. manic places to confirme this fentence : but of them I will picke out onclie a few. Upon the there chapter bute the Romans , bpon thefe 100:05; Thy glorie is excluded: In this (faith Rom. 3,27. he) is fet fouth the might and power of God, in that he hath laued, inflified, and wought our refoiging by faith onelie, without works. Anoat the beginning of the fourth chapter; That a man being destitute of works, should be instified by faith, peraduenture it maie appeare to be well: but that a man , being adorned with bertues and goo works, is not for all that fuffifico by them , but by faith onelie ; this affuredlie is inonderfull. Dereby our aduerlaries maie onberffand, that although faith have (as companions) hope, daritie, and other god works. (which cannot be boubted of but that they were in Abraham;) pet they on ferue nothing to the comprehending of right coulnes. And on the 10. dapter, opon thefe words; They being ig-

nerant of the righteouines of God, and going a-

bout to establish their owne righteousnes, were not subject to the righteousnes of God : We cal leth faith he) the rightcouines of God that righ. troulines, which is of faith; bicause we muthout labour, are by faith onelic infified through the mitt of ODD. Of Augustine & will for ake nothing : for he is full of this matter against the Pelagians: and cuerie man mate calille by his writings confirme it.

Hesydnius byon Leuiticus, in his first bothe Hesydnius and fecond mapter; Grace (faith he) is amie; hended by faith onche, not by works. The berie which thing he in a maner hath in his 4. boke. and 14 thapter. Theophilactus, bpon the third Theophil. chapter buto the Calathians, erpounding thefe inords : Bicaufe by the lawe, no man is justified Cale 2 16 before God: Rom (faith be) Paule plainlie be. elareth, that faith even alone bath in it the velve er to infifie . Phocius bpon the fift chapter bri Phocius. to the Romans : Tullification (faith he) confiffeth of faith onelie . Acacius in Oecumenius, Acacius boon the first chapter buto the Romans; De bath onelic (faith he) by faith railed by and quice kened be being mortified by finnes . Barnard, Barnard in his 22, fermon opon the Canticles : 130 faith onclie (faith he) he that is tuffifico. thall have peace . And in the felfe-fame fermon; That wanteft (faith be) of grace, whatfocuer thou afcribeff bnto merits . Grace maketh me iuffifico frælie.

Thome thefe things fuffice not , let them read Gennadius, boon the fift chapter onto the Komans; Cyrillus, in his ninth boke, athird thapter byon Iohn; Theodoretus, bpon the fift chapter to the Romans ; Didymus , bpon the fecono chapter of lames; Eufebius in his er, clefiafficall historie, the third bake , and 27. chapter; Cyprian or whatfocuer he were in his ernolition of the articles of our faith; Lyranus, boon the third to the Galathians ; The ordina rie Glofe , bpon the cuffle bnto lames ; Haimo, bpon the Gofpell of creumeifion ; Sedulius, boon the first and second chapters buto the Mo, mans; Thomas, buon the thire to the Calathi ans ; Bruno, upon the fourth ento the Romans; Arnobius , pponthe 106. Palalme . Pom & thinke I have spoken inough, as touching this

Ofianders feigned denise, as touching effentiall righteousnes, is confuted in the epistle to the Lords of Polonia.



Of Peace.

The fift Chapter.

Of peace and Christian liberties where alfo is intreated of offense of the conscience, and especiallie of the choise of meates.

3n Hom, 18 errit.15 The fumme of the pres= ching of the Sospell is prace. 1.Cor.5.19.



thing of the Golpell is peace, especiallie with gace, expectatite with grant of they which do preach (as the apostle teached) in the latter employee and bring with them

the words of reconciliation. Petther erhort they anie thing elfe, but that we frould be reconciled buto God through Chiff. God in times pall, mas angrie with manking, he punished and condemned them , he releded their praters and their inorks : and although they were notable, vet pid he abhorre them; bicause they were the morks of his enimies. And on the other fide. men were not onelie milerable, but also ther hated even God himfelfe,they wilhed that there might be no & DD, they beteftet his iubge, ments, and fled from him as from a typant and cruell executioner; for that their owne confciwhat is the ence on everie five accused them . But the Bol peared pell preacheth peace and reconciliation through Chiffians. This is it which the angels did fing at the Lukes,14. birthof Chriff ; Glorie on high, peace on earth, and good will towards men . The angels anso: ned this worke of God, which had becreed by his fonne to rederme mankind. And this their praise and commendation, is the glosie of God. Dogeouer, forfomuch as we now through Chait be reconciled buto God, we obteine peace inward, lie as touching our mind : for being renewed by grace anothe fuirit, we lead an opzight life; nei ther do our wicked affections turmoile be ante more, our conscience reproducth be not, neither are our harts , by furious rages firred by to perturbations. Further, we with well, and do god buto our neighbours, as buto our felues, and live in peace with them , and that most

Man. 10,34. came not to fend peace vpon the earth : for that

what prace came not to fend peace opon the conting the peace Chile came peace is to be understood as touching the peace tot to find, of the fiell, and of the world. For with the peace of the Sofpell, whereof we now intreat, are iois ned great perils and discommodities of the flely; perfecutions, and loffe of good bottrait, Bhat good, wate allaile bs. Sodnelle (as the philosophers faic)is that, which althings befire. And to beclare

Peither is this anielet, which Chaiff faid; I

the nature thereof indie at large and plainlie; all things are god. fo farre forth as in them there is a certeine respect derived towards bs. that they are either profitable commodious . 02 plefant to our ples. But through the power of the Cofvell, we obteine this benefit . that all things are made to ferue bs ; All things (faith) 1. Corg,22, Paule) are yours, whether it be life, or death, or Paule, or Cephas; and we are Christs, and Christ is Gods. Againe; To them that love God, all Rom.8,27. things worke to good . And that which Efaie taught is to be noted; to wit, That by thefe mef- Efai. 61, 1. fengers deliuerance must be preached . Hozal momme though that death, milfortunes, pouertic, difea christ belifes, and fuch other kind of euils, do fill bere bs; uered from pet are we fait to be belivered from them by enils. Chaift : bicaufe they have not anie longer the nature of punityments. For all thefe dilcomo Dities of the fieth . God hath by his death and croffe fandified : fo that they have no moze in them the respect of punishment; but buto be are made inftructions, fatherlie chaftifements, vic

Cap.5.

torics, triumphes, and notable ads.

2 But to omit nothing , we ought not to be what peace ignorant that in the Debrue tong Schalom, bine finte that is, Peace, fignificth Happines of things: fo fieth. that inhereas the Greeks fale, xxxeen, 02 81 mp of T-Ten in the Superscription of their letters ; the Debrues ble to write Schalom , that is , Peace. And fo feing the Guangeliffs do vionounce peace, they preach verfed and true hawineffe. And if thou demand therein confifteth fuch a peace, godnelle, and belitterance; we antwer, This veace that (to fpeake breefie) it confifteth in the king, confideth bome of God. Therefore Chaiff, when he fent his in the kingdisciples to preach, willed them to preach, that bome of The kingdome of heaven is at hand . The felfe- Matt. 10.7. fame both Efaic fate, then he witteth; And they Efai. 52,7. Shall faie vnto Sion, Thy God reigneth. Dither: to hath finne reigned : uberefoze Paule faid; Let Rom.6,12. not sinne reigne in your mortall bodie . Death Rom.5.14. allo hath reigned : for the fame apostle faith ; Death hath reigned from Adam even vnto Mofes. The bivell also hath reigned, whom the Loro calleth The prince of this world : and Paule, The Iohn. 12,21. governour of this world, and the god of this Ephe.6,12, world. All thefe things have hitherto miserablic exercised their transmic over us : but now the Lord refaneth.

Foz, as touching outward hingdoms , the what mae Actives bindoubtedlie had manie judges, and ner of prin= manie kings , few goo , fome tollerable , but a ces the mes great manie most wicked tyrants . And they bines had. Which were good, as David, Ezechias, Infias, and fuch like, were not with fanting weake; neither could they either befond the people from calamittes,ozmake them goo. Wherfore the Jewes were offentimes oppetted of their enimics , led awaie into captinitie, and from thence being pelittered DD.iii.

The

Dan. 2,44.

Efai.9.7.

beliuered.were at reft for a while. But affer Alexander Magnus came, the Macedonians gree uoullie bercolurie. Affer them came Pompeius, Craflus, Herod, and at the laft Vefpafranus and Titus, who betterlie overthetwall. Also the church of Christ has hir erternall minces , partie wicked, and partlie and, in refpect of civill in when it go : sti wet ver verie weake. Wherfoge our effate can neuer be in good cafe, bnleffe Chaift reigne chitterig= in bs. The kingdome of heaven (as Daniel in neth in ba. his 2. thap. faith) is that, which is neuer destroied. Therein is peace, not for a moment of time, but for cuer : for in the plalme it is laid : In his daies Pfal.72,7. Shall righteousnesse spring, and abundance of peace, lo long as the moone endureth. And in Efaie; And of his peace there shall be no end.

And herein confifteth this kingdome, that we

be directed by the word and by the foirit of God: mherein by thefe two wates Chaift reigneth in bs. The the kings nome of word theweth what is to be believed, and what eilnos boo is to be bone; and the wirit moueth and witteth bs to do those things . This is the cuerlasting kingdome of Goo, therebuto then be will adtoine anic people, or ante nation, he bifiteth them by his amballadors , which are the preas thers of the golpell; and those will be have to be Mat. 10, 40. therfullic receiucd. Dea he faith; He that receiueth you, receiueth me; & he that despiseth you, despisethme. Thus have we the indacment of God touching minifters, Whereby the beleeuers ought to be perie much comforted; although the ivorly indee other wife, and count them for mad

men and outcasts and esteme them as officolo ring & dong: and folong as the world endureth, men thall have this opinion of them . But for fo much as by his tuogement the world is folith, and understandeth not the things perteining buto Bod, therefore we mult not leane buto it; but rather hold fast the most strong and most ac. ceptable subgement of God.

of christian peace, looke the fermon upon the place of John, 20; My Peace be with you.

• Of Bondage and christian freedome.

3 The propertic of a fernant is this; names In Hom.t. lie to be none of his owne man, but to ow the at the be: bulines of his mailter . Wherefore if we be the ginning. fernants of Chaiff, this is required of bs, that Che p10= our whole life and breath, and whattoener wee pertie of a fernant. thinke,be directed bnto Chaift. Seing (3 faie) to be the fernants of Chrift, is a thing common buto be all: the metaphor thereby we are fo called, fhould be diligentlic weied; namelie.bis caule we ought to to obete God, as feruants do their maifters . But we are far off from performing this thing: for fernants do frend the

traff part of the daie about their ofone bulines,

and all the rest of the time they be occupied as Mote where hout their maillers affaires. But we bo farre o. in the greabout their matters anattes, who we obtaine be trapar of ther wife; we are a verie thout space, or but one men differ boure occupied about things perteining buto from the Bob: and all the reft of our time we fpend a firmite of hout mortolie things, and perfeming to our sob. felnes. A fernant bath nothing of his owne, and moner to himfelfe; but we do privatelie volleffe manie things, which we will neither bellow for Bon noz Chriffes fake. Servants then they are beaten and friken, do humble befire pardon and forginenes of their maillers : but the in an. verlities relift God, murmur against him, and blaftheme his name. Seruants receiue onelie meat, brinke, and apparell, and therewith are content : but ive neuer make ante eno oz meafure of ridges and probigalitie.

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Servants, when they heare the threatning of their maifters. do tremble from tou to toe : but ine are nothing moned with the threatnings of the prothets spoffles and holie ferintures. Ser, nants will neither have talke noz familiarine. noz vet thew ante figne of amitie with their maiffers enimies : but we are in continuall fellowfhip with the divell, the fleth, and the world. Wherefore we be farre from that fernice, which we owe buto & D D : thom nevertheleffe ine we outh ought much more both to obete and ferue, than to first our fernants ought to obele and ferne bs. For than fer-Con, befres that he both feebeth and nouritheth uantsought bs, bath allo brought be forth, and given be & to feme tien our being. Pozeouer, what loeuer fervants their mat-Do towards us, all that is for our owne commodifie and belieth them nothing: but contra rimife, we then we ferue Boo ow bring onto him no profit or commoditie at all. For though me live justice, be is made never a whit the bet ter or more bleffed than he was before. Alfo, we gine little or nothing buto our fernants : but God for be hath given out his onelie fonne, and togither with him hath given be all things. The momife to our feruants a berie fmall reward; but Goo hath promifed buto be the fame felicitie , whereof Christ himselfe hath the fruition. Thereby appeareth, how much more bound we are to ferue him. than our fernants are bound

But in that we have fait, that this bocation of being fervants onto Chailt is common onto all: it feemeth not berie well to agree with that, which is written in the Golpell; Now I will not Ioha.15,15. call you feruants, but freends, Paule allo femeth to be against it, when he fait ; Ye haue not re- Rom.8,15. ceiued againe the spirit of bondage to feare, but . the spirit of children, whereby we crie; Abba, Father. And certeinlie we cannot benie but we are the fernants of God. Christ hath paid the price for bs, therefore being redemed by him, ive are his fernants. God bath created bs. And

of Offense. the rule of enerie artificers worke is to be fermegable buto him that made it. Colherefore. there must be bled a distinction; namelic of the the miner interest and outliners man, of the foirit and of the field. As touching the outward man, and d frmi= the works of the bodie; we are salled fervants. bicaule ine erecute offices in feruing of Con.

and our neighbours, as much as in bs lieth. further, as concerning advertities, and the croffe, which we bailie fuffer; we are punifhen ho God, no other wife than fernants are Briken and beaten : indeed not alimates for punith ment fake, as they be; but verie often for triall of our faith, and for that the fleth and the luffs fiercof might be repreffed, and that a repentance of our finnes and offenfes (which contints allie breake forth) might be ffirred bp. Alfo, the outward amearance, and lowelte behaviour, which the faithfull do vice, bath the thew of a certeine feruitube . After which maner Chrift, in the culfile to the Unflimians, is faid to have tas ken boon him the thave of a fernant. But our wirit, bicaufe it is not moued cheeflie with the hope of reward, or with the feare of punith ments; but onelie, and of his olune accord er the and in ecuteth the commandements of God : therefore me are fain to have the spirit of chilozen. Allo. for that ine be inflamed through charitie, and

not commelled of necessitie twe are freends; and are not differenced with a fertile condition. 1,Corg,19. Paule hath plainlie fait ; When I was free from all men, I was made the feruant of all men.

Of Offense.

4 Cod would a confideration to be had of the weake that there frould be no offence offred them, wher by they might be bratone back from the Cofpell, or be hindered from the courfe idpich they have once begun. Diffente is a fateng oz doing, whereby is hinden the course of the Bol eraffenle is pell; the propagation or foreabing thereof ought 'Cynofura. to be the lenett of our tohole life, a the verie loveflarre, wherebuto we ought alwaies to loke. It is of two losts; of life, and boarine. Low Offmle is thing the offentes which proceed of ill maners. Imullian, Tertullian, in his botte De virginibus velandis faith ; that Ditente is an erample, not of a good, but of an euill thing. As touching euill boc. Augustine, trines, thich offend, Augustine binideth them into two heads; fo as forme perteine to the bes ric nature of God : as other the father is aftir: med to be greater than the fonne, or elfe to be of another nature and substance than the sonne is of, and fuch other like. And there be certeine that it can be no where elle ; as the Donatifts in thole daies affirmed. Thefethings be written

of him in the hundred and twentie plalme. Othere hunne it otherinile : that fome offens fes are bone of fet purpofe : as ithen laives be

Cap.s.

enacted, and ordinances made, which are contrarie buto the Bolvell : as it hath beene bone bes ric offentimes by the Hope, and by manie ble thous. Other offenfes also be aiuen : although indeed not wilfullie. oz of fet purpofe to hinder the Bofvell : but for that men applie themfelues to fulfill their lufts, or to obtaine their pleasures and delights, without confideration of goolis nes and religion . There is no reason for anie man to object, that Mill bib offend berie mas nie ; bicaufe he bimfelfe confested, when he faib; Bleffed is he that shall not be offended by me: Matth. 1.6 and bicaule in Efaic it is fore-theined, that He should be the stone of falling, and the rocke of Esaie,8, 14. offenfe, for herem Chift obeled his father, and applied himfelfe to the fore-telling of the prothets, thich prothelies, that he thould come and live in fuch humble and abied maner : which if he had not bone, he fhould have beine a farre greater offente. Allo we muft not take it gree uoullie, if by living honefilie we bo offend the world ; feeing that God , euen in the couernes ment of the world both not content all men:

for there are quarellings against him in everte

Let us audio those offentes, which we our what offenfelues gine in feeking our ofune commoditie ; fes mun be freing therein we be far bulike buto Chriff. who auoibed. left ninetie and nine there, to go feke that Luke.19, 4. which was gone aftraie; and for one grote which was loft would have the whole houle to be ranfached. Wherefoze it ought to be no maruell, if it be fo feuerelle Decreed, touching them which take not beed of aining offense. And when Chill wow it Tait in the Bolpell; that Of necessitie offenses muft be onmust come : that must be binderstood, both in res berstood mult come : that mult be vivertime, both in ter that offens free of Gods indgement, and also bicause of fishere. our fraile and corrupt nature. For Gob, of his ceffaric. full indgement and feneritie, would that Pha- Matth. 18,7 rao thould by his forcerers be offended, that he Exod.7, 13might not be obedient buto his commandes ment: for that bib his incredulous and obfie nate mind beferue. And by the berie fame meanes God wought, that the wicked king Achab thould take offense by his falle pro: 1.Kin.22, 22 thets; leaft he Chould give eare onto the truth, Declared by the prothet Micheas . Sometimes also he sendeth occasions of offense for their fakes that be godlie, to the intent they may be come more notable : for the learne, that here fies are necellarie : bicaule hole which be tried 1.Co.11.19. may be manifefflie knowne. Furthermore, the haue caufe of offenfes in our owne felues :

offenses, which belong buto the church : as if one for as we are naturall men, and neither bo no; fate, that the thurth both to flicke in one place, can biverffand things that be of God, bicaufe they be folithnes buto bs; our fleth taketh an

Part. 3.

Of Conscience.

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Part. 3. occasion of falling, and is offended at the word

And forformuch as the Lord bath died for fuch as are weak, they that finne against them, 1.Cor 3.12. finne againft Chaift; as Paule fpeaketh to the Cozinthians, bicaule they do not reuerentlie effence of his death and bloud . The confcience mom and of another man is wounded, when it is ill coiffther mans conference ed, and is compelled to do those things, whereof is wounded it ludgeth other wife. Doubtleffe it is great cru eltie to wound a brother ; but more cruell to wound a weake brother, and to ffrike him on that part whereon he is alreadie weakened, and which greeneth him much: that is , in the confer ence the greatest crueltie that may be . Ambrofe in that place fetteth it bolone thus; that They do finne in Chaff, bicaufe they finne in the profession of Christ : euen as they are laid

Rom. 2, 12. to finne in the lawe, who having the lawe, pet neuertheleffe do finne. Dtherwife (laith he) to finne against Chaff, is to Dente Chaff. But the Greeke tert hath eig xeisov , that is, Againft Christ: which phrase Chrysostome followeth. Chryfoft. and declareth, that by this kind of finne Chaiff is hurt the maner of wates . First, bicaule he offend the meak, finne tellifieth, that thatfoeuer fhall be don unto his, the same is done buto himselfe; He that receithice maueth you, receiueth me; Whatfoeuer yee haue done vnto one of the least of them that be mine, yee haue doone it vnto me; Saule Saule, Matto, 40. Why perfecuteft thou me ? And manie fuch o Matt.25,40. ther like places. Secondie, bicaufe fuch as Acts.9, 4. are weake, perteine unto the bodie of Chaiff, les ing they be his inembers : therefore their they be either inounded or hurt, Chaift also him feife is hurt. And lafflie, bicaufe that building which Chaiff effablished by his owne bloud, thefe

1.Cor.3, 9. We are Gods building.

Detther ought this fpech to brine be to that point, as though we ought alwaies to frano in boubt, leaff anie fhould be offended at our baings, which other wife be full and lawfull: for thefethings at this prefent are fpaken concerwing open and manifelt offenfes. There have beine fome, which have alledged that place to the Counthians, to perfuade, that we thould beare also with most greenous abuses in the thurdy; least by attempting antething against them, the weaker fort might thereby be offen Bbules in Ded. And by this felfe-fame reason they would the church befend themselves, that whereas otherwise, befor paules ing perfuaded in the truth, they might both be. fairing must prefent at mattes, and intermedle with papilitis boing with, call idolatrie. For if (fair they) we thould not on this, we fould be a great offense unto the people. The which reason of theirs is most abpaul frea find freing Paule faith, that he in meane and inmeans and different things (luch as are the eating of fleth,

men by their cuil erample overthrowe; for

and brinking of wine would take hed of offen indifferent bing the weake. But to be partaker of abufes thurs * papifficall idolatrie, is to commit groffe and manifelt finne : thereby , while as they frime that they would beware of giving offense bri to certaine wicked men , they offend the true thurth of Chaiff. And thereas they are of fome effination, they call manie backe, which other inife mould have come onto the truth; and by their ill example they nouriff bigodlines. Och ther no they in the meane time, while they thus diffemble, admonith the weake of their weakes neffe: neither do they fpeake anie word at all to teffifie their faith.

Of Christian libertie.

6 The Corinthians did to abute Christian liv 3n.1. Co. 6, bertie, as they continuallie boaffed, that all herfe, things inere lawfull buto them. This both Paule Dente, and he maketh five kinds of for wine kinds hinnen things. The one is of things indifferent, of things then by the ble of them a brother is offenoco : forbidom. another kind is that, which in the nature thereof is almaies cuill, which we can never ble weil. First he intreateth of things indifferent, and pleth the figure Antypophora [02 an erception of whole that inbich was objected. They boalled ; All thingsmet things are lawfull for me : Paulc abbeb ; But all bemon. things are not expedient. That bragge of theirs flood of he repelleth by this first exception : for although things in many things be lainfull, yet must we beware of them when as they be not profitable. De denicth not , but that all things be lawfull onto a driftian ; but then thou must restraine the speech onto things indifferent. The propolition is generall, but it must be more strictlie taken, as is that sateng; God will have all men to be faued: and; Iohn 5, 5. He lighteneth euerie man that cometh into this world. As touching these things that be indiffer rent, we must affirme that onelie (accozoing to their of the kind and nature) they have this in wow fontpetrowne and nature by your was it things an offerencie. But when we come unto election, fair to be there is nothing indifferent: for it is of necessitie indifferent. that the fame be either goo or euill. Whenfoeuer anie thing is taken in hand, we muit alwaies bane a refrect buto ediffeng. Whe are not bome to our felues onelie, but onto Chafft, onto the thurth, and to our neighbours : therefore the rule of edifieng is fo neceffarie, as it ought al mates to be before our eics.

There is also an other erception in these things indifferent . I ought not onelie to confider what mate further our neighbours, the church, and the Church boule of Christ : but A must also marine least house of Christ : but I must also promite , least bertie must binder the pretence of libertic , 3 lole the perfect be kept. and true Christian libertie. For it map be, that thile I followe the libertie of the fleth, I may fall into hard bondage, whereby I make my

felfe a moft vile bonoffane unto my bellie, ames tite, or luft, and to mine cuill affections . Chich nanger being at hand , I will refraine from things indifferent, when they may bring an of fenfe to the weather fort. Chritt (faith Paule to the Calathians) hath redeemed you . ftand therefore in the libertie which is bestowed upon you. In the meane time we muft take hed of our affections, leaft we make our felies fubicat piwaman buto them. Tele must also beware of offending multiplane them that be weake, buto thom thou oughteff tantilities fo to applie the felfe, that they may the eaflier be paris the len from their infirmitic unto a better effate. But and if they will abute thy feruitude, for the befense of their weaknesse, be not thou brought under their power; but vie thine owne libertie. Butifinou be converfant among them that be froitg , there thou maift frelie ble things in: bifferent, for if they be ffrong, they will not be offended) and thalt feele thine owne affections field, or elfe by the vicofthings indifferent, thatt perceive the felfe to be made the more but aut bito praiers and godlie readings: abifcine from those things, being not the felfe into bon-

Of Conscience.

page, ofe thine owne libertie.

7 Let ve now confider, that in all our actiremail at ons we ought to attempt nothing , thereof we timpino= benotcerteine that it is aproued of Goo. And this thing is handled at large in the 14 chapter of the epittle to the Komans; that Whatfocuer we do, it should staic vpon faith . And butoub, teolie, whatforner is owne otherwise, it maketh us worthie of hell-fier . There the apolite faith ; Bleffed is he that judgeth not himfelfe, in that thing which he alloweth . Thereby it cometh to palle, that he which functh and condemneth a niething, and pet himfelfe alloweth the fame, iscondemned; bicause he both it not of faith. The confeience bath fuch a power, as if it be god, it maketh that worke to be god, which in his the confei. owne nature is different; and on the other five, being cuill,it maketh it euill. But pet neuerthe boilt good leffe it is unpossible, that anic worke, which is in nature cuill. mould by our confeience be made god. For of what conscience to euer thou eberin the be, if thou fortweare thy felfe, or commit formis the conficie cation, thou finnell grauouffie. Telherefore the micricis power of the confedence exerciseth hir force in those things that be meane or indifferent, and in those actions, which in their of one nature thoula

Ofthis matter Paule wote buto Titus; All things be cleane to them which be cleane : but mustarita to them which be vncleane and vnfaithfull, notwo confei thing is cleane; bicaufe their mind and confei-Taus., 15. ence are corrupt . Allo unto Eimothie; Euerie

creature of God, which is received with thanks- 1.Tim 4.4. giuing, is good, for it is fanctified by the word of Rom. 14,14. God and praier. And bntothe Romans ; But I thinke and am perinaded, that nothing by lefus Christis common, but that which a man dooth iudge to be common . Thefe places om plentifullie teach, how necessarie it is to have a good confeience; and that he finneth, which attemp teth ante thing against his conscience . Deveby it is manifelt that if thou thalt thinke, that Coo is offended at thy worke; buboubtedlie, if thou Do not refraine, thou preferrest noto thine owne will before the will of God, and thou louell thy felfe abone Goo. Wiberefoze it behoueth, that the conference be fuell perfuaded about the dwing of things; which and vertuation it cannot have other wife than out of the word of CDD: therinalone it is most certeinlie themed bs. that we must fecke for, and what we must thur. A fimilia And even as the philosophers determine; that tibe. Tele alwaies go out of the right waie, when in our dealing we follow not perfect reason : even what is nes fo among the Dinines, it is befined to be finne, fined to be

tiben we bepart from the faith of a found constimite.

8 But fince that this place concerning com-

fcience, commeth now to hand, it thall be requifite to erpound the nature thereof. Wherefore it is to be confidered, that the volver of bnoerfranbing is bluided according to the respect that it hath to divers things. And according to those things which we onelie behold and have in contemplation, the invertfanding is called Secon-Tinde, that is, Contemplatine but if towards those things which conside in boing, then it is called meantinoc, that is, Actine. Therein, firing by the great goonelle of Goothere is preferued for the boing of things, much naturall knows ledacitis called Synterefis, of the Breeke Clerbe Synterefis, σων τηρέω, thich is, Το preserve. But conscience no hat con= is a practifing knowledge, by the which our acti fcrence is. ons are both defended faccufed. Wherebpon it fira me. to not builelle faib, that in fuch acculations of fernation, pefentes as thefe be, the confetence both give the Maior proposition : for it faith; Cle must not grom committomication, but line chafflie. 15ut the whence pre conscience taketh the Minor proposition, and by the Baior conference taken me minor proportion, and and and and and entry; That which then now doeth, or art about to proposite bo , is fornication , or contrarie to chaffitie. one of accus Weherebpon it concludeth an acculation, by the fations and thich it proveth, that That which thou doeff, thou befentes. poeff most unwwithilie.

And that the confeience is the knowledge of Theledelithis thing, Paule feweth in the 1 . thapter to the nitions acc Komans, When (anh he) the Gentils, which of the epinte haue not the lawe, do by nature the things per- to the cas teining to the lawe, and show the worke of the mans. law written in their hart, their owne conscience Romar, 14. bearing them record, and their thoughts accu-

nerof

gaind

Chift.

maics a=

The Common places

Cap. s.

Of Christian

Tie fiele.

the foring

Of the choise

fing one an other & excufing. Dut of this place biligentlie eramined, we have a description of GULTIONSIC, AND Confcientia, Confcience, Gob.ac corning to his goomelle hath ingraffed thefe knowledges in our mind, to infrud be in fread of a limble mailter. And the confcience feemes to be as it were a laive : and it hath this propertie alfo, that it firreth the mind forward, which the lawe outh not alwaies. Merie aptlie therefore me thall call it a living lawe, which crieth, paice heth be forward, and british be to god things. Anobicanic the affects of feare and forcome of reventance and deliveration, are naturallie prouoked in our minds, by reafon of this acculation The Furies on of our confciences; the Boets feigned Furies, thich did fometime drive men unto those ertre mities, that they made awaic themfelues : even

as the holie fcriptures teffifie to have come to

to bs. Which lateng is not in everte point true:

for it behoueth, that the confcience be framed by

the holie feriptures, buto this end, that it teach,

accuse, and desend rightlie. For linne hath part

knowledge; fo that fome nations there have

bone , among thom even formications were

counted no linnes . Further, we fate not, that

the conscience, which is well instructed by the

mord of God is lufficient of it felfe unto faluati

on: inleffe grace and the holie ghoft be prefent,

therby frength may be given be to obeie thole

things which are thereby preferibed . Bowbeit,

Chryfostome perhaps called the same a suffici,

ent ichwlemaifter ; bicaule it vomvteth be in

manie things: and againe, bicaule it is fuffici-

ent for to condemne bs. For, albeit that the Eth

nities be ignorant of the bolie feriptures, & map

rightlie inftructed as touching all actions : pet

are they most cuidentlie taken tarbie berein :

that in manie things they have gone against

the rules of confcience . For (as Paule witteth

tifyid) maketh berie much for this place which we

have in hand) that Elle mult frecially provide to

have an oppight confcience . But in the meane

time there must be consideration had of them

that be weake, least anie man with his confei

ence brinke pure water, but with his feete treat

the fountaine to, as the theepe cannot brinke of

Mat.27,5. palle in Iudas and Achitophel. 2.Sa. 17, 23. 9 Chryfoftome won Benefis wote, that The conscience is a sufficient scholemaister bu Chryfost.

7t behoo= the confel= ence to boo lie obscured, and partie corrupted our naturall hir part a= riabt,be framen to fiem adt of Sod.

fing of Chipfoft. The confcis ence ig a fufficient. feboolemais ercufe themselues , that they have not beene

Rom. 1,25. to the Momans) They turned the truth of God Augustine. into alie. Augustine buto Alipius writeth (the

Alimilia

the fame other wife than troubled. There be some inhich boast of a good consci-1.Cor3,1. ence, as the Cozinthians old; but in the meane time through the bolonette of their boings, they tale beraef Difquiet them that be weake. Let be beware of the Libers the Libertines, as of infection it felle; tho fame

to remen the berefie of the Valentinians, and of Simon Magus, while they perfuade that all fense and feeling of finne must be refected; bicaufe in nerfect men are troubled with the motions of confeience : and those thep fate are trulie reneine ed in Chaiff, and railed up from the bead. thich have no more feeling of finne: and they judge. that whatforner they do or attempt, of what kind fo ever it be, ther pleafe God . Therefore, when fuch kind of abulterie and wickednes is found to be in them, they benie them not at all : but fair that to them they be no firmes, bicaufe they account them not for finnes: but to fuch thev faie they are accounted for finne, which by reason of their infirmitie do thinke them to be finne.

Cap. s.

Touching the choise of Meates, In the 1. Cor. 8.

The matter then which we have in hand, I mit the perfuadeth be to write formewhat touching the inplace to chaile of meats. And first it is to be binderstood, art 18. and that choile taketh not place in cuerie thing; but 3n 1.Cop. in those things onlie thich cannot otherwise be an what none. Wherefore we will make a billination of things actions ; that forme be necessarie buto faluation; choise me and other fome indifferent or meane actions, take place, and other some momerent of means actions. which Those things be necessarie which God hath come things be manded; and buleffe we do them, we that be profesie that out from God, and from Chill . In this Inthine hino of things there is no choile, herein are net metilant ther the occasions nor the offenies of men to be to familia regarded. For Chatt faid, that He came not to not restin fend peace, but fword and fire : he came to fet offenbingen the father against the sonne, and the daughter a- not offen. gainst the mother: pesait moreour; If thy right hingan, the circ offend thee, pull it out, and cast it from thee: and the fame commandement also he gave of the right band and of the fote. By which words be beclared, that those things, which we thall e Reme more bere buto be than cither our eles. bands or feet ; we must cast awaie from bs, lest we though be makine awate from the will of Bod. And in like maner did Chiff answer tou thing the Pharifies, which were offended at his boarine : Let them alone, they be blind leaders Matisite of the blind : and he made no reckoning of the offense which ther take.

But the meane actions mult be bnderfod, et. ther according to the dwing, or elfe according to the fenfe, boarine and knowledge which we ought to have of them . If we weake of the bos In the be ing of them, ine must be the rule of charitic, ing class leaft two attents, be least we attempt anie thing that maie offend actions, was falled our meake brother : of which thing the apostle theruled hath written at large to the Komars. And as charut. touching the fenfe and bodrine, it is necessarie for be evermore to profeste and inoge, that these Romi+ indifferent things , through the grace of Chiff,

of Meats.

are free buto bs ; and that we absteine from them in no other refpect, but for their fakes that he weake . Thich thing we fee right well that the tram: Chilf did, ithen he paid the tribute monie : for stolchia he was king and Bod, euen the true Dellias, Mat 3.37. In as in verie right he was free from vaiena of tribute ; but this libertie he would not ble. leaft he thould have offended others. Deuerthe, leffe be taught in the meane time , that it was fre for him to boit; when he bemanbed of Peter, whether tributs were want to be eraced of she brakt bond ment, 02 of them that be free. Those that he meake, muft be taken and taught; and that be count! they made heare the more attentivelie and wil tinglie, it is good that a man humble himfelfe to stall their weaknesse, folong as we shall perceine must, fo them willing to be instructed : but if we find ing as they them butractable, and oblinate, and to refule bearing to heare the reasons bratune out of the series tures, and that they be contemners of the word of God, we muff let them go ; neither muff that,

thich is holie, be given unto bogs : neither is it necessarie to care for the offending of them.

But tubile we aplie our felues to them that beineake, we must have a regard buto the multitude of the faithfull . Among whom, if some fould take offente at thy diffembling; and that the crample thould to be laid hold on, as though anto the but, we it ought in anie wife to be bone; and for that in the durch, Christian abertie might be basar, but we of : bed: thou must take hee , that thou submit not the felfe ame further leaff perhaps fome corrupt multitude, opinion arise of the diffembling . Paule circum the tram cifed Timothie, when he fawe that it might ple of paul, bring profit buto the weaker fort : but (as we read bnto the Galathians) he would not cir. cumcife Titus. For the falle anothes were reas ore which would have bled that crample, to thrust boon the Gentiles the ceremonies of the laive . as necessarie to faluation : for thep fear theo out on cueric five, by what meanes they might spoile the church of hir Chatstian liber. tie. And the fame Paule, the polled his bead at Cendrea, #at Ierufalem, (hauing, as he faid, a bow, and had taken in pand the purifieng of the Iches, according to the lawe, bicaufe he ind-

ged, that the fame would profit them that were Mis.1,26. weake) would not abide that Peter Chould om the like; but (as we read to the Galathians) re-Gibi,it. fifted him to the face: for the diffembling of Peter was drawne buto the great bamage of the durch . Peither was it thought goo, that fo manie of the Gentiles thould be offended; to the intent there might be regard had of those that came from Ierufalem . Forthere was ban ger like to enfue, least through the authoritie of Peter and Barnabas, there might be held an o pinion; whereby it thould be thought, that the

Chniks, thich were converted buto Chaiff,

were to be compelled to keepe the ceremonics of the laine.

11 Pauing made this preface, for will now fpeake of the berie choice of meats. And firth it is to be agreed boon, that all meats are noto in their owne nature free onto duffians, fo that nothing be abord , to make them bulawfull : 0, thermife if meat be fet before be, which maic be thought either to nourish or fir by luft; it beho: ueth that he, which finoeth himfelfe voone there, unto, bo forbearcit. Likewife, if there be anie man of properfect health, and there be meat fet before him, whereby he percemeth his health to be burt : he muft not fulfill his awetite . Abbe superflut. alfo , that the must avoid suverfluitie, and to the a much much coft; leaff that be frent, which might have coft muft be beene given to the pore, and imploied to better anoided. ples. Lafflie if there be prefent anic of the wear Gamerine ker fort, which maie be offended with fome kind me muft of meatins in times pall the Tewes newly cons abliene for uerted did abhorre fleth ftrangled & bloud. Dea, offenfe fake. tit had ben conuenient for the Cthnihs to haue Acts.15,20. abifeined bicaufe of the weakenesse of them that fat at meat, if it had beene told them in the mioft of their featt, that the meat let before them. had bien offered into idols; as Paule witteth at large Rom. 14,13 to the Romans, a to the Corinthians. 3 let palle, that in the old lawe manie kinds of meats were forbioden: and there is no doubt, but in those dates the laive was to be observed . There abninence might also be apped. the respect of civill or polis for civill tike gouernment: all which things perteine not gouernment to the nature it felfe of meats, but onto the cir, fake. cumffances thich hawen.

12 And that all meates, in their owne nas all meats ture, are free for christians; the feriptures bo of thris own plainlie teach. Chrift (as we read in Matthew) nature are fait ; Eueric thing that entereth into the mouth, free for chie defileth not man. And if fo be it bo not beffle fliang. by eating, no more both it fandifie by forbea, Matt. 15, 11 ring. And the apostle watteth; Meates for the L.Cor.6.11. bellie, and the bellie for meats, God shall deftroic both it and them. Therefore feeing meate . Cor. 8. 8. is a thing tempozall, and to be deftroied, and thich perteineth buto the bellie, not to the mind; it commeth to palle, that of it felfe it auailem nothing brito righteoulnes of burighteoulnes. And a little before ; Meate dooth not commend In the fame vs ynto God : for neither, if we eate, shall we 8.thapter. have the more; neither if we cate not, shall we haue the leffe. Which words Erafmus weighed, and therefore he wrote ; If it be as the apostle teacheth, how commeth it to palle, that at this date we are in nothing elfe fo fone tudged, or more rafflie condemned ? Whence procedeth it, that there is at this date to manie judgments concerning meats ? In the fame epittle it is

waitten; Whatfoeuer is fold in the market, eate ye, making no question for conscience fake.

new mone, or of the fabboth daies, which were shadowes of things to come : but the bodie is

of incats

Elose things, which he spake hitherto, do bemany kinus long buto the ceremonies of the laive, and to the fealt paies of Moles . Immediatelie he pal feth to other observations, not proceeding from the laine, but from men : when he abouth ; Take

and bands, increaseth with the increasing of God. And if ye be dead with Christ from the ordinances of the world, why as though ye lived in the world, are ye still held with traditions? as, Touch not, Taile not, Handle not : all which perish with the vsing, and are after the doctrine and commandements of men: which things indeed have a shew of wisedome in voluntariereligion, and humblenes of mind; and in not sparing of the bodie; which are things of no value.

faith, and shall give heed vnto spirits of errour, and doctrines of diuels, which speake lies thorough hypocrifie, & haue their consciences burwith thanks-giving: for it is fanctified by the Titus.1, 15. Word of God and by praier. And to Titus; Vnto

Rom. 14, 14 fo buto the Romans; Iknowe, and am perfectbut vato him, which shall fair it is common. With Heb.13, 9. to the Debutes ; It is an excellent thing to effa-

Acts.10,15, from heatten; That which God hath fanctified. do not thou call common. All thefe tellima, nies beclare, that everte kind of meate is now through Chriff made lawfull and pure.

12 But against these things much is obice what teb. First, concerning that thich Chaift laith; things are That which entereth into the mouth, defileth not all that a a man: they answer, that the question was then, gainst this libratic of thether meate received with bowathen hands mate rould befile a man ? And feeing the question Manie.11 inas prinate, they face, that which was anime ren, quant not to be weeften in fuch fort, asit though be buderfood of all meates in generall. For if (faie they) Christ bab anfinered, that nes nerallie no kind of meats bo befile; then thoula the alfo make things offered buto idols lawfull: neither thould it be a fault to dainke potion: and they had not finned, which in the winnitine durch had eaten blod, and fleth francied. Derbuto ine answer, that an occasion indeed was ginen buto that fentence of Chailt, fhough a minate quellion : Thether we be contamina ted by receiving meate with hands butwathen: but the Low ithen he benied that, made a gene rall anfiner. And that Chaift in that place fuea keth generallie, the cause, which he about into his fentence both make it plaine; for That which entereth into the mouth, is let downe into the bellie, and is cast into the draught. Which being incident to all kind of meats, it cannot be boub ten but that his fentence was generall. Where when ment fore Chaff promed, that meats bornot pollute; Doo mot not fortomuch as they do not touch the mino, not late. abine in bs. but are bigeffed, and fo anoibed. Reither is hereby ment, that meate offered to ipols, or potton, are lativitill : for the are bound by the laine of God. to anoth fuch things : 4 meane by the precept of charitie not by the come The cir mandements of men. For the circumfrances cause that Do caufe that fortimes we must ablieine from fort must fundate things; either bicause there followeth mut some offense in them that betweene; of else bicause times be the health is impaired.

14 But they late againe, that they also bo not 200k 31 affirme, that meates, in their owne nature, are 1.5am., bucleane; but bicause the church hath commans buth 13. bed, that the faithfull fort thould, byon certeine bates, refraine themfelues from eating of fleth. to the intent the fleth may be bribled. Aberefore, if ive obeie not, they affirme that men are befiled : not as though meats were enill or bupure; but bicaufe men beale intemperatelie, by bio anantun lating the ordinance of the church. Einto this we with prefaie, that it is not fufficient to grant, that meats pins that in their olune nature be not cuill and befiled: front this for both the Scribes & the Pharifies had know in meas lenge thereof, though they were neither Marcio- by the com: nites, 102 pet Manicheis; for they allotred of the mandmin laive of Bob. Wherefore they were confircined of p church to confette, out of Benefis; that All things, which God hath made, are verie good . But Chill top geth this, that they did not well, in ordeining of fuch decrees : and declared that it was not well

Of Abstinence.

none, to take such carefull heed about washing ofhands, and in the meane time to fuffer the commandements of God to be contemned and neglected : bicause they made a religion and morthin of God there, where God had made none. And yet neuertheles, that lawe of the Wharifies, although it now feme friuolous, might haue a godlie pictenfed thew : as tho thould

of Meats.

faie they would by the walking of hands, as by a figue, have men to be admonished of the pure, nelle of the mind , which they ought to procure though praiers and repentance . And if fo be they themselnes had kept themselnes cleane from finnes, then Chould the meats have beene cleane buto them; and they might have faid in their lynagog or church, that they had power to procine fuch fignes. Bolobeit, Christ conbenned all thefe things, as humane traditions;

neither would, that by transgressing of them, the mind thould be volluted.

Therefore how hameneth it , that the popili lawes, touching meats, are not through this fens tence of the Lord abolifhed : fo that men mate binderstand, that they be of no force, to make fuch as transgreffe them to be quiltie of finnes? And if they minded by their decrees, to prouide against wantonnesse, and losenesse of life; they thould also have made the like occres touching Ephesial wine in the thich (Paule faith) is ercelle. Hurs

Bilmentan men thould be bolven by one and the felfe-fame notheppo laive; feeing fome are found wrake and feeble, one and the and other forme be ftrong and luffie ? Is one telfe fame maner of food meet for all forts of people, Doze ouer, who hath commanded the bithous, conshe bilhops cerning thefe things to make lawes . which thep bed no war hold fo dere; as in comparison of them, they

thermore, how is it possible, that all mortail

rant for ma neglect the lawes of God : Is They object further, that the places, which

inchanceited, doconcerne meats, which were forbioben by the laive of Moles : to that . to applie them to the choile of meats, now bled in the charch, it is fearfe ante faithfull bealing. We will inded confesse, that some things in those places do awerteine to the meats which were forbidden by the lawe, but not all : for (as we have beclared) the apostle in the epistle unto the Colollians, speaketh also of another affliction of the fleth; not perined out of the mond of & D. but fuperfritiouflie benifed by man. Wherefore he faith that those things were done by the visions of angels, and by the commandements and traditions of men: which In erpoun, things cannot be fpoken of the old laive . And bing of the headoco, that those things had oncliea thew of Place to the wifepome in the peric letter: which the apostle Colonians. Inould not have spoken, concerning the lawe

given by COD. Porconer, those things which

he reproducts, he faith that they make to the burt

of the bodie : to as the fieth thould be forbibben to be filled with as much as is needfull. Which thing was not commanded in the laine of Moics . nate rather (as we read in Deuteronomic) Deut.12,21 to they would ablicine from things preferibed, it was lawfull for them to cate as much of anie other fleth, as their bart belired : for lo both the feripture fpeake. Further, ichereas it is fait in 1.Tim.4,1. the epiffle to Timochic, that it will come to valle in the latter paies, that meats thall be forbitden: it is theined, that thefe things mult not be buderfrod as concerning the Jewith ceremo. nics : for those were obtrubed buto the church, not in the latter, but in the former times. Further he faith, that thele men thall give heed buto the boarine of binels : which things agree not

with the lawe of God .

Bowbert, bicaufe we confeste, that some of them are biderfood of the ceremonies of the lame; we will now veclare, that those things allo, after a faithfull fort, maic be awlied by bs. to reprehend the choife of meats , which at this bate is pled. Bicaule, if we be not bound to that If we be choife of meats , which in times pall God ordef: not bound choise of meats, which in times pair wood offer to a choise ned; much lefte shall we be constrained, by the of meats humane traditions of bishops, to put anic bolis in the laws nes og religion therin. Ifit plealed God through much lefte Chaift, to let us at libertie fro his owne lawes, to that Des and to make all meats free: who have hovocrits creed by the attempted to bying chillians into bondage ?

16 They are wont allo to face that where the apostle intreateth not of the meats forbioden in the laive of Mofes: he thewen, that it would come to palle of the Manichies and Marcionits. that they would forbid fundry meats; as though they thought them bucleane by nature , bicaufe they were made by the cuill gods. Wherebpon they inferre, that all those things perfeine not to them; feeing the church by hir lawes (as they faie) onelie prouided for the moderation of ers celle and riot . But let thefe men confider, that those things, which we alleage, not onclie make against the heretike, whome they have named, but against themselues also . For the Lord, in the Wolpell of Matthew, Did theefelie impurme Matt. 15, 2, the lawe made by the Seribes, for the not eat. no of bread with bulwathen hands; wherein thep put religion and worthip of God, which belonged buto luverifition: enen as at this daie thele men thinke it a holinelle and fernice of GDD. to have ablieined from fleth, egges, milke, and fuch like things. Furthermore, the apostle onto the Coloffians bath eutoentlie erpreffed , that those commandements and traditions of men. not onche respected voluntarie worthin; but al to an humbling and hurting of the boote, that the fieth thould not be filled. Which things fignt fie nothing elfe, than abstinence and mortifica

tion of the boote, which you pretend.

But more plainelie in the fecond chapter to the Coloffians; Let no man condemne you in meat Col.2,16. and drinke, or in a peece of a holie daie, or of the

verfe.18.

ye heed, that no man beguile you of the victorie by humblenes of mind, and worshipping of angels, aduancing himselfe in those things which he neuer sawe, puft vp rashlie with his sleshlie mind, and holdeth not the head, whereof all the bodie being furnished & knit togither by joints

feing they perteine to the satisfieng of the flesh. Ehefe words do most manifestlie testifie. that the place must be understoo touching the superfitious observation of mans inventions. And in the first eville to Timothic, it is lugitten; In 1,Tim.4, 5. the last daies manie shall fall awaie from the

> ned with an hot iron, forbidding to marrie, and commanding to abileine from meates, which God hath created to be received with giving of thanks by them which beleeve, and knowe the truth : bicause euerie creature of God is good. and nothing ought to be refused, if it be received

the pure all things are pure, but vnto them that are defiled and vnbeleeuing, nothing is pure: for their minds and consciences are defiled. Al lie perfuaded, that by Christ nothing is common

blish the hart by grace, not by meats, which have profited nothing . And in the Acts of the apoliles, it is faid buto Peter, then he refuled to cate of those creatures, which were let downe

Cap.s.

Of the choice

Pag.170. Dea and the Encratites and Montanifts 02 rehe Mon= taning ots prined their faffings, and their cating of bite meates for the taming of their fleth: holobeit. heineh their falls for taming of the fiefh.vet thole falts fuere con= beinnen. Fufebius.

Acts.4,25.

the true thurth hath disallowed the lawes of fafring which they made. And as it is fet downe in the Geelefiafficall hifforie) the first lawes mane for falling, are afcribed onto Montanus . fi nallie they earnefflic affirme that all which was faid to Peter in the Ads of the apostles (namelie Acts.10, 15. that he thould not call that common, which God had fandified) is allegozicall : fo that by but cleane beafts, there was thewed buto the apo, ffle the Gentiles, buto ithom the holic Choft In allego : would have him to revaire. Wele benie not, but ric is to be that there is an allegozie in that place, speciallie fuch a one as taketh not awaie the Rozie. In like fo, ag it can maner, as Abraham havitwo fonnes ; albeit in take awaie the epiffle to the Debines, the fourth chapter, the truth of they be called two testaments. The hingdome the historie. alfo of Dauid figured the kingbome of Chiff, Ga. 4,22,24 albeit the fforte of Dauid was moft true. So in this place, the Centils are thewed to be fanctiff. ed, fo that now it might be lawfull for the apofiles to repaire onto them: and that was figuified in the lining creaturs, otherwise uncleane, the which were let before Peter. But therewith all is understoo , that those kind of meats be fandifico, in fuch fort as they be now free for Chaffian men : which thing thefe men themfelucs are forced to confeste, fæing they benie not but euer fince that time , the meats forbio ben by the lawe of Moles are lawfull . And that Peter fpake touching the purenette of the lawe. no man boubteth.

17 But palling ouer the feriptures , thep now alledge the Fathers . Which berie offen: times make mention of this choife f of meats;] marnelouffie extolling abffinence in their treas tiles. In berie bed I grant ; that I haue read beric manie things among them, touching confinencie, and mortification of the fleth, of faflings, and of the tifallowing of some belicate Thefathers and beintie meats : howbeit Thaue not read in aff.rme not them, that there sught to be ame laives certeine and religious, in the choice of meats; fo as for had certaine teansgrelling of the same, men should commit finne, and incurre banger to be feparated from ailod Gna times for the kingdome ofheauen. Beither bid they fo the choice of much attribute to abitinence from fleth, as our meneuerie where would have to be attributed butoit. Spiridion a verie godlie Bilhop(as we read in the Arivartite historic) in a certeine time of fatting, let flumes fleth before a ftranger : who for cufforme fake abhorring the fame, and fateng that he was a chuffian ; Spiridion anfwered ; Bicaufe theu art a chriftian , there: forethou shouldest cate; and thou oughtest to knowe, that Vnto the pure, all things are pure,

abilicine from fome fort of meats, but pet not There mas imithifanding , fuch as thould not preferibe a a cultome gainft chafftian libertie.

and dugultine, in the second bake of the trim more thurth maners , bringeth in Electus a Manis butera chie who did eate no fleth; but in the meane time free colors bib vie most delicate beinties, and confections Augustine. of frices, and pretious things; neither dronke for of &= wine, but had other belicate brinks prefer out letters of fruits , which might be compared buto wine, Banichie. and haplic erceded it in pleafantneffe of taffe; with a Dn the other part, he compareth with this man, mette a Catholike, which falleth cuen till nine of the clocke, that is, butill the cuening tibe : taking a fein fmall herbs meff with lard . a fobben fuith fleth, either poulozed or bricd in the finoke, and is content with thee small daughts of wine. Eben Augustine Demandeth , Wether ofthefe tivo bling this kind of diet have the areater abfinence : and he gave fentence on the behalfe of the Catholike . Thereby it awereth , by the supprement of this man, that fielh maketh not abitinence to be the lette, or to farme the more contemptible.

18 Thep ble to alledge Eulebius, in the fift boke of his hillorie, when he the weth the acts of Artalus, and of Blandina , that the chiffians mere wont to absteine from fiely . Bowbeit. they were occeived by Ruffinus translation; who atoffine then he fould have translated it, Bloud ; trans tree in lated it. Flefh. For at that time the chillians as translating. pet abilieined from bloud, by the beere of the as Adangua postles . Dea, and touching fleth to be bled for meats, thou half an hillozie in that place cleane contrarie, which there thou mail read. Alio they tite Theophilus of Alexandria , in his bothe cal Theophiled The Walchall , which I crom turned into La: lus Alextine . But how much I may attribute buto this andrinus Theophilus, I knowe not : he was a great ent mic unto Chryloftome, whome by force and ty, rannie he chafed awaie, and devofed from his bilhopathe And Chryfoftome himfelfe,in acer cherfoftoms teine epiffle buto the biffop of Rome, complais was britis ned greenoullie of him; and gaue tellimonic a Thombilus gainft him : but of him 3 will no longer now pipolis. bilpute.

This onlie I faic, that he in that boke holoeth wine and fleth all one , as touthing abilinence, Therefore he not onelie inucihed against in temperate men, which dio cate fleth, at fuchtime as they fould have faffed : but abouth allo, that they bled wine. So that, if thele fellowes be belirous to receive him in one thing, thic do thep not also imitate him in the other ; namelie, in forbidding wine : Specialite, feing there be di uers forts of flesh that kindle not heat and luft, angille as wine both. And in an epifile to Demerius, to Deme (thether the same be leroms , or anie other mins. mans) it is late ; that The eating offich, and

winking of wine is granted, but by a moze perfed judgement, men are diffuaded from them. as from mariage. In the verie which place thou fiel, that thefe timo, fleth and wine, are toined togither. And in the old laive, brinking of wine was forbidden the Nazarites; but so was not theeating of fleth, And Paule faid, that In wine She Daja= there is excelle: thich thing thou that not find mits wert to be froken as touching fleth . The fathers commended the abilimence from them; but they mote no treannous laives concerning them. Rowat this date they ercommunicate men for this matter; and offentimes they put them to peath which eat fleth boon the dates prohibited.

10 But they complaine that buleffe this be

bone the discipline offalling is broken . Thich thing T perceine not, feeing falling was order ned to this purpole, that men thould be all the hair without meat, butill night. Peither, then tings were falling was ordeined, was there anie prefeript spitiate to rule appointed, with what kind of meat men fould refresh themselves, now when the date was once paft; fo that their fumers were mode Augustine, rate, and without delicatenesse. Augustine, intreating of the god that commett by falling. faid : Themand not of the from what meat thou abifeinet, but with what meat thou art beligh ted . Thou mail find manie which be moze delighted with the eating of fith, than of fieth. De. Terullian, and Tertullian accuseth Marcion, bicausche iud The tripars geth fifth to be the holier meat . And in the 18. tite billopit. boke of the tripartite historie, there is mention made of fundric kinds of faffing in Lent : for fome faffed onelie thie weeks before Caffer, fome fire weeks, and fome feuen. Againe, there were fome which abireined from all living creas tures. Others did cat fift ; buto the which other

fonctioined birds ; for that (according but o Mofes) they take their beatiming of the water, as fiftes did and were created all in one daie. Fi nallie, there were of them, which faffed untill the ninth houre in the date, without making anie difference of meats.

Irenaus alfo (as it is declared in the Ceclefia fficall historie) faith, as touching the dates of fafling; that there were no certeine ordinances: fome faffed the idjole Lent , fome thee daies, fome two, and fome faffed one date onlie. Ther: forethou feelf, that in times paff, the order of fafling had no dates amounted , nor yet dioife of meats preferibed; as at this daie they will have Leur. 1630 it to be. In the old lawe, fasting was commans in the old be one lie one date once in a yeare, where labe.was in nothing thould be tafted untill night: in which efone Date place it is not deferthed with what kind of meat inthepere. they flouid fay . And in Augustines confession onsweread, that the eating of fleft made not godie men anie thing the leffe acceptable unto Minar, 6. Coo. And he maketh mention of Elias, tho be-

ing hidden, was fed by the ranens with flesh. And John Baptiff in the inilbernes Did cate lo. Mat. 3,4. cuffs. But on the other fibe. Elau being begutled Gen.25,32 miththe most simple foo of vottage, fold his birth-right.

20 Among the Fathers ther continuallie als what is to ledge Gregorie, of whom I make no verie areat be thought account: for he was the first that brought in of Gregore. manic superfittious things. Touching the Fathere that went before him. I thinke it hath been fuoken fufficient. Albeit the fame Gregorie bis thou of Rome, (as we find in the occres, the 4. diffination, and in the chapter, Denique) wateth buto Augustine buthon in England : that The late men were townt cuen in the time of Lent to be perie defirous of field, a to fill themselves immoderatelie with the fame: and he indgeth, pregonice that the pricits and descons at the leaff ought to opinion of refraine. But bnto others he burff not awoint a rating in nic commandement of laive; least peraducus ture anic worfe thing flould hawen. They was be allo with Councels whose becrees neuerthe. leffe have not alwaies bene firme : and how little the billious of Rome have recarbed them it may awere ; in that berie manie, both publike, lie and privatelie bo obteine licence for monie, to cat egges, butter, ano milke, bpon their fas Licence for fing dates; then as it was other wife odderned read with by those occrees . The latter Popes of Rome poper to cat haue made moff feuere lawes concerning thefe certene things; as they that made it but a finall matter, kinds of to late manie mares to catch the fimple people. All thefe things were ordeined; but pet there is no cause who we should therefore grant them to have bene inft. Thefe traditions of men are pernicious, bicaufe (as Chriff taught) at length they make the commandements of God to be of Mac. 15.3 none effect.

Elie Lord commanded, that we flouid hane wohn the one God, and that we fould not admit anie be traditions fides him: at this date the worthing and ins of men boa mocation of faints is confirmed by traditions, violate the Cop forbad images: at this baic they be recei ments of ucd into durches by the occres of bilhops. God 800. commanded that parents thould be had in hos now: the tradition caufeth that children fett ma light by that authoritie . Do flic buto monaffe ries. God willeth that our neighbours thoulo be holpen: but through thefe traditions, men go from helping of the lining, to helping of the bead. The holic feriptures beclare, that there is but one mediator Chriff Jefus, tho hath procured God to be mercifull towards all our wice keones: but by tradition for are taught at this baic, that he luffered for originall finne, and for those finnes which were committed before bap: tiline; but that it is necessarie for bs concerning finnes done after regeneration , to re-Deeme them by our owne works. Thus are the

pp.u.

Spiridion.

&c. Here I perceiue there was a cuftome to

of Meats.

time of

ltenaus.

minking

traditions of men.

21 They fair the church hath power to make

The Common places commandements of Coo made fruffrate by the

webether to make himes.

Pag.172.

tonner mhat con-

the church laimes. Which thing I bente not : for ive are have power men, and it is needfull euen in those works, which apperteine buto the worthin of GDD, to have good order established; for which cause we grant, that there may be other beeres effablis theo in the church . But then there be certeine conditions fridlie to be obferuco. Firft and foremoff, that fuch kind of tuffice be not contra-Dittonaces ric to the word of God. Secondlie, we muff vie eteliaticall uide, that we place not the worthin of God, inftilawes mall fication, and remiffion of finnes in them. 130: fides this, they must not be ouer manie in num; be reteineb. ber, leaff they overcharge and peffer the durch. Deither muft ther be deered in fuch wife, as though they ought to be of necessitie; and that they must not by anie means be changed, when the faluation of the faithfull thall fo require. Beither ought they in fuch fort to be made, that if a man twithout offense and contempt, bornot obferue them.te finneth deablit. Wherefore.fer ing that these lawes about the donse of meats (as we have declared) are against the wood of Con, which hath orderined meats to be free; it is clere, that they are pernicious. Dozeouer, in this occre of theirs, for making choile of meals: they repose holines, and the worthip of God: fo as they account fuch as absteine not from the meats, which they have amounted, to be neither god, nor holie, nor religious. In processe of

honbase than the

merable; neither is there anie end of them. Augustine long fince complained, that All things in his time were full of piclimptions; fo as now the flate of the diriffians was worfe than the bondage of the Jewes. Swing he fpake The flace of this of the time wherein he lined, what (& befeeth the chattie von would be have faid of our times, wherein ans arthis the church is preffed with infinit burdens. Firft, Day in more they mould have an abstinence for the Lent time; then afterward they added fridate and faturbaic, and in fome places webnefoaie eucrie weeke. Foure ember weekes they brought in laft of all cues of a number of faints. Cobich times Gregorie the feuenth of that name added, that they which will not fall, ow finne (as he ter: methit beablie. Cherfore, feing thefe traditions be to greenous to the church, that thep may be called burbens intollerable; the which Christ oid find falt with, to be law on men by the Seribes and ligarifies : they ought in no wife to be fuf: fered. finalic, thou maiff adde, that ther would have fuch choise of meats to be so necessarie and inuiolable, that the church could not fand without them. And such account they make of their owne traditions, that they punish the trans questors more arecuouslic for them, than those

time those beeres of theirs have growne innu-

Cap.5. ubid have broken the commandements of God : as theues, abulterers, church-robbers and fuch like.

Of the choise

22 They alleage the Rechabites, which are lereman commended in Ieremie, for their obedience Anghiere onto their father; who commanded them to tion tonprinke no wine, and to eniote no certeine nose chinathe fellions : but to wander to and fro , and direll kichabits. in nacitie. Tinto ubom God.bicaufe ther faith fullie performed thefe things, promifed a linelic pofferitie, and a long induring feb. Dere thev fair, that those things, which Ionadab the fame of Rechab commanded to his children , make for the choile of meats : wherefore the church by commanding of these things, doth not forme to haue erred. And as Cod commended the obedience of the Rechabites; to will be also allow of the pertue of chaillians , if they fhall performe fuch occress of the church. The answer, that to minke no wine, was ordeined in the old lawe: Numb.6. 2. it difpleafed not Cob. Dea rather, in fome it is allowed, euen as it is manifest by the bow of Indg.13, 7. the Nazarites, the utidy S union, and John Bap: Luken, 15, till tolie from their mothers wombe : forthis purpose had they respect buto a certeine ceremonie of holinelle. Furthermoze, their father commanded them to lead a wandering life; bicause perhaps he amointed them not bute hus bandie, but unto the trade of kerping cattell: inherebuto it best agreeth to wander by and bowne through woods and launds : orelfe, for that they, being none of the children of Ifract, might have no postession with them in their ter ritorie; and vet would be not have them to do The Bethas buto other nations, bicaufe they worthing the bus were true God of Ifrael : for this Rechab came of the of the polle posteritie of lethro, as apperethin the first bothe thin of the thousand the first bothe thin of the Chonicles, the fecond chapter.

13ut if thou wilt contend, that thefe were Ctimiles; and therefore dwelt with ftrangers: we fair, that pet for all that their fathers mind was, that as they differed in religion from those, among whom they were conversant; so they thould also be discerned from them by out ward tokens : fuch as was to absteine from wine, and to have wanding habitations. Fur: ther, Ood commended their obedience towards their father, buto whom they were bound to o beie in their kind of life and maners; for he com manded those things onto them, as tokens that were civill and proper to their familie; but not binder the title of religion. For iden they were inuited by leremie to Dinke wine, they picters ded no holines, or worthiwing of God, who ther would not obeie him : they onelie firewed, what their father had commanded them. Chich obedi ence pleased God: I fo would it also have pleased him, if it had beene done to their father in anic other bornefficall and civil actions. 13ut the biof Meats. theps and Councels command not a divise of meats, other wife than bider the pictence of halines, and worthiwing of God: which ought not parofood, to be abibben, fæing it perteineth to God. and not of men, not to men to make lawes for religion. Forour part, though the magistrate should command be not to cate or drinke this or that for the Common-wealth fake ; we mode that they must be obeich. But as touching the worthin of ODD. this ine do late; that the poke of the Lord mult not be made heatile by the traditions of men.

Part. 2.

23 They continuallie allebae againff be 1 10,16. He that heareth you, heareth me; and he that defputthus pifeth you, despiteth me . The grant, that the preachers mut be haro; but that mut be, fo long as they preach Christ and his bostrine buto bs. refe incre ill beefeb. to thinke, that they thould then be heard like onto Chaff , when they fable unto us their owne traditions. In the old laine. God would not have ante thing to be abbed or Deut.4.2. taken amaie from his occrees ; by what incou-

ragement then have they attempted this in the new testament ? Dane we the bodrine lette perfect therein, than they of old time han ? Thirt reproued the Seribes for adding their olune trabitions; and pet faid be neuertheleffe buto the strong the people, that they ought to be heard, when they fit in Moles chaire . But they fit therein, then they chart of teach those things which were written by Mo-Boles. Mart. 23,2. ics : but then they will ordeine their olone becres, there is god cause whie their authoritie good arouthould faile. The veric which things are meet for our bithops and pattors . They read in the ferip tures , that sobjectie and honest behausour is

them exhart the people therebuto, with as much pehemencie as they can . Brethren (faith Peter) 1.Fet.5.8. beye fober, watch ye in praiers,&c. Paule fato; Not in furfetings and dronkenneffe. Chaff allo fait; Take heed that your harts be not ouercharged with furfertings and droonkennes. Also let them commend and fet fouth fallings, as firings profitable; bicaufe they be praifed in the holic ferintures Nout let them leave off to octer mine of the maner and choice of meats; ercept it be, that by doile they meane frugalitie in meats, and fuch as are cafe to be gottene nei. ther ercelling not chargeable. The fe things mult be continuallie remembers; that temperance and modefre may take place in the flocke of the

commended by Chaiff and the holie Choft : let

ericaldia e e giandilan is not well bemied. But how falling ought formtimes to be infoured by the durch, and by the magiffrate, when einam das firatemay as earneft praier thaibe needfullin A haubben fore thewed. And if to be that perpetuall laines be appointed for these things, they will some begenerate into bangerous ceremonies : euen as

b;ing in

Lozo:but to make @ccleffafficall laws forthele'

matters, which may mare mens conficences; it

me fee at this baie come to valle as well of Lent as also of other times of fafting . Augustine Augustine. peclareth, that The apostles comanded fastina: pet concerning the bates they amounted no. thing, But Ierom faith, that Featt baies, and lerom, also baies of fasting were ordeined by wife men , for their fakes which do not alwaics fait, not pet alimaies meet together at holie aftenv blics. Wherfore the lawes that be made as well touching baics, as the choice of meats, are to be accounted no commandements of DD, but traditions of men. And we read, that the falling whereboon of the fabaoth date rofe byon this cause, that Pe- rofe a fater being minded to dispute at Rome, with Si- the fabanta mon Magus bpon the Lords bate, pronounced a bate. falling of the fabaoth : Whereboon, by a certeine perverte imitation of that aa, they alwaies fa-Red afterward opon that date ; which thing was not bone in the churches of the Call varts . and of Africa.

2.4 But then as thefe things be now inffitu what is ted and becreed concerning the charle of meats; now to be ted and decreed, concerning the count in the distribute of including doons, thete what must the faithfull door. First, that they which decrees table the libertie granted buto them by Chaift and king place. the thurth, be well perfusice as touthing their confcience : which Paule admonished , when he faid unto the Romans ; Let euerie man be fullie Rom. 14,5. perfuaded in his judgement. The Greeke word is αλμροΦορείδω, that is Let him be certeinlie and perfectlie perfuaded : for there mult nothing be attempted therebuto the confcience faith naic. Further, let him que thanks into God and acknowledge this his libertie to come be Chill: as the avoille hath willed in the fame epittle, Ibidem ? that He which eateth, should not be judged of him that is weaker, bicause he giueth thanks vnto God when he catech. Hurther, let him bothat which maketh brito the glozie of Goo : let him not fette after his owne pleafure, or octire to fatillie his owne luit. Whether ye cate, or whether 1.Co.10.11 ye drinke (faith the fame apostle) do ve all things ynto the glorie of God . Let him take hed also, that he rathlic offend not the weake: let him teach Gem . and let him receiue them_ with a purpole to infirma them with lenitie; pet not fo, as he thulo nourify their infirmitie. \$12 they must be bome withall for a time a not continuallie onielle they will alwaics be learning, and never come to the knowledge of the truth

Deither is that ante let, which the apostie sato : I will neuer eare fleft; while I live forby thele words he thelweth, how reable his mind was, and allengeth a cause ; to wit, Least I should offend my brother . But he which is perfeatie tauabfalreadie is not offended, brieffe it be willinglie through his owne peculinnelle; which being perceiner, we mult not regarbit , leaft our long diffembling turne to the hinderance of the whole durch. Betther would Jeuer counfell 1010.iii.

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The Common places

Cap.5. and it was performed: for in the befert he would Exod. 16. .

men, to accither buto the bilhops, or Pope, to obteine licence to eat meats forbioden : for fæ ing they fell them bnber their buls, or charter warrant; it were a wate to further their gains; and to confirme their typannie by our accelle to cat meat unto them . They have no care to make them frong, which be weake ; but rather on the other fibe, by their terrors, thunderbolts, and excome munications, they endeud to make them weak

which be arong. Wherefore there is no cause who me thoulo obeie them.

25 But let bs fee in felu woods from ichence began this luperfittion of abileining from fletb. And if 3 be not deceived, 3 thinke it came from This rite of the Ethniks: for I read that the priefts of Acabiteining gypt abfteined from fleth. And to die Apollonius Tyanxus, and Pythagoras: and this they bib, bicaufe they thought by that means, to make their foules the purer, and to wipe awaie the Darke mills from their minds . Whereby thep hoped to have revelations, and biocritanding of binine things : as who thoulo faie; The might by our owne wit atteine the gift of prothetie. and heavenlie revelations . Which muft not be belieued; fæing thefe be god gifts of the holie gholi, who biffributeth them as it plealeth him. Beither muft Daniel and his fellomes be taken Danit and for an example hereof ; bicaufe they bid not for his fellows, this cause absteine from the kings meats, from mult not be flesh, and from wine : but for that they would taken for an not be contaminated with meats in their lawe fozbioden: which might eafilie haue beene if thev had bled the kings table, as well touthing the nature of the meats, as the preparation thereof. Alfo wine was a bangerous thing , leaft it hab been preffed out from the bine, that was not pet foure peresold; which might not be done by the law. Drither ow I fpeake thefe thinas, as thouh I benic it to be meet for frubents to line berie

Students mult liuc moff conffantlie affirme; that there is nothing nerie tem: more profitable for them . But fuperfittion 3 from eating of fieth , as bib the Charter-house 99oonks Montes berie folithlie. of Charter= houfe. From

26 Boin both the nature of contrarietie res quire, that we thew from whence forang the liwhence the bertie of meats . We find that the lame hame ned after the floud, when as God affigned binto Noah for his meat, all things that moued and hab life; as if it had been greene herbe; for before the flow, field was not eaten. This is the power of the wood of God, that what soener he hath commanded is done. De commanded at the begin. ning, that the increase of come, the fruits of the tres, the herbes of the field thould be meat for men : which thing came happilie to palle. After ward he commanded the fame, touching fleth,

om the fame, twe read that it was bone. Where. by me understand, that it was berie well fain. that Man shall not live by bread onelie, but by Deut 8.2. euerie word that proceedeth out of the mouth of God: that is, by everte thing which God hath commanded. Therefore we ought to around the confideration of all our commodities mon the more of God.

The philosophers make their resolution to far fouth as the power of nature ertends : howbeit. this power must be reduced by godlie men buto The biffe this power must be reduced by goods men unto reaches the word of God; which both not onelic adopte that we are our tables with fruits, with come, and with reduction herbe; but allo furnitheth our kitchin with fieth, and the phia our foreboule with wine . Thele things mult lolophus. be thought boon, when we ble the things of this mozlo . Thefe things gaue Bob after the floub : partile to their that his weath was amealed to wh so inards mankind; and partile, bicaufe the earth after the perhans being corrupted by the water, brought con fich not fouth to icholeforne fruits as it oto before. and wine This the philosophers acknowledge not : but me bicaufe me beleene that they had their begin. ning by the word of the Lord; therefore, to often a mofite. as ine loke on our meats, our apparell, our buf bierak. handrie our wife. & fuch other like things, which ferue our turne; we thould remember & confelle the fame to bepend boon the word of God.

This libertie bid God fomethat reffreine at termard in the law of Moles, where he put a bil ference betweene meats cleane and bucleane. West for inhat cause he dio this, it is not needfull an smale in this place to viccuffe. Howbeit, this I will time was ande ; that before the floud, men bid kill bealls appointed for facrifices, as it is the wed of Abel; but they fom chaff; to lacrinces, as it is the west of Aber; but they of mais, bib eate none of the fleth that was offered. But of mais, after the floud, they bid not onelie offer by factis Chills fices; but they themselves also ordeat of the las comming it crifices. Which feemed to be a finantar benefit of was fra Bod; as though be now boudsafed to call them libertie. to his owne table, and admit them to the communion with bimfelfe. And before the flows, the cleane cattell for facrifice were diffinguished from the bucleane. Wherfore Noah by the come mandement of &DD, brought into the arke more cleane beafts than bucleane . To conclude; after the comming of Chaff, the ancient libertie and choice of meats, which the lawe had forbibben was reffored : wherefore it ought not buber colour of religion, to be reftozed againe by the poptil billions, or by the church . Det bo not those things, which we have alleagen, limit either Pagiffrates or publike authoritie; but that they may fornetimes amoint a choise of meats boon infl confideration.

church, looke in the 34.36.38.39. 6 40. epiftles, in the end of this booke.

The fixt Chapter.

Of vowes in generall; also of the vow of the Nazarites, of Ieptha, and of the Rechabits.

abeligni: fication of then we mate for ante thing; or ble the verie

First these things, let us faite somethat concerning a both. The Greeke though a both. The Greeke though the control of the co

of Peter Martyr.

things that be defired. Further, it betokeneth a promile of offering fomething onto ODE. And this ambiquitie of thefe words, in ech fona. hath not hawened by chance, or without confiperation, as fone after thall be thewer. The Des when the bines call a volv Neder . But hereof grew the adome of cultome of making a bow . that this was fetled boning bit almost in the minds of all men; that if at anie time they bid praie earnefflie bnto God, for as nie thing to be given them, they in like maner promife to offer formething buto him againe. for by fuch maner of meanes, their minbs bo fæme to be tomme one to another; namelie, by ufffs : bicaufe those things, not onelie helve them, to thom they are given; but do also ho nour them. For they be given as a tellimonie of pertue and excellencie, in which fecond refreds fake, ther maie be offered onto Bod , that he maie thereby be honoured of bs.

Ariftotle, in his Khethoulks faid ; that Biffs bono lefte fatiffie the ambitious, than they bo the couctous: for they befire them, thereby to be enriched; and there to be honoured. Where, fore, even the Lord (who speciallie requireth of bs to be worthimed) fait in the lawe, that men thoula not come emptie handed buto him: for formuch as he mored it briwwithic, if his people thould appeare emptie before him . This felfe. fame was a cultome among the Romans; fo that it is read almost cuerie where, what the Curtij anothe Decij bowed for obteinement of bidone. Among the Breeks allo , there Were bowes oftentimes bled. Dea, and the tead in Platoes boke, intituled Phadon, that as pet in the time of Socrates, they bled to performe a bow, of fending a thip well rigged, cuerie peere unto Delos with giffs and facrifices; and that by a boin, which Thefeus had bound himfelde bn to, when he went into the fle of Candie, to flate the monfer Minoraurus. Dow blind this allo was among the Debutes, it is no need to recite. So that, in praising and deliring ante-thing

of God, men were mont to boin fomething buto Bod . leaff they might forme to be broutifull toinards bim. 2 Cowthen we befine a bow , to be a holie

promife, whereby me bind our felues to offer Comething onto Bob. And a bow (as we have a hate is faib) bath alimaies fome maiers toined there: alwaies with : for obteining at the leadtwife of Contethat with at the hands of God. Wherefore that ambiquis platers. tie of the word hamened not without cause in the Bebrue and Latine tonas: for feina thefe things be fo toined togither . It might eafilie come to palle, that the word which fignifieth one thing, maie fometime be referred to another. And hereby we mate verceive, that the know ledge of both thefe, as well of offering, as also of Demanding anie thing of Bod , is necestarie for be thich professe goodinesse. But let be returne buto the definition . Wherein the aenerall morn is, Polie; for it is called A holic promife. Where of it coms , that as touching the calling of it holie, we are in few words to faie, that it belongeth buto inffice . For whatfoeuer is holie, is alfo onto infrice. For mattoener is none, is also whatfoener infr ; but not contrarie: for infrice is that, is holie, is thereby we peele to everte man his owne; and ind: bue not they, to ithom thefe things be pelbed, are cither contracte. Bod,ormen . That facultie then , ichereby ive pell buto all men their owne, is called in ffice , and keepeth the name of the generall wood : but then we pielo unto God due obedi. ence now is this after the judgement of Plato, in his boke called Enthyphron, to be referred bn.

to holineffe. And a man map plaintie fee, that even in the holie feriptures, those things which be offred a dedie cated buto Bod. are called bolie : and that libirh ought to be velved unto Booby be, is obedi ence: and that is of two forts . One is profience: and that is or two loves. Whe is prove table but o him, to thom it is offered; but after of obeni-this maner we can give God nothing; feeing ence. by thefe things he is made nothing the greater, noz Doth increase in anie respect; Thou art my Pfal. 16.2. God (faith the promet) for thou halt no need of my goods. And in the Golpell of Luke; When Luk. 17, 10. we have doone all vnto him, we are vnprofitable feruants . Another kind of obebience there is. ubid awerteinech buto renerence : euen as feruditte homotic fheir mailters . But this fer: uice and obedience towards God , herein conmeth; that we thew our felnes readie and offi-

gent towards & D D , in the erecuting of that worke and funttion, which God both bouchlas feth and befreth to worke by bs . And this is the fandifieng of his name; the which Bob can sufficientife performe by hintselfe : but he to feth be to our owne commoditie, and fingular profit. 3 Esti fiative male knowe that maner of things med

thinge mitt be offered unto & D ID; and that be offered merein bate son.

erample.

temperatelie a moberatelie: for this I faie and

would have removed, whereby they perfuade themselves that they ought otter lie to ablieine

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Part.z.

The Common places

Cap.6.

Of Vones

therein we offend as little as male be: we must take a special had . And first commeth to my remembrance Augustine boon the Walme: Be Pfal. 56,2. mercifull vnto me o God, for man hath troden me downe. We erpounding that particle in the 12. berfe, in Debaue Alai nedar eca, that is, In me, or vpon me are thy vowes , thus faith; A man muft firft offer himfelfe bnto GDD. Cahich maie thefelie be confirmed by that reason, which the Lord vied . in persuading to Matt.12.10, giue tribute bnto Cafar . Fog (faith he) it hath

his image and fuperfertation : therefore . we being made according to the image of God, it is mete that we thould be given buto him . And Paule fundzietimes erhozteth be, when he faith; I befeech you, for the mercie of God, that ye will. Rom.12.1. give your felues, &c. And the fame avoille, in the firt chapter of that epiffle; As you have gi-Rom. 6.19. uen your members seruants to vncleannes, and from one iniquitie to another, &c . And in the

Rom. 15, 16. fante cpiffle he faith, that as he is an apoffle, he is an offerer of fuch facrifices . But contrart Men finne mile, through the ignorance of those things, through the frinch are to be facrificed, men maie greenouflie fanorance offend. Saule would have offered by oren and of those cattell laieng affice the obedience of Gods comthings . mandement; which was an unworthie, and mbich arc berie pnacceptable facrifice buto God. Itis to be facrt= beclared by Socrates, in his fecond Alcibiades, LSam.ts. concerning the Atheniens ; that Although thep offered bountifull facrifices, and large gifts on to Goo; pet neuerthelelle thep fæmed to haue but flenber fucceffe in their warres. Wherefore then they toke councell of the Dracle, it was answered them; that God moze effeemed the

> rich affig of the Ameniens. 4 1By the like reason muft all Monafficall voives, which are contrarte to the word of Bod. be research; fixing we knowe, that they bo both those things which are not allowed by God : for that they bind themselves to the commande ments and traditions of men; they addict themfelues buto fimerflitious worthin ; thep are: willinglie made the fernants of men , no necel litie beging them therebuto : which thing Paule Webad in the first evisite to the Cozinthians, the 7. chapter. For thele men berie wittinglicand inclinate fulmit themselves to Abbots and Dioze: furthermore they caft amaie their amis from them, when as neither God commandeth, not pet neighbour requireth: and otherwises. they bestowe them boon such as they ought not, and change their date and bocation initiout caufe; fo as it is no more free for them to obeie God and his commandements . Fozit is not lawfull for them to go forth of the Monafferies. to obcie their parents, nor pet tabelin their affic ded neighbours, whom by forme bond of friend

praires of the Lacedamonians, than he bit the

This they have folited buto them. But thefe nil arimages, which they make buto faints, com: willowing. monlie taken in hand by reason of a holm, are Bis bato no leffe condemned than the Donafficall bow : Saints fæing no feriptures tellifie, that thefe things be condemned. acceptable buto Cob . Beliocs this . for obtei. ning of helpe from ODD, they attribute more to one place than botto another: as though the namer of God were not a like in enerte place. Mozeoner, they make unprofitable erventes and even for thefe things they leave thofe things which the Lord hath ovenlie commanded : moff Chamefullic Spending the time libid they might have beffowed in things acceptable to Gon.

Wherfore let this be the fumme of this know, wherele of lenge of things to be offered; namelie, to weigh being. by the rule of the holie fcriptures, those things. thich ine haue Determined to bot buto Goo: and by this levell we must diligentlie confider. that poines they be which please God . Deither both that , which lacob notice . make against this our judgement; although he could not have this rule of the ferinture. For the inward word of God, which is prompted in the mind is conall with the ferintures of God. And also the lawe of nature ingraffed in the mind of man, which to the furtherance of the worthip of God , doth but perstand these two things to be verie necessaric; namelie, that the church have her ministers; which mult be full cined with the tenths, leaft they thoulo not be able to bilcharge their miniferie: and also a certeine place amointed where men mate meete togither, to heare the laine of God and his word, to celebrate his dinine maifes, and to joine toutther in publike maters.

Among other things, which at this time are (poken by be, concerning a bow, this maie whithe a not be overflimed; that God alloweth the thing bow bee it felfe : that is, the act of volving, feeing he hath please so. made a laine for it, & that David hath publiffico a commandement for it; Vow vnto the Lord, Phil. of. and performe it. Dowbeit, bicaufe there be fome arguments, which ferme to make against a bolo: therefore, we must now leke to confute The first st. them . Ano first this obiection is made : Fox tecinathet formuch as we owe all that we have buto God, nom. without all binding of our felnes with volves, therfore it is imperfluous to bring in a new kind of thereflitte ; feeing the power of Gods commanbement, whereby he will be belowed of be, before all things, and that with all the hart, with all the mind, and with all the firength; both fufficientlie bind be, and compell be to offer all that me have boto Bob. But this reason, which who louis they bring, both not ercluve eueric cause of mas tion. king a bolu : pet to make a bolu maie be profitable to firre by our owne felues for a tellimo me buto others of our faith, and of the ercellen cie of Dog.

of l'ones. there agains they fair : If five boin, ine lair a the fermina entrem necessitie upon our felues , and all our libertie is cone : and that is the more likelie to pleafe Commoft, which is effered buto bim franklie and willinglie. Spatthis, which is obiected, is most false, this occlareth it : forformuch as two thinke not, that the faints in heaven are therefore defection of their libertie : bicaufe theveannot finne aute more. For molf fredte, a of their omne accord, they loue and honour God : and whatfocuer they bo, they celebrate and do it free lic. And it is not voluntarines, which is reput nant to this necellitie; but confircint; ibercof it commeth, that he which boweth, although he forme to be tied by a necessitie of bond, to per, found his promifes, pet must it not for this cause followe, that he by force or confircint performeth that which he volweth. And to must thou interpiet Paule , in the latter epiffle to the Cozins thians, when he faith; Not grudginglic, or of ne-

cellicie: that this necessitic should be omoted, or

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fet against unwillingnes, and compulsion; and not againff enerie bond orneceffitie. 6 Lattic they faic, that they frand in great

panger which make bowes, if they do trans oreffe them : and it is after a fort to laic a trap or a fuare for themselnes. Tabich thing Paule, in the first to the Cozinthians, the feuenth chapter faith, that he would not bo : how then bothefe men fo lightlie intangle themselves, which be so haroic to make vowes . To those we answer ; that the things, which we bow onto God, ought to be of fuch fort, as we do knowe that they pleafe CDD: which volves, when they pleafe Cod, and be required of him, ought altogither to be offered but o him by bs; and we were now bound to performe them but ohim. Telerefore the do not cast byon our sclues a new mare, but rather a new propocation to pair those things. which me qualit before : neither is the banger here unminent, by the nature of the things, which we promife; but by our owne fault. How beit, fuch things as may being danger by our ownedefault, muft not alwaies be flumed: for then thould we not cate nor prinke, and a number of fuch other things, which by our owne fault and intemperance might bo harme. For we must alinates take herd, whether the thing, which we take in hand, be dangerous of it felfe. or by fome accident. Thirth thing alfo Salomon abmonthed, fairing; Hee that observeth the wind, shall not fowe; and he that hath regard to the clouds, shall not reape. 15ut when focuer we are uncerteine, whether the thing it felfe will pleafe Cob. or no : and that great banger bangeth over our beans, bicaufe ine knowe that the fame is not often by Con buto all men, be ought to furcease volving, and to keepe our

one bath make against the rule of the word of voluce a-Cob ; and afterward forth them to be obious gainft the and unacceptable unto God; and that by the wore of testimonie of the bolie scriptures, men often be lept times nemand what is to be done : we answer in a mora, that they qualit not to be performed. Deither is the condition of a volv, other than of an oth : for forming the be the Lords, the cannot bind our felues to ance thing that is againft his inill: even as it is not permitted unto menfer nants by the civill latee . But this must the flie be regarded about all, that before we do make voluce and oblations, we provide to be tuftified by faith : for other wife, if the be entinies buto CDD , how can our giffs be accentable vitto him . For what a multitude of unbelouers be there, the which (if respect thould be had unto giffs) do offer bito God, fuch as be ercellent. pretions, and most diere buto them : and vet not withfranding, but ohim they are both unacceptable and odious ? For the cannot effeeme

proceed from an hatefull mind. Dea, and Elaie, Elaie, 13. in the name of God, beteffed all the facrifices of the Telves, when they disagred from the true maic of godlines : when notwithstanding the Lord had required in the laive, that those facrifices fould be offered unto him. And as Plato reporteth in Alcibiades ; Cleric well bib Homer write. That the burnt fauours of the oblations and facrifices, which the Trojans offered, were not one whit acceptable onto Inpiter ; bicaufe Priamus, & his people, were bated of him. & Thefe things are in the Commentaries byon Genefis, but of this

those things as pleasant, which we knowe do

Of the Vow of the Nazarites.

7 As fourthing the bolo of the Nazarites, it is an anders. manifefflie fet footh in the firt chapter of the 13-at the boke of Pumbers . But those things, which are beginning. there witten, may all be reduced to the pring Numb.6. civall points; first, that they thould brinke The fumme no wine , not firong brinke, not anic thing that of the bom might make them bemike ; another was, that of the pathey fould not poll their head, but all the time sarites. of their wasaritethin they thould let their haire growe; the third was, that they thould not violate themselves with funerall mornings, no not at the death of their father or mother. Thefe things were to be observed; pet not for euer, but for fome certeine time onelie : for they bowed themfeines to be Nazarites onlie, for a certeine number of baies, moneths, or years. But where fore Goo bib inflitute thefe things : there man be alleoged manie caufes. Firft, bicaufe men

whole thanter he intote more largelie, and more cractic in his boke of bowes against Smin.

felues free.

teme kinds of life; by meanes whereof they

might caulie fall into impersition . Electore

though he flould have faid : Theras ve are thus

prone to pour owne indeuours, and to invent

new waies of worthiwings, pet thall pe not do

what pe lift vour felues, but ve thall bo that

which & preferibe unto you: and fo by making

the lawe of a Nazarite, he kept them in doing

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bow to the God would affer this maner brible them . As

their butic.

The Common places were fo inclined to chose but othernsclues cer-

Cap.6. The Nazarites none cus , the Leuiticall prieffs were forbionen to noll their bead : which thing also may be per-

courn by the firt chapter of Baruch; Ye shall see verle se (faith he) priefts in Babylon, with their heads fhauen, and their garments cut : and thefe were the miefts of tools . So then we fee by the com: The ve-

mandement of God , that the priefts of the De bines aid brues had not their heads thauen. their beabe. 8 In the boke of pumbers, the firt chapter, verfer.

But what is the meaning of these things? They ought to keepe their haire growing, bn: till the end of their bow : for then , while thev were offering facrifice, and burning the fleth in the fier, they cut off their haire, and burned it in the fame fier ; and from that time forward they were free, and returned to their old maner of life, which also was common onto other. De An allego- there make it an allegone, that ithen the haires were increased, bertues also ought to increase in the mind . But me thinketh , there may be perlocd an other caufe namelie, that men fhould refraine from to much trimming and becking of their bodie: for the climing of the haire both ferue berie much to the finenesse and trimming of the bodie. For Paule faith in his epiffle bito the Counthians, the I I dapter , that For men it is a shame if they let their haire growe . At though other reasons of other men are not to be haire atow. contemned. Cyrillus alfo, and Procopius, buon the bolic of Qumbers Do fair, that Thefe things Procopius. were inflituted by God , to the intent he might call men backe from the toolatrous rites and worth wing of the Cthulks, that that which thev gaue unto ivols, the Leives might bouchlafe to be frome boon him . So that, whereas fuch men facrificed wate idels, he would that thefe thould rather facrifice buto himfelfe: not that God fo

redtheir haire to growe; bicause they would afferward confecrate the same either bnto the Nymphes , o: unto Apollo : ttherefore Apollo loas by them called use Jop@, that is, A nourifher of the haire . Dea and Theleus, asitis witten in Plutarch, went to Delphos, there to bedicate his haire buto Apollo. And youg men alfo in Rome, when they were past their chilo: hoo, offered their haire and beards buto fome Sophocles, Con. Sophocles writeth, that Orelles put his haire in the tumbe of his father. There might alfo be rendied an other cause, which were not impertinent. It behoused the Nazarits alwaies to be pure : and although they were not of the tribe of Levie; pet they to behave themselves all that time, as though they had beene priests of the Leuit.21, 5. tribe of Louie. And in the 21. chapter of Leuiti-

much recarbeth facrifices, but bicaufe he would

Cele read, that the Othniks fometimes fuffes

withdrawe them from wolatrie.

Cop calleth the haires of the head a crowne . 01 (as other translate it) a separation . But contrarivife the Dapites call their thaning of the head accounte: thus they invert all things as they lift themfelues . But that thall a manfaieto them ? They passe not what they do. they will haue lights and centing in the temples : and if thou afke them whie: they antwer: Bicaufe Oob bfen them in the old teffament . But in the old laine prieffs had wives : thefe men will have none. They luffered the haires of their head and their beard to growe: but thefe men thaue both their head and beard . Albeit at this daie there is a great contention among them about a long beard; bicaufe the Councell of Carchage, in the The Councell 44. chapter, is fundric waies alledged : for in cell of Cars forme covies it is written ; Comam non nutriant. nec barbam : that is : Let them not luffer the haire of their bead not vet their beard to aroin. Mut in other covies it is read ; Nec barbam condeant : Deither let them cut their beard. mbath, Chether of these two fairings will these men washing follower for they will not fuffer to have a long viets will beard leaft (as they faie) anie part of the facri not let that fice fould peraduenture fliche in it. D holic beard men! They fell that their facrifice for the halfe, grobe. pence; and then they carefullie prouide, leaft it fould flicke in the beard . Is not this to fraine at a gnat, and to fwallowe bowne a camell! Dowbeit, some of them, least they hould feme not to do berie wifelie, and with some confide ration, om faie; that The cutting off of the haire, fignificth, that a prieft muft cut off all superflui tics . Such is the religion of thefe men, to have the figues, when as they have not the things fignified . But I rather afcribe that thauing of our Papills, to an ouercurious trimming of them felues . For Sucronius in the life of Otho, faith, Sucronius that He was wont offentimes to thave his beard, and to behold his face in a claffe, whether the fame were trim enough. I will not sprake of others , which bled not to thave their haires; but rather plucked them out, that their fkin might be the lofter.

The next thing was, that the Nazarites thould abffeine from wine; and not onlie from wine, but also from vineger, from grapes, and from frong brinke. This frong brinke called what him Sicera (as Icrom wateth to Nepotianus) was a of pints kind of orinke much like unto wine; which was signal was The Nazarites vow. Part. ?. made of wheate, or of aples, or dates, or elfe of office fruits. Further, they were forbibben to eate bulkes of grapes, or hernils, which thould betaken out of the wine preffes. They were commanded alfo, that they flould not brinke Milerath, which was nothing elfe, but the was fling of the grapes : for the wine being preffes out there was water powers buon the graves that were preffed, thich then it loas boiled, retemed forme talk of the wine : this we call the feroudfritte. But the Chaldean interpertation calleth Sicera, Dio wine . And it is manifeft co nough, whie the Nazarites were forbibben to

Dinte both wine, and frong bintie : for thefe things both trouble the bead, and firre by men unto luft, as Salomon queth aduertifement in the twentie danter of his Bouerbs: Wine maketh a man to be fcornefull, and strong drinke caufeth a man to be vnquier, and whofoeuer is deceived thereby, shall never be wife. Paule als Libisit. fo, in the fift thapter to the Chefians, faith; Be not dronken with wine, wherin is excesse : but be filled with the fpirit. Poscouer, the pricits in the old laive were forbidden to brinke wine.

before they came to holic feruices : wherefore it behauch the Nazarites, bicause they were like to pricits, that they should absteine from wine. The third thing was, that they fould not be

plate themselves with anie morning for the bead: for as through tote we be ouermuch out fro by, to are we fometimes are woulde trou bled with heavineffe and mouning . But God would, that his miniffers thould be boid of affections, especialite of the behement fort of affections; fixing by them men are more greeuons flie troubled than is meet . And pet were not thefe observations anic merits, wherein they placed right coulnes; but there onelie rites and rrereifes, ithereby, after a fort, men were keut in their putie. For the bow of a Nazarite, mag a certeine feparation from other men. But what they orb in the meane while, it is not preferiben : howbeit, manie thinke, that they were commanded to indenour themselves to the contemplation and knowledge of the lawe, and to worthip and call boon God frulie.

9 The fe that Boo of his efpeciall wildome would teach the people by this kind of bow. The Dhilosopers write that a man must carnefflie mocuour, that he may be able to behold high things; and with his knowledge to comprehend the nature of all things. But this they faic can neuer be, water the affections be tempred in bs, otherwise we be verie oftentimes carried away with rage and luft. Wherefore God would have his to be void of thefe affections ; namelie, of morning, pleasure, to much care and thought about pecking of the bodie : for thele do not a little hinder the tranquillitie of the mind, and the

fuirituall conitations thereof, Tolerefore in the lame, he as it were taught his people to make preparation to higher things, leaft they fhould with unwalten feete, have accesse unto holic things. Cindoubtedlie they third be moned with the knowledge of Cod, ought to prevate and make readic themselves, before they come to the hearing of the word of God, or to the receiuing of the farraments. Ieremie in the fourth verle.45 diapter, berie well admonifhed bs : Turne vp your fallowe ground, and fowe not among the

And they bolived this kind of bow (as we haue faid) foracerteine time ; either for a pere. or for a moneth, or as cuerte man thought it moff naofitable for himfelfe. For the natures of men are offentimes changed, and the fludie of godlineffe fone wareth cold ; therefore it muft by forme meanes be reffored. Dereof arofe the Departures, which the fathers werd into folitarie places for a time. So they, which goucenes the publike weale, when they were tired with buff neffe, kept themfelues feeret manie times in their private felos and manois: not for tele. neffe or fluggiffmelle fatte, but to refreff their minds, and that they might returne the more prompt and better prepared to accomplish mats ters. Anothe noble linetoxicians, being werf ed with pleading of causes, sometimes went in to the countrie, to heave, to talke, to read fome what, to meditate in their minds the orations that they had made and beard before : and fo to returne againe more perfed and readie to the pleading place. So the Nazarites fo: a certeine time departed from the companie and fellows thip of other men ; that they might afterward returne the better and purer to execute the fate therebuto they be called.

Christ alfo, in the night time departed unto Luke 21.37. the mountaine; but in the date time he returned buto the people. And when the apostles were Mark 6, 21, returned, whom he had fent fouth to preach, he led them aware for a little while into the befart, that they might there reft trefreth themfelues. Forthis caufe perhaps Lent was firft inftitus unble vene ted, that men, which all the perchao bene occie was infipicd with civill butines, might that fealon at the tutte. leaff wife give themselves to ocuotion. This co the popilly billyops pictend. But admit that it was first mulituted for this cause; let them pons per uberto it is now fallen at the length : boubts leffe unto mere lewerstitton, whereby there is no other thing offered into the people but choile of meats , old wines fables , bingoolie longs ; and pilgrimages, with commonlie they call frations, berie promane and toolatrous. In the meane time, there is no mention made for the diminishing of conetoninelle, lust, lecherie, and other wicked ads. Further, it were con

verfe.4. Pacomelie

Pag.178.

w herefore

con bid in:

ucnient, that men, through to long a faft fhould become the better ; but affer Caffer they are be come much inoufe.

Part.3.

Daule toke puon him the Maga= ritts. verfe, 18. veric. 20.

10 But returne we to the bow of the Nazarites, Paule fermeth to haue bowed it : feine in the not of the 18, thapter of the Acts of the apostles, he polled his head in Cenchrea and in the 21 dian ter, he was persuaded of the elders to do it; There be here (faith he) foure men, which have a yow, thou shalt be with them. There the that uing of the head beclareth, that that bow perteined to a Nazarice : for as it is written in the Num.6,ver. laive; If it had hamened, that the Nazarite, in the time of the bow, which he had taken boon hint, has orfiled himfelfe ouer the beat , or bp anie other meanes, the boin was broken. And it was the Nazarites dutic to come buto the ta bernacle, and to declare buto the vieles what had happened; to woll his head, to offer facti fice, and to to begin ancie the bote of a Nazarite : for whatforner he had before obserued, it was taken to be bucleane, and of no force. So Paule (as if forme thing had hawened buto him among the Centils there he had beene conner, fant) would be purified in the temple; as though be thould have begun the observation of his nom againe. The Dapites crie, that by this both of the

A feiancu

came the

Drawing

through

the fire.

Nazarites, there was a certeine thavoine at the wapids that time of their religious Donkerie. Peither concerning ponthey confider, that the bowes of the Nazarites were instituted by the word of Bod. Let them thew on the other five the commande ment of God for their Donkerte, which thing if they cannot do, then there reffeth nothing, but that we may fav, that the ordurances of Wonks are not the vowes of Nazarites; but of funerfiv flous men, tacerteine ribiculous imitation. 02 an cuill seale of the old bow of the Nazarites, 50 likewife in old time, fuperfittious men, when they faine that Abraham would have offered his forme, and that for the fame caufe he pleafed God berie well : they also would needs offer their formes, and make them patte through the fire : by which most wicked benife they offended of children Coo most grauousic. But our worthiming muft leane buto the word of God. Indeed civill institutions, though they be without the expresse two; of God, may be receiued ; fo that they be not repugnant to the wood of Goo : but the fernice of God, and religion, muft be berined from no other thing, but onclie from the word of Gob. 15ut (3 belech vou) let them thel me from whence they have the vow of perpetual fole life; or how can the fame agree with the Nazarites? was law unto the first parents ; Increase and

Gen.1, 28. Firff,it is againff the creation of man, feing it 1.Cor.7, 9. multiplie . Further, it is against the faieng, hild Paule reherfed ; He that cannot conteine.

let him marrie.

The Common places

They holy popertie alfo. But what maner arrives. of navertic . Forfoth to live by begging, A bow of goodie bow, when they will be mainteined by spoonts. the labours of other men! Tanboubteblie thinia against charitie, feeing Paule faith unto the @ phelians; He which did fteale, let him fteale no Foh. 4. 18 more : but rather let him labour with his hands. that he may have wherewith to give vnto him that fuffereth necessitie. But thou wilt late that of the Monks there be fome which are rich. 4 grant that, but they also do contrarie to the more of God, wherein it is commanded ; that He which laboureth not, should not eate . We 1.Thefa. to fives this, they do bow obedience . But buto mom- To certeine men. When as Paule plain lie inziteth: Be ye not made the feruants of men. 1.Cor.7.11. But they faie ; 3 holo of Francis ; 3 of Dominike ; 3 of Benet : thereas Paule mould not fuffer that the christians should fate; I hold of t.Cord. 4 Paule : I of Apollo ; and I of Cephas. Wherefore then on they fair, that they agree with the Nazarites ? Let be biligentlie cramine cuerie thing. The Nazarites Chaued not their haire, but thefe men thancit. The Nazarites Did Danke no The an wine, but thefe men glut themfelues therewith, not agen-Elje Nazarites came not to funerals, but thefe able to the men pefire nothing to much as the functals and buttake oblequies of the bead . Dowbeit, thefe things 3 he ran: will ouerpalle : this onelie I abbe ; although in trait. the Jewith religion . the bow of the Nazarites was the principall bow, pet were they not for bioden to marrie. In other boines (faith Origin) Origin they game either a theepe, or a goat, or an ore,or fome other thing; but in this kind of bowther offered themfelues : and pet their flate agreed well enough with matrimonie.

11 As touching Samfon, he became a molt frong poing man. Who would have thought. that the fame fould ever have come to valle? The parents were not commanded to infirm him in the art of warfare, or to fend him fouth buto warre. Thou woulded much rather have thought, that his bringing op thould have beene as a Monke, than as a folbier . But God was minded to thew, that all the firength, which Samfon was to have, thould be beriued from his fpirit. And in that he thould be a Nazarite all his life time, as Samuel allo was ; that was particular, and about the common infitution of others : by the beed I meane, and not by the right or bow of the varents. Samion ought to Indg. 136 haue obeied , although he had not bowed ; bicanfe the word of God came betweene. Howber 1. Samalik it, touthing Hanna the mother of Samuel, it may whether be doubted, how it was lawfull for hir to both for hir fon . for the man lawfull for hir fon . for the man lawfull for hir fon . for hir lon : for it map fearle ferme full, that the to bot for forme thould be bound by the both of the parent. hir feart.

It was demanded in the time of Bener, the

The Nazarites vow. ther the children , whom their parents offered but to Donafferies, might marrie, then they came Gagorie. unto mans ffate. Gregorius Magnus, writing to Augustine the billion of England, answereth, that it is utterlie unlawfull. Thich fairing is beric hard against the twood of ODD: for Paule (Cord, 9, faith); that It is better to marrie than to burne: er couns him marrie. In the third councell of Carthage.

and, He which cannot refraine himselfe, let glof care injerent Augustine was also prefent. it was becred : That children being offered buto the durch , then they came to mans fate, foulb cuther marrie, og elfe bow chaffitie . This also was feuere inough: for who maie require this of that age, being bufkilfull of things, and ignorant of hir owne frengthe But this I weake to the intent it maie be knowne , that there be becres contrarie unto occres. But toreturne to the matter, I faic, that

Hanna might volv for hir fonne ; for as touching the performing of the volv, the might eafilie pronice, that follow as he flould be brought by by his parents, he fould not brinke anie wine, nor cut off his haire, nor be at anie funeralles. But after he came to lawfull age, it was Samuels owne part to observe these things: indeed, not in respect of the voin , but bicause of the obedis ence which he ought buto his parents. For chilbeen ought to obeie their parents, in all those things, which are not against pictic, and the word of Cob. So the Rechabites (as it is in Ieremie) when they obeien their father Ionadab, itho commanded them to winke no wine all their life time, norto owell in cities : for the fame cause were commended of & DD . Dowbeit, Hanna, unlesse the had had a peculiar inspiration on from Sod. could not have bowed, that Samuel thould all his life time miniffer at the taber, nacle of the Lord: forformuch as the laive of Con diffharged men from the ministerie, after a certeine space of yeares; namelic, in the fiffie yeare. But thereas I faid, that it was lawfull for Hanna to bow the bow of a Nazarite, for hir fonce ; it femeth not to frand with the befinitian of the en of a bow, which is thus brought by the Pailler factories. of the fentences: A bow is a tellification of a str befini - willing promife made unto & DD, touthing things aperteining buto & D D . But a bolv, which is bowed by the parents for the fonne, can not fame willing . Des forfoth : it is willing, bicause the parents boto not by compulsion, but of their owne accord; especiallie, when they command no ungodic thing, or confraric to

the word of God. 12 Some do gather by the hifforie of the Jud: trianging ges, that Samfon was fandified in his mothers tom their wombe; the verie which thing also is believed, both touding leremie, + alfo Iohn Baptiff: and Distincts they will have him to to be fanctified, as he after

hd.13.5

ward committed no beadle finne (as ther call lere i.s. it.) But this is falle, and baine: neither is. To Luk.1,55 fanctific, in this place anie other thing , than To amoint one to the erecution of fome certeins worke . Samion therefore was fandifico . that is, appointed of Con to beliner his people . So was leremie orocinco to productie, and John to be a poice of acrier in the wildernelle. Deither is it brought to valle by this kind of suffification. that these men neuer somed: for Eueric man is Rom 3.4. a lier: and (faith Salomon) There is no man that LKm 8,46 finned not . Further , what thall the fair of Samion ? Dit he neuer finne : Des furche he Indat,4. fell and that greenoufite . Paule alfo, who buto Gala. 1.13. the Galathians faith , that he was feparated and is from his mothers wombe, and pet bid he perfecute the church of God . Otherwife the children also of the christians are said to be holie : forfor much as God is not onelic our Cod , but alfo the Got of our feet: acording to that which Paule faith unto the Counthians ; Your dildren be 1.Cor.7,14 holie : and vet neuertheleffe no man can boubt. but that they afterward fall , and grousuflie finne.

13 One thing remaineth to be fpoken of : When the father volveth, and the forme defireth to performe the bow of his father; what if the boin thould be against the health of the fonne? Derhaps he thall fall into fome ficknette . + that it behoueth him to brinke wine , or cut off his haire ; what is to be bome in this cafe : 3 haue elfe-there beclared that the precepts of God are of biners beares; fo that fome be greater, and fome of leffe weight. As touching Con that is the commander, all are cauall and like one to another; but as concerning the things, which are commanded, there is fome difference. There, fore the leffe viccept must give place to the great ter : for which cause Chaift faio out of the words of the prothet; I will have mercie & not facrifice. Ofe. 6,6. Pot as though God btterlie contemned facrifi: 3f the voin ces, which he had commanded; but bicaufe he be repuamore effemed mercie . And Chiff allo in the nant with Solvel of Matthew, the 5 chapter aomonisheth; thatitie, it that , If thou offerthy gift at the alear , and there ken. remembrest that thy brother hath somewhat a- verse.23. gainst thee, thou must go first and reconcile thy felfe vnto thy brother, and then returne and offerthy gift. Tehereby he veclareth, that he will altogither have the leffe precept gine place to

the greater. So that we must thus answer buto the questi: on; God commanocth the Nazarites to abiteine from wine , he also commandeth eueric man to defend his life by god means . Here, then as the ficke man cannot keepe both the piecepts; it is met that he preferre the greater before the leffe . Thus alfo did the Rechabites, the formes of Ionadab behaue themselues. Foralthough their

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Part. 2.

by a poin. Doscouer, the arguments of the Rab-

bins are flender and weake: as afterward thail

bemoze abundantlie beclared. Paule miteth in

bis firft epille to the Corinthians , the feuenth

chapter : If the father shall firmelie determine

in his hart, having power over his owne will, to

keepe his virgine vnmarried, he doorh well, &c.

Wherefore writeth he; Hauing power ouer his

owne will ? If the maiden bir felfe will, the fa-

ther may keepe hir bumarried; to that the con-

fent. But leptha knew nothing of his baual

ters will, when he volved : and then he ought

not to thinke his bow to be ratified , when his

paneliter came out to meet him. And if this

kind of how should not be firme in the new te

flament . much leffe was it of value in the old

testament; where the vow of virginitie was not

knowne. But of this matter I have fpoken

16 There were others which thought, that

leptha did in berie beed offer the maiden , which

in those daies flould not feme to new and bn

accustomed a thing ; for God required of A-

a bolo was thought of manie to be acceptable

onto God; and that opinion also bib palle buto

the Ethniks : wherefore this fentence is often,

Sanguine placaftis ventos,& virgine cæfa, that is,

With bloud, and with a un gine flame,

The winds ye have appeald certaine.

There are works of poets, which make mention

of Polyxena and Iphigenia; and also histories

of the Curtij and the Decij. And bnooubteblie

with this erpolition acreeth the Chaldran paras

phialt, which among the Debrues is almost of

the fame estimation and authoritie that the hos

lie feriptures be. And that paracheaft faith, that

the maiden was facrificed; and reprometh lep-

tha, bicause he asked not counsel of the bigh

prieft, And hereto Do all the ancient Rabbins

agree, which also be blame the high priest; bis

cause he of his owne accord went not onto lep-

tha. Iofephus alfo is of their opinion. Alfo Chry-

foftome writeth manie things of this matter,

but altogither farre from the bifforie : he follos

weth allegones, to that there can be in a maner

no certeintie gathereo out of him. But Icrom

bilagreth with himfelfe: itt his epiffle to Iulia-

Gen. :. , :. braham that he Chould offer his fonne. And fuch

more in my boke of bowes.

times woken:

of Tepths.

tt tarotb

The you

pnderstood hereby, what kind of facrifice that fon, mas. And he thinketh , that leptha builden a house for hir, where the thould live alone : and he permitted ber fellow birgins once a veare to go and bilit hir and to be waile hir birginitie to of ther with hir. And afterward he addeth, that a man fo bedicated, ought not to live without a wife; bicaufe the man is not fubica butothe wife . Samuel , although he were bowed buto the Lord by the decree of his mother; vet had he a mife and dillozen. But a woman being fo benicated might not marric bicaufe it was necel farie that the fhuld ferue bir hufband, who remouing anie whither, the was to go togither with him. Anotherefore it is written , that leptha did

be among the new waiters fome of great lear Lyra. Lyranus pondereth thefe words; And the fpirit of the Lord came vpon him : and faith that Ehat comitted this murder. Belides he faith that it is mutten that there were two moneths space gi uen, to that he might afte counfell of the prieffs. counfell of fo weightie a matter; oz elfe that thep told him that he might redeme his bow. Dei ther is it probable, that this leptha amointed to do anie thing rathlie ; freing the epittle to the Debues calleth him holie . If thou wilt faie; a facrifice . and to offer ithatfoeuer met him: they will answer : De volved inded , but bu on this condition; fo that it were lawfull. 13uf when his daughter met him, either he learned, or else he understood that it was not lawfull. Therefore if he had killed hir he had not accomplithed his bow, but thould have dithonefted himfelfe . But on the contrarie part it fæincth inonderfull that he was to abothed, and he fare his garments , if the maiden thould not have beene offered op. Further to what end fould the birgins haue lamented bir ? for if the thould not have beene flaine, there feemed to be no infl caufe of mouning . Duer this , ifhir birginitie was to be offered buto God , it thould hauc bene given with a willing mind.

Pag. 182. father commanded them . that they thould not pwell in cities, neither brinke ante foine ; and inere allo commended by God, bicaufe they o beien the precepts of their father : pet at the berie fame time that Icremie wrote thefe things ofthem, they bwelt at lerufalem, contrarie to the commandement of their father . For the Chaldrans had walled all their lands: wherefore they perceived, that there was then no place left for their fathers commandement. But in 900 nafferics it is contrarie : for if the father be ficke, the fonne is to bound by religion, that he

Of the vow of leptha, in the 11. of ludges, verse. 34. 14 Bere may a man alke the quellion;

thether leptha finned, in bolving, and in vermhether Tentna in forming his bow. The queffion is hard, bicaufe nounded it perteineth not onto the right, but onto the fact. Cole knowe, that in those bases it was lawfull to bow; but what is to be thought of this ad , nothing can be gathered by the words. It may be, that he to bowed by the infviration of Cod; which being a particular crample it ought not to be extended to imitation : as of this kind there be verie manie in the holie ferintures. Some there be which affirme , that Leptha Did gen ha fa= not offer his daughter in berie bed, but onelie crificed his puniffed hir with civill death; namelie, in fe baughter. parating hir from the common convertation, fo that the lived onelie buto God, by giving hir felfe to praices onelie, and by living apart from the companie of men. And they feeme to affirme

map not in anie wife helpe him.

unto Cob, and continuallic gine bir felfe to his feruice. And euen as a feelb og houle dedicated by the vow Cherem, could not be reucken to the first owner : fo (fair they) this maiden be-Cherent. ing once bedicated buto the Lord, could notre turne buto hir old flate.

that that was the voir Cherem : howbeit no

fuch as thereby the maiden thould be bound to

be killed; but that the thould live as bedicated

Dauid Kimhi , in befending of this fentence, bringeth thefe reasons. Firft he weicheth the Iude, 11,31. 100,05 of Ieptha; Whatfocuer commeth foorth of my house, shalbe the Lords, and I will offer it for a burnt offering . This letter Van , being a confunction covulative, (as we fato in our commentarie)he thinks both make a propolition alternatine: as if it fould have beine faid; If it be fuch a thing, as may be facrificed, it thall be facrificed; but if it be otherwise, it Chalbe the Lords Ibidem. 37. and be dedicated buto him . Further he faith, that the maiden defired space to bewaile hir birginitie : neither is it witten; To bewaile hir foule or life . Cherefoze it lemeth , that the bes

wailed onelic this; to wit, that the thould want

a husband and duldgen ; but if the thould have ment foz bir life. Laftlie, he faith; that the words verfe ...

bene offered bp, it behoued hir cheflie to la of the florie declare it : for it is not faid that Ientha facrificed hir; but that he bid as he boined. The had killed hir, it would have been watten: And he offered hir a burnt offering to the Lord Dfthe fame opinion is Rabbi Leui Ben-Gerfon : and he addeth, that it is written in the tert: Rabbi Leui

And the knew no man . As though it thould be Ben-Gerto hir acording to his vow: & fhe knew no man. 15 Df the fame mind is Lyranus : and there ning, which followe this interpretation . But

furit would not have fuffered leptha, to have Ibidem.s. And it is not berte likelie, but that he afked verleas. De did buto hir, as he had bolved; but he bowed Heb.11,32.

Pea, and in the rendering of volves, this is

matmud theflictobe regarden : that they must be nain nus he faith; that leptha was numbered among derfullie, and with a willing mind. Berebnto the faints ; bicaufe he offered his bauchter. But leptha had no crample in the feriptures, there in his first boke against louinian, he wateth. by it thould be lawfull for the father to bind his according to the mind of the Debrues; that 181 naughter by a vow, to kepe hir virginitie: but cause he made an enill bolo, he by the gift of contrarimile, Goo promifeth abundance of chil-Con perceiued, that he bid amuffe in Billing of men unto the observers of the lawe, in the fehis panahter. For there might have met him Deuts. 13. uenth of Deuteronomie, and 23. of Grobus. either a box or an affe, which to have offered hab bene bigodie : and this in one place he prais So then that which & D D vromifeth in fred of a great benefit, the fame might not be hindered

feth that, which in another place he difpraileth. 17 Ambroic faith, in his third bake Devir- Ambroic ginicate ; that The maid was in berie bed offc. red in facrifice : and he writeth, that leptha bolived not before the battell, but in the fight, and in the verie time of conflict, when the fuccelle was boubtfull. And he addeth : I do not allow the murther, but 3 fe a commendable feare. that he would not violate the vionife . which he had made. And he faith mozeouer, that this act is to be compared with the worke of Abraham : for then Abraham was about to kill his forme. the Lord cried out but o him; Now I knowe Ibidem. 12 that thou louest me. And he concludeth, that after the fame maner leptha may be praifed : bicause he the web by his crample, that the ozacle of God, icherein hie commanded that bowes fould be performed was to be preferred before children; pea, although it were his onclie begots ten dulo that Choulo fuffer . But he bemanoeth. thether Goo have a respect to persons ; feina he let Abraham from offering of his forme, but hindred not leptha? De denieth that God accepteth perfons ; but faith, that it was necestarie he mould occlare buto Abraham, that he belichted

not in humane facrifices . Afterward followed the lawe, which in Deuteronomie, and Leuiti Deut. 12.22 cus, forbibbeth the offering bo of chilbren. So then, the will of Goo was alreadie beclared. both in Abraham, and in the lawe alfo : wherefore there needed no new macle, or new probibition. Further he noted that in leptha there was no fuch perfection, as was in Abraham : for Abraham wept not, tare not his garments, oclai ed notthe space of two moneths; but fraitwaie went, and Ifaac followed him. It is no maruell then (latth be) if Bod probibited not leptha; fat: formuch as he would puntify his trifling thiff.

And in his three boke De officies, the twelfe chapter, he writeth ; I will neuer be perfuaded. but that leptha bowed bnaduifedlie : feing he afterward repented. And he addeth, that he inbied alloweth not the fact : but he faith, that in a godlie feare he tulfilled his bow ; howbeit, in fuch fort, as he amointed his pofferitie to las mentit. Be faith further ; I cannot accufe the man, bicaufe it was necestarie for him to paie that which he had volved . But it is a milerable recellitie (faith he) which is paled with the murther of his chilo: and it is better not to bow that D. D. U. thing.

Pag. 182.

enfect.

moda.

Part. 2.

of Peter Martyr.

Pag. 184.

The Common places Part. 3. thing, which he will not have to whom thou bow,

lie he faith that he was found faithfull : but that finelitie is there in that, which could not be acreneff it. And fraitivate be faith : All promiles are table buto God : Timp feruant should amthat not to be kept : for God himfelfe hath fometime which & forbab him, may he therein ferme faith altered his will . By which wows he alludeth full : 15ut in that he calleth the immutable mina buto the place which is written in the 14. chapter of leptha, constancie; in my judgement be er of the boke of Qumbers, tonding the praiers of Moles. Wherefore Ambrole is altogither of that mind to thinke, that the maiden was offer red, and for that cause (as 3 haue late) preferreth hir before the two Pythagoreans. And after be faith in his erhoztation onto birgins; She paid with hir bloud the bnabuiled bow of hir father.

reth : leging the same was rather a wilfulnesse. whereby be mould needs performe that which he had bnaduifeblie bowed; neither can verfeue rance in ante euill thing be called conffancie. Le attributeth onto bim a feare, which he alfo Abifference calleth a goodie feare: & yet afterward he laith, between that be revented him. If he repented him, he bid rance and against his owne conscience; and against it no constance. man quant to bo; For what foeuer is not of faith. is finne. Further, if he repented, the bid be not amend his fault : For if anie thing had being raffilie bone that ought to have beene amended.

If God (as he faith) do fometime change his

purpole ; the then is it not lawfull for us to

change our opinion that is not right. Aftermarh

he faith, he cannot but commend leptha. But

what will be comend ? An uncircumfped bow ?

15ut that ought rather to be blamed . Will he

maile the performance of the both : 15ut that

he calleth parricipe, neither may it be mailed.

Therefore I faie, that Ambrole affirmeth, that

the maiden was bindouteblie offred in facrifice:

Is chapter he faith: In a thing which could not be acceptable be was found faithfull offring his daughter as he had folithlie bowed . And as gaine; The act is not to be allowed, but the verle, ucrance of faith is brought forth for an example. 18 But these words of Ambroic must not so

And byon the first evistle to the Corinthians. the

lightlie be patted oner: for they cannot abfolute, lie be allowed, and as he hath woken them; how beit I have brought them, to thew his opinion to be, that the maid was offred out of all boubt. But in his woods this I first note, that he affire meth a certeine goolie feare to be in leptha, thereby he was led to verforme his boin : further, that chilozen were not to be preferred before religion : thirdie, that leptha was found faith: full in that thing which could not be acceptable to God : lafflie, that his verleuerance of faith is fet forth for an example to followe. As touching the first, I knowe not how that may feeme to be a godie feare, which brineth a man to killing of his owne dilo . For he calleth it thee or foure times murther. In beothere be certeine affe what affece ctions ingraffed in bs by God, but pet bnto ber: tions are to tues and to well boing. A feare to eldew finne, an anger that we mate punish wickebnes, & fo forth. Cherefore feare, when it is amlied to ber: tue, may be called goolie; but if it ferue for bice, it cannot feme godlie; naie rather,it hatha cers teine maner of bnaodlines . Otherwife the inneuour of toolaters might be praifed; for the fee them labour carnefflie about the worthiwing of God : but bicaufe they applie not themselues to the fincere worthiwing of God, their indeuor cannot be called goolie . So, then that feare of

> perceiveth that finne is therein. But in that he faith, that the love of children is leffe to be effermed than religion; that is true: but that was no religion, but a folith, bnabuis fed, and rath bow . Reither is the love of chils been leffe to be effermed, than fuch bowes. Thirds

Leptha draue him to comit murther, how could

it be goolie . If thou wilt faie, that by parricide

or murther he meaneth not the finne or the wic.

hed act; but the facrificing of his daughter: 3

will alke, they be faith that he alloweth not of the

ac . Tinboubtcolic, if he cannot allow it, then he

and vet are not all his words to be allowed. 10 Powlet be heare what Augultines opint Augultine on is fouding this matter. In his 29, quellion boon the boke of Judges, he writeth; that Dut of this place the entimies of the old testament toke occasion to Canber God the creator of the morlo : for they called him both an euil and a eruell Goo. Such were the Manicheis, Valentinians. Marcionites, and fuch like peffilent rable; Seing (faie ther) he belighteth in the bloud of man, how can be be but cruell ? Augustine an fwereth; So far is it off, that Goo reiolich in soo buth fuereth; So far is it off, that Got reinleth in no bright the blomb of man, as he reinleth not in the blomb in the blowd in the blowd of beatts: onclie be fuffred for a time, that facti of man. fices of brute beatls thould be offered, to the in tent be might infrud men by little and little. But what the facrifices of the forefathers figni what the fied, which might ferue for their instruction; he facultus of declareth not in that place : howbett, 3 will the founds them the lame in few words. First, there was nifer. fet footh in those facrifices, that The reward of finne is death: and that did he after a fort tellifie thich brought the facrifice ; namelie, that he had deferued to be killed but that by the godnes of God his death was transferred to the factis fice . By this means were the elder fathers in firuded to beware of finne. Dozeouer thole fa crifices directed the minds of men buto Chill; and they were certeine vilible preachings of him : and they taught, that Chaift thould be that factifice, that was to take away the finnes of the

intill ; and unto which our death and dammatis on thould be transferred.

So then Coo of himfelfe deliatited not in blond but by this fcholing he taught his veoule: pea, and if he had beine belichted in faerifices. he might have required to have them leuted of sed migot men. For that thould have letted him; or what endurante inturie Mould be have bone unto be, if he would confices. have had facrifices of men offered buto him s For at one time or other, man muft of neceffitie me : imercfore it had beene no berie grauous thing to have prevented him for a veare or two: neither (hould be have bone anie iniurie unto us efectiallie we binder fanding that we fhould line with him for ener . Andoubteblie in this thing no man night accuse & D D of crueltie. But note, feing be bath remoned all thefe facrifices, he manifefflie teacheth: that he both not resoile neither in the bloud of men nor vet in the bloud of beaffs. Dea the firft bome of men, then they were bound buto him, he would not have them facrificed, but redeemed with a price which he mould not have bone , if he had taken anie pleafure in bloud. In the 12 diapter of Deutero: not tabe fa nomic he faith; The nation which I will drive out before thee, do facrifice their fonnes and and 18.15. daughters, but fee that thou do not fo . Wut Dect.13.31 Augustine bemandeth further : Whether there be anic flaughter of men, that is acceptable on to God: De answereth that there is . But what flaughter ? When men (faith he) are killed fot rightconnelle lake : not that the beath of marthis of it felf pleafeth God, but bicaufe that god lineffe and faith towards God is both beclared and also preferred thereby . And the death of Chaff to pleafed God, that it redemed the inhole

boms be as for the name of Chaift, may after a fort be called afacrifice . Therefore Paule, in the fecono to Timothic the last chapter witteth; eya areidoum, &c. Thatis, Tam facrificed, &c. In With fateng be calleth his beath an immolation or of fered facrifice. And in the fecond chapter to the Apilipians, all'x si xal averdoual eni Ti 900 oid xal herrsevia the wiseas out, that is, If I be now offered vp your the facrifice and feruice of your faid. And pet fuch facrifices make not Dams of fatilfaction for finnes : for that both the beath of Bitti make Chaft onelie. But the death of marty spleafeth Coo, bicaufe the caufe is acceptable. Augustine tians for was baptifed of Ambrofe; and being wonders finnes. fullic affected buto him , he followeth (where he maic) the opinion of him, as of his ichwlemais ffer , but somewhat more warilie . In bee he compareth leptha with Abraham; but he putteth

a difference which Ambrole noted not. Abraham

(faith he had the word of God [to warrant him]

for the facrifice of his fonne; fo had not leptha:

And the death of Chaffians, which they fuffer

naterather, he had the lawe against bint, that he fhould not faerifice bir . And in Abraham it was not the laughter that pleafed God, but the faith. Further there is a great difference ; for a man to bo anie thing of himfelfe, and to have a will to be those things which be commanded him. And Augustine both probentic admonth, that Leocha beinen an humane factifice . Hot be Jepiha, ad ing bequiled but willinglie, Whatloeuer (fatth Augustine the shall come forth of my house, I will offer it thought, for a burnt offering, &c. Do the thinke that human fat beaffs hould come forth to meet him , as he crifice, fould returne home, Den indeed ble to go out and most inithfuth as have the bidagic, and to refore with them : wherefore he bowed an humane facrifice.

Cap.6.

20 The Ceriptine both onelie make mention of this act, but marfeth not the fame. Cuen as also it is mentioned in the scriptures, that Inda bid lie with his daughter irlaive; howbert that is not alloined. So there can nothing be ga thereaby these mords, whice the act of leptha thould be praifed . Further, Augustine thinketh The rati. with Icrom, that God would punith the rath, neffe of the nelle of the fathers boin , by the death of his fathers, is bauanter. But there be two places (faith he)that the death of let me from the blaming of leptha . One is , for their chilthat in the epiffle to the Debrucs, he is numbred Bien. among the faints : and it is written . that The Heb. 11,32, fpirit of the Lord was voon him . Howbett . Did those holiemen, which are reckoned in the cuiffle to the Debruce neuer finner Des bnooubteolie, their finnes are fet fouth in the holie feripture. Ind. 8. 17. Gedeon, who is among that number, a little be: and 33. fore his beath made an Choo which was the Defruction both of hunfelfe, and also of his house. The fecond place is; The fpirit of the Lord came verle. 19. voon him : pet this letteth nothing , but that he might afterward fall . But thou will faic . that Ieptha han the victorie: but with Gedeon there went nothing well, after that ad. Dea, and Ge- Ind. 8,27. deon(faith he)bio before after a fort tempt Goo, and pet he had the bictorie . On this wife faith Augustine . But I would fate otherwife : for I agree not with Augustine , to thinke that Gedeon tempted Cob.

Sothen I would anfwer after this mane?; Dauid committed abulterie, and fraitwaie af. 2. Sam. 11,4 terivary obteined the victorie, and toke the citie Rabbeth Ammongin the flege inhercof he caufeb Vrias to beflaine . Saule perfecuted Dauid : 1.5am.21. in the meane time there were mellengers fent to him from the Thillflines ; he leaving David, went to the warre , and obteined the victorie. Mofes finned at the waters of firife . The people Num. 10.11 also had sinned manie wates, and pet they ob teined the biaorie against Sihon and Og, being Numb.21, moft mightie kings. Therefore we will grant, that leptha was numbred among the faints,

a a.iii.

things are to be noted

morns of

Zimbiole.

verfe.13.

21 goplie feare Dit= neth not bn. to; goblic.

of leptha.

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and pet he might finne. And although he firmed, pet he obteined the bictorie. And we will grant, that the spirit of the Lozd came boon him ; but it was the wirit of Arenath. And although the low rit of the Lord were boon him, vet it is not of ne cellitie, that he bid all things by the fame fpirit: for we alfo, the are driftians, have the fririt of Chaiff, when as vet none of bs is renewed in all parts : nate rather, we do all finne offen

Augustine addeth mozeoner, that although funes of the the forefathers fomtimes finned : pet it nothing godlie wold hindereth, but that God may ble their finnes to fignific those things, which might instruct the figuratiuc. people. For ODD is to and, that even out of perie finnes he vicketh laudable commodities ; the people. and maketh them allegozicallie to beclare what Con enen pickerh no= fæmeth profitable onto him . Inlike maner as table com= tihen Iudas plated the harlot with his dauahter modities. in lawe : the fame fignified , that & D D would couple buto him his church, which before was an harlot. And foit may be, that by this act of leptha, he lignified ; that God fo loued mankind, as he would give his onelie begotten some to Die for it : for he did not in baine, and without anie cause suffer such a thing to be done by the fathers . Albeit ther greenoullie finneb. vet could God ble their actions to the infruction of his people . They were amazed at the facrifices of beatis; neither biother (as it had beine met they thould) lift up the cies of their mind buto Chiff, Wilherefore Goo would by this meanes fir up them that were fluggiff , that by the hu mane facrifice of the baughter of leptha, they

21 Afferward Augustine beclareth a read fon, thereby he befenbeth the act of leptha ; It may be faid (faith he) that he was moned by the wirit of DD to make a bow, and led by the fame fpirit to performe it ; itherefore he thall be towithie of praife: to farre is it off, that he should be reproued. Dowbeit, this cannot be gathered by the words of the historie. And whereas some faic (which we before have touched) that he went. rent his garments, forroived earnefflie, and therefore was not led by the fririt of God: this both not much moue mc. For God fo requireth quirethebe. of us the outies of goolines, that nevertheles he bience, as taketh not from our minds humane affections. he braweth Chaft himfelfe, when he was to lufter willing beath for our fahes, fait neuertheles; My foule is heavie euen vnto the death . De praico allo : Matt. 26,38. Father, if it be possible, let this cup passe from lindem. 39. me . But Auguftines meaning was to beclare, how leptha might be befended ; which 3 alfo would gladie do, if I had anie part of the hillo rie to helpe me. But that which followeth in

might be led to thinke boon Chrift:for he it was.

that thould give life, and become the facrifice for

Augustine, is spoken to imitate Ambrole : for Burger be imiteth, that The error of leptha hath fome fing of Bu. praile of faith. Which (as I have beclared before) gulin. may not be received : foz, if it were an erron. then can it not be afcribed buto the motion of the bolie Choff. Further, if it were finne, what maile of faith can there be in it : Bicaufe he fea red. not to paic that which he had promited. That if the bow were not lawfull ? Can faith be com mengen there :

Mozzouer he faith: De elchewed not the fund ment of Goo, and he hoped that he would have forbibben him from hilling of his bauahter. De inould rather that the will of God thould in anie fulle be done, than that he would contemme it. Thefe things were well froken, if he had beine affured of the will of God. But was not the will of God manifelt : Baie rather, God had others mile forbioden by his latue. Wherfore if it inere an erroz, it ought not to be praifed; but if the for rit moued him, then was there no erroz in it. That which he afferward abbeft, is mott true. and maketh on my libe. First he teachest that it mas forbioden, both by the erample of Abrahain, and also by the lawe, that a man thoulo not kill his children. Further, the the maidens wept, he bringeth the fame reason, which Talledged; namelie, that both fathers thould be ware from binding themfelues to fuch a bow: and also that so great an obedience of such a maio foulo not be foraotten. Aliefe things we haue out of Augustine ; by which words appear reth, that his opinion was, that this birgine was facrificed in berie bed; and not compelled by the boly of chaffitie to line fole. Which inone, ment I my felfe Do altouither allow.

22 They which hold the contrarie, have one lie ting or three authors: but there be a multitude which hold on my lide, and especiallie the anci ent Rabbins, which lived at that time, when the Chaldran paramatt , and the writing of the Thalmud were fet forth. For the Chaldran pa radizalt affirmeth, that the maiden was flaine, Iotephus , Ambrofe, and Augustine are of the seasons by fame opinion . And the reasons which we have, which the are not to be contemned . First, bicause there interpetts was no lawe in the old time, that maidens from the thould bow chastitie : naie rather, it was a curffe, if a woman had died barren, and with out children . Bea, and God promiled buto the Debrues; If ye obserue my lawes, there shall be Exod. 33,16 no barren woman among you. Reither is it perie likelie, that holie men would by their bow hinder this promife. Againe, in all the ferip tures remealed by @ D, there remaineth not anie erample of fuch a thing. Alfo by this interpretation we might ferme (after a fort) to confirme ecclefiafficall bowes, thich are manifells lie repugmant unto the tooth of God : for Paule abmonished.

1.Co.7.3. admontified, that He which cannot abileine. thould marie a wife. Theate not how leptha tarich not for the confent of the maiben, before he bowed: without which (as I have before faid) the vow of virginitie might not be ratified : I haue opened my mouth (faith he)vnto the Lord, and I cannot call backe. Therfore he bowed not the piramitie of the maiden, freing he alked not counfell of hir.

Cothis allo ferueth the lamenting of the bir gins and there withall the be wailing of the mais pen bir felie : for the befired that the might, with bir fellewes, bewaile bir virginitie . But if it mere a bow, who thould the have lamented it? The ple to bemaile our finnes , and not our homes, But the cause that moure the Rabbins, Danid Kimhi, and Leui Ben-Gerfon, mas this: for that they will either allow or ercufe the act of leptha. But we muft not labour thereabouts; not bicaufe we are befirous to hibe those things with the fathers have done amille : but bis cause we se, that the things which are not well pone,muff not be ercufeb. Dozeouer, this alfo both not a little perfuade me, that the Lewes at this paic hanc not this bow of birginitic among them. So as all thefe reafons lead me to thinke, that the daughter of leptha was facrificed in berie bed. But if it be bemanded, whether he finthomas nedozino in the doing bereof ? It may be anfwered two maner of wates . Firft, in refpect that he was a man, he might finne : as manie o. fwers to the ther of the old fathers fell. Secondlie, it may be fain, that he did this by the motion of the holie Choff : not as though God would have other to unitate this act; but that men might by it bus berffand, that Chriff thoulo die for their faluati. on. It is free for anie man to chose either of these answers: but I rather thinke, that he finned. Dow reffeth to confute the arguments of the Rabbins. 23 Anthat they faie the maiden was not kil-

led by hir father, but onelie punished with civill beath: namelie, that the fhould line apart from the fellowship of men, without a husband & chil Dien ; it is not well faio . Fogit cannot be pim ned by the holie ferintures, that there was ame fuch bow in the old time . I knowe that there were Nazarites , which abifeined from wine, and frong drinke, and from all drinke with would make one dionke; but they abiteined not from matrimonie, Samuel and Samfon, being and 14,1. either of them a Nazarite, had wines; and Samuel had children . as the holte hifforie beclamen are to reth . But the withoutwing from the companie brallowed, ofmen, is not altogither to be bifallowed; fo ti not to be that there come fome fruit thereby buto the thurth. Chill departed 40. bates, and faffed ; but afterward he returned to infruit the peo; ple, John Baptiff fenered himfelfe, but that was

for a certeine time; and he baptifed and vicatheo. So, Some of the Fathers went fometime a. part where they gave themselves to praiers and godle meditations; that thereby they might returne the better infructed to preach. But I can in no case allow the perpetualnesse of solitarie life : for twe are not borne to our felues, but to o: there also.

And whereas in the old time there were fome which were Nazarites for ouer : that came not to valle by the institution of man, but by the commandement of God : which thing is written to handement of Coo: which while is written to Jud. 13.5. banchappened unto Samion, and John Baptiff. Luke. 1, 15. Otheringe Nazarires power , but onchie for a time : wherefore that which the Rabbins claime. is falle : for there was no civil beath by the late. thereby men and women were devined of mariage, for their thole life time. Dauid Kimhi faith, that this letter Van, maketh fometime a propolition diffunctive. I grant that the fame is found in certeine places of the feripture. But it is no firme argument to faie : It is found in fome places, Therefore it is to in this place. But rather for the most part. Van maketh no offunc tine propolition; but rather a copulative : 4 bro boubtedlie it is here brought in by ervolition; It shall be the Lords (faith he.) After what maner? For I will offer it for a burnt offering.

24 Beffdesthis, they realon: The maiden belired a space of fine, wherein the might be Ind. 11,37. waile hir birginitie: & the faith not, to bewaile hir foule orlife. This argument carieth a thew. but it hath no ffrength: for if beath thould be las mented; then bindoubtedlie it is much more to be lamented, when a tharpe condition is foinco therewith. The maiden was fure to die at some certeine time: but that feemed berie hard buto hir, that the thould die without children : to as that condition is expected, which made the cause moz miferable. De faith morcouer; It is not verfe. 19. written, that leptha offered hir for a burnt offes ring : but that he onche bid according to his bow. I answer ; that there is inough faid, when it is faid, that he bid according to his both. And it is offen fene, that in narrations, those things that be more cruell, be not expected . And als though the words be not all one, get is it fuffice thidem. ent,ifther be of like weight . Leui Ben-Gerson reasoneth boon this, that is written; And she knew no man; Aperefore (faith he) the lines, but maried not: howbeit this reason is of no force; for this fentence is an expolition of the words that go before. For the bio the birgins bewaile hir? Quen bicaufe the was brunaried, t compled to no man . But Lyranus faith; The fpirit of the verfe.29. Lord came byon leptha : wherfore he bowed not his daughter for a burnt offering.

Ehis reason (as we have heart) Augustine ans (wereth; That foirit undoubtedlie was the fol

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rit of ffrenath, and of warlike knowledge. Dei ther can all, that leptha afterward bib, be faib to haue come from the fame fpirit. Docouer (faith Lyranus) there was two moneths wace betimone therein he alked counfell of the prieffs: and they gave him counfell to keepe his bauah ter a birain . Butthe ancient Tewes rather af firme, that he was fo Aubborne, as he would not afte counfell of the pricits : and for that cause he is blamed by the Chaldwan parathalf. Deither is it anie new thing, that men fometimes finne. bicaufe they thinke that they have no need of counsell: and that both most commonlie haps ven bnto princes. Forther have a hautie minb, and loffie flomach : and therefore thinke that they have counfell inough. But he is number among the faints. To this both Augustine and fiver alfo, that others were in like maner num. beed among the faints; the thirth neuerthelette Dio finne grœuoullie. Laftlie he faith ; If he had facrificed his daughter, he should not have ful filled but have broken his bow. This I grant: and it is no maruell that he erred, fixing he was a man, and might fall. And thus far of the bow of leptha.

Of the Rechabites.

25 Tho the Rechabites were, and of that foche,linage, and kinced; it may be perceiued out of the fecond bake of the Chronicles, the fethe treatile cond thapter: where we find, that they were Cinai,that is, out of the posteritie of lethro, the fas ther in laine buto Moles. firft, they were cal-Ico Cinxi; afterward of the famous man Rechab, they were called Rechabites . And as it mechabites is mutten in the 35 chapter of leremie; This lonadab infrucco his dilloren in certeine ercel lent precepts ; First, be commanded them that they thould brinke no wine; Secondie, that they thould not till the come fields and bines paros; Chirolic, that they thoulo not divell in cities, but that they thould in chariots wander about the forests and pastures, and should per, petuallic be in chariots in fread of houses. Moles intreated the Cinai, that they would go with hem , and that they would them him the wate through that offert: and he promifed, that he would bestowe upon them of that goo which the Debutes theinfelies thould have at their comming into the land of Chanaan. Bolwbeit,it ap: peareth hereby, that they would not make claime to anie part of that inheritance; but that they wandered about through paffures, foreffs. and groues: which thing the children of Ifraell permitted them to do, fæing they were allied buto them.

13ut forfomuch as Ionadab was a man both wife and goodic, let be for wherefore he gave this

charge to his pofferitie.according as the read in who zone the 25 diapter of leremic. For he commannen bab saue not these things but othern, to the intent they bis charge should be instiffed by them ; but bicause they ben. might ferue them for a certeine outward bifei. pline. Of the which ordinance, although manie causes might be alledged; pet will I bring once lie the . The first is, the opinion of the Debine insiters the thinke; that this Ionadabs mind mas to pronide an calle and commodious liuing for his polleritie. Which thing David Kimhi erpounceth on this wife; They which vollelle (faith he) binepards.oz fields, and haue also hous fes planted in places certeine, muft ofnecent fie enter into fundzie calamities. For the pere min. lie profits as well of fruits as of wine, bo fome miles of times profper untowardie; or elle othertibile bulbanda are altogither taken awaie : by means thereof. min. bulbandmen being beprined of their hope, are affliced with hunder, and live in tharpe venus rie. Sometimes alfo the aire is corrunted or the hufbandmen are ill intreated by the robberies of their neighbours. Thefe cuils may this people of their neighbours. These cities may this people easilie eschew, by ranging to and fro in their chase southariots, whither soener they will. For by this changing means they audio the cuits, which are imminent their babi and followe after god things, whereforeer they tation with be: which they cannot do that have their habi the feeding be: when they cannot on that have their have of their tations fired but o binevaros, fowen fields, and cattle unto houses which be certeine.

And for this cause they late, that Abraham, Ifaac, and Iacob imbraced this kind of life . And in oco we read, that they, when they were oppreffed with famine in fome place; bib revaire bnto beetter and more fertile places . Some times they went bolune unto Aegypt , feme Genne, t. time to Gerar, that they might there be feb and and zo,i. fulleined, ichen the famine elfe-tihere wared great. Furthermore that fame trade of having cattell had continued among the Rechabites, c; uen from their old ancessors. For lectro the fat Antrampt ther in lawe of Moles, had heards and flocks of footbe cattell; and he fent his baughters to food them, content and to have them : wherfore they would not des with our generate from their anceffors. And mozeouer, talling. ive are not ignorant, that they which inhabit ci, fiminate, tics, bolone become tender and effeminate: and combut they which live in the countrie, be (for the triumin moft part) frong and luffic : thereby it com: ftong. meth to palle, that in the multering of fouldiers, the greatest part is amounted out of theveheros and hufbanomen; but fouldios are feldome ta hen from among the artificers and meanch people of the citie . Wherefore Ionadabs mind was, that among his posteritie thoulo be kept in found fate, the frength and courage of the bobie.

De utlike maner forbad them to brinke ante wine, the superfluous the whereof both hurt the The Rechabites vovv. Part. 2. the bile bodie, and the mind manie waies: and therein (as the apostle warneth) is wantonnes . Where, mon ODD commanded in the laive, that the nes of mine. pricits thould brinke no wine, at what time they though enter into the temple to Do holic feruice. Alfo it was a betermination among the Nazarites, that they would betterlie forbeare the ble thereof . And in fo much as all thefe be things erternall and indifferent it behouse the children to ober their father : which must otherwise have brene, if he had commanded them ante thing. which had beene against the word of God . For parents and minces muft be obeico; but pet, (according to the common proucebe) Vique ad ares, that is . So farre fouth as it be not againft conscience, and true religion. When the father of the Rechabites had commanded thefe things he annen a promife; That your life may be long. extluctinar be referred, not onclie bito a commodious and eafic life, (the which we have now occlared out of the opinion of the Debrues;) but alfo buto the vivine promile, which God thought goo to joine buto the commandement of obedience of chilogen buto their parents. Forthus it Endage is witten; That thou mailt live long vpon the carth.

26 In verie deed this interpretation of the Babbins is tollerable : but there is another much more ercellent, which may easilie be gas theren out of the first boke of Chronicles the ferond chapter . In that place are reckoned the men which fipzang of the tribe of Iuda: among thom also Hemath is recited . Whom the the bues will have to be Othoniel, a notable man in that tribe : for he not onlie was a goolie man, but also an excellent capteine in the wars , and most fluifull in the laive of God. Therefore, when be was abroad, and in the wars, he fought balis antlie; and being at home and in peace, he gaus his mind to the holic bodrine ; therein he not onelie did meditate himfelfe, but he alfo taught the fame onto others. And among others he had the Rechabites to be his disciples, who leaning Paralipo: ratnon as their paffures of lericho, repaired onto him to betaught. Anobicause he belonged unto the the Methas tribe of Iuda, therefore the Rechabites are reckos ned in the fame: and it is faid . that they honoured God with hymnes and praifes . And for fo much as they were wonderfull delicous of the laive of Bod , Ionadab minded to fet them at libertie from cares and wouldlie pleafures; whereby they might the rather and the more convenientlie lettle and applie themselves on

> Beither bib the Rechabites belaie the time to obeie. Wherefore leremie brought them into the house of Boo; furche, not into the fanduarie, not pet into the holiest of all : but into a cers teine parlour of thamber of the pricits. Fores

to that Audie.

uen as it ameareth by the building of Salomons 1.kings. 1,6 terrole, there were certaine by places without the temple, wherein were the longings for the 1 neffs, which executed their office according to their course. And when leremie had brooth them thither, he commanded that the cups and cructs full of wine thould be fet before them, and he innited them to brinke: which they refused, affir ming that it was not lawfell for them; bicaufe of the optimance which their father mabe. But Beremie inhere leremic might have formed to allure and sechabites propose them to breake the commandement of to brinks their father : which if he had done of his owne wine. motion, he were not to be defended or ercufed: for fo much as products are fent not to be a fnare but to fet for ward good and holic workes . But what I eremie Dio, he did not of his owne mind and accord; but by the conunandement of God. tho rightwell knew that the Rechabites would not brinke, So as the thing was bone on this wife, bicaufe the obedience of the Rechabites might openlie and by affured teffimonies be appropried; and that the pride of the Debrues might be fumzeffed, tho thought themfelues a lone to be goolie and holie.

Furthermore, there is brought in a bomble compartion: for God is compared with Iona- 2 bouble dab the Rechabite; the notwithfrancing that of son with be differ infpeakeablie from him , pet were the Bonabab. commandements of God negleded, then as and the those things which Ionadab gaue in tharge, Bechabites with the inerc verie religionsite observed. In like maner with the sewes. the Rechabites are compared with the Teines: for they in kindered were Itraclites, but thefe were Profelytes and Grangers affociated ; by uhom neuerthelette , not onelie the lawe of God was reteined, but also the commandements of their father was with great reuerence obferned. And if we fhall make a rechoning of the time, this ordinance of the Rechabites induced well wow long mere the space of 300. peares: for in a maner nance of the fo much fpace bo we reckon betweene lehu and Rechabites Ioachim the latter, oz Zedekias the hing of lu- indured. da in whole times leremie mothelico . But if thou thalt bemand , where Icremie found thefe men; feing they led not their life in the cities. They thenifelues make antwer, in the chapter now alleaged : that by the hoft of Nabuchadnezar (which believed the citie, and beffroied all thole parts with his armie) they were confrais ned to enter into the citie of lerufalem : how beit, they are not there either bute or build them; felues a house, but they hired a looging.

27 The laft cause of these precepts maie be giuen in maner of an allegozie: as if Ionadab would admonify his titue of the principall indes nour, wher bonto they thould be bound, while they lined here; namelie, of obteining the heavenlie habitation. Wherfoze it is watten in the epiffle

The Common places

Hcb.11,13 mhat was nation of the Be= chabites. :.Cor.5,6.

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boob, and

to the Debutes , the eleventh chapter ; that The fathers of the old lawe wandered about , as frangers , and had no countrie made by men : the continue but they fought the heavenlie habitation . which all percert= was made by God . And Paule fait ; While we line here, we are strangers from the Lord. We haue here no permanent citie, but we feeke for one to come. Thefe things be berie god caules, the lonadab was perfuaded to command fuch things buto his children. God witnelled by leremic, that he mould forthwith punish the Debrucs for their disobedience and contumacie: but contrartewife he comforted the Rechabites; bicante their obedience pleased him; There shall evermore (faith he) be some of their stocke before me. Thereby it aweareth, that they were not all flaine, or led atwaie into captinitie . There be of the interpretours, which referre that word Liphne, buto the worthiwing of God, and buto the lere.35,19. holle ministerie. Dowbeit this cannot be conues the Brehas ment for the Rechabites; bicaufe they were not bites had of the tribe of Leuie , not pet of the familie of Aathe office of ron; nate rather , they were frangers from 36 racl and of the kindsed of the Madianits.

But fome will answer me ; that , The prices were faid to and Louites, Dib offentimes contrad marria dand before ges with them: and therefore the children, which incre begotten, and which did minister in the temple, were by the mothers five fait to be Rechabites. But me thinketh that this erpolition is not of necessitie; bicante the Bebine wood is not almaies referred buto the holis ministerie: but they also are said to frand, and be converfant before the Lord, whom he fauoureth, whom he defendeth and mainteineth. This alfo I will not palle ouer, that Icrom, in his epiffle to Paulinus , De institutione monachi , and elle-there writeth; that The Rechabites in old time were the fathers of Honks. This perhaps might be true, concerning those Wonks which lined in the vales of lerom: but ifthis father might per: aduenture come againe, and fee our Donks he B compari. would pronounce them to be far bulke to those fon besween Rechabits. For they bled to drinke no wine: but the mecha thefe Monks of ours be luffie brinkers : neither on they befire to have their wine overlaied, but Moonks. they court that which is the Arongelf . molt ercellent. They pollelled no houses: but these build t buic fuch houfes, as maie fulfite be compared to kings palaces . They pottette ercellent bine. pards, and most fruitfull fields: pea, and to conclude they inhabit (T will not faie ouer-run) cb ties. Therfore, what have they as the Rechabites had. Doubtles nothing at all. But letting thefe things palle, I thinke goo to aomonith the reas per , that among the Greeks there is ertant

Plat 71. 25 this title of the 70. Platme; For the children of tion of the the Rechabites, which were the first fruits of the 70. Dialine, captinitie . For this is not in the Bebrue; and

from whence the Greeks derive it. I knowe not vet bo I thinke, that the Rechabites were there. fore called the first fruits of the captines : bicause thile they wandered through the plains and fields, it is likelie that they were the first. which were taken, and afflicted by the holf of the Chaldrans.

Cap.6. The Rechabites poro

28 13ut here arifeth a great boubt, whether mbether Ionadab nin inell , thus to bind his polierite to 30nabab precepts, and to charge them with heavie come bis bell to mandements. Certeinlie, wine, lands, houses, structer cities, and pineparos, be good things; the which thise pits (5 D D hath made for the ble of man: the then cepts. fronto he have his posteritie to absteine altoni ther from them; efpecialite, feeing lo great feueritie is fometimes repugnant unto charitie. Alfo, there mate hawen a weakeneffe of health. and fuch an infirmitie of the boote, that wine muft be bled; euen as Paule counfelico his Ti- a.Tim.e. is. mothie, Derebnto I answer that the causes as T theined before) which led this man to inflitute fuch things , were honeft : but pet this we must ande , that the observance bereof was not com manded by him with fuch feneritie, that there could be no exception therein . For not onelie the precents of men, but those also, which God himfelfe bath made, muft be fcaloned and tem nered by the laine of charitie, accoming to the rule appointed by Goo; I will have mercie, and Ofc.6,6. not facrifice . Unboubteblie be commanded facrifices; but pet, if at anie time they were a binderance of thewing mercie buto our neigh bours , they mere to be laid afine for a time and leafon . So then the precepts of lonadab were to be underlime, that they foodla not bind his dulbren, if by chance anie neceffitie bab biged: which necessitie (as it is commonlie faid) is the mother of dispensations or releasements.

For this cause are the Charter-house Donks The mit to be blamed, thich fo fridlie mofelle an abiti rigour of nence from fleth, as if one fould be at the point the carthe of death, they would not minister the same buto him . Wherefore then ante Rechabite had need of wine, in respect of his health, he might vie the fame, notwithflanding the commandement of Ionadab : euen as nowalfo, bicaufe they were compelled by necessitie, they went into the citie of lerufalem, and were not accused of disabedi ence . Dea, and God tellifieth with them on this maner; Bicause yee haue obeied the voice of Iere 351t. your father, and have fulfilled all things that he commanded you,&c. De laith, that they fulfil led all things, when as now neverthelette they mere abiding in the citie. Beffes this Jonadab bio not lo command, as though he thought thele things in their owne nature to be bicleane, the vie of which he forbad unto his posteritie. The profes This was the posuffries of the Manicheis, with nes of the thought, that wine, fleth, and other like things, ManiThe Rechabites vow. mere incleane : as those that were created by fome cuil gob . So bio not Ionadab thinke but forbad them to his posteritie, for the causes now allebach. Furthermore, the Rechabites were not bound by bow to verforme them ; but they onelic abifeined, bicaufe they would obeie their

Part.3.

And bicaufe the commandement _ thereby wine was forbidden, might feme at the first nich to be fomethat firit : therefore it muft be confidered, that the condition of all counof meats & trics and regions is not all one. For to refraine minks the altogither from wine in this climat of ours. it of there: mould be a creat discommoditie for the most nart of men; neither might it be abibben. But it is not fo in Syria , 02 Paleftine , there men are troubled with great heate ; and the waters there are perie excellent, and are not bupyo fitable to be brombe : for which cause, both there are and may be in that place men in areat number abilicining from wine. And that thus it is, the lawe of God concerning the Nazarites, confirmeth it : the thirth laive btterlie forbab them the vie of wine, all the time wherein they incre bound by their bow. And we are not to belieue, that Bob would beale to hardlie with his Nazarites, to tharge them with things intolles rable. Poin then, feeing the precept might be bnowne, bpon a cause of necessitie; and that it was no difficult thing to be observed in those regions : Ionadab in making of fuch a percent. is to be borne withall . Totherebuto map be added, that fuch a precent was berie concenient forthem: for they were wandering people, and ran about in chariots, togither with their herbs of cattell, bling milke for their meate, and whate in fico of winke. So then he commanded them nothing, but that they were accustomed buto: the Bitha. and pet neuertheleffe, in fo firit a discipline, he forbat them not to marrie. But contraries tebibben wife, the Donks on abundantic enfoic all tomarrie. pleafures, and thinke that they have performed all goolines, if they abifeine from marriages.

20 But we ought to remember with our thule 16. schues the verie god cause of peregrination of these men : for all god men trauell not into the best caus france countries for one and the felfe-fame purpole. Danie there be which offentimes leave their countrie; bicause they may not worthip Licht 3n :.bing.:,1. Coo there, after the fincere and lawfull kind of and 8,1, worthipping: pea,they are greenoutlie troubled, if they indepour them felues therebuto. So A-Gen.12, t. braham mas called out of his land, and from his kindeen, leaff he thould fill have proceeded in contaminating himselfe with his forefathers in idolatric. And fo was it faid of Chaift; that If Yatto, 23. they have perfecuted vs in one citie, let vs flie vnto another. But there be others, which although they be not hindered at home from true

godlines : pet full they wife those places where in they thinke to atteine more profit, and be more infraged in things bigine and necessarie for faluation. Hornhich cause Plato is com statos mended bicaufe he trauelled to the Aegyptians; peregrina and went to a part of Italie named Magna fron toma Gracia : he went also into divers nations , as mendes. though he had followed twifedome flieng from hint, Soliketmic is the Aucenc of Sabacome LKin.to, T. membed in the holie ferrotures, which travelled from fo farre countries to heave Salomon . After this maner the Kenites in the first of Judges, followed the people of Ifrael: for although at home they knew and worthiwed one Coo, whose wieff also their father was ; pet neuerthe les they befired to be ftill more infruded, and more absolutelie to receive the laines, the ordi nances and morthin of God.

They also are peric much mouthic of praise, that trauell into ffrance countries, onlie for the

intent to profit others : + to beliver them from the infleries, wherewith they be owneffed. After which fort the Poets have reported that Hercules Hercules. inandered through the world , that by his force he might fuboue wicked and cruell men, which miferablic afflicted mankind. Deither bio the A. postles for anie other purpose travell throughout the world, but to beliver men from the voluer of the biuell; and by the preaching of the Golpell, to lofe them from the chaines of errors. Chiff alfo for the felfe-fame caufe, would trauell and tournete among men, that by his doctrine a beath . he might beliger manking from eternall deffruction. So as the Kenites mate be number among thefe, for they also foince them, felues in the focietie of the Itraclices, to belve them through the defart : for they having god knowledge of those places, might be a great helpe buto the Jewes . These counsels are plainlie indged to be good and honeft, for whole caufe travellings, which are willinglie taken in hand, are honeff and praife-worthie. There may be other causes also of tranelling, which as they are not alwaies to be accused; so are they nothing comparable to thefe, either in praife. or in tworthines. Witherefore, let goolie men. then they travell into other countries, have regard (as much as is possible) buto thefe causes, which I have now mentioned . And as Goo dif amointed not these Kenites of the fruit which they erveded, but made them partakers (and that plentifulite) of those goo things, which he had prepared for his people : euen fo, fæing he is now the fame God, which he was then ; we muft belæue, that he will not fuffer himfelfe to bepart from his accustomed maner, and perpetuall goones; fo that we observe the full causes and reasons, that thould move be to to travell

30 13ut

20 Lout in that matter we have nied to be

berie warie and circumfped; namelie, that (as

Seneca in his 1 50.epiffle to Lucillus, berie well

had before. Dea, and it maketh moft of all to the

renewing of godlines, that we thould be fran-

ders to our owne felues : for what profit had

come buto the Kenites, by the and lawes, honeff

maners, and pure religion, which the Lewes

professed; if they would have had their owne

with them, and have abidden in the fame, where,

in they were connerfant before ? So then, they

thich do trauell into other countries for fridie

a goodinelle fake, ought not to determine with

themfelues, to behold etties, buildings, riners,

ficlos, vinepards, wods, plaies, and maners of

men : for all thefe things, although they fome-

what delight the beholders (as children which ta-

king pleasure in cuerie new and ftrange thing

do marticl thereat pet are they to little or finall

they fludic onclie to be bettered in godlineffe

and learning. For if they thall but fmallie re-

gard this, they thall be rather inflic faid to wan-

ber,than to trauell. Let them not therefore res

teine with them anic longer thole cuils , which

they avoid: yea, and above all things let them

wander far from the ignorance of God . from

the unfkilfulnette of the holic feriptures, from

corrupt affections, from wicked and pernich

ous cramples . This is the full cause of trauels

ling which the Kenites, by their crample do bes

felie, that hereto they hav refpea, that they noted

it to come to palle for the most part; that their

countriemen by trauelling abroad, learne of

ftrangers, whom they go to fee, not their ver-

tues and wifebome, but rather their bices and

errors: and afterward being infected with ma-

nic cuils, they returne into their countrie, where

they bestroic their citizens with a certeine peffi-

teth to be a great cuill and discommoditic to the

thich made that lawe, profited much by travel

ling into frange countries . Bea, and the De-

cemuiri of the Romans, went themselves into

The fumme is , that about all other things

what it be: admonished) we trauell from our felues: that

hometh vo is that we late awate our wiched affections, bi

of in peres cause changing of places both little profit, if we

armations, carie about with be the fame affections which we

Of Marriage

Greece, to the end they might knowe the laines of the line of that people : by meanes whereof, they ain mans, maruelloudie provide for their owne common-

The seuenth Chapter.

Of Marriage, and Sole life; especiallie of Ministers.

E CO SO OS E is now a thing wow this to be noted, that may 30 July, rico follors are not before Samo feb of Cob: for of them felts are the het hath cholen, forme to mot continuous the felt of cob. 動 be party thereta, forme to most son, or property, and those we refer to table in Fig. Elsie ungs 4: was commanded to go the biggs was commanded to go the biggs. onto a propertific, which both conceived, and als aing fo brought him forth children. Ezechiel also was marieb. Ceherefore that Syricius of Rome, and Ezera. 16. his fellowes muft not be harkened onto; when they farbid the thole ministerie buto marico folke. And this reason for soth they bring; name: lie bicaufe it is written by Paule ; that They which be in the flesh cannot please God : and bi Rom \$ 8. cause in the old law it is commanded; Be ye holie for I am holie : and againe; Ye are the tem- Leuistras ple of God, or of the holic Ghoft. But thefe to fimonics now allebaco if they might ferue anic thing for their purpole; then unboubtedlie foulb they beclare, that no men which be maried, can pleafe Con : neither that anie map be counted holie bnleffe fuch as be offingle life. The temple 1. Cornat. alfo of Cob, or of the holie Choft , thould be refrainco to the cleraic alone . But how baine thefe things are, all men verceiue fo well, that they need none of my labor to ervound them. for tho forth not, that the fentences now alledged, are not spoken particularlie to one man or to an other; but are vonounced to all the faithfull: It che mint was the maner of the Ethnikes, to have their of the Ch prophetiffes either birgins, or elfe fuch as were nits as of fole life: as it is written of the Sibyls . They touching also appointed certeine presshoos unto wo or fingle men , but pet to birgins onelie; namelie, the la life. crifices of Velta, and also of hir that was called lent contagion. Which certeinlie no man boub Bona Dea.

2 Peither muff we beloue, that those maris The mail ed folks, which were by Goo taken to the office co min of propheticing, or to the holie ministeric, did which was fraitivate fortake their voices from tither Cob balleaus not chall were authors, that ante man hould action biuogle himfelfe from his wife . Tele knowe in not fraut beo, that Paule permitteth them thid, are ma theirments. ried, to be fometimes a funder; whereby they 1. Co. 7.5 might more convenientlic give themselves to praiers and faffings ; but this he permitteth not, buleffe it be with both their conferus, + that for a

The Latte clare butto bs. If the Lacedemonians had had a benomine regard buto this they would not by their lawes forbad pe- haue forbioden trauelling. But I perfuade my

common-weale. And yet we maie not therefore conclude, that all traucilings are hurtfull: for there can be found no citie, no people, no: anie publike weale in the world, which hath not mamoditie meth by pes nie things unperfect, both in their maners, 7 in regrination. their lands, which map be amended and corrected by the fight and knowledge of others. Lycurgus,

cemuiri

and Sole life.

Part. 3.

of Peter Martyr.

Cap.7.

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pet were not the turnes of wiells diffributed by 1. Paralipo. Dauid, Salomon, and Ezechias : hab they not 23.14.80.25: then wines . Des truelle, and braat dillozen. But they fate, that it behoned the fame then to

be done for formuch as the fucceffion of prieft hod was then by the propagation of the fleth; neither might the priefts be there taken of anie other tribe, than out of the tribe of Leuie ; but now that we are lofed from that lawe, and that we may enerte where have ministers of the thurth, it is meete that they be without wines . I will afte thefe men : Who was the authour. that the high prieffs, and other prieffs in the old time, though be continued by carnall propagation Greept they grant God to be the authoz, I wold maruell : I will therefore conclude . that they make themfelues wifer than Doo , tho is moth wife; who also suffered, and willed priests to ble matrimonic. De might hanc taken vuelts out of eueric tribe, and have commanded continens cie; but he would not do it : pet thefe men dare bo moze than he hath commanded. Further let them tell be thether there were ministers in the primitive church or no . Andoubteolie there The minis incre wea, and those had wines : and yet neuer ders of the thelette, they both taught and ministred conti primitive nuallie . That they had wines , the hillories bes thurch bad clare , the canons teffifie, and especialle those wives and canons of the apostles; therebuto our aduct. faries thinke we mult fo firmelie leane . For The Ca= there ine read that he is accurred, which teacheth nons of the that a pricit ought to despile his wife.

nat appiett ought to delpile bis wie.
4 I am not ignozant, that there be certeine bolo him acwille heads, which by trilling thifts do lo a teacheth noid the place alledged as though it thould one that a mich lie be under front touching meat, and brinke, and Gould de. clothing; of which things, they fair that a vieft wife his now feuered from his wife, aught to proutbe bir: as though the wife is not more contemned. from whom mariage ontie is taken awaie, than tf the be nealected as touching meat , brinke and awarrell . The Councell also Gangrense Bangrense becreeb, that he is accurfed, thich putteth a diffe: rence betweene the oblation of a married mich. and the oblation of others. Here also leaft they fhould be thought to late nothing , they late that A prieff is taken for him that was once bes fore married, and not be which is prefentlie mas ried: which they thinke hanneth, when either the wife is bead , or elfe if they be feparated the one from the other . But grant which of thefe two wates thou wilt , pet a clergte man cannot be wates thou wilt, pet a clergie man cannot be who be called a marted man; for they are married folks, married which both live together, and are not leparated folker.

one from an other. But that the ministers in the primitive church had wines, and had the ble of them, the hiftorie of Nicolaus the Deacon fufficientlie Declareth. And hereby it is easilie promed: for if ministers 33 K.f.

thou time ; and he willeth them to returne to their old fate, left by the temptation of Sathan they thould be ouerthrowen. So then this fairng that they bring is not fufficient to vame the ne, ceffitic of tale life for miniffers; feing the abuer faries gather more out of the fame, than can be gatheren. For there the apostle faith that formes times it is latiofull to abifeine from comming togither. But thele men take it to be a comman bement to all forts of ministers, to be cuermore immarried : which argument is both weake. and buppolitable; and the art of Logike manifelt, lie themeth.

Tale will grant inded, that it is mete formis miffers fometimes to keepe them felues continent, and that offener than other men ; but pet not continuallie. This they obiect: Tother men moderate themselves now and then , bicause they may fall to maier that thulo they bo, whole butic is alwaies to applie themselues both buto maiers, and to the administration of the factaments ? I antwer : first that we much maruell at them, which alledge thefe things; feing the greatest part of the clergie bo almost neuer teach; they diffribute the facraments berie fil bome, and fearfelie once or twife in a peare bo celebrate that their most thamefull and abhomis nable Baffe : but in the meane time ther com mit inhoredome, and vollute themfelues with a dulteries. And they canill that they cannot mars rie bicaule of the ecclefiafficall begrees, which they have taken boon them. Andoubtedlie, the reasons alledged do nothing at all further these kind of men.

Mozeover, we must consider, that the words

thich Paule there freaketh, belong not to comon

to marrie, or to hauc a wife ; forformuch as all

men are commanded to prair without crafing.

us and fa= falling , or to common and bluall praices : for otherinife it would be lawfull for no man, either

Sometimes And there be formetimes certeine folomne patis ers, and fallings amointed; either for the anois in plaires bing of calamities, which hang ouer our heads; or for the chofing of miniflers of the church, and for fuch like necessities in which we must (with the prothet and the apostle) counfell and erhort the hulband to bepart out of his chamber, and the bride out of hir bed. But I would gladie here

of thefe new maiffers and most fenere cenfors. what they die a good while fince in the church of Rome, which they alone of all other to highlie hos nour : what I fair was done , when Chiffians chy com= did eucrie daie communicate ; as Ierom and Augustine maite to be bonc in their time . The bitte bate, boubteblie they bib communicate, and pet they had wines. Further what did the high prieff Aa-

ron, and his fuccestors in the old testament; whose office both morning & euening was , perpetuallie to minifer at the tabernacle . For as

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Of Marriage Cap.7.

accompanied not with their wines; Syricius, Pelagius, and other Dopes of Rome never not to have made to manie prohibitions, that the fame thould not be bone from that time forward. For thefe tyrants complained , that foit was done; and therefore, fo farre as was in their poliver by occrees, ordinances, and threat nings, they forbab the ble of matrimonic to ecclefiafficall persons, which they thould not need to have done if fuch matrimonies had not then brene in ofe. At lenath they benie not , but that it was fo : howbeit they flie buto this : namelie. that we mult have a refrect onto the times, and attribute formelhat buto necessitie . Foz in the primitive durch (as they fate)there was a great want of ministers : wherfore they were faine to chafe them out of euerie fate of men, and therefore berie manie of them in those bates ivere married. But now that the church is increafed, we be not wided with that necessitie: wherfore it is infilie decreed, that onelie bumar,

plentic of minufters than be nom.

rien men fhould be chofen. The primi: 5 But (I beleech pou) let thefe men confitime church per with themselues; that in the same first time, when the feruentnetic of the holie Those oid to much flourish, there were a great manie moze met for the ministerie, than now there be: by reason of the exceeding plentic of grace and spis rituall giffs. Befides this, the church being in. larged and fysead absoad, it needeth many mose ministers than it did at that time . Furthers more, there is a great necellitie that confireis neth bs; namelie, bicanfe men at this baie are more weake than they were at that time. Which alfo their Poves benie not : for in the diffinction 2 4. chapter Fratemitatis: Pelagius iutgeth, that a beacon, who being in wate of preferment, hath committed fornication, and pet hath a wife of his owne, flould be the more gentlie intreated; bicause in these baies, not onelie bodies are become fieble, but honeftie and maners also . 3f they be not ignorant of this weaknesse of our times, which is farre greater than in old time it was; they ought not to take from thence the remedie, where they perceine a greater necelli-Re. Peither is it meet, that they thould billemble the necessitie of this age; then as they, obiec ting buto bothe maner of the old thurth, bare allebore against by the necessitie thereof. There is a necessitie in ech part: and therefore, if there be a confideration had of the one, there must be allo a confideration had of the other.

There be some among them, which saie : that ministers, in the old time, had wines, and some, time bled them: but they denie that it was lawfull at anie time to marrie wives, after they hav taken orders . They erre bndoubteolie: for in The Ances the Ancyran Spriod (astt is witten in the be ran Synob. cres,the 28.biffination,in the chapter Diaconi;)

It is becreed, that if a beacon, thile he is orne. ring, thall refuse the purpose of continencie. then the fame is required of him; and that! teffifie . that he will not live without a wife : whether is if the fame beacon, after he have taken orders, be laming no contract matrimonie, be thall not be hin for a minibered, but maie fredie crecute his ministerie fir to mar-By which place we are manifestile taught, have receithat it mas lawfull to contract matrimonic, utbeilders after owers received. Which Gratianus faine inell inough, and therefore he writeth; that as Gratian touching that Synon, there onght a oue confide ration to be had, both to the time and place: for it was held in the Call church , which in me moting of ministers , admitted not the was mife of continencie. But as touching time he abouth, that as pet this continencie of miniflers magnot then brought into the durch . But if thou wilt alke when that Councell was held: ine answer; that (as it also awcareth by the fame pecrees) it was belo bnock Spricius, and Innocentius, which lined in the time of Icrom and Augustine.

6 But it is a follic thing to fee how trannie wob pur hath increased; and how bigodlinesse by little ballic orth and little bath taken rot. At the beginning the bonn the ministers of the church, which contracted matrix circuit ma monies, were not altouither handled to feuere, which was lie . For the Councell of Neocasaria (as it is re, tracted me. cited in the 28. Diffination, in the chapter Pref- The Course byter,) onelie commanded fuch to be deprined cell of from their office , but not from their benefice: Neocrain for they were fill mainteined, and bib receive their Ripends from the church . Deither in the meane time will I valle ouer . that that Coun. cell oto call out of the church fuch prieffs as were apulterers, and whosemongers; namelie, in ercommunicating them : which was a verie meet and fuft thing; where as our men now a baies , bo ercebinglie winke at these finnes. After this , they began not onelie to put them out of their offices; but also (as they terme it) to remove them from their benefices: as it is witten in the 33. diffination, in the chapter Ess: and in the chapter Decreuerune . Dea , and those which so married, they fent them awaie; either into a Monafferie or elfe into fome frait place to do penance: but in our time they do burne manie of them.

And afterward they were also in a great rage with the feelie women, whome the ministers had married; as we find in the 18.diffination, out of a certeine Councell holoen at Toledo, in the che cen: chapter Quidam; there it is commanoco, that cell of co. the women thould be fold : and in the : 4. Diffines 100. tion, in the chapter Eos: they are amounted to be feruants in that church, there the prieft was, which contracted with them: and if perhaps the bilhop could not bring them into bondage , he

and Sole life. thould committe buto the prince or late magi frate . Sometimes also they put them into a considerie to do penance, as we read in the 34. Diffinction, in the chapter Fraternitates . Deis ther were they content with this crueltic : but they would also have the children, which were bome in fuch matrimonics , to be fermants in that durch , wherein their father had beine : and they devitted them of all their fathers inheritance. And this is written in the fiffeenth caufe, question the last, in the chapter Com multa. They bornot on this fort punish their abulterous faerificers and fornicatours : neither the harlots. not pet their baffard children : they erercife their cruell centure boon the wines of prietts, and their lawfull chilozen onelie.

7 At the last, when they have almost no other thing to alledge, they flie buto their bow; as into an holie anchoz: they erie out, that the fame muft in anie wife be kept; and that there: forcit is no more lawfull for minifers to mar, rie, bicaufe when they were ordered they bowed s folc life. As though it were not, both by the holiefcriptures and also by mans laines prombed that a volv, promife, or oth, bath no force, if it compell be to an britist og buhonest thing. And tho feeth not, that it is a verie thamefull thing. and against the lawe of God, that he which burs neth in luft (and to burneth, that he is oftentimes pefiled with harlots, abulterers, and unlawfull 1.Cot g. fleth) thould be forbibben to marrie : Unboubteolic the holie Ghoff hath commanded matri monie to all fuch, as cannot heepe themfelues chaft . Bea and the fathers perceined this, not withstanding that they be more against be

herein, than equitie would. Whereboon Cyprian, as touching holie Cyprian. birgins, which has burchaftlie behaued them. felues, faith; If either thep will not, or cannot here themfelues thaff, let them marrie, Ierom alfo feared not to write the fame unto Deme-

Epiphanius trias . Epiphanius also against the Puritans faith; It is better for them, which cannot keepe themselues chaft, to marrie wives, and to finne but once onelie : rather than bailie to wound their minos with corrupt actions. But I would not herein allow the opinion of this father; bi cause he affirmeth that those do sinne, which has ning made a volv of chastitie, do contract mas trimonie: for fo long as they obeie the voice of Coo, they intangle not themfelnes with finne. Beither bo Janie moze allow of that his reas ion, wherein he faith; that One finne map be committed, for audiding of another finne which is greater than that . But my purpole onelie was, to thew by his words . that matrimonie is verie necessarie unto fuch as cannot keepe themfelues chaff.

8 Therefore I returne to that, which is ob-

of Peter Martyr. tered but o bs out of the words of the apolile, in the firft epittle to the Counthians the feuenth 3n 1. Co; 7; chapter ; Swing that minifters of the church berte. 5. mapter; Soming that immurers of the thatty whether ought continuallie to be occupied in praire, it marrinons is necessarie that they lead a fole life : otherwise through they fould not be able to erecute the minifecte. thefe words Talle answere, that the minifiers of the thurth, of paule be as touching their living, and other functions, taken away which have respect to the life of man, are in the need fame fate that the common people be. Witheres fore if they be in matrimonic, let them in the more folemne falls , and praiers , abilcine as well as other men, in fuch fort as the apostle hath given counfell: and in other things, which be common and bluall , they are not forbit. ben to ble matrimonie. Dtherwife thou mighe tell inferre, that they should enermore fast; bicaufe Paule granteth abstinence for a time from the butie of matrimonic; not onelie for praices lake , but that they may also give thenv felucs onto faffina:

ues onto tauing : The the great interest whether the great indeed, that Ambrole, won the first there of epilfle onto Timothie, the fourth chapter, affir ambiole is meth this to be the cause of the sole life of mint viscusto. fiers; that they ought alimate to be in a redinctic to minifler bantifine buto fuch, as thould be in extremitie of their life; or elfe to diffribute the holie mpfferies, which (he faith) was accuffomed to be done once in a weke; bileffe that other. tibile (by reason of strangers) it was bled more often And Imall was the number of ministers in those baies . In that areat citie of Milan, there was but one bithop, fenen becoms, a berte few elvers or prieffs; namelie, two in cuerie particular durch. De faith, that prietts in the old laive might have wives ; bicaufe they were not confirmined to minifer continuallie. Thep ivere diffributed into many companies; name lie into 24, and into manie turnes, as appereth in the boke of the Chronicles : the thich thing 1. Chron. 13 Luke also testifieth, when he maketh mention of 24, and 27. Zacharie the father of John Baptiff.

9 In thefe words of Ambrole two things must be well examined . Airst how frong the difference is, which he bringeth betweene the ministers of the old lawe, and also the miniffers of the new late. Afterward , let us it. whether the worke of matrimonie (as he affir, meth & faith) have polluted the ministers of the durch, and the vietts of the old lawe. Louthing the first, I knowe there were those companies and turnes of priefts, thich he reherfeth; sefore be but fo in like manner om I knowe, that they nibs time were instituted by Dauid, Salomon, Iofias, and and at the fuch other. But how was it befoge Dauid, and fire there from the beginning - Certeinelie we read in the distribution of Crobus, that it was the office of the high priess opposite the control of the cuerie baie, mouning and enening, to offer in companies confe, and to minister in the temple, Wiftch if and turnes.

affer: Exo.19, 18.

18 18.tt.

Pag.196.

chilbren.

The Common places

Of Marriage

The remit afferivary it were other wife ordered : that both nes thereof not more refrect the work of mariage, than some was not on, certeine rest otherwhile to be granted buto the pitefts. Furthermore, Augustine faire, that lie for the this amountment of companies and turnes, is marriage. not inough to prome this matter. For in his questions byon Leutticus, the 82 question, he

prich was able currie baie, both morning and

bisputeth singularlie of this; how the high

cuening to offer a floret fauour. If the question be (faith he) of ficknes, and

improvements of health; a man may faie that he might have beene preferred by the favour of God from being licke. But what wall ine face of procreation of children ? For læing he was made bupurc, by meanes of the act of generation ; he might not have accelle onto the minister ric. And that be abiteined from the companie of his wife:that were a haro fateng: forfomuch as the bigb prieffs both married wines, and also begat chilbren. Either (faith he) the incense offe bigh priett red was fometime intermitted (which thing the in old time fenle of the fcripture femeth not to beare, fe might inde ing this kind of ceremonie was commanded to be done continuallic, and cuerie daie) or elie he faith, it might be attributed to a certeine peculiar holines of the paiet, that he thould not be be filed by the worke of matrimonic; as if to be that he cheefie, aboue other men, enfoied that Augustine. prerogative. Howbett, Augustine in the fecond bot of his Ketractations lemeth to have found out another folution to himfelfe, and faith; The laive commanbeth, that after the act of general

tion, the man thould be bupure butill the eue

ning, then having wathed his garments, bee

thall become cleane at the evening, then as

all the whole date he had beene broure. Where-

fore, the bigh priest in the morning after he had

ministred, might invenour to have chilozen,

and then was he prelease butill the evening:

at which time his garments being walked, and

purification being bled, he was become pure,

and in the evening might minifter. Thou facil here, that Augustine fliethnot buto that diffribution of the prieffs into turnes and courses ; bicause such kind of orders mere not alwaics diffinguished : pet he agreeth with Ambrofe, that the worke of matrimonie nin ne file the hulbands. But in the time of Ambrole (as he himselfe wateth) there were but a few ministers, and they were to minister everie date. In these dates, when as the multitude is so great, and that there be found an infinite nums ber, which fearfelie thise or foure times in the pere erccute their holie function, and bo in a maner neuer baptife oz administer the facrament; what hinderance have they by this rule of Ambrofe, but that they may marrie wives,

when they burne and haunt the companie of

harlots . Epiphanius against the Valefian here Epipha tiks confesteth, that There was a canon and trae hims dition touching the fole life of ministers; but he bimfelfe confesteth, that it was not observed in his time, when as in the ministerie there were manie . With begat children in matrimonie. whom reither he condemneth, not pet indaeth to be depoted. But he faith, that the fame inag bone : partlie, bicaufe the discipline of the car nons wared cold; and partie exculeth them his shelman cause of the multitude of believers, and small number of caule of the multitude of verween, and man ministers number of the ministers. These men, budoub in the time teolie did minister everie date, and yet notwith of Ambust. Standing they begat children in matrimonie. In like maner Paphnutius obteined in the councell of Nice that the ministers inere not fee parated from their wives. Whereboonitres maineth(according to his (nogement)that they which erecute the worke of matrimonie, may minister: and it followeth most cuidentlie, that the fame tradition, feeing it was mutable, and formetime toke no place in the church, processed not of the word of God.

10 Aow there refleth to confider of the fer whether

Cap.7.

cond point, touching Ambroles moras : names the morte lie. Whether to crecute the worke of matrimo, of matris nie, did in the old lawe make a man onpure; fo make a man that he ought to ablicine from holic ministra moure. tion? There is a place cited out of Leuiticus. the 15, chapter, there the apperlaries thinks verles. this matter to be intreated of: holobelt, they but derstand not that sentence. For the words in that place concerne onelie the illue of feb. while one is allere: whereby not onelie the bulband is contaminated, but the wife also which thall flepe with him in the fame bed : in like manet as it inas of a momans naturall bileale:foz not onelie the woman was polluted, but even whofoeuer elfe bib touch either hir, or hir garments, or the bed whereon the late; to as they cannot proue anie thing by that place. But if to be that they, which be fornozant in the Debrue, will not give me crebit; let them read the translation of Muniter, and the interpretation of Caromall Caietanus. But they are wont to cite out of the boke of Samuel, that Abimelech the prict be r. Sam. 11.4 ing about to give David the few-bread, bemany zooke In bed of him; Whether his pong men were cleane 1.5am. from women ? Unto thom Dauid answered, "himted that as touching women, both he and his fer: Demantio uants were cleane enough; bicaufe they had of Danib bene three dates feparated from women . They whether he fale; It is not credible, that the pricits beman: & his years bed of harlots, and haunting of the companie of min wir naughtic momen; by reason of the bolines of women. Dauid : and further, bicaufe in Ifraell harlots were forbioden. Witherefore (thep fate) it away reth, that he demanded of the ble of lawfull wed

Part.3. and Sole life. lacre do I confider, that it was not lawfull for laic and promane men, to cat of those loanes of febr-bread bedieated bito God : bileffe er. treame neceffitie confireined them : fozin fuch acafe, this precept was to be observed; I will have mercie, and not facrifice. Dut the cafe that David had been bucleane; if fo be that the prieft would have done inflie, thould he not have at uen the holie bread buto him? Totould he haue fuffered him to periff for hunger e Ao fure, lie be would have given him . Det he neverthe leffe bemanded concerning cleaneffe, that if perhaps he had acknowledged himselfe to be buckane, be might at the leaft-wife have hav a

Elit. 6,6.

of allohe

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befire to be purged by facrifice, if he could not intoie it indied , leaff the laine of & D ID fhould femc altogither to have been contemned : holo; beit David answered, that both he and his were cleane. The wieft of God bid focciallie bemand. whether they were pure from women, bicaufe men might calilic offend in that bucleanelle: for that by reason of their monthlie biscase , not onelic the woman hir felfe was bupure; but also he that had touched hir garments, bed, feat, or ought elfe of hir, might cafilic incurre the banger of bucleanette. Wherefore David faith, that he neither kept companie with unlawfull women , neither had he touched anie thing of theirs being uncleane; forthat they had beine Coparated from them, by the space of the baics. The changed (faith he) our garments when we beparted, and the veffels of the young men be cleane; to wit those wherein the loanes are to be carried . For there might have happened an in-

finit fort of befilings of the beffels.

So that it is not of necessitie, that either the answer of David, or the bemand of the priest fould be understood touching the meere contunation with a lawfull wife; feing therein by the lawe is not found ante bucleaneffe. Tinbouted lie, manie causes might be alledged, wherein that cotamination might hawen by the means of communation: as if a woman have beene but cleane after hir monthlic difeafe, or after an is fue of bloud, oz elfe affer hir chilo-birth, and fuch like: then a man might have braiven bucleans neffe to him , after what fort fo ener he had tous theo, either hir, or anie thing of hirs . Where forc. fring there may be manie causes of this polluting, if thou onelie alleoge one cause, and thinke thou half brought be a firme argument; thou thalt fall into a paralogitme, or falle argument. And thefe men are chieflie to be repichen That being bed, fixing they let fouth that cause, which (as we have occlared before) they cannot prome by the lawe, that it made men fowle and bucleane but

Inother 11 Butlet begrant forthis time , that in felation. those daies there was some contamination

mentioned in the lawe ; which nevertheleffe Ble gatt might not be proued by the feriptures: vet it centamina, followeth not therefore, that finne was there fourt. committee. Coin then, if it be not prouce, that finne mas therein; how can it be that the fame action flould behave men from holie functions? The monthlie iffue made a froman bucleane: but pet inho is fo farre perciued as to fav, that that disposition of the bodie is finne . De that had touched a dead bodie was defiled: thall we then fair, that they which buried dead bodies. committed finner And at this day thould not the facrament be given buto them after fuch hand ling of a bead careafe . And to weake of the fied which naffeth amay in fleepe the Canoniffs, and allo Augustine Denieth the same to be since of it felfe : and pet neuertheleffe, by the lawe it made a man bucleane. By that meanes therefore thall the fay, that the lawfull contunction of man and wife can remove men from holic functions; especiallie, when as Augustine beareth manifeft record, that if it be bled for procreatis on fake, it is without finne ? Unto whole faieng I have also above this; that it must not be counted finne, when it hameneth to be bone for auoibing of fornication, fixing the are thus perfuabed by the holic Choff : whom if we make a verfuader buto finne, it were wicked and beteffa: ble. Seing therefore it is no finne ; fo can it not

be anie let to the holic ministerie.

Butif men fo belight to followe and tread in the fleps of the pricits of the old time, itherefore bo our facrificers (feeing they are to minister Dailie) winke wine cueric day; when as the Load commanded in the laive, that going into the fanduarie, they fhould neither bunke wine not firong brinke . But thefe men, if there be anie inine more excellent than other, that command they to be prepared for themselues. If they will fate that the laine of Moles is now abrogated; thy dother now go about to call it againe, as touching the uncleannelle which at that time was taken ? Wherefore let be perfuade them, that they will not to much frand boon that but cleannelle of the lawe ; which nevertheles (as 3 have faid) they cannot proue by the lawe : A have now onclie thewed of that, to the intent the uniuff cause of contention may be knowen . If they would have the tawes of Mofes to be Will in force, let them embrace ech one of them: but if they confesse them to be absogated, who bo they reteine this one more than the reft . Further: more, if they indouder to drawe thefe words of the apofile, to ertend to their baille mofferies; 1.Cor 4,4. let them vie inft and perfect fastings energe date: the not but and if they will excuse themselues, that they perpetuals will be content with temperate biet ; let them liefall, as allo reft themselves in the moderate ble of ma theapoule trimonie, when necestitie thall require.

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Part.3.

The Common places Deither do I benie, but that it maie be in the ple of matrimonic, that fin of fome erceffe mate befall, to that the bounds of temperance be not obferued : this I willinglie grant ; but pet therewithall I adde that this cometh buto that action by chance, or (as they call it) by accident. Dea, t of this verie thing we have offentimes erperience in cating and beinking : therein there is no due measure continuallie observed: and pet for all that, our adversaries would not absteine from holie functions, the baic nert after fuch excelle hath chanced . Alfo I would not that the things which I have fpoken . thould be buberifod, as though I condemne or vifallow of marrico ministers, and other men , for refrais ning themselves otherwhile; especiallic, when as the facraments are either to be minifred 02 received: fo that the conscience persuade here buto that it maic be done without breach of thas ritie . I maruell that fome have beene fo bolo. 1. Cor.,5-7 to reason out of Paules words on this wife; 3t is ampfor marrico follis, bicanfe of maier and falling, to abifeine the companie one of anos ther fora time; Therefore it thall be better if they absteine for a long time : and againe ; It thall be best of all , if they tenmer themselues for cuer. Seing thou moff manifefflie offenbeff. if thou reason on this sort; This man can beare ten pound weight; wherfore he can beare twentic pound weight: if he can beare twentie, he can beare fortie, and fo will go on, butill it be

infinit: into would not lie that thefe things be

ridiculous. Elere must be a consideration had of

our infirmitic . There be some which are able to

abilicine for a time; vet if they should be con-

fremed to do the fame perpetuallie, or for a long

feafon ther found find it intollerable. 12 I knowe there be some which thinke not 31 1. Co.7.8 that the gift of fole life is granted by some fire gular grace of Goo ; but judge that it is a thing common buto all belieuers, if they be disposed to imbrace that kind of life. But it muff be bn-

unto ali Exod. 20,17 meblocke. and chaft:. ticout of wedlocke.

eth unto

1.Cor.7.7.

commanded derstood, that diastitic is generallie commanbed by God wito all merimoft of all by that vie cept, wherein it is fair : Thou shalt not lust. The fancis diffinguilhed , bicante it is reteined. partite in wedlocke, a partite out of wedlocke. Of this latter we now intreate, the which virgins, folcliners, and inidoines do diallenge to themselves. And it is counted a vertue, whereby the hults of the minds a the affects and motions of the booic are reftrained touching fleshie inclinations; and to freake morallie, it mar ferme to be a part of temperance. But if we will their temperance, the matter as mote me thould , like Dimnes. we will fair, that it is the gift of God, wherby we challitie is may make our felices that for the kingboine of the gift of beauens fake. Paule affirmeth, that it is the gift of Cod. Of the making that for the kingdome

Of Marriage of heaven lake, Griff fpeaketh berieplainelie: Matte which must be bnderstoo not onclie as concer. The that ning the bodie and outloard impuritie, but that fitte conine must also live with a chast mind . De the both the both which giff two things we affirme; first, that bit and the it is not in our owne power; (condie, that it mind.

-Cap.7.

is not equallie bestowed by God vpon all men. Spegiftet 13 Foz the establishing and confirming of not in cue thefe things. I take byon me the choife of a fole point life the which fome enter into and fome othera refuse. Then we enter into it, either it is of our owne frenath, or by God; if thou wilt fair that it is of our owne frength, thou art of Pelagius opinion but if thou fate that it coms of God now thou acrest with us; and it wilbe euident . that a fole life is the gift of Doo . Werhaus thou wilt faie that it commeth both of God, and of bs : bicaufe Con belneth , and we are willing . Dere will I bemand, what that is in this choile that thou countest to be thine owne whether thou fair that it is fo thine clone , as it is not of God : or elfe whether thou means that thou half the fame also of Goo . The first thou canst not faic Paule is against it : What hast thou diat thou hast not 1. Corat. received? If thou haft received, whie dooft thou glorie as if thou hadft not received? Yout if then thalt grant that thou half it of Goo, thou thalt now understand, that it lieth not in thine owne power . And feeing others om not thate that which thou half taken boon thee twe be manifely lic taught, and cuidentlie admonished, that it is not given buto others which is given buto the. Further it thould feeme rather, that it ought to be, that the gift of effectuall calling unto faith in Chriff, and eternall faluation. (hould be cons mon buto all men: rather than the gift of fingle life. But that is not granted but all men; Athur is therefore neither ought this to be accounted the gift of common buto all men . That the other is not effectuall common bute all men. it is a thing moff mant calling, us felt : for to much as all men are not prebefff verthegit reft : to 2 to mind as an men are not parents, of fingitude mate all men are not borne of faithfull parents, forman all men are not abmitted either bnto baptifine, all men. or buto the preaching of the Golpell ; And fome are catched quicklie, least corruption should widden. change their harts; and others are left to them felues , tho in procedle of time become cuil,

And among those, which be heare all one meading, all are not biatime by Gob : ichere opon Chaiff faith; No man commert vnto me, John 6.4 volefle my father shall drawe him . 150 thich woins it appereth plainlie, that there be fome, ithich are not pratome. Wilherefore Augustine Augustine faio ; If thou wilt noterre . I would not have the forunge thy God draineth one man, and pet draweth not another. And pet for all that, is not fre will taken a wate : fo: whether a man be Diatune, or not prainte, there is no violence

and fonerifb.

none: onclic compulsion is an entinic therebuy to as his haue taught before. Wefibes this, fole life is called a grace, or a fre gift of God : and of gracesitis waiten in the first evifile to the 1,Co.7. 7. Coginthians, that the holie Shoft diffributeth them as he will. But and if that those graces. (Co.13,11. thereof the apostle there speaketh; as prothesie. infedome, knowledge, tongs, ic: were more mofitable buto the church, and tended more to chiffeng , than both fole life, and vet were not given buto all men; who would we have fole life to be granted buto all men alike?

14 Derhaps fome man will faic, that all An ebitt men allo might baue those gifts, so that they mould belone : for Chaif faid ; If we had faith as the graine of mustard feed, the verie hils should be obedient to our voice. And unto the lao, mansitis witten ; that Thele gifts are ginen to cuerie one according to the measure of faith. Moreover, thouthings we may fair : namelie. that this faith is not the fame, where with we be infifico, which is common unto all belieners: but it is the faith of miracles, not granted buto all men . Detallo, if thefe fentences be bnoer flood of the faith, whereby we are inflified incuertheles the argument Monto be feeble, bicaufe all duffians, which beleue in Chrift, haue faith: howbeit, not of themselves, but rather of God: and those graces do not accompanie everie des greof faith. And according as the holie Choft both give the fame buto men ; even fo both he diffribute fundrie ocares offaith. Beither is it our felnes, which amoint the measure buto our faith, but God, as he will, ooth temper the fame. But the first auswer is weather : for we fee that the wicked, which be frangers buto Chaift, and bellitute of a infliffeng faith, have fometimes fuch graces, as they thew fouth miracles. It perdeftina: nallie, as God hathpredeffinated euerie one of terb to the his elect to the end of eternall life; to hath he alma, fo be fo predeffinated the meanes, which may being gineth them buto the fame; and that to eneric one as means to the fame. mas connenient. We fie that in the members of the bodie, all a amili:

members (as Galen De vfu partum witneffeth) Galen. have not all one fort of powers and infirm ments. And that we be members in the bodie of Chill, the loripture doth most manifest lie teach: injercfore ive must not fair, that all men have attemen to abilities and gifts alike . Paule both tellific the fame, tho fpeaking of fole life, bringeth in the word [gift] when he faith; Eueric man hath his gift : and he addeth therebuto [proper] to that one hath it after this maner, and another after that. And Chaff, in the 19.0f Mat-Mantag, 11 thew; All men cannot receive this faieng, fauc they to whom it is given : he that is able to receiuc this let him receiue it.

15 Prither doth [can] in that place fignifie

To will, as fome do imagine ; if we fhall bilis Canin gentlie weigh the tertof the hilforie. It is wet, thefe place ten in the eight diapter of the bake of Galife firthust. bonne ; No man can be chait, vulefle thou give to will. it voto him : whereby that feripture teacheth, that there be fome, buto whom it is not given. And this is a maruellous furtherance to our commoditie, that we be rather governed by the will and amountment of ODD, than by our pinic. Deither both the faine thing make a little to the extolling of the matefric and promibence of God towards his people. Augustine in Augustine. his 10 chapter Debono viduitatis, writeth ; 3t is in be to will , but our will is firred , that it may arife ; it is cured, that it may be whole; it is inlarged, that it may be capable ; it is filled full, that it may have. And in that place he mas both freciall mention of the gift of continencie. But who will fate, that the wils of all men be cured, inlarged, andfull; fæing the ftill fæ fo manic that be feeble, and fallen bolune . The the fame fame Augustine, in an eviffle unto Maximus; Zuguftine. For the Separateth the . Thou wilt answer; 1.Cor. 4.7. Do goo will, my faith, my righteouincs. And will thou not immediatelie heare that which followeth; What hast thou that thou hast not re- Ibidem. ceiued? If thou haft receiued, why doeft thou glorie, as though thou hadft not received ? But thefe men, when they affirme that the

gift of fole life is offered onto all men; and that

all men, if they will, may accept the fame; do of necessitic fall into those answers, which Auguffine in that place condemmeth. For if T Des mand of him that is in fole life ; Tho hath fepa: rated the from him aduch is in matrimonic. If we followe them, he hall not have that elfe to answer, but; Do will my choile. Saic therefore to him as followeth: What haft thou, that thou half not received? Why dooft thou glorie, as though thou hadft not received? Augustine De The same fantla virginitate,the fourth chapter; I would all Augustine, men to be as I my felfe am, but euerie man 1.Cor 7.7. bath his proper gift of God, one after this mas ner, and another after that. Who then quell thefe things ? The diffributeth as he hunfelfe will, to eneric one his viover gia? for with that both Bod, with idom there is no iniquitie. And it is either unpolitible, or elfe most hard, for men hereby to knowe by what courtie he maketh fome men after one maner, and fome after an. other maner; but that by equition ooth it, it is not fit for anic man to boubt. What haft thou therefore that thou haft not received ? Diby what pecullynelle dwelf thou love him lette, of ithom thou haft received more . Dere we bu: berffand, that it is God, with maketh fome af: ter this maner, and some after that: further, that he which liveth fole, bath received the more.

Which two things, if thou confer one with ano,

ther , thou thalt easilie perceive , what is to be

gathered of the former words. The fame Augustine De fanita virginitate, 42. chapter ; CChofocuer remaineth chaft from the beginning, is directed by Gob . We which of an buchaff man, becommeth chaft, is amended by him: and tholocucris buchaff buto the end, is forfaken of him. Lat which he may do by his for cret indgement he cannot do binufflie. Againe: Chaffitie is commanded both in matrimonic, and out of matrimenic . And that fentence of Augustine is thoughlic well knower ; Gine what thou commanded , and command what thou wilt. Alfo; The lawe commandeth, & grace bestoweth, Augustine also in his botte De adulterinis coningis, the 18, chapter ; De that canres come,let him receme. Wherefore he that can,let him receive that which all men receive not : but those can receive, boon whom the feeret, pet not the britist mercie of God both bestoweit. Were: by it also appeareth, that it is God, which by his

ferret, but pet by his iuft judgement, biffribu teth binto fome not binto others . And the fame Augustine. Augustine against Iulian, in the 5. boke and fe uenth chapter : when an advertarie of his had faid, that in our election God effemeth conti-To fay that nence, bicaufe it is fait; All men receive not this faieng, answereth: Elion thouldest have noted that which is faid before; But they to whom it is given . Coherein thou thalt note that to fair twee haue fole life in our choife, is Pelagian herefie.

16 Icrom might be alleoged, who in erpounbing the 19 chapter of Matthew, faith; that ECle must throughlic cramine our owne arength. And he wieth their words, to occlare that it is no ordinaric frength which can performe this bos Gregorie. cation . Gregorie alfo in his Dafforall plainlie faith, that this is not eneric mans worke . And be that will gather more places of the fathers, touching thefe things; let him read the plaine, fincere, and goolie answer of D. Bucer, buto the biffiop of Windheiter. 3 grant that there be some of the fathers, which fame to be of another minchefter. indgement, that birginitie (I meane) and fole thefathers life is in their power, which be willing therebn: to who I thinke thould be thus underfrod, that it behoueth, that our will and choile fhould er, Anerculing ereife themfelues in the gift of grace receined, least that men thould be thought to be led as focks and fones. They meane also that such a gift beffowed, thould be nourithed with befire. praiers, tother fuch goodie inocuours : for when we have received grace after regeneration, and have beene adomed by God with some gifts. not remone fuc be workers togither with him . And if the bottine of Fathers ment offerwife, the authoritie of them must not remove be from that which the holic

feriptures de most manifestlie teach. 17 Mey which be against bs, co obied, that

Paule inziteth: It is good for a man not to touch 1.Con. 1. a woman: I would that all men were as I my bidem felfe am. Wherefore (fate thep) would be maife and fet forth thefe things buto men, bules they moulo be convenient for all men . De might forme in perie oced to trifle, & in baine to warne bs hereof. And it is most repugnant buto the bountic of Goo, that he fould not give onto all men those things which be god : vea. and in granting that bute one, which he grueth not to another, can hardlie be anoided the refecting ofperfons. But thefe men thould have marked. that those words which Paule hath, concerning an antherthe praises of fole life, are never put absolutelic. But bicaufe me fould not erre, he alwais refraincth them ; Let euerie man (faith he) haue verles. his owne wife, and cuerie woman hir owne husband for avoiding of fornication. Let the verfe. 1. man render due beneuolence vnto his wife. If verses. they cannot conteine, let them marrie. It is better to marrie than to burne. Euerie one hath his proper gift of God, one after this maner, and another after that. Therfore the words thich be fooken of Paule, muft euen to be underftod, as they be written of him.

Countleffe incare greatlic bound to the holic Shoft , which hath to cractice beclared their pelmuch things ; which if they were not erpreffed, in luch we are fort as they be, we fould not be able to open our bound to mouths against fo impubent aductaries. Albe, the bolie treason would require that although the words when to had been spoken absolutelic; pet that they should plainlied haue been reftrained by other places of the ferip: thefe ture, leaff there might ameare a contrarictie in things. the words of the holie Choft. For in the fame e pault alle the words of the hole Choir. Hor in the time of faith, 3 wille be faith absolutelic and plainelic; I would mento been haue you all to speake with trongs : thich onles you allto thou broceffand ; for mine owne part, refer, fprate with uing the diffribution of the holic Choft; it were toonge. perferidiculous. Also he saith fredie and ablo 1.Con. 146. lutelie; I would that young widowes should ma- 1, Tim 5,14 rie and beare children, and gouerne their households: wherein neuertheles mutt be underflod; If there be anie imminent banger of their falling ; 01, If to be they growe wanton . Deither must the apostle be so erpounded, as that he would placke from them the power of abiding in widowhoo, if they were able to to do. We faith allo; that He wisheth to be accursed from Christ Roma,; anus that the withern to be accurred from Christ Number for them that were his brethren, according to the for them flesh: Afterin thou must binberstano; It there feb from possible. But these things which be now intraschift. ted of, are determined and defined by the fame apostic himselfe.

Petther is there ante cause they wie fhould abeboun complaine of Gods liberalitie, and bountiful rifulnes of nes; if he give not all maner of things buto'all sob cannot men. That is bountifull inough, that ubatfocuer be acculo. good thing is in us, all that bath be of his mere

and Sole life. mercie poluged bpon bs. Certeinlie. I formo part will neuer complaine of Goo, that he hath not made me a product; or elfe, that he hath not heffolined byon me the gift of twigs : fo much bath he given me, as famed god unto bint. Ocither ow kings of the earth, how liberall foruer thep be, giue fo much onto Gentlemen. as they am unto Senators, or Counfellers : they mue according as they thall thinke meet to cue

Part.3.

umedian rieman. Eclocating of persons (as the Scholes men themselves testifie) is not found where bus tie or bond hath no place : which we may not thinke of Coo, feeing he is bound to no man. ner much anic outie to anic man. Orither is he nerfugged by the nature or dignitic of perfons: fince rather he putteth byon be all fuch verfons as it hath pleafed him. Otherwife if refpen be han unto our originall, we be all cquall, and berined all from one clob of earth.

18 They fair alfo, that ithereas God laieth performt before be two kinds of life; namelie, matrimo all things nic oxfolelife: buleffe he thould permit be to ebat be fet haue a fré choife, he might fæme to ballie, and faorth attin haine to let fouth those things buto bs . If to tis by this kind of reasoning were effectual, a man might faie ; Swing life and death are fet before bs by God, there is Arength naturallie prefent, whereby we challenge buto our felues life, refufing beath. And whereas in like maner there is fet forth buto be, either the obserning or transgreating of Gods commandements: there is libertie granted, and ffrength fufficient in bs to put in execution either of them, at our olune pleasure. Then as neverthelesse it aweareth most manifestlie, that none without the singu lar grace of 60 D D can becoethe commande ments; even as a ficke man, although that silimil 2 health be propounded buto him, can neuer of tubr. his ofone bare and famule choice recouer health without the benefit of God ; by meanes of the

9 fimiti=

phylician and medicines. Further, thereas there be fundzie arts and functions of mans life, which are let before bs; yet are we not all fit for them : neither have we equall frength and power to compate them. There be fome, which are altogither bnapt to learne lawes, or physicall sciences, or languages, or honell arts : bicaufe perhaps they want memorie wit, or industrie. And to others, which be of the weaker fort it would be impossible, that they should take boon them the feats of warre. or the thip-mens cunning. Wherfore touching birginitie, or folelife, there is no commandes ment crtant, which is not conucnient for all men. Querie one ought in himfelfe to do that, which we hie the wifer fort of parents neglect not to do towards their children, when they are to put them to anic art or occupation : berelic they fearth out what they can do , wherebuto they are aut and able ididibeing knowns, they Determine of them, as they that he them nativ rallie quen and mabe therebuto. Therefore, let us not beale bhaduifeblie; but let be carneff: lie defire God by praice, that he will thein no what kind of life may be most convenient for our faluation, a that it may be conformable to the arace which is given; and God will not faile them, which inquire and alke counfell of him.

19 Ther brinfflie aceufe be, as though we me befpife befpile praires and fastings; third thing they not praires fpeake not trulie : feing we knowe, that chaffi, a fallings. tie is connenient both for matrimonic, a for fole life ; neither bodie thinke that it can be han baleffe it be granted by Gob . But this we fair. and conffantlic affirme; that it is a rath part for us, to will and go about to preferibe unto him, in what flate he flould place and appoint bs, then we burne and are tempted : in fuch fort, that we being ouercome, om pelo our feluce buto luft; leaving matrimonic (which inc may ble as a full remedic amointed by Gon to gine our felues to long to praier and faffing. untill we win the will of Goo, that he at our owne choile would have us not chaft married quiblings folks, but continent folchuers. In thefe indif indiffrent ferent things, we obtaine not almaies that son booth which we our felues thinke to be good for by; but not alwaits rather that, which OD D knoweth doth make grant the most for the fanctificing of his owne name. Paule that which praice to be delinered from the fling of the fleft, be inducted and from fatan which buffeted him: but he heard good for that grace should suffice him.

20 They allo, which ferue this or that faint, In obicearque after this maner; God granted & fole life tion. unto Paule, unto John ; therefore the fame is granted buto all. I auffiver, that this is a perie zu aufmer. cold cavillation; feeing there is brought no full and perfect induction. For as touching some, it the inducmay be granted, that God gaue particularlic perfect, bnto them the gift of fole life ; but that it is bn perfronto be of all men alike, it is both falle, and against the holie scripture: partie in Matthew, and partie in Paule. Also there is a place brought by them out of the eviffle to the Whiling pians; I may do althings in Christ, who streng- Phil. 13.4. thened me . But the fenfe of thele words is not milaceto generallie to be taken: for Paule mas minded, the tobiling as it is there written, to have abloven longer plans bilwith the Whilippians, who nevertheles could not culled. escape the perfecution of Nero the emperour. Phil.r.24, and 2,24. Also he desired to have the lawe of his mentbers taken awaie, which relifted the lawe of the Rom.7, 24. mind: which might not be, folong as he lived here. Wherefore the apolite, in that place, spake of hunger, thirff, penurie, pouertic, and finallie of the croffe, which Christ bailte laid boon him to heare. Thefethings be faid, that he was able to endure through Chaift ; but he fpake not of

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calling.

those things, which men by their ownerathnesse do willinglie late boon themselues. It is vour owne lithernelle (laie they:) for if you would, no boubt, but you might revell from you the bur; ning and flings, which we alledge for an excule.

Dere we demand againe of them . that when a man both that, Chaking off all Couthfuinelle, which other men do not , whether he have that which he hath of himfelfe, or of God ? Beware thou faift not: Df himfelfe: for then thalt thou Discouer the felfe to bea Pelagian. Amoif thou fair; Of God: then of necefftie thou confeffeff. that there is something in him, which is not granted buto other men; and that is even the fame which we weake of . Certeinlie, a mife. rable thing is the deciding which they make of by when we ble to name the wood , Gift , 02 Vocation : and they faie, that thefe be breames and imaginations of our owne . Howbeit, thefe men should knowe, that we are not ignorant, that the Schoole-bodors have not woken on this wife: howbeit, the faithfull, and fuch as be verie godlie and fincere, have not bene afhamed to ble thele termes, which the holie Choft hath foo, ken in the holic feriptures. The name of calling of gift and is bled by Efaic, in like maner by Ieremie . and the other products: in the new testament it is Ffai.49.1. vied , in the 8.9. and 11. chapters to the Mo-Jerc.7,13. mans ; allo in the 7. chapter of the first epistle to the Cozinthians ; in the first chapter to the Gas Ron. 11, 29 lathians, and elfe-there in other places, thich

1.Cor.7,20. would note be overlong to recite. Gala. 1,15. And in like maner touching giffs, ichat need we to boubt ; we have Paule in the II. to the Romans . And Chailt faith; Saue they to whom Rom. 11,29. it is giuen . In the fame 7. chapter to the Cozine Matt.19,11. thians, it is sato; Let cuerie one abide in that 1.Cor.7, 20, state, wherevento he is called . And in the 11. djapt. to the Romans, be toined thefe two words togither; The gifts and calling of GOD are Romati,29. without repentance. Peither do we faie, that the gift of fole life is of that fort, that by it all my the gift temptation can be taken awaie : for we knowe of fole life is that we ought to praie, to chaffile the bodie, to being the fleth into fubication, yea, suen thep all tempta infid are in matrimonie; much moze they which line a fole life . But we faie, that those tempta. tion to be tions are not to be borne, thereby either we are ouercome , or our mind to barkened , as we are mhar temp not able to execute those things, which we ought to do : occife be fo befiled , as we call not buon tations are God with a god and pure confcience . Forif not to be bojuc. behoueththem, which after this maner be afflic. ted, to fette redielle by matrimomie: otherwife this is nothing elfe, but to friue againff Goo. But the chaines, where with manie of our aduers The chains faries be tied, are tolenette, and the luft of bowherewith luptuoufnette: for they flie the yoke, the labour

rice be tree, of bringing by children, and the government of

houthold; and give themselves to nothing else. but to hording by of riches, to pride, and produ

21 Derhaps thou wilt bemand, how these bowish. ciffs thall be knowne in temptations. Therin, gift of sen least thou shouldest thinke that I bring a beuise is known of my owne head, thou thalt heare what Auguftine faith in his boke Defantta virginitate, 44. Auguftine. chapter : The ferret aiffs of God, which are not bnowne, bnieffe temptation make fearch . hm beclare botto everie man that he is. Also in the 45. chapter: Unboubteblie ercept temptation be prefent, there is no bemonstration made of this gift . Berevnto also agree the ferintures: for the apolite faith; It is better to marrie than to burne . And Chailt fait; He that is able to re- 1. Cor. 7.0 ceiue let him receiue . The which faiengs, if they Mant. 19.11. be eramined . Do call be backe to the fearthing out of temptations. It femeth alfo, that the fene rall flates of our bocations are to be confide red: for forme of them are berie much repugnant The Batte buto matrimonie; such are the state of tranch of our botte ling, wandering abroad, navigations, and fuch tion must like: therein it outh not eatilie ameare, to what be confiden purpose thou shouldest enter into matrimonie: red. fring thou canff not attend therebpon. So long when be therefore as these vocations thall be necessarie life is comfor the perhaps by the word of God, and that manner. thou canft not thake them off . folelife is com manded thee by God.

Moreoner, thou must weigh the inclination at the te of the mind; efveciallie, whileft thou thalt be at clination of quiet from the heat of temptations : for feing the min quiet from the heat of templations. Les terms mus be two, so manie as are of Christ, have the spirit of weight OD D. therefore manie times ine haue intile ments and provocations of minds . Further more, beware that thou haue not a befire buto an proviotitable, tole , and lither fole life : I fale we mil not a delicate buchalf, and filthie fole life. Poge, beware e ouer, let the end of a fole life have respect to the an unpofic bufeparable cleaning buto Gob , for the labou table ma ring in his fernice, for the preaching of the Got fithis fol ring in his fertice, to; the preaging of the wolf mount pell, a for a man taplie himfelfe night and date a fole lift in praiers, fludies, and god works: otherwife must com. thou mightell be reckoned among the folithbir gins. Wie be not of louinians mind, that matri monie is to be accounted equall buto birginitie; or fole life: I fpeake not in refpect of the ho linette of the beare; but bicaufe of the commodities, and fewer causes of distracting of the mind . And thus me veferre birginitie, fothat other things be of caualitie : but if there be found greater faith and charitie in matrimo nie, I will not make anie account at all of infir, mitie. Therfore Augustine in his bothe De vir-Augustiate, faith; The faie, that better is a modell and obedient married woman, than is a proud and Aubbozne birgine.

Acither do we indge of fole life, that it is in

thefe baies, as it was heretofore among the Teines and Citniks, of no honeft reputations for Cicero, in his bothe De legibus, writeth; For bid ve that none do lead a fole life. Chrift remochildreno uco awaie this ignominic of fole life and barrens nothers neffection be faith; He that is able to receive let him receive. The fame is alfo confirmed by the Matter, two os of Paule ; It is good for them that be vn-Mat 15,12. 1605-26. married, to to continue: I would have all men bidem7. to be, euen as I my felfe am . The fumme of all the reasons is, that cuerie one thould faile with Euctic his owne wind, according as he is inforced by man muft the holie Choff; and as the aiff is allotted buto him. Tele adde allo, that thefe diffs are not persungitis perualt: for he which had need of matrimonic, at entigute a certeine time, perhaps being more arounen in yeares, and his wife being now dead, thall have armall. no more need to marrie . And he perhaps, that was formetime able to line a fingle life . thall have need to be married . It is therefore the wifeft waie for a man not to intangle himfelf with powes: let a man hold faft his libertie, and caft not him felfe into that, from whence he cannot etiembn be from out without fome ianominic . An one pure and befiled fingle life is cheffie to be audi bed ; bicaufe it fuffereth not a pure and fincere calling bpon the name of God : for then the confcience is polluted, no man bare lift by his ries onto God; neither both he befire with an effectuall faith, those things which he praieth for. Beither bothou fo binderffand me (as I haue alreadie admonished) that I preferre birginitic inrespect of it felfe before matrimonie ; others wife than that it wanteth more the cares and troubles of this prefent life.

Part. 7.

The eight Chapter.

Of Repentance; where also is treated of Sacraments.

ki. Sam.

Itune, as it is written
in the epittle to the Romans, hath beath for a
foot, in the offers and all the returns and turns themselves, and with others : wherefore, after finne great greefes ow followe, which afflice the fpirit , disquiet and after a fort bill the mind. furthermore, there followeth a confusion, to as they be greatlie ashamed, if they remember their finnes ; or elle if their finnes be recited by others. They which be impatient of those cuils. would faine be delinered : they attempt manie water, but have no fucceffe. Hercules, when he

han killed his forme, and Iphitus his hoff, was The ceptafo disquicted in mind , as he was desirous to be tions and purged by facrifice; he came to Achens, and was the general. annitten to the facrifice of Ceres, Oreftes when he han killen his mother came into the countrie of Taurica, and would be purged by facrifice. De Nero it is reported, that after he had killed his mother, and had committed other beteffable crimes, at the length could not fleve: and bes ing haunted with furies, he denifed to be purgen by facrifice. 150 diners and fundate water were they purged ; namelie, by fire , by water, and fometimes they bled egges , buildone, withcrafts, and fundate perfumes. Thrife (faith) Quid) did be purge the old man by fire , thrife by Water, and thrife by brimstone. Thrife (faith Virgil) did be wall bis fellowes all about with cleane water. Valeffe (fatth lunenal) be will purge himfelfe with a bundred egges. But forformuch as they were mans inuentions, they profited nothing.

There is one purgation, which is fet fouth to bs by faith; which hath reventance toind with it. by this men are purged, and be at reff. Tertullian faith, that God confecrated this repentance in himfelfe : for ichen he had punished men by Gen. 8, 21 the floud, he revealed his fentence, and faid that be would beffroic the earth no more for mans fake : and it reventeth God of the enill, which he lere, 18,8, mould have brought boon men. fo that they res pent them of their wickeonelle. Pot that repens tance in berie beed hath place in God, whereof tuc haue fpoken elle-tibere. Touching the origis The origis nall of repentance, it is faid, that the fame began nall of rein paradife. CDD called our first parents to re pentance. pentance, and abbed therewith a promife; to and is. wit that their feed thould tread downe the ferpents head . This preaching of repentance hath bene continued by all the protets : at length it came to John Baptiff , who was the dawning Matt. 1,2. and mouning farre of our fautour . Chaff and Marra 17. his apostles preached repentance ; Repent ye, Luke. 24,47. for the kingdome of heaven draweth nigh. 1By what we the kingdome of heaven, we bnorrand the bnorrand nciunelle of life, heatenlie actions, and regence home of

So doth Cod gouerne bs , by his fpirit airb word, which they that do awrehend by faith, do repent: there remaineth, that the old life be put awaie. So as the fountaine of repentance, is The foun. to have the godneffe of God, and the kingdome taine of reof heaven in Chrift to be manifeffed, and to ap Pentance. prehendit by faith . And worthilie doth repen memilion tance followe : for Chriff calleth bs bnto a new of finnes life, not to nourifh finne in be, which it behoueth goeth before bs to mostifie. The thing is not lo to be binder, repentance food that men mate first repent, and by the mes rit ofrepentance haucremillion offinnes. Firft if is apprehenoed by faith: afterward followeth a found repentance. The outward figne of ta-

hing boon bs a new life, was baptilme: there Mark, 1,4. fore Marke callett the baptisme of Iohn, The baptiline of repentance, vnto the remission of finnes. This is the voice of all those that preach the golvell; they be voices crieng in the belert: for how manie foener be without Chaift, are the befert. The voice is, that the kingdome of hear uen is offered bnto them which beleeue. Bow it behoueth that they repent them, that they renounce their old life : for repentance is the croffe

and atbbet of the old man. 2 15efore we do proced anie further, let bs

Touching the names

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weake of the nature of the word. The Debrues have this word Schub, thich fignificth To turne, & to be converted from whence they have be rived the two nownes, Schuna, & Shina; that is to faie, Inversion, and Conversion : then our minds being changed, and finne lequelireb, a new courfe of life is taken in hand. The Gracians called it metocylvaouer, metochereir, metochoείν: hereof commeth μεταμελεία, and μετανόια, which is a certeine changing of the mind, to that in freb of an euill mind, we effablifh a gob. Ele Latines ble the berbe Panitere , bertued of Pana; that is. Paine: because the things which we have committed, are greenous and bitter unto bs. Affer thefe Ctomologies of words, let be for what Descriptions there be of repentance. They are written in the fourth boke of the Mas ffer of the fentences, the 14. diftind. The first pentance. is afcribed unto Ambrofe ; Kepentance is to la ment for the cuils that are pall, and not to coms mit againe things to be for towed for. The berie fame in a maner faith Gregorie the bilhop of Rome: Repentance is to bewaile the fins that are pall, and not to commit anic moze to be be-

that repentance is a pertue, whereby we be walle and detelf the euils committed, with a purpole of amendement, a a will to comit no moze anie fuch cuils as are to be lamented. They which fall 2.Pet.2, 22. cuerie bay, are compared by faint Peter buto a bog returning to his bomit; & buto a fold which returneth againe to bir mire. Repentance bp

Augustine, is fomctimes called reuenge, being a punishment opon him felfe, bicaufe be is forie that be hath finned. Thefe befcriptions be fome without forme. Deither will I paffe it Repentance ouer, that repentance is called the fecond table:

wailed. 13p others it is faid, that to leave off

finning, is true repentance. And others have

formulat otherwise described the same; namelie,

thich we read in Ierom, boon the 16. chapter of Ezechiel, and in the occres De panitentia. billind. 1. in the chapter Secunda tabula. And in this fort they understood it: At the beginning,

they faic, that men failed profeserullie, that this wacke was made by the finne of Adam, that regeneration by baptilme is the first bord, bpon which we from out; and that if men fall againe

Cap.8. after baptiline, repentance is the fecond boom Others do otherwife interpretit: howbeit 4 om not much weigh the lame.

Of Repentance.

Roin that we have placed things on this a peffeitis mile let be come to a plaine definition, which of room conteineth all the caules. We may therefore in lante. mp judgement , fate ; that Repentance is a change of life, which a man, with great forrome for his finnes committed, toillinglie taketh boon him, through faith, unto the honor of Bob. and to the obteinement of his owne faluation. Rowtt fhall be beclared particularlie. The generall word is Thange: and changes according change is to the thilofomers, are of manie forts. For if it the general be bnderfood in lubifance, they late it is a cene, bood of reration; if in quantitie, they call it an increase pentance. and pecreafe; if thou go from place to place, they name it a locall motion. If this change be made in qualities, in pailing from one contrarie to another ; this fourth change they call an alteration. Berebnto belongeth reventance: we do not call our mind not our bodie from bs ; but there is made a certaine alteration in qualities, from buck annelle to purenelle from acogrupt to a lincere life. Couching the fubied The fablin thereof, we are to confider, that the whole man thereof. is changed in refrect of qualities: but efreciallie the will, in which part of the mind reventance is placed ; for in the volver thereof confilteth the rule & gouernement of other powers. Others have supposed, that this repentance is placed in the angrie part ; bicaule it concerneth an high & loffie matter. Therefore the will admitteth this change, not faineblie but behementlie; in luch fort as there is great forcoive for finnes committed. Paffion og forroive is a certeine affect on : therefore I bio not faie that it is a forrowe, bicaufe it is done with reason. Lotwithfian bing, this forcome is forthwith prefent, it helpeth it worketh togither: as appeareth in the fe wenth thapter of the fecono to the Counthians; 2. Corns. Godlie forrowe worketh repentance in you, & 10. vnto the honor of God: for fome may forrowe in refrect of their owne loffe.

We fe here now, that from faith, which is the gift of Bod, procedeth the efficient caule of erowhere repentance. As God giveth faith, to also doth he comern the repentance.xis woo griein tain, to and own be efficient quie repentance; otherwise, if there be no faith, cause of rerepentance were not available. But faith other pentante. while is a true faith, and otherwhile it is but a temporall faith: « fuch as the faith is, fuch is the wrut faith, repentance that doofh infue: if it be a true faith, and times true repentance follometh. Df what finnes then rall faith. mult we repent bs . Doubtles we ought fores of what pent of all finnes : fo as Tertullian rightlie faid finnes be in his boke De panitentia; Whether it be in wood mult rom or in beed that ive haue offended , he faith, that be. euen he, which by his inogement hath amoin ted punishment for all those things, hath allo

promi

of Repentance. momifed pardon through reventance. Some of 2 bierte those things, which be placed in the definition. enoficer belong unto the generall word; and fome per trine puto the differences: the aenerall word is Change, the difference is Alteration of life. Ans other difference is, that it be willinglie taken in hand : for there be fome things done, which we be not willing buto. Another difference is, it may be taken in hand for finnes committeb. The formall cause is conversion and change: the material cause is the will it felse : the ob jeds are the finnes for which we forrowe, and the

Part.3.

herries which we firme to atteine : the efficient cause is faith and God; the end is the honour of Cod, tour owne faluation. Thus the befinition being occlared let us come to the diffinations. 4 Tertullian biffinguithed repentance into

and and cuill : he faith it is cuill repentance, if we repent our felues of the becos that be done well : namelie, of almes-beds, of forgining our enimics, of receiving the facraments: but it is a goo repentance, when we change unto better. at is fain to be either and or enill, in refued of the end wherebuto werefer it . Another diffine tion; one kind of repentance is rude, and with out forme; and another is perfect and absolute. Telbereby thall we nather this ? Bicaule that it is the will, which taketh in hand, and that the fame in hir owne nature is blind; it behourth

Wible men, which be without Chaiff : Somtimes microuns there appeareth in them a certeine humane hos neffic, the thirth (as the philosothers faic) is a life according to nature. They read the Cthiks or morals of the philosophers; they fee Ideas or forms of vertues : when their unvertanding tas beth anie holo of this honeffie, they perceine how far off they be from the fame; and for that canfe then finding themselves by experience to

Bat binder fanding go before. Withat thineth in

be blamed, are firred by with a certeine repen-

Lacrius teacheff, that a certeine poing man that was lewb and lofe of life, at a certeine time being dionk himfelfe with dionken companions, and wearing a garland, ruthed into the schoole of Xenocrates. But the philosother be: ing not affanteted with their comming in, procoded in his treatife : he wake to carnellic of temperance, that by little and little the woods entered into the hart . This young man laid awaic his garland, and began to dispute of phi lofothic. Dowbeit, fuch a maner of conversion is not altogither to be commended : it may be commended in his kind. But it is nothing at all this franklike, whereof we speake; which ought to be according to faith, and towards God; as Pauls witnesseth in the twentie of the Acts, that he preached reventance towards God, and faith in Tefus Chaft. There be others, which being

forth this rude and imperfect repentance in auother fort. When it is taken in hand by the will. and the fame followeth reason: there must needs before thing, which qualit to give light onto reafon . They have a generall faith or opinion, Mepentance that Godis both a renenger of cuill, and a re, comming of warder of good. They also behold that, which he faith alog hath commanded in the lawe : when they per vinion. ceine that they be commanded to dw fuch things as they do not, they be vered with feare, and af ter a fort reneut themselves.

Some bring a place out of the 26. chapter of

Efaie; We have beene with child of thy care, verse.26. and have brought foorth the wind of faluation, But it maketh not to the purpofe; howbeit, true it is that repentance with fome is begun in this fort. This may be burtfull : for buleffe it haue fome helpe belides, it bredeth belveration. After this fort bio Caine, Judas, and Elau repent them felues. Seina the matter fanoeth thus, then in the elect children of God faith is added , forgivenes is preached, and they imbrace the fame thorough Chaift: then both true and perfect repent True retance followe. Withen the will bnoertaketh this pentance. repentance. Chaift himfelfe lighteneth the bitberffanding with the remillion of finnes : then commeth the holic Choft , by whom frength is quen to cast off sinne : and the fruits of repens tance do followe . that in fred of wicked acts. and deds are theined forth. The holie fathers faid, that this is to do repentance : and the holie what is to feriptures de declare the fame. In the fecond of Doo repens the Acts, when they which heard of remittion of tance. finnes, through Chrift, were pricked in their verle.37,38. harts, and enen then it repented them: vet notwithfanding Peter faio ; Repentye: therefore he requireth that fruits thould followe.

5 This chaffian repentance some on wear ken ; some others would in a maner take it quite awaie : and thefe men muft be confuted. Thep faie, that it femeth to be a folithnes, to re: 21 confuta= pent us of those things, which be alreadie done: tion of them Ele finnes are alreadie paft, we cannot helpe awaie reit but that me have finned: Teherefore me muft pentance, not be disquiered. The reason is weake. True it is, that cuill works are palled and gone : But that nothing of them remaineth. that is not true. The remembrance of them, and the confet what reence remaineth; in like maner the ailt, that is maineth of to faie, the bond to enertaffing punishments : finne when there remaineth also the desounitie of the mind. it is pail, and of the powers thereof. Further, we may fair that reason other wife concludeth, than these men would. It was faid buto a certeine philo: A fimilia fother, that he should not lament for his dillo tube. that was alreadie bead; bicaufe he could not helpe it with lamentations : naie rather faith he) I for rowe this most of all, that this cannot otherwise be. Guen so thould goolie men for

B B.1.

fecond ta=

Pag.206.

roine, biraufe they have finned: and that now it cannot otherwise be but that they have violated the laive of God. Dthers fate; Seing God both rightlie ble euen our finnes, and directeth them unto those ends, which he will have, who thould I forrome, bicaule I haue finned . Thele men fpeake not well. Although that finne fo entered Rom.6,1. in that grace might abound; vet faith Paule, we muff not therefore remaine in finne. If God will ble finne, thoulocff thou fot that cause commit finne : It is the propertie of Goo to rule all things: do thou what is commanded the . This argument both not fo much touch bs, as it both those, which set bowne a bare permission : for Geo permitteth not againft his will. Further. there is brought an crample : A certeine pun was mother to the Maifter of the fentences and Gratianus : when the fame them to be timo fuch 10. Zon= barous, and notable men, the fait that the could not repent: of Gratia. unto thom hir confesso; fait ; Dnelie forrowe

thou bicaufe thou canff not forrowe.

6 There have beene fome, which would quite

haue taken awaie reventance. Such were the

inould ferme to be wife. Ebeir opinion offended

cuen Conftantine himfelfe : for as it is reported

tian here: Nouatian heretiks, and the Puritans; tho alone

by Socrates, in the Ecclefiafficall hiffone, in the first boke, and tenth chapter ; and by Sozomenus in the first boke, and 22 chapter ; when the Councell was holden at Nice, he called buto him Acefius a Nouatian bilhop, and afted of him, whether he thought that it was well be: creed concerning Chaffs being of one fubflance with the father, and as touching the kee ping of Caffer. De allowed it: Wherefore then (faith the Emperour) dwell thou not communis cate with others . We began to occlare what has hamened in the time of Decius the Emperour. Some had fallen, and would have beene affer: ward received, but the bilhop put them backe. Set up a labber (faith the Emperour) and clime thou alone into heaven : thereby noting his prior, that he alone with those of his feet would conflantine be in heauen. Some tubge that Conflantine fauoured the Emperour fo greatlic fauoured repentance repentance. for some especial cause. Sozomenus in the se cond boke, and fift diapter, reporteth, that the Greeks had induced ill of Constantine : that they faibhe was cruell, that he had flaine mante of his hindico, and among others his fonne Crifpus; that being difquieted, he toke counfell of Sopater the philosother, whether he might be purged; and that the fame Sopater faid, that there was no purgation for thefe crimes. Where upon he take counfell of the christian bishops, tho faid, that he might be purged by true repentance, and for this cause he imbraced the chaffis an faith. Sozomenus reporteth this: but he cons

futethit, as a thing denifed in diffenour and

hatred of chaffian religion.

Cab.8.

First he faith ; that Constantine himselfe from his tender age was brought by in chaffe an religion, and dwelt at that time in Britaine. and in Gallia. But it is not probable, that Sopater (thich taught in Greece) bib come info thefe countries. Furthermore, he joined bis forme Crifpus partaker with him in the emnice : this both manie lawes tellifie. being fet forth in the name of Crifpus and Contlantine. and he lived buto the twentie vere of the reigne of Conftantine . But abmit it were thus . and that Sopater conferred with him, or wrote unto him. We might not faie, that in the countries of the Ethniks there was no purging ; forthere inere manie as before I have declared : ithere: fore he answered, that Constantine fattoured repentance as a chaffian, and one that was erpert in the holie feriptures. It is to be maruel a confuteico, that the Nouatians perceiuco not that fen tion of the tence in Ezechiel : In what houre foeuer a fin- Pountian ner shall be forrowfull, I will no more rememberents, ber his sinnes. Hurther, that they considered not Ezeas, &c. the example of Dauid, Ezechias, Manafles, and a. Sam. 11. of Perer, who after his fall held his place in the 2. Kin. 20,12 apostlethip: neither that they marked, that the . Kingal, Lozd faid binto Peter, then he afked him how of Mait 26,69, tentimes he fould forgine his brother ; I faie Mantil, it not to thee feuen times, but seuentie times feuen times. Sieing thefe fo manifelt telfinis nies be ertant, how can the Nouatians benie ros pentance buto them which be fallen It femeth. that they are moued therebuto by two places in the epittle to the Debucs, the tenth chapter; Vn- Heb. to. 16. to them (faith he) that finne willing lie, after they haue received the knowledge of the truth, there remaineth no more facrifice for finnes, but a certeine fearfull expectation of judgement. 18ut here it is not spoken of cueric kind of sinne, but of finne that is peculiar, and after a fort butuers fall : when as men reied faith , and do altogither alienate themselues from Chaff , and let themselves against him. Dis is the finne against the holie Shoff, which The finne

Cod fo punitheth, as it fhall not be forgiuen, agunate neither in this world, not yet in the world to bolit shok come. It is erpounded better by another place in the 6. to the Debrucs; It is enpossible that verles. they which be once lightened, and have tafted the heauenlie gift, and have beene made parta- who tankers of the holic Ghoft, and haue taffed of the tot period good word of God, if they fall awaie, should be the truth of the total awaie, should be the truth of the total awaie, should be the truth of the total awaie. renewed by repentance. That is not to be on tance. bertood of eneric falling, but of that therby all The fall is renounced, and faith forfaken. Therein is no whereby remillion, bicaule therofean be no repentance: faith is for if it behouse man to haue faith, ichich muft forfain. hane light, and if that faith be btterlie renoun ced, they are not renewed by repentance. Thefe

of Repentance. Part. 3. menhane put no difference betweene fallings. and those renouncings thich fame to belong unta frune against the holie Choft . Some fell in perfecutions , but intervalie in their mind they renounced not faith; outlearblie they bib facrifice, as bib Marcellinus the billion of Rome; and Peter, which with his mouth benied Chrift: hicaufe they had in wardie the rot of faith, there fore there was place to reventance. They retur, ned to the church, the bilhops law that they hab not offerlie renounced faith, without the which repentance might not have beene. But the No-

nations by no means gave them peace. Truth in bed it is that finne against the holie Bhost hath stindibe no renation, bicaufe it bath no repentance, fee bilit choft, inc faith is utterlie renounced. They which have abiured faith haut finned mott grænoutlie ; but when they have bone repentance, the church rereweth them . But thou wilt faie, that they bo

but faine : the priest bath respect to those things which be pone but he feartheth not their harts. Ecebolius Sophista, then as the emperours at the beginning were not duffians, he also toas an aduerlarie unto religion; afterward under Conftantine he fauoured the fame : acaine.bn per Iulian be recanted and afterward under louinian he returned againe: be lieng at the tema ple gates lato buto fuch as entred in; Ercad ve twon me which am falt without fauour. An bis confrant and changeable man was be, and vet the church received him. Wherefore those places

being mell properflood, helpe not the Nouatians.

Buder bi. 7 Wie brought in a bouble diffination of refinction of pentance. There followeth an other, which hath repentance beene found out by the papites : the fame do the with Cit bottozs of Collen teach in their Antididagma, fo intituled. They face that one fort of repentance chillians. is to be preached onto the Ethniks, and another buto them which be fallen after baptifine . This bother faine, bicause they would escape the are guments, which their, that faluation by Christ commeth freelie . They faic, that the Ethniks muft be fo brainen to faluation, as they may be, laucin Chaift, therein are not required teares, fallings and other fatiffactions: but if they repent, they have fre remillion of finnes . But if they become chiffians, and fall into finites, and ther waie mult be vico; namelie, that by lighes, by fallings, by almes bebs, and by other fatili factions they maie have remission of sinnes. To confirme this, they bring a place to the Ho. Rom,11,29 mans: The gifts and calling of God are withoutrepentance. It is ment (faicthey) as tous ding the first repentance namelie that that calling is without repentance . They being Am-Ambrofe. brole, that he to binder franceth that place . But

inithout foreine. How can they but inwine and confesse that they have finned . In the 2. epistle to the Counthians the 7. dianter it is faid; that verfe. 10, Repentance worketh godlie forowe in vs : that fort is the Ninivites prelare, the hearing the weathing of Ionas, repented in fache-cloth, Tele Ionas.3,6. read in the 2. chanter of the Acts of the apolities. Acts 2.27. that the Debrues, when they had heard the vicathing of Peter, were packed in their harts. Au- Augustines guffine, befoge he was baptiled, and was by lit, first contle come bnto Chaiff lined in manie fiales and uerfion. teares, as aweirthby his boke of confessions: and that was his first conversion.

Touching Ambrofe, and the place allenged out of the cuiffle to the Romans , I need not much to faic : for in that place there is nothing frohen as touching the repentance of man, but of Gob. De had firewed, that Coo thole the Debuies; and that therefore it was not credible. that he had altogither reteded them . 3f Ambrofe freake other wife, let him loke to that him felfe . True it is, that in the primitive church. when they came buto baptifine . they were not wont to be tried of the billious by traces and fighs: but they did onlie instruct the ... by mouth: they required not pawfes of repentance, as they nin affermart, if they had fallen . Yout at this paic that reventance will thefe men have to be meached then as all infants be baptifede fone binoubteolie, thereby finnes are fredie forate uen through faith; but onelic that which hath res million of linnes, by works of latiffaction, by almes ocos, by oblations, and by those things which tend to their owne gaine. Coherefore their diffination, which they have made is rediculous.

8 Differs faie that there is one kind of repen: A fourth tance, which is private, another publike, and any billinerion other folemme . Patuate repentance is that, of repen. which is privatelie done: publike is that, which is openlie bone: the folenme is that, which onelic the biflyop informeth, and the fame is done with great pompe . They exclude finners from the durd , as Adam was butuen out of parabife: thew a yeare is come and gone, they will have them to be presented in the great weeke. Derent both the Baiffer of the fentences make mention in the 4 boke and 14 biffination. Origin als fo in the 25, homilie opon Leuiticus, femeth to freake of the fame: he faith, that it was feldome granted. The Canoniffs fpeaking of folemme repentance, would that it thould therefore be had, bicaufe others might be terrified : and they will that the fame be done but once onelie. They admit not them anie more to the holie orders. tho have thus folemnlie owne penance: neither bothep grant it to clergie men & miniffers of whyfolema the church. Why they would not efflones rencin repentance this folemne repentance, the Mailter of the lens often res tences bringeth arcafon; namelie, leaft fucha neweb.

55.II.

they fpeake fallie; for if it be true repentance, buinction repentance in them , which come buto Chift

Sconfutas forrowe followeth after it; neither can there be

preferibed

to repen=

Which reason Augustine in a certeine cuiffle to

Macedonius feemeth to allebge. This Macedo-

nius was gouernour of a prouince, and it han

pened offentimes, that Augustine and other

bilhops made intercellion for heretikes. A

mong other things, he watteth onto Augustine,

that he maruelled if they could bo well; efvecis

allie when as after reventance once done, thep

were not inioined thereinto againe. Augustine

answered by writing, that the common repens

tance was not denied buto them ; but this moth

humble repentance was not renewed, leaft it

In his Enchiridion unto Laurence, the 64.

chapter, he theweth also a cause the certeine

times were prescribed to reventance : not bis

truelic penitent ; but men underfrand not this:

he is to be received into the durch; they knowe

not well, whether he be penitent or no: a tempo.

rall probation is preferibed. How they though be

handled by the people at fuch time as they bled

folemne reventance . I noted in Augustines

treatife upon the 61, plaime, toward the end.

De beferibeth a certeine man, which being a

chrifffan inclined himfelfe onto magicall arts:

this man (faith he) to fell from the thurth, as he

now fato, that it is not man which committeth

abulteric but the farre of Venus : that manco

mittethnot murther, but the farre of Mars: this

man deceiveth manie, he now returneth buto

the durch, and befireth reconciliation. A long

time (faith be) bid be knocke before Caffer, and

as pet is not received: marke him well, and

times were cause the Lord is flacke to forgive him that is

fhould grome contemptible.

Cap.8.

cleane growne out of ble.

o There followeth an other diffunction. They a fit bifair that one repentance is a bertue, and an at function at ther is a facrament : for they fair that the pertue reptarant. it felfe of repentance both abide in men for es uer, and that the facrament is received for certeine times. And this bertue being mozall.then fair must be referred buto some one of those foure capitall bertues; namelie, unto inflice. (for the honor is referred buto God) enen buto a renenging inflice, bicaufe they forme to me with in them folues the wicked acts which they haue committed . Howbeit it is not proper, Repentance have committed. However it is not papers is not protimes he taketh reuenge against his will, bpon umging in those things which he suffreth ; but against these sice. he porth it ivillimatic and of his owne accord. Mozeoner, that fame reuenging fuffice hathre fred onelie buto the hurt or bamage, which is Done, and mould have the fame to be punithed : but herein the offending of God is regarded. Suchreuengments and rellitutions we benic

For when they compare the vertue of repen tance with a facrament, thep faie, that after a fort it is the cause of forgivenes of finnes : which the Baller of the fentences tellificth in the place before allebaed. Against this, thep fet a facte y faces mentall repentance, thereof they make the mintall is parts : Contrition, Confession, and Satisfacti pentant, on Albeit Pighius diffenteth from them, lateng; affine that it is not properlie a part, but a fequele : per thuck haps bicause he sawe the parish priest absolue the penitent finner, before he did that which he was incomed to bo. But where leave there men absolution, which thus binive repentance into parts; feeing the fame nevertheleffe is the prin cipall thing ? Thomas Aquinas, in a certeine place faith, that the fame may feeme to be the forme: and the other parts to be as the matter. Absolution is the preaching of forginenelle of Abolatica finnes: it is that here thereby the belieners are whereis. loced. The keie which bindeth, is that, whereby they fair that unbeleeuers do remaine in their finnes. It is certeine that that preaching of for ginenelle of linnes is comprehended in faith:

10 As concerning this diffination of repent whether to tance, there is a boubt, that it appeared, not plain present lie thether repentance be a facrament : all they ment. faie that it is one. For the caffer binderffanding of it, let us fee what a facrament is A facrament what a fe figmfieth a fecret and hidden thing : for then fa: cramma craments are propounded unto the people, all men knowe not what they meane . They are plaine unto fuch onelie as be well enterco into

of Sacraments. Part. 3. religion: that is to faie, but o belieuers. Let the ethnike come, be fhall fe water . bread . and wine but what the fame is be thall not verceine: the faithfull man thall binberftand what they mean. The Gracians call it wishelor, A myfterie: the Latines Sacramentum, A facrament, a figne. or oth . And this which we call Sacramentum. came first from warriers, and was a bond he timene the foldier and the cauteiner and arraine. hetinene the capteine and the foldier. Sacra mats what ments are tokens, thereby God is bound onto bs, and we buto him. Thus much of the names.

As touching the befinition . fonce faie that a facrament is the figne of a holie thing. Butaffer chieffal: this maner we fould have infinite facraments: for all good actions are lignifications of an holie thing, that is, of faith, hope and charitic, which are hippen in be; freing in the Papalie, they have manie croffings geffures , and beffiments, all mould be factaments. Therfore they baue contriuch the matter in an other befinition. & faib. that it is a vilible figne, of an inullible grace : & that it is a visible signe, and hath not relation to cuerie holie thing, but to inufible grace onelie. furthermoze thep, and especiallie the Paiffer

of the fentences , have abbed a wicked faiena : that they be not onelie figues and revielentation ons; but also the beriecauses of grace. If they would fate, that they were certeine bifible infiruments, which God vieth, as he bleth the out marn more for the firring op of faith, they flouid not speake amiffe; but to faie that it is the rause of grace, they speake not well . Belides, that would they do with matermonice They ofthe num will have it to be a facrament, and yet they faic that there is no grace given buto menthereby. Lettepart They would have the facraments to be feuen 4.place 7. in number; but from whence they have them, they are not able to beclare by the holie fcrip tures . The elder fathers had but timo facralaterahad ments. Sometimes they make mention of rebuttwo fa. pentance. Thefe things Augustine mote buto cumints. Ianuarius, in his third boke De dollrina chriftiana, the 16. chaptet. Ambrofe, in his bothe De facraments, intresteth of thefe two. Wherefore of necellitie thefe men muft either confeste, that they have forgotten the facraments, or elfe that there was not received to great a number in that age. That they forgat it, the cannot late; for ing they compiled a whole treatile of that inat ter . Therefore this multitude of facraiments

was not received at that time ... II But let be come to the defining of it. Pighius also definetha facrament, and faith, that it is an effectuall figne ordeined by God, there by is lignified buto bs a certeine kind of effect of the belie and grace of Bon which is melent at all times , fo there be not fome thing to let in them that ble the fame. Thereas be faith, to be

gin withall that it is a figne or rife inflituted by Boo , that is true : for it is not in the power of man to ordeine facraments : they be tellimo nies, and (as one mair fair) frales of the will of That it is Ged : and it is not the part of man to counter, in 600, not fet feales. Furthermoze, this we learne out of in man to the holie feriptures : Chaift afted the Beribes & coments Aharifies, from whence the baptifine of John Mar 27.14. was. If they had faid . Of men it had famed frie nolous: for feing facraments belong to the nature of faith, it is meet they fhould be prainte out of the holic ferintures, from whence faith it felfe is taken. And men, which of their owne authoritie go about to inflitute facraments , bo make themselues to be gods. To deale after this fort in religion, were to worthin God with commandements and traditions of men : which Chaift hath forbidden.

Lafflie feing that Man is a lier, and fo is beclared in the holie feriptures to be; the things which are instituted by him, have in them no verfeat truth : therefore facraments mult not be infeat truth: therefore facraments must not be in Pfal. 116, fittuted by men. He faith moreover, that by this Rom 3.41 figne is fignified to be fome fure effect; bicaufc he will compachend mante facraments: he will not reftraine it to one effect : namelie. to the remillion of finnes. We faith, that the effects are biners; as the remillion of finnes offered, which is offered in baptiline, and in the Guthariff: but belives he theweth other effects of the worke of God : that in matrimonie should be an infe parable coupling togither : in the holic orner thould be a power of governing the durch; and to of other things: bilette there be fome let in them that vie those things. This he laith, to thein the efficacie offacraments. For in that forme bo receive the facraments, and obtaine not the effeas; that hameneth . bicante they come onto them without religion and faith. The follow his pefinition, he thinketh that he is able to compres heno manie facraments. But on the other five, they which faie, that the grace of the forginenes of finnes is fignified by the fame, bo tie themfelues onclie to thefe two ; namelie , baptilme and the fumer of the Lord.

12 To define a facrament, formap fale : that Bnother A facrament is a promife of God , touching befinition of the remiftion of finnes through Chrift, fignifico a factaand fealed by the inflitution of God with an outward or bilible figne; to the end that out faith fhould be lifted by in bs , and we to be more and more litt buto God. This feimeth unto me to be a full definition . Two things it conteineth: namelie, an outwaro figne, and a thing lignified. Bicaufe the thing fignified hols petli the chefe place , therefore 3 placed it firtt, and faib ; that It is the promife of God, and is conterfant about the remission of finnes the rough Chaile. For the facraments, thich be in

tell me. But wherefore they would not admit them to holie orders, which had done folemne following res repentance, the reason is allebged. If so be that pentance were exclus twickennes being called to mind , they thould be of no reputation, when as it behough the the holte ministers of the church to be had in reverence. minifterie. and why ?

ought to be receined : which the Luciferians be-

confider of his actions, and as you find him, fo they flould be afterward in the ministerie, their

furthermore, with that face can thep chaffen

twickednes in others, when they them felues be

quiltie of the fame ? In this fmall outward ces

remonic, they will feeme to be wife a carefull;

but in giving them orders, they never thinke of

ante fuch thing. Why do they gue orders buto

fuch as be wicked, and tho as vet have not re-

pented . Albrit Ierom against the Luciferians.

affirmeth, that folenme repentance in bilhous

nico. Certcinlie me reade it to be offentimes

done, that the bishops, which came from the Do-

natifts, were received againe into their owne

dignities. Onclie hands were laid bpon them,

fo that the canons , touching folemne repen-

tance, are not kept; and now at this time are

Of Repentance.

not : but pet they must not be amounted as a reward, ther with we deferue remillion of finnes.

as they ordeine them to be.

Chail fait ; Belceue my fonne, thy finnes are forgiuen thee.

religion:

her of fa=

55.III.

the holie Criptures, do cheffie make mention thereof. furthermoze, this promife is fealen: which thing the feripture Cheweth , calling circumcifion a feale : for the facraments be cer teine tokens and feales of the viomifes of Gob. But forformuch as thefe outward infiruments be elements, they cannot of themselues have therewith to fignifie and feale ; therefore it is abord : By the institution of God. The endis. that our faith may be firred to by the holie Shoft; which power the outward things have not in them to thew ; the holie Wholl bleth thefe infruments : and faith tenbeth onto that enb. that me flouid be the moze knit onto God . The caufes ye have. The formall caufe is the fiantit cation and fealing. The matter, which is fealed, and increabout it is convertant, is the promite of Coo, touching the remillion of finnes. The efficient cause is the institution of Bod. The finall cause is, the firring op of our faith inhereby we map be joined onto God . And I allow of that, which is commonlie laid ; Sacraments be bill ble words; they fir by men by the fight & other fenles. Hightlie both Chryfoftome late : If ive were fririts, we thould not have need of thole instruments ; but we be compounded of a spirit, and a bodie; the fenfes of the bodie do fir

at ho ine contend mith the touching ber of fa= craments.

by the mind. 13 But if we profecute this definition. ine erclude marriage, repentance, orders, confirs mation, and annothing ; as I will particular lie beclare, after I have fait this one word, that aductiaries force will here faie: Why do pe feeke for a knot in a ruft ; or make a boubt of a thing that is plaine . Thefe men would cote thefe feuen with the name of lacraments : what have ye to bo thereinith ? It is not the name that we much frand bpon , but it is the matter it felfe. Wie knowe that it is lawfull for christians to be the name, to that there be no bigodlines bioben bnber it : but let be fee what they would have to be lignified by this word. They faie that a facrament is a vilible forme of an inulible grace; and they adde it to be the cause : so that they make these sacraments of theirs to be the infirmments of faluation. Then, if they will recriue anic rites, and cloke them onder this kind offpechit is braodle. By men there can be no bifible elements ordeined, thich may be feales of the promites : therfore, let them either change this plyale of freeth, and faic, that a facrament both not fignifie thefe things, and then we will grant butothem : oz elfe, if they will will ble this kind of fprech, let them abfteine from the name [of facrament.] The Daifter of the fer tences faith, that The facraments of the oldfathere were not properlie facraments ; bicanfe they brought no grace. It is a detellable thing to take awage this propertie from the inditutiv

one of God, and to attribute the fame betoffe inventions of men. To make the matter more what plaine, confider pe that there be more things things be required in a facrament : first commeth the out tequired ward element, then is added the word of momile. Augustine laith ; Let the wood be abben unto the element, and it is made a lacrament. The third is the commandement of the Lord. that to it thould be boon. As touching th'element. that is received into the boote, feing it is an out. inaro thing : but the promise is received into the foule. The word mult come, that the element may have a fignification to fignific this thing.

If it be fo, let ba breeflie difpute of the facra ments, which we have excluded . Concerning the holic order: there the impolition of hands is The line. the pilible liane : this we reied not : it læmes to ment of ho: have the tword of God . Paule faith buto Timo lie optit. thie: Laie northy hands rashlie vpon anie man. 1.Time.11. When he faith that it must not be done rathite. be meaneth, that it must be bone grauche and confiberatelie. Further he faith ; Stir vp the 2.Tim.t. grace, which is in thee, by the putting on of hands : to then the acknowledge the outman figne. But what momife is there ? Aone furelie. as touching the forginenes of finnes. When mi niffers are made; the power of pleading the mord of Bod is promiled buto them: they aine power to make Chaift, and that rightlie inbeb to make him, fo far as in them lieth. They faie. that in the lumer Chaift ordeined his apoliles; and they attribute more buto that thing, than buto the word. Auther, they have abord but on ; but Christ bib not annoint his apostles. Moreover, they thinke that by putting on of hands, they have volver to give the holie Chof. But Augustine, in his thirt botte De baptifine, against the Donatifts, and 16. chapter, faith: that The fame putting on of hands, is nothing elle, but prateng fora man : as much to fale as they do commend him unto God . Wherefore, the ordering of minifices is no facrament, in fuch lost as hath beine late: for therin is no mention made of the foraturnes of fins. which is the onelle promise that true facraments do scale. 14 Let be also speake of repentance; for they there

transferred this putting on of hands, even but a potential reventance ; but God bio not commandit. Det rammt. the ancient fathers bib it, as Cyprian in mante of his epittles both teltifie. This was no other thing but to maie buto & D To for him, that he would give him trenfatmette in that purpole. There were others ; which faid, that lamentation ons and fighings are a bilible figue in them, which be penitent ; but this figne reprefented a change of our purpote; euen an intuaro repentance : holobeit, to thefe refpeds it thall not be called a facrament, bicaufe it both not remefent ante promite. The inward things, which pe

of Sacraments. fair are fignified, are not the promile of & D D touding the remiffion of finnes; but they tellifie a forrome. Wetter fait thep, which called the impolition of hands the outloard flane, and that the remillion of finnes is the thing fignified: bombett, that is rather fignified by the more of the Land than by the putting on of bands . That figne is a ference thing: it is not in the wood of God, that it Choulo be given buto them which be penitent.

Part. 1.

Louding confirmation, we must be bertland. that this was the beginning thereof. When men umiant: were baptifed in their infancie, and had not made confession of their faith, it was becreeb, that after they were come to a river age , they thould be called buto the bithon , and thould a penlic profeste their faith: then bid the bishop put his bands bpon them ; that is , he praied for them that they might verifit in the true faith. It was a more outward policie ; but it was not commanded to be done, therefore it was no facrament ; it was without commandement. In the tenth of Marke, Chaff put his hands boon the dilbren ; but he required not a profession of Adula, their faith . The apostles put their hands boon them that incre bantiled, that the inuitible gifts of the holie Choff might bescend boon them. But at this date thefe things are not bone. They thich confirme, do not give thefe graces buto men : when the thing is ceased , they reteine the fiones. They faic; I figne the with the figne of the croffe, and confirme the in the grace of falnation. In the name of the father ac. What word of Bod is there in thefe things . Werebnto thep baue added oile. Further, they have attributed more unto their ownerite or cultome, than to baptilme. Baptiline is dome of everie prieff, but confirmation is given by the bithon onlie. How beit, Icrom contra Luciferianos, imote : that The billion both put his band boon them that be ban. tifeo : that it is committed buto them for the honour of prieffhod, and not through the necessitie of commandement: wherefore confirmation is improfitable, inleffe it may be kept in fuch fort as it was view at the first. Moreover, the billion grueth a blow buto them, whom he confirmeth their meaning for forth is, to teach them, whom they confirme, that they by this facrament are prepared to fight : but thefe be meere trifles.

Inelling 15 Annothing of the ficke is no factament. In it water, beed Chailt game oile unto the apoliles, in the 6. is where of Marke; bicaufe they thould heale the ficke. Butthefemenhaue not the power of healing. Nu.6,13. If the thing be awaie, why bo they being the figne: Belides this, the figne of healing was not Mangara offe onelie. The naphins and partlets of Paule, Missis. and the thatoir of Peter bealed men. Chill toks futtle and buff, and annointed the eies of the blind man: the do they not therefore sall thefe

fings facraments . This amolling hall not the word of God to warrant it : Leing the page mife is of healing a that the fame is not ertant : what do they with their oile. They viale for them (thou faiell) that their finnes man be foraiuen them (as faith lames.) What need is there of oile for this matters It is not a liver littous thing. The heafen fernont, while it had the power to heale fuch as loked thereon, was rightlie obfer, Numbers ued : afterward, when that power failed, thep mould not keepe it rightlie: euen fo, feeing the pile of healing bath no longer hiseffed, it is a Superfittion. furthermore, therein they call up. on the bead, and ble a ffrance tong . There remaineth to focake as tourbing matrimonic. Here there is no outloard token commanded by Gob. In fome place they give the right hand trimonie. one to another , others give a ring : but this did is no facras not Bob command, therfore it is no facrament, ment. Some man will fay, that the confunction it felfe Looke part betwene man and wife is a figne of confundis 2. place. 10. on with the church. I grant that this it fignificth: howbeit, if they be all facraments, which reprefent Chiff . we have an infinite number. Leven Mait. 13,33 betokeneth the kingboms of heaven; thall it therefore be a facrament . So both a graine of mullard feed. A bine a doze frepeherbe, and fuch thidem at. like, do represent Christ; thall they therefore be lohn, 15, 1. facraments : By this means there would be as lohn. 10,7. manie facraments, as there can be brought fi milifunes which betoken Chailt.

But Paule unto the Chelians, calleth a factas Eph. 5.32. ment, ampfferie. In berie beb, that which is fignified in matrimonie, is a fecret thing. In facraments the thing that is libben, partlie is the thing figmified a partie it is in the vilible figns: bicaule it hath the power of lignifieng given to tt by God . In matrimonte, the mofferie is referred buto that which is fignified; namelie, the confunction of Chaift and his church. The Apo. the aftentimes wieth this word [mysterie.] In verse. 150 the II, to the Momans; Brethren, I tell you a mysterie, be not wise in your owne selues, &c. In the first epiffle to the Cozinthians, the 15. verfe.15. thapter, intresting of the refurrection: I fhew you a mysterie : we shall not all die. In the thir ? to the Ethelians, he nameth the calling of the verfe. ?. Bentiles ampfferte. In the first chapter to the Coloffians, he fpeaketh of a motterie hio from yerfe. 26, the beginning of the world. In the first onto Timothie file a thapter ; Trulie great is the myfte- verfe.16. rie that God is made manifest in the flesh . De fpeaketh not offacraments, as we now fpeake of them. But let thefe things paffe : what promis fes hath matrimonier Quen the procreation of children, and that it is a remedie for fornication. Here is no mention made of the remillion. Inc. thermore that promife was not onlie woor the

gospell; but bober the latue also, and before the

laine. Downier do they call it a facrament of the new lawe ? Quen in the fame fort man then fpeake of repentance. Repentance was in time of the lawe, and before the lawe; who then bo they call it a facrament of the new lawe ?

16 Elicy be not all of one mind. Gratianus, in the first cause, the first question, in the chapter Arianos, at the end of the chapter, femeth to bes nie reventance to be a factament. De alleogeth a reafon; namelie, bicaufeit is often reneweb. Ele reason appeareth to be fond, for by that means the action of the Lords lumer thould be no facrament, bicaufe it is often repeateb. But if thou diligently cramine his words, he feemeth to compare the repentance of private men, with that folemme repentance we freake of, the which onlie be fameth to ordeine as a facrament, and the other not : for folemme repentance was not

Dionyfius, renewed. But let Gratian go. Merelie Dionyfius. which of some is thought to be Areopagita, ac knowledgeth but the facraments; namelie, Suntrie os Baptiline, The lumer of the Lozd, and Chilme. pinions of the feemeth to grant Annolling : in his Bierars the number thie the minister is brought, which announteth a bead bodie, Gregorie, in the first cause, question the first, in the occrees, in the chapter Multi, lees Gregorie, meth to acknowledge but the facraments: namelie, Baptiline, The luper of the Low, and Annointing. Barnard abbed another, that is, the Barnard. walling of feet : yea and in his fermon De cana Domini, he faith, that this facrament muft be reteined in the church . The facrificing wiells. which confecrate falt, oo adde one; In the name of the holic Trinitie, be thou a healthfull facrament, to chase aware the binell. But thip feeke we fo manie things . They thich amoint fenen facraments, diking with the holie ower into feuen : namelie doze-kerpers readers acolpithes. crozciffs fuboeacons beacons, and wieffs : 0 there have noted the office of a billyop, and the office of finging plalmes: fo that the number of facraments among them is uncerteine. Let them not complaine of vs. that we diminish the number; we rather ought to complaine of them. for increasing the number.

17 Repentance was divided into that which Thould be a facrament, and that which thould be a pertue perteining to wifice. We have fait that it is no facrament : now let be confider of the o ther member, to wit, that it is no bertue. That in the holic feriptures is not acknowledged, as be a perme, a certeine vertue, the which is a qualitie of the mind, and is a great while tole. They beuileb the fame, bicante it is the commandement of the Lord, that we should repent : but repent we Mant, 4, 17. cannot allwaics. Therefore they faid it is a vertue in the mind, which in due time both that which belongeth therebuto. Thefe things are not proned by the feriptures, not by the fathers, not by

the canons. Chaift faio : Repent ve : there in ro. quired an action, not a certeine habit. Iob faiththat The life of man is a warfare vpon the earth: Iob.7.1. it is no habit but an action. Barnard faib: 13e that goeth not forward in the wate of the Lord, and profiteth not, fuch a one goeth backelvaro. The fame father fait : When thou forfakeft the De fire to become better, then thou ceafeft to be and . The life of godlie men is faid tobe a cer. teine map, a path, a race : there must be a going. not a francing fill.

In the 2. to the Corinthians, the 3 chapter, it is verte . maiten that Tale be transformed into the image of Chaff from glozie to glozie: bicaufe this is a bard thing be abbeth : Euen as it were from the ipirit of the Lord. Wherefore thev. which thinks upon those things, that concerne their calling, are fait to repent bicaule they do abileine from finne: as for anie thing that they do in the meane time, if their meaning be to go forward in their pocation, they are trulie penitent. But they faie, it fæmeth this cannot be. In reventance there is forrome buto God-ward: but me quant formetimes to rejoife with them that retoile. Those things cannot be done togither. whether Thefethings are not repugnant, bicaufe they be forois haue fundie obicas. Wie may retoile in Gob; and retoile and forrowe in our felucs. The haue lamenting both at an mingled with relotting, and relotting with lamenting. They fale that formetimes we mult lieve, and then our actions are broken off. And pomore Ariftoric faid; that During the time of our flep, actions at although we be happie, we differ not from miles brokmit. rable men . Let be call to mind the faienc of Paule ; He that eateth, eateth voto the Lord; and Romus. he that eateth not eateth not vnto the Lord,&c. Alfo; Whether we live, or whether we die, we lbident. be the Lords. In like maner we may late; He that fleepeth, fleepeth onto the Lord. And Paule fait : Whether ye eate, or whether ye drinke, or 1,Ca13,11 whatfoeuer elie ye doo, doo it vnto Gods gloric. So maie we fair of liepe : for the obeic the Lord, tibo hath to ordered our nature . If the observe this the linue not. Brieflic all the works of god lie men are repentance; for thep alivais depart from euill, bicaufe their works be certeine renewings, and new obediences of God to be out titull tonto bini: and if they be not, yet they ought to be And for this condection the goodle on ali mates praie; I have gone affraie like a sheepe Plan, 174 that is loft; ô seekethy servant . Forgiue vs our Mare, 12. rtespasses. Be mercifull vnto me a finner: and fuch like. There be the bowes of godlie men in all their actions; I meane as touching continual renouation . Therefore let bs leave that ible pertue bitto Philosopers and Sochisticall di uines: but we knowe that it is commanded be

18 Powlet be go forward, and confluer of

Of Contrition.

the parts of repentance. Those men have made and repentance is a consequent joined but o it puted to their parts of repentance, to be contrition.commiant. feffien, and fatiffaction ; but how well and frus lic, we will affer ward fee; and there with all will field the true parts of repentance. Some have

named two : namelie contrition, and faith, 180 contrition they fate we for owe for the multitime of finnes that be paft : therein we are after a fort affonished, and fore afraid. But by faith the imbrace the comfort of remission of finnes: and they fate, that they bor this for infruding lake. Dihers benie that faith is a vart faibles of repentance: but they which affirme it to be a part allebge this caufe fpeciallie; bicaufe in repentance there is most done as touching the formuenelle of finnes, and that flandeth mot of all by faith. Therefore, if the thall not alwaics amite faith repentance can not frant. Difers faie, that this is no good argument; namelie, Repentance without faith is onprofitable. There fore faith is a part of repentance. For then thould it be a part of the luwer of the Lord, and of baptilme. This will no man faic ; who then is it rather made a part of reventance . Further. they fair, that the holie feriptures, when they make mention of repentance, and of faith, bo freake as of two diffind things. Chait faith: Repent ve, and beleeue the Gospell, Paule in the 20, of the Acts, faid, that he preached repentance onto the Cibeliang, and faith in Chaffe Jelus. Thele timo he let bolone as billing and

fenerall things. I mp felfe, upon the conflocration of each fath is no part, would fair; that faith is no part of repenpart of res tance, but is toined thereto. Wie fee in a man. that the foule and the bobie are foined togither. pet the bodie is no part of the foule ; nos pet cons traribile, the foule a part of the bodie: in litte maner must we fale of faith and of repentance. The fame thing bo we fee in the funne; therein isafigure of a bodie round, and like buto a globe, and alfo light and thining : and pet being ioined togither as they be, neither is the figure apart of the light, heither the light a part of the figure : euen fo faith and repentance are toined togither in them that be goolie; and yet is not the one a part of the other. Faith, hope, and chas ritie, be thee bertues, alwaies toined togither; and yet is not one of thefe bertues a part of the win faith other, but they are fenerall. How then thall faith be joined with reventance? It is as it with repens were a beginning thereof, as I have fair, and it is meet for the same to give light buto the mind of him that is penitent. And when the mind hath imbialed the goones of God, and the remillion of finnes through Chrift; then followeth a renewing, to as we lay afide our old

life, and take a new. Wherefore faith is not a

part, but a certeine entrance into reventance:

ag an effect.

10 In mp judgement , there thall be two The true parts of repentance; the one a going backe parisofres from enill; and the other an accelle onto amb. pentance. And this is riabilie fait: for lieing reventance is alligned to be a changing, and that all chanaina confliteth of tivo enos, or limits; name lie, from whom, and to whom: it followeth alfo. that reventance bath thefe ends perteining buy to it. And certeinlie, this is the rule of contra ries ; that when the one is removed, the other followeth: let naughtines be remmuet, holines must næbs followe. And the holie scriptures reckon in this order. Efaic faith in the first thaps verfe. 16. ter : Beye washed, be ye cleane, put awaie the cuill of your hands from out of my fight, cease from doing wickedlic, learne to do well. And in the plaine; Depart from euill, and do good, Plal 34, 15. The spottle Paule gineth a teffimonie of thois parts, and he would have to cuermore to call awate the old man, and to put on the new. Be ye Ephe. 4,23. tenewed (fatth be) in the spirit of your mind, and put on the new man, which is made according to God, in righteousnesse and holinesse of truth; faith Paule unto the Chefians, the fourth thanter. Wherefore faith is alwaies toined with repentance: otherwife repentance thould be but pzofitable.

on. As touching contrition, it is wont fo to be handled by the Schole-men (as they fate) that It is a forrowe received in the will by reason of finnes. And in berie Deb, ichofoeuer thall bili gentlie confider of this part, thall perceive the perte fame to be wole repentance, whose begin ning is faith. But thefe men do bold far other, luife: they fænte to have taken the name out of the holie (criptures. In the 51, plalme it is read: Plal. 51, 19, A facrifice to God is a troubled spirit; a contrite hart. In the 147. plalme; Who healeth them verfe.:. that be broken in hart, and bindeth vp their contritions. Elaie in the 66. chapter faith; that Elai.66, s. Bon will have refrect onto them that be of au humble and contrite fpirit. Chep acknowlege it to be a metamoz; and they faie, that the man which is a ffranger from Bod is as it were fiffe and oblinate in his purpole: for obteining of faluation they fair that it behourth him that his hart after a fort thoulo be broken, and that he thould ble this contrition. Dowbelt, bicaufe they make it a part of a facrament, they abbe that therein must be the purpose both of confes fing and fatifieng : how trulie , it thall affer ward be beclared.

20 Rowlet begranitne thole theé pavilli, of contris

call parts ; contrition, confession and fatisfact, tion.

paro be declared. Here they abiding in the fame metapho, have tweene conput a difference betweene attrition, and contribertion and tion : for fome hard things are fo broken, as attrition,

repentance

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Cap. 8.

Attrition and

they be funded into fmall perces; and fome fo handled, as they be wrought into duff. The more perfect of thefe, they have called contriti on : and the other attrition. Augustine, boon the 146, nfalme, thucheth this matter; We (faith he) is faid to be contrite that punitheth himfelfe for his offense committed, and executeth a most fenere indocument against himselfe. And he beclareth in what thing this contrition confifteth; When we perceive (faith he) that the lawe in our members frincth against the late of God and leadeth be captive into the lawe of finnes. Whe ther we affent therebuto , or make muchofit. we must crie with the avoitle : O vnhappie man Roma 24, that I am! Who shall deliuer me from the bodie of this death, &c. De that crieff on this wife toth affer a fort breake or confume himfelfe. And he

The opini: tauching

taketh a fimilitude of Whylicians, botto bbome if we being the parts of a mans bodie which Cland afreir and are out of courfe they to mend them, om breake them: they as it were put them out of ioint againe, and make a new wound, to the intent that those disordered members may be con rected and healed. Tale are (faith be) of acorrupt bart, we be of a croked bart, we in a maner can allow of nothing that ODD alloweth of . his commandements pleafe be not, we complaine of him : wherefore there is no other remedie, but that thefe wicked barts muft be rent in funder. And nothing elfe both your knocking of brefts fignific : not that your bones have offenbed but pou your felues : Goo binoeth bp pour contriti ons . Saing men are on this lott,it behoueth them to bend their eies buto the wood of God, and onto the promifes, which are tied buto the facraments; and then there returneth a verfect health. Thus farre Augustine . All thele faienas of his are berie well fpoken. But the Schole-men turne things bolide Downe. Some of them laic, that contrition is an febolicinen act of charitic, whereby we betell finnes, bicaufe of Goo. But they might rather have faid, that it is a motion of our mind through faith, thereby the defire right coulnelle, and detell finnes. But they would attribute all wholie buto charitie; as though we thould be inflifted by our owne morlis, ormerits ; for they would, that there fould be a certeine deferuing and disposition unto infification, or forgivenelle of finnes, as though men, by thefe things, maie deferue inftification and forgivenelle of their finnes . And they to diffinguish this contrition from instification, in fo much that Caieranus the Caroinall fain: Albeit that this contrition fhalbe fufficient. and that the speciall helpe of God be prefent, pet

the forgivenesse of sinnes is not forthwith aran-

ted. God erpecteth fuch a time , as he thinketh

god. And while he affirmeth thefe things, he tas

keth awate all certeintie of faluation and tuffi-

fication: for abmit one be as contrite as he can vet is there no inflification, and forgivene fle of finnes. The bolie feriptures teach be otherinife. Ezechiel faith; In what houre fo euer a finner Ezec,18., shalbe forowfull. I will not remember his wickednesse anie more. Howbeit, this must be buperflood of contrition apprehended by faith : for otherinife that forcowing furthereth nothing at all buto faith.

21 They faie, that if a man be beric forrow They mate full for his firme, but pet onelie bicaule of the attritionto punishment which he feareth to lutter; this man be a loven is not contrite, but attrite. This would I call nithmen neither contrition, no pet attrition, but finne : melie bicanfe it commette not of faith : for if it were of faith; it Could be directed buto Goo: For what Rom.14.:; foguer is not offaith, is fin. What feeke thefe men he their difuntitions (for fo they call them) but to becree that a man by his owne mere natur rall power and firength is able to be fome thing thereby he may proudte God to iuftifie bim . This is most contrarie buto truth : for men, as their frenath and volver is blinded. can be nothing, but that which proudketh God to harden and condemne bs. But thou wilt faic; Hop this meaner we thall proude buto finne. bicante me prench repentance buto the wicked. Itis a meake reason : when we preach repentance in the name of God, we require the fame to come of faith; and not of our mere andnaturall frength onelie . Sound reventance is allowed by God : but that repentance , which thefe mon faine cannot otherwise bo, but puffe by men, and fraught them with a certeine berie wicken confidence of themfelues . Dfthem we maie faie, that They being ignorant of the righ- Rom. to.t. reousnesse of God, &c. Perhaps some of them haue a zeale of God, but not according to Ibidema. knowledge.

If that be ment to be attrition, which is not of merition faith; I fate and afterme that it is finne. This fee mithout meth to be a haro thing , but pet may the same faith is be promied by manie places of the holie scrip finne. tures. Civiff fait that An euill tree cannot bring Mannat. forth good fruit. Guill be the trees, then they have not faith, neither bether regenerated; and therfore they cannot bring fouth anie and fruit, Likewile be faith; that A man, out of good trea- Man, 13,56 fure bringeth forth good things, and out of euill treature cuill things. Againe: If thine eye shalbe Matte; darkened, how great will the darkenes be? But in these men, which as yet be not instifled and respendence, all things be darke. Againe; The world hateth me, bicause I testifie against it, that the works of the same are cuill . They thin be be euill. Paule fait of himfelfe; I know that in Roma, is. without Chailt, be of the world, and their works me(that is, in my flesh) dwelleth no good thing. That which is borne of the flesh , is flesh . These John 3,6 men.

Contrition. men, for fo much as they be not borne a new. there is no let or impediment, but that they maie be called fieth.

Part. z.

And Coo faith in Benefis : My foitit fhall not ftriue with man, bicause he is flesh. In the firt thanter : The imagination of mans hart is altogither euill. And in the ciaht chauter, it is Gen 8,11. abort; From his childhood, and from his infancic. And unto the Komans it is faid : The fenfe or wildome of the fleth is enimitie against God. "Tim. 1,16. And buto Timothie ; fuch kind of men are faid to be captinated, and boint but offe will of fa-Roms, 14. fant. In the epitile to the Romans, they are fain to be fold binder finne. In the fecond to the Co Ethili,12 theflans, fuch men are beferibed; Who be without Christ, strangers from the Common-weale of God, without hope in the world, and without God, thrangers from the testament of promise. And in the fame epiffle, the fourth thapter; thefe men are fait To walke in the vanitie of the mind, in the darknes of the hart, &c. And vet full they have that fuch him of contritions, and attritions fould please God . The epiffle to the Hehris, Debutes faith, that It is vipollible, without faith to pleale God. Unto the Chefians, we are faid Epheligi, to be bead in finne. And what can bead men bring for their regeneration, that they fould live againe . They be the children of wath , and Romit, 13 Whatfocuer is not of faith, is finne, as the fame avoftie hath moff manifefflie teftified. This I will thall be fufficient, to thew that this attrition in linne. 22 The fante Scotus procedeth further. in

the fourth of fentences, diffination 14. queff. 2. Crows oni, and faith; that Sometimes a man of his owne montous mere naturall gift, (onclie adding the common influence of God) is able to repent him of his finnes, and to beteff finne, by confidering how farre it is against the lawe of God, how farre it hindereth his faluation, and how great punish ment and paine of enertafting bammation it bringeth. This becalleth attrition; wherebuto if the ffirring grace of God be added, which may pronoke this act, he faith that contrition is done and that remission of finnes and instification is obteined. But whether that grace be gi tien forthwith, or with fome belaie, they bo not all agree : and to the whole matter is made but chrabine certeine. Firff, as touching the time, bicaufe men knowe not, at what time they are to be recoined into grace. Further, the cause of the bilis gence required; bicause they knows not the ther they be trulie contrite or no. And they will, that a man, which is trulic contrite, thould hate finne, more than anic hatefull and beteffable thing. Elep make ben that is attrite, to hate finne ; but not with fo great extremitie, not

aboue cuerie hatefull and beteffable thing. And they put a difference betweene thefe

tivo, not indeb according to the behaviorate of forrome : for fometimes it may be, that a man mill forrome more for his owne finne . than for offending of ODD. But a diffination muft be made by fome couall confideration: and therefore they diffinguish on this fort, that that motion be made through grace, and for Cobs caufe. Further, that there be a prefent purpole of not finning, although all the pleasures of the world Mould be offered. 15ut this thing bath not be which forroweth onelie for punishment sake: for if finne onclie be fet before his eres, ano the puniforments taken awaie, when the punifimentabe remoued be will make a choice of his owne pleafures. Unboubteblie, thefe men beliuer manie absurbities : for they place charitie before inflification, and remillion of finies. Chaiff being minded to thew, that the woman, which was a finner, had obtained remillion of hir finnes, the wed the fame by the confequents; Hir finnes be forgiuen hir, bicaufe flee loved Luk.7,47. much. They turne it, and make the anteces bents : She loued much therefore hir finnes are forgiven bir. But what indge they of that attrition, which they have described, which is done one he for punifyment fake, and by the inffind of nature . They faic, that it is goo, bicaufe it is the maie unto infification ; fo that there be no acfuall ercention, whereby they fair : Unleffe that miniffrment incre before mine cies , & Chould furclic finne.

23 Ehere be fonte alfo among them, being Che opini. called Nominals, the were of the opinion, that const the apurpose not to sinute is not necessarilie required touching red in contrition ; and they dare benter to fate, this mate that in the holie feriptures there is no mertion ter. made of fuch a purpose. But yet the name of repentance thould have admonthed them : for that is repentance, but a change of the mind, thereby the proceed from cuill bato and, fo far as the infirmitic of man will fuffer . And it be, hourth, that therein be a defire of righteouties. Ezechiel faith; If so be he shall repent him of Eze.18, 21. his wickednes, and shall keepe my commandements, &c. And Chaffrequired of them, whom John 5,14. he had healed, that they froute not finne and and 11. more, Cherefore thefe men de but cauill. And the berie octestation of sinne ought to have refped, not onelie unto the time that is prefent and pall, but buto that also which is to come: therefore we muft erclude thefe fort of men. Some of them faic, that It may be, that there is attrition, which commeth of mans owne naturall power, with the common influence of Cod; fo that a man may be forte, that he hath offended euen for Coos caufe. They proue it; forif 3 can be forrowfull for offending a certeine frend, therefore is it not also lawfull to grant it in bu mane actions, that men may naturallie forowe;

be inbach

bicaufe they have offended God, thole andnes they might acknowledge in his creation, and in the multitude of his benefits?

Sothele men put a difference betweene con trition and attrittion; not by reason of the obs ted, for that the one reventeth bicaufe of Goo. and the other for feare of puniffment : but in respect of the efficient cause, for that they will then have it to be contrition, when the grace of God prounketh the fame . The one they beriue from our owne naturall abilitie, and the other from grace which preventeth . That will thep have then to be done, when a man is attrite? Let him come (faie thev) to the facrament of repentance, and then that unperfectnes of attrition thalbe taken awaic; and he thall pleafe God by bertue of the keies : alimates prouided , that he have thought himfelfe to be contrite, and have bled all diligence; otherwise absolution can nothing profit him . But to what end beale thefe men to fubtilie ? De that for oweth for his finnes can fearfelie difcerne at ante time, the ther he do it for Gods fake, or elfe for feare of pu niftment. De that heareth thefe things ; how fhall he know : Dfan attrite man he is become a contrite man, face they, by the power of the keics. When : If he vie all diligence. Dow thall he procestand this : Surelie he will ueuer ble that diligence : fo great is the infirmitie of our

Det thefe Nominals faic, that he thich amlieth all viligence, thall receive forgivenes of finnes, euen before he goeth to confession; otherwise that he is diven into desperation, if he have not the helpe of a price. If they would faie, that contrition it felfe is repentance, fo that it fuzing of faith; they thoulo fpeake rightlie : but as concerning those attritions of theirs, which be done by the force and frength of man, which were no other than the repentance of Caine, Saule, and Indas; we be fo farre from allowing of them, as we face, that it is no other thing, but a boubting concerning of the forginenette of finnes. They make the procontritions. miles of God to be of none effect, and they call bs bnto works; imercas Paule calleth bs bnto frace without works . De that cannot perfuane himfelfe hereof, maketh Goo alter. Tertullian , in his boke De panitentia , faith ; that God hath fwome, and that we must give credit buto him for his oths fake, whom we ought to belieue, though he had not fwome . For repentance commeth not in as a price, where with we bur inflification . And as we have laid; then we weake of repentance, we must bioerstand that repentance, which Chaiff ffirreth bp in bs, thereby (as loci faith) our harts be rent, and not our garments : which kind of repentance bath the true forrowing toined therewith . Some boubt, ubether the faints in heaven have reper-

tance with them; bicaufe in that place is neither whether teares, not yet for other. In the Apocal ppfe it is the faints faith, that Good wipeth awale the teares from the bauere cies of his chofen, entire repentance taketh no pentance place in them; inded in will they betell finnes, Apocai, Wout buto be in this life , repentance is given together with forrowe . Thus much of the first

24 They abbe confession to be an other part. of confes But the word hath divers fignifications : where, fion. fore it must be divided into his proper significations. To confesse, is to acknowledge, and to station. fet forth the benefits of God: bnto this confelle & confellen on the faints ow erhort one another . An other of mails. confession there is of sinnes, and the same also A civil confessiones is of divers forts. One is civill, whereby fuch as finnes. be quiltie , confesse befoge Juoges those things which they have committed . This confession is a logger morke of iuffice, Iofua fait bnto Achan; Gine 2 contilius the glorie vnto God. There is an other confess, in mindte on, which is done in mind before God ; when we fort 600, acknowledge that me have finned: and this is berie necellaric. In the 32. plalme, David faith; My finne haue I made knowne vnto thee; I will Pfil.u.s. confesse mine vnrighteousnesse that is against me. In the er pfalme, Haue mercie vpon me, ô pfalen. God, according to thy great mercie . In the ninth of Daniel; We have finned, we have done Dangs. wickedlie. In the first of John, the first chapter : If we confesse our sinnes, God is faithfull to for- 1.John.13.

In the ancient durch (as appereth in the 16. of Leuiticus) God would have this confession Leuitiful to be made in the church, by the pricit, before the thurth, in the featt of Purification : the prieft laid his hand boon the goate, and confelled the finnes of the people . Eldras and Nehemias Eld., 6. made fuch confestions for the people. Tele faie: Nehemi, Forgiue vs our debts: tue confeste our scluesto Matteils. be nebters before God . This confession is comprehenoed in contrition: for the cannot call by on God, bnlette weachnowledge our feliesto be miserable. There is another confession . which A confession is done before men : as tigen a man remem of fines beeth that he hath hurt an other man, he confel beferemen. feth that he hath offended; and this he both to make him amends : which thing our fautour commended to be in the fift chapter of Mathew, verless. There is also a certeine confession of an bulato full and publike finne, which offendeth the whole durch: as when men that be fallen into herefie do openlie condemne the fame herefie. Some confelle their linnes onto their friends, and onto learned men; to the intent they may have counfell and confolation.

25 Lastliethere is a papisticall confession, for Apppille which they contend to wit, that it is necessarie to call confer faluation to reckon by all our finnes buto the fien. pricht: they affirme it to belong but the lawe of

of Confession. whith Cod. The Canoniffs faie, that that lawe was this confes ordeined by the bithops; others thinke , to fint the law of the first to confer forms the profit in the first to first the first to confer forms the first to first to confer forms the first to first the first to first the first to first the first lie that to confesse finnes unto the minister, is the laive of God, but that the maner and time are added ther buto by the billious conflitution. But let be heare the reasons which lead them to affirme auricular confession to be warranted by the tword of God. Chriff (faie thev) fent the levies buto the pricits, that they fould indge of the leveofie: where fore they which be defiled with furtitual levrofic, must go buto the priests. Tale read of Lazarus, which was raifed bu from lohn.11,44, beath, that he was bound with grave cloths:

Chaift commandeth him to be losed; so they which be raifed up from the beath of finne, muft Mand 6 belofen. They which came buto Iohn Baptiff. confessed their finnes. In the 19. of the Acts, the Cheffans which beloued were manie ; they not oricle revented, but they also laid open their finnes; they brought fouth their fuperititious bobs. In the fift of lames; Confesse ve your finnes one to an other. They fair that the heics Maris, 18. are given to the minufers, that whatfoever then

lofe, that be lofed. But how can they lofe, if they knowe not the faults? In the 27, thapter of the Diouerbs it is commanded : Looke voon the countenance of thy cattell: but how thall the face of the cattell be knowen unto the pas for buleffe he eramine all their owings . Laft, lie, it is no new denice in the church, it bath bone in force of land time : therefore it muft not be thought to be anic beuife of man.

Elicle in a maner be their ftrongeff fort of reasons, howbeit they are verie weake. For they which oppose themselves against them, do fate, that auris and that truckie; that A man may find where tion is an auricular confession had his beginnings which fameth wholie to be from man. In the decras, in the title De remissione peccatorum & pænitentia, in the chapter Omnis verinfque fexus, there was a laive of Innocent the third, which orders ned that As well men as women, if they came to the peres of diferetion, found confeste all their finnes, & that even once in the piece : and headded; Unto their owne prieft. Further,let them take upon them a fatilifaction; but if fo be they finall do other wife, let them be betwen from the church, and let buriall be benied them. Fur: ther, they thew out of Sozomenus, in the firt boke, 16. chapter, that There was a beginning of this confession, by the constitution of bishops, freciallie of the bishops of the Welest parts : and they above, that it was taken awate by Nectari-

Chatthere us. Thefe be tokens, that they were denifed by is no cem: man. They adde further, that there is no commindement mandement ertant thereof in the holie scrips tures. For the forgivenette of finnes is no judge ment of ministers of the church, but onelic an

executing of the benefits of God. Their office they may be inithout anic acknowledgement of particular finnes, either of this perfon, 02 of that: a commandement they have to forgive finnes, but not to take knowledge of them. De thermife the whole flate of faluation would be made incertaine, no man fliguld be fure of a full confession. Built faith, that All judgement John. 5.23. is given voto him: whie then will they wood of particular fads, as to ordeine certeine veres, and penance for particular faults; and for beablic finne, feuen veres venance ? So great account they make of their owne decrees, as for the breach of them they exclude men out of the durch and confequentlie from cuertaffing faluntion. God faith in the prothet Efaie ; I am he Efaie.47, who doo forgiue finnes, and befides me there is verse 11. none other. TCtherefore leing this matter is fo & 43. intricate, and as it mere a certeine tyrannic : it is not free to take the ble of it from luch men. bicanfe fome thinke that they on berie well. if they do make themselves subject buto such ty-

26 As concerning their argument of the A confutalepres, we faie, that it is most fable : and it far tion of the meth maruellous, that at this day they claime arguments of the ab. not to them felues the knowledge of outward nerfacies. leprofie, fæing the prieffs in old time had the knowledge thereof by the commandement of Gob. But they faie that it is an allegone; and that the finne of the mind is called leprofie. But an allegoricall argument is not of firenath: in allegories enerie man ballieth, as it fæmeth beft bito him. Dowbeit let them knowe, that Heb. 7,8.7 the priesthod is translated buto Christ; he is and to. The priest now our high priest to him therefore do we hood trans confes our finnes. The fame was a certeine ci flated bitto uill action of those times, it bindeth not be in Chill. this age. Chalf fent them unto the paicles, bicause at that time the laine of Moles was in force. Chaiff mould not be ill revorted of, as though he had taken awaie the fame leprofic by his miracles. Duch leffe ow they conclude by the other place, out of the historic of Lazarus; Iohn. 11.44. Chaift raifed him by from the bead : he corp manded that his grave cloths thould be broone. Wilhom commanded he fo to bo . Those which frod by: therefore the confession should be made to all others, and not to the facrificing pucifs onelie. Chaift raifed up Lazarus, to him theres fore let us confesse our finnes ; he would have him to be lofed : and least they thould thinke the matter to be counterfeit , he would have him to be knowen with open face. They came buto Matta. 6. Iohn Baptiff, confesting their finnes: and no maruell, bicaufe baptilme is an outward token ofrepentance. In baptifme men are bimed in . + rife out againe; the olo man is laice awaie, and the new man is taken to bs. They confest that

TI.i.

The Common places Part. 2.

Cap.8.

Of Confession

they had finned, but the confession was ovenlie pour, not wifeered in the care. When there is a weating of confession before baptifine, what is this to auricular confession ? For the paviffs judge not that men thould confeste themselves before baptiline; wherefore this place is imper-

In the Ads, the Cheffans came ther their Acts. 19,18. co their dwings how they were bequiled by fatan ; they brought fouth their fuperfittious bokes that they might be burned . The bearing witnes was publike; what maketh this buto aulam-5,6. ricular confession ? James faith ; Confesse your faults one to another, and praie one for another, that you may be preferued. Eino things he would; first, that men thould power out their infirmities into the bosome of some god men. by whom they might receive confolation, cours fell and helve of praiers. Further, if one man had burt another, they thould forgine one and ther, acknowledging their owne infirmitie, and thould not infiffe themselues. So Chaift Matth 5,22, teacheth in the fift chapter of Matthew, that if a man had offended the whole thurth, he thould boin like maner. If lames had spoken of auri

cular confession, it should behove the priests also to confeste themselues to laie men . Touching Matt. 18, 18 the heics; What focuer ye shall bind vpon earth, shall be bound in heaven : we might fate, that they themselves thould first agree as touching those keics, and afterward let them dispute with us. For of the keies enerie man feineth what he will: forme amoint them to be the keies of know ledge; others, of power; others, of incitation. Cinto be they be nothing elfe, but the preaching of the Cofpell, whereby the ministers promife forgiuenelle of finnes bnto them that revent. That will they fair, which confes manic of their ministers to be bulearned the knowe not how to vie the keies rightlie - Withat thall they bo. which repaire buto them, and boubt whether they wie well the being of knowledge?

Inknowing, thou shalt knowe the face of Pro.27,23. thy cattell. This commandement is profitable, bicause it tradieth how men thous order their hibstance, after the right forme of a good house, Berping. If Coo haue ginen wealth , let them not fuffer it to periff ; let them ble their owne govs, let them abiteine from other mens. And fering thefe temporall gods, which be granted buto be are fo buffable; and that the crowne, that is to faic, the gloste of works both not ab wates indure there had need fome care and oil gence be applied. Thefe men paffe it ouer onto prietis, that they thould knowe the face of their flocke ; that is to faie, that they thould eramine all their acts by printe confession. After what maner are thefe things observed . The bishops

them ouer buto the order of begaing friera thile they in the meane time will be naffara and eniote the wealth. They heare no confession ons, naic rather they hire berie abled men to heare them for a piece of bread : therefore then give an ill interpretation. Further they bo not observe things according to their olone internectation. In the 28, chapter of the Prouerbes.it is mitten : He that hideth his finnes, fhall not verfeit. prosper in the land : but who so acknowledgeth them, and forfaketh them, he shall obteine mer-

cic. According to the interpretation of these men, that confession should have beene in the olh testament : for if they will proue such a confestiv on by these places, of necessitie the same must haue beene at that time. But it is fooken of that confession, thereby we confesse our sinnes before Goo, and befire parbon : the which in that place is promifeb.

27 They laid, that in the church there hath The and bene a continuall ble of confession ; whereby autiteat they concluded, that the lame forming fro Chill, confession This is falle. In ancient time, there was a kind confuted, of confession in the church ; but the same was the confession of wicked men : It perteined no thing buto this kind . It was lawfull for the bis thous to receive the venitent versons and to ab mit them into the church without that confestiv on: pet they bid it not by reason of the prescript cautions or proutles which were preferibed leaft they might be beceived. It feemed bifhonoura ble onto them, that he which had committed to groffe a finne, fhould be received. They feared, leaft the church thould have beene euill reported of. First, this thing is prouced by the bistorie mentioned of Sozomenus, the which I will now better erpound . De faith, that confession came by the conflitution of bilhops, speciallie of them of the Well part, and most of all of the Romane bilhops; but not of the Nouatian bilhops, which admitted them to no reventance that were fallen after baptilme. And the contents thereof was, that there thould be ozocinco in the durch one penitentiall prieff. But thefe men faie, that this is given to all facrificing prieffs, after that they be confecrated by the biftiops : oneliche heard them, which came to him, a taking know ledge of their firmes mated for them; and intols ned them for a certeine time buto praier and

But bicause a certoine noble Matrone, which was bider the hands of thefe penance-givers in the church of Constantinople, has dishonour bone buto hir by a beacon; that thing did berie greattie displease the people: therefore Nectarius bid abzogate that confestion. De hauing ta ken and deliberation . Did thinke he might do this: all the bilhops, which were in that durch, confented onto him. Nectarius for this caule of Confession. mas not counted an heretike, not pet depoled from his office. So then it appereth, that the fame confession was not alwaies in the durch. not received of all forts. If Nectarius may feme to be but of fmall authoritie, who nevertheleffe was of verie great authoritie : let vs heare Chryfoltome his fucceffour, the alfo allained of his jungement. Upon the st. pfalme, in the fecond homilie, he writeth, that he requireth not that we fould declare our finnes buto anie man, but bito Cob in our harts. And in his treatife of the incompachentible divine ef fence, against the Anomai the fift hontilie, he commandeth that they fould confeste their fins onto Cob. Apon the epiffle to the Debutes, and in a maner enery where, he repeateth this thing. And if that Nectarius bid absogate confession, for one uhoredome committed, which was a venlie knowen; what ought to be done at this paie when it is the nurte of ribaudice

Part. 1.

Howbeit, leaft the Gracians alone might freme to have beene wife; let be heare what they of the Latine thurth haur fruitten. Leo the pove. (as the Maifter of the fentences tellifieth in the 17. Diffinction : and it is also read in the Decrees De panicentia, Diffinet. 1. in the chapter Quamwir.) Although that that publike confession had beine of old, he fawe that the fame was a dangerous thing : for he faith ; There be manie things which are not expedient to be spoken so ovenlie; neither domen fo willinglie occlare them bicaufe of their enimics, leaft they fould be upbraided, and least they thould be drawen to their answer in place of inogement. Where: forche remoued this disaliouable custome of publike repentance. It is sufficient that thev come unto the priest, who may prair for them, and tell them primite of their faults. Thou frest therefore that in fred of that publike confession, he both inflitute a feeret and prinate confession. Ambroic is cited in the first distinction De panitentra, in the chapter Petrus : and it is read in his tenth bothe, 22. chapter toon Luke; Peter (faith he) wept and forrowed bicaufe he erred asaman; I find not what he faid, but I find that he wept. We the wed that he had remittion of finnes, not by outward confession. The Bas fler of the fentences, in the 17. diffination affir? meth Ambrose to have said . that he had not read (pet that it was not therfore promed, that Peter was not confessed. But Ambrofe would attribute much but o faith and contrition.

The Bafter of the fentences aboeth; Perhaps repentance was not then inflituted : and Manue, 19. ret Chaift had alreadic fato, that he would give the keies, ic. If that place prome a necessitie of confession, it was now instituted. The same Dailler of the fentences, and also the occres De panitentia, diffication the first, in the chapter Por-

ro, in the beginning, bo bring Profferm, in the fecond bake, and feuenth thapter De vita contemplatine, tho maketh the matter to be free. Iohn, who was the Gloffer of the beeres, at the beginning, in the fielt diffination Depantemist. eramineth the oueffion. Withother confession be pled by the laine of Cob, or whether it be inuers ten by men - And he faith, that it is an ceclefia fricall tradition : anding that the Orecks allomed not of fuch a beer e. But Scous innerhelb against him, and will have it to be a part of Gons laine. Touching the Greeks he faith that it is uncertaine, whether they confesse, or no: that if they do not they degenerate, as they do in other things.

28 Therefore we conclude , that finnes what finnes muff be thetweb bnto God himfelfe: not to the muft be cointent we thould put ODD in mind of them felled unto (for he knoweth our harts,) but that we may 600. knowe our owne felues, and fee our owne my feries; the which being throughlic confidered, the may the more feruentlie implore the grace of God. Paule faith; I.et a man trie himtelfe, 1.Co.11, 28 De faith not; Let him be trico be others: bis and 31. raufe if the thould tudge our fetues, the thould not be indued. There is also a certeine practis to be gathered and confidered by the hiffories. Donkerie, oz fole life, was verie much in vie. at the time that the berations of the church first began : that which necellitic brought in ble . began afterward to please; and folier thought them felues godlie, if they divline in folitaric places. There have beine fome, which for the frace of fifteene, fenentiene, or twentie pieres lined fole, to as they fathe no man: where bid they confesse their finnes ? Wherefore the first The first thurth knew not of that printe confession. They thurth thurch knew not of that puttle contenant. Here have not of bind all men by their becree; what then will prime control they do with him that is dumber. They will tesson. not receive confessions by writing; they will faie, he thall beale by figues. Can the prieft All men understand this : Dow thall he seke out the consessed circumftances : Abmit that a man fpeake in a acconting frange language; they will fate : he muft to their bes peale by an interpretour : as though a man erec. would also visclose his mind buto interese-

Thereas they would have a man confesse all coman his finnes; they be fond men : for, Who can'tell can confesse how oft he offendeth? Ieremic fatth; Corrupt for he kno and vnfearchable is the hart of man, innumera- weth not ble things doo there lurke in his hart. They fate all. that he must do as much as in him lieth; but he Pfal. 19, 13. is never certaine whether he have bled that di Certaine ligence that is required of him. They faie ; Let obiections him repent of his negligence; but how thall he confuted. knowe ? Cither they will caft men into befperation, or elfe will make them hypocrites : as if they thall believe that they have done a thing. EE.II.

bo Carfelic heare anie confessions, they referre

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Chills.

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The Common places Part. 3.

Cap.8.

Of Satisfaction

ther hould be perfuaded they have not done it. Paie rather let them teach to do befoge Goo, as verfe.13. Did that Dublicane in the 18. chapter of Luke. Tele knowe the wate of forgiuing finnes; there is one maner of wate for all men, we muft not beutle other formes . Let bs acknowledge that Mar. 10, 52. we have firmed. Chaff faith; Thy faith hath made thee whole : he requireth not confession . They faic, that a man by confession is kept backe from wickednelle: but if we be more afhamed to confelle our felues before the prieft, than bnto Gob, that is not to be allowed . The thefeft thame (if we have anic sparke of faith) commeth through the remembrance of the prefence of God. There be manie, which can contemne facrifice. It is

true Mame, if we abnut God into our hart.

They face, it behoueth that confession be heard;

bicaufe it is the precept of God . Shein the uze: cept, bring forth where it is . It behoueth fair they that there be confession, bicause men be not certeine of their contrition. But of confest on they will be as boutfull, as of contrition; they will remedic one doubt by an other . Do man (faic they can indge of his owne caufe : here is no indocement, when remillion is done by the word of God; the Biniffers have onelic the ers ccution of an other mans benefit . God anfwe reth not (fair they) whether he will forgine finnes: it behoueth that he answere by the priests. He answereth by the oracles of the holie scriptures. Tele will abbe an other fault of theirs; they have certeine cales which be referued , fo as each one cannot be absolued of eneric man , for eneric matter . The Bope will have manie things to Manie cas be dealt in by himfelfe , and not to be remitted festelerued by others : in the 17. Diffination , in the chapter to the Dope Huic fedr . The billyops have referued manie cafes unto themselves . In the Extravagants De fententia excommunicationis, chapter Tua, the offente offetting fire boon places , is referued unto the Dope, or unto the bishops : so it is of homicide 23. cause, queffion eight, chapter Perfimum : and in the diapter, Si membrum. Chuift referued nothing to himfelfe; he commanded Ks apostles, that by their preaching they should remit finnes: but with those men all things are The willitie Directed bitto gaine. Wile take not awaie the w tilitie, which might come of confession, which is bone unto a godlie and learned man; namelie, that men fhould be infruded, and have confela, fon is not tion : lo that it be left fre onto men. Coherefore. if fuch a confession that is free, and both not drive men to the numbering of their finnes, be reteined in anic place; we make no fchilme for the same: so that they amoint it not a peculiar worthipping of Coo. If anic man thinke, that he 1. Sam 3, reaveth a commoditie thereby; he ought not to

29 Bow, fetting that part afibe ,let be come

unto fatiffaction : manie things are witten and of fatiffat. deuiled touching the fame : 3 will cut off as tion. much as Tcan, and be breefe . Let bs fpeake of the wood. To fatilite, among god authors, is to what is to awwwie himfelfe to anie man in boing of butie. Cicero, in the first of his familiar epittles; Tla tiffie all other men, in all butic , or rather victie tomarus the but my felfe & fatiffie not . Aiconius faid , that Co fatiffie , is to bo as much as both fuffice an angrieman to reuengement. But the Schole-men , of whom we forciallie make mention, have fpoken otherwife of fatif faction . The Maifter of the Centences, in the 15 The Charle biffination, faith out of Augustine; that To fatile rouching fie is to cut off the causes of crimes and finnes, fatifaction and no longer to palo buto their fuggeffions. Others haue faid , that it is a recompenfeofa iniong that is bone, according to a inflequalitie; then we repair fo much as we have taken amaie of an other mans gods: and their med The arous ning is, that men, by certaine works, thoulare ments of pate fo much as they ought to luffer for finne, the adult-And while they will institute a fatisfaction of faries. that kind . first they take boon them to affirme, . . that the fault indeed is forgiven buto men, and the punishment also, in respect of eternitie; but pet that there remaineth fome things to be fuffer red of them for the latiffieng of God . Dea and they fair, that confession was therfore ordeined, to the intent that the viteffs thould binder fand that they ought to laie by for Gob . And they allenge realons: namelie, that God both inded of his great mercie forgine men their finnes, pet not without ruffice. And although Christ hath made recompense

by his beath, pet that God will not haue the fa tilfaction of Chill to take place, bnlelle it beas fourdying them , which worke together with the beath of Christ: that is to fair, which with certeine actions will together with Chaift fatiffie fo: their finnes. The tellimonies that they bring are thefe: in Deuteronomie ; Let the measure of Deutage. the stripes be according to the maner of the offense. In the Beuclation of John; Euen as much Apocis, as the hath glorified hir felfe, and hath linedin pleasures, so much torment appoint ye vnto hir. John fait; Bring forth the fruits of repentance. In the firt chapter to the Komans; As you have Man; 3 giuen ouer your members to ferue vncleannes, Romés. and from one iniquitie vnto another, fo now giue your members to ferue righteousnesse. And they thinke, that their ovinion is most of all confirmed by the words of Chaiff; Whatfoeuerye shall bind in earth, shall also be bound Manas, in heaves, and in earth, shall also be bound Manas, in heaves, and heaves, in heaven,&c. For they bnoerffant [Losing] not onelie as touching finnes, but also, as concerning punifhments . And they faie, that this appointing of punifyment was commanded to the pricits; that whatfocuer they have fet downe

mitheut

without error of the keie, hould be effablifhed. 30 That the punishment fill remaineth to be fuffered, the fault being remitted, they confull bring firme by the crample of David , the finning twife, had the fault forgiven him: pet that there meruning were punishments remaining for him to fulfer, And that there is no boubt , but Moles had . Sam. 11, his finne foggiuen him, pet that the punith 811,13 & ment remained; namelie, that he thould bie bes fore he entered into the land of Chanaan. Afteripard they fand at contention among them, felues, whether this venance intoined after confeffion ought to be rendered onto God by inno cents, or may be also performed of the relique. Scotus affirmeth it ; Bicaufe (faith he) that thefe be onelie punifyments, and temporall things, sibments. whether they be done by one that is worthie, 02 bulwouthic; fo they be bone, it fufficeth. Dthers penie this, and faie, that no works can fatiffic Con, unleste they be acceptable ; but the works of them that continue in finne, pleafe not Bob, therefore they make no fatiffaction. They leade the matter unperfect ; but pet in effect thep as græ, that a man may make fatiffaction to Goo for finnes. They billinguish the fatilifaction of Chaift, from our latilfaction : they afcribe onto rentt behim the greater perfection : for (fate ther) he was Bod a man, and was one person; and there faciliaction the diminitie wrought by the humanitie . But men, though not fo fullie, do fatiffic notivithe flanding, through the grace that is bestowed

men do merit of condignitie; fo as the punith ments, which thould have beene fuffered, are tas ken awaie. They faie that Chrift fatiffied for the fault, and that fatiffactions are in force for the relidue of punifiments. If thou demand; How can pe fatiffie, then as all your actions be alreadie bound unto Built : They will anfwer, that God might have bound a man, fo that all his ads thould have beene of butte; pet that hee detico bn= would not, but of his owne godnes left manie things at libertie. Beither bnoerfrand they, that fixing God commanded, that we should loue him with all our hart, with all our mind, and with all our frength, that there is nothing more for bs left at libertie. They proceed further, and barme can faie ; that Tie be able to fatiffie Bod for punith fauthe for ments, euen in those actions, which be commanbed by the laine of God; bicaufe he inderd com manded these actions: but we be loses over our actions, when we do them with a free will, we latilfie God with a fre action. And firer faic. that we not onclie may fatiffic for our felues; but for others also : as in civill matters, one man may pair for another. And to the intent they may feeme to cloke their opinion by ferips tures, they bring a place to the Colomans; I

They conclude, that the actions of perfect

rejoife in my fufferings for you, and supplie that Col.1, 14. which wanted of the afflictions of Christin my flefh, for his bodie, which is the church. They fair, that Paule was a man, and faid, that with his fufferings he fulfilled that, which was wantina.

They adde; The fair not, that there was anie thing that wanted in the vallion of Chuft : but bicaufe we are the members of Civili, the and things that we do, are faid to be Chuffs. From from hence hab pardons their oziginall. They faie, whence that the Pope is the bispoler of the fufferings of parbons Chaiff, and of the bloud of the martyes, and of the labours of other faints. Elndoubteoliethey make agreat gaine thereof : for the matter is brought to that paffe, that they communicate of their owne works buto others, which be of their ofone companie. Dea, and they faie, that it may be, that a man may firth fatiffic for ano ther man, before he fatilite for himfelfe. 1But Paule faid, that he suplied those things , which were lacking buto the patton of Chaft; bicaufe it behouse, that the fame thoule be preached biv to the Bentils : this old not Chiff by himfelfe : he was miniffer of the circumcifion : but this could not be don without afflictions. And Paule That bu= forcoived not in them, but faith, that he refoffed nichments in them. Potwithitanding they faic, that fomes are fornes times it may be, that latistacion is not required given with to be made for thefe punifhments; but they are out fatifface frelie remitted namelie in baptilme. Forthat tion. they fame, that the primitive durch amointed not publike confession buto those which came to baptilme, they framed this reason; Bicause (faie they) in baptisme, the brath of Christ wor both by it felfe, without our will, but not in repentance.

3 maruell how thefe men bare btter fuch things : as though they, which come onto bay tilme, come not of their owne accord, and profelle their faith willinglie. They faie, that therein is no need of dispositions; that it is sufficient that there be no hinderance; that is, that we be not belighted with the act of finne. In the other sale they faie, that punishments are remitted, then a man is prevented by martyroome. They works of amoint berie manie works of latiffaction, but fatiffaction, they reduce them buto thee points ; namelic, fallings, praiers, and almes-deeds: other whiles they abbe, lieng on the ground, and pilgrimas ges . And least they thould ferme to beale with out the feriptures, they bring forth a place out of Daniel; Redeeme thy tinnes with almes-deeds, Dan. 4, 14, And out of Luke ; Giue almes, and all things Luk. 11, 41. shall be cleane vnto you. In the second of Ioel; Turne vnto me with all your hart, with fasting, Ioela, 12, with weeping, and with morning. They bying manic eramples of praiers, which were bluall among the prothets.

31 Pow

Deut.6, 5.

bir. 14 and fpeake ill of fuch a helpe.

Rom.7,23.

mhich we

noo. is of

the grace

The Common places Part. ?.

31 Dow that we have heard their opinion.

let from boing of perfect works) is not taken as

waie after iuffification. Paule faith, that he fas

leth an other laive in his members. Unto the

spirit, as ye doo those things which ye would not

do. Seing therefore we do no verfet morks:

thou wilt enter into life, keepe the commande-

ments : but thefe muft be perfeatie kept, other-

wife we cannot have life by befert of thefe

inorks. Let them confider moreover, that if they

bo anie god thing, they bo it not of themfelues,

but by the grace of God : therefore we do not fa-

tiffie by our owne worke. If Cod would beale

with men in the rigo; of his inffice, boombted

lie he thould do no inturie to them, if he thould

throwe downe all the faints which be in heaven:

but he cannot bicause he hath bound himselse bp

his promife. David fait, that God crowneth vs

Promet) be instified in thy fight. Suppose we, that God litting in place of imgement, one of

thefe that tuffife themfelues thould come buto

him : God will faie onto him ; What haft thou

brought that I have not given vnto thee? In the

17.0f Luke it is fait : When ye haue done all

these things, say that we be unprofitable servants;

we have done that which was our ductic to do.

Guen Ariftotle law this : for he laith; Wie can

not make infercompense to our parents, and

mans faith; that The luffrings of this life, are not

worthie of the glorie that is to come, which

shall be reucaled in vs : and pet these men in the

mean time boalf of the merit of two thines. But

when we speake (sale they) of satisfieng, that par

ticle [latis] betokeneth not verfed latiffaction :

but fome poztion, which we are able. But what

by they faie? (Forfath) nothing : for that which

we give, is none of our owne; we can do no-

thing, bnlede we boit by grace. Further, their

pefinition faileth; to wit, that recompense is ac-

cording to equalitie. In this there is a relation

to be had; not onelie our owne power muft be

confidered, but also the thing that is recommen-

feb. Further, if they will that there thall be fa-

tilfactions for punishments, it behoueth to

weigh fatiffactions, that they mate have a 120:

postion with the punishments. Who hath beene

a counseller onto God, to knowe how much he

will punish eueric finne ? What fought Quit at

we were bound therevoto by the lawes.

Rom.8, 18. to the goos. Paule in the 8. chapter to the Mo.

Pfal.103,4. in mercie, and louing kindnesse, 4 not in fatisfat

Pfal. 143.3. dions. There shall no man living (faith the same

A confuta let be arque againft them. Firft, we muft be at

tion of the fured, that lewd concupifcence, corruption of

aductfaries. nature and contamination (whereby men are

Gala 5, 17. Galathians; The flesh so striucth against the

Matt.19,17. how thall tooghe fatiffie GDD ? Chaift fato ; If

Cap.8.

Of Satisfaction.

fort why do they deutle new wates ?

22 But the church (faie they) in old time had what ma. fatilitations ; the fathers make mention of ner of fante reported of . But at this bate, this kind of latif. factions is abolithed; neither the papit's them. felues reteine it : naie rather, in their fatiffacti ons they have subverted the old order. In the old time thefe fatiffactions were required befoze they thould be absolued: but these men first abfolue, and receive a firmer, and then they will have him to do I know not what. Such was the ower in the church in times past . They which were penitent remained apart from others. they hard fermons, and were prefent at praices, but pet in the beare of penitents : at fuch time as facraments were ministred, they went their maies. But thefe things are out of vie. Paule in hold even this thing, that ye have beene godlilie forie, what great care hath it wrought in you, is they excused and approved themselnes buto him by thefe actions: for they abandoned inceft. They bage and fair, that The works of them that be penitent, are faid by the fathers to fatiffie God alfo, & not the church alone. the which those

Let be fee how they understoo this. Amount wou tit due onto Chaift : but they bnderstoo, that men, thile they thus worke by faith. Do allow thems felues buto God, according as they mate; and that when they crave pardon of the finnes that be past, they as it were purge and latifie them: felues. When one bath burt another man, heis wont to latisfic him by foroling, by making request, and by offering his feruice onto him. The partie oftenbeb faith ; Bowam 3 fatiffico, although recompense be not made of the inturie bone. But we, if we thall fpeake of true latiffaction , do onelie attribute that bnto Chaft: He is the propitiation for our finnes, and not onflought that the death of Chaiff, and that fame o bedience according to his humanitic, is of ali the hands of the theefe ? What punifoments bid mited loogthines; and that it did not fatiffic the

fain unto the abultereffe; Go thy waies, I will that thou finne no more : if Christ bralt in this

them. 3 benie not; but what maner of fatiffatte factions the ons were they? Even lignifications of true research pentance. They would not in times past receive Lookthes forthinith fuch as were berie great finners : fore, place their befire was, that the durch might be well 9. att. 16. the 2. to the Cozinthians, the 7. chapter latth; Be- verle. 1. vea what fatiffaction? The Breke tert hath and a placet Amin that is . Excusation : bicause the Counthi wanter. ans being rebuked of Paule, fatiffied him, that poundra bib offend that had an ill name.

fedlie, the fathers bid not thinke. that mente, works of ceine forgivenette of finnes by thefe actions of peniton penitent persons; they knew that this is one in mind a lie for our finnes, but for the finnes of the whole mou chil world . And after that for the fatified the fat fatified the ther, I will in few words contrine. Some have gather.

of Satisfaction. Father further than he accepted the fame. Thev will not grant, that if the thing be confidered by ffelfe, it was a thing of equall value . Thev ande alfo , that God might have bealt by other means : but that he accepted this means.

Part.3.

There is another waie, which feemeth much hetter butoms ; to wit, that the obedience of Chiff and his beath is to be confiberen : not sa in the power of his humane nature onelie , bicause they be actions (as the Schole-men terme them) of fubicats, perfons, and of indivisible things. The person of Chaift , although it haue ting natures , pet is it one : tiberefoze those be the actions of the forme of God : and not confide, ring the humane nature apart we may fav that the binine nature wrought by the humane . So bid thole actions trulie merit remillion of fins. and were condigue, and of equall value. But they were due (faie thep:) for Chrift was a crea. ture, and did oine all his works . But he was Con, and of one lubitance with the father : he had the fulnes of grace, but no craued grace: therefore he fatiffed, and not alonelie toke a: male the fault, but the punishment also . If the moblie be afflicted, it is for an other caufe, as ive thall buderfrand. Wherefore we must not fæke other latiffactions ; this is frelie ainen . Efaie faith; Ye shall be redeemed without monie. 33 They faie : But God hath promifed mas

Edy God nie things onto our works. The prothet Efaie memileth

faith, Breake bread vnto the hungrie, and God will give thee reft, &c. God ocaleth with man. after the maner of man: when we would inuite anie man to do well, we promise him rewards. There is brought an example : The father min. bethfreelie to giue a garment bnto his fonne: pet to ffirre him by bito learning , he faith ; 1 will give the a garment, if thou canfi recite this or that thing without the boke. Thus both Con deale, when he crueth freelie; & the works be not the causes of rewards, not can be compared with them in worthines: pet denie we not. but that men by lining well, may mitigate the afflictions of this world, bicaufe obedience pleas 1.Com 131 feth Goo. Paule fait : If we would judge our felues, we should not then be judged. A man to judge himfelfe, is no other thing, than to be for rie for his finnes committed ; to line buightlie, and to change his life. Teares and lamentation are bled there withall; bicaule they be the effects of true forcine. To the intent they may their, that there is much one buto thefe works, they alledge places of the feripture ; Giue almes, and

all things shall be cleane vnto you. Panie (as Augustine in his botte De cinitate Bn anfmer Dei, and in his Enchiridion onto Laurence faith) have abused this sentence, supposing, that not, places of withfanding they had lien Will in the filthineffe the legip= of their finnes, yet they thould be faued, to they

han ginen almes. Chiff remoued the Seribes and Wharifies bicaufe they were buckene, and Ibidem. 37. pet reteined outwardie the thew of goo works: and faid, that they did not rightlie, for that the platter and cap, the thirth frod boon the table. Chould first be cleansed within and then be made cleane outwardie . We erhorteth them to inward cleaneffe. When men inwardlie become pure, they do outwardie the office of charitie. which Chiff compachended buder the name of almes beds; and then all things be cleane. In Daniel it is fain: Redeme thy finnes with almes. Dan.4.24. When Efaie hab fait ; Be yee washed, be yee Efaie.1.6. cleane : be abbed; Then contend with me in judgement. If your finnes be as the skarlet, vet shall they become white like the snowe. Cale antiwer, that good works are not naked

that they be done with a true faith: then, if they thall be done with faith, it is no maruell if for them there be made a promife, the which is appichended onelie by faith , bicaufe in those actions (as Augustine faith) we must have refued unto the rot . De elle we may intervet finnes to be punishments for finnes, the which ODD both laie boon be in this life; those are mitiga; ted. In deed, there and works of addie men bauc the analogie and force of praiers. They that will That works obteine anie thing by praier, bo change their tance have garment, mingle their praiers with teares; and the nature then thele things be done in faith, they be heard of waiters. of Bod : not that there is fo great a worthineffe of works, that they beferue one thing or other. Cyprian in the 3. epiffle of his firft boke De lapfis faith; that They which were counted among them that did penance, would have peace to be Araitwates granted them at the firft. This they bon, bicaule Christ thoulo not be intreated by praiers and fatiffactions. Therefore he tellifieth, that fatiffactions americine buto maiers, and are not recompenses for punishments.

lie required by Cod, as they be outward ads, but

The fame Cyprian against Demetrianus; Withen we thall (faith be) depart from hence, there will be no place for repentance or fatiffaction. Why bo not the Papill's marke, that their purgatorie is querificowen by this place . And bh boubteplie, the fatilifactions beuised by the Schole-men haue bied thofe moft wicked and ouglie moniters, purgatorie, and pardons. Thep affirme, that latilfactions depend boon the word of God; that they be commanded, therefore be things bue . How will they afterward have them to confit of the free works of supererogas tion ? Wherefore they are against themselues. our avace-Alfo, when they affirme, that he which hath con faries are a. felled his finnes, and teftifieth that they are dil gaint them pleasing but o him, and yet will not go about to against the make latiffaction; muft be abfoluco, and fent fathers. buto the paines of purgatorie . This is againt

he late boon the woman that was a firmer . 198

Bn obtec=

the fathers, for they would not have ablolued him. afurther, they absolue him that is bonvents tent; for infomuch as he will not take in hand to make fatifiactions, he both not repent: for they amoint fatiffaction to be the third part of repentance . Bueflie, there is great repugnans cic among themselves.

34 Butthis is their foundation, that the mitther the productive fault is forgiven; and the punithment reteined. berrteined, Wie anfivere : It can not be benied but that foggiuen.

men be chaftened in this life. Quen the goolie men are wamed in afflictions : but God hath forgiven both the fault and the nunifhment. If he mind to correct be fatherlie, it is no plaging of us: for they are placed, with whom the Lord is anorie; and to them ooth he thew how much he is offended with finne. But those, whom he chaffeneth, he will that they be forie for their finnes; the first he both terrifie, his ofone he both erercife. Alfo afflictions are tellimonies of the immortalitie of foules. petther both God alwaies punith men affer iuftification, but fometimes he doth. Further, it is in his hands to temper thefe things, to allwage them. and to aggravate them : this is not in the hands of the pricits. Wherefore, if by fatiffactions they would binderstand godie life and praters, for bicause those should be approbations and fruits of repentance ; we would fale as they faie: but increas they faie, that they be full recompensings of punishments. we can not velo Efficig, 6 buto them. As touching Chaift, we have in Efaic, that God put all our finnes vpon him, that Ofe.13:14 he bare our infirmities. Ofeas fait; O death, I will be thy death. And thus he toke awais portest fas death, and all the retinue thereof. So then, the propertie of fatiffaction thould be attributed onto Chiff , and not transferred buto crea-

tiffacciaa. buto Chile, tures , and works of men. In both the mortifications of the bodie do

punth-

ments.

the prices indure, but they be no fatifiactions : neither qualit they to be dispensed by the priests, for they right to bilhaue no right therebuto. They faie they haue pante with the keie which erreth not. Withen erred not this keie : If God commanded this buto them, that they should infoine penance, they should conffantlie haue reteined it. But they haue innented pardons, the which do remit manie of these punishments, and diminish much of the penance infoince. If there has beene a purgatoric, it was their part to give warning that men thould not finne; leaft they fall into those punifyments: and if they had finned, that they fould with a valiant mind (for Chriff his fake) induce those toments , which God would have to be done. But by this means we have two end the pas redemptions : Chilf redemed bs from the fattings a fault, and men from the punithments. Thep

intome not fallings, for briocling of the fleth;

nor praiers, for obteining anie thing of Con. noz almes-book, for helping of our neighbor: but onelie, that there may be a recommense mane for the punishments. They faie they have tellimonies, that the actions be goo; but not mith thefe pettie formes, and numbers, and pilarimages : neither pet to this end, that they thould acquite punifyments.

Cap.8.

We may wonder at a place in the Decretals. De ponitentia & remissione peccatoru, in the chans ter Cum ex eo, out of the Lateran Councell held ter Comex eo, out of the Lateran Councer upon bender Innocentius the third. For they amoint that parpardons and will have them to be of frength bons are to the remillion of finnes, and also to the bimi available nifbing of fatiffactions infoined. Ehis began to the tt. the Dapills to benie, which wrote against Do millionof tto: Luther. They faie, that none hath faib, that fants. pardons do fatiffie for finnes, but for punish ments onclie. In that point a man mult hold them hard : for pe fate that no man hath faid fo: Innocentius frake it in the fame fort. In berie spthile deed, they pretend nothing elfe by their fatiffactis tiffactions ded, they pretend nothing the by their latitudity they obline ons, but to oblique the Solpell, and the way the land thineffe of Chrift : yea, and they beface the lawe. the golod They amoint some works free, some bnoue works, and fome works of funererogation . as though the lawe binoeth not all the motions of men. But we, on our part, fall not into thele cuils. Albeit we faie that afflictions be affina ged, pet do we not late, that the lame is done by bnone works ; but by entring into an obedi ence which pleafeth & D. Ehole things which they freake, are frares to the confcience traditions of men, and not voluntarie worthwing of God. The benie not, but that the godlie men, thich be alreadie instiffed. do restraine their fleth; but that cometh not by ante conftraint of men : eueric one both it, as he perceineth it neofull. Paule faith; I chaftife my bodie, and 1, Cor.6, 17 bring the fame into feruitude. They crie out, that we open a windowe buto idence, but this thep them felues rather do ; for true faith and repentance be neuer tole. If the binderstand a tilfaction for a godlie life, we faie that it is one of the narts of repentance. 35 There remaineth, that we answer to the An andute

arguments of our adversaries. Ethereas they to the arguments faie, that God both to forgive the fault, as pet anutians he will late some punishments boon bs: that is falle. Bod by Chaift forgineth the fault, and taketh awaie the punishment. This both the scripture testifie; In what houre focuer a finner Ezec.it. shall lament him, I will no more remember his finnes : but if he mino to punish ante man, he will remember them. Ezediel ; If they will repent them, I also will repent me of the cuill which I determined to bring vpon them . He fpeaketh of the enill of puntihment. The prothet Olea; O death, I wilbe thy death . If thep thich Olea; 14 of Repentance.

Of Satisfaction

beconnected, be fometimes bered ; those are propertie no punishments. They faid, that confellion was therfore innented, to the intent that pueffs might rename penance by facrificing. But that is butrue: for penance was bone to fatific the congregation , and to teffific. that men bib truelie repent . Auricular confession was amointed, that men might receive comfort instruction, belpe by praices, and fuch like. They fair, that the reath of Chrift , in refuert of morthinelle , bid latiffic for all men : vet that God would not have his scath to be of efficacie. to anic others , but fuch as by reventance bo incite touther with the death of Chrift; and bis caule we be his members, our and workes are called his . But if they be his works, then are they none of ours . It behoueth them that bo truelie latiffie, that they latiffie with that which is their owne . In the first epiffle to Timothic; the fecond chapter it is faid of Chaff; Who gave himfelfe a rantome for all men: he faith not, For them which be labourers together with him. In Ephelis to the Cubelians, the firft : in the firft to the Co. loffans : In whom (that is to faic, in Chuft) we (Contigo, haueredemption . In the first to the Counthis ans, the first chapter , it is faid of Chast : Who was made for vs. wisdome, right cousnesse, sanc-

Partia.

tification and redemption. They brought aplace out of Deuterono, Dun. 5,2. mie : According as the measure of the fault is, fo let the measure of the stripes be . This is a civill proportion: he commanded, that when anie man thould be beaten, be thould fuffer fortie fripes: binder that number they might bring in according to the proportion of the fault . But if thep will reteine civill precepts in confestion, whie bo they not also beeree, that if anie man happen to frale an ore, he must repair fine forit; ifhe ficale one thepe, he must repair foure ? I mar nell that they brought a place out of the Apocas spoc.18,7. lppfe; Euch fo much as the magnified hirfelfe, fo much as the lived in pleasure, to much shall fhe receive of torments . Thefe fatengs recoile against themselves. In that place it is intreated of the harlot, with whom princes have committeo fornication : how much as the fame bath lis ued in pleasures, so much shall the receive of toments; and that not at the beere of the prieffs, but according to the judgement of Gob. Marc. 2.8. Do ye the fruits of repentance . This fentence we imbrace : we fair it is the commandement of the Loid , we amoint fruits of repentance. Offcle weight is that faieng ; As you have giuen ouer your members, to be armour of vncleanneffe and iniquitie,&c. Thefe things be the duties of our life thefe things we ought to do. being abfolued by Chiff : if they be commandes ments, they be no works of Supercrogation.

They fair , that the difpensation is committed

but opicits; but they are not able to thew the ferintures for the fame : they bring forth that fentence ; Whatloeuer ve binde in earth, &c. Matt.18,18, They are never without their erring here, bis caufe their heies be counterfeited and forged with traditions. Bow knows they how great a nart of them is to be reteined?

26 They that would have reventance to be of value, although that fatifiaction come not therebuto; do obien the reventance of Achab, Therepens tho as yet was in fin. ()c had not vet out awaic tance of B= the batten which be bare against the properts, he taken kent fill the vinevary of Naboth ; vet they fate. that that repentance pleased Gob. Augustine, in Augustine, his fermon De tempore, faith; That repentance was for a time, and therefore after a fort it pleas fen God. De interneteth thefe words ; He became humble before me : that is to faic; formo caufe . Others thinke it was no temporall but an hopocriticall reventance, which was wie freo from him onelie through feare. Helias had threatened him, whom he knew to be no baine man : wherefore he was fore afraio, by fome cer. teine faith, fuch as it was ; no iuftifieng faith, but a faith gathered by experience . God gaue fome thing buto that repentance , as an out wardolicipline; euen as he giueth to hypocrits, that for a time they be of effimation . God haft fet fuch an order of thurgs, as men map followe either this or that; pet neuerthelelle thep pleafe not Dod. What bid the Lord grant unto Achab? But little ; he beferred his punithment fora while, but at length he was flaine, and the bogs licked his bloub.

Deither is it true, which they fait ; that Gob mar bino all our ads bnto bim, but would not. That all Raic rather, he bath made all that is in bs , fub our acrs are ica buto him, faieng : Thou shalt love me with bound buto all thy hart, and with all thy foule, and with all 603. thy frength. They fait alfo: Wie may performe Deut. 6,5. the workes that be due ; for we be lords of our owne actions. This is a great arrogancie, when as they will make themfelues toods, efpectallie of crob actions; It is neither in him that willeth, Rome, 16. nor in him that runneth, but in the Lord that hath mercie. Dowbeit, abmit that we be lozds of our owne boings : both not the lawe require . that thefe things be bone willinglie . They faid that a man may fatiffie, not onelic for himfelfe, but for others also. But if they cannot do it for them, felues , much leffe can they boit for others . 3 adde, that there is none in the world, which at the indgement feat of God , hath this right offorgi uing of linnes : notwithframbing, by praier be what euill

may belve an other, 37 If we weigh the parts, which these men by the bocs 37 At we weign ine parts, untituere men trine of our make of penance; we shall fee, that they are all adurefaries bucerteine. They will have men perpetualite to touching boubt, tihether thep be contrite orno. The cons repentance, fellion

11

Of Repentance.

Pag.2 16.

Part. 3. fection is bucerteine; no man is able at ance time to knowe, whether he have confessed kim felfe of all things. Satiffactions be bncerteine; bicaufe they muft be made in the fate of grace: but as concerning grace, they frand in boubt. Darbons be bucerteine ; for they grant them onto fuch as be contrite, and haue confessed themselves : but those be boubtfull things. If anic man will fee how uncerteine they be, let him read the tert and glofe, in the Ertrauagants. De pantentia, & remissione peccatorum. in the chapter that beginneth Quod autem . De thall reckon fine or fire opinions, which interior to occlare how indulgences or pardons are of force, or not of force; and one of them is lette violable than another, and alwaies the latter the inmifer. These things being so bicerteine, arc no gift : for a boubtfull gift is no gift . 150 their indularences they corrupt and works : for they take from almes beds their appointed end : namelie, to be given and befrowed to the alone of God. They fair they begiven, to the end that punifiments may be taken awaic. Elicy fate that inbulgences be goblie beceits, imereby men are inuited or allured to do well. It is a wonder, that they erie out boon be, that inc open mindolpes buto finnes ; freing they themselves let the gates wive open unto iniquitie. Then as men knowe that ther mar haue pardons, they do finne the more boldlie. 130 libertic ive all become the lowale : for what are indulgences, but licences to fin ? further. they have in them an intollerable accepting of perfons: he that is not rich, is cut thoat fro comming by pardons : pardons dispense with penance intoined . Dowbeit, concerning almesbads, fallings, & praiers, te. men fhould not be released from them but incited to them. Teheres as these works were intoined by the durch to them that did benance, they belonged to a certeine outward policie; but thefe men haue effe med them among internall & fpirituall things. Thefe were not then of the fubffance of the Gol vell, neither is it necessarie that they should at

this base be remued. Whe have answered to Weir arguments. an erhouta: 38 There remaineth, that we imbrace true tion unto repentance which commeth by faith, and that true repens fperbilic. The matter is not to be briuen off from baie to baie : for elie that figge tre, which to no purpose occupieth the ground, shall be cut Rom. 2, 4. pointe. Art thou ignorant (faith Paule) that the bountifulnes of God calleth thee to repentance? Matt. z. 10. John faid: Now is the axe put vnto the root. 20 man knoweth when he fiall depart from hence. Luke 13, 3. Chuff fait ; Vuleffe ve repent, ye shall all likemay atteine wife die. If we will imbrace repentance, let be bito true not feche the fame in our felues; let bs craue it reventance. of God; Chaiff doth then gine it, when he caufeth

his meaching to worke effectuallie in our minos. That repentance is the gift of God, the apostle testifieth buto Timothie, when he admo: 1.Timage nitheth a billion, that he thould billigentlie teach found portrine, if happilie God thall give them repentance. Ambrole in his notable morke his on Luke the tenth bolic, 22 chapter ; Den faith he) do then repent, when Chaiff loketh into them. And to perfuade the fame he addeth: First Perer benied, and wept not, for the Lord loked not tomarns him : the fecond time he benien + ment not ; bicause the Lord loked not towards him : the third time he bented, and wept, bicaufe the Lain loked towards him. And pet to er pound the matter more plaine, he added: Chen Peter benieb Chaift by the fire fibe, among the fernants and handmaidens, he was beneath: but the Lord was within and aboue ; therefore inith the outmand eighe loked not backe boon him but with the cie ofclemencie. Further the mercie of God did fecretlic helpe Peter, he touthed his hart, be had him in remembrance, and by his grace vilited him . The lame father . in the firt bothe wateth : Whom God hath bouth fafen, them he calleth ; and whom he will, those he maketh religious. Seing we knowe thele things, we muft fue bnto ODD for repenfance.

Those moins fo pleased Augustine, ashe al ledged them in his boke De gratia, againft Pelagius ann Coeleftinus the 45. and 46. chapters. But let ve delire true repentance. There be manie, which fair, that they repent; but they reteine Gill their ill gotten gwos. Let bs con-Stantlie befire in faith. But thou faicft ; For givenes is bucerteine, the would Peter elfe haue fait unto Simon Magus; Repent & praie, Ads. 8,11. if nappilie God will forgive thee thine iniquitie. forgintus This he faith, not to the intent he would make of finnes is bs bicerteine of the forginenelle of our finnes; but bicaufe cuerie man may be certeine of him felfe, and not of another. Therefore he thus fpeaketh, bicaufe he was uncerteine, ichether Simon belæued. further, he would the more fir him by onto repentance; that he might biocr Stand Some to be a greeuous thing, and that it had need of more than ordinarie praier. Wilhen we have called boon God for obteining of repentance, it behoueth, that we pricke forwards our owne felues with his words : repentance muff be preached buto others, and also buto our owne sclues. And by what words of God a man is chaffic allured, it may be comprehenced breffie : to wit if the death of Chill be biligent lie preached : for then men do fee, how mante, and how great things OD D would have his fonne to fuffer for the taking aware of finnes. Loke in Paule to the Romans, the nu and firt Rom. 5.6. chapters.

Works Supererogatorie. Part. 3. of Peter Martyr. the cheft It also furthereth much, if the life of Chaiff be fet forth , if his godlinelle be thewed that bu comparing the contrarie in bs, we may binders mbereb? fland how farre off we be from Chaift . Dozco, ner, if we be often put in mind of the promifes wom tt= of Son, and the honoz of them fet forthat large: pintante. and that it be theired, that finne both erclube ng from them. Ehirolie, if the laive it felfe be bas ged, and rightlie erpounded : that we man fe what it requireth, and how much we be bebto:s. There may also out of the feriptures be added cramples of repentance, cuen of fuch as were ercellent men in humane worthineffe : fuch mere Dauid, Ezechias, Manasses, Nabuchadnez-zar and Peter.

Thefe cramples thew, that this waie, which

Chiff tauaht, muft be followed. The effects muft be inciabed ; namelie , tefrelbing : Chaiff faid : I will refresh you. This repentance worketh mar, uellous ivies ; firtt of all in bs ; fecondie in the thurth; also among the beauculie companie. Gniff faith; Greater is the ioic in heauen, vpon one penitent finner, than of nintic and nine that arciult . This place both Augustine handle, in his boke of Confessions: for Victorinus at that time was converted unto the faith at Rome; a confession whereof he made : a great tote was raifed in the church. Lafflic, the mercie of God mult be fet forth how readie he is to receive ne. nitents. Derebuto ferueth the historic of the prodigall child . Further, that which Chriff fpake Lukis, it. of the thepheard, which leaving his whole flocke, went to lake for one there. Allo that which is froken of the woman, which found a grote, in the 15.0f Luke . Let this fuffice which we have spoken of repentance.

The ninth Chapter.

Wherein is treated and discoursed of workes of Supercrogation, of Purgatotorie, and of other papillicall corruptions.

301.601.9.

Tittosomuch as super-fittious men ow labour, by some places of the cerpture, so thrust types to church manie of the works of supercrogatic; first we will see what the

opinion of these men is, and by what reasons they confirme the same; afterward we will being weightic arguments against their error; further, we will consider that must be betermined by the wood of God; lattic flatbe confuted the reasons, which seme

to inithif and this discourse. Conding the first, An opinion it is taught in the limbles; that God is fo berte of the god, that uhercas he might have compelled be schoole= to manie, and almost to an infinite number of mentous things; vet would be not bind by fo greatle, as meature of he might have bone : but in the keeping of the observing laine, he limited be within certeine bounds the lawe of and latizes, within which whofocuer thall keepe 600. themselves shall atteine onto faluation . But and if to be there be anie found to prompt and inilling, as they will go beyond the bounds preferibed them in the commandements, that is periclainfull : neither is it done without great praife and relvard. Therefore they terme fuch works, not to be works of outie. Wherebuto we are bound by the laine. And feeing fuch kind of actions (as they fate) be most honest, and most whence the holie, they call them works of Supererogation . works of that is, an overplus of well beferuing : as fupercros though by them we bestowe and give moze than gation are ive are bound to bo.

2 For the confirming of thefe things, they The first bring the first argument out of the evisite to the reason of Cognithians. It was lawfull for Paule, and that faries. by all lawes to take his expentis while he meatheb: and vet he bid not take them : Werefore he

gave more than was necessarie by the comman Dement of God . Where boon he fharplie rebu hen the Cozinthians, faieng : I absteined euen 1.Cor.8,9. from those things which were lawfull for me, and will not ye temper your felues from the things that be volawfull? Further, thep bzing forththe The Geond yong man, which was delicous to obteine cuer tralou. laffing life : to whom the Lord fait; Keepe the commandements . Behold (faie ther) Chaiff De fcribeth to him a generall keeping of the com-

manhements as being necestarie for his falua. tion. The pong man goeth pet further , and te. fliffeth , that he kept those commandements from his chilohoo. That hearing this, loked buon him, and loued him, and faid; If thou wile be perfect, go thy waies, fell all that thou poffeffest, and give it to the poore, and followe me. This (fate thep) is a worke of fupercrogation: for he had first as much as was required buto faluation. This bio Chiff, as being perfed, fct before him, which was put to his choife, whether

he would do it or no. Allo they bring an argument out of the fer The third menth chapter of the first epittle to the Cozin reason. thians, touching fole life or birginitie, which fate verfe. 28. is fo freile laid befoze be, as he which taketh not and 38. the fame opon him, may have faluation: but he which both take it boon him, is both commended the more, and is faid to do fomethat better. Witherefore the apostle faith; He that giveth his daughter in marriage, dooth well : but he that giueth hir not, dooth better. And he plainlie te verfe.25, fificth; that He hath no commandement tou-

ding

Pag.229.

Daule.

The fourth

ding this matter, but onlie that he giveth counfell. Telhere bpon they amoint manie enangeli The fehole- call counfels : the which Thomas, and other menbelcant Schole-men do thus define : namelie, that they be perfuations of a greater and added to the comandements, that a moze readie & better end may be atteined : the which things do not bind us to affent unto them, but onelie that we contenne them not; anothat as touching the preparation of the mind, we at a certeine time

The Common places

both admit and erccute them. Elep gather a reason also of almes-beds:

bound to bo.

as if a man be bound to give the tenth, and he queth the fift part; this man (late they) both binoubtedlie moze than he is bound to do. Luke. 21, 1. Witherefore Chrift, in the 21. chapter of Luke. comendeth the poze fillie widowe, bicaufe the, potozing out all hir substance, being but one fmall farthing, offered moze than the reft ; fee ing others gave of that which was overplus bre to them ; and thus they conclude, that the befowed more than the was bound to dw. Dea moreover, if thou take awate from thefe men the works of Supercrogation, they thall have no fatiffactions for finnes : idjerein the third part of repentance confifteth : bicanfe unto fuch fatil factions they require works, which otherwise be not due. For if that venitent versons thould be bound, in anie other refped, to do those things; they thoulo not fatiffie for finnes. Laft lie, I have heard many alledge that place out of Rom.8, 35. the epiffle to the Romans; For thee are we kil-Plal-44, 25. led all the daie long, we have beene counted as sheepe appointed to the flaughter; but in all thele things we have prevailed, and doone more than ouercome. It had beine inough (faie ther) to have overcome; but when they do moze than

3 But on the other fibe, there be mante Mainft the things which ouerth owe this affection: for the Lozo requireth, that we shuld love him with all our hart, with all our mind, and with all our ffrength. Colherefore there is no overplus in Deur. 6.5. be, that we can give more than is oue. For what focuer we do, we do it with hart, with foule. with mind, and with ffrength : therefore are we bound, and do olve buto God all that is in bs. Augustine, And Augustine faith in his bothe De dottrina christiana; Then he faith, With all thy hart, with all thy mind, with all thy foule, and with all thy ftrength, he hath left nothing in thee bre touched : to then thou must referre all the co gitations, and forces, and labours, onto that end itherebuto they were given thee. And whatloe uer happeneth unto the to be beloued, it muft of necellitic be brawen to that place, wherebuto the whole Areams of lone runneth. But more

oucrcome, then do they more than they are

end he faith; Sixing we know not God verfenlie mile we line here, we can not perfentie loue while be him: for no man loueth more than he can know, are in the Heere we know by a glaffe, and in a darke fair life the tan eng; now we knowe in part: therethon me not prifered to the in part. In the heatenlie habitation we commande thall fulfill that commandement: and it thall ment of not be fulfilled, bulleffe it be with all the hart, four. trith all the foule, and with all the frength. And 1.Co.13, 12 thus it followeth, that we do not now love him with all our bart with all our foule, and with all our frength; but with all thefe, as they be bi minifhed and abated.

VV orks of

And if peraduenture thou wilt demand whie why soo God hath commanded us to keepe that which that which in this life we are not able to do? De antwe we can are reth : It is done , to the intent that our faith, performe. tibile it feeth therebuto it must be bent . maie make ha more earnest in praices, and indequour to go forward : fo as we will never indge our felues to be come buto the fulneffe of verfection. pea, and in religion he ooth most of all profit. which beholveth how farre he is from that which he ought to performe. Wherefore it amerch by thefe things, that we are to tied in the mill. betweene the first commandement, as touching we come the imbraling of one God; and the laft, which fatifie the commandeth be to founne all luft : that there is fire comnot in be to do and answer that which is com, mandement manded. For whatforner god thing wedon, cf. white we ther in abtfeining from the ill, or following of arcin this the and, that is contained in thefe two com life. mandements. Further, Chaift faid ; that The gate is narrowe, and the waie straict that Matt, 13. leadeth unto life. Peither fpake he here of ouer The fund plus of goo works, but of luch as are necella: reason. rie botto life. Dow then, how dare thefe men beclare those things to be so caste, as not onclie they may be performed; but also that a great beale more than inough is above by manic.

further, in what fost our works be buper: Che thin fect, and how there is found a great lacke in reason. each one of them; the holie fcriptures in cueric place beare record. Paule buto the Romanes Roms, 14. both confesse, that he is solo under finne, and plainlie faith, that in his fleth dwelleth no god thing : to as he doth not that which he would, but rather that which he would not. In my mind Ibidem 11. (faith he) I serue the lawe of God, but in my flesh the lawe of sinne: and I feele an other lawe in my members, refifting the lawe of my mind, and leading me captine vnto the lawe of finne and death. And unto the Walathians; So Gal.s. " that ye doo not those things that ye would. And lob faid, that he doth perpetuallie feare his lob.9,18. owne works. And in Efaie; Our rightcouines Efai.64, 6. will appeere like filthie rags. Witherefore Dauid erfebout; Enter not into judgement with thy Philips feruant. Which things being on this wife, with

Of Supererogation. Part.3. that face can we affirme that there be works of

fupercromation? 4 The words also of Chaiff, which are in the 17.0f Luke, bo btterlie confute this fained Des ufe; When ye shall have done all these things, faicye: we are viprofitable feruants; we have done that which was our ductie to do. Chaft insulo have be thus to fate, when we have bone that which is well: certeinlie he would not have bs to lie. Cherefore the fernants of God, if ther bo anie thing, they are bound to bo it; neither bo they anie more than their butic is to bo : for a feruant, of what value fo ever he be, oweth to his mailler all that is in him. Belides this, we are bound by the commandement of Chuft, to praie continuallie; Forgiue vs our trespaffes. tionals. And in lohn we read; If we fair we have no finne, we deceive our felues, & there is no truth in vs . And in the epiffle of lames; In manie Luc-3,2things we offend all . And in another place; There is no man that liveth youn the earth with-Markato,4 out finne. And Chaift fait; that He which trufleth in his riches, cannot enter into the kingdome of heaven : where bon the Apollics mar, uellen, and fain: Who is he that can be faued? So farre were they off from thinking of the works of lupererogation, as there was in them aboubt of faluation it felfe. peither of Chiff aufwerthem; Benot oneliemay befaued, but may also atteine to an ouerplus of well boing, and impart thereof to others: but as touching Didem. 17. faluation he fato; That which is enpossible to men, is possible for God. Ieremic faith: Cursed is he that trufteth in man. And alfo: Curfed is tealou he that dooth the worke of God negligentlie. Dere let cueric man cramine himfelf. the fiall fir thether he ow the works of invercrogation. And touching the lone of our neighbor, Christ commanded that we should loue one another,

> man le what he is able to do, as touching thefe things, ouer a about that which he ought; when as Christ himselfe gave his life for them that be weake, and for his enimics. Who feeth not, that we mull firft aw those works that be necestarie. before we do africe to works of functorgation on . It were a peruerfe inocuour for a man to give more than he is bound onto; and not to polo those things which are of outic greatlie required. I let palle that which we read in Deutes renomic; God would have nothing to be added unto his lawe. Seing then thele works, as they fair, be not our, they were about ouer and about buto the lawe. Tele knowe that our actions, idiatioeuer they shall be, to partie perteine bnto God, and partile unto our neighbour : and in refrect of ech kind we are to bound and indeb ted as no man freth himselfe able to paie. Either it must be fair, that thefe works of supererogation

as he himfelfeloued vs, who died for vs. Let a

on do neither aperteine unto Cod nozvet unto our neighbour; with is most abluro : or elfe, that they be americine buto them, and then all fupererogotion thall be biterlie ouertheoinen.

In the epiffle to the Whilimians, the 4. chaps verla.8. ter, it is written; As to the reft, my brethren, The it. whatfocuer things are true, whatfocuer things reason. are honell, what locuer things are just, what locuer things are pure, whatforner things are woorthie of loue, what locuer things are of good report; if there be anie vertue, if there be anie praife, thinke vpon these things, which ye haue both learned, and received, and heard, and feene in me: these things doo, and the God of peace thall be with you. Let thefe tharpe witted men find out, what can be about moreover buto this commandement of Paule. Thefs things the holie Choff requireth to this end. that the Bod of peace may be with us. I bemand of the whether thou be able or not to bo ante thing bevond the The 12. lawe . If thou canff not , wherefore content we . reason. Tele agree berie well toguther. But if thou wilt face that thou canft; then face I, that thou art al, togither bound by the laive, fixing the fame requireth both all the power, and frength, and thatfoeuer thou canft ow. Deither both it helpe thee, if thou faine, that thefe works of superero. gation ow ferue for the remouing of impedis ments, and helpe be for the more readic feruing of God: bicaufe I will answer, that wee are bound fo much as we can, to take awaie those things which do hinder; in fo much as we are not to account of our father and mother, if they call be backe from the obcbience of God.

Beither is it without price, and infinite arro, The 12. gancie, to faic, that thou doeff more than thou art reason. bound to bon: and it is no fmall iniurie buto Chaff, who thall be faid to have died in baine, if thou mightif be able to performe the lawe, or to bo more than hath beene commanded in the fance. And it is a maruell how they can affirme, Theis. that there be some good works, with if we will reason. not ow when we maie, vet that we finne nothing at all; feing it is a most greeuous finne not to be willing to love God more if thou canft. What elle will this be,than to denie Goo to be the ches fell and; when as thou wilt not love him fo much as thou canft? Will not that be euen to abuse his gift and grace . To this end hath he given the power to love him more than thou booff love, that the fame thould neither be in baine.noz reff idle.

. They have vied to faie that it may be, that fometimes, by reason of our infirmitie & weakes nelle, we mille of our dutie in the commans bements which be necessarie to saluation : and pet, that in the meane time we take in hand cers teine wo:lis that be not oue . Wut & will afke them , what maner of works (3 belech pourbe CICI.i.

morks of

gation.

reafon.

Augustine. cuidentlic in his boke De foritu & litera, at the

Cap.9.

VV orks of

thefe : To live lofelie and fometime thames fullie, and to prouide that certeine Maffes may he fain for them to take pilgrimages in hand to make a choice of meats, and other things of like fort : orelfe, to bino himfelfe by a bow of finale life, and to forfake his parents to rehearle eues ric date a full number of fmall praiers, no whit reforming his life and maners, and to repole a confidence in these workes, as though thou flouldest by them have faluation, and ercell all other men . Thefe be verelie the works of fuvercrogation, baine (I meane,) superfluous, and (to faic as the Greeks Do) Lega maereya, that is, Works and by works : of which the Load thall faic in his inogement , as weread in Efaie; Efaic.1,12. Who hath required these things at your hands? Efaic.55,2. Whie dooyclaie outmonic and not for bread? Thou femelt (will they fate) to verfuade a cer, me velpaire teine delveration : bnooubtedlie this 3 affirme, of our owne that we despaire of our owne Grength, and not of the fauour, grace, and mercie of God, there the mercie by he giucth ffrength to enter into an obedience of the lawe: and that he imputeth not buto us the finne which we commit, but maketh the

righteousnesse of his sonne our Lord Jesus Chaff common onto bs. 6 Pow that we have allebred reasons, and

ned in this

but not of

that out of the fcriptures against this affertion. we thinke it good to let downe what map feeme met to be determined in this disputation. First of all the grant, that the observation of the laive is divers, and after manie forts among the faith full by reason of the divertitte of degrees : for all men tread not alike in the fame ; which arifeth, through the difference of mens frength and ableneffe. All men cannot om alike , euerie man hath his measure of faith distributed buto him by God . And there are found among the Chi frians, not onclic fonce, which do negligentlie; but those also, which sometimes fall, and that into most grauous sinnes, for which they before to be excluded from the kingdome of heaven, unlesse they thouse repent; which thing is almaies granted buto them , that are predeffina ted buto eternall life. Therefore there be found piners degrees of keeping the laive, buto the letter fort of which begrees, they that be weake of frength do atteine : and though there be much wanting in them, pet have they faluation; bis cause the mercie of God through faith in Christ suplieth their want. But they which be the ffrom ger fort, and go forward bevond the loweff bethe firenger grees, ow not more than is their butie to bo : lee lost come to uig they have a greater power and abilitie. the higher Therefore they are without all boubt bound to do more; and if they go not lo farre forward, as they can , they finne . So that there is in a mas ner none to be found, which is not speciallie guil

he quant to bo. And to freake brefelie, the lawe of God may Thelabert be confidered two maner of waies: cither as it sod confiis given generallie, and may be eraced of men bred two by outward indgement; in which respect I waits. mould grant, that some thing may be done of he belides that which in mans tudgement iser aced generallie of all men . For they, which he the fronger do more than the weaker and common fort of other men; buto which things no man by externall indocement might compell them. Euen as Paule receined no fuffenance of 1.Coz 9.16. the churches, therefore he proceeded further than other teachers and palfors: and for the doing hereof he could not be compelled by anie laine of men. Againe, the lawe may be confidered of. Be ton: according as God hath required the fame of be thingthe in his olune indgement. And then in our actions indgement me can bo nothing, that we are not bound onto: boo nothing for Boo berie well knoweth what we are able to but that he Do feeing our frength came from him; the him are bound felfe ffriglie requireth to much of bs, as the to Doo. are able to bo through him. Which if we thall not performe, we are by his inogement accounted quiltie : the which thing men cannot imoge , tho knoive not how much we are able to do . So then, that our confcience may be quiet we must not confider what is required of bs by the rule of man : but fo much as our owne firength is a ble to beare. Thefe things if we thus determine, all things will be made manifest and plaine.

Eputhing the place of Paule, it is mant bidem. fest, that he had not anie respect to supereroga. Cohisin tion: for he said, that it was better for him to of the we Die than that anie man fould make this reiol, perfecte. fing of his in baine . But there is none that mould those to bie, to have an overplus of and works. And he addeth further, that he in performing of this, thall have a reward : as though otherwise he should want the same. Which is not convenient in works that be not due : for though the adversaries in these things amoint some reward ; pet(as I thinke) thepap point them, not lo, as in other necessarie works it thould not be hoped for . Wherefore, if Paule thould not have had a fingular reward for this thing, pet in taking of necestaries for life aswell as others, when he preactice; he thould not have lacked his reward. De added mozeouer; That I abuse not mine authoritie : thich if he had com mitted, there is none but feth, that it had bene finne ; feeing it is never lawfull for a deillian man to abufe his authoritie . Doth he not afferward faie ; That I may winne manie ? And by the commandement of louing our neighbour, euerie man is bound (to bis power) to ingraffe as mante bnto God as be can . Deither bib the

apostic;

Therefore let us now take in hand to confute

the arguments of our aquerlaries.

Supererogation.

avoffle, by this his fingular crample, indeuour anic other thing, than to take awaie the occasions and offenies, thereby the Cozinthians might have beine braine backe from their falnation. But the Lord commanded with areat feneritie, that offenfes thould be remoued. Det ther is it true, that he bid compare togither that which was of necessitie, and that which he bib of his plune accord : for (as we have beclared) he faid , that it frod him in hand of necessitie to preach the Golpell ; and that we flould be to him, if he bid not performe the fame . But he adneth: that he might bo this worke rightlie, and initiprofit, it was to to be betermined, that he fould frelie plant the Cofpell : otherwife he had given an offense, and had abused his authoritie. And bicause he was willing of his owne accoud to obcie God, therefore he gladlie and

willinglie bid that, which was to be bone. 8 Touching the young man that came buto rend out of Chriff, ive haue fpoken elfe-ichere ; and now But 19,16 we fair againe, that he bib arrogate ouer-much buto himfelfe. For he was blinded in the error of our aductaries, and would do more than the laine had required : for this cause he was reproued by Chaift. This man lought righteoulnes andeternall life by works : for he faib ; What fhall I do to atteine vnto cuerlasting life? Chut answered him buto his demand : If that falua: tion must be fought by works, the whole lawe ought to be fulfilled. Furthermore, he reduced the pong man (tho had an ill opinion, as touthing the observation of the laive) from the path of erroz, buto the waie of life ; to the intent he might perceine, how far he was from keeping the commandements of ODD, by that which Chiff commanded him. Beither both it hinder. that bicaufe it is faib, that Chaft loked on him. a loucd him : boubtles he intreated him courtes oullie; neither oid Charpelie reproue him, as his arrogancie ocferued. Certeinlie he might haue faid ; D hypocrite ! Willy book thou boast thy felfe, as though thou habit fatilified the lawe. thereas thou art fo farre from owing the fame? Dis indenour pleased also Christ, in that he fee med defirous of faluation : and fo did his flus die, which from his childhoo he bestowed in the laine. And finallie it might be, that this poing man perteined to the number of them that were predestinate : touching the successe of whole life, the feriptures make no mention; on lie we heare that he went his wate. There is no mention made of his blafthemics of contume lies bainlie fpoken against Chuft. If he had loued Chaiff with all his hart, and with all his frength ; feing he heard that God required this by Chriff, that he thould diffribute his gods buto the pore; he would not have linge

red. Therefore he learned by the words of Chill

botu fmallic he had profited.

of Peter Martyr.

o It was objected buto be as touching bir to the ginitie and folelife, according as it is intreated throone of the fe things in the fewenth thapter of the first of 1. Co.7.1. eniffle to the Counthians. Wile anfwer, that & 26. Paul bnoerftod good a better not for a thing et mow paul ther more gratefull or more accentable to Gob: underflood fixing there be oftentimes married folks, which this word, pleafe God, more than fuch as line a fole life : but he taketh those words for that which is more commodious, or commodioullie. For in matri monie there do hawen more occupations than there do in finale life : not alwaies inded, pet for the molt part . Elofe men feigne 3 ivot not whe feignen what of councels, as though they may be given benife tonof a better goo thing, and of that which is more thing comthan oue. But (as it hath beine proued) whatfo, mande euer and thing we can beuile, it is conteined in mente. the lawe of God. Det we grant, that if thou have respect to all manking, sole life and matrimo nic might after a fort be called counfels; in this fenfe I meane, that one and the fame fate is not convenient for all forts of men. So then, ac cording as we thall perceive either the one or the other of these to be fit for anic man, that we mult counfell bim onto. Wherefore Paule faib. that he hath no viecent, whereby he fould compule and confreine all men : but I gine counfell (faith he) namelie, that cueric man take hold of that which thall be profitable for himfelfe. Fints ther if thou thalt particularlie have respect buto men, which burne in luft, and be not continent; thefe have commandement to marrie, and it is not in their libertie a choife to live a fole life. So as it cannot properlie be called counfell, in refred of them; as though the matter were put in their power and choife. And againe, they which have the gift of fole life, and are in the fame fate and bocation, and do well perceive themselves to do better without matrimonic, and fe that their fole life may frand them in great fled to advance the alone of God, they thould finne by refuling of that flate ; for they ought to followe the example of Paule.

But we in no wife admit this boarine of counfels, by which thefe men reckon manical the commandements of God among counfels: fuch as are the forbidding to revenge injuries, Rom. 12. 19 the turning of our cheke but ohim that firiketh bs, the letting go of our cloke and coate to him Math. 5,39. that will take it , and fuch other like things. For thefe be commandements of Bod, thereof the Lord hath pronounced, that he who thall breake the least of them , thall not inherite the king-Dome of heaven. Alfo he fait ; Vnleffe your righ- Ibidem. 200 teousnesse shall more abound than the righteousnesse of the Scribes and Pharises, ve shall not enter into the kingdome of heaven. But it will not abound, butes we to understand the laive.

than butie. tie of this vice ; namelie , that he both leffe than

TI TI.ii.

Che firft

ehe 2.

etafon.

The 1.

reafen.

Che 8.

as Chill hath interpreted it. As touching the Luke.21, 1. inidowe which offered with others; we answer, that the might not bane bene confrained by fourth.con= cerning the the imagement of man . to have polyzed out all oblation of hir fubfrance in that offering. But Goo, tho the widow. had given hir ffrength before hand, that the thould be content to make to great an offering, and knew right well how much the was able

to give, would have accused hir by his otone judgement, buleffe the had offered according to the frenoth wher with hir mind was vievared. As touching fatiffactions, we palle not much

what they fair : freing we understand that those ivere altogither baine and fuverfluous, vea and contumelious against Christ: for thep femed therefore to be vied, as though that Chuit had not aboundantlie fatiffied for bs. But if that by fatiffieng, they binderfrand; a man to appone bimfelfe bnto Bob, (according as 3 haue as bone occlared) we well allow of the word : but it will not ferue their purpofe. For to fatisfie God in that fort, is to render buto him those To the art. things which we do owe but o him. Chat which lafflie they brought out of the epiffle to the Ros Rom. 1, 35, mans; namelie that the apostle faith; We have more than ouercome, it is fo frinolous, as 3 thinks it fearle worth the answering. Forthere Paule onclie theweth the large and plentifull

victorie, which the Lord giveth unto his people

10 But bicaule there be certeine places not 2. place 15. to be overfkimed, which feeme to be against out affertion, wherin we affirmed that in the works The feripe of goodie men there is a great want; fæing in tures feine the feriptures they be called unperfect works: to affirme, now will I alledge those places, and make any fuer bnto them. Wie read in Deuteronomie, may beper, and also in the bothe of Genesis; Be thou perfeet. And in the gospell; Be ye perfect, as your Deut.18.13 heauenlie father is perfect. Einto the Counthi Gen.17, 1. Matt. 5, 48, ans; From hencefoorth brethren reioife, be ye 2.Co.13, 11 perfect. Cinto the Colomans; Exhorting eue-Col.1, 28. rieman, teaching them all wifedome, that we may make a perfect man in Christ. Into the

against temptations.

Phil. 2, 10. Linlipians; Do all things without anie murintring, that ye may be blameleffe and pure dildren of God, without ipot. Unto the Che Ephef.1, 3. fians; Bleffed be God, and the father of our Lord Jefus Chrift, which hath bleffed vs with all ipirituall blefsing in heauenlie things, that we should be holie and without blame before him. And in that eviffle it is written of the church, Ephc.5, 26. that Christ clenfed the fame, to the intent he might make it vnto himfelfe a glorious church, having neither spot nor wrinkle, that it may be holie and without blame, &c. And Peter er 1.Pet.1. 15. hozteth, that we should be holfe and without

blame in our convertation : bicaufe it is wat

ten ; Be ve holie, for I am holie. And Dauid

faith: I shall be vnrebukeable before him. And Pfal. 18, 14 againe; Blefled are they that are videfiled in and 119, 1. the waie. Which tellimonies ferme to tenb bnto this; namelie, that we thould not thinke our perfection to be without hope of recoverie in

Augustine in a little boke of his, intituled De Augustine institia Christi, against Coelestinus, that is in the fewenth tome, objecteth all thefe tellimonies as gainst himselfe, and answereth by these voints. the mill in these places, that certeine things be fo woken as they may be erhortations , by the which the are firred by to walke perfectic. But in laines and admonitions it is not required. that we fould performe fo much as is perfua-Ded ; but there is the wed how farre we ought to indeuour (as now it hath beine laid) touding the precept, which is given buto bs for the louing of Boo with all the hart with all the mind. and with all the Grength. An other thefe point is, that manie of thefe things do flicio, not what maner of persons we be now; but such as we thall become in the end, when this life bath runne his course : for then we thall be perfect, then we thall be throughlie come to the place whither we tend. The third point is, that by but blameable and perfect perfons, he biderstan octh them which be without damnable crimes: and fuch thould they be, that are chofen mini fters of the church. After which lost it is written, woln form that manie of the faints have beene perfed : not faints are as though they committed not some finnes, faib to which is an unpolitible thing in this life; but bi bour bear cause they led their life without boing of the putitib Damnable and the groffer finnes. Wherefore, although they were innocent after this maner. pet with others they were confirmined to maic: Forgiue vs Lord our trespasses. Lafflie be ans Mant, 11. fwereth, that the godlie fort lined as innocent, perfect, and bublameable; bicaufe infirmities and finnes committed, thall not be imputed on to them, by reason of their faith in Christ : accor ping to the fateng of Dauid; Bleffed be they, Pfalas, whose iniquities are remitted, and whose sinnes be couered: bleffed is the man, vnto whom the Lord hath imputed no finne.

Of Purgatorie, the Papisti-call fire.

11 But now let be speake of purgatoric. It In 1. Co.; is fained to be a middle place after this life , be week 15. twene euerlafting felicitie , and the punith Sam. 3, ments of Dammed Coules; in fuch wife as they berte 35. which be there, are after a fort partakers of both, what me for in so much as they be adorned with grace, is stigned and be confirmed with hope, that selective that so purses be given buto them, and do lufter punithments topic. with a patient mind, they be counted among

the number of the faints and bleffed foules. But in that they be toursented, a do fuffer orections and manifold kinds of bunifbutents, in that reweather brawe neere buto the lot a condition of them that are in hell fire. And they abbe, that purratorie punifhments baue not onlie an end and a fet terme ; but that it maie be cafed by the and works and praires of them that be aline. The aductaries indeuor by mante reasons, to perfuade, that we must grant that there is fuch a place, as we have here befined . Dut of the old testament they eite the historie of the Macharealon for Macles beis, there we read, that Indas (a man well commended) did beliete, that the praier for the bead to be delivered from their finnes, is both conv fortable and goolie. Further, they flie buto Zadiric the prothet, there we read in the 9. dap ter: Thou half loofed thy pritoners out of the pit Zach.9,11. wherein was no water. Allo the 4. chapter of Ces clesiastes; Otherwhile a man commeth foorth of prilon and chaines and is made a king. They bring also the plalme, where David faith : We PGI, 66, 12. passed through fire and water, and thou broughtell vs foorth into a place of refreshing, Doccouer, they repaire buto the new tella-

Part.3.

of Peter Martyr.

ment, and faie, that in the Golpell there is fuch a hind of finne, as fhall neither be forginen in Matt. 12,31 this world, not yet in the other world; which then might not be froken (faie thep) buleffe there Mould remaine purgings of finnes in another life'. And they obien that faieng in Matthew; Least the Gaoler cast thee into prison , vere-Mans, 15. lie I faie vnto thee, thou fhalt not depart thence, vntill thou have paid the vttermost farthing. Al fo they bring that which is froken by Paule in the 1.Cor.3.15. first to the Counthians, the 2 chapter ; But he himfelfe shall be faued, as it were by fire, &c. Eo this purpole also they would have that to tend. which is faid of beggerlie Lazarus full of botches, Luk.16,19. and of the riotous rich man. They pretend also that place in the Apocalppfe . where it is read; Apocal, of that No vapure thing shall be admitted into the holie citie . Another thinke that to make on their five thirth Paule writeth to wit, that All knees shall bow vnto God, both of things that be in heauen, and things that be in earth, and things that be under the earth. Againe, thev cite the Appealpple, in the q. chapter; that All creatures which are in heaven, and on the earth, and vnder the earth, and in the fea. &c. shall speake praises ento God. Thele, and such other places of feripture, they thinke on make for them.

Suncite 0= 12 Wit we must marke this, that the afferti on of them, which would needs have a purgato rie, is not one and the fame. For fome will force it to be as a fire bodrine, an article of faith. D, thers do not to resolutelle and constantlie as: firme the fame, but onlie they fumofe and hauc opinion, that furb a thing there is . first there,

forc it farmeth and to their that it belongeth not to the articles of our faith. that it is not a thing whether of necellitie to be belieued. Secondlie, ine will purgatosie make it plaine, whether either the epinion of fits ele of our fuicion, wherby purgatone is belieuco, be realo tatth. nable of tuft. As touching them which do affirme that the postrine of purgatoric is of necessitie, ine must need absolutelic bold that the boatrine and articles of our faith qualit to be certeine & feefaff, and are most plainlie to be proued by whe artis tellimonies of the ferutures. For the are not of cles of the their opinion, which will make the fathers or faith ought men to be authors of belowing of things : for ive to be cers though tubge of the hole Shoft contumelioudie, mount by if the thould thinke that fuch feriptures were de: the ferip. livered to be, in the which is not wholie and per- tures. feetlie contemed whatforner belongeth to our faluation. The epiffle bato Timothic both fuffi 2.Tim.3,16. cientlie reprome thefe men, when it faith ; that The scripture inspired by God, is profitable to teach and confute, & also to correct & instruct, that the man of God may be perfect and fincere & inflructed to cuerie good worke. Where fore, if thou bring ante worke that thou affirmet to be goo , or anie thing necellarie to be beleneo, which cannot be confirmed by the holy ferip. tures ; I trulie would rather not faic, that the things which thou half brought are not aco or profitable, than to pronounce otherwise of the feripture than the avoille hath integer thereof.

montie vaunt of ; namelic , that the apostles taught not all things, not that the primitive durch commanded all ichat focuer thoule be for our comfort ; as though it were necellarie baie by baie afferward, that more things thould be made manifelt . This perhaps we might grant made manifeit. This perhaps we might grant The primis as touching politike gouernement, 4 of things time church not necellarie to faluation; but as touching boc, han all trine, and the articles of faith necestarilie to be thingsnebelæued, the ancient fathers had all no leffe ceffarie to than we haue . Tertullian in his boke De pra- be betenet. Scriptionibin, faith; Damie is the durch, onto the Terrullian. which the apostles have powered out their whole postrine with their bloud. Chilf faid alfo; All those things which I have heard of my father, I haue made them knowen vnto you. Thefe nien fair ; that in deed all things were infimuated by the apostles, but that the apostles oid not make all things knowen buto bs. Were faic we, that ther, although they woote not all things; pet they provided that those things, which they taught, maie be manifefflie inferred bp thofe The trabla things which be written, either by themselucs, apostles or in other holie bothes. For other wife, funoric product be fuperfittons receiuco in olo time, would euerte the ferips there be boaffed of, as things beliuered by the tures. aposties : which things can no other wates be knowen, but bicaufe they be altogither Arange

for we muft not admit that which they come

Iohn.15,11.

CICL.tu.

from the fcriptures. And that thirth I have affice med, we made prome out of the feriptures them. LCor.t. .. felues . There is a tradition of Paule . that A woman should have hir head covered in the 1.Co.14.34 church, and should be silent in that place : and 2.The 3,10 that the driftians, which be poore, should labour

with their hands, least they should liue idlelie. But thefe things, fixing he confessed to be his traditions, be indenoured to vioue them by the holie feriptures. Thus let our aduerfaries bo. if ther will have anic place to be left for their tra-

nitions.

13 But to returne to our purpole. Aerie of bath beene tentimes there hath beene a boubt made of purmany times gatorie: and the Greite church in the councell in boubt of of Florence long refifted . And it is a wicked ereckes

thing to erpound the places of the fcripture, long ere the thirth are brought for the profe of this ovinion. therivile than the proper and lawfull interpretation both require. But thole places being onperitod on this wife they leave no place for purgatorie: as we shall perceine, when we come to the peclaration of the fame . Augustine also fpake divertite of purgatorie: for in his Enchridion buto Laurence, in the 66. chapter, and a gaine, about the end of the 68. chapter wateth: that It is not uncredible but that there hapneth fome fuch thing after this life : pet be faith, a que frion may be moured, whether it be fo orno, and that it may or may not be . The berie which words he plainlie writeth onto Dulcitius aueffi on the firtt. Allo in his treatife De fide & operibu, the 16. chanter he laith : Whether therefore men fuffer thefe things onelfe in this life oz elfe whether fome fuch inogements ow also folloine after this life, it is not far (as I thinke) from reason. De vieth, as thou maielt fee, a diffunctive frech: and that the fame be true it fufficeth that cither part be true . But of an article of faith, the articles tho would freake to boubtfullie, as to faie; the of the faith, ther Chaiff had true fielh or fantafficall ; whether me mud not in Chailt were the dinine nature, or onlie the ha fpeake bout. mane nature : and fuch other faiengs . Those things which belong buto faith, muft of necellitie be defined, and ought to be certeine. The bes riefame father in the 1 2.botte De cinitate Der, the 26, thapter, fpeaking of the fire of purgato, rie : I ow not (laith he) reproue this, bicaufe per adventure forme fuch thing is . But as touching those things, which are necessarie to be beleened purgatorie, bnto faluation, it is not lawfull either to imite mut in mat. or beale in that fort. Thou wilt faie perhaps; Ab ters of fal= though Augustine in these places seme to be

wherein he lemeth to affirme it, muff be inter-

parted by these foure other places, in which he bi-

orth not the ambiguitie of the thing . Whereby

ine must confesse, that he was rather persuaded

thereof by a certaine opinion, than that he belies men it fo to be without all bombt : bicaule the na The nature ture of an opinion is that inc give an allent not of an opimithout fome feare or boubt, that the contra- nion, rie opinion is true.

Cap.9.

The Common places

Of Purpatorie

6:11000

14. But me thinketh, this maketh verte much against this fained deusle; that the holie arriv-tures have passed once in Alence, and made no gand pumention of this to great a worke of charitie; gatoric, thereby brethen, parents, and children might that the bo. be released from the most greenous verations tures bare of purgatorie. Assuredie, this were verie much made no to be townbered at . In the old tellament it is minten perfe viligentlie fet forth, that funerals were of it. ertolled ; for Abraham bought a field forthe bu: Genay, riall of his wife. The came is described, the wice is expelled, and all fuch things are fo biligent lie recited, as thou canft not thinke anie thing to be overfrinco: where notivithfranding there action in is not anie mention made either of purgatorie, the fune. or of ribbing the foule of him that is beparted rals, nor in from the paines thereof, either by factifices or the facili. prom the pames thereof, either by fattitudes of cis of the wherein the lative is described; seeing there be las and forch crifices and oblations beforthed for all fates of of purgette men and for everie kind offault: the will not rie, or of the men, and to: enerte kind of tallet. How will the purging of the bead, and that there was to beepe filence as concerning the purging of foules in purgate rie . Ale prophets alfo, being ercellent inter pretors of the laime, when in querte place thep phers man Do commend the duties of abelineffe and that fair of ritie, never fet footh buto be in their fermous purgatopit. anie thing that might prouche and brawe be

once to thinke hereof. Paule bauting the like occasion offered buto 1. Thelast him, when he waste unto the Theffalonians (for he taught how to vie mounings in funeralles. and those whom he admonisheth, he onelie in courageth with the hope of refurrection) thould whether at the least twife in that place have abmomished, ning a fit that fetting affice teares for them which they lo occasional: ued derelie, they thould vale, that they might free bin, not long be vered with the paines of purgato pakens. rie. He bringeth no luch thing, but after the doc trine of refurrection, at the end of his erhortation on, he faith; Therefore comfort your selues one another with these words . Wen and Dionyfius, Dionyfius. thom they call Arcopagita, in his treatife De Hierarchia ecclefiaftica, then he purpofelie bes manbeth the quellion, whie the minister of the thurch hath praiers for him that is alreadie bead, he makethno mention of purgatorie ; but laboureth carnellie to thew other caules . But if he had believed, that there is a purgatorie; he might berie rafilie haue fatiffied the queffion propounded: but it fermeth, that he wouldra ther determine of anie thing, than to teach, that to those waters the loules of them that were beOf Purgatorie. purgatorie.

15 But now let us fee how the holie ferintures be againft this opinion . In the fift of lohn it is mitteraHe that heareth my words. & beleeueth chefaub= in him that fent me, shall not come into judgement, but hath life euerlasting, & passeth out of rafe from death ynto life. If Chrift late, that they which beacarb beste live palle forth out of beath buto life how is it becreed by these men, that they which bie in faith om naffe into paines and torments . T knowe. they be wont to fair, that therefore it is fooken. that a man fall palle into life; bicaufe at length he thall have it, albeit be muft in the meane time be fomethat punifhed in purgatorie. But how much this erpolition ferueth to the purpole. it is the web in the 14 chapter of the Apocaluple, Bleffed be they which die in the Lord . They will anfluer, that they are therefore bleffed which ore in Chrift ; bicause they be fure of felicitie, als though those fires remaine for a certeine time.

But admit it were to, let be loke bon the feaucle: it appeareth that they are therefore called hamie, bicause they may reft from their las bours ; but to burne with fire is not to reft from labours. It is abbed alfo : Bicaufe their works followe them . Wherefore, feeing that they were the fernants of Bob. that they lined well . and foffered manie things while they lived, (as of neceditie it mult hamen to all godliemen:) it is mete that they thould have a reward . and (as the feripture there theweth) that they thould reff from their labours . But if that they will in anie wife contend , that they which have lined rightlie, haue pet fome blemiff and corruptiomsthat muft be purged; what answere (I befeed you) will they make as concerning the barmie thefe : Dio not be behaue himfelfe ill, euen ber minoin till the end: feeing of his naughtie bemeanoz, affect the publike tuogement, as the holte ferip tures degine an enibent tellimonie ? Det bio Chaft faie unto him ; This daie shalt thou be with me in paradife. And thele things be fpoken against them which would have vurgatorie to

16 Powlet be deale with them, who are led by opinion to believe the fame. And albeit they map pretend manie causes whie they thould ful-With min pet the fame to be , (for Plato , among the Cth deports, mike, and togither with him manie notable 100 ets have ordeined a purging of foules by manie kinds of names after this life :) pet berie likelie it is , that they were cheeflie brinen to thinke thus, through ecclefialticall fatiffactions; there, in we ought to beware , least we diminish the merit of the croffe and death of Christ, by aferibing onto our works, that which speciallie and folic is granted onto him; to wit, that he thould

be a bottine og opinion , that muft of necellitie

be believed, and an article of our faith.

narted Chould be delivered from the paines of fagine finnes, and redeme be from eternal bamnation . Wele grant , that the church cuen noby ccele= from the beginning bled fatisfactions; thich fiaticall fawere onelie invented, to the intent that they, were invenwhich fell into or sevous finnes, thould be protted ten by the Diniffers, and by the whole thurth, the Looke bes ther they carnellie repented or no of their of fore, pl.8. fenles committee . For fuch men being crelts article.32. bed by reason of their finnes, from the commu mion of the faithfull bicause they might rebeine the ignominie, and be reconciled, bid fometime Diffemble a repentance, and Deceiuch the erpec tation of the goodie. For to the great offense of the brethen, they were perceived to be agains admitted buto the facraments ; being not a mended, as they which fill cleaved buto their wickebucffe.

Wherefore fatilfactions being added , both Satisfaction they were tried : and . though Goo were not ens were fatillied, pet the church (after a lost) was coificd ; not onp;off= the which they by their wicked acts hab both burt morker. and diffenested . Which thing Augustine in his Augustine. Enchiridion, buto Laurence, in the 65 thapter te: fiffeth; for the repentance and gronings of one man feeing they perteine onto the mind are not knowne and made enibent unto others: where: fore tokens of repentance are required for fatile faction of the church. And it is a common fateng, that fatiffaction is an occasion to cut off finnes : to that men thereby thould have no more recourse buto them : by reason whereof it brought fome fruit not onelie unto the church, but unto him allo that was penitent. And it is fometime bow the read among the Fathers, that the penitent per- penitents fons bled to obtaine remedies for the wonds of meaner obtheir finnes , by the meanes of fuch eccletially teined recall fatiffactions ; namelie, in this fenfe, bicaufe medies for in fred of ill actions they bid put and in place: the wounds and they thich offended the church, did by their finnes. thollome example make amends; and they which has beene accultomes to manie finnes, entied themfelues to do well.

Cyprian, in his fermon De laplis, calleth fa: Cyprian, tiffaction the confession of the three children. which they made, when they were put into the fire : and allo the confellion of Daniel , which in Dan.6,9. read in the firt chapter of his boke. And the fame marty: femeth to brawe fatiliations out of the prothet loel, when as he erhorteth men. Iocl.2,12, that they Could turne buto the Lord in all their hart, in falling, in mouning, and weeping; fo as they thoulo not rent their garments, but rather their harts. And it is to be thought, that the incollinous man, which by the commandement of L.Cor. 5.50 the apostle was ercommunicated, the wed fuch tokens of repentance: in fo much as the apostle, 2.Cor.2,6, in the latter epiffle to the Cozinthians , comen: bed him buto the church; least perhaps he thould be outrubelined with to much forcive . How

Pag. 235.

ahuenture

Rugufline uacio, there doubtfull, pet that in other places he both cermuft be put teinlie affirme it. I anfwer, that thole places,

Pag.237.

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beit, all thefe things at this bate are taken a waie, fixing the discipline of the thurth is al most otterlic lost : which thing neuertheles 3 would not have fo to be reffored, as they fhould become an intollerable poke, & thoulo at length

The Common places

17 3n the Nicene and Ancyran Sonod sin certeine others , mention is made of thele la tillactions ; and there are frecified bluers be gres of repentance . Wie may obserue, that floms of fa= those laudable customs orgenerated by little and little into lawes: fo as in the occrees, and especiallie in Brocard, there be extant penitenti all canons, and in fuch fortertant, as they are growen into an ercebing multitube : thereby they are become to intollerable . that they lie contemned : neither could men indure them as nie longer. Det they being led by a falle perfuaintollerable fion, as though they might not obteine faluation on, if those fatiffactions were intermitted, they befired that the bishops might release them of the fame. And from thence had indularences fro whene their beginning, which also began to be reder med for monie. And fuperfittion toke fo beepe beginning. rot, as he that had not by this means, while he liuco, cither abioden punifoment, oz elle rede med the fame for monie, was thought, that at the punth- ter his death he fhould pate them in purgatozic, ments of # that with greenous punifyments; as though purgatoric. Cob would in anie wife . that the lawes which

the church hath made, thould be ettablithed.

It appereth therefore, that even through the fatilfactions of the durch, no fmall occasion is Beclefia: given buto purgatorie'; and that, which in the ficall fatile beginning was occrat of no ill purpole, is groat first to a wen in time to a most græuous abufe. Horitho good pur. will not account it a græuous crime , that be, which a few baics paff , was an open abulterer, and a manifest murtherer, should (byon the fudden) be brought to the table of Chuit , and be reconciled buto the church; when he is neither trico nor proned, vea without tellimonic of anie true repentance : Beither om we faic, that thefe works of fatiffaction were binvofitable , while discipline was of frength in the church: for befaith was Goesthe commodities, which a little before we recited, this allo was an ercellent thing; name, erereifed. lie, that by them faith was exercised, and bid more and more apprehend the promiles of God: not by the merit or worthinesse of the works, It is wic. keeneg to but by reason of a more behement attention of for thefe fa. faith. Lout this we most inuch against : to wit. that God Moulo be thought to be pleased with men for these two his take; feing this honor sob was muff onelie be quien bito Chuft.

And let be note, that To fatific, is other while (as faith Alconius) Zodwonelie fo much as is lufficient to an angric man for reuenge : but this none of batsable to oo; namelie, to re-

compense the wash of GDD so much as the fuere bound to bo. This bid Chailt onelieper Tofatte. forme . But there is an other fignification of is bubt. this word among the Latins; as is, To animer Good the into the indigement and opinion conceined of mairrel him: guen as Cicero writeth in his first familiar Cicero mille unto Lentulus; 3 in all butie, or rather metic towards the . Do fatiffic all other men but my felfe I never fatific, sc. And in this fort bid the fathers formetime waite : not that Bon is fatifico with thefe ecclelialticall vunifluments: but bicaufe in edifiena the church in this inife. by rendring of goo actions in the free of cuill. and by erercifing of our faith, we awanue our felues bnto God: and anfwer onto the opinion and butic which is required of penitents, obeor ence at the leaft wife being begon.

Cap.9.

Papifical

fants is

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While then

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18 But now, in the place of thele latilladis Buricales ons which verhaps were not in all refrects to confession be difallotuco, there hath fuccedord an abufe of the acou auricular confession; wherein the papistical and priefts do inioine prinate latiffactions: in which

boing they erre two maner of waics. First, in The bonis that they absolue from finnes , before such satis pictis factions be done; oferens the true and ancient thir amiorder required those satisfactions, before that ei fellen fren ther peace or absolution should be beclared two must Dozeouer they will have, that fuch fatifiactions of main. as thefe, thould confift of works, otherwise not Due bnto Bod : there neuertheleffe, thatfoeuer white tworke is good, the fame is due buto him; and ur well that which is not due but o him, is not to be ac but much counted god. There hamenethallo a thirder fieb rog: for bicaufe thep fate, that by bertue of the Thouse keies , perpetuall punifiments are conuerted buteto into tempozall paines. This onelic perteineth much ma onto Chilt; namelie, to deliuer from eternali the biss. beath : therefozeit is written in Ofce ; O death, Ofeas, 14. I will be thy death; O hell, I will be thy plage. And some of the Schole-men bare write that which is altogither intollerable and wicked; to wit, that fuch prinate fatifiactions are also of frength, if (as they freake) they be trulie paid

in beablie finne. And thus they attribute that,

ulich belonged to Chaft, onto our works; being

fuch works as proceed neither of faith nor yet of

daritie.

But Efaic crieft out againff thefe men; Yee Efai. 54,3 are fold for naught, and ye be redeemed without monie. And Paule teatheth, that Iuftifica- another tion is without works, and is offered vnto God and the freelie. Beither mult we give care bnto them, prout, which would there fort of fatengs to have place whereast in our first connectation, and in baptime: but fall, the fall afterward, they afterne, that we cut afterward, they afterne, that we cut afterward. felues ought to fatiffic: as tho would fair, that before buy affer baptifme, Guill were not our mediatour nimt, set as before. John, writing unto them which alrea, after. die beleeued in Christ, and were baptifed, If we Llohnagh Corruptions. have finned, we have Christ our advocate and interceffor with the father . And Ezechiel : In Ex. 18, 33. What houre soeuer an vniust man shall depart from his vnrighteousnes, I will no more remember his varighteouines. And that God will forget, and not remember, is as much to faie as he will not punith, not take revence of anie man . Cohercfore Augustine bpon the plainte ; Bleffed be they, whose iniquities bee forgiuen.&c: writeth of God, that he both not marke pain. Anguline. our finnes, bicause he will not punish them. palat. And in Leuiticus , facrifice was required for finnes; that it might be notified, how the purging of them was to be fought onelie from the peath of Chaff.

Part. 2.

10 Derhaps thou wilt bemand ; Shall we not require some thing of him that is penitent. becequireb when he confesseth bimfelfe to have finned. Des perclie, cuen that he cut off the causes of finnes: and when he hath given an offenfe . let him edife that he may being forth fruits inwithie of res ventance. And as it is faid buto the Romans : Rome,19. As ye have given your members to ferue vncleannes vnto iniquitie, fo now giue your members to be the armour of right cournes, &c. And thefethings ought not to be commanded foref bim 600 caping of the paines of purgatorie; or to the intent that eternall beath thould be changed into forgist th temporall beath : bicaufe that Bob, ichen he fozte allo for= gineth the fault, both also beliver from punith gineth the ments. But if that he ferme formetimes to afflict panile: them, whom he hath alredie received into grace; ment. those scourges, which are so law boon bs, are not Che fcour: to be called punifiments, but are fatherlie coas nt sunit. rections: as it thall be fait elfe-there. But ab ments, but mit we floud grant, these scourges of God to be punishments; pet do they nothing further fatherlie

our aductionies. For fo much as they shall be

they thould be ordered by them : fæing God

hath diffributed them at his owne pleasure, and

both oftentimes turne them awate, or mitigate

Stepunific called temporall punishments; the which God

nums laid hath not put bnoer the power of the keies, that

them, according as he is called byon by the toper the faints, and as he feeth them to be converted bns potter of to him earnefflie and with true repentance: as Eli.38,3. it map plainlie appere in Ezechias, and in the lohn.3,5 In which fenfe that may be underflood, which

is written in Daniel; Redeeme thou thy finnes with almes : that is to fate ; thy puniffments, which remaine by the feneritie of Gods indge. ment . De elfe understand the same on this wife; Euen as thou half affliced the poze, and half oppelled them that he weake : lo on the other part, take thou pitie boon them. So that To redeeme is To put that which is good, in the place of that which is cuill. God punitheth not the faithfull fort like a revenger studge, but he

chaffineth them as a father. Deither both be alwate, a of all men erad punifmients after fins be forginen : for he hath forgiven manie fins to manie, without laieng those punishments byon them. For buto the there he fait, This daie thou Luke.22.42 shalt be with me in paradife. And the Publican. which praied; Haue mercie vpon me a finner, Luke. 18,13 went his waie inflified. And Peter, when he had fortworne Christ, onelie wept, and was recei Luke. 13,61. ned into grace. Wherebyon as touching his repentance, Ambroic wate ; I read of the teares Ambrofe. of Peter, but I read not of his fatilfaction. Allo, it was faid buto the man fiche of the palfie; Sonne, thy finnes are forginen thee : neither bib Matth 9,5. the Lord require anie other thing of him.

20 They are wont to obied, that the wo man, which was a finner, bio therefore obteine Luke ... , 37remission of sinnes; bicause sine washed the and 48. Lords feete with bir teares, and wiped them with the haires of hir head, and annointed him with pretious ointment. They crie out, that all thefe things were fatilisations for finnes. How beit thefe men ought to confiber,that our Saut ahe tue our thewed how finnes were forgiven to that man was woman in two refpeas. First, iden he faid bn: foggiuen tobir ; Thyfaith hath made thee whole : and bir finnes this wate was a right wate, as an effect proces in two rebing from the causes; namelie, from the mercie of God, which that woman comprehended by faith. Further, buto the Pharifie (which could not perceive the faith that late hioden in the womans mind) he thewed, that hir finnes were parboned and fordiuen bir for another caufe; to wit, that ficing he loneth molt, to whom molt is forgiuen; and that the Pharific faire, that that moman lourd Chaiff moze than he bid he might thereby knowe, that the was no longer a finner, but a true juffified woman. And he theweth by tokens of charitie, that the most lourd him ; the thich tokens the bid at his fet, in the light of all whe effects men. Wherefore it is certeine, that thele effects of chartite of love, which these men call fatisfactions, are no follows of love, which there men can tantualities, are indification not done before infification, but do rather folion, not go lowe after the fame.

21 And thereas thefe men feigne, that foules do fatilife through paines and torments in put gatorie, after this life; they are berie revugnant but of the fateng of Cyprian, who in the end of his bolte against Demetrianus, writeth; When we fball paffe from hence, there thall neither be place for repentance , neither pet effect of latil faction. Elie aduerfacies are wont to pretend buto this their opinion an indeuour of pitte, bi taule they will not effeme them to be damned. which are departed in the confession of Emili: then as nevertheles they thoulo be beteined in fome biemith of their finnes . But it is a folith pitie, which both with be to becree those things. which we are ignorant of, whether they make to

love God with all our frength, and with all our

foule. And we qualit neither to amoint not be-

ginne anie thing, which we knowe not to be a

lowed by him , or that thall make to his glorie. But purgatorie maketh manie to be negligent

of living well; bicaufe they fumofe, that by their

contenience followed the opinion of Origin,

wherein he affirmed , that the punishment of

bammed foules thould at one time or other fi-

manienes. riches they may calilie purchale men to praie

ligent of lis for them, when they be bead . The berte which in-

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ther incom.

gatogie.

The Common places

nothing must be taught, but that which certein. lic and propoubtedlie may be prouced by the ferin-

the arguments, which were let fourth at the bestion of the gining. First was objected a place out of the 2, arguments boke of Dachabeis, which can be no hindrance which make to the truth; vicaule those bokes be none of the topic. canonicall feriptures. But thefe men faie that so the fire although the Debrues have not those bokes: 1.Mac. 11.6 vet that our dourch hath received them . I grant wom the that the church hath received them, but (as Cypri- bookes of an tellifico in the expolition of the Creed) to the the spar intent they should be read in the church, but not have home that our faith thould thereby be confirmed . In received of the which place, the bleffed marty: reckoned by the church. the canonicall bokes, and added : There be the Cyprian. bothes out of which the fathers would have the grounds of our faith to confift. And Ierom, then Ierom. he citeth the bokes of the Dachabeis, is mont to abbe ; If anie man will belieue them or receine them . Augustine also, against the second Augustine eviffle of Gaudentius, faith; that They werere: ceined, but not equallie with the bokes of the laive, the prothets, and the plalmes : vet he laith. that they be not propositable, so they be read and that they be not impositable, to they be read and beard discretelise. Discretelis I fais, that we be rub mais image, wherein they either content or older discretification.

are with the fcriptures. Alfo Melito, bithop of Sardine, in the recitall Melito Sewhich he maketh of the canonicall bokes buto dinentia Eulebius, reckoneth not thefe bokes among them. Epiphanius allo ouerfaimeothem. Tinto Epiphanis thefe things above, that in those bookes is the his 2, Martal. Stone of one Razias, who killed himfelfe, bicaufe he tooulo not come into the hands of his enis mies; & there both the man & his acts are comen bed; whole example, in the time of Augustine, the Circumcellions bio abufe , then as they bib bio lentlie murther themselues : wherefore Augu- Augulint. fline , againft the Donatifts , laboured much to befond the bake; but how much the profited, let other men judge. To conclude, at the end of other mentinge. Eo conclude, at the end of these bokes it is read; If I have written well, and that was my defire; but if I have spoken stem to state. derlie and barelie, I have doone that I could boots in Which words are not beforming, where the holic the most

Choff is author. opour is autyou.
24 Secondlie, there was brought Zacharie himitit. the ninth chapter. But by the lake, wherein no verfeit. water was , Ierom expelledlie binberffanbeth contile hell; where there is no mercie: the which being cond. prepared for ba morthilie are the redemed from thence by Chailf. Alfo the place is expounded by fome, to be that receptacle or come, wherein the foules of the fathers were, before Chaff afcenbed into heaven; from whence, by the benefit of him, they were belivered, and carried into hear

Cap. 9. Purgatorie Lieuen: in which church as things to be believen 23 Powthere remaineth, that we confute a confine

Thereby amereth, that this opinion of purat toric neither edified the church , neither pet prouoked men unto godlie life : and therefore it was not presentlie benifed. And further, by this by the opis deulfe, manie poze folkes are defrauded of infi nion of pur= almes: and an intollerable market of Bopes partons breake forth . Also by this abuse is mainteined the flothfulnes of Donks, & popily viells ; tho, that they may be well mainteined, and that through their praiers they may release the paines of mens foules in purgatorie, the right heires in bnoutifull telfaments are fkin ped ouer : lo as all things in a maner are given to the fat vanches of thefe men . Dere are all things bucerteine . They which indge, that the foules of them that be beparted in the faith of Chaiff be not fouthwith abmitted into the hear nenlie reff; how can they knowe that fuch perfons be tomented by fires ? Unto whom alfo, if thou thouldest grant, that they are afflicted with flames; how will they proue, that they can be holpen by our praters and futes ?

22 But and if we should suffer the suspicio ons of men to take place , perhaps some will be found , which for purgatoric will amoint (as 3 may faie) an eruoitozie oz inftruding place, Wherein the foules of infidels , which in this life hard nothing of Chaift; or the foules of rube perfous and of infants, which were never taught, may pet there at the leaft wife learne, and ob teine an occasion of belieuing . Foz onto some It will feme an bumeet thing, that either igno. rant men thoulo be bammed eternatlie : 02 elfe that those, which be not yet account with the knowledge of God . Chould be brought into the kingbome of heaven . And manie other luch things (feeing there be an aboundance of errors) map be feigned . Polu haue me feene , that pur gatorie is no opinion necestarie to be beleeueb. Auther, if by fulped a opinion it be received, it hath weake and flender reasons to cleane buto; and it rather hindereth goodineffe, than furthe reth the fame . Therefore they thich be of an o pinion, that there is purgatozie, bo not well; if they obtrine the fame but o the church to be be-

Part. confuted. uen : vea, and Ierom affirmeth, that in the fame lake the riotous rich man was in torments. echerchy it appeareth, that their ervolition of purgatozie faileth. Alfo the fentence of @ccles falles, wherein it is fait; Out of bonds and pri-

forments, fome are otherwhile advanced vnto kingdomes, ferueth nothing buto this purpole, feeing in that place there is onelie a difcourse of the bailie alteration of things. And enterpit of Gregorie the bifthop of Pontus, who was of Laosugont di dicea, faith (as Icrom citeth !) Buen as a hina. tho is both a fole, and an old man, may be cafe lie caft out of his kingdome ; fo on the other fine a pong man, although he be pore, fo he be mile, may be abuanced from a lowe flate, buto a hingtome. But Origin and Victorinus turne Origin. a Bingoome. But Origin and victorinas turne Tobe caff out, betokeneth bnto bs the binell, the other wife is called the prince of this world: and they understand the pond man to be Chailt: tho (fo fone as he came onto his father) recciued full power, whereas before he was greatlic bered in the world, as in a prison. That which Pale, 13. is in the Walmes; We have passed through fire

and water, &c. Augustine erpounded . concerning the temptations of this world; to as adueraties are described by the fire, and prosperities by the waters: at which temptations, while the goolie do not theinke, they are led buto the

heavenlie refreibings.

25 But now let be fee that ther have ob-Manual feded out of the new testament. That which is To the fit. Watten in the golpell, of not forgiving of finne against the holie Bhost, neither in this world, not pet in the world to come; prometh not, that there be anic finnes which be formiuen in an o ther life. Among the Logicians, two negative propositions are not wont to conclude an affirmatine: wherfore, Dot to be forgiven in this world; and, pot to be forginen in an other world, do not affirme a forginenelle of finnes to be affer this life. And it plainelie appereth, that those things were spoken of Chaiff by eraggeration or amplifieng; that thereby the greatnes of that finne might be the more cuts Market, 29. Bent. And then as Marke waiteth the fame thing he faith; It shall neuer be forgiuen; may king no mention, either of this world, or of the Mans, 25. world to come. As touching him that would not agree with his adverlarie, while he is in the way, and therefore is commanded to be delivered buto the officer, by whom he may be call into pulon, to as he thall not come fouth from thence, Augustine, butill he have paid the bttermost farthing: Augustine both plaintie understand the same, touthing hell fire; and he will have the particle [vntill] to be bnoerfloo in the same fignifica-

Man. 1, 25. tion, therein it is fait; And he knew not hir,

vntill she had brought foorth hir first begotten

fonne, And Icrom interpreted this place to con: Icrom. cerne the keeping of concord among the faithfull, tibile they thall line here; which he percueth both by that which went before, and which follo: weth. It was fait before : If thou offer thy gift Matt 5, 23. at the altar, and there remembreft, that thy brother bath anie thing against thee, leave there thy gift,&c. Further affer thefe things it is with ten ; Loue your enimies. 13c alfo maketh men: Ibidem tion of an allegogicall interpretation, wherein verte.44. bp an [Aduerfarie] fome have unberfton the fpirit it felfe : which expolition notwithfanding formeth ablurd buto him, that the fourit fhould beliver be buta the indge. Beither did he let to freake, that there are fome thich by an Aduerfarie | binderfrom the bittell; and this do toc read in Ambrofe. And Terrullian in his botte De Ambrofe anima, beclareth the fame : albeit he affirmeth, Terrullian that the fame place is more fincerelie to be but berftod of concord. Colherefore freing by thefe allegories nothing certeinlie can be gathered,

the argument is berie weake.

26 But touching the fentence, which they 3n 1 Col. cite out of the third chapter of the first to the Co. 3.12. rinthians benderfrand it on this fort : They that build pretious things, thould be circumfred, and proute well for themselves. These be the authors of found boatrine, the which is compared to most noble and ercellent things : pea, and if we gine credit buto Danid, it farre ercelleth them; feing it is faid in the plalme; that The Pfal.19, 11. commandements of God are to be defired aboue gold and pretious flones. Dowbeit, at this boue gold and pretious Hones. However, at this patie they have transferred this ornament of file the gold are, gold, and pretious stones, but o crosses, day fonce at lices, and candlefficks : which gold, filner, and this bay pretious things, they carefullie loke buto, when are not in as in the meane time, they fuffer leaden, and Doctrine, more than iron boarine to be carried about. hit in that Witherefore that lateng of bifhop Boniface, in troffes. the Triburian councell, amereth moft true, tho mouface (asit isread in the 18. canon) when he was de the fift. manded whether wooden beffels should be be fed in the holic mufferies, answered ; When we of wooden had golden prieffs, they vice beliefs of wod; nolden befbut now our wooden priefts have brought in fels and of golden beffels. We this divertitie of fuffe are the contrathewed the begrees, whereby Chafft is moze or ric. leffe deferibed, expressed, a fet forth in boarine; cuen as on the other part, woo, hair, and fraive beclare that Chaift , who is the foundation, is more or leffe diffigured and diffonource by firing doctrines. Chrysoftome thinketh, that Chrysoft, this fairing is not ment of teachers: fog (faith he) if they teach ill and others perith bicaufe of them; wherefore both Paule faie, that the buil bers thall at the leaft wife be faucd, feing befruction is rather due to them, than to their bearers, bicaufe they gave them an occation

We affirmeth this to be a hard fatena and he

geth all one erpolition of these words.

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The Common places Part. 2.

Cap.9.

Papilicall

to erre : 13ut if they have taught well, and o. thers through their ofone fault have taken no profit, the teachers are without blame . Deither is it meete, that they thould fuffer anie harme; they fhall be fauch nevertheleffe, but pet fo, as it mere by fire ABut that deceined Chryloftome,in what becel that he compared the hearers and teachers to

ned Chig=

But we for our part thinke certeinlie . that thefe things mult be referred unto bodrines. Therefore it may be, that the opinions of them. thich have not wifelie built, being refected and condemned, they themfelues, fo they have kept ivell the foundation, map be faued : but pet fo faued as they thall not cleave without fire. And certeine it is, that here onelie is intreated of those builders, which have not forfatien the four dation. Wood, hair, and Aubble, thou maielt but perstand to be the commandements and inuen-Matt.15,9. tions of men, of the thich it is fait : In vaine do they worship me, with commandements & doctrines of men. Derebnto belong baine and cus rious questions, which feeing they further not to maine and coffication, Paule onto Timothic commanded

them to be anothed. Let be ble eramples. Some

foundation, but if thou abbe ; Let it be a becre,

aueftions. 1.Cor4,34 man teacheth; She that is vnmaried, thinketh of those things which be the Lords. This is a quo we Difou :

that price is fhall be confrained to live a fole life, now boott thou build with frame. Faffing fur thereth praiers, it maketh the mind perfecter, the foundation is not cuill : but they abbe; Let baies be preferibed, let a choice of meats be had binder paine (as they call it) of deadlie finne, let thefe things be commanded; now do they build haie. Pal. 116,14 Hurther vet, bicaufe The death of the faints is pretious in the fight of the Lord, it is met that the memorials of martyrs fould be had in ho noz: this boarine both not varie from the four pation : but when they inferre, that their bones must be worthirped, their names called bron, and their images aboved ; all this thall be accounted Aubble and Aicks . The metarbore is most plainelie dialune from these things , for they beface the foundation; and feeing of nature they be withered, they cannot long endure; and they be the fire, foo, and nourithment, whereby the flame is kindled.

my time tra 27 Wherefore the date thall declare them: for Matt.10.16

those things which are corruptlie taught, cannot nifcourred. alimaies lie hibben ; For there is nothing hidden that shall not bereuealed . But if that naugh tic opinions be not viclentlie made manifest. pet as time commethon, they are beclared. Wie for at this pair by experience, that manie things are discourred, the which have beene hid manie mooning of yeares . In the remoning of which things we erroje we muft deale warilie, leaft perhaps we rote bp god things togither with euill the which (having

afferinary found the erroz) we be not able to refore againe. Therefoze by [the baie] is bnocr what went food manifest renelation, when as darkenesse bootiganthall be driven awate; to that we may give indg. Deth by ment of the thing according as it is in deed. And for the bringing of this to palle, God bleth funbrie means, and manifold wates; thereby he got ffame lighteneth their minos that be affraie . Some natth he time he vieth the preaching of the Golpell : for bintre the word of @DD is a tharpe and two comed means. finord, and entretheuen into the intoard parts Heb.4,11. of the hart . And fometimes he fendeth the cala. mities a troubles of this world, thereby he may influed men. Which thing nevertheleffe agreeth of their not with aductities , according as they be of owners. their ofme nature; feeing they compell men to turebing caft out blaftbemies againft Goo , and brine not light. fome to defveration : but then they being light buto our minds, when the mercie of God bleth them buto our faluation. It is written in Efaic, Efaica 12 It shall come to passe in exceeding great tribulation, that a man shall cast awaie his idols cither of gold or filuer, his moles I faie, & his bats. And Manafles the king of Juda, then confessed Manafles ibolatrie to be improfitable, then be was led a: 1.Par.33,11 waie captine, and caft in pulon.

And it hameneth not schoome, that onto them to ithom it hathnot beene aluen to thinke well ofreligion, all their life long, this is oftentimes granted them at the laft houre: and when they are in the vanus of death, they boder frant, that thole superstitions and abuses (therewith they had beene wramed themselues) were both baine and full of harme. Which I boubt not but hames neo bnto Barnard, Francis, Dominicus, and to which of divers of the ancient Fathers: bicaufe, feing the fathers they lined in the foundation that is in Chiff, al taught fubeit they ereard manie abuses, and sundaie for positions. perfittions, pet might they be fauch : neuerthe; leffe by fire, then as at the laft houre they frome againft death, and againft the terroz of finnes; and in that conflict acknowledged the vanitie of their owne Audics. What focuer therfore of thefe thee things lightened the minds of them that herdands Araied from the right building, that do 3 call the the bit date and the fire . To this end Paule proudketh and the bs to the examination and judgement of God: fire for ill learnings may offentimes lie hibben, which thall then be made manifest : and now they lie hidden; partie, bicause they that teach causes wie be ambitious, and being led with a greeningle filledition of hono, they do not rightlic weigh those things which they teach . And the hearers, feeing they are berie oftentimes infected with banitic, thep fanlie the new doctrine of their teachers more than is meete; and they efferne the boarine ac coming to the godice them or eloquence of the teacher.

The last cause is the southfulnesse as well of

Corruptions. the teathers, as also of the heavers: for they bend not their indeuos to th'eramination of boatrine. as met it were. And to conclude, it banneth that the abules & naughtie cultomes are colouis honocrifie, and they be fo vainted out. a make a them of holines : cuen as Paule miteth to the Colollians; According to the commandement and doctrines of men; having in outs ward words a fnew of wiscdome, What thing is there at this bate more aborned and fet fouth with colors, than is the Daffe . Therein is won perfull decking with garments, alluring fongs. infruments of mulike, war lights, fweet perfumes bels curious gettures of the bodie ; beat uing up, lateng bowne, thilperings, fractions, fmall peces of cakes, and innumerable falle deuifes of the binell. When they be revioued. they go about to ercule, that thele figures are pled ; bicaufe ive map be taught the wouthines of the Cuchariff. But there is there one among the milerable people, that biverstandeth the caules of thefe finnes : Beither can the Balle pricits thew the causes of those things, when they be bemanded. And the thing is to before med, and fo greatlie be generated, as it may be counted or perceined to be anie thing, foner

ken by allegorie; there is no boubt, but that fire alfo mult be underftod allegozicallie. It is not fufficient, that bodrines thould be triebby the inducement of men ; it behougth that those things abide firmelie by the fire of bluine eramination. Wherefore fire and bate light is a clere behelding, a certeine triall, a manifeft revelation, whereby we knowe at the length the truth of bodrines, and also the guilefulnelle of thent. The propertie of fire is to give light, and to make triall: and from this fire no man is erpretie of empted, whether be have builded well or ill, all men muft be proued by the fame. And herein will the triall confid, that the vocrine, which is builded Chall be tricd, whether it agree with the foundation orno . Atherwise Bod is faid to be like a purging fire and like the fullers fope: for he will purge the children of Leuie, and he will purific them like the filner and gold: the third of Malachie. The doctrines, which be found, thall

abide; neither thall the triall of fire more burt

them, than the fornace both the gold or filuer;

or no more than the three chilbren that were tri-

ters ; in his Enchridion buto Laurence, the 69.

dapter : De cinitate Der, the 21. boke : in bis

treatife of eight queffions unto Dulcirius, que

Mionthe first : ppon the 29. plaime, and agreeth

themselves therebuto more than was requilite. They that build aright (fatth he) do pollelle the goos of this world, rithes, honours, wife, and other things, though they volletted them not: e ble them, as though they would not ble them. But they that build amille, are more affected buto those things, than they flould: and yet do lufts of theirs, as flances do torment them, and they banish awaic. And he added, that this hap peneth unto manie, while they live here : fortt

accounteth it among the number of those, of which Peter fait : In the epittles of Paule are manie hard things, which the wicked peruert to their owne destruction. We abmonifieth more 3: beloos ouer, that we fould interpret this, to be fuch a nerfithat kind of fire, as may be common both to them common which build well and ill. At length he faith; with both to must behare, that we account not in this num! good men

than the supper of the Lozd. 28 But feing the foundation, gold, filter, ber, fuch as be baptifen, thatch have litted berge and to could ill , and to to feigne their greenous erimes, that is to faie, murther, and abulterie (for which things men are creluded from the hinadome of heauen) to be wood hair, and frame. For buto thefe kind of men, being wanted in fo hourible crimes, hell it felfe is oue ; whole fire cannot be common unto them that build well, unles thou init alfa thauft them fouth into bell. Dention is

onelie made of those, which have builded, holbing themselves to the foundation : in which number they are not to be reckoned, the hane beene loven with Danmable vices. We goeth for ward and faith; that The foundation is Christ: which interpretation, the apostle himselfe mas Beth. And he abbeth, faith: bicaufe Chrift himfelfe dwelleth in our harts by faith, and maketh them to be good buttoers, which obeie the laine of @ D. De witeth, that they build have and Araine, who have reteined those pleasures and Delights of the world, which neverthelette were not forbioden; * foreteined them, as they came

they not follacke the reines onto lufts, as they preferre fuch kind of gods before Chriff, bito thom they cleave, as onto the foundation; but rather on the contrarie part , they altogither effeeme Christ aboue those things. For tiben they come, either to the confesting of their faith, oz elfe buto martyroome ; they will rather lofe those things, than depart from Chiff. Det, bis cause they have imbraced such things with an ouer-behement affection, they feele fire in forge ing of them. They forrome bindoubtedlic, and it greeneth them, that thefe things are taken from them: pet are they faned neuertheleffe, bicaufe they held fall the foundation of the true faith inuiolate. This (faith be) is it, that hair, wood, and Brawe is let on fire, a periforth : for euen thole

> AAa.j. bawe

aris and omaments is beckeb

pictious fromes, wood, hate, and frame, are foo-Section

bonbt but bndtrfloo!

Malaca,

coin the fire at Babylon . Augustine, in fundie places maketh mention of this fentence: in his boke De lide or operibus, the 15. and 16. chaps

verfe.12.

pictation.

Gregoric.

maule bo

beifiling

Ganifico

Doctrine.

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marty and faints, that they be fpoiled of the goods of this world for the name of Duiff. But he faith, that finallie we are all tried with this cramination at the end of our life. And that fire fignificth tribulations, he prometh it out of the 65, plaline, there it is witten; We have paffed through fire and water, & thou half brought vs into a wealthic place : there , bp fire is beclared aductitie ; and by water, prosperitie. And for the fame caufe in the erozcilme of bap tifine be would have as well fire as water to be pled ; that we may biderffand we be trick by thefe two things. And he bringeth the fen-Thus farre tence of Cccleffafficus : The fornace trieth the potters vessell, but the temptation of trouble

hapseneth not feloome unto the most part of

trieth the minds of the just. 29 Unto this interpretation of Augustine. by fire to understand calamities and advertitics, Gregoric agreeth; albeit that he incline buto purgatorie. But (as ive baue faid) it is most eutent that Paule by buildings rither god oz ill, flanifico boarines either found o: co2. rupt : whole end is deferibed, that if they be and. they have their reward ; but if they be enill , they panish and come to naught. For cuerie plant Matt.15.13 which my heauenlie father hath not planted, fhall be plucked vp. Acither is it anic maruell, if god buildings to fand firme; feing the word of God abibeth for ener. We that hath not builded well, may inded be faued : neuerthes leffe by fire : bicaufe he thall perceive that his postrine is both confuted and condemned. He shall acknowledge, that he bath wought in vaine; cuen as he that escapeth through fires, those garments are so burned, as pet he leaveth out naked. Some erpound; So as it were by fire : bicaufe men are barolie bronght,that thep can be caried amaie from their opinions : foz all men imbrace and love their owne inventions more than is met. Holobeit, it is more fincers to fav. that in the cramination of Goo, thev fall have experience of Chame, fabries, trouble, and of an buquiet confeience. And buto this interpretation Ambrofe agreed. De muft of neces fiele be alivaies afhamed, that forth himfelfe to haue befended a falle matter in frebof a truth. In this ludgement of God, the fault of boarine

nes and for owe of repentance. 30 Chrysoftome thought, that this fire perteined unto hell : but bicaufe he faire that to make against him thich is witten; But he him felfe shall be faued as it were by fire, the interpres teth, that, To be faued, is nothing elfe, but Co indure, not to be ertinguifhed, not to be turned into affice, or to be brought to naught : that this ill builder fhall remaine as touching fubffance, but thall not (as he faith) be referued, bnleffe it

is discourred, and forthwith entereth great fab

be buto punishment; that he may be burned with fire and curriafting flames. We was not tonogant, that this interpretation was iome bred : and therefore he indeucaren to the the fame; and he theweb. that Paule with godlie words bid fometime fet forth things, which otherwise are ruill, and to be tilal. lotned ; and againe . to call things excellent and praise-worthie, by biffonorable names. In the latter epille to the Cozinthians he faith that We make all our cogitatios captive: there, 2, Cor, 10,1 by the word [captive] he calleth that perfuation. thereby men willinglie and of their owne ac cord fubmit themselves buto faith. Also when be preacheth mortification of the fleth, and mem: Col. 1.1. bers that be upon the earth; certefulie, by the mortification he commendeth a thing allowed and perfect : whereas by nature we all flie from beath. And on the other fice, then he faith buto the Momans ; Let not finne reigne Rome, it in your mortall bodies : by the name of [reigne] be abometh typannie (a thing bnboubteblie to he petr fed) with the name of a kingcome. So noin be callet the cuerlaffing continuance in fire, and in the paines of hell, by the name of

But let Chryloftome befend this interpre chiple tation of his, as well as he can; it awereth domeinte plainlie, that it can not fand, for two causes, peration For feeing all things be here taken allegorical confutt. lie, what nied he labour to proue it true fire? Unleffe perhaps be will have bell fire, to be an allegorie: which thing the received opinion in the church will not fuffer. Further, where it is fato : The fire shall produc enerie worke what it is : the mult (as Augustine berie well abusteth) betermine it to be that fire, the which as well the god as entil builbers thall have experience of. But 3 bo not thinke , that be would haue the god and holie men to be tomented in hell fire. And pet neuertheles haue the Greke Scholies chismit brought this opinion of Chryfoftome. And E- crofiners. rafmus, a notable learned man, in bis annotati, Erafmus. ons faith, that It is a baine thing to make mention in this place of purgatorie, feeing it is here ment farre otherwife. Surclie I bonbt net, but that he himfelfe faine the fame thing; that if purgatorie fire thould be gathered of this place , it thall be needfull for that fire to be common, both buto the avoilles, and buto all the faints; although they have bulloco the thurch with fincere and approved boatrines. And Fran not fufficientlic wonder at them, with affirme, that this fentence is bnberffob of purs gatoric, when as otherwise they befend the Dopes pardons: and do knowe, that fome of them are fo granted by the Dope, as a man may be absolued from all punishment when he vieth; to that his foule (as they fpeake) may fouth with

Corruptions. flic into heaten . Dow thall fuch a one be tried

in the fire of purgatorie ? Dea and Scotus faid, that There may be found an action of motion of charitie fo absolute and perfect, 02 (as he himfelfe fpeaketh) of fuch fernencic, that it can wall awate all punish ments. Let the fame man their how this fire of purgatorie, which they would wrest out of this place can be common buto all men ? Unleffe perhaps they will place the fame in the aire and will beuife, that all the faints when they flie as maic buto heaven, palle through the fire. As it is funken of one Alcuinus, that he invented fuch a tale ; namelie, that all faints, before they afcend altogither into heaven, patte through the fire of purgatorie. frigneb. It famethalfo, that this found not be bufpolice of that Paule after a fort allubeth the lateing bit to the words of Efaic, in the first chapter, where it is faid; And their ftrength shall be as tow, and the maker of your idols as a fparke offire, & they both fhall burne togither. The ftrength of thefe men is cuill bodrine, ibolatrie I meane : the warke thall fet the tow on fire, both thall be bur ned : namelie, the author of the boarine, togither with the tow, with his opinions : bicaufe, even those things thall not abide, a the author himfelf fhall be much afflicted. Beuerthelelle, the fenach to the tence of Paule is not all one with that of Efaic. moras of but (as I have faid) he onelic alluded onto it. Cfait. 31 Lafflie, they brought an argument out of 3n 1.Col.

Luke : concerning the rich man, which was to Luki 6.19. mented in the flames. But the fame is faid of manic to be a parabolicall narration : of which mind Chryfoftome is. But abmit it be an hillo ric in ded, how will it prome that rich man to be in purgatorie : Seing betwene the bolome of Abraham, & that place where he was punished, it is fait, that There was an exceeding great Chaos, fo as from thence none might paffe vnto Abraham. And it feemeth a wonder, how that rich man, feeing he was to greatlie affliced, did not befire to have a pearelie memoriall, nor braiers of pet the praiers of them that were aline. And fee the liuing. ing Abraham affirmeth, that he might neither be holpen by him, not yet by Lazarus; how can the malling price truit, that he by his malles and praires can release the soules of them that for foules be departed, from the paines of purgatorie. Ans boubtedie, the wife birgins inwarted not their Mut. 15, 9, oile buto the folith: neither could Lazarus fur: ther the rich man. It has beene better, that thep thould have pondered in that place; They have Mofes and the Prophets, Wherein it is theined. that the binine feriptures are fufficient buto falnation. Den are not fent either to the Fathers, or buto bumane traditions.

As touching the holie citie, which is the focietie of the bleffed, I confeste, that no bucleane thing must be let in buto the same: for they which die

in the name of Chaift he mathen inth his bland. Welides this, there havened tenentance, and loling of the fleth at the time of beath : wierefore they purbt no more to be counted bucleans. which are made partakers of eternall life . Cel ther will we benie, but that In the name of leius Phila, 10. euerie knee must bow, both of things in heaven, To the 10. and of things in earth, and of things under the earth . But thefe tooobs muft not be buber from touching the worthipping of COD; for it both not oncire conful berein, that knees fould bow, but it dieffie requireth fpirituall affectis ons and motions of the mind. It is woken there concerning the fourreigne power given buto Chiff : by reason whereof, cuerie creature both of beauen and carth, and of things bider the earth are put in Subjection under him. Dea and the binell, togither with the fpirits of damned foules, are put under his feet, whether they will or no. And this do the words that go before, fufficientlie beclare : for it is faid ; God gaue him a name which is about euerie name, &c . Which words if thou wilt awite to the worthiwing of God, as though they which worthin God, may bein purgatorie; thou muft of necellitie confelle, that the binell also and banined foirits ow worthin Chrift . And of the fame fenfe is that thought to be, which is written in the Apocalpple; namelic, that All creatures, which be in Apoc. 5, 13 heauen, in the earth, in the fea, and vnder the Cothe 11. earth, celebrated the praises of God. All things Do praife Bod according to their kind : for they miniffer matter and occasion of dinine praises. Otherwife thou wilt faic, that hils, mountains,

tres, diagons, and other fuch things do trulie

and properlie praife Goo.

32 Toudjing the Fathers, what they have The great funged concerning this matter ; I haue not ter number what else to occlare: but that the greater part of grant that them are inclined to this opinion, that there is a three is a purgatorie, But Fremember not that 3 haue purgatorie. read among anie of them, that it is an article of but offirme the faith; in fuch fort, as he that other wife fould it not to be thinke, maie not have faluation. Peither mute an arricle of the taith. it fraitivate be accounted as a thing necessaris lie to be belieuco, ichaticcuer the Fathers have faid. Dtherwife let be fubferibe bnto the Milic - Beretike narij, among whom were Irenaus, Victorinus, called Papias, Lactantius, Methodius, and manie other Millenarij, notable men , and men of worthis memorie. Certeinlie, all men subscribe not bnto Am-Certeinlie, all men subscribe not unto Amonelie unto the man to be maried againe. Acis hab their ther will all men confent onto Augustine; that seroes. infants, which die without baptilme, are appoint teo to the punishment of hell : neither that the Cuchariff thould be given to those infants. And wife a= our aquerfaries themselves agree not with Augain Tie gufline, when as he faith; that All works of infis guffine,

A Aa. tt.

Errorsin

Pag. 244.

ocls be finnes: although it be a thing most true and most agreeable unto the wood of God. Tertullian is withfrod; for holding, that the foule Extraduce, commeth * by Derivation from one to another. albeit that Augustine is not much against the

They refute Cyprian, which held, that here

The errors of cypian, tiks returning buto the church, thoulo be bapti Tertullian, fcb againe. Deither will they allow of Epiphanius, then he faith against Arrius, that It is the Chipbant: us. 3crom, tradition of the apostles, that fire bates before and of o: Caffer they thould eate nothing but bread with thers.

fait . And the fame father , in his Anchorato, in terpreteth the fateng of Chriff ; The father is greater than I, to be fpoken as touching his bis uinc nature. Deither both he ervound the fame, to concerne the nature of man , as other men of right belæfe bo : for he will, by that kind of (perh,that the fonne thould be binber the father. And his opinion is that Chaiff , when he maled in the garben, befired not that thing, as though he would have it fo to be; but bicaufe he would occeine the binell, and proudke bin buto a par ticular conflict : as though Chaift fained in that maier. And it is not to be allowed in Ierom, that he fo fmallie fauoured matrimonic; that in his writing against louinianus, he counted the mas riage of two wines, or the fecond, or third maris age in the place of fornication . And Dionyfius, in his treatife De calefte bierarchia , then he theweth the maner of buriong the bodies of the faithfull he faith, that the bead carcales thould be annointed: which at this date none of our aduerfaries would om . I fpeake nothing of faint Benedict,that commanded the Cucharift to be commanded gitten unto the dead woman . And 3 fhould the Bucha want both freeth and time it 3 would reckon bp all those things that are found among the Fathers, which are neither to be received , noz pet aiuen toa

But wile I repeat thefe things, I would not be accounted , as Cham the fonne of Noah, which laughed at the discourrie of his fathers nakeanes, and brought his brothers to laugh at the fame. I would glablie have fait nothing of the fathers thefematters, but I am conftrained by the importunitie of our aducrfaries, thich perpetual liecric out; The fathers, The fathers, The fav be befameb balefienes thers: as though they would confent to althings ceffine boo that the fathers haue fooken or bone. Whie bo they not rather biocriffand and confider , that they also were men , and that they erred somes times as men : for they did not alwaies build upon the foundation (that is Chaiff)filuer, golo, quarcofos and pretious frones. Deither ought anie antiimion can quitic of opinion, or cuftome, to preferibe as

cuen in the time of Paule. And there is mention

fpeake against bs.

at this date would be admitted by them which

made by Paule of ill builders . And there wan ten not fome which at the verie fame time in. and that Baptisme thould be admitted for the 1.Co.15.10 head. And the fumer of the Lord was bandled a mong the Counthians, with fo great an abufe. as the apolile was confirmined to fate; This is 1,Course not to cate the supper of the Lord. And Cyprian Cyprian abmonified that cufforce without reason is the cuffore mother oferroz.

Cap. 9.

33 And this allo is wont to be obiected realon is gainst be; namelie, that the church hath alwaies of trop. praied for the bead, which in berie beed & bemie not : but I affirme that for the doing thereof , it hath neither authoritie out of the word of Gob. nozvet anie erample that can be taken out of the holie feriptures . Den are eafilie verfuaded. being moued through a certeine naturall charitte and love that they beare towards the bead, we man to as they with well buto them, and breake out beware that into fome praiers for them . But we must be our afferie ware, that this behementer kind of affection, be on towards not against faith and inst godlinesse. And there not against may be an other cause befides purgatozie, thie faith and praiers thould be made in the church for them godinate. that be bead : for they would not have the name and memorie of them that were beparted, to be fone forgotten; but they indended to preferue the fame among the faithfull: to long as was posible . Further . those vaniers tended to this end that they would give thanks onto God, who had called buto him those that were departed out of this miferable life. Wherefore Ambrofe Ambrofe. in his funerall praires made at the beath of Theodofius, and at the brath of Valentinianus. two emperours, rejoileth for their lakes , that they had alreadic obteined eternali felicitie; bi cause they alreadic reigned with Chaill: and yet ueuerthelelle he added praiers, that God would grant them the delired reft. The which faiengs fæme to dilagræ in themselues, buleste thou binderstand them as we have now declared.

Further, the church thought and to erercife hir office towards the dead , as if to be they had pet lined; notwithstanding indeed it confides red, that they had alreadic received that which it praied for. For Chrift allo praied for the refurre, lohnat Al. ction of Lazarus, the which neuertheles he boub ted not, but that he had obteined even before he made his praier : and therefore he faid, that he praied for their fakes that flod by. The prelate, in making praiers for them that were bepars ted was feine to inftruct and teach the people, that goo things he which bied had receiuch; those things (I meane) which they has bearothe thurth to with for. Thefe words are taken out of Dionyfius , in his treatife of Ceclefiafficall gos Dionyfus uernement. Alfo Epiphanius abeco another Epiphareason against Arrius; namelie, that that thing mus. which is perfect thould be diffinguithed from

the Church. other things. Tinooubtedlie, Chaift is fo verfect and absolute, as it thall not be most to maie for him. But others, although they be holfe, then they be compared with him, be unverfect : and therefore it is not butit for their frate to haute maiers to be powerd out for them . Wherefore the ancient fathers praied both for martyrs and for faints.

This cause haue Trehearsed out of Epiphanius; not that & do thinke the fame to betrue (for the praiers, which the ancient fathers made for patriarks, mothets, apolities, and martines, inere thanks giuing:) but that it may be bit nerfrod, that there cannot be one cause onelic affigued, why the church praice for the bead. And fring there may be manie & fundzie caufes ap pointed, they beale not Logistie, who would obtrune anche one cause buto bs : namelie, to the intent that the foules of them that be bevarted. fhoulo be cafeo in purgatorie. But they make much abo, that the church expectelie viated for the bead, that they might be fuccoured, and be in better cafe. Indeed I knowe, that manie of the fathers do admit this cause also : but it is precerteine, whether the church began first for that cause to prace for the bead. Rate rather, if thou wilt behold the forms of the most ancient praires in the church, thou thalt perceive, that it praied; that the foules departed might be beliucred from bell-fire, from eternall beath, and from hell there there is no redemption.

34 Lafflie, I neo not bring manie things to before the juffice of God: which our advertaries faie that we abolify, by taking awaie of purgatoric : feeing for them thich fleve in the Lozd. Chill luffered punishments enow: and what god works and rightcoulneffe was wanting buto them, is added by the death and merits of Chill. Further, there is repentance, the which hath infinite forrowes toined therewith ; efveciallie, when we convert buto Chaft from our hart: as we are to belieue of them. which wreffle at the laff hours, and labour to breake fouth bnto faluation . Then commeth ocati, thereby when the fleth is billoluco, the infirmities also and corruptions of the fame do periff. And bieflie, our rightcoulnes must not be measured by our works; neither muft the inflice of God faith; Looke how much the heaven is diffant

Hie. 55, 9. be weighed by mans authoritie : for the Lord from the earth, so much are my waies from your Man 10,15. waies,&c. Isthine eie euill, bicause I am good?

> thefe things may luffice.



The tenth Chapter.

Of Teares, falling, and watchings, being the outward exercises of repentance: & first concerning teares.



certains thinges added :30 radg. and found with tepen Crares are ers: fornot onelicthere to reprise years for how to the contract of the contra

forrowe ; but alfo, as manie as ow carnefilie and behementlic frine to obteine anie thing. Bowbeit, the tokens of true reventance are Teares are not alwaies measured by teares : for me read, not alwaies as well in the boke of Benefis, as in the epiffle the token of to the Debrucs, that Elan also wept. Praires in trace repens

like maner to be effectuall to obteine that thich Gen, 17, 18, is befired, is not alimaics jubged by teares; for Heb.12, 17. David after his apulteric, falled and ment, whi led he earnedlie praied ; that the life of his fon. 3n 2.5am. which was boine onto him by Bethfabe, might 12,000,16. be sparco : which nevertheles he could not obteine. But in that teares in thofe examples had no god fucceffe, there were bivers causes : for Efau (as we will fraitingie beclare) mozned not in faith: and David obteined not that which he defired, bicaufe God had determined to give bim that, which was much better, and more hos nourable than that which he befired. Indeb the fonne, which was conceined in abulterie remais ned not aline; but of the same mother he after, ward had Salomon, thom God bid lubititute bnto a most ample and peaceable kingdome after his fathers beath; pea and whileff he pet liv uch. But on the other fibe, let be confider how that teares in Peter mere tokens of berie true Luk.23, 62, repentance: and also in that woman, with (as the Quanacliffs occlare) with hir teares wath. Luke 7, 38.

ed the Loads feet. And as touching praiers, Ezechias was Efaic. 38, 2. heard, when he prated with weeping; and death being thewed unto him, was deferred untill another time . Iolias like wife was hearo, who 2.Kin 21,19 praied bnto God with manie teares. Elje 1 26. plaime (veaketh thus of the fruit of praier, which hath for rowe and teares joined therewith. They verfe. 6. went and wept, casting their seeds, but doubtleffe they shall come againe, and with joie shall bring their sheaues with them. And they which fowe inteares, shall reape in ioie. It is also written in the firt plalme; The Lord hath heard Plal.6,9. the voice of my weeping. And in the 56. pfaline; The teares of the faints are as it were put in a Pfal. 56, 9.

AAa.itt.

red from

And for the remoning of purgatorie

p efembe a= gainft the truth: for errors began in the church, truth.

bead wo=

are unt

raffite to

Part. ?. pot or bottle before God, and faithfullie sealed in his booke. David also in the or . plalme ffirs verfc.9. reth bs by by thele words; Letvs weepe before the Lord that made vs,&c. But much more are

we firred by therbuto by the example of Chiff; the (as it is written in the eptitle to the De burg) With a lowd crie, and with teares prai-Heb. 5.7 ed for vs . Paule allo in the 20. charter of the verfe. 19. Acts faith, that he had long ferned the Lord with an humble hart and with teares.

what tears 2 Peuerfhelette, GDD alloweth not those

feares, which are power out by a certeine natu rall motion without anie affection of the mind: as it commonlie haweneth onto those, whose eies are friken with any frike; 02 to those which runne either on fot or on borfebacke; and which with ouer-much brinke become bronken : for those are naturall fignes , neither perteine thep After what anie thing to godlinelle. But the affections, affer affections which teares do followe are thefe: beauinelle of traces boo mind, (which others boo call fortowe) and also gladnette; and that by contrarie reasons. Foz of forcome fraingeth colo, thereby as the whole bodie is imong, fo are also the humors of the head : whereby it commett to patte that weeping is welfed out . And on the other fibe by glad nelle, the pipes, pozes, and water about the eies are lofed : whereby the wate is made open bri to teares. And certeinlie of thefe timo affections Efdras 3,12 we have a tellimonie in the bothe of Efdras: for

there it is written, that when the temple was built, the people wept; but not all for one caufe. Part of them forrowed, that the new building differed much in dignitie and omnaments from the first : but contraritite, others related, that the house of God, which had beene so long profrate, was railed op againe. And it is manifelt in the holie hillozie, that Iofeph, tihen he law his brother Benjamin, whom he loued, wept, through oner-much tote. Furthermore, there be certeine other affecti Anger hath one mingled togither of forrowe and gladnes.

for owe and the which make us to weeve : as is behement plefuce ioi anger, the which by reason of contempt ; hath new with it. Perote mingled with it; and allo fome iote og pleature tibile it confidereth of revenge, as if it

Mercie caufeth

were present. Wercie also maketh the teares to come forth, when we are disquieted and forrow full for other mens harmes, and are delirous to helpe them that be afflicted : for a behement bes fire also bringeth fouth teares. So as the men of God, when they earneftlie befire to obteine anie thing, while they be prairing, do eafilie breake of the mat fouth into teares . But what the matter of fuch ter of tears. an humo: is, we leave it to the confideration of Dinera opis naturall philosophers : for therein thep agree nions ther not among themfelues. Some thinke, that they bocome by reason of the gall being troubled; buto which opinion agreeth the first bothe De

mirabilibus facra feriptura , the tenth chapter: the which bothe is afcribes buto Augustine. De Augustine there suppose them to be a certein kind of Sweat. thich thing Plutarch affirmett . But fome hm Plutarch thinke, that even as whate is feparated from milke, fo also a wateriff bumoz is fevaraten from bloud inhereof the greater part turneth in. to beine; and that which remaineth, is preffed forth into trares . Lafflie, Seneca in his 100.0 Seneca. piffle to Lucillus, thinketh, that with the firoke of greefe and forroise, the whole bodie is almost thaken; and there with all the eies, out of which the humoz lieng neere buto them is preffeb out. But how foeuer this matter be, it little perterneth buto bs: inherefoze let bs come to the caw fes , for which it maie befeeme a godlie man to inéepe.

3 Augustine in his fourth fermon of the Augustine. Augustine in Lent, waiteth, that the teares of the tents true repentance have two causes. One is, for we mund that the haue (through negligence) omitted mar were. nie things that quabt to have beene bone ; and by ouermuch bolonesse we have committed moze than we ought to have bone. Thefe are Sinnered commonlie called finnes of committing and committing commonlie called timies of committing and and onle this lentence; Bring foorth fruits woorthie of repentance, affer this maner: that we thould ineepe for the finnes alredie committed, and we thould take heed toe bo not the fame againe. And Chrysoftome boon the epittle to the Colos Chryoft. fians, the twelfe homilie, complained; that the chilfians abused teares, and that thereas or at the there will there will they be god creatures of God, they different they be god creatures of God, they different they have been considered to the constant of the constant fame them, in that they ble them in fuch things as deferme no weeping. Sinnes onlie (faithhe) w, must be wept for not onelie our owne sinnes, brusile the but other mens firmes also. Withich inverte bed fimes bed Paule performed, who in the fecond epittle to the of our L'aule perrormed, mo in me recond epitue to the flats, and Cozinthians laid, that he was afraid, that he of thirs. thould not come buto them : but to, as he was 1, Co.11.10 penfine , compelled to weepe for berie manie, ithich being fallen, bab not repented. Dea, and he erhozte the fame Cozinthians to incepe for the finnes of others when in his epille he laid; Ye are puffed vp, and haue not morned, name 1.Cots. lie for a greenous crime of an inceffuous man. And Dauid in his 119 platme touteth; Mine verk.136 eies haue brought forth rivers of water, bicaufe they have not kept thy lawe. That most bolie prophet wept, bicause of the publike transgres tions of the latue : and then as he latue thole transgreffions euerie there comitted, he polis red fouth aboundance of teares. And Ezechiel Ezeche, in the ninth chapter commendeth some, which wept for the wicked ads of other men. And hereof it commeth, that ithen holie men le hop the sollie rible speciacles of finnes to hamen often, they meret, the Do more eafilie breake forth into teares, than laugh.

Moorning. into lauchter. For to Christ vico to do , whome ine read to have offentimes wept ; but we no per read that he laughed. The berte which thing the alfo mult boat this bate, feing fo enill an barueft of finnes both everie where thew it

felfe. Finallie, we muft bnberffand , that all hind of mouning is not allowed by Bob. For there be fome (as I have declared before) which are onlie moused with the feele of punithments, neither bo they proceed anie further. In beed the forroine for paine and punifyment fake, is a certeine begre bito true repentance; and for that cause Goo both vunitheth and threatneth pot which men, tibile they line heere. Dolobeit, this for rowe is not fufficient; neither is it by it felfe al lowed of God: for it foringeth of felfe-lone, and miengo to is in a maner a thing buppolitable, buleffe it go mommt, is further. Wherefore the Lord faith in Zacharic, the got allowed fewenth chapter, that the Debutes had falled for them felues, a not for his glorie: fo thefe weeve and mome for themselves, and not bicause they have violated the commandements of chutte CDD. Womoner , fhou maiff fe fome others Comethat woule than thefe, which being mouch which freak with the forcoive of troubles, do in their wie ping, and among their teares, fpeake euill of Cod himfelfe, being angrie at his tuffice: as though he were to feuere, and a harver Lord than he ought to be: and fuch mouning belongeth not to repentance, but rather to despaire. An crample thereof we have in the boke of Num. 14 : Bumbers, the 14. chapter, where the people head ring the bitter relation of the fpics , fell to was ping, and spake enill both against Mofes, and againft @DD; and octermined to turne into

The third kind of mouning is acceptable on ofmouning to God : and that is, then we are greenoutle b mod at- forie; bicaufe ive haue biolated his laive, and bis cause we lee a great number of others relift his most holic will. To this kind of lamentations bid loel, and other holie prothets, firre by the people of the Debrues. Chaift also persuadeth bs unto them, when he faith; that They are bleffed which morne, bicause consolations are laid vp for them . The churchallo bleth fometimes to Diblitere fire bu the people to thefe kind of mainings, then as fometimes publikelic it reneweth retutberre pentance: which although it ought continuallie to cleave in the harts of chailtians; pet, by reafon of publike calamities, and a certeine finggilbnes graffed in vs. ought fometimes to be rencived by the villgence of pattors. Wherefore in the old laive God inflituted a faft to be held once a yeare ; namelie, in the 7. moneth ; in the which date the people of Itrael thould afflice them felnes before God, for the finnes that they had

lemnlie be bone, @ D manie times fent bis promets to reprome the veorle.

Of Fasting.

S To begin at the etymologic of the word. In Jul 20. This Debrue berbe Tfom, fignifieth, To afflict : at the end. therfore Auen-Ezra faith: that Whereforner in Auen-Ezra the holie feripture is found affliction of the foule. there falling is binderftod . There is another inozo: namelie, Tlame, berie nigh buto this ingen : and it fignificth. To thirft : for they which fall much, are wont to thirff. bicaufe the bus mors of the bodie are with hunger and falling mien in. The Gracians ben beriue this Orethe mord vinselow, of this privative vin, & of the Brake perbe sevour, which is . To bee firong and firme: bicause by fasting the Grenath of the bos bie is himinifico . But bicaufe this privative or particle va, is rather extentine, it feemeth to fignific a perie firme and frong thing: bicaufe a man that is falling, is berie firme and confrant, fo that he had rather fuffer paine, than go from his purpole. Allo the Gracians have ano ther morn for falling : namelie dorrior, bicaufe they which fall, do withdrawe from themselnes nourishment and foo : for oiror fignifieth both come and meate. But before I befine ithat far a vinincita fling is. I thinke goo to billinguish the fame: on offa= . for feing there be fundrie kinds of faftings, they fling. ferne not all to our purpole. For there is a cere teine fall that is naturall, which perteineth et fall. ther to the defending or recovering the health of the bonic : wherefore Hippocrates faith, that they Hippocrate thich are of a full and perfect ace, or elle be old, can berie well abide fatting. In which place old men must be understood as concerning the first entrance into old age: for they which are old, can no better abive falling, than pong men or chib dien. This kind of falling we leave to the thyficians, feeing it is none of that which we in

There is another fall, which is civill; and is A civil then taken in hand, then men are to bent to tall. their bulines, as by no meanes they will interp mit their affaires, which they have in hand. So Saule, when he purfued the Philiftines, and had 1.52.14.24. the victorie in his hands, forbad that no man thould taffe of anie meate before evening . So also certeine Debrues bowed, that they would neither cate not blinke ante thing , before they had killed Paule : as it is witten in the Acts of Acts.23,12, the apolites . This maner of falling allo verter neth not bnto this prefent matter.

6 There is another kind of falling, which The falling ought to be familiar to chiffian men; namelie, familiar to to take meate foberlic and temperatelie : which childians. is bon, if they neither eate to often in one baie, not then they thould eate, borgoge themfelues

Britteb.

committed. And to the end it might the moze for

with ouer-much meate, or læke for belicate meats and beintie bilbes. This ower of liuina what wolk is veric profitable to diminith lufts, and it fuffe commeth by reth not the mind to be troubled with affections. temperate It maketh the mind to be moze therefull, and readie both buto praier, and buto all the actions perteining to the life of man. Wherefore Chift Luk.12, 34. [aib; Let not your harts be oppressed with surferting and dronkennes. Peter allo hath weits

1.Pct.5.8.

ten; Be ye fober, for your enimie the diuell goeth about like a roring lion, feeking whom he 1.Cor.9,27. may deuoure. Also Paule intote of himselfe; I chaften my bodie, and bring it into bondage, least I preaching vnto other, should be a reprobate my felfe. There is beliocs another commo-Ditie by this falling; to wit, that coff is fvareo: not to be done, that we thould late by couetout lie, but that we fould diffribute to the poze of that which is ouer-plus onto bs. Further, there is another fall, which is about mans frenoth. and otherwhiles is given by God miraculoullie buto fome of the faints, for the commending of their noctrine.

Moles boon the mountaine falled fortie

thein that that laime, which he fet fourth, came

21 miracu= baics: fot Coo ment, by a notable erample, to

from himfelfe, and was not invented by men. Exod.34,28 Deither went Moles therefore unto the mountaine, to fait ; but to receive the lawe of Goo, and to talke with him. Elias also received bread and water of the angell, and in the firength of that meate malked fortic daies, even buto the mount Horeb; that he might be beclared by this miracle to be the true revenger of the lawe. 13v this kind of falling our Saulour commenbed the preaching of the golpell, that it might not feme to be a common thing , but a matter of Gods owne ozdinance and beginning. How beit, thefe [faftings] were miracles; neither perteine they anie thing buto bs, but onlie that we thould have them in admiration, the fuch cramples be firred by with reverence to receine the word of ODD. There is also an other faft, which lieth not in our power : as when we being peffitute of meat, have not whereofto eat. here have we need of patience, and we must maic buto God, that he will ffrengthen and incourage bs . So the faints then they wandered about , and preached the Colvell , were fome times preffed and fraitened with hunger . And Matt. 12,1. the disciples, when they followed the Lord , were

bruch through hunger, to plucke the eares of come, and to rub out the feb. Elias allo befired meat of the widowe, and waited at the broke for fuch meat as the rauen thould bring him. This kind of falling men bo not take boon them of their owne accord, but it is laid boon

7 But palling ouer all thefe falls, being

fuch as perteine nothing onto this disputation; Archives het become to our fast which we may call a relie too grous fait. And this fait is an bnaccuffomed also ffinence, not onelie from meat and brinke, fo A befinite much as the strength will permit; but also from and at all other things, which may delight and nourify strength. the bodie: and it is none of a repentant mind. and of a true faith . for the atteining of Gods mercie by praiers, bicaule of calamities . which either alreadie ouercharge bs, oz elle are benie nigh at hand. The forme of this definition is abstruction is abstruction of the former finence; such abstructions (I saic) as is about of this fat, the accustomed maner, and get goeth not bevond the Arenath of the bodie. The matter is The matter not onlie meat and brinke, but all other things that may there by the bodie. The efficient cause The efficient is faith, and repentance for firmes committed at the cante. cainft God. The end is, that by praiers we crave The ma the mercie of God. and either to turne awaie.02 to diminish calamities. Witherefore they which The more falt, ought to give themselves buto maiers, les of the almes-beds, biliting of the licke, and to the ho that fag lie supper. Then we fernentlie praic buto the tructie. Lozd and do from the hart trulie repent be of the linnes which we have committed, and by reafon of them are earnefflie afflicted; we cannot berte fone thinke buon meat . Drinke, and also fine delicates. For to them which be breed with fo behement a grefe, it is more pleafant to ab. fleine, than anfe ofher pelectation is. So David, in the 35. plalme, faith of his enimies; When vertent. they were ficke I laughed not, but I put on fackcloth, and afflicted my foule with fafting, & earnestlie praied for them . And they which bried and humble themfelues, bicaufe they in a maner delpaire of their bufinelle, are wont to contemme and loath meat and brinke, and other bes lights and pleasures. Dereby we may perceive white how it commeth to palle, that our fallings bo fings bo pleafe God: bindoubtedlie not bicaufe the cmp, plraft con. tinelle of the bellie belighteth Bob . And fo Icrom derideth some, which falling ouer-much, bes came onprofitable all their life long to all purpoles. It plealeth GDD, when we humble our foule , bicaufe we may returne onto him with praters; and caffing awaie other pleatures, repofe all our belight in him onelie.

be Cometimes publike, and Cometimes private. like and pil Wie take private falls in hand, when we are af uan. flicted with our owne dometticall mileries. \$02 there is no man, that is not fometimes bered, either in himfelfe. 02 in his familie. Daifperad uenture it happen, that he be not privatelie gree ued with anie calamitie of his owne, tof them that perteine onto him; pet must be sometime we must morne for others . For if we be all members of Committee one bodie, we must thinke, that the discommodistion and tops the most

8 But the fallings, whereof we now intreat Beligious ties of our brethen do perteine even unto our caules. . felucs.

0/ Fasting. felues, So Dauid praied for them, thich affer: ward became his enimics, and who triumphed at his harmes. Do lobs friends, when they fame him perco with most gracuous plagues , bid fitte by him full feuen baics in buff and a lie conflocrations, were publikelie proclaimed. fafting wes thes, before they fpake aniething buto him; fo Goo himfelfe alfo commandet a vublike far commandea greatlie were they bifquieted with his miferie.

Coherefore , before they talked with him. their mind was, by faffing and praier to befire Gob to affwage that great miferic of his. So David, 15m332 ithen Abner was flaine, bib not onclie mone at his buriall; but also sware that he would that paic cate no incate till the funne fet . The felfe-

Sulais. fame bib be, when he was repromed by Nathan the prophet : and then he had received tidings of the ficknes of the chilo, binboubtedlie he ueuer toke meat all the while that the child was in that cafe, Nehemias, in the 2. thapter, when he heard of the afflictions of the Debrues which remained in Icrufalem, afflicted himfelfe with faffing, and maico unto the Lord. Alfo Daniel, then he had

read those things which leremie want of the cap tivitie of 70. peares . confested both his owne finnes, and the finnes of the people; also he wept and falled. Wherefore prinate fafting ought to betaken in band, not onelie for our felues, but

for others alfo.

2 But publike falling is two maner of waies mefaling commanded; either of @DD himfelfe by the is poctar laine ; or of the magifrate, or elle by the bithop, or by the prothet. And this is to fandifie a fait, thereof we sometime read in the holic scriptures . Of this kind there be manie eram fanctifit a ples ; namelie, that fall which the children of Il rael laid upon themselues. In the first boke of 1.Sim7,4. Samuel, then the Philiftines grauoullie afflictet the Lewes, the inhole people at the erhogitation of Samuel affembles at Mizpah; they west, fa-Sum, I, II fee, and thee atvate their tools. David alfo. with all his fafter; when he heard of the ouers throwe of the people, and of the beath of Saule. 1511313, And the men of labes Gilead toke the carcales of Saule and Ionathas, and wept, and also faffed.

That likewife was a publike faff, which lofaphat 1.Par.10,3. commanoro in the 2. boke of Thronicles, the 20. Hifter 4,16 chapter. Duene Hefter being in extreme Dans ger, commanded by Mardochaus, that a publike fall thould be proclaimed. The Ifraelites in their captiuitie (as it is witten in the 7. chapter of Zacharie,) had a faff, both in the 5. moneth, and

in the 7. moneth, bicause in the 5. moneth, the faching of the citie, and defolation of the temple Bidem. 15. happened; and in the 7. moneth Godolias was

flaine, whereby to manie miferies infued after-Min. 21,9. ward. Ehat alfo was a publike faft, which Iczabei proclaimed, being otherwife a wicked wo man, and an hypocrite. The act of this woman theweo it to be the custome, that when anic great crime was committed, the thole thurth

fould faff : as it were putting awaie by prais er the publike punifoment . And this fast the prophets required : as lock, then he fait; San- locks, 16. ctific ye a falt. Efdras allo in bis 8. chapter pro Ffd.8,21. claimed a fail. Cherefore fails for certeine god like yettle

fling : for he commanded that in cuerie vere the among the fcaft Chephurim, that is , the feat of erviati, mebures. ons,or cleaning of finnes, fooulo be celebrated Lenie. 16,23 the tenth date of September, with a publike fait. for the people committed manic fins through out the whole vere, neither did they diligenthe obferne the ceremonics. So that once in a pere Leuit. 43,47 the tabernacle was purified, and a publike fall mas observed. These things, in the old testas ment, fignified as it were by a certaine that powe, that the finnes of men thoulo be abolithed by Thiff : of thom then ive take hold by a true and livelie faith, we are absolued from our fins. And thereof followeth the mountification of fins, and of carnall belights and pleafures. Deither is this to be patted ouer , that the fame one baic The Dan of of fall was a fefficall date : for it was not law publike fall full in the publike faft, either to worke, or elfe was a felte for a man to be occupied about his owne buff, wall baie. nes. And we were commanded to abilitine on he from our owne works, not that on festivall bates we ought to be altogither ible; but that the flould do good occas on those dates, through mich me may reff in Goo. But to belæue, to praie, to acknowledge finnes, to bewaile them with an carnell repentance, are the works of God: and therefore are not forbioden byon fefinall daies but rather commanded.

10 Thefe things have not onelle the De: The Eth= brues learned out of the lawes of God; but the mis by the Ethniks also by the inflint of nature . For nature bab then Ionas preached to the Nininits, that their a religious cities thould be deffroied within fortie baics, fait. they despaired not of the mercie of God; but res lonas-3,4. pented : and enerte one of them. even from the king to the meanel citizen, with their beats al fo and cattell fafted ; and when they earnefflie, and with a feruent seale cried buto the Low, they were heard. Augustine De cinitate Dei wit: Augustine. teth, that Porphyrius taught ; that Abffinence Porphyrius from fieth and groffe meats both purific the minds of men, whereby they are made the more prompt onto divine things, and to familiaritie with (pirits. Plutarch alfo, in his little boke De Plutarch, Ifide & Ofiride faith ; that The priefts of Heliopolis otterlie absteined from all meats, which might nourish and augment the wantonnesse of the fleth; and that they never brought wine in:

to the temple of their god : for they accounted it a villanie to minke wine in the baie time. in the light of their gob . Dther men in berle beeb (faith he) bled wine, but not much : and they had

with mater

inithout

Empedo

Tirus Li-

cles.

£11015.

Part. ?. tollic facti. Plutarch, in his treatife De cobibenda tracundia,

fices boone faith; that Among the Atheniens were certeine

inater mithout wine.

holic facrifices, which were onelie bone with

Same boke, that Empedocles was wont to faie;

that A man quant focciallie to faff from malice.

Titus Liuius maketh mention, that when as at

Rome there had happened manie probligious

things, which feemed to fore-thew fome great

cuill; the Decemuir were fent to loke into the

boks of the Sibyls: and that answer was made,

that they thould ordeine a publike fall in the ho

nour of Ceres; which fait thould also be renew.

co enerie fiff pere, and that to the ander of the

gods thould by that meanes be pacified. There,

fore the Cthniks being friken with the feare of

the cuils, which home ouer their heads, fleo buto

the oracles, fafted, and praied the gods to turne

awaie their anger But chillians, not onclie fee

ing fo manie and fo great emis, but also heas

ring them reported of from all parts of the

morld ; vet do they not prate buto God, neither

fallings, bicaufe they be partite Jewith , and

partie Deathenith, map fæme to be farre from

our purpole. But that it is not fo, it map califie

the apostles, the 13 chapter, the church being ad-

months by an oracle, that Paule and Barna-

bas flould be diofen to visit the cities a townes.

where the Golpell had beene preached, firft be-

creed a fait ; then bid late their hands boon

them. And in the 14. chapter, ichen thep retur-

ned home, after the accomplishment of their

bufines in Iconium, Lystria and Antiochia thev

procinco a fait, and created minifers, and ch

Caffulanus faith; that Chen Peter was to talke

with Simon Magus at Rome boon the fatur-

bate, the durch of Rome bron the labboth bate

vioclaimed a faft : which cufforne was alwaies

afterward reteined. Ierom, in his poolog boon

Matthew, faith; that Iohn, bring befired of the

thurthes to write the Colpell against Ebion

and Cerinthus, who benied the binine nature of

Chriff, andwered, that he would do it, if the whole

with confent to give themselves to falling and

praier. In thirth place I thinke he meaneth pub

like praiers, and also publike fast : for fellowithin

of marriage nothing letteth, but that they may

II But perhaps fome man will faie : that

are they therewith ante thing touched in mind.

And this is notable, which is written in the

The Common places

Cap.10.

Of Fasting

be pauatelie vied. But whether he ment unblike faffs, oz private, it forceth not greatlie.

The they could not heale the bumbe , and cafe unbeleefe: and he abord: This kind of diuels is call out onclie by fasting and praier. That place is Comewhat backe, and therefore it thall not be unprofitable breefic to expound it . Is it to be thought, that by the merit of falling and mate ers, bincls are wont to be caft out (as they ble to fpeake) for the worke fake it felfe that is wought ? Pot fo. That then fignifico thole inging of Chaiff ? Firff he laid; Bicause of your vnbeleefe: for if ye had faith as the graine of mustard feed, and should faie vnto this mountaine: Take vp thy felfe, and cast thy selfe into the sea. it should obeie you. And togither with faithis neceffarie a behement and feruent maier, and allo faffing , bicaufe a fired + earneft praier, not onlie praireth the mind from meat & brinke, but alfo from all other humane pleafures and conti tations. Wherefore Chaiff, by the effects beleris beth the cause ; namelie faith by praiers and fa fling. And he fpeaketh of those divels, to whom Con gaue a little of their will : as though he Mould haue faid ; De muft not line eafilie o; idelie, if pe will call out this kind of dinels ; pe muff have a fure and ffrong faith : which thing

and fallings.

12 Buthelerealons tellimonies, faltinas are also commended in the new testament. But in them we must beware of faults, which berie offentimes do hapen therein both manie and it were Jewith, is of little force. Moreoner, in feuentie baies fall ; another firtie baies fall ; another, fiftie baies faft ; another, fortie baies fall : another brought in rogation baics, another the ember baies ; another the eues of the apostles; another brought fridates fast; another, faturbates; and another, falling boon the wed-

ought ther fore to fall upon weonefoaic, bicaufe Chriff was fold bon that baie ; and on the fri

Mozeouer, Chaill being afked of his avoilles. out the bittell : De answered ; Bicaute of your Manients he expected by the effects; I meane by praiers

greuous. Firff, bicaufe in Poperic arc obfer, the fants ued faits boon certeine appointed baies , with, whithat out confideration of perfons of occasions, as a prointer perelie ceremonie, which at this baie, as though nin. sucric man hath added and heaped by of his fallings owne, whatfocuer pleafed him ; and not that are beent which the calamities of times, and the more fer in without uenter praiers would require. For one brought neforie. But of formanc falls, that profit hath there followers at the length a facility a most there followed at the length . Forfoth a great ainashin manie of quellions and contentions : for a man bieusbia will fearfelie belone, how manic queffions of quiffins fallings have beene, even among the fathers. and cos-

Augustine buto Cassulanus watteth, that Tale baie, bicaufe he was that baie crucifico. But on

of Fasting. the faturbate he much boubted. For they of Milane, and of the Caft part affirinco , that buon that paic we thould not fall ; bicaufe Chaift that paie was at reft in the fepulcipe. Contraries mife, the Romans and Affricans, andcerteine other am carnefilic affirme; that bicaufe duff inan fo bebaled, as to lie in a fevulchie, therefore the faturoaie fhould be fafted.

The mother of Augustine, then the came out of Affrike unto Milane , and fatue that the assulant. men there falled not boon faturonie , began to maruell at the unaccustomed maner. Where fare Augustine, with was not pet baptifeb. rame to Ambroie, and afted on his mothers behalfe, what was beft to be bone ? Do (faith Ambrose) that which I bo. Use which words abouts Augustine thought that he thould not fast, bis Soulint, caufe Ambroie fallen not. But what he ment he himfelfe more manifefflie erpreffeb; 3 (faith Ambrofe) when I come to Rome, bo fait, bis caufe the faturoaie is there faffed ; but ihen I returne buto Milane, bicaufe it is not here fafico, I faft not. De confecratione , Diffination 5. in the chapter De efu carnium, It is becreed, that fribate and inconfinate thould be fafted : faturbaic is left fre. And in the fame biffination in the thapter Sabbato vero, Innocentius hath abbed; that the faturdate must also be fasted. But he allebaeth an other cause farre differing from that which we spake of before: for freing the apofiles (faith he) were in great mouning and forrowe, as well on the fribaic, as on the faturbaie; therefore we mult faft. In the fame biffintion, in the thanter leimium, Melchiades Des creed, that we must not fast on the sundaic, no: pet on the thur foaie : and he giueth a reason; bicause the falls of the chaillians ought to be on o ther baies, than are the fattings of heretikes and Offmike

13 Epiphanius bringeth a reason whie we while, that thould fall upon twebnefbate; namelie, bicaufe chia dis Chiff was that baie taken up into heaven : for mited up it is written, that when the brivegrome is taken from them, then they Chall fall. And this he Ming. 15, affirmeth to be the tradition of the apostles: there as not with francing, at this date we bes lour, that the afcention happened byon a thurfdaie. Therefore, let the Papits take heed, how much credit they would have to be given buto their traditions : for there be manie of them, which the Papill's them felues cannot benie, but trabitions. that they be renewlous and vaine. I knowe in bed, that there be traditions, which are necessarilie gathered out of the holie feriptures; and for that rause they pught not to be abrogated. But other traditions which be indifferent, muft not be augmented in number; left the church shuld be oppessed: neither must they be thought to necessarie, as though they may not be abolt.

theb. And ine must be mare, that the fertice of Bod be not thought to reft in them. But as for those thich are against the word of Con they muft not in anic mile be abmitteb.

In the diffination 76, in the first chapter are why the abbed the ember baics; or the foure quarterlie ember baics falls. The cause this these have beene distributed ted on this fort, can hardic be verceiucd. They cite ferom boon Zacharie, who maketh mention of the fourth moneth, the fift, the feuenth, and the tenth. And they forme to be moused of a naughtie scale to histribute these fasts into foure parts of the viere. And the falls, which the Temes receiued cuerie vere, for the calamities which they had fuffered; those also have our men made perelic fells. But others have invented an other cause : namelie , bicause in those foure times of the viere, billions are wont to viomote Clerksbuto the miniferic and orders : where: fore they fair, that the people ought then most of all to fait and praic, that God would grant them god pattors. Fafting and praiers fould be be fed at the time of ordering of ministers. But 3 would demand of the billiops, whice they ordeine ministers onlic at these four etimes of the perce Unboubtedlie they can not thew anie certeine and tuff caufe whie.

14 Augustine in his botte De berefibus, faith; Augustine. that Arrius contemned oblations for the dead. and ogdinarie times of fall ; bicaufe Chriffians Brius the were not boder the lawe, but boder grace : but beretike. he would, that eneric man thould fall at his owne pleafure , then he himfelfe would. Certeinlie 3 allow not Arrius, in that he was an Arrian; but as concerning oblations, and facrifices for the ocad , he held that which is god and godie. Also touching ordinarie times of faffing, I fænot whie he fould be blamed; biv leffe peraduenture he thought, that falls might not be proclaimed by the magistrate, and by the thurth, according as the banger of the time required. The reason also which he wieth, that Thui frians are not onder the lawe, but bnoer arace. is weake; for we are not fo belivered from the lawe, that we be freed from all ower. Augustine allo waiteth , that Iouinian contemned abitt Jouinian nences, and falls, as things baine and binuzo the hereside fitable : itherein if he wake of bare falls onclie, and fuch as were appointed at certeine dates, and certeinetimes of the piere, he induced not ill. For buleffe they be adjoined with faith and repentance, and also with behement praiers, they nothing at all profit. In the 58, chapter of Efaic, the people complained; We have fafted, verfe.z. and thou hast not looked vpon vs. Which words bothew, that fails without those circumfances , which be requifite, are not acceptable unto Bob : but if they be joined with fuch things, as are incident to them, they be not bnprofitable.

commended be protted by the new tellament. In the Acts of verfe.2.

Augustine, bers in enerie citie, Augustine, in his eville to

thurth would first proclaime a publike fast: udichallo Eufebius in his Occletiafticall hillo-

ric both teftific. Paule in like maner in the first epifile to the Cozinthians, the feuenth chapter. verfe.s.

admonished those that are wined touther in matrimonic, not to befraud one another, but

Pag.252. Liberius.

Part.3. 130 the secree of Liberius Atho litted in the time of Conftantius, it may be perceiued; that when the aire was butemperat, or when there was as nic famine, oz pellilence, oz warre, then thep at fembled togither to benounce a faft, thereby to Augustine. mitigate the weath of God. Augustine,ithen be faine bis citie believed by the Vandals, gaue himfelfe onto falling , and praiers , and in that fiege bied, as Poffidonius tellifieth. And genes rallie, ithen we attempt anie great weightis matter; as ithen we benounce war, create Da giffrates, 02 orocine Diniffers of the church, we have most need of feruent praiers : for the feruentnelle whereof, falling berie much auaileth. Chriff, when he was to beginne his preaching. went into the wildernelle, and faffed. A widow, then bir bulband is bead, is left in a bangerous fate : therfore praiers & fallings are beric met

Luk. 2,36. for hir . Anna the bapahter of Phanuel leabhir life in the temple, where the game hir felf to prate t.Tim. 5,5. cr + fasting. Paule to Timothic faith; A widow, which is a true widow, and desolate, putteth hir confidence in the Lord, and date and night applieth hir felfe to praiers and fastings. Cornelius, then as he was not fufficientlie infiruace of dirift, and was disquicted with a forrowfull and heavie mind, was in falling and maiers at the ninth hours: to inhom (as we read in the Acts

Acts.3.10. of the apolites) the angell of the Lord aweared. 15 But it maie be bemanded, that ichen falls mbether. are commanded by princes, and by the church; faftings rightie de= thether men are bound to ober them oz no. Win. pounteblie they are bound by the lawe of faith, muß beo: and by obevience. Forthen falls are fet forth, which be agreeable buto the word of God , how can be that belœueth in God refule to do them? Affurcolie he cannot. Dowbeit this is to be bru beritwo touching them, which be of that fate and condition, that they be able to fall : for if a man be hinored, either by age, or bileale, or las bours, in fuch a cafe that ought to be of force, Ofc. 6, 6. thich the feripture faith; I will have mercie and The Gans grente coun. not facrifice . But they which are not hinderes.

ought to obeic. In the Gangrenie councell, chapter 30. It is ogocined, that if a man obeie not the faits, which are commanded him by the durch bauing no vooilie necessitie , bowloeuer he boatt of perfection, and proudle contemneth The canons the occres of the church let him be accurled. In of the a= the Canons of the apolites, (although they be & pocrophall, conteine certeine frange things: neither is the number of them lufficientlie a gred boon,) faie in the 86. Canon, it is commanoco ; that the clerate, which fait not, having no bodilie necellitie , thould be depoled . Let in fants in no wife be baged and compelled to fall; for that would be a hurt to their health. Det loel latti; Sanctifie a fait, gather togither old men

preaching of Ionas , compelled braffs and infants to fall. Thefe were ertraophinarie things. neither are they fet fouth to that end, that ine fhould imitate them.

16 As for private faits, moft men will bane them to be free . Wherefore fatth Augustine to Augustine Caffulanus; Wae knowe that we muß faff. tren ine are commanded; but what dates we fhould fall, and what baies we fould not , we himin not : bicaule that is no where meleribed in the new testament : therefore falls must be left ire And in his fecond boks De fermone Domini in Manne monte (er pounding thele words; Judge nor and ve shall not be judged) he watteth, that shen memia mate ting maner of mates tudge rathlie, either if diege att they way that to an ill lenle, id, ich might be well fitt quot taken on when they do suppose that he cannot fire. revent which bath done a plaine and manifelt euill ac. And of the first kind he bringeth an er ample: As if a man would not fast, bicause he is fiche in the fromach , or is troubled with anies ther infirmitie of the bodie; and an other, which knoweth not this . would inspect him to be a glutton, and to be ouer belicate: for bere that which is free and man well be dome, is drawen into the worle part. Inded this is Augustines opinion, which neverthelette ive must vaudentlie and warilie binder Band . For if a minate man. when he is in miferie a banger, feeth that falling and praiers may belpe him ; be biboubteblie both finne bnleffe be fatt . For fince falling may profit in fuch maner and fort, as 3 have beclaren binombteolie we mult faft. Do boubt but it is free; bicause by the outward lawe, he which falleth not cannot be condemned . But then our faffing may fet forward the glorie of DDD, then isit no longer fre : for we be come manded to low God with all our hart, with all our foule, and with all our firength. For there be manie things, which of their owne nature be free and indifferent: but when the matter is brought to our choile, and we le that they may redound, either to the magnificna, oz elfe to the obscuring of the glozic of Goo; now are they not fre, no indifferent things, bicause all our frength and abilitie must be amlied onto the glorie of

17 Furthermoze, there is an abute of falls, as touching the space of time . For so much as the Bapiffs, if they fome little while befer their binner; afterward, whatfoeuer they eate, they thinke they have bone fufficient; to they cate no fleth. Howbeit, the forefathers fafted all date powler long, untill the evening; all which time they thurs facts were occupied in the wood of God , in praiers, and bio and godie exercises. In Leuiticus, the 27 chap they bet ter, Goo faith; When ye fait, reft ve from all utation worke, and afflict your foules, for it is a fabboth. thereis. And no man doubteth , but that the fabboth Lewister Of Fasting. eterfages indureth from enening butdeuening. So Saule from cuts then be had but the Philittines to flight, viociate ning to cuts med a faff witill night . And David, at the death 15m4, 24 of Abner, flware that he would talke of no meat Suntas, till night. Tertullian Contra Phylicos faith ; that Terullian. The church lengthned their fafts butill the berie Augustine, euening. Augustine De moribus ecclesia contra Manichaos, faith; Let accustomed faits of the thurth be continued, even untill night. For all the migle paie, the holis affemblies were celes bratch, and the publike praters were bled : but at the evening they were difinited, and they did eate their meat. But it is a front to fee, how the Daniffs mocke this ancient cultome: they fate their cuening fongs before none, and then they go to binner; at night they ordeine a dlinking, and to bear that they fall berie well. Thomas In Thomas fecunda fecunda, faith, that in his time falls Aquinas. incre continued even onto the minth houre: and

checouns he bringeth the counfell of Calcedon, there mioteal it is necroid, that 'he which eateth before the 9. houre, thould not be accounted to have faited. Here by the wate we must veclare, which was

fo efather

the ninth houre. The firt houre was at none; in which houre, we read that Chaift our famour mas crucified: wherefore the ninth houre mutt pure from needs be the third houre from none. The forefathere to divided the time, that alwaies, from the funne fet to the funne rifing, thep accounted 12. houres: and againe, as manie from theriling time and of the funne, to the going bowne thereof . A gaine, they bivided either time into foure fpaces, and thefe they called watches: and cuctie one of these spaces conteined thee houres. Therefore the third house, from the rifing of the funne, is with vs either the 8.02 9. houre, as the time of the years requireth: for these houres are bacquall. The firt houre is none time of the dair, and the o, is the third at after none, and the 12. is the houre of the funne fet. But Thomas objecteth against himselfe, that which we faic ; namelie, that the Fathers fafted the whole baic. It is riviculous to heare what he answereth; bicaufe ine (faith he) are in the state of the baie, and the fathers were in the fate of the night, therefore we mult finish our faits in the might time. And he bringeth this faicing of Romag, 12. Paule; The night is past, and the daie draweth nigh: which fentence, how much it ferueth to this purpose that we have in hand, all men see

> and perceive. 18 Another abuse is the choice of meates, therein now in a maner confisteth the whole religion offaffings. The Fathers bled not this; for when they had faffed butill evening, they bid cate indifferentlie at fumer, what foeuer was fet before them. But now our men do more fenere lie ablicine from fleth, egges, and milke, than thep in the old time abifeined from bucleane

bealts. Paule reproueth this fuperfiftion, and 1. I m.4.1. calleibit a bottime of binels. But they faie, it at Paule reproducti those onlie, which appided forme biden. 3. meats as cuill creatures; y belieuco, that those cuill creatures came from an cuill god : but we (fate they) do teach no fuch thing. Tale anelie forbid men fome kind of meat for one baic, or for a few dates : which aftermand the fet at libers tie . As though Montanus after this maner, Wentanus might not have excused himselfe, againft woom the birethefe places are cited by the Hathers. Tertulian Tertulian. accuseth Martio as an heretike, bicause he appointed forme holines to be in fifth. Wherefore no motor the . maner of making choife in meats mult be fuffer choife of reb; but fo much as thall ameare to ferne buto meate must temperance : which choife , if the Dapiffs mould be view. with fuch care promoe for, they thould rather have ablicined from wine than from fleth, for Salomon faith; that Wine is a thing that moo- Pro. 20,1, ueth to incontinencie. And Paule faith: Ab- Fohes, 18. fteine ve from wine, wherein is excelle. They come kind thould also have ableined from Hill, and especi of fift no allie, the velicater fort of fiftes : for there be kething, force of them, which do no lefte belight the taffe, than both and no leffe proude onto luffs, than theft ooth, flen, And undoubtedlie among the Fathers, as well Greekes as Romans . fiftes were effemen a mong the greatest acintles.

19 Dozenuer, Socrates in his ceclefiafficall socrates frozie teacheth, that the fathers falled far others the hillogical wife : for in the Lent, some fasted two baies, grapher. fome foure, fome ten, fome fifteene, fome there biners tie, and other fome the whole fortic daics. And formes of when they fafted, fome abiteined from all kind fafting plea of ficility and filly, and did onelie cate all imaner of by the fa= pulle. Others absteined from all foure foted there. beaffs, and lined onelie byon foules and fifthes: They fafte for all things at that time were left free in the one maner. durch . For when they had falled butill euc. ning, at lumer they did eat moderatelie, what fo cuer came to hand; albeit the thing began afterivard by little and little to becline to superfitton. Ierom to Nepotianus, faith; that There Ierons were in his time, which not onclie abffeined from all kind of meat, but also from bread. The bled certains thin broths made well with for ces, neither did they brinke them out of a cuv. but fitmed them out of a thell. Augustine De mo- Augustine. ribus ecclesia et Manichaoru, bringeth in a Mani- 3 comparis chei elect (for to they called their minifers) tho a Manichet in beed bid eat no fleth; but in the meane time be and a this fed moft delicate and fine meats, a moft floet aian. fauces . Wine alfo they might not touch, but brinks, which were made of fruits, the which were like buto wine, and in pleasantnette of taffe far valled the fame: of thefe (3 faie) they branke abundantlie. On the other part be ap, pointed him to be a true duillian man, which remained fafting butill euening : and then had to

125 15 b. j.

and fucking children . And the Niniuits , at the

faries faic

Part. 3. fuwer a melle of worts forden with a vece of lard, and a finall poztion offalt fleft, and brieb

in the fmoke, and branke thee or foure cups of wine. Augustine bemanbeth, thether of thefe fe meth to haue fafted beft and more trulie; and he gaue judgement on the Catholikes libe.

20 The Montanifts to belighted in this choile: of meats, as they invented for themselves Exec-Φαρείας , thirth were meats to brie by nature. and fuch like : foz (as Tertullian affirmeth) thev of the Bon did onlie cate bread, falt, and all maner of pulle, and their brinke was water. This kind of fall they bled two weeks before Gafter . lerom alfo Icrom.

Pag.254.

Fufchius.

A3ontanus

of falling.

Beainft

choile of

manthe

addeth, that they were wont to fall thee Lenis; and that bicause they fasted to scuerelie, they were called eyas gura, that is to late, Continent men . Eusebius, in his fift boke, and 18. dapter writeth, that one Apollonius repromed Montanus; bicaufe he was the firt that wrote laives of falling : as though the church before more laws him were free. De by lawes and rules mefert bed what baies men thould faft, and what meats they thoulo abilicine from : fuch an author have the Davills of preferibed falls, and choise of meats. This superstition agreeth not with the wood of God. Chrift faith ; That which entereth into the mouth, defileth not man. And; What-1.Co.10,27 focuer is fet before you, that cate, making no Titus.1, 15. conscience thereat. And Paule to Titus; To the cleane all things are cleane, but to the vucleane Col. 2,16. nothing is cleane. To the Col. Let no man

iudge you in meate and drinke. To the Ko Rom. 14, 17. mans; The kingdome of God is not meate and drinke. To the Counthians allo, there be ma nic things let fouth for the confirmation hereof. 1.Cor.8,10. where he intreateth of meats bedicated buto tools. So the fcriptures make no mention of anic chaife of meats [to be bleb] for religion In what re fake : pet & benie not, but that a choife of them tene choife muff be had, either to auoid cofflines,oz for fich of meats is nes fake, or elfe for the auothing of erceffe. But that duiftians thould abffeine from fieth, from

egges, and from milke for religion fake, is no tabere preferibed in the feriptures. 21 Another abuse is, that they late upon bs fuch falls, as the arength of men is notable to indure : for they will have the people to faft for tie daies. Chich, if it thould be required, accor bing to the prefeript rule of God, and of the old durch : nancelie, that the fait thould be continue co butill cuen, no man well-nære were able to abide it. Anothat institution is referred buto Theleipherus the Bope ; by other fome to a time a little before him. And bnboubteblie, there, in is nothing elfe, but a certeine mere wiched scale, and cuill imitating of Chaff: for he faffeb Matth. 4.2. faitic daies, therfore superfittious men thought

it goo, that douffians thould fall fo manie baics

eueric pere. Cocreas notwithffanding, Chiff

fallen after this maner but onelie once in all his life time : neither eraced he at anie time chieranie fuch act to be bone by his apostles. But quire unt ante find act to be tome by gis aposites. La fortie bairs these men decree it to be finne, and that a gree fall of his uous finne, when fuch a fast is violated . They avoilies frould have confidered, that Chrift, all that time bid eate nothing; and in that he was able fo long to endure, it perteined to a miracle, and to the binine vower . The ferintures in no vlace command, that the thould imitate Chail in that thing. Chrysottome, in his 45. homilie open Chrysot. Matthew ; The Lord (faith be) hath not come manben the to fall fortie baies , although he might have commanded the fame . That then commanded he : De faith; Learne of me, for I Mantaling. am meeke and humble in hart . Wut the maner of thefe men is veruerfe : for they will imitate Christ in that which they are not commanded,

keepe (not what locuer 3 haue bone) but whatfocuer I haue commanded you. And it is a wonder to fee, bow superfittionste and subrilie thep be we decreed of those things in the Councell of Martin De confecratione, Diffination 3 chape ter Nonlicer : and in the canons of the Connecil of Laodiceum, in the thanter Non oportet, it is commanded, that in the Lent, falling on the thurfbaie fhould not be broken. And in the Councell of Agathenfis, it is commanoro, that falling on the faturbaic in the Lent thould not be broken; bicaufe bpon the thursdaie and faturbaie manie falled not . Dea, and bpon the fabboth baies also in the Lent, therein thep fa fed not, they would that a choice of meats thulb be reteined. And De confecratione billindion 4. chapter Denique facerdotes ; they Do mocine,that the priells thould begin their falls from Quinquagefima . And in the fame place, the fift billing ction, in the chapter. Quadragefima. Gregorie hath invented a reason, to prove , that Lent ought to be faffen ; Wile muft (faith he) give the tenth part of the whole peere onto Goo; and the tenth part of the peere confifteth of fortie bairs; therefore we mult fall fo mante baies. A goodie segmis reason so loth! Wahy both this Gregoric sop reason to realon to two Leutticall priesthod, and ceremo of anima nies thereof have now cealed ? Witherefore it is fund. not lawfull to bind chiffian men bnto tenths and Jewifhceremonics. And if for that caufe the time of Lent must be confecrated to a fall, bicause it is the tenth part of the whole pare; the did not the Lewes in the old time faff in that fort . Wilhy bid not the prophets reprone them, for deceining ODD of fuch a kind of who the

of Peter Martyr. of Fasting. then they perceived men to live verie licentioullie and negligentlie, thought to have them compelled affer a fost to renew goblines fome nart of the vere ; and fomewhat to brible the race of the fleth. And for this purpofe they bid thinke the fortie baies before Gaffer to be moft met, that men might fo long baue their minds occupied in repentance, and in remembring of sheinditu, the benefits of Gob. This invention, although at ts against

that the first view it may feme a goodie thing, pet it agrath not with chaiffian libertie. For we mult thinke boon the great benefits of Bod, and boon our great ingratitude, and boon other our most grauous linnes, not onelie fortie baies, but continuallic allo. Further, by this meanes, they o pened a perie wide day to line most securelie arctchlellie : for if they have once fullie perfor med those fortie dates , they thinke , that all the peare after they may wholie give themselves buto all kind of pleasures and lufts ; for they res ferred the time of repentance unto those fortie baics. And although the forefathers had a Lent ; pet as Eufebius faith in his fift boke , and 24. danter)it was left fre bnto all men . Foz Irenaus, affer this maner intreated with Victor bithon of Rome, when he would have ercommucated the Galf church, bicaufe it agreed not with the durch of Rome, about the keeping of Cafter; That (faid be) may we not line at concord al though they vie their own rites as we vie ourse For in the Lent, fome fall two dates, fome foure

Daies, forme ten daies, forme fiftene, forme twer tie, and other fome fortie baies; and pet neuer

thelelle concozo is reteined. . 23 There is an other abufe, for bicaufe forte

there be, which appoint a holinette to confift in falling; as though a worthiming of Gooconfiwashelis fee in it: whereas in verie beed , falling is one lie an exercise, which of it felfe bath no bolineffe. They are foles, which in falling do thinke , that for that cause they have God bound buto them. Therefore we mult not rafblie gine credit bn to lerom then he faith; that faffingis not a bertue but the foundation of all vertues . For onelie Chrift, and faith in him, is the foundation on of vertues . If he had faid that falling is a helpe buto certeine vertues, he might haue bin chafathers bonne withall. And boubtleffe herein the fathers embured erredoffentimes ; in that they praised anders tolled falling about all meature . If fo much bere fafting fould be attributed onto falling, we muft of no celliticconfelle, that Iohn Baptift lined moze Mm.tt. 18, holilie than Chriff: for he fafted more than Chrift bio, for Built bio eat and brinke as temperate and moderate men ble to bo. But it is faid that Iohn bio neither eat noz brinke. Bea and Paule to Timothie witteth; that Bodilie exercise hath fmall profit, but godlinesse is profitable vnto all things.

Af thou wilt bemand, what godlinelle or victic is ? I will answer, that it is a true worthiming what god of God, a foundmelle of boatrine, and a pute life; lines is. which things do followe hope and faith. In thefe things affuredic is berie great profit . And the crercife of the body bath inner forme profit how beit not perie great. But me muft confider, that Paule freaketh not offatting, and exercise of the bodie, which is hypocriticall, and wanteth faith: but of the true and chaillian falling, For those things, which want faith, and proced of hypocri fie.are finnes: neither do they any thing wofit; Wherefore Efaie faith; Is this the fait which I have choien ? But thefe our men go further, and belives that they awoint a holinelle in falling; they make it also to be a part of latisfaction . For the Dehole-men, in the fourth boke of fenten the Schoole-ment, in the courty done of tenters ces, appoint fatification to conflict of praices, thing is no part of fast of the death of Theift, if this be not . They babble tiffaction. alfo , that by faits , fonles are belittered out of purgatorie. And leaft ante thould thinke that & faire thefe things; let him reade Gratianus, in Gratiani the 13.caufe, queffion fecono, dapter Anme, where he citeth the words of Gregorie, who faith: The aduera that Soules are belivered from purgatorie, chi taries late that by father by maiers, or falling of their kinffolkes.

Cap. 10:

24 There is alfo an other moze greenous as are belines bule; for that fome affirme , that by fallings red out of they can latille the thurth, although they cease purgatoite. not from finne . This kind of falt God himfelfe reproductibly expielle words in Blaie : What Elaic. 58.3. care I (faith he) for your fallings ? Ye fast vnto contentions and strifes. Is this the fast which my foule hath chofen ? Bope Liberius Decree, that all the Lent we muft abffeine from frife and Libertus fuite in lawe . This is not berie wifelie becteb : 100pe. for the publike wealth cannot frand, if it be fo long of euer matters be heard . of indgement given. If falling thould for forme wetablie caufe be denounced for a day or two; there might for that space of time be commanded intermission of inogement : but that laives thould be filent, fo long as Liberius would have them, that is a gaint the publike weale. Belives this, the felfe fame Liberius faith, that the ble of matrimonie polluteththe fasting in Lent : wherefore thep would have men all that time to have no fellowthip with their wines. But Paule much more 1. Cor. 7.5. fincerelie erhosteth married folkes that they Chould feuer themselues for a time, and that by their of one mutuall confent; and to returne to

25 There is also an other abuse, in that men in all that time , which is immediatlie befoze The abute Shioffide, giue themiclues euerie ithere moft that men intemperatlie to riot , gluttonie, bronkennelle, Shoftibe, and filthie lufts; and that wover pretence, that they may the more calilie fall, as though it were 115 115 b.if.

gither left they fould be tempted by Sathan.

but in that they are commanded they will not. Dur Saulour , ithen he lent fouth bis bilei ples fait; Go vnto all nations, teaching them to Mattal 12.

there orens

22 But I will thew (fo farre as I canper net Link ceine the Lent was first inuented. The fathers, frales.

Pag. 256.

lainfull to do euill, that and may infue. Betther Bafil.

a man to

confume

himfelfe

mith faz

fina.

is this a new kind of vice : for Bafil in bis ho milic offalling, and Chryfoltome won Bene fis do in manie places arcenoullie complaine of the fame abule. Some fall buto belicate fare: for when they knowe that they thall have no funpers, they love their vile panch at dinner with ouer-much abundance of meate ; fo that they make themselves otterlie onviotitable for the triple baie. Dithers. on the contrarie part. bo lawfull for btterlie confume themfelues with fafting, pea, and in a moner kill themfelues : as Bafilius and Nazianzenus bib, itho being men ercellentlie well learned, vet by abifinence and faffing were made biterlie unprofitable to the durch. They were compelled to keepe their beds formes time halfe a vere, and fometime a thole vere fogither. Lafflie, there are some, which by reason of falling have a wonderfull belight in them felues are proud, and do befpile others: as that

Luk. 18, 11. Dharific, thith fait ; I am not as other men be. Ifaft twife in the weeke,&c. 3 might rerkon a orcat manie more of thefe abufes, but thefe 3 thinke to be lufficient for this time. This one thing onelie I will abbe, that in falling we fee tivo extremities. The Papill's reteine their fiv perfittions falls by hake or croke; but we tho he negled the lawfull and right falls : wherefore it feemeth, that as well the one part, as the other, must be reformed. And thus farre touching thefe things.

Of VVatches.

In Judaes marches. Man.6.48.

26 Augustine, in his fermon De verbis Do-7, verte 16. mini, the 14. ozation faith, that The forefathers Augustine. biuided the night into foure parts, of which eue: Divided in the one conteined the boures : which he also confirmeth by testimonies of the holie scriptures. For it is fait, that the Lord came buto the apostles in the fourth watch of the night, when they laboured berie earnefflie in the fea, bi cause their thip was well-nigh sonke. The fame father writeth the like thing boon the 79. pfelme. Alfo the Blotte, in the Decrees . queltion the first , Supermeniente pafcha, maketh mention of the names of those parts of the night, Conticinium, Intempestum, Gallicinium, & Antelucanum: that is, the bed time, the bead part of the night, the cocke crowing, and the dawning of the bate. And Hidorus, in his fift boke of Etys mologies, maketh feuen parts of the night: for he addeth these thice : Vefberum, Crepusculum, and Marutmen; that is, the enen-tibe, the fivilight, and the morning. The fecond watch may be understood the mobile watch; for there are two watches betweene the first and the last: therfore bowlocuer it be, the fecond mult needs occupie the middle place.

But the innenter of these gards of watches The leave in boffs (as Plinie watteth in his feuenth boke, ter of nicht the co.chapter) mas Palamedes : which pet can watches. not be be forformuch as the acts of the Tubaes are Plinius. of farre more antiquitie than was Palamedes: unleffe neradmenture he wake onlie of the matthes of the Gracians . The ble of watches flore rifhed in the old time, not onche in holls : but they were had in the allo for the lafe culto nie of manie other things. For at Rome there mere matchmen, which in the night time went by and botwne the citie, to give warning of watchmen fires : and therefore, both in the Digells, and in in the night the Code, there is a title De office o prafetti vieilum; that is, Df the office of the ouerfer of mate thes. This industrie also was translated buto matching Thenheards, which we may lee even by the Gol throbrache nell: for in Luke the fecond chapter, the angels. then Mult mas boute came to the thepheards. which kept watch ouer their flocke. The read al. fo, that both Ethniks and chaillians bled wat thes in holie fertices. At Rome there were ho watches lie fernices unto the goodeffe Bona, which were with in behome in the night featon. And in the old tella lie fruites. ment ine read , that godie women above all Number of

night at the tabernacle : for boing infurie unto

from the dillozen of Helie mere accused.

27 Philo a Jein (as Eufebius Cafarienfiste Philo. norteth in his first hoke affirmed, that The dre frians, which were in the apolles time, among other their commendable institutions, bid most chafflie watch, in giving thanks onto Bob, ap plieng themselves buto praiers, boatrines, and praifings of God . Tertullian in his apologie Terullian witeth, that the dullians luped offentimes, and moderatelie togither : bicaufe they knew they might morthin Bod in the night fealon. In the Acts, Paule continued his fermon and bilpu: Act. 10,7. tation till affer midnight; fo that Eutychus, a and II. poing man, being oppreffer with fleepe, fell pointe from an bigb loft. Dea, and Chiff allo above all night opon the mount, prateing: and Man 16 A. he blamed the apostles, which could not watch &41, even one houre with him : and erhoxteth them to watch and prate, that they mucht not be oppreffed with temptation. Ierom boon the 25. Icon. thapter of Matthew witteth, that The Jewes had a tradition that the Mellias would come at minnight: at which boure inves the first bome of Acgypt were flaine. Wherefore he mriteth, that he imposeth the transition came from the apostles, that the priests, in the holie night of Cafter Chulo not fend atpaie the people; lo that, if peraduenture the Lood ameere, he may find them watching . But this is not at this bate ob formed: for the watches are not hert in the night of Calter, but in the night of the natiuitie.

f Batter, but in the night of the nativitie.

28 In the Councell of Carthage, the fourth, cell of cuchapter the 49. It is ordeined, that a prieft, the chage.

of Watches . Part. 2. without anie recellitie of his bodie realed from the keeping of anic night watches, fhould both be beniued of his bearee, and also put out of his benefice. But in the Councell of Bliberinum. danter 3 5. watchings in durdwards were for:

cell of Clis bioden: where they were wont to watch bauing inar candles lighted. Which I fupole was inuented, not that by that observation they might beliuer the foules of the dead from purgatorie: but rather in honoz of them. Fozas euerie man help heare his friends, which were bead, that the parches at memorie of them thould not be forgotten; they matched at the place, where they were buried, one baie in the piere. Which we manifefflic per crine in the life of Hilarion watten by lerom; there he telleth, that a cortoine beacon fait, that he flouin watch at the tome of bleffed Anthonie within a baie oz two, bicanfe now a vere. oz certeine pieres were valled fince he vieb. The claces inatched alfo at the feptilchies of martins, therby to thew botto them bonoz, applieng them felues to postrine, exhautations, gining of thanks, and praiers; efpeciallie in those verile lous times, when they mucht not easilie in the baie time affemble togither. Bozeouer, gobli nes was by that meanes the better obletued: for in the bate time, men were occupied in fun-Die labours and morks. Wherefore, to the intent that the worthipping of God might not be btterlie neglected, they appointed certeine honres in the night for it.

20 Icrom againft Vigilantius, marnellouffie commendeth the institution of the church for watching; and he thinketh, that the Chould not ccale from this observation, although by the occalion of thele watches, forme thamefull thing mere committed. For (faith he) the errors of vona men and light momen, which can also finne in an other place, and place Chamefull parts at home, ought not to renoke be from fo holie acustome. But we fee at this bate, contrarie to the faieng of Lerom . instrines not onelie of the marty are abolithed; but also those which were done in the honor of the Loro: as it The Count manifeffite amereth in the councell of Anticioullof an dorenfis, thapter . Although in some places ticiodojen = there continue forme remnants of watches: as at Mantua, boon the feast of Bartholomew; and

at Vercellis, in the night of faint Eufebius. But all men knoine boin bureafonablie and immos beratlie men behaue themselues in those wat thes. Therefore they have connerted the obfers waithings untion of watchings into fallings. But what maner of fallings I prair pour Souch as now a daies they ble to abstrine from the eating of flesh. But whatsomer it be, the sentence of the

"Tim. 4, 8, apolite is firme and confrant; that The exercifes of the bodie have no great profit, but godlines is profitable vnto all things. The must in-

both fast and thatch, as much as reason requireth, and the Arenoth of the bodic will bearc. And I bo not thinke, that herein we ought to malil and imitate Bafil, Nazianzen, and fuch other, which others muft with outward observations so kept under their total in fabodies, as at length they became buppofitable gings. both to themselues, and also to others. The gol ben mediacritie is to be kept, wherein we must observe the launable measure of frugalitie and tenmerance. And thefe things (by the wate) as touching watches,

The eleuenth Chapter.

Of Christian life; wherein is treated of diuers vocations, of friendship, of the confession of Christ, also of the example of Naaman the Syrian, which is largelie expounded, the vie of riches, and of pouertie.

that we thould perpetuallie in all our actions,

have before our eies the edifieng of our neigh-

Teric execilent fentence In 1.60.10
is that of Paule, in the wereful.4.
we must
first tenth chapter 1, Let autobus
hors wealth. The trush is the tenth
hers wealth. Therefin is
byéfile computence,

bour : which the apolitie did ercellentlic well per: forme, when as he would be made all things to

all men. As touching the words, they have like me man fignification in name. For we are not to feeke freke thofe our ofone, as touching the field, and pleafures; things that but in the meane time there is no let, but that we be trulle ought to feke the hingoome of heaven, falua, our owne. tion, and cternall life , which things be ours. D:

therinise the anothe thoulo be against hunselse. tho faith in the cuiffle to the Bhilippians; With Phil.2, 12. feare and trembling worke ye your faluation. And also buto Timothic Attend vnto thene 1.Tim.4, 14

owne felfe, and to doctrine. Afferward, when it is faid; that We should care for those things which be other mens: that allo must not be but he nust berston, as touching the flesh and pleasures, other mens for as we are not to feeke thefe things in our things as owne felues, to must we not proute, that they touching may be in our neighbours. But thole things, the fleth. thich Paule freaketh ; namelie, of other mens In the holie ive ought to profecute as touthing faluation, feriptures eternall life, and obteining of the kingdome of there is no beauen unto them. Df the louing of our owne expecte co felues, there is no manifelt precept errant in a touching

nie place of the holie fertptures : pet is there a the lone of commandement given be, that We should mans selfs. loue 113 115b. tu.

Cap.11. Of Friendship.

Matt.22,39. loue our neighbour, as our owne felues. Ceherce in the holic ferinture femeth to betermine . that the fame love is graffed in bs by nature: for what things foener Goo bath made, they be of fud a nature, as they befire most of all to pie

ferue themfelues. Chich naturall love of a mans owne felfe. rall four of then the first man had befiled though sinne, he # he natus a mans felf tranfferred the fame being corrupted, into his posteritie. Therefore we are instructed by the barn, and by laive, to correct the fame : which thall be bone if in like fort as we have loved our felues we have hun in bs. fuch regard of our neighbour in love, as the have the laws of our felues. Therefore it is fain ; Loue thy commanneighbour, as thy felfe. Let it not trouble bs, bis neth tobe cause else-where in the scripture we heare it spoanienbeb. hen, that we thould hate our felfe : as when it is

fait in the gospell; He that hateth not his owne John.12,25. foule, can not be my disciple : and into Timothie; Men louing them felues are reprodued. s.Tim.3,2. And this boubt is eafilie refolued : for the After what may do both, that is to wit, hate our felues, and maner we loue our felues. For we our felues beare hatred against our selves, feeing (as the avostle faith) flouid both We knowe right well, that in our flesh dwelleth hate and no good thing. And by the fleth, we understand four cur a man that is feuered from the grace and fpirit Rom.7,18. of Chaift; in whom feeing there is much enill, and nothing that is goo, he deferuet, hatred, and not loue. But againe we loue our felues in

Of Friendship.

fed more and more.

the Lord, in whom we be now a new creature:

for we earnefflie with that the good things which

be begun in be, may eneric date be made per-

2 There is no man but understandeth, that friendlhip is a necessarie thing, which neither great princes themfelues, nor emperours can want : for if they be deffitute of friends , by thom thall they gouerne their bominions and hingdoms ! And how mete and profitable a thing concord is in advertities, we need not in martie words beclare ; bicaufe it is molt mant Eriendibiv fell to all men. It is alfo a thing moff to be bemore cons fired, 4 most pleasant, being graffed in bs by nauemet than ture,oz rather by God. And Ariftotle in his & iudice, and thiks faith of it, that It is more conuenient than inflice. For if we were all trulie friends betwene our felues, there fould be no need of in ffice, for no man would burt one an other : but if we were all full, we thulb vet fill need friend thip ; for that it is a thing of his owne nature. and of it felfe goo. Among the Greks there 18, berfe. 1. were rechoned two paires of friends; Orestes and Pilades , Damon and Pidnias. Alfo the Kin mans had their Scipio and Lælius: unto whom fome tome Cicero and Atticus. But among all

friends David and Ionathas were famous : for in both of them was a perfect likenelle of acc. ofreligion, of godlinelle, and of care towards the common weale; both of them also out their life in banger, to beliver the common weale from the Philistines. This likeuelle procured be timene them a most neere frienothip. But moze and more nerelie did the fecret foirit of ODD toine them: for ithen GDE fame the hatred of Saule against Dauid, he would procure buto him fome aid with Ionathas. This friendfhin mas ftebfall and firme : foz it was founded be on lone towards their countrie, and vietie to marna God.

Friendhip (as faith Augustine against the morrest epiffle of Parmenianus, the first boke, and first frienhimin chapter) is fo called of lone. The fame they fair is to callen. can be faithfull but onelie in Chaft, and in him onelie be frebfaft and continuall. The knot of friendibio ought to be constant and durable. But it behoweth that a reconciler of friends. fhould lead them to felicitie, and that eternall and true felicitie : for other felicities are tranfitorie and precetteine. But this can no man verforme, but Christ. Down are we to fee what is what is w propertie To love. Aristorle satth; that To love, but. is to will well; and also (if thou canss) to do mell buto ante man for his owne fake , not for thine. Eliis befinition , although it may feeme probable, pet must it be amended : for ive must not will well to ante man for his owne lake, but for Gods lake. But the thilolothers relied in the fecond causes : as if to be they faine anie man godlie and god, they faid that he was to be beloued for his owne take. But we muft alcend higher, and place the causes of things in Gob.

3 Cicero befineth friendship to be a confent A befinition of bluine and humane things, with god will of friendand thatifie. But Ariftorle in his Ethiks frea Ariftode heth fomethat moze diffinatie : for he faith, that friendihip is a good will. But it hameneth offen. times, that a man loueth him that is bugrates full, and is not loved againe; therfoze be addeth Putuall. But some men loue one another mix tuallie, who nevertheleffe are ignorant that they are loued one of another : wherefore it behoweth that both of them open their good will one to an other. Dozeouer it is requilite that this friend thip thould be firred op for fome certeine god thing : for we love not, without it be for a certeine caule. And and things are referred either onto btilitie, oz onto pleafure, oz onto honeffie. But they which are brought in to love, either for pleafure, or for profit : do loue rathlie, and accibentallie: for if the cause either of gaine or pleas fure should cease, the friendship would frait. maic be diffolued. But the friendship which very tue hath joined togither, is ficofalt, and neuer whather diffolucd: for vertue is an habit gotten by a long tut is.

of Friendship. ble which cannot be remoued . Betweene Dauid therefore and Ionathas, there was a fredfatt frienosbip.

Seneca in the 9. eviffle buto Lucilius reproneth Epicurus, bicaufe he had faid that A friend Screca. must be fought, that if need be thou mailt have one to helpe thee; and if thou be ficke, to fit by the. For it is a far fweeter friendship faith Seneca) which profiteth another, than which is holpen by another . So then (faith he) a friend must be sought, that thou matest have whom thou mailt profit, that thou mailt hauc ithom to fit by if he be ficke . For he faith, that Apelles Praxiteles toke moze pleasure of their works. then they betifed them, and had them in their hands, than afferward when they had them in their chamber readie made and polithed: fo a true friend is more belighted, ifhe himfelfe bo anie god thing to another, than if he receive a well In 2. and turne of another. Wherefore those notable simare at men were greatlie to be praifed , thich helped David in the time of his areat abuerlitie : for they theined a notable token of most stedfast friendship, when they belated not to be present with him in aduerfitie . Affuredlie it is not a thing of finall importance, to helpe a condent nehman; as Dauid was at that time: for he incurreth great banger, that giveth anie fuccoz

to fuch men. 4 Dowbeit, we must not determine with our felues, that onelie those precepts thould be kept which be common onto all men; but those alfo, which particularlie belong to eueric mans owne bocation. As he that thall be a minifer of the churd, let him faithfullic inbenour to teach; if he be a madiffrate, let him painefullie erecute infice, according to the prefeript rule of the laines ; if he be a father, let him bring op his dilben with feuere and graue discipline . Det ther muft anie man flatter himfelfe, that he as nie wates performeth the common precepts, if he leave the particular parts of his owne bocas tion. In Ezechiel the Lozo faith; When I fhall fend a prophet to teach the people, and he will

bre olmne

Euc. 12,1.

hands of that prophet. The father towards his dilozen bath the place of a prophet; wherefore, if he thall nealed to inffrud and being them by, the fall and destruction of them thall be required 1.Sim.2,12. at his hands. Elie was not onelie a father, but alfo a billiop, and a judge : therefore in all thefe respects, it was his part to punith his chilozen feuerche.

notteach them, they in deed shall die in their

owne finne; but their bloud will I require at the

Paule the third of that name, biffop of Rome; when he was now at the point of death, confes fed ; that in this he finned gricuouflie, in that he was oner favourable to his owne : as though he onelie among all the roint of Popes , bao

committed that fault. They fore were in a maner all other men, when as vet they let their owne have their will to the ottermoft. Elie is blameb. bicaufe he made more account of his children. than of God. But at this bate they that hold the diefe romes in the church, do ovenlie meferre their bignities, their courtlie traine, and their baine pompe befoze God himfelfe. And for thefe causes it hameneth, that they call awaie the mord of God a befend the most thamefull biolas tion of all holie things, and with valonments and fiers purfue and deffroic all those which in benour to reforme anic thing in religion.

5 Paule in the first conftle to the Cozinthians, mineibutithe 7. thapter faith; As God hath distributed to on and vos euerie man, as the Lord hath called euerie one, cation, fo let euerie man walke. In which place we have verfe.17. mention made of biffribution, and bocation: that we may be taught, that there is nothing rafblie bone, neither that there is anie man in the world, which at his owne will or indeuour, taketh upon him his owne proper fate or conbition . Tho at his owne pleasure is bome a prince, or a feruant, arich man, or a vore man ? And fo in like maner of other frates . Thefe things are divided buto eueric man by God,ac corbing to his will and proutbence . Mocation mbathoras is fait to be the declaration of the will of God, tion is. by the which he leabeth be buto faith and faluation, and placett be in fome certeine fate and kind oflife. Guerte one of be ouaht fo to be to wards God, as a fouldier is buto his capteine: for the fouldier in the campe taketh not boon a fimile him an office or place, according as he himfelfe tube, will; but he bealeth and bibeth in place accor bing as his capteine thall command. Therfore in the chaffian fate of life and vocation, there mult no alteration be raffile made by a chaffian man.

But let be confider that thefe things may not An exceptle be binderfrod of the fates a kinds of life , which on from a be most plainelic repugnant to the word of rule fet God, for those that be of that fort, must forthwith be rejected . For no harlot , blurer, or bupure power of challitie, ought to pretend that he will not change his fate & bocation to be turned to a better : læing thefe beteffable fates muff be imputed to our owne fault, and not to the will of Coo. Finailie , Paule perfuadeth noother Guerte thing, but that everte man Gould live content man mine with that fate, which is allotted buto him, fo it be contene be honeff: which thing is to meet and agreeable with his to the phightnelle of nature, as the Poets and obne fate. Other thinke writers, as well Greeks as Latines, rene behaue allowed the fame . Bowbeit , betiveene tweene the them and our apostle, this difference there is; Ethniks that they referre the diffribution of fundate and chainis fates buto fortune, and chaunce; but our apofile both aferibe it buto the binine pronidence. bertut.

zmerein

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Cap.11. Of vocations. bute voto Cafar. In like maner, then for he on.

Wherein he jungeth, and fpeaketh goolie, feing all things, which hawen buto bs.are referred to the most high cause of the will of Goo.

6 But this fentence of Paule fæmeth to bring the duffians into most frait bonbage; if it be not lawfull for them by ante meanes to change their pocations. If a man be called from the plough (as Cincinnatus and other ancient Romans were) buto the flate of confulthin, and governement of the common weale, thall it not be lawfull for him to receive the fame ! A traine a man being pope, if a convenient occafion of a moze comodious effate be offered: whie may be not change his poze effate into a better kind of life : But herebuto we answere, that Paules fpeaking is of thole changes . thich canchanging of not be done without the offending of our pocation to aule frea, neighbour, and without the note of inconstancie (which things must wholie be autibed by driffian menias it aweareth of bufit matches in matrimonie, of circumcilion, gentilitie, feruitube, and fredome: the which things be not changed, without offenfe, & without note of newfanale nelle . But it is not forbioden by thefe words. but that thou mailt fometime change a bange. rous fate, into that fate which fhalbe of moze fafetic when as thou oulf the fame purcentlie. without offense buto anie man; and (which is moff of all to be required) that thou doff it not against the word of God. Porconer, if thou be called by full meanes onto an office; or buto the rule of the church now is it not thine owne felfe. that translateth the from one bocation buto an other; but thou are promoted by God. The berie fame muft be betermined , then thou thalt be compelled by anie areat necellitie, to enter into aniencio fate and condition : this also is to be afcribed bnto God being the authoz of that necollitic. In like maner if there be an occation of 1.Cor 9,22, fered of dwing well the bulinelle of Chaift , if thou be other wife affected, Paule muft be follow co. two was made all things to all men. Onelic he mare, that thou looke not thine ofone, not pet neale raffilie. And fring thou oughteft to be as the labouring beaff towards God, fuffer him to

on, but o that fate which thou mull take in band. The biuell is wont , by decciptfull temptatis ons, to bring gracuous cuils boon the finwle fort. Sometimes by faire meanes he perfuadeth them that bo ferue, and occeiveth them by this meanes ; Swing Griff hath alreadie beliuereb pou feeing all things be pours, it is an onfeme. Lie thing that you thould ferue in this fort. Whie do pe not shake off the poke ? Whie do pe not take been ven to ble that gift, which is granted you by Challe By thefe of fuch like reasons it is to be thought, that he mound the Zewes, who Matt,22,17. aften Chriff, Whether it were lawfull to give tri-

po before the a to lead the by his will a cooud

preffed by ante wicked prince, fathan thus reas foneth : Cod in Deuteronomie ordeined, that a Deutitat king thould not be chofen, but among the bar then: but he is not of the number of the hethen thich profelleth not the fame religion and godlineffe ; this therefore do you not mind to repolt from this treant ? Whie do pe not do pole him, which is lo great an enimie to relimi on ! Dowbeit we must barken onto the moin of & D D , thereby it is commanded, that ine Thoula not onclie obeie princes that be good, but them also that be fine ind . And let this place also come to remembrance, that bocations are be ffributed by God : and that the must not rafblie feeke to overthrome them.

7 But this mult we cheflie hold for a Paris Rom. 1419 me,that It is finne, what focuer is doone without faith . But thou wilt faic : The Telves, if they In . wen mere to take anie great thing in band, might re 14,000km ouire an answere of God : we at this date can whether not do fo : are we therefore leffe beloued of God me are than mere thep : I knowe, that manie are wont happir the to complaine of this matter; as though our flate the arms. were woule than was the fate of the Jewes. which has But here we must be a distinction: for he that no andors taketh counsell of the Lord, down it to be certifive faires. ed either of the boright nelle of the thing . or elfe of the fuccelle. As touching the boxiabtnelle of the thing, whether the fame be bonell or bilhonell inhether it pleafe oz difpleafe God; we are fuffi cientlie taught out of the products, out of the lame, and out of the gospell, so as me cannot nom be ignozant thereof . But as concerning the event, it is no maruell if now we be with out fuch oracles : for farre other promifes were given buto be than buto the Jeines. For buto them God promifed a politike gouernement, certeine, and that in a certeine place appointed, to induce untill the comming of Chaift : but now God by his golpell , hath neither amoin ted a citie noz a kingdome certeine.

Wherefore God offentimes gane oracles but to the Jewes, whereby they mucht broceffand, both what they thould take in hand , and what fucceffe they thould have. And though they had infinit enimies on everie lide, pet did he kerpe buto them their common weale, even butill the comming of Chaift . Further the Jewes were as pet ignorant and bufkilfull of civil things, as being fertile men, brought forth of Acgypt: therefoze fuch helpe of Goo was needfull for them. Finallie, their religion was as pet latelie and netwire come by , and not pet fufficientlie confirmed; fothat it was needfull to confirme the fame by fromes and miracles . But nowthe kingbome of Thill is force farre and wice, it cannot be conteined in one or tivo common weales. Againe, the Chaffian princes are now of the Gospell.

fake bs.

ervert enough in civill affaires. Lafflie.our religion bath now of long time bene fufficientlie confirmed bato bs. Inbeed God promifed, that he would never forfake his church beterlie, bre till the comming againe of Chaift: but he promifeb bitto it no certeine place, but that if perbays it be criled from one place it fall find bar bour in another. Cherefore, although we have no oracles ; pet is that no argument, that Bod at this Date maketh lefte acrount of bs. than he pip in old time of the Leives. It is fufficient for bs, that if we put our truft in the promifes of Con and behave our felues well, be will not for

8 But now whereas Paule writeth buto the Romans that he is not affamed of the Bofvell : Roma, 16. albeit he spake that wnoer his owne person, pet be meaneth thereby to admonth the Romans (butoutom he writeth) that thevallo, though they were highlic crafted, ought not to be affamed of the Bolvell. And he bleth the figure Lipthe figure tore : for he speaketh leffe than he meaneth. Pot to be athamed, is in this place, as much as if he had faid ; I berie much glone. And this fpale he plainlie, and without anie figure to the Galathians, fairing; God forbid that I should glorie in anie thing, but in the crosse of our Lord Icfus Chrift . But there are manie at this state in the date, which do boatf, that they are chaiftians, and have received the Gofvell : which I would to Conthey did trulic and from the hart. For there be to manie of them. which if they were well ers amined as touching maners, are most far from Chaift : and as concerning rules of religion, if

* Catechilme; thou thalt perceine that they no stelligion, uer binberttoo anie thing of Chaiff. That commonlie is counted a thing to be afhamed of. which is had in contempt of the woold; and that is counted honourable, which the would hath in on fichig effimation. But in ludging of the Bolpell,our butined flefh is creeding die occeived : foz it thinketh it athing to be afhamed of, as touching binders mile it flanding, as touching good things of the mind, te golpell. as touching good things of fortune, and allo as touching goo things of the bodie.

aman begin to trie thole men; but euen in the

For as touching the mind and binberffanbing, the fleth counteth it a folith thing, to perfuade it felfe of those things, thereof it cannot pelo arcason. And as touching the good things of the mind, bicaufe the cannot be justified by our owne perfues and notable actions. And it thinketh it but a follie, to call awaic the goods of the bodie, in such fort as we should crucifie the fleth, with all the lufts thereof : and to be wil ling, concerning the goods of fortune, to take bp our croffe, and by contumelies and reproches to followe Chair. All thefe forme water the fleth to bethings for a man to be athamed of. Against

which we must continuallie fet this fentence. trith Paule bieth : We are not ashamed of the Gospell. Eindoubtedlie this doctrine bath may nie enimies. And firff are the Cpicures, orra who be ther the Atheil's that is men without God; who they which thinke that this Colpell is altogither a trifle, arrafia. and a feigned thing: and they do much matuell as official at ba, and derive ba, for that we are so carefull and biligent about the fame.

There be other civill men , which gouerne the publike weale; and thefe men thinke this bodrine otterlie feditious : and they count it a thing brimet, that vicadiers (broce the vice tence of publishing of repentance and preas thing) Chould be permitted to revioue the vices of magifrates and punces ; endafter a fort to befame them onto the people. And this (faie they) is nothing elfe, but to rent in funder pub like weales. After thefe come in place, hopos crites, Donks, and other religious perfons, ithicherie out, that by our Golpell the lawes of Bod are ouerfluolone, holie ceremonies contemmed, god weaks bewifed, holie images tahen awaie, and (as they faic) all benotions bts terlie abolithed. With thefe berie adverfarics mas Paule troubled: for the Seribes, Marifies, and high pricits cried out, that bo this Golvell. which the apostles preached , the laive of @ D was abjogated; ceremonies, which the patriarche e prophete had kept, were fet at naught; the tribe of Lew Coolled of his honour, the dianis tie of the priesthoo made equall with the prophane effate; and the publike weale of the Lews otterlie ertinguithed . Against which tharpe faiengs it was necestarie to encounter with thefe words: I am not ashamed of the Gospell. thatfocuer pe faie and imagine againft it.

9 It hamened alfo in the time of Augustine and Chryfoftome (then that whole cities had not as pet received Chaft, but that there were togither in one citie both dulftians and also too. laters) that if at ante time a noble and mealthie man had taken boon him the name of a chillis an, his affinitie, kinifolke, and frends would come unto bini, and faie ; Doff thon belieue in one that was crucined ? Art thou not afhamed to committhy faluation to him that was afflice ted with extreame punithment, and was not able to faue himfelfe ? What madneffe is this of the? Doff thou beleine in one that was nat led to a croffe ? Unto thom he thould have ans fwered : A beleeue (as ve faic) in him that was crucified, and not in a tihoze-monger, in an abulterer, an buchaft perfon, a murtherer of his father or mother, or a flater of his owne chil ben fuch as are vour lupiter, Saturne, and other gous, thom ve worthin : therefore Tam not athamed neither of Chaiff, nog vet of the Gol pell. In this fort alfo muft we encounter with

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Part.3.

the heretikes, when they fale; that It is a thing folish, and to be afframed of, to believe that the fonne of God fuffered in berie beb. or that he toke bpon him berie humane fleth of the birgins wombe. But feing thefe things be found in the Colpell ine do tholie beleene them: nev ther are me afhamen of the Sofvell of Chaiff.

At this paic also, the elect men ow sometimes opbraio goolie pong men, which are fluoious of the Gofpell: or at least wife their lenles and bu man reason repugneth them, laieng; Are pe not afhamed of this new bodrine . Are pe fo blind. that pe fee not that by this means and works are condemned, the worthiwing of Goo goeth to wacke, the ministerie of the church is troven buter fort, the dianitie of priefthod diffained. ecclefiafficall wealth come biterlie to naught? What patrons or supporters of learned men thall pe haue hereafter . Dio pour ancients, which went before you, both in this univertitie. and also in others, being both boctoss, and also notable men, followe thefe ffeps . Thefe men also we ought to answer; We are not ashamed of the Gospell, howsocuer pe speake ill of it.

If to be they will faic ; Wie have the Bofpell, yours is a new doctrine : let bs antwer them a A compart = gain; So much is that the Gofpell which pe haue, fonbetween as is to let forth fained worthiwing of God, (car fling awaie and contemning the fincere wor (himing beferibed bnto bs by GDD) as is to soficil and morthin focks and images, as is to obtrude the papins. whereby such men are drawen awate from matrimonie, as have most need thereof; as is to creat pilgrimages buto images , to mosthip the bones of faints , to invocate the pead, and an infinit number of fuch other like. Therefore pe ought to be alhamed of pour docs trine and not we of the Golpell of Chill. Let it be viligentlie examined, what we by the fame Cofpell por inoge of the honour of God. The at tribute all things onto him onelie; we will in all things depend boon him onelie. Further lee what our judgement is concerning the worthing ping of him : we befire to reteine the fame pure and holic as it is delicered be in the holie ferio Curra.

What do we thinke of god works ? We brace them continuallic, and require to have them fo perfectie done by bs, as we alwaies thinke. that there remaineth some thing not perfealie done of bs, buto which we ought to levell, and itherebuto we thould bired all our indeuours. What determine we as concerning the holie ministerie - Tele labour to haue it in great elli: mation, as that whereby God worketh our faluation. That of facraments : That they thould be kept pure and preograpt, and be reduced bro to that ble therebuto Chaill did inflitute them. What indge we of magistrats. That they thould

he chefen, and that the flouid he fubied to them in all things: fo they command nothing against the more of God. What efferme we of pope and miferable men ? Quen that they thould be hol pen and relieued . What of publike peace and tranquillitie . That it be kept, cuen with the loffe of our gods . What of friences and god learning . That they thould be mainteined and advanced. Thy do pe object antiquitie buto be-There is nothing that the more belire, than to have things brought to their old fate. De have brought in new things. We require againe the fate of the mimitine durch, and delire to have againe the oppinances of the apostles: therfore there is no cause why we thould be athamed of the Bowell, Dfthe with, they that complaine no rather lament the lolle of their gaines, than that they can accuse our boatrine . And if anie troubles or discommodities happen, they must not be afcribed to the doctrine; but onto thole. which proce the pretence of Christ, and of the Gofpell, do fæke thofe things, that are their owne, and not those things which are Telus Chaffe.

The Common places Cap. 11.

Of confessing Christ.

10 And Paule both foine confession to faith; In Home hicanfe thou thouloff not imagine, that he freat 10.10. heth of a vaine and ocad faith, but of fuch a faith, as he ingeth forth confession. And although there be a great manie of good works, which followe faith: pet Paule nameth that which is vitneivall. and man most easilie be gathered by the woods of Moles : for in Deuteronomie, he with the Deutso, 14 hart foined the mouth, And Christ faith; Of the Manual abundance of the hart, the mouth speaketh. How be it, this must be well considered, that Paule at tributeth inflification buto faith, but fome lab nation be affiometh onto confession. And by faluation he meaneth not there the chiefelt faluation on that is our reconciliation with Bob. 02 ablos lution from firmes, as he befoze bib, when he fain : If thou fhalt beleeue that God raifed him Roming. from the dead, thou shalt be faued : againe; Whofoeuer shall call youn the name of the Bidem.tt. Lord, shall be faued : but by faluation he to berifandeth a further perfection, wher with thep he indued that he alreadic tuffified . For the pomers of their mind, and the members or infroments of their bodie are bailte made perfect by owing of and works.

And without boubt, when we confesse the Lord for by this landable and holie worke do much profit . So ment Paule bnto the Philip Philip Philip pians, then he fait: Worke your faluation with feare and with trembling. But and if thou at firme, that in this place, by faluation is buter floo infinfication : that will we grant onelie to be underfood as touching th'effect. a as they ble to late, A posteriori, that is, 13p that which follows eth; namelie,that a man may hereby junge that

Naamans example. fuch a one is infliffed . This place allo maketh mud againft certeine Libertins, which renew a gaine the error of the Carpocratians , and fate. that wate must not confeste the veritie of faith. before the judgement feat of verfecutours. From thich error the Nicodemites of our time are not berie far off, who fate ; that It is enough to thinke well in the hart, although outwardie. true godinelle be diffembled : and although men do go to the rites and ceremonies of the Davilts. Inded we mult take lieb that we bo not rathlic caft our felnes into banders . But then as God bringeth be bnto them . and that me are cramined touching the truth; we must remember, that They which be ashamed of Christ before men, he at length wilbe ashamed

The example of Naaman is expounded.

of there before the Father.

matters. II But the crample of Naaman, which they obied bito be, muff be eramined . Naaman would have beine borne withall, and varboned at Gods hand; if when the hing of Syria woy might have formed in the temple of Rimmon, he also thould fell to bim kneele and fall profrate before the tooll. Indeed to profitate be defireth not by ervreffe words, that the probefore the thet, by his praiers would obteine this thing for him but vet neuertheles, after an other maner, or clofelie he bio famifie it. Beither is it againft Lose wart, goodineste that they which bo feele themselues 1. pl.4. art. tweake and feeble in faith, fould craue to be hol-". " pen and confirmed * by bluine power : euen as in the ninth chapter of Marke, the father of the child that had a numbe fririt, who fait, that he bibbeleuc: and vet neuerthelelle viaico, that his bubelefe might be Arengthened. Doubtles Naaman faire, that there was finne in that action of the which he wake ; and therefore belired pardon for the fante. For there is no man that befireth parbon for just and honest things . He therefore knowing his owne infirmitie, and buberffanding that this thould hawen buto him. delireth pardon for his offense to come. Where by it is perceived, that finne of this kind perter neth not at all botto ionozance.

Sometimes idolatrie is committed being not knowen to be fuch as it is: as was the fame, of the thich Sozomenus imote in the third bake of his historie; where he reporteth, that Iulian the and ju- Apoliata (a hozrible enimic of Chriffian goolf: hath B nes) litting in his tribunal feate, after the maner of other emperours, bab before him fire and frankincense, to the intent that before him might be continuall incense to the idols of the Ctimiks. And then he minned at a certrine date to bestowe a benefit of monie opon those

foulding that were about him, and accented none but fuch as bad theomen into the fire certeine graines of frankincenfe, in berie bard the fimpler fort of fouldiors, which professed Chaft, nothing imagining with themselves of ibolatrie, as they who thought that the fame ceremo nie rather perteined buto the imperial! Dignitie than but othe inorthining of cools . their graines of frankincenic into the fire menared. and among others received the monie diffributed buto them by the emperour. But afterward. then as they were in banket one with another. they talked berie godilic and honourablic of Chaff: whereat one of them that floo by, greatlie maruelled, a faid : Dowcan ve either fpeake rightlic.oz thinke well of Chaft, feeing ve haue this bare forthorne him & And he let them but perfrang . that the incense which was made before Iulian in as bone but othe tools : which they hearing, forthwith beparted out of their lodge ing crieng out that they were wholie chiffians: and that they would perfeuere in the right and perfect faith: that indeed their hand erred, but that their mindremained all one. And while they thus cried out, they came buto the empe: rour, restoring onto him their monie, and prais ena him (if to it were his pleature) to kill them; for that they would fill continue Chriffians. Diere me le that the act of ipolatrie through er roz mas committed.

But it hamened not on this wife buto Naaman, who had some gelle, that the thing which he feared to bo, tended to bigodlie worthiming of ipols. We fameth to bemand that of the p:0: thet which was not in his power : namelie, that The comhe would dispense with the lawe or commande, mandement ment, which concerneth the flieng from tools of anothing trie. Unboubtedie, all mortall men are bound, cannot be inithout anie erception, buto that precept, But pifpenfen they be most groupulie offend against the with by fame, which being induced by & D with fome men. great benefit, have transferred theinfelues bus to the worthiwing of God: among the number of thom (no boubt) but Naaman was at this time. Howbeit it fæmeth, that he ment not of ivolatrie indeo ; but onelie as touching the our An excusing ward geffure of the bodie, whereof he rendereth of saaman a reason buto the prothet; namelie, that the king might not bow his knee, buleffe he also bis bend powne to the ground, bicause the king leaned boon his band. And it is not without a fit fignt fication, that one and the same thing is twife repeated by Naaman ; namelie, The Lord forgiue me, 02. The Lord be mercifull vnto me. for that repetitio the weth, that the thing which was required, was done with a berie humble hart, and that it mas befired of the prothet with a molt behement affection of mind. Dowbeit. it fremeth, that it Mould be imputed buto this

mans

not be prefent in durches, thile produme and

mansfault, that he was to belirous to hope fill his honour and authoritie : for if he would have given over his fate and office, he might have another all banger of the finne that was

12 Butthey which incenour after a fort to befend him , do curioullie and lubtilie diffin quith the action of boliving bolivne before an tool. If fo be (fair they) that Naaman had bower his knees, with intent to followe the Doing of his king, then had the worke of them both beine of one fort, reason, and nature; and therefore Mould haue bene condemned of idolatrie. Foz in imitating of the king, he would have done the perie fame thing that the king dio, whole purpose was to morthip the god Runmon: inherefore, neither could be that Did intitate iod latrie, be absoluce. But this is not acreable with Naaman, who had alreadic called Elizrus to witnesse; that he would not from thence for ivaro offer anic oblations or facrifices onto Grange gobs : wherefore it refleth, that the fame action was onclic a certeine kind of butte towards the king . Which action binboubted. lie of his owne nature and fimplie was indiffer rent : for to fit with the king, when he fitteth : to frano with him , when he franoch ; to kneele with him, when he knieleth; do not in refpect of themfelues) belong either buto bertue, oz buto tice : but may be pome either well or ill : where boon it is faio to hauchis forme and kind of the things added, which they call circumstances. Those proportionlie, if we have respect buto in this place, the act of Naaman will be found faul: tie. Por first there is a respect to be had onto the place wherein it is done; as being in the temple, and before an iool, togither with the hing worthiming proffrate : also Naaman maketh himselfe one of the foolaters. Furthermoze, the qualitie of the time it felfe is to be confidered; namelie, that even then, when the king thoulo worthip, he thould bow himfelfe before the tool Rummon. for men are not wont to abore all the while they be in the temple, but then onelie, When they implose the helpe of Coo, when they arue thanks buto him, when they praise and ce lebrate his amones or power. Thefe qualities and circumstances ow their, that the act of Naaman was faultie . But hereby they vet fill en denour not slittle, to creule the lame; bicaule in fuch kind of dwings, the respect it felfe, wherebuto it is done, is of no finall importance : bi cause In knock (as they saic) if a man have no regard unto the fool, bath nothing therein, that can fanour of finne; whereas on the other part, thefocuer bolveth himfelfe buto an image, hav uing regard buto it, map not be counted fre from ivolatrie. Ther open thep thinke, that that respect being removed from Naaman, and the fame being in the king; the finne of inolatrie bid flicke onlie in the king, and not in Naaman And thefe wittie heads bring a fimilitude of a Blimile mince, thom manie noble perforages bo ac- tabe. companie, while he goeth buto an barlot. For they be not quiltie of the aboredonie, in folloin: ing their Lord according to their butie, breante thevare bound by tuft and honest laines foto do : neither do they accompanie that man as a bunter after harlots, but as their prince. But this fimilitude that is brought, differeth and from the matter, which we have in hand; for thep that to followe a prince, ow not by that follow: ing enter into Suspicion of those come : for all men knowe, that the harlot belongeth to their prince, and not to them : but in the profrating of Naaman before the tool, there awereth no difference; fixing that the worthiwing of the image might equallic be afcribed as fuell to Naaman as to the king.

Cap.11.

Of going to Idon

12 Anothis by the maie is to be noted, in this difoutation, that confideration must be had of the perion, which to kneeleth; who is fortimes bull to the fore the first is fine in the temple proftrating himfelf togither with other. before the image: it is thought, that he both the berre fame thing that others bm. But if fo be it be knowne, that he abhorreth the worthiwing of tools; he might be thought to be prefent and profrate with the king for force other caufe : ch peciallie, if there had in the meane time havened a protestation, which the holic historic thely eth not to be bone by Naaman in the temple of the Allyrians. Also they ascribe it to be a bertue in him, and not a vice; that he would reteine fill his place and principalitie. Bicaufe (faie ther it behouse to take heed, least an propodic and wicken inplater thould be placed in the fled of him : but the familiaritie , which he had with the king, belyed berie much to the furtherance of godlines. These things moded are after a fort fpoken plaufiblie, 3 will not faie, fubrilic and cunninglie. And it cannot be cafilie told, how prone men are by all meanes, either to ercule finnes.oz to make light of them.

Wherfore palling oner thele things let befol lowe that which we find in the holie Ceriptures; to wit, that we must not onelic auoto finnes, wemus but we must also absteine from all awarance of abstein ret euill : and that it is not lawfull for anic man, by mill.but if his example to induce an other man to finne. apparant Witherefore, feeing Naamans boing would have of rull. a manifest forme and token of icolatric, and by t. Thelia an argument of erample, would confirme of there in the twickednesse of idolatrie; therefore it was cuill, and muft needs by a right & found indocement be condemned. And as concerning that which is alledged of a dangerous fuccess onto Naaman, and of his profitable familiaritie

with the king; we must not give fuch heed therebuto as in respect thereof, built and bulato full things thould be committed : freing the avathe in expecte words bath fait in the epittle to the Homans; We must not do euill, that good may come therof. Wherfore aboue all things let us beware of ill crample a foolatrie : a let the e. uents : fuccelles of things be comitted to Bob.

Part. 24

memult not boo enil for good

latrous feruice.

Burther, whie thould we ercufe Naaman from fault, feing he himfelfe in his owne worke acknowledgeth the fame : For he befired not, that God would forgine or be mercifull binto him, in an honeft and tuft ad. Befides this, howfocuer we ercufe his toolatrie, we can not befend his hamefull bistimulation. Indoubteolie Chiff laid; Let your light fo fhine before men that they seeing your good works may glo-Ministe, rifie your father. And to we muft take fich. leaft that men, beholding our wicked works.

thould blafuheme the true God, whom we wop thin; and we by that meanes be confirmed in their bigoolineffe. If we ought in enerie thing to beale fincerelie, that both goodineffe and religion require to be most denoutlie fulfilled in them. It is not lawfull for godlie men to halt on both fides; neither is it lawfull on this be halfe to ferne tivo mafters; and as the laive 1Kin.18,21 commandeth, we must not plough with the ore and the affe togither. The feeld also is forbidden

to be foinen with feed of fundzie kinds. Reither Denta, 10. was it granted, that we should weare a gar-

thing commanded by God, ought not to be confounded together. Taherefore Naaman, which had alreadic professed the ingushiming of the true God, is not allowed by the judgement of godie men, to bow himfelfe downe togither with the king befoze the fool Rimmon. Duch more paliantlie than he, Did the princes of the religion behave themselves at Augusta, with Charles the fift of that name : for they indeed Entrample Went with the emperor as he was going to his of the prins Walleybut they brought him no further than the thurth twies, t from thence they beparted. What they believed or that they indued of the Matte.

they openlie teffified by their going awaie.

ment woven togither with wollen and linnen;

bicause the rite of a thing forbidden, and of a

taptiuć maid was to boo.

14 It is bemanded by fome, what was to be done of the captive maid, which was compel led to ferue his idolatrous miffreffe, and to hold by hir garments when the went to the tems ple of hir God. She fhould have beene adulled to go, feeing the might not otherwise bo : but the ought to have taken her that the kneeled not bolune, or made anie thely of adoration and reucrence buto the fooli; that all the francers by might perceive how free the was from too latric. Forit is not absolutelie, and in all respeas forbioden to godie nien, that they Chould erecrable rites be erereifed. For Elias was vice 500 ablos fent, when the falle prophets did facrifice unto mandement their Baal ; but pet as one that mocked them, that the and that bolblie. And he trium theo against them goblie thin fateng; Crie out alowd, bicaufe perhaps that not be pie: God of yours is either in his iournic, or in his tent in there lodging or fleeping, or occupied about force the mas great bulines, he heareth you not, It is arcattle whane two: to be weighed with what mind, with what couns disputes. tenance with what weffure, + inith what morbs a 1.Kin.18,27. man is prefent where horrible toolatric is cont mitteb. Were not the felowes of Daniel pace The fela fent in the field, having now obteined high off lowes of ces and ofgnitics; when the golden image of the Daniel. king was with great pompe ereded : Decfent Dan.3,3. no boubt they were, but they ingthimed not the fame : and they were bold conffantlie to fate bn to the Ring, that they would never morthin it. Allo there was prefent a man of God at the fertice of Ieroboam, when the king himfelfe offer 1.Kin. 12, t. red incense to the golden calues: but he being a man of fent from Bod, came thither, and reproued, and atthe ferbeteffed that which was owne; adding those wice of 3ethreatnings which the Loro commanded him to roboain. freake. Paule also entred into the temple of the Act. 17, 13. goos at Amens; certeinlie, not to the intent he would allow of the idolatrous rites; but bicaufe be might thereby picke out an argument and occation of confusting toolatric. Valentinianus alfoled Iulian euen unto the temple : but there be gaue a blowe onto the prelate of the temple, Valentiniwhich winkled his gowne with bupure water, anfor the purificing of him after the Ethniks ma ner. Further, all the arguments which Paule preferibed buto the Corinthians, touching the fitting downe at the featts of tools, and of ear 1.Co.10, 14 ting of meat dedicated unto idols, do reproue this boloneffe of making Cemblance, and of air uing offense to them that frand by. And so do those reasons, which be occlared but o the Romans, for repreding of them, which were over ffrong and bold: the for meat and brinke fake Rom. 14. 1. offended the ineaker fort, through a hurtfull libertie. Unto Eleazar one of the principall Scribes, a man of peric great honour and effe mation among the Debrues, licence was at 1. Macha. 8, uen, that he eating some other kind of flesh, verse.18. thould make their as though he did cate fwines Elegrar. fieth: which thing he btterlie refuled to do; fais eng, that To feigne as though he did cat things forbioden, was all one, as if he flouid cate them

15 Belides this, Jadmonith the readers, that they weigh well the holie historie, that it thew eth not whether Naaman either Did oz did not that which he feared he thould ow : and therefore no argument can be taken of his fad. Further, if he had done it it followeth not there boon that

CCc.i.

the which should have need of varbon and fordive. neffe . There is nothing therefore, that by this crample men can creuse their comming onto bupure Balles : feine Naaman himfelfe befi reth of the prothet, that this finne map be forat. uen him. It might be alfo, that Naaman being holpen by the godlie and holie intercession of the prothet, turned home to well confirmed, as he did no more both his knes befoze the iboll Rimmon. Anceouer. I thinke that this ought to me muft be moff biligentlie marked, that the prothet bid meigh bere. furr of the not answer him; Go thy waies, fo do thou : the

Part. ?.

he bibit orberlie, rightlie, infflie, wifelie, and

goblic . Let berather account, (as we faib be:

forc that he in that fact acknowledged his fault:

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2.Kin.5, 19 . fait; Go thy waies in peace : thich is all one, as if he had promifed, that he would aid him

Lord will be mercifull vnto thee: but he onelie

Efaic.42, 3, to the word of the Lord) The finoking flaxe 1.Kin. 5, 19. man went to reteine the worthiwing of fools

room far

with his praiers, according as he had defired. But they faie ; If that were finne, into the which he feared he Moulo fall ; the oto not Elizaus re protte him ? Who did he not warne him, that he fonto diligentlie beware of fuch an offenie? Some aniwer, that this man was not vet to haue bene infflie blamed ; and that (according should not have beene extinguished, and the fliaken reed broken . And that manie things also ought for a time to be licenced to the wear her fort, which should not be granted buto the ffronger. They feigne in like maner, that Naawith the true and found religion : and that the prophet commended his godlines towards Ichough a follerated his outloard bowing before the god Rimmon; but pet would not allow of the fame . Bowbeit I junge neither of thefe faiengs to be true : for the weake fort muft not be borne with, unleffe it be as touthing Adiaphora, that is, things indifferent: but in those things weaker fort which be utterlic against the lawe of God, and bone with be veric finnes in deed, nothing can be dispensed buto them by men. Further, the mind of Naaman was not to reteine ftill the worthiwing of tools; freing beteftified unto Elizaus, that he Bould thence forward facrifice onto Ichouah onclic, and not to anie frange gods. And thus 3 had rather faic, that the prothet would not reprone Naaman; bicaufe he perceiued him not ig: norant that the fame was finne, for the which he made requeit . Therefore, feing he knewit, be was not to be taught ; but rather to be comfor ted, to be arengthned, as concerning the helve of Cod. And where as he laid; Go in peace: it les meth that he promised him not to be without the helpe of Goo, the which thould preferre him from fograuous a fall . Sothen , in fpeaking after that fort, he both promifed to make praiers for him; & also forethewed, that he himselfe Spould

be heard least that Naaman might fall.

16 Dozeouer, feeing the Nicodemites haue nothing out of this place; they thew themfelues creatite to be laughed at, who being in their own indument firong & wife, would be compared to bimire Naaman the Syrian, but newlie converted unto hem them-Goo: thereas they rather beclare themfelues, friues to be by this reason, to be young soldiers. If they are young tol. to be accounted young foldiers, let them re, this will be member that fouldiers of this order will not al accounted maies abide in that fate ; but do afpire to high sames er and better begrees. But ihen (3 beleech von) nitts. will thefe men late awate their awzentilhin . Elerelie neuer if they continue alwaies in bill mulation; and togither with the knowledge of the truth, be prefent at Malles, and corrupt wore thiming of God . Beither are we to palle ouer. that in armies they vie to spare raive foldiers: for they are not placed there the greatest bary gers be: but thefe men will be in the mint of the flames . feeing they toine themselves with ipolaters , and are not afraid to be prefent at a fmile their corrupt worthiwings . Guen as in buils mot. bings, the weake frufte, that is, certeine brickle fones, and meake timber, is not placed there there much weight must be borne : so weake men, and they that fall on everie five ought offe gentlie to auoto a bangerous fation. Let them fale which of these they will, it is in their choile; thether they will be old foldiers of experience, 02 els pong foldiers not pet trained . If they be old foldiers and ffrong; let them take baliant things in hand, let them renounce and confute toolatrie in free and open fpech, let them not bif femble at all, and let them freake the truth with great boloneffe of freeth : but if they will be iveake and unerpert foldiers . let them noten ter into perils, which they are not able to beare. God mult not be tempted, neither mult we pro fune about the firength that is given bs . And thus farre touching this argument of the Nirodemites.

17 But now perhaps fome man will ber wherete mand, whether the words of Naaman do belong the words buto repentance, or perhaps have refpect to a of gramma nie other matter ? Some faie that thele faiengs biuers cannot be brawen buto repentance , bicante fpitt. none both repent of finnes that are to come. Further, bicaufe that true and found repend tance hath alwaies joined therewith a ffrong and confrant mind, or a purpole of not commis ting fuch things againe, whereof we do earnest lie repent : which was not in Naaman; feeing he tellifieth, that he would bow himfelfe before the fooll Rimmon. Howbeit, fuch words be not bil agree all maner of wates from repentance: bis cause they do not onclie refoct the sinne that fould come ; but also the prefent infirmitie, thereby he perceived himselfe prone to fall into

fine . Therefore it groued him, that his faith mas not fo firme, as he might altogither friue restructs against the finfull act. Quen as it both not a lit. tle revent all goblie men, of their bicious and the godlie that their corrupt nature, that is, of their original finne; thereby it cometh to patte, that we be redie bent to committinue; and to be bitter enimics of nough to bertues . But I would more absolutelie ans relig their compt na= fiver; namelie, that it was an humble freach of Naaman, thereby he earnefflie imploace the helpe of God, and the praiers of Elizaus.

Part. 3.

Brophet

site of

Laft of all this remaineth to be inquired whie the prothet warneth not Naaman, that he should conucie himfelfe to Ierufalem , there not one lie he might auoid that fault which he feared; Caaman to but alfo, that he might worthin the true Con in pro Jau: the temple of Salomon? Df this ancifion there maic be their reasons assigned. Dne bicause the protet would teach , that God may be worthing per in all parts of the world, neither that he had tied faluation buto certeine places and lands. Secondie that it furthered berie much the glorie of Goo; that his name foulo be celebrated. not onelie in Iurie, but in Syria alfo: for bringing of which thing to paste, the returne of Naaman into his countric bio greatlie helpe. Dozcouer, it mas profitable for Naaman to be ablent from Ierulalem: for bicaufe that found religion, and perfect godlinelle was now fallen there in decaie imereby he being newlie converted buto Bod might have beene infected: to farre is it off that he thould there have beene reformed . Det ther was be to feare fo great a danger in Syria. where their toolatrie was fogroffe, as enerie godie man might ealilie beware of the lame: but at Ierufalem, a nouice in religion coulo not calilic have anothed the superstitions, which were joined togither with lawfull ceremonies. Of the fall in time of perfecution, looke epiftle fecond, whose beginning is; Since we tog:ther.

That the possession of riches is lawfull for godliemen, how they must be vsed; also of the induring of pouertie.

18 Sieing we read that Abraham, a man of God, was berie rich, and plentifullie indued mom. 73, with all kind of wealth; as also verie manic o Mokethe ther godlie men have beine: it is god to fprake somewhat of the lawfull wie of riches in godic men. Wherfore let this be the propolition; The possession of riches is not forbidden by God vnto godlie men. It is prouch ; Bicaufe that riv thes be the aitis of Con. Therefore they be conurnient for godlie men : whom we must not thinke that God would brine from his gifts. There I prome to be the aifts of God , bicaufe they are called his bleffing : neither both blef fing there betoken anic other thing, but a giff.

Further , a promife of them is made to the people of God . therefore they are not cuilibicante God both not promife cuill a bulaivfull things. They be infruments of pertues : namelie of liv beralitie and almes-beens, further Con is faid to make his funne to rife buon the and and e, uill and boon the full and butuff. But by rifing Marris, as of the funne, and by raine, cuen all those fruits be underfrod, which be berined from those beginnings : therefore substance and the abun-Dance of things are given by God, as incll to the infr as briuft, to the good as well as to the es will. Therefore it commeth to paffe bereby, that it is lainfull for the good and godie fort to have riches feing buto them Cob is the authour of those things. But if it be obicated , that a chaiffi an man muft leave all that he bath, (as it is fait that the apostles did) in the 19. of Marthew, and Mart. 19.27 tenth of Marke: it must be fo bnoerstoo , that Mark 19,27 Mark 19,28 a godie man muft attend to his bocation in the a minothat is free and alternated from careful, motor a neffe ; in fuchfort, as with the love of those childian

things he be not drawne from the fame.

But it muft not be inferred hereby, that a man is confirmined to call awaie his gods: neither do we read that the apostles dio fo. Leui , tho is faid in the fift chapter of Luke, to have left all that he had; pet bid he afterivard make a great veife. 28. 29. and fine banket buto the Lozo, and that boubtleffe of his ofone proper goos. Peter in like mas ner, having now followed Chaift, had a house at Capernaum, into the with he brought Chrift: # Matt. 18, 14. in like maner after the refurrection of Chaiff he had a thip, t nets, and did fifth together with the Iohn.21.1. other apostles . So that the substance a riches, which is policifed by godlie men, is not condenie ned; but the affection, whereby they cleave thereny to more than is concernent. Where fore the difet ples of Thatt, when they followe him, are ment to forfake that which they have ; bicause they ought to to be affected, that they will forthwith caft aware the fame, if at anie time the profestion of the Cofpell thall fo require. As if a treant mould fair : Cither renounce thou Chaiff,oz elfe thou thait forgo all the gods : thou must frait maie forfake all those things. In like maner if Don call the unto ante function ; or buto ante place inherby it thall be necessarie for the to for fale the goos, thou mult frait waie leave them :

Deither obica thou buto me , that fairing of Chaft to the pong man; Ifthou wilt be perfect, go thy waies, fell that thou poffeffeft, and fol- Mart 10.21. lowe me : for this was a special calling of him; of the yong neither did Chuff rathlie command him to do man whom it. The man thought that he had fulfilled the law, chila co= in fuch fort, as if there had wanted nothing buto fell all. perfect instruction: but how farre he was from the fame, the Lord would have it declared buto

otherinife it is lawfull for the to reteine firm.

man Dooth leaue ati,

CCc.ii.

Pag268.

Ibidem

The Common places him, when he commanded him to do this; for it taught him fouth with that he did not as ver love Coo about all his riches, for he went await for rowfull. And it is to be thought, that he toke mofit by this admonition : fo that he now kno ming his owne infirmitie, returned at the length buto the right waie. And whereas the Lozd faith in the fame chapter, that it thould be Eatier for a camell to passe through the cie of a fine needle, &c: he both not inferre, that it is

papolible for all kind of rich men to be faued; but for those onelie, which Marke (intreating in the tenth chapter of the fame argument) expres Mark 10,24 felt, faicing, that It is vnpoffible for them to be The godlie frued , which put their truft in riches. And fo are colleats farre is it off, that godie men are forbioden to have riches, as they that live well, are confrais by int las ned to get themselves wealth by their inst las bours : whereby they may mainteine both them felues, and theirs. Derebnto the apostle erhoz-1. Thef.4. 11 teth the Eheffalonians . that they fhould have wherewith to fustaine, not onelie themselues

and their familie: but also, that they thould have ouer and belives, thereby they may be able to diffribute onto the poie. Therefore the fame a postle, in the fourth chapter to the Ethesians verfe.28. faith; He that hath stollen, shall not now steale. but shall rather labour with his hands, that he may have wherewith to give them that fuffer

necessitie. But that riches may be lawfullic reteined by them that be full, certeine conditions are need full. First, that they be gotten of them by tult poder what incauces that is not by arts, which in their owne conditions kind are cuill, or of themselves god, pet for riches may bibben, and not agreeing with that perfon. Foz, none ought to withdrawe himfelfe from teas receined by thing of the word of God, to practife thomakers the goblie. craft, and thereby to inrich himfelfe. Let him not abuse them, so as he would have them to mainteine riot and boluptuoulnelle. Let not the mind of him that procureth them, be draiwen awate from the confidence in God, from his bo cation, or from the worthipping of God. Let him not how them up, but let him diffribute them to the pore, then and according as need thall require. Let him put no truff in them, as Paule in the first to Timothie the last chapter bath aomonished; Command thou the rich men of this veric.17. world, that they put not their trust in the vncerteintie of riches. Let not rich men take fomach buto them, to as they become proud, aduancing themsclues, and contemning the pope. Let them weigh that riches are bullable, and maie

Let them acknowledge, that they have gotten them of the Lozo, and not by their owne poiner. And let them cuerte bate more and more mortifie the befire of hauing; leaft the befire of hauing fould as much increase in them, as they be are inen in wealth and riches.

Cap.11.

18 Dere there is a thing that we may herie 3n 2. kin. 1 mofitablie learne ; namelie, that externall amos moliblic must not with so great affection be befired and not be to fought affer, as they be fought for a withen by greatie bulkilfull menifor fuch is the infirmitie of man, creene. and weaknesse of mortall mens wits, as they will not calilie amoint ante mealure onto ri thes. Dea and moreover, the knowledge of humane and naturall things, ought not to be immoderative defired of bs. For otherwise, we putting our trust therein, and being putted by more than is meet, bo the lette bepend boon win and God, and upon his word. But fome man will gane fourt faie; Seing Gob loued Salomon, and that he riches unto knein that their goos would turne to his beltru: Balomen, ction; this did he bestowe them upon him in whith as he such plentic and abundance . First, Zanswer; wood tum They that afte thefe things, may by the same to his dereason demand ; while GDD raineth as well arunian. boon the inte, as boon the briuft; whie he mas Man. 5,45. kethhis limine to rife both buon the amo and co uill: fæing it is not buknowen buto him, that the briult seuil men do abute both the funne and the raine. It map be alked allo; Wherefore God (fixing he knew that Pharao would noto bete his moro, but rather become the more by occation thereof) fent notivithstanding Moles Exod4.11. and Aaron with his commandements to him. Deither pet was God ignorant, that the Lewes mould fcome the producties and oracles of the prothets; and pet neuerthelesse, the captiuitie of Babylon being at hand, he fent fuch a number of prothets unto them, as he fæmed god at that time to let open the schoole of the prophets. Poluthen this kind of questions is superfluous : for an order can not be preferibed unto Con, neither ought his gouernment to be limi ted by our reasons.

Bowbeit, touching Salomon, I fate; that et a nifcourte ther he perfeined onto the predeftinate, or onto touching the reprobate certeinlie one of the two we must the moof admit : for bettoene thefe can be granted no Salomes. meane. If he were of the elect and predeffinate, he belonged onto everlafting life . And in berie Deed the Debrues affirme for a certeintie,that he repented after his fall : pea, and they late, that the boke Coheteth was witten by him in the berie time of his repentance. Therefore we are warned and taught by his falles, to put no trust in our owne felues; and that we efferme not of the pleasures and delights of this world other, wife than they are : feeing we heare that king Salomon, then he entoted all those things in

Of Salomons fall. most abundance, bid pronounce generalite of Ecclefit, I. them; Vanitie of vanities, and all things are va-

nitie. Which fentence bereite, if a common perfon, a pogeman, og an hufband-man hab pronounced, all men in a maner would have fait : Havin month this fellowe knows hereof, who not ther bath had experience, not pet could procure onto himfelfe pleafures and beliabts ? Theres fore God mould, that he thould affirme this lab eng, who being furnished with kinglie power, and infinite wealth, might atteine onto all kind of pleasures and belights. And feeing he preuais led greatlie in wit, and ercelled others in fingu lar knowledge; benoubtedie he fawe all the mates and meanes, by the which pleasures and belights might be obteined. Foz (as he himfelfe confesteth) he spared no cost ; he amounted for bimfelfe fingers, both men and women; he preparco for himfelfe rich buildings, and also notable boutes of plefure, and filhponds in the countric: and finallie, he had experience of althings, whereby men are wont to atteine onto bodilie pleasures. But pet at the last he repenting, with behement affirmation cried out; Vanitie of vanities, and all is but vanitie. Therefore, if we imbrace this fentence, we will fate that he did re pent, and that the predeffination of God was not made fruffrate in bim : and that his falles were specified in the holic historie for all our in-Aruaton; and they were laid before our cies by the prouidence of God.

But if he be reckoned among the reviobate. pet can it not in like maner be denied . but that by his falles we have notable warnings : but be himfelfe which transcrelled hath unboubted lic luffered just punishment of his ingratitude. Det neverthelelle, there is no cause the we thould by anic meanes accuse God, the indued bim abundantlie with all god things. In men certeinlie is alimaics the caule of finne the which in no wife can be in God : pet is it not therefore brought to paffe, but that @ D D may ble the transgressions of men, for the intruction of his owne chosen people. Let his owne secrets be found and intire buto bimfelfe : let be followe his will, according as it is renealed in his lawe and binine ferryture. And in the meane time let bs confider that it is no fafe wate to live in continuall prosperitie. Wherefore it is not by the fault of the crift of God, that we fall headlong into banmation; but it commeth by reason we are to berie corrupt, that we never (in a maner) keepe our felues within tull limits. It is an incredible thing to be woken, what great libertic the most mightie Monarchs, the rich men, and notable learned men, one buto themselves. And if there be ante other crample ertant of this thing worthie to be gluen; I suppose this of Sa-

lomon both cheffie ferue to the purpofe.

Of Liberalitie and Mag-

19 In the bellowing of monte, the meane anthe cont is accounted liberalitie : and be thich ercebeth, mentaries is counted riotous, onthuiffic and prodicall : be bon Artfaucth not his things, nate but he bestroteth thiks. them ; be much over much, but receiveth little. But the couctous man, he franceth in the other ertremitie, and receiveth moze than is met, but bestoweth leffe. Wherefore excelle and couetoulnes are on this wife omoled one against

Magnificence is by Aristotle called anego- magnifia xalia, bicaufe erpenfes are notned out herond cure. the bounds of meature and honeflie. This er. ceffe is also called Barawora, that is, A certeine affectation of gozgtoulnes and greatnes, while in the bestowing of cost, we endeaour to have an honour and combinette there need requireth not. Forbale artificers, fince they be bulkilfull in things while they would feeme to be magnificall do greatlie offend in this kind of erpenfes. Duce a thomaker that became rich, made a feaft to the people of Rome. And Aefop the plaier in tragedies, minding to make a magnifical feaft.bought tongs of most pretions birds. And offentimes in cities, where the peoples fauour is fought, fuch kind of erpentes are bled. bicaufe the people belight in them. And those bale artificers, which knows not therein a me diocritic franceth, although for their fmall abis litic they are not able to make fuch ervenfes:vet are they belighted in them. Wilherefoze Cicero faid : that Brinate riotouines oid not pleafe the people of Rome, but publike magnificence.

20 But here peraduenture fome man will 70 2 taing. alke ; for ichat caule God lo often luffereth bis 4,at the bepeople, that is to fair, those which do trulie and ginning. fincerelie tooghly him, to luffer pouertie - Fox the holie histories dos shew, that lob, Tobias, lob.1. and lacob, then he went to Laban as a fran Gen 31,10. ger from his fathers house, and manie other of the faints, were brought into pouertie. Of thefe euents there may be manie causes theired. Dne is that God by this kind of erercife would peclare the faith and patience of his people : for by fuch means he bringeth forth into light those bertues, which he hath bestowed byon them, least they thould be hidden. Furthermoze, he will fometime have his protection and care towards them to be made manifelt, when their fate being changed, he maketh them rich againe, and reflozeth them to their former flate: according as we knowe it happened buto lob, Tobias, and lacob; and buto manie others. Further, he will teach be hereby, that we mult not make fo much account of mouldic riches, as we thould thereby

CCc.itt. meafure

not fet their hart boon them: and when the Lozd thall take them awate from them, let them faic; The Lord hath given, and the Lord hath taken awaie, cuen as it pleafeth the Lord, fo let it be.

calilic be taken from them. Coherefoze, let them

The Common places Part. 3.

Cap. 12.

Of Fortitude

those things, than denie the Golvell of Chair. profitable and glorious. for there be verie manie, which if they thould abound in wealth, they would abuse the same to the fulfilling of the lufts of their fleth. Wherefore by this tholefome remedie the heavenlie father both keepe them bnoer leaft they thould thame fullie run at large. And left that powertie thould nithment. be reputed for an infamous and bile fate, the

21 Det perhans fome man will here boubt. that feing Chrift bath faid ; that The workman Matt.to, to is worthie of his reward. And againe ; Your Matt.6, 32, heauenlie father knoweth, that you have need of all these things . And againe : Seeke ve first Ibidem. 33. the kingdome of heaven, and all things shall be giuen vnto you : and Dauid faith ; I neuer fawe Pfal.37, 25. the just man forfaken, nor his feed begging their bread . Doin can bunger, thirft, and nakeones,

onelie begotten fonne Jefus Chaft our Sauf.

our would fuffer the fame, while he lined as

the fourth chapter , beclareth that he fuffered) agree with these things ? Wile answer, that the promifes of God are moff true; but vet that they are not separated from the croffe. Boo bath promifed the forefait things; but pet not fo, as we thoulo pollette them without penurie and at Matth. 4, 2, fliction. Chaiff Did hunger and thirl. David also Iohn. 18,28. Did hunger, and to hunger, as he was briven to 1.Sam.21,3. cate the few-bread, and to fend to Nabal the 1. Sam. 25,4. Carmelite to request meate at his hands . The Matth. 14.1. apostics themselves to hungered, as thorough hunger they were constrained to rub the eaces of come, and eate the graine, which they had rub bed out with their hands; and that on the lab both date, to the great offente of the Scribes and Dharifies. Wherfore God queth onto his, thole things, which be necessarie buto life ; but vet at fuch time, and in fuch fort, as thall feeme good bre to him. Sometimes be erpeaeth, that we being bungrie and thirlie, thould want meate and prinke: to the intent that (according to his promiles) we thould require thefe things of him by praier; and be the more confirmed in him, that we may bnoceffano them to be his giffs. Be: fines this, he would that his thould formetimes be preffed with hunger, thirff, and nakednes; that they may peeld a tellimonic buto the fruth.

for the veritie thereof, they hav rather lutter

for the abundance of living, and of things necelfarie onto life. At which times, although Con both not furnith them with meate, brinke. + and parell; pet ooth be give them fuch things, as be far better than thele : that is to wit, faith, bope, and tharitie and fuch a spirit of fortitude; as the faints inoge, that to fuffer thefe things, is most

The twelfe Chapter.

Of Fortitude, of mortification, of enduring the croffe and afflictions; wherein is also treated of flieng awaie, and of ba-

Cing that in the holfe jn: sen, frequency of the third in the holfe jn: sen, frequency of the third in the sention make of times mention make of the senting times the senting times of the third the senting the senting times times the senting times times times the senting times times times times the senting times time is an habit of our mind, time of topinhereby (according to right reason for inflice and honeffie fake) ine hold a meane betwene feare and bolones. They which erced in not fear woon the ring are thewed to be they, which have otterlie Cthis of put off all feare, and are fo fout, as they are not Arigotis. momed no not mith those things, which do altoerither erceed nature: as thunders from beauen. lightenings, earthquakes, and fuch like. Bet for all that do not thele erceed in hardines: for thep therefore will not out forth themselves of their ofme accord to perils, or attempt anie difficult thing for an honest cante. And they which be of this fort are thought to be in a certaine maones and furie: they are without name. bicaule there be few fuch found. Thus the matter amereth with fome : tho focuer is bold, feareth nothing ; but not fo on the contrarie part: for manie may be without feare, which are not bold, nor will moue or attempt aniething. Howbeit, the cale both not fo frant : for he that is bold, is not altogither unfearefull, in fuch wife as he hath put amaie all feare. Bo boubt be is formulat moued therewith, but he easilie and manie times hath the over hand; yea, and he is bold more often than he Chonlo. Wherefore, he rather departeth from right, and from the nature of man, which ercebeth in unfearefulnes, than he which ouer commeth with bolonelle. Poto then we mult thus order the matter, that a baliant man is bold, but pet with reason; namelie, then it beboueth him, and when reason beareth rule over the feare that is in him. But he is a rath fellowe,

which is bold to do ante thing rathlie : for he

nutteth

of Fortitude. putteth forward himfelfe to verils, but inithout reason; in beeb he hath not fet alibe all feare. but the greatest part he hath.

But cuen as in ercelle are vlaces bivers af feas of unfearefulneffe (as 3 may faie) and of bolones : the likewife in the defect are there not affigned two, but one; thereby we are faid to be cowardic or fearefull ? We anfwer, that enen there also are appointed two maner of pefeas; feing fome are fait to faint either by to much fearing, 02 by not baring . But the feare full and cowardic feme to be toined togither both in one name , fince they be not feparated one from an other: for he that is to fearefull. bare bo nothing: and againe, he that bare bo nothing is over fearefull. But the matter worth not thus : for it may be, that fome man feareth nothing, and there with all dare do nothing. Hather are those two forts toined togither by Ariftotle, bicaufe the cowards or the fearefull, are comprehended both buder one name . But he which fo ercebeth in not fearing, why is he not called unfearcfull . And the is not this affect called onfearefulnes. Bicaufe thefe names are allo agreable to him that is valiant, and in like maner to him that is bold ; and therefore they cannot be proper to him, whom we have called bnfearefull.

But albeit (as I have faid) that fortitude hol-

betha meane betweene feare and bolonette, vet ttis most of all considered in the overcommina offeare. For feeing that vertue is placed in bard and difficult things, it is a great deale more difficult in great terrois to repreffe feare, than to reffraine boloneffe. For boloneffe is oftentimes repelled even by the obien it felle : but feare is rather increased and kindled by dangers . The end is honeffie and gwomes : for other wife, if a man for his owne commoditie fake thould be led to do baliantlie; that is not fortitude, but rather crueltie and fiercenes . But honeftie and godnes is to take in hand labours and per rils,cither for religion, or for righteonfnelle, or forour countrie, oz elle for our parents. But a bone all other things mult feare be suboued and ouercome: forit hath alwaies refpect to fome great enill . For they befine feare to be the el the wing of an entil, likelie in thost space to hap: pen. Dowbeit, we bonot refped fortitude in es uerie feare : for there be certeine euils, which of their owne nature, and of the duetie of a god man ought to be feared; of which fort be all kind of finnes. Against these we are armed, not with fortitude but with duetie: for in the reprelling of those cuils, which are purchased by our owne fault; we are not called ballant men, bnieffe a

man will speake unpropertie. For so faith 1.Co.10,22 Paule; Dowe prouoke God? Are we stronger than he? Wherefore fortitude is confidered in

those things which are not received throughour wherein owne fault, but are brought onto be outward, fortunde is lie. Albeit that neither those in verie bood bos bes long all buto fortitude: for the fame we defined to be a taking in hand of bangers for boneffic and ambneffe fake. For fickneffe & fhipwracke, and fuch other kind of militartunes . We fuffer patientlic if inc be of a good courage; and yet for all that fortitude is not confidered properlie in them : for thefe things are not taken bpon bs by choice.

And therefore Cicero rightlie befined fortie Cicero

tube to be an enduring of labors, and a taking in hand of dangers with adulfements. And for titude is thicflie perceiued in bangerous and wherein Difficult things; but molt of all in things hames forticude is ning boon the funden : for bertue is conucrfant chieffie per: in difficult things, and difficult things be bula ceineb. ken for, for bangers premeditated feeme affer fome fort to be mollified. Wherefore the bertue and fortitude of load was herein chieffie re 1.5am. to. nommed: bicaufe in a funden and buerpeach euill be could take counfell out of hand. Seing fartitude ia fet an a meane betweene feare and Continuo to bolonelle, it is after a fort partaker of both ; for as a meane a valiant man vare commit himfelfe into ban betweenc a valiant man vare commit himtene into vare feare and ger for honelic and godnes lake; but yet in the holouste mean time bicaufe he mult frine with terrois. he is not a little moued in mind . The holie Wartyzs both in our time, and in all ages, do haliantlie indure for Chiff & the Gofpell fake, all tozments, which can be beuiled either by tvi rants, or by the biuell ; pet otherwhile, bicaufe they be not [made] of marble, frone, orbraffe, they become fornewhat faint, through the berie fiele and greatnes of the bangers. Two things are fet fouth fo: a goodie man to abide, and take in hand. But fortitude is rather confidered in fuffering : for that is the harver thing . Plutarch Plutarch, out of the old Boet Menander; It is not (faith he) the part of a valiant man, to faie, This I will not lufter; but, This I will not bo. For the other thing is not put in our power. Wherfore the fubted offortitude, is that part of the mind, where: in is conversant, feare and bolones. The obiect which it hath respect buto, is perill . And there tino belong onto the matter. The forme is mebiocritie. The end is boneffie and gooneffe, and the will of Goo.

2 Pow must we fee what is the efficient caufe whe efficithereof. Ariftotle in his 3.boke of @thiks, faith; ent caufe of that There is a certeine civill foztitude thole ef. fortitude. ficient cause is the law or ordinance of the com mon weale. As if there were a lawe, that he which thall flie in warre, is either infamous, 02 The kinds condemned to die: but he which thall behaue himfelfe valiantlie obteineth either praife orres marb. This is not true fortitude, which we now fæke fog : fog that hath not refped either to re-

measure the grace and fauour of GDD. for Looke In euen as, respecting the kingbome of heaven. 2 Sam. 22. there is neither male nor female, neither bond Galar. 3,28. nor free : euen fo there is neither rich nor pore. which thing cannot generallie be affirmed by the Dapills, which fell their varoons for monie. and for rich oblations ow pull foules out of pur gatorie: which oblations, feeing the pone cannot make, they want those benefits of theirs. Beliocs this, through want of the goos of this morla. Goo briveleth the wantonnes of the fieth:

In r.Cot.

(which the apostle in the first to the Counthians.

Part. 2.

ward or punishment, but to the will of Cod.

There is an other fortitude ubich mar be called

marlike, which proceedeth of that, that men be

fkilfull in armes, and are acquainted with the

policic of warre. But neither in berie beed is

that true fortitude : for if the enimies be either

better prouided, or more in number , that fortis

tude faileth, Elere is an other fortitude, which is

ffirred up, and kindled by anger: as if fo be a

man bauing received an infurie, will be reuen-

ged ; but this allo may be among wild beafts.

And an other there is, which is incendred of

fome gradie defire and mind to obteine : but fo

antalicalio may have fortitube; for often times

he luffereth not himfelfe to be briuen from his

meat no not with frives. Also abulterers and

fornicators, for the fulfilling of luft, bo indure

perie greenous and troublesome things. How beit, we must grant that anger both feruice but

to fortitude : for goo men are anarie, and take

it granoulie, if they lie anie thing done buho

nefflie or contrarie to that which fould be bone :

pet is not that the cause this a thing is done bas

liantlie. Some men are baliant, through a con-

finence of their owne naturall arength; others,

for that they are unfailfull of the bangers : but

those men straitwaie discourage themselues

there amoint to be in the love of inflice equitic,

and honeffie bicause for these things sake we

will induce all things. And the rot of that lone,

they put in the knowledge of inflice and hone,

ffie. Dowbeit,bicaufe naturall reafon is eafilie

obscured and occeived, we must have accesse

to the word and will of God, into which no er

roz can fall: and for the defense of his will, there

is no banger fo greenous, that a godie man

qualit to cfchew, Cicero in his Tulculane que

ftions faith; that fortitude is an affection of the

things) we obcie the lawes. Which thing, if by

the laive, he ment the wood of God, it were true:

but feeing he bnocritoo nothing elfe than a cer-

trine naturall and civill prodence, the which, by

fraion of oziginall finne, and other finnes, is

fince true fortitude is derived of faith and charis

tic; and that we have not those things of our

owne frength, but of Goo ; Efaic bio berte well

andrightlie renoke the fame to the fpirit of Goo,

But thou wilt faie that it is an habit and con-

fifteth of accustomed actions. I grant : but those

actions themselves be not of our firength but

of the holie Choff. Rightlie bib Augustine late

bponthe 13. pfalme, Con. 2. De istrulie bali

ant, who is not from in himselfe, but in the

of fortitude. mind, whereby (through fuffering of greetious

True fortis berie often times beceined, cannot confift. But

Efaic.11,1. then he fait ; The fpirit of fortitude.

But the true cause of fortitude, the miloso

inith the leaft change of things.

in him which frengtheneth me. And in the fee cond to the Cozinthians, the twelfe chapter. When I am weake, then am I strong. For the vertexe

Cap. 12. Of Mortification

in old time he did for Abraham, and alwaies for all goodie men that be his, which be true Thraclites according to the fpirit. Lafflie, bicaufe those things, which must be absoven and suffred. be most greenous, and in a maner swallowe by reason; the spirit of God is present, and bel-

pethour frength and minds to indure all mas ner of things. For the actions of other bertues (as faith A-

rifferle) are pleafant : but fortitude ffriueth inith greenous and difficult things, and bringeth no pleasure, but in respect of the end. Wherefore the fairit bringeth to valle, that although the boole

thefe things. Let the Romans boaff of their Mu- Cramples tij, Cocles, Curtij, and Decij: the Gracians of of valua

trulie matte our marters, who a thouland times moze constantlie and baliantlie have suffered much more grauous things than thep. When minees at this base boast of their valiant cou rage : let them take heed buto that end they im

the Golpell, if we fuffer ante thing of our aduer faries : let us take hed, that we fuffer it not o ther mife than for the alaste of Chait: for lo will

pible courage and therfulnette of mino. 3 But mostification, which the feripture to 30 1.60,4,

twe did thefe things of a fuperitition; but to the intent that inuocation confession . the praise of

Bod, holie reading, and the works of charitie

faints then they acknowlede their offine incake noffe, they call boon the Lord, and are made frong. And by thefe meanes is God wont to infpire foztitube into men. firft, he lighteneth bob Gob their mind, that they may understand and see forting his will; and he to inflameth them, as they intomes.

thinke that they thalbe even then most hawie, if then man for his fake fuffer all most greenous things, Secondie be is prefent by his ffrenath and power, and fighteth for them that be his; as

he nerch inith orienous torments; pet ine inbure all things with a glad and totfull mind. So Eleazar in the hillorie of the Machabeis; Inbodie (faith be) ô Lord, I am most miserablie tormented, yet for thy fake doo I gladlie fuffer all their people of Marathonia, Salamina, Plata, and Thermopilæ. But we are they that may

plote the fame. And we our felues that profeste

Bod himfelfe be prefent with bs, and in most erquifite tozments will gine buto bs an incre

often times bageth, is divided into two mincis bertear. pall points. The first belongeth onto patience tionis to in troubles and aduertities fent unto us by outed san God : the other confifteth in moderation of ers two place pente, and in temperance, the thich we of our pall points owne accord take in hand, for repressing the wantonnelle of the fleth. But me muft beware that we do not there falten our fot, as though

of Peter Martyr. Cap. 12.

of the godlie. towards our neighbour, may be the more cafe, lie done, And in anie wife thefe things must be bled, that they may prepare the mind buto bet ter things. But we must note, that these evercifes can not be compachended in rules . which may ferue for all men generallie, as they have attempted to do in monafteries. Furthermore, me muft take heeb , that there be an honoz hab buto the bobie, as Paule commandeth buto the Coloffians: leaft that come to vaffe which have penco unto Bafil and Nazianzen, otherwife

morthic bilhous, the by reason of these immo-Safil and perate erercifes, fo walled themselues, and con-Casianica ena much fumed the powers of the bodie, as they were martifich made unprofitable for the ministeric of the enrbo: durch. Forther were confrained to here their cabinets fometimes halfe a pere togither fom times a whole peere. But those words, which be :Cor 7,39 fpoken of Paule in the first to the Counthians, the ninth chapter, the 29, berfe, are against the libertie of the fielh; bicaufe bito the Cozinthi and he fetteth forth temperance , whereby they

frould baidle their befires, and remoue offense from their bretinen. By which reason they also are admonished, who after the crample of the Counthians, when they have given their name unto Builf, and haue begun to mofelle the Gol pell , be flacke the rames and brible buto all

kind of luffs : which fort Paule diligentlic inftru acth welnere in the whole firt and feventh chap ters buto the Romans.

4 But of the first principall point, the apostle 1.Cor.4.10. wrote in the epiffle to the Corinthians; We caric about in our bodie the death of our Lord Ielus Christ, that therein the life of Ielus Christ may be made manifest. As if he shuld fair; Eler fore are we drawen to the tribunall feate, are racked, fuffer manie things, that the beath of Chaff map be erpreffed in our bodies : and a. gaine, that by the labour and trauell of those our

bodies, the life of Jefus Chaift map be declared and let forth. And to freake in few words , the croffe is no other thing but advertities, heavie haps, temptations, and forrowes, as well of the mind as of the bodie; the which are laid byon bs by God, for the glorie of his owne name, and for our faluation. But white God will have his pco.

bbit 300 ple to be affliced, there be manie causes the wed. First that his weath might be declared as them that be his. gainst since : with which kind of inogement, God both berie offentimes begin at his owne house; to the intent it may be the more eutoent.

and that others may understand thereby, what remaineth for them . Further, he will by this meanes flure by his owne buto repentance. And he vieth these advertities in fleed of fer-

mons, the which be of more beliemencie and cf. feathan words be . Moreover, by this meanes, cuerie one of his doubly promie, and throughlie

knowe himfelfe : fo: herein we fethow much, faith charitie, and other vertues are wanting; or elfe how much of them the haue alreadie obteined of God . And whereas by reason of finne, tue he all fubicat unto thefe cuils, which be the miniffers of death; pet is God fo god towards bs as he will after the use of these things . that by them his Cowell and duffian beritie may be confirmed; in fo much that it thall not onelie have a tell monte of two tos, but also of most cr treame calamities, and thall remaine confirmed by initneffe of frending both blond and life. For this caufe Chrift fuffered, and fo oto Iohn Baptiff, the apostics, and infinite marty 18.

further from hence we have a frong arous

ment of the refurredion to come, and of the tuogement. For faing the full men are fo enill interteined in this life it is necessarie that there thould be there some alteration and change of things: as Abraham thewed the rich man which mas tormented in the flames. Belides this, for ing the be apopted to be the children of God; it is convenient, that in the croffe and afflictions, ine thould be like buto Chaff, which is the first becotten. Bozeouer, by this meanes, our loue toinards God is moft of all beclared. For to ho: nour and imbrace him, when all things go well with be, and according to our defire, is not the propertie of a baliant mind; bicaule therein we may ameare not to worthip Bob, in respect of himfelfe: but rather that we follow him for his benefits . But iffo be we flie not from him in time of aductlitic, it is a token that we forke him, and not his benefits . We muff allo abde. that the power of God is more declared in afflic. tions and aductlities, than in profperitie. For ithen all our doings have prosperous successe, me feme not to have need of the belve of Goo: but when Goo ochwereth out of aouerune then is he most praised. And especiallic his power is thewed, when he comforteth be, and maketh be therefull in the mitocit of our tribulations. Wherefore, as Augustine (writing boon the Augustine. Dfalmes) faid; The croffe is no fmall cause of innocating and glosifieng of God . Further, it 2.Tim.3,12. quetha token of a goolie life; for All they, which will live godlie in Christ, shall suffer persecution. I paile ouer that, which even the Ethniks hauc leene; namelie, that aduerlitie doth make men more induffrious, and more wife; and those that are in miserie more curtous and du tifull.

But from this croffe of Chaff, two things ments bonc muft be remoued . Firft therbito belong not bito the must be removed. Here there or or or gitte, be those punishments, which come open wicked long not to men for their naughtie acts committed. Albeit the croffe. that Cyprian and Ierom fate; that The thefe, Cyprian. which came buto Thiff, turned his punishment Luke.23,40. into marty:bome . Dowbeit , Peter both other 1.Pet2, 20,

11

Phil 4,13. Lord. Alfo Paule; I can do all things (faith be)

tune from

whence.

Pag.274.

Malictions be letalide . For lome rath verlons there be. ps of our to the croffe fering of the croffe is a most acceptable facri of Chrift. Rom. 12,1. inteth; I befeech you for the mercie of God,&c.

Pial. 51,19. is a troubled ipirit, a contrite heart. If perhaps

beritance.

Phil.1,19.

The first

ned,affu=

reth us of

the fatter.

Acerteine

condition

by which

we are to

enter into

thou thalt bemand , whether it be lawfull for bs poluntarilie, and of our owne accord to take for roines and labours poon bs , without erveding a time when God flould bring them. I anfwer. that it is lawfull; but pet in fuch fort, as it is commanded and preferibed buto bs: as then of our ofone accord we admit bitter forrowes, titule we repent of our former life and finnes. And fæing God requireth this thing of be, it is not properlie and truelie faid of bs , that we do faid to call call the same onto bs . The which also may be more our affirmed, when we refule not labours for the laf-Coluga the fortower of the of our neighbours, and for audiding of offer repentance. fes. for thele caufes God himfelfe commanded that ine fhould labour to much as lieth in bs.

5 But euen as Paule unto the Romans

mile admontily bs, that we thould lutter perfe-

cutions not as deferts for our owne ill dwings.

Moreover, those croffes, which we procure onto

pur felues, and be not laid on bs bo God , muft

which do late perfecutions bpon themfelues,

whole end oftentimes is most thamefull . But

not to omit the principall, I faie, The true ful

fice buto God . thereof Paule buto the Romans

And unto Timothic, he lato; that he thould be

offered by And David fait ; A facrifice to God

taught, that the faith of our adoption commeth by innocation or praice, in which the holie Bhoff heareth initneffe with our fririt, that we be the thildren of God : fo he theweth a tellimonie , by which we may be the more certeine of entrina into this inheritance, which he leake of ; Ye thall without all doubt (faith he) obteine it: for ve shall reigne with Christ, for so much as ye have alreadic atteined to fuffer with him. Wherwe hall ob- fore croffes and troubles are tokens and arguteins the in- ments, whereby we may gather that we halbe the heires of God. Paule faith buto the Thilimi ang; That Vnto them it is given for Christ his fake, not onelie to beleeue in him , but alfo to fuffer for him. This former gift, which we now for wat inc have obteined maketh be certeine of the latter, that we fhall at the length not be deffitute of it . for, no finall or flender power of God is peclared to be in them , which valiantlie & patis entlic for goolinelle fake fuffer perfecutions , + aductities. I knowe there be others, which interpiet these words other wife; that Paule Chould feeme to aferthe a certeine condition , whereby we thall patte buto enertaffing inheritance: namelie, if we have first fuffred manie things . the cternall theritance. And doutles, the Greeke particle &6, thich is

turned Iffo be, may be drawn to each opinion. This is certeine, that Paule here maketha kind of transition, or passing over to an other

matter : aithough tt be pleafant and closelie handled to comfort thefe men for the afflictione which they fuffered. Albeit he departeth not from that purpose which he had in hand, but with the felfe-fame labour both profecuteth that which he began, and allo comforteth them . And it is all one as if he thould have fato ; De fiall indien be heires, but vet with this condition, that re muft firft fuffer manie things. Chrift requireth nothing at your hands, which he himfelfe hath not firft performed . De leadeth vouno other maie than the fame which he himfelfe hath gon. De will not offer you to drinke of anic other cup, of the which he himfelfe hath not bronke. Moinbeit this will be the greatest comfort buto bs ; forformuch as those things, which we thall fuffer, will not be comparable with that glone, thich thall be remealed in bs. Ambrofe foliain eth this interpretation. Howbeit, 3 thinke that this place is to be bnoerfloo. as though it inere a profe of that which followeth, by those were a profe of that which tonovery, by those which went before, after this maner; be hall bare thall have the eternall inheritance, bicause pe the eternall fuffer togither with Chrift. Ele berie toich fent inberitante tence he weeth in the latter epittle to Timothie; If we die togither with him, we shall reigne to-2. Tima, ii

Chryfoftome upon this place witteth; that ' This is an argument taken from the Maior: Bod (faith he) hath frelie given bnto bs manis things . For then we had done nothing head outco be buto chilozen : he granted be, that we fbould call him father, thercof followed an affured and confrant faith, that we are the lons of God : and how thall he not now give bothe inheritance that is behind ; especiallie feing in the meane time we have luffered molt gree uous calamities ? Elnooubteolie.he will not be nie it after fuch and fo manie trauels, feing he hath frelie and without anie tranell of be induco them, that believe in him, with most ercellent giffs. And by this meanes hath he occlared, that Coo hath fingularlie well promoco for men: tho, to the intent they thould not boaff of their trauell or inocuour, hath freelie ginen manie things buto them. And againe, least they should be alhamed of obteining to areat gifts without trauell, he would not baue them to come unto this fingular inheritance, without most valiant courage, fufferance, friuing, bilquietnes, and

gither with him.

affliction. 6 Thele things anoucheth he neither amille, what best not pet unpofitable; so they be rightle under the thomas so the latest the they be not the they are the thomas so the latest the they are the latest they are the are they are the they are the are they are they are they are they promifes of the laive with the promifes of the feed the Sofpell. Leaft that thould hamen, it thall bene tam and of coffarte to make plaine, what difference there is the golpill betwene each promifes. They do not herein die gadsts,t. fer, as some thinke; bicause the promises of the well - 16. Colpell

Part. 3. Colocil bane no conditions toined buto them. but the promifes of the lawe are neuer offered mithout conditions. Hoz cuen as it is faid : Honour thy father and thy mother, that thou maift liue long vpon the earth. Againe: If ve will and shall harken vnto me, yee shall eate the good

things of the cards. And cuen to we read in the Cofpell ; Forgiue, and it shall be forgiuen; Giue, and it shall be given vnto you. And againe : He that forfaketh father or mother, or wife, or house, or lands, for my fake, thall receive an hundred fold, and possesse eternall life. And; If so be we suffertogither with him, we shall be glorified

Timali, togither with him. And unto Timothie: If we die togither with him, we shall rife againe togither with him. Therefore, feing this is no bil ference we must feeke for another.

The conditions which are annexed to the promiles of the lawe, are commandements which the lawe commandeth to be fulfilled, cuen to the as caules vitermost; neither will it otherwise versonne elebenium the things promifed, unlette the conditions be the promis absolutelie fulfilled . And thus it is ananifeft butohim which diligentlie confidereth the matter, that the conditions of the lawe might have bone causes of the obteinment of the rewards which were promifed. For if they had beine fo fullic accomplished, as they were commanded in the lawe, they might have beine compared cuen with the veric rewards, and have beine accounted for merit. But feeing they could not be performed by men , God of his mercie in their place appointed the promifes of the Gol pell: which promites not with francing that thep have conditions adjoined unto them, yet are they fralic offered. For the things that are by them commanded buto be, are in ded necellas ric, if we have power, time, place, and occasion

given be to bo them.

This I fpeake, bicause of infants, and of those, which in the last time of their life, being at the point of beath, come onto Guilt. Foz eter nall life dependeth not of those conditions, as of caufes. For as we have alreadie faid, it may. without those conditions, be obteined both by infants, and by those which in the last houre of their life be converted onto Chaft. And bicaule the promile, if it Mould depend of thole conditions, as of latofull causes could not be firme; fixing there is no man, which can fulfill those conditions, as they are commanded : even for the pomis the verie fame cause also, the promises of the south may Cofpell may confift without thefe conditions. till with Derebuto ferueth that, which Paule faith; that thing, which is promifed: which cannot be true in tull a lawfull causes, if they be compared with their effects. Wherefore, if thou joine thefe three

things togither; namelie, that the rewards of the

Colvell are freelie vomifed , that the conditions cannot be made equall buto them, and that the promifes ought to be most firme : thou thalt both take amaje the confideration of merit, and Malteafilie perceine, wherein they differ from

If thou will bemand, whether the promites of the lawe were given in baine; feing there was neuer anie man found that could verforme those conditions : I will answer, that herin was the condinothing dome in baine og rathlie. Fog therefoge tions of the were such impossible conditions annexed butto not about it, that men might be put in mino of their infire in patie. mitie; and that they thoroughlie binocrifans bingit, Mould flie bnto Chriff, of whom being received into favour, and having now obteined fullification, they might obtaine the felfe-fame promifes. For as touching those men, the promiles are now, of promiles of the lawe, made promites of the Golvell : bicaufe they which beleued in Chaff to come, were erercifed in the obedience of the laine. Which obedience of the laine . although it mere but onelie begon , and not thosoughlie finished ; vet was it allowed of God : therefore might they have the fruition of the promifes offered.

7 And what it is to luffer with Christ, may on what is to this wife be eafilie declared ; if we thew what fuffer with caufes moned Chaff to luffer fo bitter a beath Chift. buon the croffe. And there were two causes; the first was to be obedient (as he himselfe fait) unto his and frather; the fecond was to fubdue and conbemne our linne . They which in fuffe ring aductifies, imbrace thefe two causes in their mind, do luffer with Chilt . Whatforner forrowes or advertities hamen butothem, let Caufes why them reckon with themselves, that they happen patientle unto them by the providence of God; and let sufficed them beare patientlic what burden focuer is nerunes. laid boon them : fo as they may willinglic o beie ODD the authour of that affliction. Let them confider moreover, that by thefe calamis ties, the old man is tamed, finne is broken, and that corruption, which by nature was throughlie graffed and beed in bs.is billolued . But that 3mmebiat= the cause is, that the world, wicked men, and the lie after a Diuell, affer a man is conuerteb bnto Och, Do merted bnto araitivale begin to rage againft him, by all chiff.anmaner of most bitter meanes: I thinke it is not vertites hard to be percefued. For fo fone as men come come unto bnto Chail, they fraitivate do begin, onfained him, and lie and from their hart, to make warre with one why. godlineffe. Derebpon are hatreds kindled a: gainst the godlie, and perfecutions ware are uous againft them.

As touching the fuffering of advertities, the avoffle comforteth be by two reasons. The one of which is taken of the end, after this maner; Thefe cuils, which godly men indure, do obteine

Aduersities of the

of mortifi=

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Artuing

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ken fufts.

Costitude

more mor-

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cation.

a blotted end, and hawie conclution; Therefore they must be sufferned with a cherefull and bas liant mind . The other is , for that those things . which we fuffer, although they feeme trouble fome and gracious , vet can they not in anic inife he compared inith the rewards which thall be given be in the life to come . 13p this bne quall proportion it is suident. (if the will freake propertie) that this word merit, is not to be at tributed buto our god works. Chryfostome hath well noted that Paule, before he came to the erhortation of patience in aquerlities. wonders fullie amplified the honour and dignitie of the children of Goo; which he did not with fo great a biligence before, when he intreated of refrais ning the defices of the fleth. For as we have faid two kinds before, there are two kinds of mortification; the one of which herein confifteth, that we Mould represent the occos of the fleth; the other is, to fuffor valiantlie for Thiff his fake, bangers, crob fes, and all maner of toments wen need thall require. Which two things, if thep be compared togither we thall perceive, that the fuffering of ring of ad= uculties is aductities is of more difficultie, than is the bat

a more nife the mith the micked lufts of the mind. ficult thing Ariftotle in his Ethiks (as he mudentlie fame manie other things) faith , that Fortitude is to be preferred before the bertue of temperance. third otherwise is most worthic of praise. Df this thing doubtleffe even the binell was not in nozant : for then he reasoned with God, as concerning bleffed lob; Skinne for ikinne (fait he;) temperance yea, a man will give all that he hath for his life. Wherefore, ftretch foorth thy hand (faith he) a little ypon him, and then thou shalt see whether he will curffe thee to thy face or no. For by the naturall tharpenelle of wit, wherein he much ercelleth, he catilie faire, that this of all tempta. tions is the arcateff; when the life it felfe (than which nothing is more fret) is put in danger. The fruit, which they that have valiantlie labor red thall receive, must alwaies (as Paule war, neth bs)be fet before our eies. For fo fhal we fee, that when we luffer for Christ his lake, we shall being fingular commoditie, not buto him, but unto our felices. That which the Latin intervies four turned [Existimo,] that is, [I thinke, or count is in Greeke witten [λογίζομαι :] thich word cannot be referred onto an opinion that is doubtfull and bucerteine. Forthat word is theflie bled of fuch as make reckonings, which being their accounts into a lumme, and hold it

ocfinite and certeine. Wherefore the meaning is, as if he thould have faid ; This I hold for certeine, that those cuils, which we fuffer, are not to be compared with that glozie, which we wait for. Inded the afflictions of the godlie are not of their owne nature to light; but Paule extenuateth them

onelie by wate of comparison . Wherefoze this Effictions place conteineth an amplification of that felier, otherwise place contemen an ampuncacion or war reine grituon, tie, which God promifeth unto be; which hereby accoming is made the more notable, in that it farre errel aith by leth all the travels of this life. Df which thing tomperion godic men are to thosoughtie perfuaded as they with min. retoile even in the middelf of their tribulations wall life, The perie fame comparison Paule bfeth in the latter eville to the Cozinthians, the fourth that verle 17. ter: for he faith; that Our light affliction which is but for a moment, bringeth vnto vs a maruelous exceeding weight of eternall glorie. You fire morns is themen, wherefore eternall life fore mounteth all the tranels of this life; namelie. bicaufe of the ineight, continuance, and greate neffe thereof. For what loeuer things we luffer here are called of Paule mas gulaca, that is, Momentanic. The appeth allo Exampor, by thich mozos the lightnes of them is the web. But contrariewife, buto the glorie is attributed both eternitie, and also a wonderfull great weight, which erce both all measure.

8 The apostle aboeth ; Which shall be re- Rom. t. nealed vnto vs. The faith that this clone thall be renealed, leaff the foods thinke our felues now to be neterlie destitute of the same. For weak readie poffeife a great part thereof, although as pet it be not perfect, noz manifelt to the world. Do Paule fpeaketh bnto the Coloffians ; Yeare Colate dead with Christ, and your life is hidden with Christ in God:but when Christ your life shalappeere, then also shall ye appeere togither with him in glorie. But it is to be noted, that Paule in this one wood [glorie] comprehendeth the whole stateber felicitie, which we wait for. And therein he fol- aguifich loweth the jungement of men, which are wont the whole to efferne glozie as the chefeff godnes. There, telicitic, of also the philosophers thus affirme; that As the thancine followeth the bodie, fo outh glorie followe true and perfect bertue. Wherefore glo rie comprehendeth tivo things, which must be elosis as earnefflie defired ; firft, that a man be indued two things. with vertues; fecondic, that he get a god name among the people.

15 ut they the bleffednes, which we want for is white not remealed in this life, Chryfoltome thinketh biffithats this to be the cause; namelie, that it sarrepas uralion feth the frate of this life . And Paule tarrieth the mis life. longer in the amplification thereof, that he may the more fir by the Romans to the luffering of afflictions. For a foldier is ercedinglie confir Simila med to lufter perils, if he hope that the vidorie mors. will be gainfull bnto him . And a merchant is a piffort not discomfited with ante labours of failing between and travelling, if he hope thereby to wingreat the format gaine. Further, we ought to confider, that the of chin, lot of the citizens of this world, differeth farre and the lar from the lot of holie men, which ferue Chiff. name of For they, with the greatness of their labours go rodlie extenuated. herond those and things, which feep labour to atteine ; but we, though we behave our felues Contlic and baliantlic (as Paule faith) pet are not our works to be compared with that end, which we fet before be.

meremole 9 That we may calilic understand this diffe: antrample tence, the cramples of the Romans will fome teath bs. Brutus, for prefernation of the libertie of his countrie, Did not flicke to flaie bis ofone dilbien. In the boing thereof, he also hab refred to atteine the praile of a good citizen : for thus the Doet Virgil writeth of him.

denber.

His countries love bim drives, and greedie lust of endlesse fame.

Chefe mere the ends that mourd the Ethniks, which bendoubtedlie were berie fmall and flens eithe Eth: per causes . For the libertie, which they had reweathnto, was no fuch as is ours, whereby we are beliucred from fin, from fatan, from brath. and from the weath of God. They lought hus mane paile, a thing boubtleffe inconffant and offmall force : but our end is to approne our felues onto God, those indaement cannot be beceiued. Torquatus alfo flue his owne fonne, bicaufe in fighting against the enimie, he had biolated the lawe of warre. Hien we also, to kepe the lawe of Bod, ought not to boubt (when neofhall require) to fuffer all maner of moft granous torments. For the lawes of God must not be compared with the lawes of warre.

Camillus boing banifped out of his countrie, afterward finding it to be oppeft by the Galles, baliantlie reffozed the fame; bicaufe he thought he could not live with more glorie in anie other place. But it thall not be fo great a maruell in a chaftian man, who being burt by anie in the thurth, leaving alibe the befire of revenge, will helpe his brother by whom he is hurt, and by his trauell will appene the church : for out of it no man can line a holie life, noz pet atteine bit to eternall felicitie. Quintus Mutius Scauola, of his owne accord, thrust into the fire his right hand which had miffed the firthing of Porlenna. That maruell is it then, if a man, to obteine the kingdome of brauen, will offer onto the fire, not onelie one of his hands, but also his whole bobie to be burnt ? Curtius being armed at all points, and mounted byon a horffe, threw hims felfe willinglie into the gulfe of the earth, bicause the citie of Rome might be belivered from the peffilence. For fo habthe Diacle given an fiver, that the weath of the gods would crafe, if that, which the Romans efficemed best, were theolone into that gulfe. Tale for our part hauc an Diacle farre more certeine ; namelie, that

Muno, 18. They are not to be feared, which kill the bodie, but cannot kill the foulc.

The Decij bowed themselues to the brath, that their legious of foldiers might be prefer

ued, and get the bictorie. Dur marties allo, when they theo their bloud, rather than they will be plucken awate from the religion of Chaift, cannot boalt that they take an entervaile in hand, which hath not beene heard of. M.Puluillus, when he mould confecrate a temple bnto Iupiter, t in the meane time word was brought him by enthous perfons of the death of his forwas not one whit abatheo in mino, neither left he off that which he had begun ; but commans Ded. that his forme being bead flould be carried out and buried. With what mind then qualit a duffian man to fuffer, fring he heareth the Lozo faie ; Suffer the dead to burie their dead. Marth 8 222 Regulus, when he had fwome, that he would returne buto Carchage, although he knew that most grauous torments were provided for him ; pet would be not commit the crime of bi plating his faith. Wherefore we also feeing in baptifine ince have publikelie given our faith buto Chaff although for the having thereof we

Chould fuffer all things, vet qualit me not to bis

Some will boall of the contempt they have

olate the fanic.

ofriches, and of boluntarie pouertie taken bpon them for Chrift : but let theie boafters cail to remembrance Cincinnatus, tho after be had bes baued himfelfe honourablie, and done notable acts in his Dicatorhiv, of his owne accordre. turned agains to till a hufband his foure acres of ground. Let them remember that Valerius Publicola, affer he had paffinglie well gouers ned his Confulthip, bicd fo poze, as he left not inhereinith to buric himfelfe; but was buried at the common charge of the citte. And Fabritius fo little revented him of his powertie, as he defuffen the gold of king Pyrrhus. Thefe lo great and notable acts bid thefe men, onlie (as Thane faid) to get the praifes of men; and to preferue that earthlie publike weale. But we, if we enter into anie bangers, haue Boo himfelfe to be our inheritance, and our reward, and falbe heires togither with Chiff. Before bs,as a prife is fet the hingbome of heatten, and eternall felow thin with the angels. Therefore it is manifeff, The notes that the notable faces of those heathen farre pale ble aces of fed the ends and rewards fet before them : but the Eth. our works are infinitely excelled of the rewards their ergesthat are before bs. I grant indeed, that their ted ends. works are not to be rechoned among the true but our revertues : for ther were rather madowes and wards far images of vertues. And their works, although palle our they were excellent (if we consider them after works. a civill maner;) pet before God they were no shefe thing elfe but glonous and gliffering finnes : works befor they were not momen to worke, either by fore son faith, or by the love of God; neither pet bid they were glides

biren their works to a fuff end. Witherefore Augustine, in his fift boke De DD0.1. ciultate

· bepond

Of reioifing

Pag.278.

Part.3.

The Common places quitate Dei, and 18. chapter, ichen he hab made mention of these and such like things, princent lie added; Gither we perceine thefe things to be in bs. or elfe we falle our schues to be boid of them. If at anie time we on the felfe-same things, there is no cause this we should be put fed by, foring they for letter rewards have done the like: but if we knowe our felues to be fo

weake and feeble, that we dare not enterpaile as nie fuch things, our minos ought ercedinglie to be preffed and touched; efpeciallie, fæing we be found weaker than the berie Ethniks were. Dozeouer,thele comparisons beclare, that God hath not respect to the quantitie and heape of to the gret= works: for elfe he would give buto them the res nes a beape maros, thich be promifeth onto bs. But ODD charlie respecteth this, whether by faith we are tomed togither buto Chuft, and thether we of red all that we do to the waife and glozie of his name. But to have the power and abilitie to do ercellent ads, he of his mercie ministreth abundantlic buto bs, when he judgeth the time meet. In the meane time, let be give thanks buto him, for that he bath made our lot better than theirs. 10 further, of lo great force is the reloiling

of goolic men, that those things which men, efpe

In Bom C. perfe. a.

A fimilia

ciallie bigoolie men reckon to be a rebuke, and which they lacke to avoid, a through which they inoge them felues buhamie; the Chaffians do turne the fame buto praife, do willinglie inv brace, and do most of all retoile in them. Hores uen as the planets bired their course farre o: therwise than both the eight schere (for that is moned from the cast unto the west, but the plas nets from the well buto the east ;) cuen fo god lie men ow willinglie imbrace those things, and in them do reinife, which the wicked do thunne, and moge reprochfull. A rare thing trulie, and worthic of admiration. For it is no wonder if a man glorie as concerning the promites, and obteinment of the glone of Goo : but in afflictions to recoife, palleth all humane refon, Further, bis cause there is no reiotling, but of principall and fingular good things, which now we fo affureblie policile; as they can not be taken from vs (for otherwife it thould be no true reinting, but ras ther a boatting) least our retoiling for the hope of the glone of God thould fame to be baine, fa ing in perie oco we have not yet the fruition of Rom. 5,4. it : Paule tracheth in the fift to the Momans. with what good things God douth in the meane: time indue vs. while we do line heere : namelie. Tribulations, patience, experience, and hope,

En ercellet which confoundeth not. Unboubteblie, an er: gradation. cellent and most profitable proceeding by des

grees, and worthie to be observed of be all . a gainff doubtfull and fearefull times.

But godic men fometimes ligh, are lad, and

are beaute, and complaine then they fall into 3tis nor. afflictions: how then do they retoile : Here is rument no contradiction at all. For our cuttuard man that gobile figheth, is heavie, is lad; the fieth complaineth: min bos but the fpirit and our inward man reivifeth, and and reivife is alab. Wahen Dauid went fouth of the citie, at one and from the face of Absolon, bare foted, his head the lette becoured, and with manie teares; outward, fame time, lie there appeared in him no fignification but of and 16,7 mileric and foromes : for Semei, the operatore Burrans botto bim this miferic, lawe nothing in him but ple. that which was lamentable and miferable. Bet the boubteth but that he, as touching faith, and the inward man reinifed ercebinglie for the fatherlie correction of God . Hor therebuto was his mind bent, and therefore he fparco Semei, then as Abifai would have killed him; for How Ibidem to knowest thou (fatth he) whether the Lord hath commanded him to curffe me? That one and the felfe-lame man may have contrarte affects ons, David beclareth, when he faith; Serue the Palant. Lord with feare, and reioife in him with trembling, 15ut thou wilt fate, that afflictions are & uill; how then can we retotle in them? That they be cuill no man will denie: for they be puniffments of finne, ministers of death, the last enimie that thall be oriuen out of the world and at length from godlie men be otterlie remo uen. for God shall wipe awaie all tearesfrom Apoca, e the eies of the faints.

Cap.12.

Wile grant that afflictions of their owne na: Afflictions ture are ewill : howbeit we fate , that buto the of their godie, and to the clea of God, of whom we have our one fpeake, they are by the elemencie of Goo made will and profitable ; for Vnto them all things Roms, it. worke together for the beft. For neither bother fuffer thefe things to their hurt, but to their tri umph. And their things are like buto the red lea, wherein Pharao is browned, but Ifraclis la Afmilie ued : for in the wicked they firre by despera two. tion, but in the goolie a most affured hope. Thep are instruments, whereby (as we have laid) is thewed forth the awdnesse and might of God, both in comforting be, and also in ereding be. They are occasions even of most ercellent goo things. The power of God is made perfect in our infirmitie. By thefe things, as by a father, lie chaffifement, our vailie falles are repaired, hautineffe and prive kept under, the fleth and wantonnelle reffrained, our old man corrup ted , but our inward man renewed fluggiffnes and flouthfulnes is thaken off, the confession of faith is expected, the weaknes of our frength is discouered, and we are provoked more carnelly lie to praie and call for the fauour of Gob, and dailie do better binderstand the peruersenelle of our ofone nature.

Belides, through afflictions we are made like buto Smill; for It behoued Chrift to fuffer, and Luke, 33,36

fo to obteine his kingdome : # we also ought to Mar. 11,12. followe the berie fame freps, For the kingdome

Matt.7,13. of God fuffereth violence, and itrait is the waie that leadeth vnto life . But, Euen as he, after the obedience of the crosse was exalted, and had giuen him a name aboue all names; fo we also, if 1.Tim.1,12. we fuffer with him, we shall reigne togither with him. And It is a fivet thing for a louer . es uen to luffer for the thing that he loueth. x3v this meanes alfo, we accustome our felues onto vatience that being become as it were the Dias mond flone, we thall rather wearie them that frike be, than we our felues be broken . for thele things be as exercifes in a humane bodie, thereby rather the health is confirmed, and the Arenath recoucred, than taken awaie, or weaks

II Therefore the godlie, bpon good caufe re-

totle in afflictions : knowing that Affliction

worketh patience. And here is to be noted a

namelie to worke patience; by which afflictions,

forfomuch as they are of their owne nature es

uill and obious, patience is not gotten , but ra-

ther thaken off . And this do we perceine to be

manifest in the wicked two at fuch time as they

be fomeinhat grauoullie afflicted do burff forth

ned through them.

theafe of fpech much vied in the holic feripture. thereby that which belongeth unto the thing, is attributed bnto the inftrument or figne. And Selonaerb that this is oftentimes bled in the facraments. thing, is at the haue promied by the fateng of Augustine; als tebuted var beit that our aduerfaries are earnefflie againft it. Dere Paule attributeth bnto afflictions, that which is the worke of God, a of the holic Choft;

Affliction of rheir ture moorke not patt.

belongeth

into blaimemies, and alfo fall oftentimes into desperation. But as the chylician, of things benemous and burtfull, maketh moft healthfull medicines: enen fo almightie Bod , by his wif bome out of afflictions , although they be entil things,bringeth forth most ercellent bertues, among which pattence is one.

This bertue belongeth to fortitude, wherebuto are referred all those things, which the faints do fuffer, whether it be in couragious abiding of afflictions of the bodie, or elfe in fubouing of reas fon, and mostifieng of the wiftome of the fleth. Panic Ethniks allo luffred manie things with . a baliant mind; but pet indured them not with a me found confolation. Duclie they fato, that by for ome they could neither change them, not let them: for they afcribed those things buto the ne collitie of the matter . Wherefore they faid, that this is our lot, that even as it were in a banket, the must either brinke or bepart . And if we thance to die, either we thall have no feeling after death; orifante feeling be, we thall be in a better flate. In this maner did they frame them. felues after a fort to beare all abuertities . But in godlie men the confideration of fortitude

and patience is farre otherwife : they have or the confas ther causes, and other meanes, imereby they lattors of confirme themselves . For they beare not those the goale. things with a god courage, as though they Mould hamen at all abuentures ; but bicaufe they knowe, that by fingular providence they come from the most louing and almighte God: from Gon (fair) their father the with a louing mind, and by his right hand, fendeth byon them Pfal. 119,17 those afflictions; to wit, but othe faluation of lames to the elect . And for the fame cause, they also with their right hand, that is to faie, patientlie dorcs ceive them, and take them in good part, crieng inith Dauid; It is good for me that thou half humbled me : and with lames; They reckon, that all ioie confifted in those advertities, which the most good, and the most wife God their father

those promises of Chailt; Bleffed are they which Matt. 5.4. morne, for they hall receive comfort. Bleffed are they which fuffer perfecution for righteoufnesse sake, for theirs is the kingdome of heaven. Bleffed are ye, when men reuile you, and perfecute you, and faic all maner of cuill against you for my fake, falflie : reione and be glad, for great is your reward in heaven . They bo beare all things with a good courage; not bis cause in forcewing they cannot be changed: but bicaufe they knowe, that in valiant fuffes ring they offer themfelues an acceptable facti fice buto (Bob : and perfuade theinfelues that they thall one base be belivered from those es uils: in the fleed whereof are late by for them most ample totes and quictnesse, therewith no fortune(be it neuer fo aductle) may be compareb. For The fufferings of this life, are not woor- Rom. 8,18. thic of the glorie to come, which shalbe reuealed in vs. The @thnibs offentimes gaue ouer in the The caute middelf of their miferies, bicaule they wanted which the frength to perfeuere; neither unberftod thep Ethniks from whence they thould require frength, bis affictions saufe they neither knew the true Goo , noz pet and the their owne weakenelle. But the godle men faints per; bo continue, indure, abide , and perfeuere : bi: fcuere. cause they, knowing the weakenesse of their owne firength, do die onto Christ . Tho firenge thening them, they are able to indure althings; tiho conforting them, they ow not onelie perfer nere, but alfo euen in the berie feruentnelle of the paine they retoile and be glad. The apostles Ads. 1,41. went from the fight of the councell reioifing, bicause they were counted worthie to suffer reproch for the name of Christ.

12 Abbethat Patience workern experience. Rom. 5.4. And this experience is a certaine trial , both of our felues, and of our olune frength; and elpe: what triall ciallie of the might and gooneffe of God . Foz fpringeth of in this luffering of advertities we learne, how DDo.ii. areat

They alwaies lift by the eics of their mind to

Pag. 280.

great the corruption of our nature is thich (but leffe the holie Choft helpe,) it fraitwaie , bes ing touched with anie aduerlitie, breaketh forth into blafthemies, and complaints againft the proutocruce of & D D . Hereby we learne how greatlic our frenath is broken, and made fe ble by reason of sinne : for the thould sinke the per afflictions, if the mere not flated to by the might of Goos helpe. Dereof we have an ercel An erams lent erample fet fouth in lob ; for he, beina by lob. 2. &c. Con delivered onto the divell to be trico ; bow

great blasphemics volumed he out in his affliciv

ons : Dowmuch complaineth he of the prout-

Dence and inflice of God . The light of the bolie

Choft had no foner illuminated him. but boin

bib be pluche by bis fritts againe ? How gob

lie and fincerclie both be tubare of Bob. The ner.

ucriencife of our nature is hoden buto bs : foz

the bart of man is unfearthable. But loke how

fone the fire is ariken out of the fint done. fo

fone breakethout our croked nature, then at

fliction oppelleth bs. This triall (as Peter laith)

is euen as a fornace onto gold. And therefore

God anfwered bnto Abraham, ithen be was

nom readie to facrifice his forme, and had his

fwood readie drawne, and firethed out to firthe

ded God knew that well enough before ; but by

Tab o, and in manie other pla:

A fimilis tube.

t.Pct.1.7. 34 fimili:

Gen.22,12. him; Now I knowe that thou fearest God. In

A fimili= tube, A fforre.

that fact he brought to palle, that this obcolence mas the better knowne onto others. For we are like buto certeine fpices, whole floret fauour is not felt, buleffe a man bruife them well. The are alfolike bnto flones called Pyritides, thich thew not fouth that force which they have to burne, ercept when they be prefted harn with the

Rom.5, 5.

Befides this, Triall bringeth hope : and thus hath God disposed these instruments of his. as that they should one helpe another, and one bringeth another in. By reason of the hope of the alone of @ D, afflictions are not trouble fonce onto bs: but Goo giving bs frength, we beare them with a valiant mind. In the berie fuffering of them we have a greater trial and profe of the firenath and amonette of God to ind as bs : herebyon ive conceine the areater hope. So hope breeoeth and bringeth in patis ence ; and patience hope : for then the confider that God was prefent with be in luftering our afflictions patientlie, we hope also that he will hereafter be prefent with bs, and at the length make be bletted. The ficke man bicaufe be bath confidence in the phylician, luftereth his impofrume to be cut. Afterward, as he feeleth bime felfe releued, he putteth confidence moze and more in the phofician; to as, if need were that his for thould be cut allo, he would nothing poubt to commit himfelfe to his faithfuinelle. The direll, as much as in him lieth, drineth bs

to deliveration : and by afflictions creeth about to perfuade be, that God is our enimie. But contrarietoile, the holie Choft faith : Bicaufe thou haft quietlie & patientlie borne affliction. ft quant to be a fure token bnto thee, that Bon therin declareth his favour towards thee. Where fore have thou a good truft, for he brooubtedlie mill beliner thee. And although lames putteth erperience befoze patience, thereas Paule fets it after : vet is there no bilagreement betivene them. For Paule meaneth that experience, which is given at the length after the battell, that ine man have a full triall of our felues : and lames meaneth the felfe-fame experience; but yet as it is gotten and ingendered by the erercise of tribulations. But that thich lames abbeth; lam. .. namelie, that Patience hath a perfect worke, Bulgest map be erpounded two maner of wates. Cither James er that he erhozteth be bonto perfeuerance in fuffer pounded. ring, to the intent that our patience may be abfolute and perfect, as that which falleth not a maie. Deelle, that me thould be of a perfect mind towards those which afflict bs; of so perfect a mino (I faie) that we oclive not to have them recommended with the inturies, which they bo buto bs. As touching the nature and effects of hope, we have disputed in another place.

Cap.12.

12 But in the eight chapter to the Romans. In somt. affer that Paule bab by infinite reasons confir, but 11. med the erceding love of God towards bs: now by the mate of interrogation be criethout. that there is nothing which can intercupt that lone, where with Bod loueth bs. Accuse be who foener mill, let anuerlities come matfoeuer they be; pet all things thall tworke together for our god. For this is the propertie of one that lo The man meth; continualite to bor good buto him that he tie of loan. loueth. Wherefore, feing & D To loueth bs, phatfoener he both, or whatfoener he femoch toon be, we must believe that it will be for our henefit : neither quaht ante aduertities to perfrade be, but that we are continuallie belowed of God. And that which the apolitic latth, that he is most fullie persuaded of ; I mould to God that we also were persuaded of the same. He rec koneth by those things, which ferme commonlie to be most barb ; and whereby men are wont offentimes to be bilmaied : and he affirmeto, that eurn these things hinder not the lone of Bob towards bs : to far is it off. that anie other things can plucke the fame aware from bs. The apostle stateth the longer topon this place, bir cause our fieth and bumane reason can barble be perfushed of this thing. For aftentimes, then the are afflicted, the crie; My God, my Philips God why haft thou forfaken me & And that with a farre other maner of affect, than Chall pronounced those words . We erie ; How long Palant

wilt thou be angrie, ô Lord? With manie fuch

Afflictions

other like. For matioeuer aduertitie happeneth . we 29m thinks mat aduer fhinke the fame to be a token of Gobs weath to marns bs : when as be nevertheles of a fingular thin of loue suffereth be to be afflicted. Chrysoftome sons wards us noted, that Paule rehearled not things light.

Chrifoft. and of fmall force, For he left butouched, cones touines of monie, ambition of honors, belice of reuenge, and pleasures forbibben; thich things are mont to braine backward, cuen those men that he conffant : but he reckoneth by things horrible, and most are wous, and which are wont rafflic to ouercome nature. For in thele words be compachenoeth those things, which commonlie hamen in alife most bard, and most bitter: as pillonments, burnings, bonds, tearings in funder, and fuch like things. And he bleth an interrogation, thereby to fignific a feofaft affiv rance. And the words, which he bleth, are not placed by chance or at all aduentures; but with fingular morking of the bolic Choft.

all compa= eing of

The first wood is Shilic, that is, [Affliction] berined of Alicen, which fignificth, To breake, or Energifict to preffe vehementlie : forthings that be well made, are wont to be firft broken or brufed And afterward the cuill is increased . then cometh slusy wein; that is, [Anguish] where things are brought to fo narrowe a fireid, that a man cannot tell what counfell to take, or which wate to turne bimfelfe . Then outwardie commeth Perfecution. Which both woile a man of his frends. Afterward followe [Hunger and nakednes: \for men, when they be compelled to flie awaie, baue then great want of things neceffarie. And then is aboed [Perill] fo that men come also into banger of their life. And bicause nothing should want, at the last is added the [Sword.] All thefe things (faith the apolitic) haus no fuch frength, as they can perfuade the elect, that they are not beloued of God. Thefe discommodities of the goodie. Paule fetteth fouth in the latter epiffle bnto the Counthians, the fourth thanter: for thus he writeth : I thinke that God hath declared vs the last apostles, as men appointed vnto death. For we are made a gazing Hocke vnto the world, and to the angels, and vnto men. We are fooles for Christ his fake, but ye are wife through Christ. We are weake, and ye are strong. We are despised, and ye are honoured. Vnto this houre we both hunger and thirst, and are naked, and are buffered; and haue no certeine dwelling places, and labour, working with our hands. We are reuiled, and yet we bleffe; we are perfecuted, and fuffer; we are ill spoken of, and we praie. And in the latter epis the to the Counthians; In prifons, aboue mea-LCa11,13, fure; in labours, more aboundantlie, &c. And 1.Tim.3,2. unto Timothie; They which will line godlie in Christ Iefus , shall fuffer persecution . And

manie fuch other like fentences . are cuerie where to be found in the halle feriptures.

Augustine De dostrina christiana and Erasimus Augustines in his authorations occlare, that that place er Eralmus, celleth in weight of matter, and ofnanients of Abctoribe; namelie, in Brabation, in Antithes fis, in Contraries, and Repetitions, Elec avolile alfo both bage it with interrogations, and focaketh nothing in this place that is bafe ; meane : for all things are magnificall and creekent: thether a man confider the things themselves. or the perions. We weaketh of life , beath , bioth, Depth, Cob, Chiff the right hand of the father, angels, principalities, powers : and laft of all. be abbeth a In all these things we be more than conquerours. This ozation of Paule they thinke to be fo notable a ercellent, as they fumofe that neither Cicero, noz Demolthenes coulo ener haue fpoken moze eloquentite : not inber that the holie Choff hath not of thefe ornaments: but bicaule he fornetimes bouchfafeth to abale himfelfe buto thefe things, when they may ferue for our commoditie. Tahich I therefore thought god to give warning of , bicaufe yong men eloquence might unberffand, that this force of cloquence is the arte of perteineth unto the gifts of Cob; and that they Ged and muft endenour to get the lame in time, that the mut norbe holie Choft may ble it, when it thall ferue for the contemnen commoditie of the church.

14 Paule in the fame place abbeth; Asitis Rom. 1,31. written: For thy fake are we deliuered to the death all the daie long, we are accounted as theepe to the flaughter, Bicatife that reason and our flett are parolie pertuage b. that fue are belos ued of Bod, then the be crereifed with affliats ons ; therefore Paule brought a profe out of the fcriptures to confirme this parapor : for here have we neve of faith, which cleaveth buto the word of God. This tellimonic is taken out of the Pla.44, 29 44.plalme, therein are let fouth fuch men complaining of their tribulations, as of them we

cannot boubt , but they were most bere buto Bob: We are (fate they) counted as sheepe for the flaughter; that is, buto whom nothing is more certeine than to be flaine. For there be certeine theve which be kept and fed for their woil fake or to mainteine broo : and those have life frared them for a time. Some are amointed for the kitchen, and they are enerte date (as occasion fertieth) drainne onto death. And therefore the faints in the fame plainte complaine, that they are like buto the thepe appointed to be eaten. They complaine, that they are otherwise dealt with than the fathers in the old time were dealt with : buto whom Goo feemed to beare great fa tiour twen as he invided them fought for them. gaine them the bictorie, a with excellent names and titles made them famous and honourable.

Take (fate they) are now other wife dealt with; for

A fimili-

DDb.iii.

his glorie

both the

elect.

don can

nincke out

of thin is

contrarie,

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be flaine; as buto whom they may bo what pleafeth them.

It is true in bed, that God would fometimes neclare his loue towards the faints, and confirme the truth of his boatrine, when he adorned them with fuch awds and riches. That cuen the toolaters also might underfrand, that the fame Cod, whom the patriarchs worthined, was both the creator of the world, and also the distributer of all god things: and that all things which men sob bled to commonlic ocure, are in his pleature. Which thing when he had fufficientile declared, he alfo made them fo frong by refon of aduerlities, as profestite they with a noble courage and inuincible fed falliueffe teffifico the bodrine of God to be true. Therem Boo likewife Declared himfelfe to be the distributer of all and things of the mind, of heroicall vertues: a that his power is fo areat. as euen of things contrarte, he can work all one effect . And that which the Latine interpretor translateth, [We are mortified] thould haue bene translated We are flaine.] for the De ner of effect bine wood is Horagnu, although the Greite tuord Javatow Cometimes Comifieth, To mos

tific : fo; that word Paule bled in the fame chap Rom. 8, 12, ter, then he fait, And if ye by the spirit mortific the deeds of the flesh , ye shall live . 15ut here (as we faid) Invotos fignifieth, To be flaine, and to be delinered onto the beath.

15 But that which followeth : All the daie long, fignifieth that beath both continuallie harig ouer them, and that they are neuer fecure; but that they thinke they thall be forthwith dras wen unto weath. Albeit Chrysoftome amplifieth this an other waie; It is of necellitie (laith he) Chryfoft. that men bie once at the leaft. But feing they are to prepared that they are willing everie bate to die, if ned require, they have everic bale the fruit of martyzbome, as if they hould everie date die. And the cause much relieveth and coms forteth frem: for they are not flaine as wicked men,oz malefactoza, but onlie for religio & god lines fake. And therefore they faie ; For thy fake. And for that cause some thinke, that that plalme outht not to be underftod of the first captinitie: for then the Lewes were not punithed for Gods caufe, or for religion fake; but bicaufe they were idolaters, and fo wicked, as God would no longer lufter thein : for they had now altogither fal Ien awaie from God. The boke of the lain was almost cleane blotter out, the temple was thut The Jetter up, the citte of Ierufalem ouerflowen with the for the lame blod of the protects. Therefore this is a prothes inffeco mas fie of the latter calamitie, which happened in the time of the Wathabets , binder Antiochus and the Macedonians. Fo; then the Jeines luffered

most grauous torments , bicaufe they would

defend the lawes of God. Therefore they faie;

For thy fake are we flaine. And in an other berfe it is abort; And yet for thefe things have we not forgotten thee, or doone vnfaithfullie against thy couenant. Thefethings are not fo fpoken. as though men bo at anie time fuffer more greuous things than they have deferued. For none of all the marty slined to purche, and in nocentlie, but that they were subject to some finnes : but those finnes beferued not onelle the beath of the bodie, but also, without the helpe of Chaff his beath, cuerlafting punifhment. But thefe paines and verations. God fendeth not boon them as being angrie ; but for the fetting forth of his truth and glosie. Bowbeit, in the meane time, according as he promifed, he res Man,19,19 paieth unto them not onelie life eternall : but al soo time to in this life he rendeeth buto them an hundreth hundreth fold. For offentimes he most abundantlie re fold buto frozeth those things, which were loft for his sake, them which Sometimes also, in the middest of tribulations, backfished and even in the verie cross and death, he gives name in buto them to much firength and confolation, this life that in veric deed it is more than an hundreth fold, if it be compared with those things, which they have loft. And bicause the mysteries of our faith are fecret and hioden, God will have them to be tellified not onelie by oracles of the ferip tures, but also by the tomients and laughters of the elect. And therefore Chrift fait buto the apostles, when he sent them into the whole world to preach; Ye shall be witnesses vnto me in Ad., 1, Iewrie, and in Samaria, and vnto the ends of the world. But it is no hard matter by words to tellific the truth : but those tellimonies are most weightie, thich are fealed with blod, and with not per beath. Howbeit this must be knowen (as Auniquals guffine hath admortified) that paines, punify not beath ments, and beath maketh not martyrs but the but the caule. Fozotherwile mante luffer mante gree cauleman raufe. For other wife manie that mains gree bethmas fame Augustine to Boniface , De correctione Do- Augustine. natiflarum, and in manie other places, tellifi: eth; that in his time there were Circumcellions, a furious kind of men, which if they could find none that would kill them, would often times breake their owne necks headlong , and mould flaie them felucs. Thefe men (faith he) muft not be counted martvas.

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Afflictione

The things therefore lame fit to the flate comente of marty bome. First, that the voctrine which is bome this of martyzome. First, that the courting to things at befonded be true, and agreeable unto the bolic require. fcriptures. The fecond is, that there be abiomed integritie, and innocencie of life; that men bo not onelic coifie the church by beath, but also by life and convectation. The third is, that they fete not to die foz glozie fake . 02 foz befire of name and fame. Paule faith to the Cozinthians; 1.Coi, il If I shall deliuer my bodie to be burnt, and haue not charitie, it nothing profiteth me . Terrfore

of the godlie. the Bus no man ought to account the Anabaptifts, Libertines, and other fuch peftiferous feas, for martys. For feeing thefe men ow obstinatelic beford their errors buto the beath, they are not

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mouch with charitie, neither towards Cob, 1102 pet towards men. And forfomuch as they hate all goo men, they be rather the marty s of fatan, and of their owne errors, than of Chaiff. matelli Zwo kinds of tellimonics we have which helpe monits that peric much to the knowledge of the truth : vet improber are not those altogither so firme, that we ought fraitingie to affent onto them ; namelie, mira: cles, toments, which are fuffred for the befenfe of anie opinion. In either of them muft be had arcat warineffe, that the boarine, which is fet forth, be cramined by the holie feriptures. Paule out of David compareth the goolie with there amointed buto the flaughter. In this fimilitude arcting things to be confidered. First, that they arccalled thepe, bicaufe they be fimple, as becommeth the flocke of Christ to be. Secondlie. bicaufe in their puniffments, they make nores fiffance, following the crample of Chaift, of uhom it is watten, that When he was led like a

1.Pa., 1. sheepe vnto death, yet did hee not open his Eucs3, 7. mouth.

16 Paule addeth; But in all these things we be conquerours. The Bracke word is care wall that is We do notablie ouercome . This particle cash in this place perfeineth nothing unto the works of inverceronation : for Paule ment nothing elfe, but that to much ffrenath is given by God, as in this conflict we go farre beyond our enimies . His the binell both, that by these advertities be may wiell from be our confidence, and loue towards God. But that, by this meanes is rather increased; For tribulati-Rom.5.4. on worketh patience; patience worketh experience; experience, hope: and hope maketh not ashamed. But by what strength this bictoric hapeneth unto bs, Paule fraitwaie beclareth, fateng; Through him, which loued vs, before we could loue him. And he hath given vs his spirit, through whom we obteine an excellent victorie : otherwise of our selues we are farre bue: quall for fuch a battell. It is God (as Chryfofrome hath wifelie noted) whom in this fight we sod is our hane our fellowe foldier, and by that meanes we fellette fol= obteine fo notable a victorie. Peither ow toe ons bittintop- lie ouercome troubles, whatfocuer they be; but euen those enimies also, which perfecute bs, freme they never fo areat and mightie. Which how it happened in the apostles, Luke plains lie beferibeth in the Acts. When a miracle was wrought by Peter and John, in fuch manifest fort, as it could not be benied; the high prieffs and Scribes, being ouercome with the greats nes of the thing, knew not what counfell to

men? As if they thould have faid; Were are our practifes ouerthrowne, here our power is able to do nothing; here the more we frine, the more and more manifeillie we be oucreome.

The fame hawened buto Iulian the apoffata, rolling the as it is in the Occlefiafficall hifforie. De had be: avonata. gun by all maner of meanes to bere and toy ment the chaffians, but his crueltie and outragrounce was ourcome with their vattence. Thich one of his rulers perceiuing, prinatelie admonthed him to ceafe, leaft he thould not profit anie thing at all; and vet not with Care Ding make himfelfe a laughing focke to all men. This power of God bringeth to palle, that even by the felfe-fame things, which be egainst the bigorie, the obtaine a more notable bigorie. to the great admiration of all men. For who can believe, that he which is banquiffed, can get the bidorie; that one flaine, burnt, and tome in pecces, is able to ouercome in battell . Thefe things, nature, reason, and the world bnderfrand not. Therefore thefe things muft be aferte bed to God onelie, in those hands faing the cuents of things are fet, they bepend not of certeine and amounted inffruments; but of the purpose and counsell of Goo, buto whom those things, which freme to relift, ow molt feruice.

17 For thich caufe I thinke, that God pro Gen. 22. uided, that the mind of Iacob might be confirmed by welling; and that he might learne, that so much binine Arength should be given to him, as he fould neuer either by celeffis all or humane power be hinocreo from obteining the promiles offered to him by God . But what was the theinking of the finely was therefore abbid, tended the bicaufe he might bioerfrand, that he floude not frinking have thefe things without great trouble and for of Jacoba rowe : for he was confreined, in his life time. fact. to have triall of manie both bitter and lamen table things. From him was his onclie daugh: ter Dina taken awaie, and rauthed; Ruben til Gen. 34, 2. honored his fathers bed; Toleph his melt dere Gen. 37, 16. fonne, was miferablie folo ; Inda intoico the Gen. 38, 18. most shamefull companie of his somes wife, and fell into great banger of the Sichemites. Gen.34, 29. Upon god cause therefore was his linew huet, and he compelled to go halting. Thou maieft perceine, that the verie fame thing happeneth to be, which trulie perteine buto Ifrael . Tabile that we weeffle valiantlic against advertities. abiding (for Chrift his fake) perfecutions, bas niffments, the spoile of our gods, and other in: finite miferies : we are faid (after a fort) to was Ale against Goo, seing those things happen not without his amointment. For he fendeth temptations, whereby he will have us to be er, The godie ercifed. And after ithat fort the faithfuli here Do affictions atteine to have the opper hand, Paule hather and ouer= preffed buto the Romans, when he faith; that come them.

Afts 4,16. take; What (fate they) shall we do with these

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Rom.8,37. No creture, neither power, nor principalitie, nor anie other thing, shall have so great strength. that it can draw vs awaie from the loue of God. And as touching that ffripe of the finew, it is Galat 5,24. fait to the Galathians; that They which be of Christ, have crucified the flesh, with all the affections thereof.

Doubtleffe the Fathers (as Augustine also The erpoft in the 18, bothe De cinitate Dei) bo erpound. tion of the that the angell in this wellling, bio hadowe fathers con Chaift; who for the bilpoling and ordering of our recemption, fæmed goo to be ouercome of mielling Ifrael which crucified him : tho neverthelette be. of Tacob ing readic to die, bleffed his enimies, praieng with the moft effectuallie for them . From thenceforth angell. notwithstanding, they became lame; for part of them followed Chuft, and others would not belieue: or elfe in respect that their temporall kingbome began euen then to be in hardcafe. Icrom maketh this to be a spirituall westling: and the reof he waiteth boon the coulde to the @ Eph.f.6,12. thefians in thefe words; Our wrefling is not againft flesh and bloud, &c. And it femeth, that the fame Father toke his opinion from the pro. thet Ofce, the faith in the 12. thapter. that Iacob verfe.z. fo ouercame in wreftling with the angell, as he Oleas cr: wept and praied him . Therefore, belives that polition of bodilie friuing, it was also a contending of this place moff behement praiers. Were the feripture fpeaheth not that he water for bleffing. But Ofec.bes ing an excellent interpretor thereof, writeth, that he not onelie mated, but alfo abbed teares initiall . Do not thou for this cause inferre, that we ought to offer praiers onto angels: for this muft not be name all onelic both not betoken an angell,but

offered onto it is alfo attributed bnto Gob. angels, And least we should fall into this error, the feripture bath provided to infirme be by the ans gels themselves, tho would not abloe to be wor Thipped : as we may le in the Apocalopfe. Det Apo. 19,10. ther will I forget , that there be certoine inters pectours of the Leines . which (by the faieng of Ofce) will that the angell bid weepe in that wies filing. And that teares are not unbeliening for angels, they indeusur to prome by the fairng of Efaie, 33, 7. Efaie; Angels of peace will bitterlie weepe. But this place feructh nothing to the purpole. And if the words of Olec be ambiguous, the fense which I now expressed of them, is more likelie to be true, than that fenfe which the Jewes bo gather thereof . Peither mult the angell in this fact be accused of lieng; the would not beceive Iacob in feigning to be a weller, but ment to inftruct him. Hoz which caufe be bled fuch an ac. tion, as might calille their to him the frenath that was given buto him by the Low ; to the intent that in prefent perill be thould not be faint Luk.24, 23. harteb. After the berie fame maner Chaff, uben he went forward buto Emaus with his two bil-

civles, pretended as though he would go fire ther, But thereas it is faid, that the anord in meffling ivas not able to caft bim: perbans it must so be proceeded, as it is woken by our las mour in the 6.0f Marke ; that he could not bo a. Mark 6. nie great worke in that place, that is to wit, de touching the power that is not preferibed and lie mited by the laives of nature; but by his offine jubacment and appointed order: otherwife all things were in the power of Chiff, leing be mag Con Quen fo the angell, as an angell han beene able to ouerthroine lacob; but not with those forces, which he was to ble for the instruction on of him in that welling. De elle thou maift absolutelie understand it, that he was not able to ouercome him , by reason of the force and frength therewith God had indued Iacob.

18 But how readie the helpe of God is buto 3n 1. San. the goolie, in the greatest dangers : the conflict 17.18. betimene Dauid and Goliah , is an erample mosthie to be remembred. And in that conflict of David with Goliah, there are the things to be the obserued ; first, after that maner he fought things tobe with him; feconolie, how to the killing ofhim, the comhe bled his owne weapons; thirdie, that lo no bateber table goones of God ought not to be put in ob memen liuion. As touching the first. Goliah had thus uid and prounted David; Come vnto me, and I will give solled. thy flesh vnto the foules of the aire : pet neuer their fie affer ward, being inflamed with ancer by Daurds talke, he changed his purpole, and ran willinglie boon him. This then Davidper. courte, he thought it not best to expect till thep came to band frokes; for then thould his fling haue ferued him to no vie. Elicrfore he prevared a frone, and with one blowe he ouerthew him. That worke may feeme for the caufes to be Theland wonderfull. Fo: firtt,they that ble a fling maie band bes feme to be verie cunning, if they can hit euena berful to marke that is fired and fet. But David Dio not fis. onlic bit, but also ouerthield a marke that wans dered, and was moueable. Againe, it was a monder, that he could at one cast hit the fore, bead : but and if he brake the helmet, it was alfo the moze maruell. Dowbeit, if he were bare beaded, yet was it a great matter, that he could to hit it fraitwaie at the first throwe. finallie, it was also a maruell, that he could with one lit. it was also a maruell, that he could with one its sob him the frome overthooise so huge a bodie. But God officially peiled the froke; for he is not tole in the campe. the artis. Paie rather, the barts which are throwen, are a ble to bo nothing bulette God appoint them.

In the boke of Judges, a fillie woman with a lude, fil fione out of a tower hit and killed Abimeled. This was the counfell of ODD, that a wicked s blouble typant thould be dispatched after that maner. Achab changed his babit, left he thould be knowen : pet God bireded againft him the bart, which was thot at all accentures, that the

of the godlie. :Kn. 23,14 propholie of Elias might be berifieb. But thou milt faie : It is a wonder, that fo great a man could be flaine with folittle a blowe. I grant inbed, that it was a maruellous thing . Dowbeit ine muft confider, that with an ore goad, being lois, 31. Samgar flue fire hundred ; and that Samfon later fit. Philiftines. For antething will forue for a bart,

an infirument not berie convenient to kill, mith the falve bone of an affe killed a thouland if Son be willing. Indeed the fone was of no fuch weight, as was that frome of Turnus, which Virgil peferibeth could fearle have beene lifted of cight frong men. Dowbeit, this was a fable. that is a thing done: certeinlie the frone it felfe mas light, but the weight was abbed by Bob. So the Bofpell fermeth to be a light matter, and of finall importance; but Paule calleth it The power of God. Contrariewife, the things which tome to be most mightie, if @ D D once with prawe from them his ffrength, are not able to ow anie thing. What is more fierce than a lion ? pet nothing moze gentle ichen Daniel fate bp them. Elhat is of moze force than fire : Det could it do nothing against the three young men. The mord of Bod femeth to be a bile and contemptible thing ; pet it is caft with the fling of the holie Choff, it hath to great power and frenath as it is able to inboue the ubole world. 10 Indead Goliah was breffed with berie

he was overtheolime before he beaan to flaht. Therefore Augustine in his fourth fermon De verbis apostoli ; De that prefumeth (faith he) of himfelfe is querthromme before he fight. Trulie a golden fentence is that, and alivaics true, not homebe onclie in spirituall warre, but also in civill conflict. For he that contemneth an enimie, is of tentimes ouercome before the fight. Bob can prohibite buto bs, not onelie the things them fclues; but also the ble of them. Wante doo by all maner of indeuour) hunt after riches ; but all in baine : for offentimes God will not giue them. And offentimed although he bo dine them ; vet be giveth not the ble of them : for manie ow bie before they can emote the riches, which they have gathereb. So, manic, then with all inbeuour and madile they feeke after honours; pet can they not obteine them : and manie obteining them.carmot enfore them. Iulianus the apollata. then he bare an increpible hatred against the Chaillians, threatned, that he having gotten bidone of the Parchians, would betterlie haue er tinguithen that whole feet of the Galileans: but he was flaine in battell, and thefe theatnings Many tame to nothing. Achab threatened he would have cut off the hear of the prothet Micheas, if he had returned in peace: but he was flaine in the battell, and was not able to do anie thing. Wherefore, if we lee our felues to be in Danger,

and armour, but he could not ble the fame : for

the must not be faint barten, but rather thinks thus : Wightie inded be our enimies, but Bat is much more mightie : Great is our biffreffe. but the helpe of God is more amplie extended. And let us remember, that Bod caffeth boims the proud, and eralteth the humble and make,

And the God to both there be manie earles. one taken from * boutholo gouernement, for Occono if great things thould prepetuallie go forward mis. in increasing, they mould in the end poffette all things, and nothing thould be able to fray them. Againe, if that fmall and fimple things thould continuallie be walted, in the end they would come to nothing . But God would have a certeine meane to be had in all things. Another cause is this : That is holpen of anic thing buto the which it commeth neerest : as that thing cheel lie is of the fire made hot, which commeth nerell to the fire. And we are joined with God, not by place, or naturall tombing : but by faith and godlines. But rich men do offentimes put their truff in their riches. & they have manie things. whereby they may be pulled from & DD. And trust, the moze that it is placed in riches, the lette it is repoled in God. The third caule is that God both by this meanes cheeflie thew his wiftome and power. For everie man can ertoll him that is mightie: but to querthowe bim, is onelie in Bod. To owielle a man of lowe effate. It is no difficult thing; but to extoll him, and place him in authoritie, it is a certeine point of binine namer. Witherefore the qualit not to be terrifled inith the greatnes and power of enimies. Let be be aftured, that our works be to med with the will of God ; then let be commit the event onto son caus him. Whatfoener fiall hamen, it will fall out feth the are well and hamilie ; for BD D will helpe bs, and mour of one will to helpe be, as he will make the armour of become our enimies to become ours.

This wifebome of God will be the more ent pent, if the confider of the fame by particulari ties. Against the church of Chaist did trants, in the first times, arme themselves: such were the Neros, the Domitians, the Maxentij, and the Dioclefians. Dowbeit, thefe weavons were aftere's mara berined buto the durch ; then Boo bab ofuen Constantine, Valentinian, Theodosius, Charles the great . and other goolie and full minces. The philotophers armed themselues against the church, with all kind of boarine and eloquence. But the berte felfe-fame weapons did the church afterward ble against the philosophers. For here might & reckon by manie fathere, both most eloquent, and most thozoughlie furnifhed with all kind of knowledge. At this daie allo, the Papills do arme themlelues with the Fathers, Councels, Canons, Decrees, & fi mallie, with the Decretals. Howbeit, even with this felfe-fame armor they are become boutfell

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and precettine : for in enerte one of thefe there be in a maner things innumerable the which bo ptterlie confute them . And in verte bed , it is fearlite the bundeed part that they will observe: pea rather thev will crie out, that those things are now abrogated, that they are abolithed, that they be not now in vie, that they belong not but to thele times . The wicked ble against be the holie feriptures, but pet lo , as did the dinell as Marth 4,6. quint Christ, They shall bere thee in their hands

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(faith he) least thou shouldest hit thy foot against a ftone. But Chrift wellet that armos out of the dicels hands, as none of his; It is written (faith he) Thou shalt not tempt the Lord thy God: lbidem.7. Deut. 6, 16. Man shall not live by bread onelie; Thou shalt worship the Lord thy God. These barts bo bt Ibidem.10. terlie cut off their beads . Their weapons are made by Goo ; therefore they ought to ferue mehie the the glozie of God: and albeit that they are fomes enimics times folen by the enimics, pet in berie bed meapons

ferue bg. thep are alwaies ours. 20 This verbaus will feme a maruell onto In Judge 1.

Looke In

nifieth his

smne, than

ftrangers.

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fome that Goo hath beene accustomed to punith his people by other nations farre woule than thep. Sometime the Ammonits, Amalekits, and Moabits were toolaters, and nations which inere ourribelmed with erceding great finnes. Tinto this would I faie, that fuch is the proud dence of GDD; the which to punitheth finnes with linnes, as by bigoolie men he punitheth others that beale bugoolie . Further, by this meanes be theweth, that thele things, although they be cuill cannot escape ; but that they thall Do fome maner of feruice buto his will . But whiche deferret to vunith those nations, which otherwise be wicked, but ftraitinate punifheth his owne people : the cause is, informuch as these perteining to Soo Do finne againff a knowne lawe . So that there is no cause whie the Turks and Dapilts, if they fometime prevaile against vs for the renengement of our finnes, fhould please themselves therewith; as though they were farre better than we, or as though their fur perditions Goulo ercell our religion . For if it che not granted to the Moabits, Caananits, and Affyrians , that they thoulo be better than the Teines Thom they onercame : no more thall it be granted buto the Eurks and Papills, if at anie time they afflict the profestors of the Golnell, when God will have it fo.

Therefore God quichlie punitheth his owne: for his word fake ; bicaufe it is fpred among them : he doth not calilie luffer , that then it is received and knowne, they thould escape onpunifhed thich contemne the fame. Andoubted lie there were verie manie liers and onfaithfull men in Ierufalem; pet bib Gob forbeare them : then as he fouthwith deftroich Ananias and Saphyra; for he minded to aborne the Gofvell, and

the holie Minifferte. And thile that the Etinika perceine how feuerelie me are handled by our God, they may eafilie contedure ichat vunifh. ment remaineth for them : according to the fair eng of Christ; If this be done in a greene flouri- Luk. 11.11 (hing land, what shall be doone in a withered? This if they bonberffant not , by reason of their blindneffe ; pet we muft not fozget it foz our owne comfort. In leremie the 49. chapter , we verfe.i. read, that the people of Boo (which femco leaft to deferue it) branke of the cup of the Lord: where forethe Edomits ought much rather to haueles ked , that the punishments provided for them. thould at the length be paied . Also in the ninth thapter of Ezechiel, Boo erhotteth the nations, verle,, which were enimies buto the Debrues that they thould flate and fpare none ; but thould beain at his fanctuarie.

And Peter, in the first epittle, the fourth chaps verfeit. ter ; It is time (faith he) that judgement should beginne at the house of God. And whie he faith. that now is the time, this I thinke to bethe cause; namelie, that all those things, which the products foretheined of chaffiling the Afracitis, rather than others, he perceiued to take place molt of all among Christians. For those things, which hawened to the Lewes through a Chabow and figure, perteined fpeciallie bnto bs . Where fore Chrift being renealed, and his faith fpieda broad, Peter thought it would berie fone after be fulfilled, that subgement should begin with the Christians, which are the house of the Lord. Fur, thermoze in the congregation of Goos people, there are pet fome faints alwaies, which are try ed, while townent is most tharpe, and become more ercellent : euen as gold both in the fier. Which thing the heavenlie father will have to be done with all freed politible . Weldes this, the dolen, which have fallen, being warned by the filements and aduertities , have beene accufto. med to returne againe into the right waie. And this both God (who is most louing buto them) fauorablie vomice, that this may come to palle. But those, which thathe bucurable, he will have them to be quicklie broken ; bicause they thould Do no longer burt, than needs mult, noz belfroie others op their infection . Certeinlie thefe be causes whie God correcteth his ofone people, for ner than Arangers . Doubtleffe he both it not of hatred, but the fame must rather be attributed buto a molt feruent charitie. Dozeouer,the binine Diacles, fpoken in the person of God, bo beclare this; namelie, Whom I love, them I program

correct and chaftife . Allo a goo father of an houthould, omitting others, begins neth firft to ble feuere dif cipline with his omne.

Of

Part. 2. Of Flight. of Peter Martyr.

21 Cow it thall not be amiffe to weake fom what of flight. The opinion which we befond is, that it is lawfull for a goolie man, as the time & place require to thun perfecutions. Which thing man to flie is theffic promed by this reason. For the Lord commanded his apostles, in the tenth of Matthew: If they shall persecute you in one citic flie we into another. Tertullian thought, that this precept was momentanie, and for a time; butill the Gofpell thould be meaded oner all the cities of lewrie. For first the bread was to be omen tinto the Debrues, before that the Bentils fluid

be called. Witherefore, to the intent they might performe their mellage, it was permitted buto them, that they thould flie from citic botto citie: that as who faith, they thould preach buto all cities the comming of Chiff. Tabich circuit bes ing finished, that commandement of flieng as maje mas renoked, even as those other two, which are mentioned in the fame chapter; name, lie. Into the waie of the Gentils go ye not, neither enter ye into the cities of the Samaritans. These two precents (saith Tertullian) we perceine to be absogated. Therefore we may vie fume, that the fame is also done concerning flight. But what kind of argument (I beliech poul is this . Two precepts are there abroga-

ted, as the Lord bath plainlie fpectico in the laft Man, 18,10 thapters of Matthew and Marke; when he fent Mana 6,15. his apostles buto all nations through the world, and to all creatures : Therfore all other things, thich he there commanded, are abjogated. El) at god maifter knew berie well, how to renoke those things which were to be revoked: but o. ther things which he did not reache, he would that they thould remaine in firenath and efficacie. Pote there a number of ercellent viecevts. the which he commanded unto his apostles, when he fent them on mellage; and dareft thou be bold to faie, that all those same were abrogas ted bicaufe the acceffe to the Bentils and Samaritans was then forbioden, and afterward(as

we have faid) was fet at libertie: Thereat there that They should not studie what to speake, when they stood before kings lidem. 16. and rulers; that They should be wife like ferpents, and fimple as doues; and that they shuld lidem, 18. not feare them which flaie the bodie ; that they hould confider the faithfulneffe and protection of Con feing but bim the verie heares of the 14.10, 16. head be numbred. And He that contemneth you (faithhe) contemneth me : and He that hath re-Mana,41 ceiued a righteous man, shall receiue a righteous mans reward: alfo: He that receiveth a prophet, in the name of a prophet, shall have a pro-

phets reward : fo as, if it be but a cup of cold was

ter that is given in the name of Chiff, it thall not be done in vaine. or lofe thereward. If all thefe things be fill of force, and we continuallic put in mino of keeping them; whie would we have that abrogated, which is there put concerning flight . But how much is to be attributed bnto flight, after the alcention of Chall the eramples of the fathers ow manifefflic declare. First of all, Paule (to begin with that apostle, Acte, 15. buto whom the province of lewric was not come mitted) was by the brethren let bowne by a wall in a balket, and to be Departed out of Damafcus. Withat thall I fueake of Chryfostome, Athanafius, and other of the fathers. They, by their acts. are no ill authors of interpreting this fame precept. And so out of the words of the Lord, and by the cramples of the holic fathers, we have now tivo arguments. The third is, that it is by nature ingraffed in all living things, to ocfend themselves : which must not be understood to to be the works of nature, as though it from not from God : for he is the author and governor of nature. When this therefore is done in time and place, the is to hardic as to account it a fault - Further, when as there is a meanes of eleaping offered, and that the waie is open, he that flould not take the occasion offered, make feme to prevent the providence of Goo; and bes fines the order ainen him. Thould throwe him felfe into milcheefe. Welfides this, charitie perfuaneth, that we should have confideration of our aducrfaries; and fhould not minifer occafrom for them to pollute themselves with wic-

ked flanahter and innocent blod. 22 TUberfore it is granted, that there map mount what be a flieng awaie, but pet bpon this condition, condition that by the fame we transoresse not the come we may fire mandements of God; the fumine of which des perfecution pendeth boon two points; to wit, that we behave our felues towards God and our neighbour with due godines and tharitie. But he fould depart from the worthipping of God, which through feare or infirmitic would thunne perfecution, and in flieng awate, would not fæke the glozie of God. Flight must wholie be pirected buto this end, that we may the more commodiquific de honoz bnto CDD, and vieferue our felues, ontill our amointed time. Thou must beware then , lest thou fæke hære those things which be thine owne , a not those things which be the Lozos; and that thou be fo confirmed in mind, as thou mailt be readie to take prefent ocath upon thee, then thou thalt knowe that the Lord calleth the thereunto, that thine houre is come, or that by thy bloo the glorie of Goo may be advanced : cuen as the Lord, tho having offentimes escaped the hands of the murtherers, did in one time meet with them of

Acts.5,

his ofone accord. And Paule, when he had beene Ad 9,25.

Cap.12.

Of Flight

Pag.288. Acts. 21,10. Let bowne through the wall in a balket, and fled; he afferinard going bito lerufalem, albeit that bangers and berie great aductifics were there remaining for him (as Agabus bib foreshew) vet bid he not turne from his vurvole of going. Dercofit commeth, that ithen we thall beter: mine thereof , we muft not ble an erternall judge, but a domefficall; I meane the confets ence : by the oiligent eramination whereof, we may bilcerne what it is that forceth be to flie: neither may our confeience aine fentence with

Part.3.

what a pa: fin muft not flic,bp mhole ab= fence the fairituall lefe of the flocke to in banger.

out the foirit and word of God. pet further we muft beware, that by flieng, there be no inturie bone to the neighbour. Augustine taught in his 180. cpiffle onto Honoratus ; that They ought not to flie, which are lo preferred to the ministerie of the church, as the fois rituall life of Theift his flocke cannot be commodiouffie reteined, and continued in their abfince. Wherefore let not valtors flie awaie, but leffe they have fuch as can fumlie for them the worke which ought to be done. If the people which be under them do depart, they may depart with them. But this offentimes cannot well be. that the whole prople bor an awaie: bnleffe ther, fore that other fellome minifters can be fubiti: tuted in their place, they mut not bepart. And Augustine thinketh that Paule going from Damalcus, had in anic wife thole, whom in his abfence he might leave in his fread with the bec tinen . And this he holdeth to be true, in cale, if there be made anic inuaffon of the barbarous, bicaufe they feeke not an ouerthow of the faith and religion of Goo, but onelie a polletton of that province and countrie. And if thou obiect against the decree; It is lawfull to file, where the fruit of martyzoome may be hoped foz ; how much rather thall this be permitted in fuch a barren perfecution . We anfwere, that it is not lawfull to flie in that perfecution, wherin the tri unith of martvidome is fet before bs ; bileffe thou live bubound and free, fo as the prefence be not bound onto the brethen (for the flience thuld be enen togither with the people,) or if all fall now into an univerfall flaughter; oz elfc, then thou half vicars that suplie thine absence, which are able to do that which thou thoulded bo : otherwise thou must have a respect, that through the flight or fearefulnes, the brother perill not, for whom Christ bieb. Beither muß this be ourrpalled, that then especiallie, when the people is preffed with these calamities, there are meetings of men in great abundance at the temples; who then defire the facraments, the penitents befire absolution : wherfore they must be arengthenco by the confolation of the ferin, tures ; and a generall innocation of God. and folemne praiers to then chieffe take place. But if that the minifer bo fette to lauc himfelfe, bp

flieng awaie ; what bifcommodities thall the thurth run into . How greatlie thall the Cont. nell be blatthened for having of fuch feeble mi nifferer Wherefore this kind of men mult beale mof conffantlie at this time.

But then it commeth to patte, that onclie the naffors of the durch are fought for by the verfe cutozs:leaft they thould thus miferablie verifh. it is the part of benout people to keepe them fer cret, thereby they may escave that race and fu rie. But amit that in fome durch there be not onlie one but manie ministers : if are uous perfecution and calamitie be at hand, at which time either one or two of those ministers may commonionilie ferue for the necellities of the people, thether ought they all be charged to tarie? For if they die altogither at one time, the durch by that means thall not cafilie hane others , by imom it may be taught and inftruded; and fo tt fæmeth met, that fome thould bepart, and fome other thould be reteined. But if their aiffs be alike, how can it be betermined, which thail flie, and which thall tarte fill ? If (faith Augufline) it cannot otherwife be agreed won, let them be fent awaie. or reteined by lots. But if that charitie abound among them, we thall not perceive them to frive, which of them may have leane to bepart ; but they will rather everie one procure and indeuour that he may have licence to tarie, and to give his life for the flocke of the Lozd. And there may be a banger, leaft the veople should be deceived by the presence of their minifters, by contemning the banger to much: for ithen they for that their pattors be not fleb, they may persuade themselves that all is lafe with them. Wherefore they must be lo certified, as they may binderfrand, that the ministers bo tarie for their fakes onclie, least they should be accused of forfaking their flocke.

23 In this matter Tertullian was of a hard contillus fungement, who would not have it lawfull for a indigental goolfe man to flie in time ofperfecution : twofe not allows godite man to the in time of perfection; while in things boubtfull arguments we must resolve. First be stated in faith ; Perfecution is good ; Therefoze we ought will lamin not to flie. De proueth the antecedent : Bicaule mama that perfecution commeth from Coo, then bir to fit. cause it maketh men to be humble tried, and cas pable of chaffifement and discipline. The late, the conclusion is weake, bicause goo things, which are goo in some respect, and not absolute lie, are fometimes tuttlie fhunned . Df wich fort is beath : for the fame is therefore faid to be god, bicaufe without it we cannot be toined but to Chrift. Df the which neuerthelelle Paule pos s.Corif nounced, that we would not be birclothed, but be clothed boon. And among this kind of god things, we place perfecutions. But thereas it is taken, that men are become the better there by; we fate that is taken as it were a true cause,

in perfecution. which is no law full caule. For verlecution is rac ther an occasion than a cause that men returne unto Cob : for if the grace and fpirit of Chaift mere not abbed therebuto, men thereby would rather be led buto blafthemic, and they would fall into the pit of Defperation : for perfecutions be not make all inen god . And if that occast ous which are provided for bs. Mould never be thunned; I would affirme this thing of finnes, which be firrers by buto reventance.

Mouaddell ; It is of God; Aberefore not to be anothed. Againe, thou maieft fee the ffrenath of this argument in fo much as warre famine. peffilence, difeates, and fuch other difcommodis ties come from Gob, which neuertheleffe if me thun by the industrie of our reason and sense, tho will accuse be therein, as relisters of the will of Coo . And he that thunneth perfecution fent by God, both not cleape fo fre, as he feleth no aquerlitie thereby. In fiteng awate we have god experience of manie biscommodities; ties wilds namelie, of banifibment, of the lacke of necellas firm dans rics. In flieng awaie, the haue the lotte of our Dere friends and countrie foile . Which things a man both fometime take fo grecuoullie, as he judgeth them more hawie, which were flaine in the perfecution it felfe, they having obteined the triummh of marty soom. As Virgil berte well be-Cribeth, O bappie and bappie thrife are they, who died before their fathers face under the walls of Troie.

1.Kin.17,19 Couching Helias, how great things he luftered in the perie flieng awaie : the biffozie of the kings teacheth. And of Adianafius there be mame things reported by Eusebius.

24 Dozeouer, he arqueth; that It is a fond thing to thun perfecution, from which thou canft not escape, if God will have the to indure it. De concludeth, that he which flieth, fremeth after a fort to boaff againft God, that he is aronger than he, and able to escave his perfecution. But there is none of the godlie to beceived, as he will flic awaic against the will of the Lord : naic rather, he trusteth to his power and will. For the goolie bo knowe, boin David hath pronounced; Pal 139,7. Whither shall I go from thy spirit? And whi-

ther fhall I flie from thy prefence? Beffes this, they binderstand, that there is no running of them that be finiff, and that dieng awaie is be-Eccles, 11. nico onto the feet; bnleffethe Lozo be prefent. Palas, 34. David, when he fled from Saule, gaue thanks that ODD had ginen untohim Warts feet. They which flie do not boatt themfelues against Coo, neither be they inturious 02 contumeli-

of Cerula

ous; but they lament, they make their praices, they have confidence, and they humble themfelues. How mante notable pfalmes oto David make, when he fled awaie . Further, he the weth another reason; De that flicth, either be is oncers teine of his fall, or elfe if he do tarie, he is ser-

teine. If he be certeine that he will tiente Chriff: he flieth in baine; fixing (as touching the mind) be is alreadie run into the crime of infibelitie. But if thou wilt fair, that thou art bucerteine : who doed thou not hope well, and prefume well of the grace of God ? Tile antivere, that they which flie are certeine of Job; but of themfelues they are uncerteine. Swing in their fleth there biveleth no god thing, how can they therof promile to themselves ance goo thing. They know that God will belie when they fall among their enimics, but they knowe not now whether God will have them to be taken by them; nate rather, they prefume it is otherwise . fæina the way to fie is oven for them. Which thing goods nelle tendeth to be dome by the will of God. fee ing Dod fpeaketh buto men not onelie by out ward words of the ferinture and promets, but alfo by a facilitic and difficultie of things and occasions. Another they plainlie knowe, that God would fomethat iden necellitie bigeth; or elfe formething commeth to valle with finanlar facilitie. for by thefe means be hath ben accultomed with the inward infpiration of the fpirit, and words of holic men, to admonth by of his mill.

Cap. 12.

25 Det he bringeth a forhed argument not Thethied much bnlike bnto thefe : To ftand febfall in argument. faith.thou thinkeft that either it is in thine owne band, or in the hand of Cob. If thou attribute the power of this vertue to the felfe, the ooch thou not continue and abilicine from flight; far, ing thou art able to verforme that which thou art Defirous of: But thou repoleft the fame in God; well then; thou thoulout have truffed and hoped in bint. This argument also we will caulte confute. We repole our faluation in God : for how can we be conffant of our owne felues, feing We are not able by our felues; as of our felues to thinke anie thing? And we do berie well to put our truft in God, according to our buetic : that he (3 faie) in time, and when opoztunttie fer: ueth will helpe bs. But it thould be a rath part, to preferibe thefe things buto him ; to wit that me would have him in anie wife to be with bs, either this houre or that : and it might fulflie be imputed a fault buto bs, as though we bare be lo bold to tempt him. But he faith, that It is an The Lar. ablurditie, to have divers effects, to be berined gument. from one and the felfe fame cause. Which will hamen, if you make ODD the authour of your flight; for without doubt be fendeth perfecution on : therefore it is not like that both flight e per, fecution fould proceed from one God . But how bainlie they travell in the argument, here, One and by thou mail perceive, in that thep leane to a the fame by thou main perceive, in that they teate to a caute may falle ground; namelie, that one and the felle, worke confame caufe cannot abide things that be contras trariest. ric : when as the funne both mealteth, and als fects.

CCc.i.

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fo harveneth. In like maner, confunction fer,

neth as well to make an butte as a bualitie. further, as touching one and the fame refped ; it might perhaps be granten : but accoz bing to diners refuens, the berie leats can tell. that contraries may be derined from one micinall. Dow feing that Gob both firreth bo verfecutions and permitteth flieng awaie ; the fee, that those and the felfe-same men are not both annehended by the perfecutors, and escape per rill also. Wherfore the subject is not all one: ther that escape ainaie, escape from torments. But remembring what we have before fpoken, we fair, that they which flie the fwood of perfecution, efeane not altogither free ; but fuffer manie things in flieng. Anothus we will grant, that

Werfreuti: on a flight are unt things contrarie.

the fame men have refreet, both onto verfecuti on, and buto flight. But we affirme, that thefe things are not contrarie, feing he that flieth. hath a triall of perfecution. But the rule of contracies is, that one subleat cannot receive them both, flow we face that thefe be contraries : To tarie : and. Dot totarie : ozelle, To lufferpers fecution ; and, pot to fuffer. Then, as touching the fame perfecution, thefe cannot both togither infue. And to the place before allegged bath no abfurbitic. 26 The aductlaries argue, that If flience

The fift ar-

awaic be granted it followeth in anie wife. that the fatengs of the Lord be repugnant one to Matt. 10,39. another. For he faith; that He, which will not lofe his life, shall verelie lofe the fame : and Mark. 8,38. that He, which is ashamed of his name before men, he will be ashamed of him before God. Thefe things feeme onto be berie agreeable to our opinion : pea rather, the berie words of Chaff feme not to bilagree. For he that flieth, makethnot more account of his foule, than he both of the glozie of God : naterather, be audiboth perfecution, that he may forue him the more commodioustic, and with the greater fruit. Dettier is he led by thame, as though he bluth cd at the name of God : fæing be is readie to tes fific the fame with his bloud, then need thall require. But by this meanes (fate they) & D ED mobile nourith infirmitic and weakenes in his people, who is faid to firengthen them : for thep which flie have a vile and bale mind. This followeth not of necessitie, faing it is not the part of a ffrong man, alwaies, and for everie caufe to firetch fouth his whole firength. We expedeth moments and occasions : pea, he faith oftentimes ; Dy frength, D God, will 3 referue

may obete thee. Chaft (faith he) refused the helps of the angels, and the befenle of the Iwozb : inherefore Mau. 26,52. Doof thou flie? Wie fullic grant, that to be done by Chiff, the which thou weakest of : but that

unto the, for the bo I kepe it, to the intent it

mas, when he knew his houre to be come . who notinithitanding bid oftentimes flie at other times, when the time of his beath was not come Cenery folike wife Would one of be do if he mere certeine of the will of the Lord : to wit, that the fame baie and house there come buto him, he Chould not provide for himfelfe to flie. Beithet bo me about that which is againe inferred: namelie , he that flieth , praieth not as Christ oto, the required that the cup might be taken from him ; pet in the meane time he fraied : but he that goeth his waie, indecoureth to rib hims felfe of the cum, neither doth he erved to obteine of the Lord. As the thoule fate, that he in flieng monto prevent the prontoence of God, which he will not prenent, but incencureth to followe. and he accompanieth the band of the Lord that leaneth him. 27 But this femeth formubat to helpe them.

Cap. 12.

that the apostles in their cuitles, when as they imote buto the durches, and not onelie made mention of abolclome precepts ; but perpetual why the lie beate them into the eares of the faithfull they apollis neuer spake ante thing of this precept; That we gaue no though the. But they they fo bid, these reasons fling a map be allebored : forformed as of that matter, mair. there can be nothing absolutelie commanded. Poz everte man (as I baue alreable faid) mult eramine and make triall of himfelfe, then be taketh in hand to flie awate. Furthermoze, that which nature bath planted in all living creatures, bath no nero continuallie to be winen into mens remembrance; feeing they are prone enough onto these things of themselves. Certeinlie, while they do not forbid fuch necessaric things buto life, as thefe be, thep are buterfood to permit them . Deither is this waie of argument of much efficacie: for ine ought fortime to bo manie things, which they bo not make mention of. Sometimes we ought not to obeic our parents ; naie rather, they must be forlaken . Diheridale we ought not to be at the commandement of the magistrate; and oftentimes men qualit to be flaine : which things neverthe leffe the apostles never commanded to be bone. Whereas also they cite the fateng in John, that The foule must be given for the brethren : it is 1.10h.3,16true: but that must be when we fee that the same when the will be profitable buto them; and that the not foule must giving of the fame thould in reason be an of be put to; fense buto them : or else, that if the Choulo file, the bies they might be without the office of a palfor. But then. if thefe things do not concur, it would not be counted a giving for the brethren; but a rally fpoiling of our life.

28 They discourage men also from flieng atvate; bicaufe Charitie driueth out feare, as Iohn 4, 18, the fame apolite tellificth. Which fairing is not to to be biderfood, as though there were no

persecutions.

charitie

nooth alfo

Disciples.

Of flieng in

feare in a man that is indued with charitie: but therby he is not ditten to do that which he both: neither is he that flicth moued therebute by feare. Dea and ffrong men (as Ariftotle faith) he not without feare : but they to temper the faure, as through it they commit no thamefull ad. Doubtles, charitie erclubeth not the feare of Cob; bicaufe they that flie, are afraid to of fend, if they thould tempt him by tartena: nate rather, where charitie both most flourish, there the feare of Goo taketh moft place. And then the Greeke berfe is obiected againft them; avige & Orvar Hon marin marinsera, that is to late; A man that flicth will fight againe: they ballic berewith laieng; Baie rather, he flieth not to fight againe, but to flie againe. But how fond lie this is fpoken, Paule teffiffeth, who being let powne through the wall in a balket, fled to Damaicus : but afferivaro, imen as Agabus prothe fied of manie and bitter things, that were pace pared for him to fuffer at Ierufalem; and that the beethern had placed him that he would not go, but would withdrawe him felfe from the panger, be was not remoued from his purpole of going. And Chiff beclareth the berie fame, tho offentimes fied, and afterward (as pe pour felues obied) he came to meet his perfecutors, fetting apart the helpe of the angels, and of his

29 After this pe will confirme pour faieng. with a little berfe of Maro; Vique adebne turpe mori ? Is it fo fhamefull a thing to die? As though we were ignorant, that beath in his owne nature is a thing neither diffionell, not boneff : for the one and the other commeth ther: buto, according as it is forced by the end or beginning. Honeffie and difforteffie of chiffian actions, must be discerned by the tword, and by the wirit. And now, as touching the lateng of our Saujour, in the tenth of John, of the hires ling that lieth the wolfe, and flieth: we have at readic interpreted the fame, when as we thes men, by the fairng of Augustine, that it is not freth the the part of paffors to fire. Albeit Augustine bps on lohn interpreteth this fairing of Christ, that by flieng we fhould understand the holding of our peace; namelie, touching them which bare not repschend the theve committed to their darge, which be worthie of blame; nor peters communicate them which ought to be ercome municated : namelie, when the patroz doth not deale frelie in his ministerie. Chrift called him felfe a good thepheard, for he spared not the Scribes and Wharifies, although he were ther fore brought in banger of his life.

> Paule did bololie repamue ercommunicate, not onelie being prefent, but also while he was ablent. This pares not a hireling ow, bicaufe he ficketh his owne: for he feareth, least he fould

Imfe the fauoz & frienothin of men : efpeciallie of great and noble perfonages : which things a bes ric hireling bath frectall regard buto, who in all things attendeth for a temporall reward. Wherefore in Augustines indgement, that pas for flieth which holdeth his peace at fuch things as ought to be repioued. This fæmeth god to be abord, that those things which we have bilputed concerning palfors, thould be underfrod of them, when they millingle withmake them felues from their flocke; but not if they be force blie caft out by triants. And we faie . that Tertullian may be excused; either bicause be per haps twote buto the minister and pastor of the durch. De elle be fpeaketh hoverbolicallie: whereby he might incourage the minds of men in his time, when perfecution of most abound. Delle he incote thefe things, when as vet he inas inclined to the hereite of Montanus. of flight in persecution, looke the first, second,

VV hether Dauid did well, in that (through seare of Saule) he sted vn-to the Philistines, and what we are to doo, if we should fall into the like

and fourth epistles, at the end of this booke.

30 Boin then (wilt thoulane) ofo not David an 1 Sam. finne, when he fled onto Achis? There be fome verle. 27. which pefend him, and faie, that he might do the Argumets fame, without burt of religion and faith. For to prone thy (late they) is he heere to be blamed, leving he that he un= was not reproued before, then he fled into the ned not. land of the Moabites? Where they leffe toola 1. Sam. 22.3 ters than were the Philiftines : Further, he had at that time a most mightie enimie, and al fo proratefull and putruffie kinfmen: was it met for him to line alwaies in banger- 13chocs this, it behoused him to have a regard, not ones lie buto himfelfe, but buto them that depended on him: for he had fire hundred foldiers, with 1. Sam. 27, 2 their wines & children, which led a hard life in the wood forcits. How have beene able to have mainteined them in Iudaa? Should he haue pled piolence against his owne countriemen and well-willers, and have gotten meat for them by biolence . And what they would have given them of their owne accord, it fufficient: 1.Sam.25. lie amereth by the historie of Nabal. There 4 were even with Saule mante honell men, which fauozed David, and withed him well; and for that cause they were oftentimes brought into Danger. Wilhich perill fæmed to have an otter end, if David thould lead his life out of the De-

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baue confines. Wherefore he was to depart, if

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it hab beene but for their fakes onelie. For it is the butte of an honell man, rather to lufter all things, than others for his take thould be caff into perill . Dozeouer . it was the part of a wife man to bic the occasion, which God offered him: which unleffe he had done he might have farmed to have tempted God. But thou wilt fate; be had promiles. I grant: but those make not a man flothfull and difmaid. What faie we to that then Christ himselfe went vnto the Samaritans, and

John.4.5. unto the borders of Tyre and Sidon ? Lafflie it Matt. 15,21. behoused that fome end thould be awointed bns to the finne of Saule, that he might ceafe to perfecute the innocent man.

Argumenty traric part

tiue.

31 Die ihe other part, this fact of Dauid may allo be repromed for manie caules. For first it formeth an bniporthie thing , that Dauid (fo no table a man) thoulo go as a lumliant buto the Philittines, being men which before time were not onclic ouercome by the Teives, but also by himfelfe. For he femeth to contemne the bene, fit of God, who having obteined bictorie, will submit himselfe to the berie same man whom he quercommeth. For this cause was Pompeius blamed, the having at thieuce fo manie acts, would afterward become an humble futer buto Ptolome. But the foutneffe and areat courace that was in Cato, is famous; bicaule be forbat the people of Vrica, to fake the fanour of Cafar for his fake. Worrouer. Cot forbat with perie fria words, that the Jewes thould not enter in league with the banithed nations, fuch as were the Philiftines : not vet that they thould pefire helpe of them that were ungodie. Befide this, David, thom God affigned a ruler and prince over his people, now becommeth a fucis what infa- tine. Which thing , what and how great an infamie it was mie it is , we are taught both by the light of na ture it felfe, and also by the civil laines. Foz in the Digell's De captiuis & postlimine, in the law Postleminium, in the paragraph Filing, and in the paragraph , Tranffuga; the that flieth unto his enimie is deprined of the right in his owne titie . So that by this act, David bemineth him felfe, of the publike inheritance of the people of Gob.

And as it is beclared in the fame place ; De is a fugitive, which in the time either of warre or of truce, flicth either buto the enimies : or buto them, which be neither enimies , no vet freends, and receiveth affurance of them . And he bath loft the benefit of the Postliminian lative, which is behaved from the right of recovering of his owne gods and countrie. Againe, De capite minatis; Ehofe men are declared to be enimies unto the common weale. We thich belpeth an enimie, cither by histrauell, or by keeping of companie with him incurreth the crime of biab treafon, and is quiltie of betraieng either his

lie the ag it felfe is regarded, but also the mill. fo that the fame be embentlie enough knowen. If anie Chiffian at this baic , bring capteine of the warres , thould flie on the Eurks part with his foldiers ; he thould not onclic be comten a runnagate, but also incurre a greater remoth. Dea , and if he thould be the fame but ruen to an other chailtian paince, that is an enimie onto his owne naturall wince and countrie, he thould be judged a runnagate and traitour.

have a full cause of condemnation against him. Beffoes this , he bring a Zein borne , and a fre man ; vet called he himfelfe a retainer and fer uant of Achis . De allo (fo much as in bimlaic) 1. Sam. 1.1. subverted the counsels of God : for God had chofen him to be a king , who thould befend his Ibiday, it. people; howbeit he renolted buto the enimie. and made war even against his owne people, This indeed was radjer to plate the part of a robber than the part of a king. And he humbled himfelfe there, where he was to have feruco in perpetual bondage; and that (which is a thing most greenous) he was to bo it buto a wicked and a barbarous king . Forfo Adis himfelle pronounced that it thould come to patte; Thou fhalt be(faith he)mv feruant for euer . We was constrained also to win the tyrants fauour, by no honest practe: for he made a lie, and applied his fpech onto his will ; namelie, that be bid 1.Simil, 1. formerbile inuade his owne nation the Zeines, fomethile the Kenites, and fomethile the Ierahmelites. Howbett there be fome thich fate, that Dauid lee not at all, when he faid, that he fought against the fouth part of Juda ; for that those plas 1.52.17,10. ces apperteined to the lot of Iuda, as it appereth by the description of Iosua : albeit that thep losuals. had not as yet entred into that whole inheritance. But howoccuer this be let it be of what balue it can . Surelie,thele things be fpoten by David , for to have the favour of the tyrant; and that (which may not be borne) with a mind

32 But let be le that eutle followed affer

to beceive.

Of Davids flight Cap.12. prince or countrie. And in this crime . not alone And it is ercoible, that fome covenant was made, that David thould beare armes against Saule: and forke his life, whom he had twife al readie foared. Dozcouer, who is that which boub teth, but that Saule Did infolentlic boaft of this running amaie of David, and told his frends in reproch of him; that he, whom they attribu ted fo much buto, was a runnagate, a faithleffe man, a forlaker both of his people and religions And it is berie likelie, that those men, when they beard those things , scarlelie refrained themfelues from teares. And albeit that Saule ames ren before to behave bimfelfe bitufflie, when he thruff out Dauid ; pet might he now feme to

> What have I committed? Chat thall we fair, that in all this frace there were heard novigiers; there were written no es:deus translated fore Eliager, and shall receive the oracle of him: :Simates 15ut David was a capteine of the people, and in 15am,30,7 berie beed had before time after counfell of the warre to affaile Saule the king, whom he before preserved, But Adis, bicause he belieued that

this flicing awaie . That citie , which David hab rreciued as a gift from the king, was facked by Sam 30,1 the Amalekites; fo that he was miferablic confraince to be waite the milhar of his owne cititens. I weake nothing how he was confrais ned to change that imperiall power & frenath 8,27,11.

Part.

into theuerie; for he flue all , he spared neither are not fer, leaft the king thould have ante fulvicion of his boing. Further, he divided the vicie with the treant; and this he dio, not once ortwife onlie but fo long as he was there. In the meane while he was confrained to fuffer the diffones flic of being at attonement with Achis, and to profeste himselfe ovenlie an entinic buto his

countrie. Befides this, it fæmed to be no wife mans part, to commit himfelfe onto a reconciled friend. Indeed men are wont to vie the helpe of them, with whom they are returned into amitie : but that is onelie for the time that they have ned. Ho: what elfe may we more that Adis in the meane time thought of David, but that he mas a man ruce and barbarous, which could find in his hart to warre against his owne natis on: Augustus was wont to faic ; Ilone treafon but a traiter I love not. And what harts the Philiftines had towards David, it sufficientlie amereth by the hillone: for then they fhords met togither; What make thefe Debiues here,

(faid they ?) How can they better please their ounc king than by our bloud ? Diere both Dauid openlie professe himselfe to be an enimie buto his countrie: and Achis admitteth him to be the garder of his perfon . And then Dauid, through the earnest fute of the Philistines, should be fent home, be toke it græuoudie, faieng;

plaines ? Do maruell : for thele things were Done by the counfell of man, without the commandement of God. Do wilt thou faic ; it was not of necellitie that he flould alke counfell of God. Des perelie: God in the 26. chapter of Au merie commandeth in ervielle words, that in fuch there's counfell flouid be affect of him: Istue (fatth he) the fonne of Nun shall fland beaccording therebuto he flould go in and out. Low and to the fame intent he also returned as terward : but now we fee no fuch thing to be done by him . De fæmeth to have changed his nature, togither with his place: for before that Cofpell; pet what maner of man would we take time, he bid nothing but that which was plaine and fincere; at this time be did all things craffuch a one to be? Certeinlie 3 am fore afraid, then I heare fome men faie, they had rather be tilic and deceitfullie : and he fænteth now by Waniffe than Zuinglians, Doubtles we would

David mould imitate the boings of them, whole indead he had followed, bid not make verie biliaent innufition of his doings.

And to confider this matter move narroinlie: this defection of David brought great loffe but to the Teines. For as it amorreth out of the twelfe chapter of the first boke of Waraliponic verte. 124 non, there flocked buto him a great number of That this foldiers , from all patts of Indea; fo that he act of Dag had now a great companie of bands, even as wid brought the armic of Con. 150 meanes thereof it came betrimens to palle, that Adis fought onelic with fome part buto the of the Teles, and not with their whole Arenath: Jewes, for they which though have beloed Saule, mere fice bute David, What if fo be they had remain ned in the borners, they mucht have invaded the land of the Philittines; and to either have beliucred.oz elle belied their gione countrie. Fore thermore, the modellie of Saule may lufficient he condemne the raffines of David : for he irhen he had almost caught David, left him: to the intent he might revell the Philittines, whome he heard at the felfe-fame time to have invaded his countrie; and so he preferred the common wealth before his private hatren. 18ut David. when he fame his countrie in danger, foined himselfe with a most cruell entitie, that by a publike beffruction be might revenge prinate hatred; and complained, that he might not be permitted onto that battell. But thou wilt faie. that be fained: it may well be, and I contend not for the matter; but in the meane time he

meanes would punish Saule: I grant it. But exculethook we ought not to have regard buto the feeret Dauld. full of God, but buto his will as it is crueffen in the lawe: for buto that must all our actions be pireced. Further, we pught to beware, that me come not into infamic by our owne ocfault. And when David violated those borders of the Philiftines, he femeth to have biolated the rite of ahelfilin: for it may be, that either they paid tribute oz cuffome unto Achis. But bicaufeit is uncertaine, in what fate they floo towards him. I will not weake much concerning that matter. This is cetteine, that he would have being reuenged of Saule, and I fe not how that can be defended. For if thou wilt faie, that he ment not fo ill towards Saule; thou thalt proue nothing thereby. For if at this date some great profettor amongst be, thould (as God forbid) go on the Wapite five: although he thould fair that he would neither dispute not write against the

beloco not his countrie.

33 But thou wilt faic, that BDD by this The ferret

neuer to speake of them. But David humbles 23

him CC.ig.

The Common places Part. 3.

himfelfe, not onelie bnoer the reft of the Afrae lites but also bover the foldiers of Saule. Ehis recufeth not : I for those men befond their countric, this man fighteth againft it.

1. Macc. 7.5. In the hillogie of the Macchabets . Iafon and 2. Macc. 1.7. Alcymus, and fuch other like (either for reuenge

or ambition fake gathered themfelues onto the Macedonians. The fame thing oto David at this time : he was euer the thunderbolt of war, and to that part foeuer he inclined , he carred with him a great force to the bictorie; pet neuertheles he inpulo be absent, when he might have broght arcat profit . But admit he would not fiabt against his owne nation. The same end broombe teblic had followed him, that hawened buto Coriolanus and Themiltocles . Coriolanus. when he refused to fight against the Romans, man flaine by the Volfcians . Themistocles. then he would not affaile his ofone countrie.

pranke porfon. Alcibiades also was for the same caufe flaine. Such in a maner is the end of fugis fines, bnieffe CDB take pitic bpon them. A great ocale the more granous it is, that faing Danid knew for certeintie, that he should be king ; he might also have knowne, that of nes contric he thould have war with the Philiftines. Dowthen fuffered be himfelfe now to be ouer. come by their benefits, fo as he might not fiaht against them, without a great blemith of ingratitube?

A might being manie other things, but thele freme to be fufficient at this time : therefore conclude, that I cannot in ante wife allow this fact of David . And I am not onelie led by reafon fo to image, but by crample alfo: for if fo be that our Emperous foldiers, at this date Chould go buto warfare with the Turke ; how great lic would that be to the hinderance of christiant tie : But in baine bo Imake complaint; in bes ric bed we had experience thereof of late bates in Hungarie. And I would to God, that in this were the end of cuils. Perhaps thou wilt faie, that God, by a fecret perfuation, warned Dauid to go unto Achis 3 answer ; first that it is more than I knowe; feconolie, that it is not berie probable: for God warned him before hand, that he Mould returne into Iudea. But vet howfocuer it be, this 3 fate, that that example is not fet forth for us to be followed. Berein Dauid com. mitted finne; although not buto beath: his faith of after a fort war feeble, but it was not otters

lie crtinauifico. 34 Powmulf & diffolue those arguments. to the argu. Which we objected on the other part. Witherefore (fair they) is he more reproduct now, than he which was was before, when he went unto the Moabites? 3 answer, that the confideration was other wife, both of the time of Davids mino, and of the mation. for first, be bio not then oraine to manis

gitnts by

Defended.

foldiers with him. Secondlic, he went not with the mind to warre on the Moabites libe but that he might place among them his old father and mother. Deither had be as pet received the inon of the Lord, to returne : for there he was first apmonifhed by Gad [the prophet] that he fhould returne into lewrie. Deither were the Moabites la france unto the Jewes, as were the Philiftines : for they were of the posteritte of Gen.19.17. Lot. And God, in the fecond chapter of Deute verle. ronomie, had arialie commanded the Trines. that they should not meddle with their feelds: wherefore the reason is not alike . But whether David bid well in going to the Moabites; Tom not here difute. Certeinlie it awereth that the fame journie pleafed not @ D D berie well: in that he afterwaro willed him to be called backe by Gad. But he was breed, both by the verferu. tion of Saule, and by the treafon of his owne kingen : that of necesitie, either he was to bie, or elle to flie onto the Philiftines. Baterather. by this flight he did not audid banger, but he changed one for another : for be call himfelfe into a more pangerous fate among the Philiflines than if be had taried Mill in Iudaa. But it is not the part of a wife or goolie man, through fcare and feble courage, to take in hand 02 000 those things, which are not convenient for his perion.

Cap. 12.

Of Davids flight

Saule nurfueth thee : The Ziphits betrate the, but God hath beimaled their lierg in wait porto thee ; to as they thall not be able to burt the : Saule againe and againe commeth into the panger. But it is a greenous thing thus to live perpetuallie. Admit it be fo ; pet God bp finele kind of challifements, frameth the to be a king in time to come . Bzæflie ; Thefe things thou booff , either for the millruft thou half in Cob ; ozelfe in hatred of the croffe. 3f for mi fruit lake, refer thy felfe buto the momiles of Gob ; and confider what he hath before time home for thy lake . If in hatred of the croffe, ray ther lament thou this infirmitie of fieth, which fo cleaueth to our nature, as it may not be remov ued, no not from the most holie men . As tow thing that argument, therein it is faid, that et ther ive mult flie, or elfe fuffer ocath: it is weak and unperfect. For adde a third point ; name lie, that thou tarrie there, where the Lozo hath placed thee, and thou thalt hove that he will no ictle be prefent now with thee, than he hath been before time. Thou faieft that it behoued Dauid, not onelie to hanc a regard ento himfelfe ; but alle onto the fire hundred foldiers, which he had with him. The Jewes would not of their owne accord give him anie thing; to wring from them by violence, it was not lawfull for him: but the mind was to be elcuated unto God; he had promifed that he would bring helpe, and

of Dauids flight. that he would fand to his covenants. We fhula not in anie wife have departed from his fation wherein God had placed him. Further, there mas no nico, that either he fould have bled bio lence, or expected the liberalitie of his owne countriemen. The Philiftines were borberers. heing enimies buto the name of the Teines. and alreadie condemned of God : from them it was lainfull to take preies; forfo he bio before, and

Part. 3.

God bid profper his indenours. Confideration was to be bad of freenes, who bicaufe they feemed to fauour David that was banifled, were ill intreated by Saule. Certeinlie, friends ought not rafhlie to be contemned: but we must take heed. least while thou woulds beliver them, thou bring not a greater infamie won them . For it was a farre more arecuous thing, that David fice unto the Philiftines, than that he was condemned by Saule : but thou muft rather fuffer beath, than that others thould come in perill for the fake. But we muft not alwaies respect that which is magnificall and glo, rique but that which is pleating onto God. The occasion offered, was not to be contenued. I answere : De both those things that we map the more eafilie fuffer aduerlities. Further, it had bene his part, to hove that & D D will not almaics fuffer the better fort to be afflicted; or that the church should be oppressed with continuall might. This thould a wife man thinke. If he had done otherwise, it has beine to have tempted Con. Do perelie, he thould rather have put his truft in Goo, & haue taried in that place, where, unto God had called him.

We had promifed to helpe him. But the promile of God maketh not men to be as focks or blocks, that it should not be lawfull for anie man to prouide for himfelfe. 3 grant it both not: how beit, we ought by faith to wait for the helpe of Con: me muft not fen backe through feare and miffruft. Af there were no furetie to line in the court of Saule, much leffe fafetie was it to line among the Philittines. Chaff went buto the men of Tyre and Sidon, and to the Samaritans. I know he vio: but that was not to take their part against the Jeines; but to teach them the Cafuell, that he might being them to Coo, & heale them, and bestowe benefits opon them. Some end was once to be appointed buto the finnes of Saule: but pet not fo, as thou fhouloff call the felfe into greater finnes . Manic fond and milerable men will have Malles and Dir acs to be fair for the foules of them that be read. But while they mould beliver them out of purgatone let them take hed that they themsclues run not headlong into hell. Paule warneth, that We ought not to do cuill, that good may come thereof. Therefore this fact was neither godlie, no vet beforming for the person of Dauid. So

that we confesse, he sinned as well in this, as in other things.

25 But Augustine bpon the plalmes, laith; that Sinne is of tino forts; one of necemitic and of what another (as he himfelfe (peaketh) of abundance kind Da: e plentic. Thoughtion be alked of manie there, und funs fore they feale; they will answer, that neceditie was. confirment them, to the intent they may have therewith to maintaine their wife and children. In doed this is some necessitie, pet it is not abfolute : It is but onelie by fuppolition : If a mait he of that mind, that he will in anie wife live and maintaine himfelfe by what means fo enct it be. Dthers there are, who being rich, vet they neuer cease villing of the poze : and that not of anie necessitie that they have, but of an insatia ble couetoufnelle. Elic finne of Dauid belonged bnto the former fort. Beither bo I fpeake this, to extenuate his finne ; but onche that it may be understoo, buto what kind his sime ought to be referred. In explaning of all the arguments, ine have theired what we are to ow, if perhaps ine fall into the like trouble . Dow let be fee. that, by this fact of David, may be gathered for what he our edifienc. First we ought here as in a glaste, this fact of to behold our owne infirmitie: for God would Dauid, map have that to be knowen to be, not that we fluid be gathered the moze fredie fin, but that we thould be walle fient. our gione flate, and figh towards heaven.

Moreover, we fie of what finceritie the holiz feriptures be; for they do not onlie fet fortis but to be the perfues of holic men, but also their errois and finnes ; leaft we thould truft in our oinne felues, as though we are to betermine of our owne frenath. Augustine in his 49. fermon De tempore: After me fhall be come (faith he) to another life, ive thall frano firmelie: for ive thall fe the chefe felicitie, from the which we cannot be drawen by anie vile and mortall acos. But here we onclie lie, as through a glade, and in a parke faieng. Wherfore then other god things are fet before be, we be oftentimes brawen as maic, and do fall: fo that it is our part in this life, to weeffle to much as we can. But efectal lie we must take heed, that we die not to them, which be entinies to the Golpell : for; He which Heb. 6,5. having once tafted the good gift of God, & vertues of the spirit, falleth awaie againe, there remaineth vinto him no more facrifice for finne; but a fearefull waiting for the judgement of God. And fixing the divell is a most gravous enimie of God, we mult take bed that we flie not unto him with our powers. Thefe things

by the boing of David, may be transfer, red buto bs. To file away and war on the enimies part, is in no wife lawfull.

Whether

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Whether the Holie men were inferior to the Ethniks in abiding aduerfities, and in repref-fing of affections.

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36 But fome do maruell , that holie men, which are accounted just in the holte Ceriptures, fuffered aductlities with a flender courage; and that they made not that their of fortitude, which manic of the Cthnike made femblance of. Tele read that Horatius Puluillus, when he was bediof the Cth, cating of a temple, was not amaged to heare of nike which the beath of his fonne, but helo faft the poft, and with great performed his dedication. Anaxagoras, when he heard that his fonne was dead : I knew (faith he) that I begat a mortall man. Paulus Aemilius, having obteined prosperous successe, at the time that his formes bied, faid, that he was fanourablic heard of the goos immostall : for that he made this petition. That if anie calamitie were nere at hand, the fame thould be turned, not upon the people of Rome, but upon his house. Brutus erecuted his owne fonnes: fo bid Torquatus. Wherefore bib not Gob grant thefe things to his faints ? The do ther feme to be of to bate mind in affliction, fixing they knowe it is law boon them by God ? It femeth to be a gwolie queffion : but I will in few words abfolucit. Then 3 om confider thereof, that commeth to my remembrance, which happened in the thip therein was carred Aritippus, and a certeine other haroie fellowe, but bilearned. There arose a greenous tempest, so as the thip was well neere fonke : the thilosother was fore afraid. When the tempelf was cealed, the other man faid : What meantst thou (philosopher) to be fo afraid : Surelie, I which have not fluoied philolophic, was not afraid, but with a valiant courage loked for thipwracke. The thilosopher fomethat pleafantlie answered; Elou oughteft not to be carefull for the life of a barlot, I fame the life of Ariffippus the thilosother in Danger.

Cuen fo bo 3 confider, that it fhould be no Maruell if holie men and Ethniks behaue them felues after a fundie maner ; for there is great Difference betweene them . For the Ethniks thought, as touching advertities, that they hap ned through a necessitic of nature ; or thould be tweens the absoden without confideration, and that after this life there flould remaine no life. They had not regard buto the providence of God that go ucrneth all things : o; elfe, if they were of the better fort, they profested the Stoicall fed, they άπα θεια. followed an * immoucablenes of pattions, and *alacke of paine. Bicaule the peoulo not benie, but that they were fometimes troubled with funden cuils; they did * things that came natur

rallie of themselves, * and things that came not animous of nature, which were taken befoge hand, euen yeuing from their chilohoo: for that those things are laid before be, which we would befire, and which at the first motion we would refuse. And then faid, that we must weeftle, not as did the Perinatetiks, to moderate affections, but to rot them out. But in that weeffling they faie that reason and affection firtue for the policition of man. Wherefore they bid therein wholie awlie them felues. Bombeit, our caufe is farre otherinife : we do not weigh those advertities themselves. according to their owne nature: but me flie bn. to the caufe. Wie confider, that God is author and that we have given the cause of that afflict on: those be causes of mouning. There faith is firred by, and the carneffer it is the moze for row we have for the things which we have com-

Wile abbe, that there affections are not altoni. That affer the abde, that there are thou are not arrow the most there that by godlie men, bicaule they knowe, not bright that in their owne nature they are not cuill : for he ratm God graffed them in men, at the creation, God await, fawe that all things which he had made were Gen.t. god. De made the foule of man perfect, that it might have both the oper and the groffer parts there thefe affections be: they be the matter of pertues, and do helpe them. And to fpeake of anger, it is the whetstone of fortitude; it beb peth men to do honest things with a baliant courage. There is no affection, which hath not fome ptilitte onto honell things. They which go about to ertinguith affections, do nothing elle, but as they thulo take awaic the nature of man. Wherefore the Stoikes were folith men, which therein mere wholie bent, that they might take amaie all affections. Hather ought the apollies to be heard, which fate, that they thould be more rated. Paule in the first to the The Calonians the fourth chapter : I would not that ye should for- yesters. rowe as others which have no hope. He taketh not awaie mouning, but he giueth a meane.

37 Withat is the meane that ought to be blede The Periparetiks reason mante things as tow thing mediocritie: they faie. That meane muft be vied, which a wife man theweth in his life. But mans wifebome is folithnes before Gob. All men are liers. That same mediocritic must Palit, 10, be determined by the word of God. If we have finned, and do line in advertities; let be befoy rowfull, but pet lo, that me depart not from the word of @ D. Let be co nothing against his mord, let be not be altenated from God, nor ful fer faith, hope, and charitic to be nut awaie. Cob requirett of be, that valiant courage, which the The Sind Stoiks boaffed of but pet according to rightreas indranto fon. De would not that we thould be bureafor to make nable of senselette, as the Stocks would have mounted men to be, Toherctore Crantor in the third bake found in

Part t. of affections. of Tulculane quellions, thus foraketh: Coline altogither without forrowe hameneth not with out bufenfiblenes of the mind, and blockifbnes of the bodie . But he fpeaketh tauntinalie. Auguffine De cin tate Dei, the 14.boke and ninth thanter, writeth; that This bufenfiblenes, there by those affections are call awate is woule than all bices. Acither is that required, which Aulus Gellius, in the twelfe bothe, the 1 c. chapter, the wi eft of a certeine fword-plaier, the while his mounds were lanced by the phylicianis , bid laugh. This is a boutiff kind of fortitude. This hath Cop other wile ginen bnto martys, that inflames, and other deadlie punifhments, they mould be of a cheerfull countenance, and would fing . Bowbeit, this was ginen them by an ertranspinarie maie, to the intent that typants might be moued, and the Canbers by be held with admiration : [but] we ought to followe

tofull in the ordinarie wate amointed by Bob.

Paule, in the fecond epiffle to the Cozinfile ans, bid rightlie and wifelie erprette what is to ACOLA ! be Done in thefe cafes ; We are afflicted on eues fie side, but yet we faint not ; we labour in all things, but are not destitute; euen in the perfecutions themselues we are not for faken : we are cast downe, but we perish not. Thus fare the minds of the faints: they are afflicted with those forcines, they are not fenfelelle : vet ow they not to forroive as they will befraire. Thus also must we do. Wherefore they, which have brought in a Stoicall reason, freme that they would have healt inth blocks:but not have infruded men: they represented but o bs a thew of wifedome. the which we cannot fee expected ante where ; neither both it concurre with humane nature. But there be some, which thinke it to be a wickenthing for goolie men to ligh, to grone, or to be lad. But thele be man of Noga; to wit, luch things as are frange, both from the wood of Cod, and from humane nature. Wie muft haue

ancie buto the morb of Wob. That faith; The world shall reioise, and ye shall forrowe; they shall laugh, and ye shall weene. Wea, and he fet forth a becree ; Bleffed Hath, 4 are they which moorne, for they shall receive comfort. Einboubteblie Paule accounteth thole asteriac. asoerisc to wit they which are without affection, Romi, is, and which be belivered by even to a reprobate fenfe. In the pfalme David faith, bower the per-Philes, 11. fon of Chaift; I looked for form man to be forowfull with me. Paule commandeth bs To morne Rom,12,15 with them that morne, and reioife with them that reioile. The fame apolile fait ; that Hee hant, it, greatlie longed to fee the Romans, that hee might haue some fruit among them. We was Con 11,2. gelous over the Cozinthians, he would have had them not to be feduced by falle prothets. De 9, 3. fait, that He forrowed for his brethren the Mrac-

lites and wiffred to be separated from Christ for their fakes. Those affections were in him moft behement. We faith that he wate fonto the Co: rinthians with manie teares, not with common 2. Cor. z, 4. affection. Peter bitterlie weeved ithen he had de nied Chriff. But upp fake we cramples of the Luk.22, 62; apostles . Let be have regard to Chist the aw thor of our faluation. De was manie times mo Matt. 15.42. ued with attie, when he fawe them bungrie, which followed him: when he fame the Afraelits Matt. 9, 36, wander like there without a thepheard; when he faire a mother following the coafe of hir one: Luke.7, 12. lie fonne. De wept at the fepuldpe of Lazarus; John. 11,35. he ment when he loked boon lerufalem, and Luk.19, 41, confidered that it should be bestroicd; I have earnestlie (faithhe) defired to eate this passeo- Luk.22, 15. uer with you. In the garden he was inoued Luke.22, 44 with fabres, forrowe caused him to fweat blod. Efaie frake of him ; He bare our forrowes, &c. Efaic. 53, 4. Thefe things are rather to be followed, than the rianzous fatenas of the Stoiks.

38 But they maruell at Chiff, how he could wom thole

he troubled with fuch affections, fæing his foule affections

mas bleffed, and had alwaies the biume nature were in foined with him, and in his light. But it is to be Chail. bnoerftoo that Chiff was not only berie God. but also perie man : and he had not beene berie man, bolleffe be had also had a perfect soule, that is to wit, adorned with oper and groffer parts. in the which thele affections be. Thereboon Au- Augustine: guftine, in the place abone alledged ; Beither han he a counterfet humane affection, fæing he had the bodie and loule of a man. Berevpon Ambrofe ipmethilie faith ; that Chaff toke boon him, not a the to of incarnation, but a truth: and therefore truelic hab affections. And he added, that this propubtedie was convenient, that he might ouercome forrowe and faones; but not ercluve them. We abbeth, laiena: Deither is that fortitude comendable, which bringeth in an one fentiblenes of wounds, not a greefe. If there be ance that knowe they have to uncentible a bodie, as they feele not wounds, they have not the commendation of fortitude or valiant cow rage : but those [have it] which overcome the greefs which they feele . Wherefore Hilarie muft how a fatbe abuileblie read, in his 10. boke De Trinitate, eng of wis tho fpeaketh vangeroullie of the bodie of Chiff, larie mut and of those affections . We affirmeth, that the hero of. Lord had a bodie to fuffer but not to feele paine. And he faith, that the croffe, fword, and natics put boon Chaift the violence of a passion, but not a greefe. And he bietha fimilitude, to wit, 3 Amilia that it fared cuen as if one would attempt with tube. a Group to thrust through water fire, or aire : he

the fword of his owne nature would put to

greefe ; but those bodies be not of that nature, as

thould do biolence against these elements, and

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Cthniks.

they can fuffer a wound. Thefe things are not

A proofe that Chift fuffered grecfe.

retb.

On this wife may we argue, that Chail had grafe. To the fæling of grafe in anie man. two things are cheffie required: which things being appointed greefe both followe ; firft, that the bodie fluid be hurt fecondie that there fail be a fixling of that hurt. But the bodie of Chuft was burt; being whole, it was broken. The foule of Chrift was most perfect, it had fenfe; Ergo, it was not without fæling. The felfe fame are we to wome as touching fabres. This is the nature thereof, that if in the cogitation oz nes appeas imagination we perceive anie buetfull thing. that is like to happen, or is prefent, then it the weth it felfe. Such conitations had Christ. Those things were repugnant onto nature; where: fore there followed a faonette : howbeit, that followed not which had finne toined with it. They fuere perfect motions, they went not beyond the rule of Good word : they had the nature of a pur nifhment but not of an offenfe. Dur affections be unpure. Telhat cause of difference is there? Augustine. Augustine, in the place aboue recited, the weth the realon; bicaufe the affections of Chill were perinco of power, ours of infirmitie. Chaile had that power, that he could ble thele affections. their and as often as he would; but ours do now foring of infirmitic, yea and they rife as mainft us whether we will or no. The can not

agreable to the ferriture, and to a true humane

39 So then we may affigne thee differens ces betweene Chailes affections and ours. The first, as touching the objects; the motions and affections of Thuft neuer declined bnto finne, but ours om berie offen. The fecond . Chaift (as faith Augustine) vico, when he judged that they thould be bled; as when he would that man ficulo be, man was made: it doth not fo have pen with be ; they breake forth even against our wils. Thirdire, those perturbations be some times to forcible in vs, as they disquiet reason it felfe, and do hinder faith: but it was not thus in Chiff, Taherefoze Ierom byon Matthew,in the handling of that fentence, [He that shall loke vpon a woman to luft after hir,&c. wiftin and prepas guilheith and faith, that Chere is moth, and wooratiues bn= 700)=00, which may be called, fuffering , & fore to pattions. fuffering. That nath is alwaies taken in the the ill part, when they banquish and ouercome bs. But weamodelas be the first motions, which although they be held under the name of an of

fenie ; pet are they not crimes they do not ouer

come. But that the difference is betweene a

buole them, wherefore they be troublous; but

Chailes be clere: not onelie as they were by

inflitution giuen buto Adam ; but allo as thev

were adomed by the grace of God, they pulle

med nothing, but folong, and fo much as it be

crime and a finne, Augustine in the 41. treatile Chemine buon John theweth; Crimes be grauous ims, rate be: which have acculation, and deferue condemna, themes tion ; but finnes are of leffe weight. Therefore time and the apostle, when he speaketh touching the oracle a simulation of passous, will have them to be without tiling, to crime : not without finne : otherwise he fhould erclude all men from the ministeric.

Therefore in Christ those affections process bed not fo far , that they could altenate his will from the right wate : as Ierom faith, when he handleth that place; My foule is heavie, &c. Manual it They had rather the nature of fozefuffering than offuffering. Distituine nature could being to palle, that they thould not begin to come forth; but by a certeine difpensation of grace for our faluation he made place for them when the time ferned. What if they were affections, whie did he who chall call them a will fairing; Not my will be done, called bit but thine? De ment the inclination of nature, affections ithereby we thunne things burtfull. And it was his will requilite, that Chaiff thould be lad, and moued with those affections; bicause it behouse him to be tempted in all things, and to ouercome thefe affections: and this bidozie not a little furthered our redemption neither was it against the will of God. For he would have him not onelie to be crucified, but also to be affected with those motions: even as Jerufalem to be querthowen. and Chiff to be walle it : neither while he wept bib he against his fathers will. Wherefore (if me thall beleene Cyrill) Chaff his beath, in refpect that he was a man, and had awetite and fenfe, was not boluntarie: pet was it boluntas rie bicaufe it pleafed the Father, and bicaufe it ferued to our rebemption, for the which Chaft came. But it was faid; Chuft was bleffed : how could be be mouse with those affections ! Bu cause that felicitie was so conteined in the by per part of the mind, as it did not redound to the lower parts.

40 All thefethings make against the Stoiks; namelie, the bodrine of Apiff, and the bodrine apostolicall: also the crample of Christ. There fore it is no marnell; if the goodie be fo forow full. Dea, and I thinke god to adde , that true affections are arrester in the carling it. affections are greater in the goolie, than in the greater in wicked; tho by little and little put them awaie, the goods, and the greater that they be the more they for than in the roive, then they be morted against these affect within. tions. So Dauid, the more be was inclined to his children, the more he was vered. They with attribute all things buto beffinie and fortune, or to the necessitie of a matter : bicause they boo as gainff the fcriptures of God muff not be heard. We conclude, that hole men when they on this wife forroine, toepe, and are moned with law neffe, ompleafe God; fo as they retaine faith, and followe the fpirit. But on the other fine, we

chat the e:bniks with their

smrme, that the thilosothers and Ethniks, thile they forme to beale fo magnificallie . to contenne all advertities, and by no meanes to be bifomicted, do bifpleafe God with all their and lie their of pertues . This thing bath Augustine taught , in his fourth boke against Iulian , the fourth chapter: and he alledged three reasons. profore The first is; that Without faith it is vnpoffible to please God: theras they feme to beale so be roicallie in the mean time be boid of faith they cannot pleafe God. The fecond reafon ; Men poid offaith, be as petill tres : but ill tres bring forth ill fruit. The third reason: It is not fuffici. ent to bothole things, which in their owne nature forme good : but we ought to bo well. Who mill faie that those Ethniks om those wonders full things rightle. Ceing they do bufaithfullie ? In that they do bufaithfullie , they do not right lie. Let them boaft of their things as magnificallie as they will thefe reasons have we . The

faic, that thev & their works bontot vleafe Gob.

The fame father faith, in the exposition of the

25 plalme at the end, that there were mante of the Ethniks, with beforred to come onto the Chiffians : thep faid. We fe in them manie bes feas, the which we have not. We answereth, that they are greatlie becritted ; fæing in those bers tues, which they boalt of, they are not goo, but in aforteuill: and Thave willinglie abbed ; that they are often times beric euill. Forlomudias they pleafe themselves berie much with those bertues of theirs, they become proud : but pride is haten of Goo. Wie conclude, that David, and fuch as he was pleafed Goo in forrowfulnelle, more than could the Puluilli, Anaxagoras, Acmillii. Bruti, or Torquati, thich fæmed with a great + loffic mind to contemne the forrowfull things which hawened. Taken Socrates is obice, tco buto be, of whom Plinie watteth in his feuenth bake, that he alwaies thewed to be of one countenance, neuer merrier of labber. Againff him we owofe theift, which buto be is one for all; allo the apostles, protets, and our David; and we will fair, that thefe bid a great beale more rightlie and inifelie, than he did . For the godic are governed by the word of God, not by the opinions, which men have fpred abroad. They are led, not by the opinion or fraic of affent of the Platonifts, and boubting thilosothers : but by a molt certeine and constant faith . Thep are direaco by the fpirit of Goo , but not by the wife dome of humane fieth, which is enmitte against God: and therefore they pleafe Bod. Beither have the goolie thought it met, that affections in thefe cafes thould altogither be reffrained or taken awaie; when they fawe themselves to be hallifed by God, when they for rowed that they had broken the lawes of the Lord, and that they had given the cause of these exils : these things

can never fufficientlie be lamented. They did rather more it meet to flacke the brible buto affeations, which might further godinelle, and Arenathen reventance.

41 But one thing perhaps some man will whie theft bemand, bow it hameneth, that we more read of greefes are those greeks in the old testament, than in the overtin new? I might peraduenture fate, that this, which the old tethey would vious is not true. In the new teffa, flament ment they lament, which do feele their finnes, than in the But it appeareth not now, as it did in the old new. time: it is not bone with that preparation . 3 grant, that the cultome then was . that those mornings thould be publike : note the confide: ration of the age in our time luffereth not this. Againe 3 might answer; that certeinlie the forefathers bad the promise of eternal life, as inchane: but mozeouer and that the promiles of the land of Changan , and the increase of feed, and thefe temporall bleffings were more carneffile offered buto them than buto bs . Thefe Matth. 6.32 things are also promifed unto be: for if we First

feeke the kingdome of God, the rest shall be ministred vnto vs. 1)owbeit, these things are generallic promifed buto bs , they are nor fo of ten repeated. Wile are in greater light, therefore me rather andie our mind buto the better promiles . Thereby perhaps infue letter forrowes. in the loffe of tempozall things.

42 This muff the rather be called to mind, least inc he disquieted, when we perceive that Dauid was fo bered, whereas neuertheles Gco 2.54-12,13. han fain by Nathan , that his finne was put a: wate. Those things are not repugnant in them whie Dafelues: for it was budoubtedlie taken awaie, en chough and forgiven; bicaule it happened not unto him his finne to eternall beath, which he beforued. This bond, were raker which he had procured , was ertinguished by the awaie. mercie of Bod. Further he beferueth to be flain, as touching the life of the bodie : but God bid not flate him . Spozeouer , the aduerfities which hamened, were not punishments of God, in his anger ; but fatherlie chaffilements to preforue discipline, that he might the more bevelie acknowledge finne , take had bnto bimfelfe. from thence forth; and that others also might be made to beware . Deither ought Papiffs therefore to make a purgatorie; bicaule Bod for atueth finne in this life, and punisheth in an o ther. For the holie scriptures have nothing at all concerning purgatoric; but they thew, that the godlic thall Graitwaie after beath bebleffeb. Howbeit, if we thould grant them (which pet we muft not grant them) that God would punith the goolie in an other world; pet might not the

thurch with hir keies mitigate thefe punith ments, as the punithments of David, and of others: this thing franceth in the pleasure of Goo.

Matt.5,28. Dallions.

hough.

The Common places

The xiii. Chapter.

Of Praiers, and of the intercession of Christs wherein is intreated of speaking in a strange toong, of Musicke, and of hymnes.

In Mont. I. Berfe.9. The kinds of maiers.

Roma.

@ntichs.

He praires of the godlie. are bimbed into tiud hines. For some be at set minns, you to be at each of the state of the baie and boon fuch other bates as are affigned

by the church for publike praiers. Further , it is

the butie of a chaillian man, to have houres allo amointed cuerie baie wherein he maie maie bins to Cod: and that thee times, fine times, or fe uen times in a dale ; as his bulinelle will fuffer him. An other kind of those praiers there is, which are called preterteine ; for the ble them fo often, as anie prefent banacr bigeth bs . But Paule faith, that he alivaies maketh mention of the Romans in bis praiers : and in fome bokes is added the aduerbe mayrore, Euerie where; als though fome copies have blotted it out . There mere Deretike, which were called Mellalians, of The herefie them the Tripartite hilfogie maketh mention: of the Wel: they attributed all things buto praters , and that fo much as they did derogate both from the Callang 03 word of God , and also from the facraments; affirming, that all thefe things bo nothing wo fit ; but what commoditie focuer we baue, the fame commeth by praiers. And they could not a: bioc to labour with their hands , or to bo anie other thing. If a man had baged them to worke. ther would have fait, that the fame thould no

lelle warneth erprellie, that He which laboureth 2.Thef 3,10 not,ought not to eate . De allo watch; that A man ought not to neglect the care of his owne, especialise of his houshold : thich fault if anie man commit , he thould be taken as one that had renounced his faith.

But valling over this fuperfittion, we mult citribute berie much binto praiers ; feing this The nature is the nature of the children of Goo, euen for the of the chil: moft part, to giue themfelues wito maiers ; for pien of soo that is to acknowledge the prombence of Cob. for while we believe that a man can obteine nothing, which is not given him by God, we are offentimes pronoked to prace humblie for his aid, in fuch neceffities as do hamen. And while me praie, we do no leffe fubmit our felues onto

thing at all profit; fixing we ought to bo no

thing but prate . Thereas the apolile neverthes

Con than the clair is subject buto the mother. for me theefile make our praiers, that thatfore nor me noure me may have the fame if it hebia mill. And forformuch as in praiena the minh is led amaie from carke and worldie cares, and is inhalie carried by buto God ; there qualit no thing to be more pleafant onto be, than to occumie our felues in this kind of fludie. And it is to he lamented at this baic, that the maner of mais eng is to mome out of bie among Chrillians: that it is a thing but rarelie bled, and elveriallie in to great a light of the Golpell, and of the bolie feriptures. It is no maruell then, though all things bo war to cold. Certeinlie, beat both a findle there increase, where the light can not casilic table. palle through, but is beaten backe againe, and (as they faie) reboundeth to the ower parts. Telberefore this lower part of the aire which compaffeth the earth, is most hot; bicause the beames of the funne, which firthe boon the carth. (being not able for the thicknes thereof to perfe) Do rebound backe againe, & be in a maner bonbled : whereby the beat is firred bu. In like maner ought it to be in our barts, when the light of Gons more thineth boon them : for when we have received it, we ought to returne it buto God, in making praiers bnto him, to performe thole things in be which he bath commanded. a thich be bath bouchlafen to remeale buto bs. For ithen we read the feriptures, God fpeaketh white but o be: but then we praire, we speake but o Cob. And we ought berie offen to ble this bia count log, that timen we heare in the bolic feriptures, that Goo cither revealch himfelfe, or comman both anie things; we againe for our part map befire of him, that those things be not woken in vaine onto bs; but may be bone with profit and fruit.

Cap.13.

2 We be also taught by Paule, so to other our praires, that we prair not onclie for our feines; but also foz our neighbours. Further, Rom. 1, 10 then be praieth, that he might have a profperous tomie buto the Komans ; he fignificth, that our works thould begin with waters, if we will have them to have and fucceffe. But fome are feared awaie from calling bpon God, bicante they fale be heareth them not. But they ought to be confirmed, fixing they heare, that Paule was offentimes let from going onto Rome; and pet continued be fill in the fame befire, and bled to repeat the felfe fame praiers. Dea, and in the latter eville to the Cozinthians , be waiteth , Could that he belired no lette than thee times to be beli uered from the fling of the fleth: but a whom pet at the last, answer was made; that it was fuffi cient for him to have the grace of God. Therfore either we be heard at length, ozelle (ifthat wich we delire be not granted) there is fomething granted in the free thereof, far better and more pzofitable

mofitable birto our faluation . God both offentimes befer our requeffs, to the end (as Augufline faith in a certeine homilie) that the may learne to betire great things with great fer, nentneffe.

Dibers are called alvaie from maiers, bis cause they thus betermine with themselves : Al though Toefire not thefe things, pet God will bo that, which thall famie god bitto him : net ther can his will be altered by my praiers. But thefe men unberffandnot, that God, before he granteth anic god thing buto his cled. is wont erconnalie to kindle their minos, with a befire to obtaine those things. Further, when he will do anie thing, he frirreth by those that are his to defire that, which other wife he would have bone ; to the intent that for honour fake . he might attribute the fame buto their praiers. This is alfo another caufe : for that Bobs benes teistta= fits are then the more acceptable, when they are crauch and defired. Dozeouer, in prairing our minds are more joined unto God. Dea, and these voives and holie desires fame to be nothing elfe, but labbers and bearies thereby we afcend by buto God. Acither Dw the goblie poubtleffe, while they prace, thinke that by their praires they before those things, which they channal praie for. With then (wilt thou faic) are praiers made. Tanfwer that they be as certeine wates and fraces, thereby we come buto that, which ine carnefflie befire. Talberefore @ D D will fis of Geb. grant buto be those things, which thall feeme to him profitable and concenient, but vet he hath beered to give them by thefe begrees : not that praiers are the causes of his benefits, but bicause they be as it were a wate, wherby we must atteine to those things.

If thou inilt go buto a river, thou must go that wate which leadeth thither; whereas never thelette, that is not the cause whereby thou commelt to the river : for if thou lacke volvers of the mind, and frenath of the bodie, thou coeff this ther in paine. And then a Scholemaifter coeth to the Schole, he muft afcend by ffaiers; then as nevertheleffe the fraiers are no cause unto him that he commeth : for the finall cause of his going is to teach; and the efficient cause is the powers of the mind, and the ffrength of the bodie. Affer the felfe-fame maner muff toe indge of praices. But if thou fhalt faic; But cannot OD Daine those things that he will, even without praiers ? Des perelie he can, and of Bitt what tentimes be both it. Deither will be be ouer-cu mintr sod rioullie praice buto, as tyrants ble; as though he may not be intreated without our faire fper thes: neither will be be praied for his owne caufe, but for ours. For if anic man might be long and much converfant with a man induco

but that he flionly become the better, and alto the learneber. Yout bow much more and cre cellenter a thing is it, to be convertant and to talke with the most excellent God & The philos Cophers om thinke, that it is a great perfection of man, for to knowe himfelfe nert, to buterffana that is wanting to himfelfe; laftlic, to knowe that God is the cheefe and onelie god that is to be wither for, and of whom all theres must be befired. Wherefore God commanded waiers. as a certeine meane, therby we fould atteine to those things, which we befire. So then, they are fond and folish inbid faie: If Cob have me deffinated me to faluation, he will give me the fame, euen without praiers : fo: Con hath, to outher with the end, predeffinated also the meanes, whereby we must prepare our seluca to the fame. And finallie we vrais, not, in anie cafe to the intent we may change Goo : which thing the flould attempt in baine, fring he is immutable : but rather, that five our felues fhould be changed; forformuch as in praising, we are made capable of the benefits of God.

How God faith that he will not give that which he will give; and so contrariewise.

2 What the Lord faith in the tenth of Tubacs; 3n 3uon.10 that he will not be a helpe buto the Thracktes: beste. 1 ;. then as afterinary notinithifanding he bid helpe them. Dio God lie : Po, in no wife, But the reventance of the people was not as vet come to that paffe, that he would have had it. In fuch frate and condition as they were then in he fain he mould not be a helpe buto them: for Con knoweth the moments of times. So both the a limitipholician ble to handle a fiche man, when he tube. pefireth wine in the heate and feruentnes of his ague; I will give none (faith he) not bicaufe he will never que him ante; but for that he know eth when it will be profitable for him to gine it. Againe, the ficke man befireth a medicine; the phylician benieth it , bicaufe be will firft haue the humars to be rive that they may be the mozes cafilie brought forth. Guen fo God both now beale with his people. Acither is this a rare forme of freaking in the feriptures. The Lord fain unto Mofes; Suffer that my wrath may be Exed 22.16 kindled and I will destroic them at once. This he faid, when he was minded nevertheleffe to frare his people; but the praices of Mofes pleas fen don : therefore he mould have him to be inflamed, and his befire and faith to be increased. In Matthew, the woman of Chanaan cried int to Chaff, but he palled by in filence, as though be heard hir not . Afterward, the being infrant

in praier he fain; I am not fent, but vnto the loft Matt. 15,23.

tratumes arfer our ttontas.

Of Praier.

mbith 0.

with vertues and knowledge, there is no doubt.

F Ff.1.

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theepe of the house of Ifrael: and when as the ccafed not, he called hir dog ; It is not good (faith he to take the bread and give it vnto dogs. And pet was he minded cuen at the firt, to helpe hir: but first he would have hir faith to come to light,

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that it might be knowen by all meanes. And in an other place, wider the parable of him that als Lukir, 7. Red bread, he faith; Vinto whom the goodman of the house, that was within, faid: I and my dildren be laid in bed. And when the other had made earnest suit, by his importunacie, he obteined as manie loaues as he would. So in this place, ODD made answer that he would not helpe ; namelie, that people, being in fuch fate as then they were: for even at that time the repentance of them was not full. God changeth not his purpose, but he would have men to be thanged more and more.

Icre 18, 18. 4 Icremic, in the 18. chapter, faith; If I shall speake cuill against anic nation, and that nation shall repent, It shall also repent me of that euill which I faid I would do. And that I eremie might the more plainlic process and those things which fuere fpoken, he bad him go into the house of the potter, there he fawe the workeman make a vessell of claie, the which was broken in the hands of him that made it : but the potter falhio, ned an other vellell of the fame claie. So the Lord falls; If they shall repent them, I also will repent me: I now deuite cuill for them, but in Reed of cuill, I will deuife good things. Acither for all this (as I have faid) doth he change his mind; bicaufe fuch thecatenings and promifes depend upon the condition which sometimes is changed, whereas God remaineth one, and the fante. Of this matter both Chryloftome berie well write byon Senctis, the 25. homilie; The

Gen. 6,14. Lord had commanded, that Noah Mould build the arke, and he thicatned, that after a hundred and twentic pieres, he would betterlie beftroie Ibidem.3. all mankind with a flod ; but ihen he fawe no amendement in the meane time . he abated fuentie of the pieres, and fent the flow in the hundged vere ; pet was not God altered , but the condition of men was changed. . The fame father also boon Matthew, the 65.

Matt . 19,28 homilie, tihen he interpreteth that faieng; [Verelie I faie vnto you, ye that have left all things, &c.] he demandeth thether Iudas was not one of those tivelue, and whether Indas thall fit bp on the twelve feats, and induc the tivelue tribes of Traci : Dath Chaiff therefore changed his mino : Do (faith he,) but the fame Iudas was thanged. The verie which thing we must image of the citte of Niniue, and of hing Ezedias, Iona.3.4. tihom God lead threatned to die: for neither die Ninine perichat that time, neither get bib Ezechias Die (at the time pieleribed :) bicaufe both

ning, that the feare of men thould be boon the beaffs. But the contrarie happeneth : for men om noin feare lions beares, and tigres : bicanfe of them they be offentimes tome in pieces. Withich commeth to valle, by reason that the condition of men is changed, and not the counfell of God.

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. THerefore, those promises of God must moin the be proceeding to the fate of things, promite of as they prefentlie were. So as, when we heare God much as they present the were. So as, agen we grave the promises of God, thus ought we to thinke; he reduced the promises of Good. Either they have some condition toined with them. or elfe they are put absolutcite: further. either they Cano in Avength for this time onelic. ozelfe they are to be fulfilled hereafter. Andas touching that, which belongeth to the conditions of momiles and threatenings; it muft be dile gentlie confidered, that fome promifes be les gall , and fome enangelicall; and what difference there is betweene them, I have in an o the legal ther place taught. Beeflie, I will now fair, that have a conthey be legall promifes, which have a condition nitionies annered; fo as the promife is not due, buleffe ned bit the lawe be most perfectie fatified. And fo those them. conditions might be called the causes of the rewards, if we could fatifie them : which thing. Geing ine are not able to do, by reason of this corruption and infection of nature, God is not bound to give the reward. Witherefore, fring we are not able to fulfill the lawe, as thould be: house be to do; all the confideration of merit is otterlie taken awaie : and pet for all that, those promises are not given in baine. For, als beit that through infirmitie we are not able to performe the condition; pet if we flie buto poblite Emili, and being regenerated, begin a better gallyant-life, the promifes which were legall, are become ruangular euangelicall: not that we lining bnoer grace, tall. fulfill those conditions; but bicause they were made perfect by Chriff, whole rightcoulnes is imputed buto bs. After this maner we are to conceine of the promiles of God.

6 The same respect also must be had of wowth threatenings : bicaufe for the most part the cons thrainings bition; namelie, [Vnlesse ye repent] must be must be seen aboed. I faid : For the most part, bicaule gene outless. rallieit is not fo: as it ameered in Dauid, tipo 2. Sam. 12. repented, and pet fuffered that which Nathan threatened him. Allo Mofes revented, and vet was he not brought into the land of promise. But as touching the condition of repentance, we must not passe it oner, that the same is not perfect in vs: otherwise, the forgivenelle of finnes thould be due as a reward to bs . Where fore we must be fure, that the condition of repenting is euangelicall, and while repentance is found in bs, it is the fruit of faith, and no merit. Df this matter Chrysottome watethercellent: Chrysott lie well, in his fift homilie unto the people of Antiod:

of Praiers. Antiod: therein he comfortest the veoule as concerning the threatnings of Theodolius. De hingeth a place out of the 18. thapter of Ieremic, and addeth; that The fentence of Gos is far other wife than of the princes of this world. rence be = for the fentence of a prince, immediatelie at imrene the ter it is once fpoken,it is finifhed, and fcarfelie may be changed: but the fentence of Bob, ifit have threatened anie thing confifteth not in beric hallie bellenation ; neither pet remaineth it buthout all hope of intreatie, Daie rather, it may feme to be a certeine entrance and fren to faluation: for by this means God both offen times call men home into the right waic, and maketh them to be fauct. And thus farre of con-7 Asconcerning the time, luc muft not als

maies erped, that God fould ffraitwaie per: forme his promites . And if he thall beferre them we must thus comfort our schees; We hath not yet fulfilled them, howbest he will do the fante in due time. In the meane while, he will after this maner exercise our faith. It is not fels bome, that God fæmeth that he would bo no, thing leffe, than that which he both promifed and threatened. De promifed the kingdome to Da-15,116,13, uid: but with what inferies on he first erer cife him before he fulfilled his promifes . For bidem, it, first he was a poze man, and a thepcheard; al ter that, being taken into the court, he began to 1.Sa.18.&c, behated of Saule, and was put in fuch banger, as it wanted little, but that he had come broce his power. When our Logo and famour Jelus Chaff was to be bome of the virgin Marie, the angell promifed that he fhould have the throne of his father David: and pet, britil the thirtic peare of his age, he lined in finall thew of

the world. After that, he mas ennied of the high

pricks, Oharifics and Scribes : and thus was

he a great while ill intreated, and at the laft he was hanged byon the croffe . Therefore Efaie Hair, 18,16 both beric well admonify, that He which beleeuedt, muft nor be hattie . Fo: Got will pers forme in one time those things which he hath promifed; but in the meane time our part is to preferibe nothing unto him . Paule faith in the rufe 36. 10. thapter to the Debrucs; Ye have need of patience, that doing the will of God, ye may atteine the promise; for yet a little while, and he that is to come, will come, and will not tarie, Now the just man shall live by faith. But if anie withdraw himfelfe, my foule shall have no pleafure in him. The veric fame thing also mult ive faie of threatenings : God faid, that he would os lere, to,14. uerthiome the Babylonians; pet did they flozish Planing. anotriump, pea ano leo the people into captiuis

tic. Therefore Dod would not fulfill his threat-

nings at that time, vet did he performe the fame,

when he fame a time connenient.

8 Ehefe fhings let be awlie bnto that plate. For that fain God I will not helpe: that is, Ind.10,13. not now prefentlie; but afterward at a time conucnient I will helpe. Dea and Cod oftentimes maketh anfluer, euen to our felues in: wardle in our part : I will not helpe you : for ve be loden with finnes. What thall we then bo? Soball ine ceale to maie ? Co verelie. Let bs ra ther followe the Debaues: they, the Charper and finers that God gave them, the more they increased their repentance, John faith; If our hart John, 20, do accuse vs. God is greater than our hart. Dur hart both then accuse be, when we fale buto our felues : don mill not heare by reason of smncs; God both more accuse ps, bicause he more fæth be than we bo our felues. Therfore David fait; Platett O Lord cleanfe thou me front my fecret faults, That remedie is there then? For tho is he, If our hart whose owne hart will not accuse . Let vs con: accuse vs, nert our felies bato Chaift. But and if the hart mill faie: De will not beloe : let be faie therebn to ; Elis I may believe, if I thould have refpect bato my felfe onelie; but I have refpect unto the fonne of & DD, who gaue himfelfe for me. From thence rifeth that confidence which Paule had, when he faid; Who shall bring accusation Rom. 8,37; against the elect of God? It is God that instifieth, &c. Wherefore, if God do not accufe bs. neither in berie ded thall our hart accuse bs. idule we have refped unto Chaift : for now we haue truff unto Godinard, & inc fhall obteine. And while we be connerted unto Chaift, not onhe finne and acculation is abolithed; but repens tance is also inercased.

2 But it is doubted of fome , tibether it be In 1. sam. lainfull to defire of God, things that be indiffer 1, 9. rent : for (as they faie) fue be tanorant, whether those things will be profitable or hurtfull buto rooke in be, which ow afte. And Plato in Ale biade 2. faith, mont. 8, 26. that It is a difficult thing to define our praiers: and therefore thinketh, that God muft be diff red onclie in generall and bniuerfall termes. Chryfoftome boon the cuittle buto Tamothie, the eight homilie; Wow (faith he) can I knowe that I thall obteine that which I befire . The answer is, If thou betire nothing against the will of Bob, og bnlwogthic of his maicitie ; no carthlie thing, no worldlie thing, but altogither fpirituall things; and fo forth . The Lord in his praier teacheth, that onlie things spirituali must be defired : for all other things he comprehens pethgenerallie, lateng ; Giue vs this daie our Matt.6.11. dailie bread. And in another place he faith; Firft fecke the kingdome of heaven, and thefe things Ibidem. 33shall be addedynto you. Howbett, Augustine in his epittle buto Proba affirmeth, that this hind of things may allo be ochired of Goo : for whatfocuer things are lawfull for be to with,

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those he faith are also lawfull to be afted. Fur-

Gen.9,2. were changed. God pronounced at the begins

ther, thefe things God hath not feldome promb fen therefore we may crave them also. And here Exod 17,11 buto there do ferue cramples. For Moles De Gen.17, 18, fired victoric againft the Amalekites, Abraham pefired,that limael might line; & he was heard. 2.Co.12, 8. Paule also befired to be belivered from afflice

Part. 3.

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But here there be two things which must be what is to confidered. The first is, that in those things. be confides, which be indifferent, we do not firmelie fettle our felues; but let be perpetuallie refer them to belier of the alone of Soo. Further, we muft betermine things in= to ble them well, if they do happen. But fome Different. man will fate, that feeing we be men, we may be deceived about the right wie of children : for onclic Too knoweth how well or how ill we will ble our children . Woreouer, the nature of man is inconstant, and therefore we may be changed, and may refuse that, which we first des fired. Inder thefe things be true. But if thou with a faithfull and godlie mind thalt befire if fue of God, there is no banger ; bicaufe the fuc coffe is put in the hand of God, by whose will all things to come are governed. De regarbeth not that, which thou befireft; but that, which is most

Rom. 8, 26, profitable unto the. And Paule faith; What we may defire, we knowe not; but the spirit helpeth our infirmitie, & by his wildom corrected our praiers. Petther muft this be patt ouer, that Cometimes God fæmeth not to beare bs, ithen as nevertheles be then beareth bs molt of all : 2.Cor.12,9. as then Paule prated, that the fring of the fleth might bepart from him, he heard, that the grace and favour where with God indued him, thould be lufficient forhim. Therefore, then we make

mind : that whatfocuer thall hawen, we may be contented with the judgement of @ D. And then as Chiff faith ; First feckeye the king-Matth.6,33. dome of God, and then other things shall be given voto you : he faith not, that the things not defired thall be given. Indeed he will give them, but he forbiddeth not, but that they thould be athed ; fo that they be the latter part of our requells. further, he bid not there fpeake of viats era; but he fpake onelie of the carefulnelle, ftu pic, and disqueenes had about things fraile and transitorie.

fuch kind of praiers, we ought to be of this

10 Dorcouer, Chrift warneth, that in prais Matth.6, 7. eng we thould not ble much babling. But ine must understand, that he, when he spake these things, forbao not long praiers : for he himfelfe Matt. 14,23, continued a thole night praising on the mountaine; and before his death he praice abundants Lukar, 37. lie : and he commandeth be to be euer prateng. & 22,41. and neuer to be wearie. And the better to beate this into our beads, he bled parables; namelie, of the briuft judge renenging the cause of the Luke.18, 1. wiociwe incman, by reason of hir importunitie:

and of the man who being in his bed, and would Luke. not rife : pet at the laft opened the Doze buto his from that continuallie knocked, and cane him fo much bread as he was willing to take. Dea. and the Lord himfelfe at the length beard the moman of Chanaan, that conffantlie cried by Managas to him without ceating. So now it must be Babling in confinered, that much speech or babling is then prairie pled : not tiben we prair long : but when me multiplime wild ; not when we pract tong . Our morn we of words multiplie words without faith and the spirit; be: without ing verfuaded, that we may be heard, through faith and the number of those words. So Helias beriben the frien the Baalites, and exhorted them to crie out loin: 1-Kin.18.19 ner, whereby they mucht at the length be hearn 3n2, Sam. of their God, bring either allepe, or elle other 7, at the inife occupied . Wherefore, that is a folish conftation . for Gon heareth bs . not for our mong fake, but for his owne godnes and mercie.

Of Praiers

hobis

sould be

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Another cause is, if we will as it were me feribe bnto God, and teach him what things we hane non of : For God knoweth whereof wee Matthen haue need, euen before we begin to praie. These two causes being remoued, we may prair fo much as the will. And how farre forth our wat. In what ers quant to be either long or thort. Augustine respectent verie well vescribeth unto Proba; The viethen preins (faith he)in Acgypt have praiers thort, and often be rither pled, as it were certeine barts calt out of the long of foules : and that (faith he) least the zeale, which foot. they have, thould war cold. Therefore he abouth; If we le our indenour and feruentnes of mais er beginne to war faint, we must not bullit with continuance ; but if so be that our attentiuenelle be thérefull and readic bent. it must not be left. Brieflie he faith, that praier ought to be much, and the talke little. And those (faith he) are much in praier, who in bed belire things that be necessarie, but with words superfluous: but that prater is much, when our hart bring Airred up, we continuallie perfuade him whom we praie onto. We faith, that we ought to deale more with teares than with words; and with ineving rather than with freaking : for words are not given for anie other ble, but to firre by either our felues or others.

11 Wut feing it is weitten, that Hanna the gni Sam. mother of Samuel onelie moued hir lins , but 1,0000.11. hir hoice mas not heard: it may be bemanded, thether the poice thould be pled in praiers. Per ther must the question be boverstood of publike whither praiers, but of private praiers : for of publike the voice praiers there can be no doubt . Decebnfo we have in subanimer, that there is no need of the boice, then like plains we praie onto God prinatelie and apart : bis cause God heareth and beholdeth the mind, and the hart. Howbeit, the voice otherwise is bled, not without fruit ; bicause manie times we war faint in praters, and the mind it felfe is her uie : thereupon the voice being vied, it flirreft

bs by and after a fortrefresheth bs. Porcouer. it fometimes haweneth, that when we viale behementlie; and with great indenour, and be mbolic fired therein : there breaketh out frech. enen before we be aware, which cannot drule but he acceptable to Goo. Hanna kept not hir Des notions fecret, as if the had defired fome thames full and buhoneff thing of God : which thing the Cinits haue fometimes bone . Wherebvon Seneca, in his tenth epiffle to Lucillius faith. that Athenedorus was wont to fair that he had profited berie much , which belireth nothing of Con : but that he bare openlie profeste in fight of the world. And as concerning the fetling and pipering of our bodie while we be maiena . it muft be binberftod ; that God regarbeth not will we be with what fathion of our bobie we maie. Wet . if mpair. To be that fome becent and modelf actiure of the members of our bodie (proceeding not of hypoerific but the affect of faith) Do accompanic our

maiers, he both not altogither befuile the fame. cole must specialite wate with the bart and with the mind : which thing they do not . that honour God with their lips, but haue their hart farre from him. Wherefore the Schole-men Do fowlie erre, which aftirme, that in our praiers Man 15.8. it is not necestarie (as they terme it) to have an Botto of aduallattention; but that it is fufficient to ble the fichoole (as they freake) a bertuall attention . Bicaufe (faie thep) our hart is not in our owne vower : Therefore it fufficeth, if we at the beginning betermine to prace buto Bob. Whereas they faie, that our hart is not in our owne power: we are content to agree therebuto : but on the other fide, they must grant, that if our mind be want bring and affraic in time of praier, it cannot be bone without finne. Down then let them not er cufe this fault, neither let them affirme, that fuch praires pleafe God. For the would not fo prefume to freake buto a prince, being a man, that our mind thould not be fetled boon him : hote much leffe quant God (who is more excellent than all princes) be called boon after this manner. Chryfoftome, in the 29. homilie bpon Bes nelies thus writeth ; If our mind be affraie, we receive no commoditie by praiers, but rather a greater banmation . Wherefore cuen as all the godie fort bane praied attentinelie, and from their into are bart; to enoth twe also to prate, if we will be heard. For thefe cramples are there. fore let forth to be, that me mould imitate them. 12 Belides this , it is witten of the godlie

men, that they called boon God on their knees, In r. Bing. and with their hands fretched out: not that the tente 12. berte worthipping of God doth cheftie confill in the griture outward things ; which neverthelette are of of Salo: Arength to ffir by mens minds, that they may give one honours buto God. Dea. those things bo not a little inuite those which stand by , to

police out their praires before God. In bolbing correins of our kness we tellific our fubication towards actures in (300 : the which is fimple and absolute . Inithout praising anie erception . Then we firetch out our hands fo they bave towards beauen, we thew that we must expect the minh for helpe, and for efferie and thing from God foined with onche, and not elfe where. This geffure also pers them. teineth buto them that veelo themselves subject : for they, which verly themselves but a mightie mentare accustomed to fretch forth their hands buto them. Therefore Paule in the first to Timothie, the fecono chapter faith; I will that men in cueric place lift vp pure hands, without wrath or verfe, 8. doubting.&c . For if anie man bired his outware geffures into CDD, but hauc his mind far feparated from him: be thalbe accounted no true worthipper of God, but an hypocrite. Det not withfranding we mult not thinke that God both contemne the prairie of them that fit frant or lie; to that they proceed of fatth, Dowbeit, those gellures which are woken of in the feriptures, and were bled of holie men, do berie well agree forth publike praiers and are not to be number

among luverifitious actions.

13 And as touching the place it felfe, the Debrue interpretours on fair, that the ladder thelived buto lacob was a prothetic of the house 70 sen. 18: of praier, and of the temple to come; for where the Lord (fale they) amereth, and the hearens are opened and angels afcend and defcend togither, there bo we maje commodioulie: for our maiers are ealilie caried from thence buto God. And that this is here fignified . they namue it by the words following: for Iacob faid; This is no other thing than the house of God, and the gates of heaven. And there he anointed the ffone, 4 bes Gen. 28,17. can to praic, a bolued a bolu to God : ufierefore (fate they) the funime that is here intreated of. concerneth the house of God. Tabich thing we alfo after a fort will grant buto them to be true: vet broce this condition, that our brethren may known, that our durch is the true house of God. This both Paule teach in the first chapter to Ti- 1.Tim.3,154 mothie, then he faith; That thou maielt knowe, The house how thou shouldst behaue thy selfe in the house the church. of God, which is the church of the living God, chair in the And this bath our church of hir fpoule Chaift, true boule tho communicateth all that is his with hir: for of soo. he is the verietine house of God. Foz, not with John 2. 19 out caufe he laid of himfelfe; Deftroie this tem- Col.2.9. ple & in three daies I will reftore it againe. And Paule buto the Coloffians faid of him: that In him dwelleth all fulnes of the godhead bodilie. The nne Therefore, where fo cuer Christis: where fo ener place of tochaue refpect to him, we praie in a due place. praier, De is to be the arke the temple & houle of Goo, pen the propitiatorie place it felf :as Paule telli: Rom 1,25e fieth to the Komans; Whom he hath appointed

pateng.

to ys a propitiatoric by faith in [his] bloud,&c. FFfin.

The Common places Part. 3.

Wefore Chriff, the fathers had a certeine place, by the which Chaiff himfelfe was thatower, The forts Mom it behoused to be of no uncerteine kinducd of fanctus and conucrfation but euen a Tein: and as cons cerning his bodilie prefence, to live onlie in the circumcition. Witherefore, feeing he is now al readie conte, and that he belongeth buto all nations : that ceremonie of appointing a certeine

place for the bling of praters is released. Which thing Chaff occlared buto the moman of Samaria, that it would come to paffe, ithen he faid John, 4, 21. Unto hir; The time shall come when as the true worshippers shall worship God, neither vpon this mountaine, nor yet in Ierusalem, And Paule 1. Tim. 2, 8, in the first epiffle to Timothie ; I will therefore that men euerie-where praie, lifting vp pure hands, being void of wrath and reasoning, without difcord. Pow then we having Chiff with bs, may praie cuerie-there ; efpeciallie feina by our communion with him, we be the temples of Goo. And this both Paule tellifie in fundric places, efveciallie in the first to the Co-1.Cor.6, 19 rimithians, there he faith ; You be the temple of

God, &cc. Whereforner therefore me be. fo that we be not divided from Chiff ; we may berie well prace with this full trust, wherein we boubt not but that we be the temple of Bob. Beither do we therefore freake thefe things, as though we condemne the having of a certeine place, there godlie congregations may publikelie be hab. Hoz this is necestarie, feing webe men fo manie as ferue Chiff, and have not of a bobilic place, if at anie time ive are to meet to

15ut we must understand that such places are not fo fired as though they may not be changed. according as it thall be convenient for the durch : neither pet are they to beferibed and limitco for praier, as it fould be counted wicked to praie out of them. Doubtleffe we do greatlie honour and effeme the goolie meetings at vlaces amointed, and acreed buon ; feina ive buperfland, that Chaiff is the rather with be, when an 1. Sam. We be foined togither. But unto the place, where in was the arke of the conenant, there is no need forbs to come: for the old ceremonics are taken awaie by the benefit of Christ, and cuerie place is oven buto be for praier. Wherfore, in the first to Timothie, the fecond chapter, it is fwitten; 1.Tim.2, 8. And I will, that men in euerie place lift vp pure Acts. 16, 29. hands . Dea, and Paule himfelfe was heard in Luk, 27, 42. the willon, and the thefe bpon the croffe : for

uers enerie-ichere. Howbeit, if we will thoroughlie loke won the matter it felfe, the true arke also, which is Chaiff, is not wanting bnto bs : for in berie ded Rom. 3, 25. Paule calleth him our hosshow, that is, either our Propitiator, or Place propitiatorie : ithich

Gen contemneth no place, but heareth beles

thing he allupeth buto the propitiatorie place of Moles which was fet ouer the arke . Wihile me therefore praie, let be by faith loke buon one arke : that is, buto Chail, who confifteth of the God-head and humanitic. And in that he is Con . there is no boubt but he is cuerie-ithere. although that properlie in his boote he be placen in heauen,oz (to fpeake moze richtlie)abene all beauens : inhither also ine must ascend with mind and faith, if the will entoie bim. Beither ought me in praising, to have a respect butothe meff, as the Teines bid ; and that by the commanbement of the lawe: neither onto the eaff. although that mante of the fathers fliffelie affirme, that we should wate towards the east: and among others , Bafil indenoureth to their the cause of that tradition (as he he callethit;) namelie, forthat me thould feche againe forpa radife thich was loft, being placed in the east.

Cap. 13.

Of the Intercession

Of the Intercession of Christ.

14 Chrift is faid to make intercellion for bs. In Roms. that the might be the more incouraged. For they bering 4. which be in great fauoz with anie man . their requeffe are not lightlie benieb of him. Wherfore verleas. Paule, in the eight to the Romans, maketh mention in what great dignitie Spiff is with the father . In which place Ambrole watteth on this wife; We maketh be certeine and fuce both of the father, and of the fonne. For before, he faid that Bob infitteth be : now be faith of the lon, that he maketh intercession for bs. And a little Bithe per before he wrote of the holie Ghoff, that he with fine of the holie Ghoff, that he with a crimite buspeakable grouings both praise for bs. The are prime Greeke Scholies aobe; that Chrift, then he was at our mu bpon the earth, bio offentimes wate for the fal ers. nation of mankino : for he fait buto Peter : I Luk. 11. 11. have praied for thee, that thy faith should not faile. And as Iohn faith ; He praied vnto the fa- Iohn.17,10 ther, not onelie for them that beleeved, but also for all those, which should beleeue, that hee might fanctifie them . And beine nailed on the croffe, be commended to his father, ouen thole Luka, 34 which had reutled him and but him to beath And ive also be are, that be in no wife bath cast assate that care, which he toke boon him in times past, for the preferuation of os. Fornoto, although be chiais reigne in heauen ; pet he maketh intercetton aill the mie buto the father for us. We thought it not enough faluation is to die for be, but that he would also by his mint mains h Meric belpe our latuation.

The Arrians weeffed that place, in fuch fort, as they would thereby thew, that the forme is leffe than the father; bicaule be maketh inter coffion buto him. For to prate and to make sup plication, perteineth into inferiours; and not

to equals. Ambrofe maketh anfwer, and faith: that The apostle maketh him equall with the fas ther : for he faith, that he fitteth at the right hand of the father. Wherefore it can not be gathereb by these twords, that he is lesse than the father. and aps But here we happen boon two things to be no much the ted. First, that the persons in the blessed Erinis idention tie, are diffinit of feuerall : for if the foune prate unto the father, it must nobs be, that the perfon of the father is one, and the person of the sonne an other; for no man praieth buto himfelfe. further, this is to be noted ; that the father is the fountaine and first beginning of all things, and of the binine persons also : therefore the forme beriueth from him buto bs , whatfocuer bequenlie gifts and graces we haue. From this judgment, Chryfoftome bilagrath not: for he faith, that Paule had before made the fonne of Con equal with the father, when he laid, that he fittefh at his right band.

Part.4.

But in that he is laid to waie that is not to be taken properlie, as though he maketh fumlicas tion buto the Father : but the fcripture (faith be) freaketh in that fort, to their the goo-will of the fonne tomards bs. Diherwife trulie he hath all perlie. things in his owne hand; and as the father gis neth life, even to both the fonne aine life; and as the father raileth up the bead, to both alfo the fonne raife by the bead; therefore he needeth to ble no praiers buto bim. And fæing he was as ble by himfelfe to quicken the bead, to redeeme the damned, and to justifie the wicked; which morks are most excellent, and most great : whie can be not also by himselfe, and without praier. bring all other things to palle. Poreover, he ch teth out of the latter epiffle to the Cozinthians, LCon. 5,20. the fift thapter; We are ambaffadors for Christ, asthough God did befeeth you through vs. we

praie you in Christ his steed, to be reconciled vnto God. Wehold (faith he) God is here faid to belieth men; whereas we ought not fo much as to thinke, that he is inferior buto them. But fauing the authoritie of thele fathers . I would number ludge, that the Arrians mapbe answered an o " out, not ther wate. For I would fair that the forme maieth binto Cop, not as being Cob, but in that he is man, and a creature.

But the place alledged out of the epittle to the Counthiana is not of anie great force: for Paule expresselfe sentteth this note of similitude as, that is, fas though : I neither ment he ante thing elfe, but that the apolities with great affec tion procured, and as it were beleethed men to returne buto God. Df thich words can not be gathered, that God maketh familication buto men. The apoffls, in the new telfament, bealt the the towards men with a great beale more lenitie, table pio. than old the lawe and the promets in the old tes Clament: where all things are in a maner frais

ten mith threatenings and punishments. And that thefe morbs of Paule muft be referred bn to the humanitic of Chaift, those things which were hoken before bo fufficientlie beclare. But Paule han witten before that Christ died rofe a gaine, and was carried by into beauen to the right hand of Goo : all which things agree not with the Divine nature of Thatf. Taherefore it is meet, that that particle allo, which followeth. should be referred but the humane nature of Anife: as concerning the which. Thill himfelfe confesseth himselfe to be inferior to the father: for he faith; The father is greater than I. And John. 14,28. folong as he was boon the earth, breaufe he ivas a man . he obcied the magnifrates, and his parents : for (as Luke beclareth) he was fub Luke 2,51. ice onto them. And in Elaie he confesseth . that Elai.61,1. he was annointed by the holic Choft: to give be to bnoerfand, that his humane nature was Heb4, 14. not onelie leffe than the father, but also leffe than the holie Choft.

15 Morecuer,it can not be benied, but that Two forts he is our biffion a prieft; but the office of a biffiep of minite. is, both to offer facrifice, and allo to praie for the rice of people. Chiff hath offered himfelfe boon the beig vite. croffe, and then he had performed that minifferie ; there remained an other ministerie, which be thould perpetuallie exercise; namelie, to make intercession for bs : bulesse we will perabuenture affirme, that he is no more the billion of the church. But Goo himfelfe hathpromileb the contrarie, faieng; Thou art for euer Pfal. 120, 4. a prieft, after the order of Melchifedech. And pet Will, by the prictition of Chailf our finnes are formuen be, and we are reconciled buto God; We have a high prieft (as it is written buto the Hebg, 11. Hebries) which hath entred into the most holie place, not made with hands, but hath paffed through into heaven it felfe, and which can fuffer togither with our infirmities, being tempted in all things like vnto vs. Wherefore we ought with boldnes to come vnto the throne of grace, for there is offered for vs a most acceptable facrifice.

By the refurrection of Chair, death is banquithed allo hell. In the kingdome of Theil. which he most mightilie erercifeth at the right hand of his father, all things are gouerned. And the praiers, which he continuallie poweth out for be, are most thankfull and berie acceptable buto the father, We read allo, that The holie Rom. 8.21. Ghost dooth make intercession for vs: the verte which thing is here affirmed of the forme. If thefe tipo intercessions be compared togither, me thall find that the intercellion of the forme, is the cause of the intercession of the holte Choft. for he promifed to go buto the father, and to fend the holie Choft unto us. We Cirreth up our minus to prace fernentlie, with fighings and

Chaift is

called our

anh abuo.

cate.

granings. Chaiff maketh intercellion buto the father, bicaufe he is alwaies at hand with him. Therefore the father is vervetuallie put in mind of the facrifice by him once offered; and he friel leth the fame as a freet fauour, and thereby is made mercifull boto bs. And for this cause Chiff is called our mediato and aduocate: and his praiers are not onelie acceptable onto Gob. but they have also satisfaction toined with them. mediatour Taberefore leing they are both full and acceptable bnto God, they cannot take anie repulle.

16 Inoco ive, folong as we linchere. Do

rence be: tweene

continuallie praie one for another; and that by the prefeript of the word of God . Bowbeit, bes timene our praiers, and the praiers of Chiff. there is a great difference : for his maters (as childs we have faid) have fatisfaction toined with patters and them; but so have not ours. Forthere is none of he, that can make fatiffaction bnto God, ci ther for himfelfe, or for another man . But that the faints Departed from bence. Do make intercellion for by; we cannot prome it by anie part of the canonicall feripture: inherefore ine ought to have drift onelle for our mediator and ab. nocate. Deither mult we admit things bucerteine forcerteine. Although 3 will eafilie grant, that the faints in the heattenlic habitation , Do with most feruent defires with the faluation of the cleat; yet bare I not fale, that they prate for them : efpeciallie feing the feriptures no there teach ante fuch thing. And although 3 would grant this vet thoulo it not thereof followe, that Did play for ine ought to call bpon the faints beparted : for we are not certeine out of the word of God, that they can heare our praters . And thus they ppon them. granoullie offend, both againft religion, and a. gainff Chaff himfelfe; which bo appoint to themfelues faints for new mediators + aduocates:fes ing there is but one mediator betweene & DD and men; namelie, the man Christ Jelus, who 1. Tim.2,5. now (as Paule faith) maketh interceffion for bs.

The fame both Iohn tellifie , faieng ; I write 1.John,2,1. vnto you, that ye finne not : and if we finne, we haue an aduocate with the father, euen Ielus Christ the just. Augustine against the epistle of Parmenianus, in the eight chapter, noteth out of

thefe words, that the aposite ercluded not himfelfe from the reft : for he fait not : Ye haue an aduocate: but; we have an aduocate. For that none is to holie, but that he hath need of Chaill to be a mediatour and advocate. Further he faith gione is fo not ; Ye have not me an interceffor : but ; we haue an aduocate Iesus Christ . Augustine in the fame place reproueth Parmenianus, tho had elfe where watten; that bithops are mediatours betweene God and the people : which thing he

faith muft not be fuffered of the faithfull . The

fame Augustine , in his tenth boke of confestiv

ons the 42 chapter, thus writeth ; Whom could

I find that might reconcile me buto the Should Thank gon buto angels ? But with what water ers - With what facraments - And be addeth. ers : Calify what lacraments : zind ye adory, that there were manie, who would have beine te not 50 with conciled by angels, twere milerablie deceived; our pairs for that are euill angell offentimes transfor no meter moth himfelf into an angell of light. And if it he angels. not lawfull for bs to praie bnto angels, much 3.Cana, leffe is it lainfull for be to bo it buto bead faints: for in this there is no leffe banger of beceiving. than in the other. Thefe things watteth Augufine in that place , both godlilie and uncerelie; tho neverthelette in other places was not focir. cumfred in thumning the error of his time.

17 Some aftirme, that the faints in the heauenlie countrie om prate for be, if they reteine their old charitie towards bs, which they had 13.11. while they lived here. And here they indeciour to whither prome that the calling upon them is lawfull. But the fame is thele men offended two maner of wates. First, beauta to bicaule, though the faints do reteine their won, pray fair. ten charitie towards be; pet it may be boubted, thether they prate for bs. Forit mapluffice bnto that charitie, that both they with well and mill well buto bs. For perhaps they be there fo certeine of the will of ODD towards be, as neither they will not can prais . Wut if thou wilt faie, that Chriff praieth for bs; and therefore the fame may be common buto them , which knows no more of the will of Goo, than the ones lie forme thich is most neere of all buto the far abarchet ther : then qualit ve to confider, that Chailles matches making intercellion for be botto the father, is medin nothing elfe but that he is alwaies prefent with for brien the father, and that by his prefence (bicause he it with was delivered unto the death for us) the mercie budinked of God is most readilie frirred by towards the eled. But abmit that they praie for be, as our ab nerfaries will needs haue it; pet can it not be faid, that they ought to be called byon by bs, les ing we be ignorant, whether they have fure knowledge of our dwings . Wen and wele that manie of the fathers doubted berie much of the fame. Furthermore, a fuft inuocation cannot proceed but of faith: a faith hath no place, where me cannot cleave to the word of God. Butno place can be brought in the ferinture to contrme this innocation. Therefore our aduerlaries can gaine nothing by these words of the apolic.

18 Furthermoje, this hath beene also a per 301.500. petuall cultome of goodie ment, that they have a voice rendered thanks a praife unto God for his bes cienting nefits receined. So bid Moles fing a long buto Exed the the Lord for the ouerthrome of Pharao. Quen lo ludes! affer ward bid Deborah , for obteining bidoic against the entinies. Thirdie we have a long 1.5.1114 of Hanna. Afterward were let fouth the plaims of Dauid, among the which we read mante that Luking be of this argument, And in the new telfament

adlie hymnes.

fes of Goo, well-neere after this maner ; vea. the firmeth to have borrowed fome words and exchase fentences out of the long of Hanna : for the faith: My toule dooth magnifie the Lord, my spirit hathrejoifed in God, &c. And Hanna faith: My hart hathreioned in the Lord. Marie fait : He that is mightic hath doone great things for me: and Hanna; There is none mightie like our God. Marie fait; Andholie is his name : Hanna; There is none holie as the Lord is. Marie: He hath put downe the mightie from their feat. and hash exalted the humble, he had filled the hungrie with good things : Hanna; The weake are girded with strength, and the hungrie are filled with bread . Eo conclude, there be manie things alike in either homne; anott is no mar; largue uell, because they intreat of like argument. On the one part, a birgin brought fouth; and on the pini. other part, a barren woman was made fruitfull. This kind of verfes are uttered by the fuirit of Cod, and therefore confecrated to the Lord.

the bleffed birgin celebrated the name and wais

that they may returne to the original from thence they insand. Beffocs this we muft underffand , that bethere Doems binine and humane, this is the

difference ; that humane Poems do fet fouth and being the renounce of kings, princes, feelos, cities, regions, caffels, women, marriages, and fomes time of bute beatts. But dinine Poems boons licfing of God, and celebrate him onelie, and bo let forth forces and praifes of him alone. And that not without cause : for him alone it behos ueth the goodie to worthin with all their mind, with all their hart, and with all their frength. Therefore godlie poing men muft in anic wife beerhorten cheeflie to celebrate ODD in their berfes : for it is not to be feared, that in fuch an argument they thall want matter. But whereas Hanna the mother of Samuel gave thanks bato Cod; vet is it faio that the praied : bicaufe thefe tive are most furclie knit togither. And he that giuch thanks for benefits received , pro: timed to: noketh CDD to bestome benefits boon him againe: fo that the giving of thanks may tufflie be termed by the name of praiers. But the faints lakim,8,1 give thanks buto God through Jelus Chillt,bis caufe enem by him all good things are beriued to be. And it is morte, that he this berie means they thould returne buto the author : for ive. through the infirmitic and weaknes wherewith we are infected, do pollute the gifts and graces of Cod then they are pointed byon bs. Where, fore if they be rendered onto Bod, as they be in bo, they become bucleanc; but they are puri

fied againe by Chiff , and being offered buto God by him in thanks-ais uma; they are become a finete fmelling fauour.

The abuse of foren language.

19 To the intent that the matter may be the In 1. Col. of those reasons, which the apost is bath brought for our throwing of a frange language in the A tufefe of durch, First be muteth, that he which weaketh the reasons with a ftrange | tong, fpeaketh not buto men, brought by

but to Cob. Thereby it amereth, that men are paule. not edified by that kind of fpech; feina it vertei neth not onto them. Further he faith : He that speketh with toongs, edifieth himself; but he that prophefieth, edifieth all men. Therefore, fo much difference as there is betweene one man and all butuerfallie; fo much is the ble of france tonas inferior buto prodefiena, which edifieth the whole church, Befores this, he addeth ervericuce : to wit, that what commodifie the church of the Counthians had receiued by Paule, all this it had by revelation, by prophetieng, by knowledge, and also by boarine; which other, wife, the vic of twngs had little or nothing vio fited . Mozeouer, there is a fimilitude brought in of muficall infruments, and of the trumpet; all thich are propositable, as well for bringing of pleature, as for the ble of wars; brieffe they make a plaine diffination and a certeine fignification in their mulicke.

Furthermore, he that bleth frange tongs.

the weth himselfe to be a barbarian to them that bearchim; as if he mould not communicate with them fuch things as he bath in his mind. Alfo, when he praieth with a frange tong. but boubteblie he pfett the gift of the fpirit ; but vet his mino is boto of fruit, feeing there followeth no coiffena of his neighbors : which onlie thing the duffian mind that is fulle, must have refucationto, Alfo, he that both on this fort, hinde reth them that frand by from confirming and ratifieng those praiers which he openlie maketh, by answering buto them after the bluall maner; Amen. And here he beingeth in his owne crample, who being able to do much, a to excell them all in the ple of tongs; pet faith, that he hat rather freake fine words, whose fignification flould be manifest, than to otter infinite words in a france tong, which would not be bnock-Amb of the heavers. And he affirmeth this to be childiff. Which thing God by the prothet Efaic Ffai.18. 11. reproved in his people; bicaufe, as they had beine children, they binder foo not those things, which were spoken. And feeing it becommeth all men, to ble luch gifts as they are induce with ; it is meet for the church of Christ to ble prophetieng, which most besemeth the faithfull . Lafflie, the benefit of prophetiena is more bninerfallie and largelie given, than is the gift

holie but hath neche of the inter= erffion of Chin.

Cap.13.

of twings : fæing it is profitable, both buto the belauers and bubelauers ; thereas ftrange language profiteth them that belæue not; vea e fometimes maketh the belœuers to be lauch: ed at by them.

20 Pozeouer, the holic feriptures teach what the ought to do in the holie congregation. For Pfal. 102,22 in the 102 pfalme it is witten; While the people gather togither in one, they do declare the name of the Lord in Sion, and his praises in Ierufalem. But how can the praifes and miracles of the Lord be occlared in fuch fort, as they may arange lam be bnoerftod whereas a frange language thail be bled . And it is written to the Colollians; Col. 3,16. Let the word of GOD abound plentifullie among you. But if it be not underftod, it will be barren, neither will it bring fouth anie fruitful neffe. The facraments are minifred, when the Matt.28.19, thurch meteth togither, Andleing that in bantilme Chill thould be preaded; and the name of the father, the fonne, and the holie Thoff cele brated, and the remiffion of finnes and articles of faith pronounced: what thall this profit, if it be bone in buknowen words : and touching 1.Co.11,24 the holte fumer, the Lord faid; Do this in remembrance of me. But in an unknowen tong, the remembrance is no whit renewed; but rather buried. Elere is heard a found, a finging, and amuttering, but there is in a maner no thing of the words perceived : yea and fome; times there be fermons made fo intricate and difficult, that they can be binder food but cuen of

And when as this abuse hath oftentimes bein rebuken in their men, it is a world to heare, with how vaine and fond imaginations they the aduct = befend the fame. They fate, that in the old laive farces have there were manie ceremonics, the fignificati on of which was not onderstod: 4 ret notwith flanding they were observed by the common people and unlearned men . Wut thep which fpeake on this fort, must thew to be, that they have the word of ODD; wherein it hath beine comanded, that they thould ble a frange tong in holic fernice, when as it might be done by othem in the bulgar freech; according as the old fathers in the lawe had theweb, that fuch cere monics were commanded unto them. Belides, neither is it true, that those ceremonies were there were beterlie buknowen buto the common people: not perelie for they all knew what ment the feast of passe ouer, what the pentecoff, and what the feaft of tamon people, bernacles : and they knew fome to be peace of ferings, and fome offerings for finnes. And finalice, all things which belonged buto the obfers nations of those ceremonies were ochwered by God buto the Debines in an bluall e knowen

language And if there were belides lignificati

ons bloden in them , buto the buderstanding

whereof, the common fort bid not affeine: that is no let at all buto be, who require not of our people all the understanding of the holic fering tures: but the onelie complaine, that they here the fcripture to fecret from them, as they map not once underfrand the words.

21 They are front alfo, then the place of In I Co. Paule is obteded, to faine that the words be on 14.4. lie concerne fermons, wherein they fair, that they also be their mother tong. But the words of that chapter ow most plainelie reprote them: for there is expelle mention made of those things, in which the people bor answer ; Amen: which happeneth not in fermons . The avoffle also maketh mention of thanks-gining, and of Divine praifes: wherefore it is manifelt that this ocfense of theirs is baine. Further to wat our pole hab it bene neofull for him, to dive war, ning of that , which can never fall into anie mans mind, to make a fermon in a francelanquage ? And whereas there be fo rare and felbome fermons bled, and pet continuallie in a maner there is a finging, praising, and giving of thanks in the church; it is a wonder the ther will not agree, that the apostle instructeth the thurch as touching thele things . Deither mult thutte it be granted them, which they continuallie af churches firme with open mouth, that in this kind of nothing things the church of Christ hath a libertie: fee this min ing the apostle in the end of the 14. chapter of ter, this: the 1. to the Cozinthians writeth , that thefe verlegt. things are commandements of the Lord.

22 There be others among them, which faie, that a frange tong is therfore meet for the ferip tures; bicaufe the common people are as dil been and infants, the haue need of mile, and not of firong meat. But by what authoritic will these pleasant men thew bs . that mike is a frange language . This they can neuer find: for the fame boarine, being fet forth fomethat groffelie and rubclie, bath the nature of milke; but being more cunninglic expounded, it may be called frong meat. Also they bare faie, that if laie men thould understand all things that be recited in the holie feriptures, they thould winke prefent potion: for they being other inte bulear, ned, would fall into bereftes, and grauous fdil mes . But this opinion of theirs accuseth the whole ancient church, of much want of wife bome : I meane the churches of the Latines, the Bræks, and the Debrues ; in thich the holic fer: uice was done, not in a ftrange language, but in their owne tong. Dea and at this date in Illyria, India, and in divers other countries, & during mong whom the church of Chaiff is most larges fromth lie ertended, docelebzate their holie fernice in things their natine and proper language, and not in a the test frange tong. Dozcouer, Cob himfelfe,accop ding to the opinion of these men, had finned,

of Peter Martyr. Part. ?. Linguage. who taught the Debute nation in all things. touthing faluation, no otherwise but in the 1964 buetong. When as the two Seraphins were frene and heard of the prophet Elaic to maile Con, they uttered out fuch words as might be 126.1.13. underfrod, fateng; Holie, holie, holie. And then Chaft was borne in Bethlem , the heavenlie hofts were heard to fing with a lowd voice : Glorie be to the highest, in earth peace, good will towards men. And when the angels appor red unto Ezechiel, Daniel, Zacharie, and other

the prophets; they vied fuch twings as were bir perfood by them. Therefore, if it be true that our 7×h.2,3 aduerfaries do alfo profeste; namelie, that our durch both unitate the triumphant durch, it ought not to vic a ftrange language among hir owne chiloren.

23 Ano lette are they to be heard, which object; that a holie thing must not be given buto bogs, freing it is a wicked thing , to reckon them for account the bogs, and hogs, to as they thould be butwenthis to heare the fairings of God, they being (through faith and baptiline) numbeed among the mems the place of pers of Chaiff, and have the holie Choft, and toweat the bodie and blod of Built. It is no part of the pallors of the church of Christ, to keepe fecret the words of God. This owth the divel fue, ciallic feeke; to wit, that the words of God may We hippen, fixing he knoweth, that without them we can neither belœue, noz pet conuents entlie call bpon the name of God. Further, thep ha france that biocrifiand not what they fair, or what they linguage, heare; it must needs be, that they turne their the mind is mind an other waic : the which is held as it were biamen an with certeine reines, through understanding of

those moros which it heareth. I maruell at them which babble, that a good Against a intent (as they speake) of praising God, of giv uing thanks, and of prairing, both fuffice: and that it is not required, that the words, whereby thefe things are done, fhould be knowen unto them that frand by. Mis is a pernicious deuile: for it affirmeth onelie a fincere purpose (which we also require) to be sufficient; ano it taketh a waie from the people of God, the manifold and fundic fruits, which the holie spirit is wont to bring forth, through knowledge of holie words. Deither both it make a litle buto the contume lic of Son, that they which have accelle buto him, thould speake those things which they binder

fand not; and fould manie times imagine far otherinife than they fneake. Deither will we willinglie luffer, that anic man foodlo have beas ling with bs; and that concerning most weigh: tic matters, when as he himselfe knoweth not what he would faie. Therefore this infamic maff be remoned, with fingular indeuor, from Int. Co.14, the holic congregations of Mitifian men.

24 Docouer this must not be omitted that

our adverfaries have fornetimes caulied, that a cauliet it is lawfull in the temples to bie a ftrange lans the aduces guage, bicaufe those things which should be bt, favies. tered in an unknowne twng , might be after; ward erpounded to the common people. But with this their canill, they both beceine, and are beceived tipo waies : for it is not true that thole things are ervounded in fermons, idud either they mutter with hundling tongs, or elfe make ecchos with lowe bellowing boices. Dea, and it commeth to palle berie often, that things are spoken of them in fermons, farre buffering from those which were first either laid or lang among the facrificing piells. 15ut admit that formetime it be as they faic ; that need fhouloit

be twife to reveat one thing, and in vaine to here the people in the temples ? Af Paule grant buto the Counthians the ble 1.Co.14.27

of fundite tongs, fo that interpretation be tot The littine ned therewith; this he doth, left the gift of Cob, that paule and the miracle which in those bases flourished, ren lans found be suppressed: for by that meanes also it quant, was mas meet, that Chailt thould be glorified. But for the mes thefe men have no miracle to bring forth, or racle fake. thereby the glosic of God may be increased: wherefore they must be constrained to use the common fpech. And feeing Paule willeth, that there should no place be given to miracle; unles an interpreter be prefent : how much rather flould thefe men ceafe to ble that twng . which either they understand not or else offentimes have but a fimple knowledge thereof . As they, which in the pronouncing of it, do berie oftentimes miffe, and give an occasion of laughter to the learneder fort of hearers; or elfe, if fo he they do understand the same, they have atterned it by frudie or induffrie, and not by miras cle. Witherefore it appeareth, how difagreeing the things, which thefe men pretend, are from the reasons which Paule hath made.

Of Musicke and Miter.

25 Dow I thinke good to fpeake of Miter In 3nd. f.at and Pulicke, fo far as concerneth pictie; firft, the begin= from whence they had their beginning, and to house in the what end they are inftituted : feconolie, whether College, 2 they may be reteined in the churches; lattlie, .. Sam.6.5. what maner of fongs and measures belong buto our profit and faluation. As touching the first, it is to be bnoer food, that the men in old time, beth when they fhould give thanks buto God, and also when they indended to obteine anie thing at his hands, were wont with one confent to ble certains folemne verles. Where: fore Orpheus, Linus, Pindarus, Horace, and futh other harping poets, weote the most part of their Oupheus & hymnes for thefe vies. Allo in the Romanc come other harmon weale, the pricks of Mars, tho were called ping poets.

Pag.310.

The bifidemmobi. tice of a

a verie few.

The ceres the forefa =

Salij,

Of Musicke

Salif bearing certeine Mields without comers. went finging of their berfes about the cities. Mozeover, the cultome was , that Dulicke and spiter thould be bled, then the praifes of famous men were celebiated, thefire at feaffs: whereby they would warne them that were prefent, to unitate their noble ads and to beteff the vices which one weeffle with their vertues. Fur, ther they becothem to recreat their minds, and that they might be comforted in the forome conceined for them that were dead. For in funerals Epitaphes they lang epitaths. But on the other fide, in Souwhich had happened. Wherefore, in marriages they were accultomed to fing ewilan ama, that

at funerals. fiche and verfes was erpreffed the notable fore, Mariage verles. is. Marriage berles. All thefe things, if they be bone moderatile,

Part. 1.

and in due feafon, they may both be borne with all, and commended. For harein concurre the maner of goo things; namelie honeff , profitas ble, and delectable. And finging, although it do of it felfe belight mens minos; pet then there is abord a fperch that fandeth bpon numbers, and is bound to certeine feet, (as we feet to be in verliffeng) it proueth much more velightfull. And propoutteblic poetric had first his originall from hence : and that it was the gift of God , 3 cannot benie : but I would with that the fame might bepurclie and dafflie reteined amonalt men. This & fpeake, bicaufe certeine bnhoneft and bucleane men have most shamefullie bio. lated the fame, while they have converted fonas and perfes unto lewolult, and to cuerie bilhos neff act: whose verses, not with francing they be veric elegant, and made in good Latine; pet are they altogither boworthic of Christian eares. Deither ought they in anie wife to be propofed buto poing men, who being prone enough of themselves unto vice there is no nico of further ring and inflaming them with new prouocati ons and engins. Tierles of this kind map well be called the Syrens of mens minds, therein pong men being trained , can hardlie eleape

26 But there was a great ble of holie longs Z areat vie among the people of God : for the Bebuics, in the time of Moles, when as in marching with their campe, they take by the Arke of the coues nant thep fang that verfe; Let the Lord arife, Num.10,35 and let his enimies be feattered . Deither Did they fet the fame bolune againe, without fome pleafant fong; as we read in the boke of Buns Ibidem.36. bers. Furthermore, in the tabernacle and tem. ple built by Salomon , the Leuits at their times amointed were prefent, who before the Lord, in the hearing of the people, lang holie homnes; and in gining thanks to God , bio moft floete. lie celebrate certeine notable benefits befrowed bpon their nation, and idined praices ther with,

s interlarged lentences, for instructing the mans ners and life of godlie men . Allo houtholders. when as either they fat downe in their houfes of role by from featts, lang certains homers. tibile as they kept their folerme feaft baics as mong their owne families , according to the commandement of the lawe; and fo, by afting of thanks buto God, they belivered (as it mere by hand bis noble ads buto their pofferitie.

The which landable cuffome it thould fame that our Lord Telus Christ refuled not; when as (after the palchall fumer) the fame night therein Managae. he was betraied, after the finging of a homne. he went forth with his avoilles into the mount of oliues. And that goolie Pulicke hath power an eramele to frame the affections of the mind, Elizaus toffis of Clarus ficth; who being somewhat mourd against the 2.King 3.15 king of Ifrael, commanded a finging man to be called onto him. David also in prateng bon 1.Sa.16,13, the harpe, furnished the biolonce of the ill foirit. which bered him . But whie Duficke both fæme contin fo wholie in a manner to rauth men; the reason booth in a is calille made . For fome pleatures there be, mann ra: which onelie fill the outward fenles : and others with all the there be, which perteine onelie to the mind or man, reason. But Bufike is a beledation fo fet betweene both, as both by the fweetnesse of the found it moueth the fenfes, and by the artifici. all composition of the numbers and proportions it delighteth reason it felfe. And this happeneth cheffie, when fuch words are added unto it, as the fenfe of them is both ercellent and learned. Pythagoras opinion was, that they which flu Pythogon

Die his boarine Abculo be brought allepe with a harpe, and with the Bulicke of the lame be rais fed from fleve : thereby they might quietie inioic the time both of fleping and waking . It is also a common fateng (as Cicero affirmeth) Cicero. that rockes and wilderneffes do gine a found, and cruell beaffs by finging are become gentle, and do Cand Gill. I will not freake how the pocts fable, that then the walles of the citie of Thebes Chould be built, the Cones of their owns motion came together even at the found of the harpe. And no man is fo ignorant what the fame pocts have written of Arion and Orpheus, And the knoweth not . how much David here and there in his plalmes praifeth Bulicke & longs? And among the Christians, Tertullian in hisa, Tertullian pologie teacheth , that The faithfull oid berie of ten make luppers , icherein , after they had ho nefflie and moderatlie refreshed their bedies, they recreated themselucs with goolie longs. And in an other place , there he commendeth the matrimonic of fuch as be all of one religion, he faith ; that Christian courses ow mutuallic proudle one another to fing praires onto Coo.

27 But now that we have fone the nature, originall, and ble of Diter or Buffche ; there res Churches. neth to inquire, whether it male be bled in churthe Caft thes. In the Caff part, the holic congregations pled finging, even from the beginning . Which thing we mate eafilic perceive by the teffinome of Plinie, in a certeine cuitle to Traian the emperour, idere be writeth; that the chriffians pled to fing hymnes before bate buto their and . And it is not to be ouerpaffed, that thefe inores were watten in the fame time, that John the cuangeliff lined : for he remained aline but Charles in till the time of Traian. Therefore, if one will faie conches in that in the time of the apostles, there was fings the apollies ing in the holic affemblies; he thall not fraie from the truth . Paule, being before thefe times,

Part. 3.

faith unto the Cheffans ; Be not filled with Eshe.5, 18, wine, wherein is wantonnesse, but be ye filled with the spirit, speking to your selues in plalms, hymnes, and ipiritual fongs, finging in your hart, giving thanks alwaies ynto GOD for all things, in the name of our Lord Iefus Christ,

Against wine the apostle opposeth the spirit: and he plucketh us awaie from the pleafure of the fenfes, when he will have chaffians, in freo of mine to be filled with the fvirit. For in wine (as he faith) is wantonnelle : but in the wirit is true and perfect ioie. Demnkaros talke more than enough, but pet folith and baine things. Speake ve (faith he) but pet fpirituall things, and that not onlie in mouth, but in hart : for the boice foundeth in baine, where the mind is not affected. They takich be filled with wine, freake folish, fotole, and blasphemous things ; but gine ve thanks to God alivaies, I faie, and for all things. To this end doubtleffe ought the ecclefiafficall fongs to tend. Alfo to the Coloffians are written certeine things, not difagricing from thefe. Let the word of the Lord (faith the apostle) abound plentifullie among you : teach and admonish one another in plalmes, hymnes, and spirituall fongs, finging with grace in your

In these words Paule ernrelleth two things. First that our fongs should be the wood of Cod. which mult abound plentifullie in bs : and thep must not onclie ferue for gining of thanks, but allo for teaching and admonithing . And then it is added; With grace : which must be to buter flood, as though he had faid : Aptlie and properlie, both to the fences, and to the measure, and alto but othe boices. Let them not fing ruce and tufficall things, neither pet to immoderatelie. as common minfrels do. In the first evisite to the Cozinthians, the 14. chapter, where he intreateth of an holie congregation, the fame app file writeth after this maner ; When ye affemble togither, according as euerie one of you hath a plalme, or doctrine, or a toong, or reuelation, or interpretation, let all things be done vnto edifieng. By which words is beclared that

fingers of fongs and plaines, hab their place in the thurch. But the Welf thurches more latelic ment churreceiued the maner of finging : for Augustine thes. in his ninth boke of Confestions testificth, that Augustine, it havened in the time of Ambrole. For their that holie man, togither with the people, watthed even in the church; left he thould have beine betraied to the Arrians , he brought in finging, to anoid tedioulnes, a to valle awaie the time. 28 But as touthing the maner of the fong,

which ought to be reteined in durch Bulicke, thefe things are worthie to be noted. Augustine, Augustine, in the fame boke of Confestions, both confes feth, and is forte, that he had fornetimes fallen. in that he had given attentive hed buto the meafures and tunes of Dulicke, more than by to the words, which were ottered under them. Which hereby he prometh to be finne; bicaufe measures and finging were brought in for the ivords fake, and not ivords for Duncke fake. And he fo revented him of his fault, that he care nefflicalloined the maner, which the church of Alexandria bico binder Athanafius : for he com: The maner manded the reader, that when he lang, he thould of gierana alter his voice but a little ; to as he might ra bia, ther be like onto one that readeth, than onto one that fingeth. Bowbeit, on the contrarie part. when he confidered how at the beginning of his convertion, he was inwardlie moucd with thefe fongs; namelic, that through the scale of godli nes he burft forth into teares: for this cause (3 faie) he confented, that Wullche fhould be reteined in the church; pet in fuch fort, that (he faith) he was readie to change his mind, if a better

reason could be made. And he acceth, that those bo sinne penallic (as he weaketh) which give greater ha buto Dulicke than buto the words of ODD. Unto thich faieng lerom both plainclic agree, as he Icrom, hath noted bpon the cpille onto the Ephelians. Alfo Gregorius Romanus, in the Spnod of Gregorie. Rome, mas of the fame opinion. And both their words are written in the Decrees, diffind. 92. in the chapter, Cantantes; and in the chapter. In fantla R omana : in the berie which place we read in the Blotte thefe two berles, indeed not clo quent, but goblie:

Non vox, sed votum; non chordula musica sed cor: Non clamor, fed amor cantat in aure Dei: that is, Dot the boice, but the befire; not the mulicall tune, but the bart; not crieng, but louing, founbeth in the care of God. And in the words of Gregorie this must not be lightlie passed ouer, where he faith; that while the flowtheffe of the tune is fought for the life is neglected; and when naughtie maners proude Goo, the people is rauthed with pleafantnes of the boice.

29 But now let be beclare the cautions. which (me thinks) thould be bled, that we may ØØq.j.

Baginft Icub and unchaft verfes.

> fongs a. mong the

flicall mu=

ficke.

The Common places Part.3. Cautions lawfullie and profitablic ble finging in the in the ving durch. The first caution is, that in Duficke be

not put the whole fumme and effect of goolines, and of the worthipping of Cod. For almost es ucrie where in popily religion, they thinke that they have in the churches fullic worthimed God; when they have a great while and a great deale fung and bellowed. Further, we must take heed that we put no merit not remission of finnes therein. For there be mante priests & monks, which for this cause do thinke that they have hereby berie well deferued of God, bicaufe they haue fung a great number of plalmes : pea, and the Dope also, and the cardinals, bishops, and abbats, when they have heard fongs of Palles and evenlongs, do offentimes pronounce bus to the people, pardons of their finnes. Also this vice muft be taken awaie; namelte, that finging be not fo much occupied in the church, as there be almost no time left for to preach the twogo of CDD, and holie boarine. As toe fe it come to palle in a maner cuerie there: for all is fo filled with chanting and piping, that there is no part of time left for preaching, thereby it cometh to palle, that the people bepart out of the thurth full of Duficke a harmonic but touching heaucnlie dodrine, faffing, and hunger farueb.

Moreouer, forich and large flipends are appointed for Duficians, that either berie little, 02 in a maner nothung is promioco for Winiffers. which labour in the wood of God. Beither, map that broken and quauering Duficke be lawful lie reteined, where with they which be prefent, are to hindered, as they cannot biderstand the words though they would faine do it. Furthers more, her muft be taken, that in the churches nothing be fung without choife, but onelie those things which be contained in the holie ferins tures, or which are by inft reasons gathered out of thein, and do cractic agree with the word of God. For if there thould be a windowe opened unto the inventions of men, it were to be feared left ecclefiafficall Dufiche would at length furne tofables and trifles. Dea, we le alreadie, that there are brought into the congregation manie fond Sequences (as they call them) and fabulous hymnes, and manic other things allo, which rather firre by laughter and lothformes,

than true faith to the hearers. I fpeake not thefe things as though I would The hymne dispeale the hymnes of Ambrole , and other of Ambrole hymnes which be of that nature: forlomuch as Tiudge, that by them the faithfull may be infruced and also admonished. The Symbol of Athanafius femethalfo met to be allowed, and thanafins. the plalmes of Augustine against the Donatists; The plaims and the plaimes of Chryfoltome, if they were of Augus crtant: whereof the ecclefiafficall historic of Eufebius, in the 7. boke, maketh mention . \$ 02

thatfoener things were written in them, me must believe that they agree with the holie frim tures; and that they further the coiffeing of the faithfull in the durch . But contraricivile. the nfalmes of Valentine, of which Tertullian ma Thenfalme keth mention, muft of all other be condemned; of palm and with them the most corrupt plalmes which time, were fung in the temple, in the honour of Paulus Samofatenus, as the hillorie of Sozomenus acciareth.

Cap.14.

Of death

But now to conclude the matter ; I affirme. that goolie & religious longs may be reteined in the church: and pet I grant, that there is no go putte precept given thereof in the new testament, inthemb precept given were an in the field transmit.
Therefore, if there be anie durch, which you full transmit, causes vieth it not, the same cannot be justile in the concondemned : fo that it defend not, that the thing gregation. it felfe of his ofone nature, 02 by the commanbement of God is bulawfull; and that it do not for the fame causes either reproue other durthes, which wie finging and Pulicke, or elle erclube them from the fellowthin of Chatt. For the thurth of Alexandria, as it bath beene laid be fore, either bled berie little finging, or wellneere none at all. For thep fatue the infirmitie of the people to be fuch, as they gave more her puto the harmonie, than buto the words . So that, if we thall perceive in these dates, that the duffian people do run unto the churches, as bnto a flage plate, where they might be oclialy ted with piping and finging; in this cale was muff rather ablicine from a thing that is not necessarie, than to feet their owne pleasures with the destruction of their soules.

The xiiij. Chapter.

Of Death, of Consolation, of Moorning and Buriall; & in what flate the foules of the godlie are before the refurrection.

Cought not to fake for In.Co., the first the fruit of C hiffs and the first ones in his other person cylist ones in his other person cylist all resources to toto be treated all resources to toto be trimen as to be married in C hiff, to the married in C high the highest him to the highest highe intent it would that op his benefits within the precincts thereof: but by the fame it would be. riue the force of his awonelle buto the relt of the parts of our nature. So that the fame concurreth verie well , which Cyrillus watteth in his Cyrilla

Treatife bpon Iohn ; namelte, that @DD the

word hath after a fort assumed the whole hu

mane nature. Fozalbeit, as touching the fub

fance, be onelie put on a particular man; pet

and Moorning. by the fame he quickened and fandified the reft. Quen as if a fparke of fire fhulb fuobenlie catch bold, and inflame a parcell of hate : inbed it mould first take hold of that, which were toined thereunto; but afterward palling through by little and little, it would kindle the whole fracke ofhaie, were it neuer fo great. The diminitie bib first remove all fin from the man, which it affur med;and by remouning finne, remoued beath. geb beath.

Secondie, though Jefus Chaft himfelfe it toke awate finne from the belieuers : accorlons, 19. bing as John fait ; Behold the lambe of God, which taketh awaie the finnes of the world. And if to be that he have put awate finne from them. he bath also beinen awate beath: therfore so that me belowe in him, the life of refurrection that! Saing we be given buto bs. But some will faic ; If we be brindified, fulliffed forthfwith, fo fonce as we believe; and that finne is taken awaie: wherefore both beath remaine buto bs ? Ele answer ; that not with tert onto fanding by the mercie of & D, and through Thilf, finne thall not be imputed buto bs ; pet the fame reffeth fill in our fleff, and we are bound enerie daie to put off the old Adam. For buring the time that we shall keepe still anie part of the reliks of his olonelle : even lo long thall we carrie death about with bs. Witherefore we thall once die at the latt, that we may put off what infection soener we gat but o by the first Adam ; and a bodie altogither changed thall be reflozed buto be, in the time amointed. I Looke the fift and fixt epilles at the end of this

Of moorning for the dead; out of the booke of Genesis, vpon the 23. chapter, verse 7.

2 But now let be speake of morning for the Chatit is bead. Let our proposition be ; that It is lawfull mount for to morne for the dead . First, this is awarent, not onelie by the crample of Abraham, but for Integra, the most part also of the fathers. Chaft, in the sim 331, 19. of Luke, weptoner the citie that was to be bestroico: and in the eleventh of John, when Lazarus was dead, and that his fifters wept, he rebuken them not. It is not for Chaffians to have that mind boto of all affections, as the Stoiks would have it. They themselves boateo thereof, pet thou halt not find that they had fuch affective ons. If Tertullian in his boke Depatientia, and other fathers, at anie time fair, that the bead ought not to be morned for : this bnoerstand thou not of morning at all, but of morning inv moderatelie, according as Paule faith in the first evistle to the Thestalonians , the fourth thapter; I would not have you forrowe concerning them that fleepe, as others forrowe, which

have no hope. Faults they be if thou morne immoderatelie, that is, ouer-much, After with mas faults in wer we read that Samuel was reproduce, when mooning. he lamented ouer-much for Saule , being new 1. Sam. 16. caff out of his kingbom. Duer this, if bnoccent things be bone; as the renting of the bodie, and fuchlike : ozelfe if it be done femedie. finallie, that mouning is most to be disallowed, which proceedeth of beniena the refurrection.

But we must forrowe moderatelic, as Paule (by his example) teffifieth: for in the fecond to the Bhilippians he faith of Epaphroditus ; God had mercie of him, and of me, leaft I should have so- Phil. 2,27. rowe vpon forrowe. Thou feet that the apostle, by his owne confession, had forcowed for the beath of Evaphroditus, if the fame had hames ned . Deither do momers that, which is contrarie onto the word of God; bicaufe God, by whom peath is infliced, would have the nature thereof to be fuch, that it thould bring teares and forrome ; not onelie buto them which die, but unto those also, of whom they that die are biloued, and are of neere freenothin : for it is a pw niffment for man. If it be greenous, there is no thing that commeth without the ordinance and occree of Goo : loke how he will have it to be fo let be take it. Tho would faie, that men do fin, if they flould complaine of hunger, of thirff, and of colo; thich neverthelette is not late byon bs without the will of Goo. Wie confesse that Goo fuffereth nothing to happen unto them that be his: but fuch as turneth buto their goo. Two In moor. things therefore are to be confidered in thefe nings two magnings; one is, the prefent loffe me have, things to when as a man that is bere onto be bieth : and be couli. the other is the counfell of Gods proutoence. Derco. which we believe by faith to be good and violitable buto bs : but in what fort the fame is, we do not now perceine.

Hombeit, we are greatlie touched with the mound of our present loste; boubtleste not to the contumctie of God, or that we complaine of him, as though he handleth be bnindlie or crus ellie: but ine are mouse through the fenfe of our owne nature, fo inflituted by God, which is the cause the twe be moused at the present suil. Therefore we for owe for infl causes, that anie brother is departed : all which causes it thall not be needfull to recite. But the case it be bicause he ivas dere buto bs , bicaule he was gentle q louing, bicaufe he vzomoted the honour of God, # was profitable to the church : and fuch like. Chas ritie brineth us onto two things; to wit, that ine (as members of one boote) are defirous to line together, as much a as long as is possible: and further, that we thinke the mithaus of other men to be our owne, through the mutuall compatton of Chaiff his bodie. Pow then, to logs rowe moderatelic, we attribute the fame unto CC Ca.ii.

Of Moorning

nature and unto charitic : and not to forcive ouer-much, we attribute unto faith ; fæing we have the comfort of the refurrection . the which with ouer-much lamenting we feeme to benie. 3 The Cthniks ow therefore thinke, that a

In.Gen.35.

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Death a

meane muft be bled in morning : bicaufe beath is a necessarie cuill, as that which cannot be as uoided by anie remedie . But this boodubtedlie necessarie cannot mitigate forroive, but augment the fame . For who will thus bufitlie answer him, that fo comforts him. I in verie beed do forrowe . bicaufe I thall neuer atteine to an end of euill. feeing I cannot auoid the fame by anic means; in that it hath all desperation isined therewith. Therfore there be fome, which attempt an other ivaie. Tele aught not (fair they) to to forrowe for beath fake; bicaule, if it be a lofting of the foule from the booic (as it is reported to be)it is not to be reckoned among euils : forthat the contunes tion of the tion of the foule with the bodie is a troublesome foule with thing, and both not much further our felicitie. the boure be But if love thou obicit against this their opinis on : Then let euerie man that is wife laie bio a troublt. Come thing. lent hands on himfelfe, to the intent he may ob, teine that comoditie : they will gainefaie with

A finillia

whether

thefereatons; first it behoueth us to know, that our foule is placed by Got in this bodie of ours; euen as a lieutenant is appointed to anie caffell or fortification, the which for his allegeance fake is not lawfull for him to forfake , ercept be have leave of the Lord which placed him there, unleffe he will be counted a traitour . And this is knowne to all wife and godliemen, that a man is none of his owne, but he is the full and lawfull poffettion of GDD . Wherefore, if anie man kill himselfe, he both not deffroie that which is his owne; but offroicth the fubffance of an other: which thing how britist it is, let be thus learne of our felues.

Kone horse or bondman Chould worke his ofwine beath, would the fame pleafe be og no ? 3 suppose it would not: naic rather we would be gricuoullic offended thereat; and if we might, we would that so great a crime should not be inpunithed. And if to be we would thinke it inmosthic that to great an iniurie thould be offer red buto bs ; will we not give eare, when we om the verie fame unto our feluce. Beither can we otherwife be in better cafe, or be better mouided for than binder the Lord God himfelfe . Where fore do we then flie fo god a Lord ? But then be callett bs , we must go onto him without as nie delaie : foz in departing, ichen he command beth, we hall not onelie dwell with him; but ab to with notable and excellent men, which perper tuallic inioic the focietie of him . Therefore fee ing this confunction of the mind and the bodie is berie unprofitable unto be, a thilosother must perpetuallie think beon the separation of them.

But if to be it be the better, and that he profette he befreth it; would it not be a thamcfull thing for him to be friken with feare, when he thould fer the fame drawing nere onto him. Butthat the bodie is hurtfull to the foule, they hereby thinke to proue; bicaufe it is against true hilo fortie to obeie or make much of the pleatures and affections, which by the fame are frired in in be. Fortrue hilosochic teacheth nothing elfe inper but that we thould be alwaies mindfull to flumme thefe things, as notione plagues of our nature. Which if we cannot altogither relea from bs; pet, that we may at leaftwife to our nomer breake their force and keepe them buder.

4 Afterward they adde, that the bodie is most fis minitroublesome buto the buderstanding : for that fred tothe which they faid before, must be referred to the ap foultby the petite; for but o the perceiving of the truth it mir book. niffereth deceineable fenfes . Into the which tho to bo give credit, are forthwith beguiled, in fearthing out the nature of things : and being miferablie occeived , they will at the length de fpaire of being able to perceive anie thing; or elfe if they thinke they have bnoerftoo anie thing. they thall fallelie to perfuade themfelues. And thile we, mifruffing them, ble reason and bro berffanding to fearth out the truth, they over thwart bs : and as anie thing either greeuous or pleasant thathe brought to mino, they call be a gainft our wils, from our erneft ftudie. further who feeth not , that in everie kind of doctrine, there is need of scuering the mind; which the more earnest it is, and the more the matter is er cluded from our cogitation; the more ercellent and wouthic kind of knowledge is had . And this is spoken of that knowledge, which we be in contemplation, and difcerning of anie thing. But if thougo buto that knowledge, which is performed in dwing and practifing , which commonlie by the Grake word is called weak-Zun, that is , Practile; there it is disputed thet lie, whether the matter be honeft and inft. But of that which is good, honest, just, of vertues, and fuch like; no sense of the bodie hath knowledge at all.

I palle ouer, that in respect of the bodie it is neofull to cat, to brinke, to prepare garments, and fuch other neceffartes innumerable; which commodities . fæing it is a most laboursome thing to atteine it is unspeakable how much we are for this cause drawen awaie front knowledge of the truth. Dea, and that we be not bilapointed of thefe things, we muft heape to thes togither. Dereof commeth chibings , contentions , warres , and infinit other things; thich if to be they do not overthrowe all god in benois, get do they corrupt & hinder the lame. Whereof it commeth (as it is concluded by the thilosopher) that by reason of all the things now fooken

for the dead. froken of, either we thall knowe ante thing with a true and perfect knowledge, or elfe that ine thall atteine the fame after beath onelie. Then fixing that the mind both so much the more knowe and biderfand aniething, as it is more feparated from the bodie, and lette cleas ueth therebuto; it remaineth, that we ought continuallie to inocuoz to withozawe the mino from the bodie. And this they make to be the berie clenfing of man; to wit, that the pure thould be binioed and separated from the bubure.

Cow then it is no maruell, if they make the hopie to be the pation and fepulchae of the mind. Puny baue If thou perule hillogies, thou fhalt find manic. when then which killed themselves, to the intent they might go to vilit their louers and bore friends which friends de were departed: and shall we (fate thep) beare it granoulie, if death come buto be, that we may be able manifellie and without impediment to behold the truth ? Wilherefoze they face, that they which for beath fake afflict or macerate them: felues, and die though forrowe and fabres, are

not two,thic the name of thilosothers ; but to be called Φιλοσώματοι, 02 Φιλοχρήματοι, that is, ματα. *Louers of their ofone bodies, or *Louers of *₽1\0-

xequator ruties. In this fairing of the philosophers now

brathism beclared, are comprehended certeine things, will thing, thich are not berie agreeableto the holie ferip wo whit! tures, and to the right catholike faith. For we fair that beath is to be counted not amb. but es uill, feing God lato the fame bpon mankind as a punifyment : therefore he would have bs morne and lament for the same. The which thou fielt to be done by humane lawes: for if anie grœuous offense be committed by citizens, they image them to be punished with death. And all living creatures (which are led by the indge ment of nature) which can not be beceived, bis caufe it is ruled by the counfell of God, feeing they flume death, and by a certaine common fenfe, by all meanes abhorcett, no bout but they ludge it to be an cuill thing. It is no bard mat ter alfo to confirme the fame, by an argument of the contrarte. Life is accounted and; wherefore beath is cuill. And that life is to be reckoned among and things, bereby then mailt perfect lieperceiue; bicaufe Gob promifeth the fame,

as the remard of obchience towards his lawe; Leur, 18, 5, He that dooth these things (faith he) shall live. Further ocath is cuill feeing it is brought into the world through an entil cause : that is to faie. through finne. And the holie feripture boubteth not to call the fame . The entinte of Christ: for

1 Co.15, 16 Paule wrote in the first to the Corinthians, that The last enimie, which shall be destroied by Christ, is death. And it is fo cuill as it barkes noth the action of the best and most excellent bertue, I meane the belight of fortitude or

baliant courage.

For (as telliffeth Ariftotle in his Ethiks) the fame worketh not with pleature, except it be in that respect, that it hath relation buto the end. For a man of baliant courage, while he bieth for an honeff cause, both it not without grafe and fome famelle. Wilhich how true it is, was Mari 16 22 beclared in Chaff himfelfe, when as in the dar, ben he above the conflict of the fleth and the fpis rit. Then are they occeived in this confolation An humans of theirs, thile they will make beath to be good bonic is not buto bs. Dogeouer, this reason of theirs hath an to be conother ablurbitie: bicaule they conberme an human bobie, the which is a worthic and notable opinion of gift of God: not an unperfea, but a moft erect the philofolent workmanship of God Shineth therin. Who phers. is able to expecte how cunninglie the fame hath beene wrought by God . This is a wonder full thing, not onelie onto Arittotle, Galen, and other Ethnike witters; but allo bnto Lactantius, Gregorie Nazianzen, and other catholike fathers innumerable. And Dauid confesseth. Pfal.8,2. that thereby is knowen the wonderfull wifebome of God. Finallie, fixing we boubt not but that Bod made the lame among the reft of his creatures; and that the feripture plainlie confelleth by the tellimonie of God himfelfe, that mbatfocuer things God made, they were berte and : it folometh without all controverue, that

6 As touching the confunction also of the foule with the bodie, it is becreed, that we mult affirme the fame; to wit, that it thould be accounted goo; leaft we fall into that opinion, thich is afcribed unto Origin : namelie, that foules for their bemerits in an other life, are thrust but o bodies. Thom the apostle sufficient lie proveth to have judged amille, who in the epi file to the Komans faith, concerning Iacob and Elau; When as they had not as yet doone anic Rom.9,11. thing either good or euill, of the one it was faid: Iacob haue I loued; and of the other, Efau haue I hared, Deither is the thing obscure to him that both well confider it, what commoditie, or what helpe our mind obtaineth, by reason of the boote it felfe: for it is capable of no perceinerance or bnderftanding, which have not their beginning fixough the verte fentes of the bodie. And as tour function of thing the bertues, which are gotten by erercife the honie it felfe, and might not be found out, buleffe the and foule mind had certeine groffer parts, the which forme is good, acknowledged to depend of the bodie; we do the foule all confesse, that the boole it felfe being remore the boole. ued berie felo could remaine onto bs. Where fore, feing it is manifelt, that our bobic and fielb by nature is god, as it was created by God: what do the holie fertptures meane, when Ephel 4,12,

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the fame also is and.

thep object against it, that it is corrupted, that it

is grounds to the foule, that it luffeth against Gal.5.17. ₩Gg.itj.

The Common places the fpirit ? And David complaineth ; Behold Pfal.51,7. how I was shapen in wickednes, and in finnes my mother hath conceived me. And also Paule;

Rom,7,18. I knowe that in my flesh dwelleth no good thing. Wile answer, that all these things come to our bodie or fieth not by nature as it was creas ted; but are foined thereto accidentallie, to wit, affer that man had once committed firme.

Dere I would have the to alke of the thilosopher, that if it happen a man to be bome blind, with a fwelling in the throte, or lame; albeit he will grant thefe things to be great ble milhes to the boote: will be therefore confette to the , that the boote of man is of it felfe enill ? I suppose be will not. I mislike of the blemishes in the boole, pet neuerthelelle 3 condemne not the bodie by it felfe. If thou bage, Then the bodie or the fleth is goo, and is not goo. This 3 am content to grant, pet canff thou not prome , that bere is anie contrarictie. For this diffination. by it felfe and by accidents take awate from bence all repugnancie. Therfoze let fuch reme dies be bled by chillians, as may not take amaie the fieth and the bodie, but correct and as mend what foeuer blennihes are brought in: thich thing we grant thall be bone in the refurrection. With this argument Chaift comforteth his in the Bowell, as we read in John in the dia. log with Martha and Marie. The fame arow ment bib Paule ble bnto the Theffalonians. then he warned them, that they knowld not be for rowfull for them that are departed, as others thich have no hope : and be straitwate addeth

the cause ; namelie, the resurrection of the beab. It is not the part of a berie honeff and good artificer, to befrois all the foundation; to the intent that some thing, which is amille in the building, may be taken awate : he will rather amend the fault, but will fuffer fill the foundation and nature, wherebotto the fault and enill cleaueth, to remaine. But betweene this and the refurrection. I meane in this life: what comfort thall we receive of death . The harme there, of is mitigated : for it is not inuincible as before, feeing Chrift hath ouercome the fame, and most hamilie hath he ouercommed it in his conflict opon the croffe . But how is beath conque red by Chill, when as yet fill it friketh all men . The everlatting continuance thereof is taken awaie from it. But beath, if it be not eternall, it cannot now trulie be called beath; freing by the becree of Arifforle, and other natur rall wife men, this is fo proper to thole things, Privantia, that be called trulie * privatines, as a man can no whither be vulled awaie from them, lo that it is impossible he should returne from thence to his habit. But if bolie refurrection thall be gi uen bs, according as ine beleue, as God promileth, and as the holie Ceriptures tellifie; ine

thall returne to life. Therefore, it is not proper lie beath, which noto commonlie they call beath. Sothat it is trulie fait of the faints ; that Tothe eies of the foolish and vnwise they seeme to die, Wildan For which cause Christ to ealed the forrome of his elect after this fort; He that shall keepe (that lohn, st. in he that thall in faith hold fall my faiengs, and to thall their forth and confirme a true faith by morks, he without doubt shall neuer see death.

Cap.14.

Anniograme is not a little mitigated, if me confider, that by the gooneffe of OD D itis brought to patte, that of beath, though it be entil. a god ble may be granted buto bs. Undergand thou, that if a man take the fame boon him with an obevient mind, neither both be reica that punishment, which the instice of GDD hath thought goo to laic opon bs . Further let him that over-much logroweth, confider that here in the godie is mortification twought, which they do meditate all their life long. God men are firred thereby, as by a most sharpe and effectuall warning, to execute the comman bements of Bob. The goolie fort be thinke be uoutlic with themfelues ; If Death be laid boon bs, it was, bicause of contempt of the commany bement of God . If thole firth parents of ours had obcice the Lord. ive had not beene lubien to fo great a calamitie. Spozoner, if we be wife, we are brainne from boloptuous pleafures, and ive contemuse the intifements of the woold; know ing well enough, that we thall thoutlie depart from hence. Wiberefore like frangers, we will continuallie meditate and talke of the hauen, inherebotto we mult arrive, and of our beaven lie habitation. Also at the tinte of death, we will rejoile that all occasions of fin are taken away: then thall be the terme and end of our offentes towards God . Which thing when Paule had confibered, becried out in withing for the fame; O vnhappie manthat I am ! Who shall deliuer Roms, 14 me from the bodie of this death?

There is none that loueth Bod, and Chiff, but he betreth to make an end of finning . Befides this, death is the meane (as the flate of things now frand) to patte from hence, and to cleane brito Chiff : forthere is none fullte and absolutelie toined buto him, buleffe it be by beath. But I laid; As the cafe now frandeth : bi cause they, which thall be found aline at the comming of our Lo2d, as we read onto the Abella: 1.Thela,17 lonians, thall be exempted from this necestitie and laive. Row Paule mentte fait, that he ther fore befired beath ; furelie, not for it felfe fake, but bleanle he might at the length be with Chriff; I defire (fatth be) to be loofed, and to be Philant. with Chrift. For in berte beed, if it had beene Lawfull for him, and that it had beene put to his choife, it would bane feemed buto bima better fate, pet lining to have beene clothed with

Part. 2. of Peter Martyr. for the dead. glorie, as he faith in the latter epille to the Co Coss, rinthians; We would not be vaclothed, but be

clothed vpon. 8 But as concerning the nature of beath changed by the godnes of God, bow of a bame nable nature, it is made profitable onto bs : not oncide those things which we have spoken of, bo Romy, 35 put be in mind, but this alfo ; namelie, that the Heb. 9,10. fame in Chrift was made an onelie facrifice, pas ciffeng and reconciling be bnto Gob. Dea and our beathalfo,if we be toined bnto Chaft, and bie for his truth, is made an acceptable oblation buto Gob; fo as twe are fait to be offered bp ATim4 6. unto him: euen as Paule winte buto Timothie;

I (faith be) am facrificed or offered, and the time Palitifits of my departing is at hand. And in the Walmes ttis written; Pretious in the fight of the Lord is the death of his faints. But there followeth an erceding great reward after fuch a death ; for "Ima,12. If fo be (as the avoille writeth in the fame ept ffle) we die togither, we shall also live togither: & if we also suffer togither, we shall also reigne togither. But what can more eafe be of forrome. than to acknowledge, that Chaill toke the fame beath poon him ? Witherefore, for that which he bath fuffered, the should we so souwe and lament if it hamen onto be; feeing he bied with out velert , but ive moft beferuedlie : Reither could the binine promifes, or rather the league, commant, and telfament, be more aptie or bet ter confirmed onto bs : for even as it is faid bri Hebs, 16. to the Debuttes: Not anie one of thefe is rati-

fied vntill that death doo come. Bieflie, Chiffian men mav manie times drawe out of the scriptures, these and such other like comforts. But let them not maruell, if that all forrome be not otterlie taken from them: for the Lord will that beath thall be grænous. Manue, 18 Peither bid Christ indure the same without forrowe and teares: vet nevertheleffe they thall do thefe things in fuch fort, as the limits and prescribed bonds thall not be ercebeb. And fi nallie, it may appeare calilie by that which hath beine fooken, what things of the Gentils, mentioned fince the beginning of this disputation. ought to be reteined by bs; and what must be refused. We confesse, that the pleasures of the fieth, as corporall things, must be mortified: but yet me grant not , that they proceed of the bodie; britelle it be by accidentall meanes. in that it is corrupted with thune. But we benie it tobe an otter enimie onto fciences, as Plato @Socrates bath affirmen : for (as the batte ale readie expected) the fentes of the bodie ou berie much further to the atteining of them. And that we be much prairies awate through prefers ting of the bobie it felfe, from the fearthinit but of the truth, and from biginte things ; the bornet easilie grant it to be in goodie men. For thep.

while they referre all things to the glorie of Goo. and Chiff , bo beffoine little or nothing bpon the bodie, that is not done well and according to pertue. But admit that it both hawen former times, through our fault, in fuch lost as thou af firmeft: thou another not therefore to inferre, that the bodie is ill: rather feeke thou, that the faults therein may be amended. But we otter: lie reject that kind of confolation ; namelie, that beath must in no wife be lamented : bicaufe there is no remedie for the lame. For webe leve the refurrection, according as Chill and the holie Corretures have taught bs.

Cáp.14.

Of Buriall.

9 Withether it be ante thing expedient for the 3n sen. 21. beat to be buriet, og to be left biburied. The berfe.7. Poets haue faib that it is expedient ; namelie. Whether it be any Virgil in the firt boke of his Aeneidos, on this thing erue mifc:

Nec ripas datur horrendas, aut rauca fluenta the bead to Transportare priuls, qua fedibus offa quierunt, thatis: be buried. Nor from thele fearefull banks nor viners boarle they pallage get:

Till under earth in graves, their bodies bones at rest are fet.

Moreover, the common lenfe of all nations both well-neere agree with this opinion. The Zeives were veriediligent in annointing. The Romans burned the bodies with great pompe. Sucronius reporteth, that togither with the bead carcale of most lewo Nero, was burned a creat abundance of fpices and pretious obors. Dut Dapits at this date, and in ancient time mante Christians, pronided, that in remembrance of the marty s, their bodies thould be lafelie laid bp. In the first boke of kings, the 13. chapter, various the promet of Goo threateneth an other promet (the bid eat bread in Bethel contrarie to the commandement of God) that his carcafe thould not come into the fevulde of his fathers. But if to be that the matter had not forced, it thould not have beene awointed as a vunithment. And in the fecond of kings, the 22 dapter, Bod p20 verle.19. mileth buto Iolias; that bicaufe be went, rent. his cloths, and forcoived for the inickednesse of the people, he fould be brought into the Cepulthis of his fathers.

In the fecond boke of Samuel, the fecond thap veiles. ter, the men of labes-Gilead are commended and bleffed by David, bicanfe they theired kind nelle unto Saule and Ionathas: for they burier them. But and if fo be it had perteined nothing botto them, what kindnesse had they bled botto them : In the 79. pfalme Dauid complaineth, Pfal 79.2. that the unbeleating trants which were defired ers of the people of Bob, left inburies the bead carcales of the Ternants of the Low, to be meat

taking of beatb. John. 11. 1.Thc.4,13

Dead to be thing their faluation, whether thep be buried . 02

for the fowles of the aire, and to be tome with

beaffs of the feelo. But if fo be the matter forceb

not, the promet would not have forrowed or la-

mented for the fame. Thefe things nottwithfan-

bing; for are of the fame mind that Augustine is

of in his little bothe De cura suscipienda pro mor-

tuis ; that It nothing quaileth the bead , as tou

lie buburico. In the 12.0f Luke , the Lord faith,

concerning them that perfecute the Christians;

When they have killed the bodie, there is no

umph against them , that they cannot scome

them, or that they cannot cast them out to the

beaffs and biros : but there is nothing elfe (faith

he)that they are able to do against them , that

The Lozo denieth not, that they cannot tri-

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thing augi=

burieb og

leth the

verfe4.

allo, and Prochafius, appered unto Ambrofe; he Broats himfelfe tellifieth . Some fuch thing is reported on oftoffinding the head of John Baptift.

But I beleech the to confider here, that feing thele apperings tend to that end; not onelie that honies thould be buried, but that buried bodies thouln after a fort be bigged by, and toolatriebe brought in thereby the men might worthwre. likes and dead carcales, there must not be much attributed buto them; yea if they bamen proce this pretence, they mult not be credited. Tell me I praie the, if one thould amere to the in the breames, and fhould occlare to thee, that his bodie is buburied, willing or defiring the to hide the fame, bicaufe he may not atteine bu to reff by reason therof : if thou fearthing out his bodie , thalt find it according as he had the web the : wouldeft thou therefore believe that fabulous faining of Poets : 3 thinke not . But thou wouldest suppose, that the same vision in thy dreames happened, without the knowledge of bim that is bead; even as we oftentimes being aline, amere in becames buto our frends, we having no knowledge thereof : or elfethou wilt fulped that it is done by the fubtilitie of the di well, that thou being occeived with that obious opinion, thouloeff erre from the catholike faith. And if to be twe thinke that fuch things hawenes in the martyzs; therefore are the reproued?

The dinell careth for nothing elfe, but that for perfittions and idolatries may flouilly : neither inil he refraine from Deceiuing of men with the bones of holie martys. For fixing behath alfo fo pernicionalic beluved manking, in the formbols or figures of the holle furper of the Lord, (for he hath Austed and indendured to obtrude thele things onto be for tools, neither oil it o therivite fall out than be loke of 62) what maruell is it, if he do the fame in the bones of bead men, fæing our finnes haue moff iufflie ocferued the fame: Det would I not obffinatlie affirme,that it Chould be unpolitble, but that God both fome, times promoe that the books of his faints map be honestlie buried; aswell to thew what acc count he maketh of them, and of those things that belong unto them. as also to renew to be the memorie of them. But for formuch as I fie fo manie foinle and bigodlie wouthinings ailse thereof, I am thoroughlie perfuaded to believe, that those works were done by the diucks inde nom: It muft in anie wife be affirmed, that it is not done for increasing of their faluation, thear ping by of their felicitie. For how do they bu berfrand of perceite what is done here, among bs, touching those things which belong buto them . Their Cate ferueth not to knowe that, buleffe God declarett buto them . Which thing ine muft belæme that God oit unto Abraham, then be faith buto that rich man, which was too

mented

can be felt that thall be greeuous, or thall bring them ante harme. All the haires of the head are Matt. 10,30. fo numbred, as they cannot fall without the will

more for them to do.

of the father: Matthew the tenth. Cuen to those things, which be done about the dead bodies of martys, buleffe it were the will of Goo, they Chould not be done: but if those Chould be hurt. full to their faluation, how could it be, that God would not turne them awaie from fuch as he loueth : Augustine intreateth of these things, in his firft boke De cinitate Dei , and onto Paulinus De cura promortuis. De citeth Eusebius Cxfarienfis, (thich reporteth) that in Gallia there were martyes flaine for profesting of Chift. those bodies mere burned, and their alhes throwen into Rhodanus, least they thould be bu ried . Were those holie confestors anie thing leffe hamie for this caufe : I inoge no. The berie

fame fhing hamened at Rome.

10 But to answer buto the arguments ob teacd: let this be the propolition to be confide: red of; Those things which be done at functals, and in burieng of bead bodies , belong buto them which be alive ; they be their confolations, they nothing profit the bead . This binderstand by an argument of contraries. Quen as it profiteth not the wicked to be buried : fo it hurteth not the faithfull to lie buburied . Certainelie, if it did profit and further unto faluation, unhappie were the flate of pope men , who offentimes be without buriall; and especialite of martyrs, a gainst whose bead bodies the trants are cruell. An auther Ehat thich Virgil and Doets fale, (namelic,that fonles cannot palle awaie, bnlelle their booies be first buried) is to to fabulous. But if thou wilt arguments. faie : Cile read of luch a like matter, although it be not altogither the same, in the finding out of manic of the marty as bovies, which appeared but to biners, and thewed their bead carcales, and would be honourablie buried; therefore they car

red for fepuldnes; which thing we read in finding

out the bobie of faint Steeuen . That Geruafius

Of Burials

of Burials. Lucis, 39. mented in hell; They have Moles and the prophets, let them heare them. Dowbett, all those things, which be conteined in parables, are not to be drawen buto arguments , which flould ferue for prouing of articles of our faith.

Part.3.

11 Chereasitisafterward faid, that it fee meth to be the generall mind of bs all, that fepuldresom profit forme thing : otherwise thep mould not be fo biligentlie cared for of all men. We answer, that this is a Darine in no wife Ends, 19 to be Denico; Eucrie man loueth his owne flesh. neither both he fo hate the fame, as he will have it to be deprined of the accustomed buties and honors. Cherefore as touching them that line. me willinglie grant ; that buriall both fome, phatprofit; but not as touching them that be Bhur bhat bead. Ceben & faic; Them that live : Understand mente bus quen themselves who shall be buried; (for while they live and thinks of themselves, they will well unto their owne fleth, and befire that they map be buried after the bluall maner :) or elfe those, which when they thall be bead, bo anie male perteine buto them by fome affinitie or friendlhip, and do thinke of them. As touching thefe then, we willinglie grant that it somewhat furthereth to be buried and intombed. By which 1Kin.13,10 place thou field what is to be faid of the prophet, buto whom the unburiong was appointed as a punishment. It was no boubt a punishment buto him being aline, to remember what hard hame that fleth of his fhould have : which feeing it would in common fente be displeating buto

him, it might drawe him backe from finne. Blet it palle, that by a figurative kind of rich went speech, that which followeth is bender frod by that which went before ; that he Could die out of his native countrie, being bestitute of a number of helps and fuccoes of his owne friends, & Mould bie with a kind ofcruell beath. Einto lofias al ikingang fo, when buriall was promifed buto him, it was god, he being vet aliue, a weighing the things done before; that is to faie, that he fould not be carried awaie into captiultic. And the men of 15aman. labes are faid to have dealt berie mercifullie with their maillers in burieng of them; in fo much as they the wed that but o them, which they pore wirthes would have done to their owne felues, when as they remembred their owne end: for not one of them, but did chale to have his bodie buried after the rite and cultome. But thereas the plaine complaineth of the buburts eng of the faints, there it plentifullie reckoneth by the beafflie crueltie of the enimies of Gods people; because they being not content with the beath of them, would exercise their crueltie even against their ocao carcales: not bicause he at firmeth that the faints for that cause should be in worfe fate. For (as Lucan the Boct faith;) He that bath no coffin to coner bim , is conered

with the beauch.

12 Quen as The death of the faints is preti- In 2 Sant. ous in the fight of God, to contraritife, the 19. beath of the wicked is despited: and not onclie their death, but also their buriall. Although the loffe of buriall fæme to be a light matter, pet it The lacke belongeth to punifhment , eit is a certeine ig of buriall nominic. The prophet faith of the king; He shall ment. be buried with an affes buriall. The goolie com lere. 22, 19plaine, that the bead bodies of the faints were given to the fowles of the aire, and that they res mained buburied in the freets. It is akind of ignominie, thich God would late boon Abfalom. Elep call him into a depoitd, and a great heape of frones bpon him, that after a fort thep might feme to fione him; and that according to the laive, which commanded to from them that were incessions and rebellious against their parents. Those fromes made a their of an ignominious fepulchee. [Abfalom] while he liued, promifed to himfelfe magnificall things : he thought for a vervetuall memorie after his brath to be put into his owne fepulchie; but he was counted butworthie to have the vie therof.

So did it hamen in England : the carbinall The carbie of Yorke builded a cofflic tombe, and while he of nall of tentimes came buto the fepulchee to fee how the youke. worke went forward, a certeine foliff fellowe flanding by , bad, that if he meant to ble that tombe, he thould go into it tibile he was alive : for that he should not be put into that tombe when he was bead. And to it came to patte : for the king, by reason of certaine things ill gover; ned by him, wared angrie against him, and put niffed him. So Abfalom builded himfelte a fepuldye, but the mogement of God fuffered not him to have the vie thereof. What maner of mo, what ma. nument it was, that is not knowen . Some ner of mos thinke that it was an image; of this mind was nument Iosephus : some a pyramis ; such as the kings Absaloms of Acgypt made in Memphis: it might be an obelifie; fuch as arc fene at Rome. There is a huge one in a place called the Varican, therein is the aftes of Augustus. The forefathers some time made thefe kind of monuments. Iacob in the bolic of Genelis, erected for himfelfe foncs Gen. 28, 22. and titles, that they might be a monument . 3t is faid, that he bid the fame thing at the fevuldize Gen. 35, 20, of Rachel.

Abfalom was most ambitious, wherefore he prouided a monument, that his name might be kept in remembrance : he would be famous, but he was worthle to have his name wiped out by perpetual oblinion . So was it beered in Afia, that he, which has burned the temple of Diana in Ephefus, thould not once be named; to the intent he might not become famous. Abfalom ment to leaue a noble memorie, thereas neverthelette he had lived thamefullic, and mot

farious of the liuing.

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Pag.322.

The prive thamefullie bied. This is the pride of the bugod lic. In the buke of Genelis, they late; Come, let of the un= vs build a tower, which may reach vnto heaven. But they gat confidion; for there, God confoun. Gen.11, 4. or a their twings. But on the other five the godlie bo abase themselnes, they ascribe all the glorie unto Coo, but to themselues rebuke onelie; Pfal. 113, 1. Not vnto vs Lord (fate thep) but vnto thy name

to vs confusion. Ele godlie haue sometime erec

ted monuments and tokens; but they ment

no other thing, but to have crtant a remem-

brance of Gods benefits : they bid change the

names of places, that they might fallen some

Dan 9,7. giue the glorie : to thee belongeth honour, but

things in the memone. But let be confider that laing. 13, 22 this kind of greefe or feare, & D D would to be ouercome of his martyes, to whom he promiled

nen to tho Delpile the their owne

gewas gis punishments, not onche while thep lined ; but alfo thamefull reproches to be done buto their pead bodies : namelie, that they thould be a foo buto wild beaffs, and that their affes thould be feattered. Inoad @DD could other wife haue turned thefe things from his chofen : but he oz: beined, that they thould triumph also of these grafs and terrois.

13 Deither are thefe things fpoken on that uchy burial behalfe, that the burials of the bead beethien muit not be should be despised by them which are alive : for contemued, the bodies of them that departed, were (while they lived) organs and infiruments of the holic Shoft. Wherefore, even as we thould not defuile the ring, garments, boke, or fuch other things of our from : to ought not we to negled the bo, pics of the faints, no: of anic others, which be our neighbors , are by God toined bnto bs in kin-Died. Chis butie bid the fathers biligentlie performe towards Marie & Chaift: a therein it was amointed, that they found entoic the prefence of the Lord bleaufe in berie bed this kind of work is allowed of God : and while boder this figne the take care about the fieth of man being bead. and contenue it not as a thing of naught, we after a fort teffific the faith of the refurrection. thereby God will once reffore the fame; as tho fhould fair, we will not despite that, thereof we knowe & DE will have a care in time to come. Wis pet will 3 aobe , that the fathers in old time had formethat a more care hereof than our men have : if we confider of their fate, therein they had more regard, than we have buto tempozall things, and buto things, which concerned the fielly . Furthermoze, by this du tie, we are firred by to do god buto the pore: for if it please God, that the thould do buto the bead that which booth profit them nothing : how much rather will those works be allowed of him, thereby we benefit his children, and the members of Chaff, which do feele and perceine the fame?

14 But now let bs fer, thether it make ante coucher matter of burieng more in one place than in an the place other. Augustine, in the place last recited, affir oftenial meth that it both; Ehep (faith be) which be buries Auguitus, at the monuments of marty25, more offer them sclues to the fight of their frænds, who biliting the churches, do commend with their maiers puto those marty15(for inhose memorie the place is dedicated) the forrits of those persons devarted, whose monuments they behold. To this part both Augustine incline. But (as he faith) it is objected buto him by Paulinus ; The faints (as it is written by Paule in the 2. to the Co. rinthians, the fift chapter) fhall fland, as well as verleto. other men, before the judgment scate of Christ, that there eucrie man may receive according to that he hath done in his bodie, whether it be good or cuill. Therefore the foules of them that That the be bead, are neuer a whit the better for the praier brabte and intercession of them, which do live here. He according answereth, that there be some, which have no to there net of thefe things, as they which have alreadic quells of atteined felicitie : and that there be others to thim the condemned to encrialling punishments, as arealist by no suplications they can be belivered from thence. But he will have forme to be found fuch, as have to behaved themfelues in their booie, that they have deferued to be holpen with the praiers of them which be pet living : and boon this foundation thus laid, he concludeth, that it map formulat profit them that be dead, if they be buried at the monuments of martvis.

But let him take hoo how firme is this min ciple of his: we in berie bed accept it not being fet bowne without the fcripture. The prothets, not pet the lawe have not made mention of ante fuch thing : neither would the ferfpture have filenced athing to berie butifull, and of lo great charitie, towards milerable beccafed finners; and have froken no there ante one word thereof. But if thou wilt faie, that it is a most ancient tradition of the church : we grant it, but it is not proued or concluded by the holie feriptures ; not onelie it is not conteined in them, but it is in no wife promed out of them. And if the church do prate, it was not for this cause done in times vall : to the intent the lutrits of them that be dead thould be belivered: but (as Dionyfius tellifieth) it was in respect that the price thould do the part of Gods inter, while that the price thould not the part of Good interdimental pretour, and thould in the title of the prater, in the part forme and certific them that are prefent, that prairies God had done for him that was dead ; or that the was we also are to hove for after this life.

15 Porobtrude thou to be the fecond boke a Mach of Pacchabels : It is not in the canon. Fur-vertage ther, it was written in those baies, when ludge was prefer with the poke of the Gracians, those maners it has now not onelie received, but also imbracco

of Buriall. imbraced the opinions, which landred of philolos phic and denices of mans reason; even as it had receined a weeffling place, t brothell houses ; af ter the berte which maner it received by chance the invention of purgatorie : which the prelates nall of purs of the church by chance espicing to be observed of godliemen, with a certeine religiouliteffe, bib not much palle to take the fame otterlie awaie ; but they altered and corrected it as much as might be. Wihith Dionylius (whatforuer he were) both by a confedure plaine inough bes clare buto bs, in his Treatife De ecclefiaftica bierarchia, where he obteteth against himselfe; Secure the dead man hath alreadic that which he thall have, whie both the priest maie over his coms for his felicitie : Dot (laith he) to the intent he thould be holpen with those suffrages; but bicause it may be beclared to them which fand by, what God hath done concerning him: and thereby is given to the people prefent, as well comfort as affurance both of the refurregion, tof the bestowing of eternall rewards. So as the pricit in that place, buter the pretence of praiers, plaieth Goos interpretour.

And against the opinion of Augustine is the

Bracarentin Councell in the 26. canon , which

becreed, that at the oratories of martyrs, the bead

thould not be burico. And in the 13. caufe, que, fion 2. thanter Pracipiendum, the fame is be: crebout of the Varenfin Councell. Albeit in the fame place, in the thapter Nullus mortuus , out of the Magocienfin Councell , the matter was brought to that paste, as none thould be permitted to be buried in the temples, but bishops, picits, and abbats. And this doth reason perfuade: for temples are not for this purpose prouided, that therein dead bodies thould be interred; but that facraments thould be minifred, that fermons thould be preached, and that God fould be praced buto and praifed in them. But forth to the now among the Papill's, the churches are become durdyards, which they make onelie for gaine fake. And thereas it is expecielle commanoco in the occres, that nothing found be taken for buriall; they feeme neuer to be fatif. Genag, ti. fico.lerom treating on a place in Genefis, faith; If this man (I meane Ephron) would not receine the things offered of Abraham, and that when he man overcome inith craine, he received them, is lightlie paffed ouer : what thall be done as touching them, which bare weeft awate by violence : Diherwife bib Ambrofe will to be done, when as he writeth in his Boke of offi-The cantes ces; that gold must be bestowed byon the church, not onclic that the church may do god but ofte to thurthe pose, but also that there may be promision made for the buriall of the ocab. Baine and fuper fitte on haue brought in this kind of abufe.

not buried in churches : for against the opinion of Augustine, and against this veruerse custome speaketh Chrysoltome, boon the cuiffle to the Chrysoft. Debines; Telherefocuer we be buriet, The earth is the Lords. In the 1,3 caufe, queffion 2. the chapter Vbicunque. Det is not the care ; to wit, the care taking for buriall or fewilture to be beteffed inate berelie, it is lawfull for them that be aline, to chole themselues a buriena place. Withich we fee that the prothet vio, which beccie i.kin. 17, 13 ued the other product : for after that he heard he was bead, he comanded his dilbien , that after his beath they fould burie him in the fepuldice, wherein the other prothet was laid. For he not onclie suogeo, that it would be an honor buto him, that his bones thould be wared in the time of Iolias: but he also thought it not amisse in the meane time, that his booie fluid be toined with the dead bodie of the other prothet. Jufflie there fore may we proute, to have our bodies buried among our anceffors, among godie men, and

That our foules, being loofed from the bodies, doo not sleepe.

among our friends, and acquaintance.

16 Wilhen Paule faith in the 13. chapter of 3n1.Con.23 the first epistle to the Cozinthians; But then we berfe.12. shall see face to face, &c : that same abuerbe of time [then] both lignific buto be, the flate of the time after beath; when the fonles being lofed from the bodies, with one bew and most clare fight, Mall behold things celeffiall. Tahich vet Irenaus granteth not, untill the Daie of refurrec; tion : and he laith, that it is the part of heretiks, to perfuade themselues, that immediatlie affer Frencus os pinion of beatth, they palle by buto the heattens, to him the fleeping that ruleth all things; and are carried to the of foules. fight of the father, without attending for the refurrection of the dead. And he affirmeth, that we ought to lufter the verie fame thing, which drift mould put in triall : who fundenlie after beath mas not raised by, neither did he fouthwith alcend to his father; but he tarrico thee baics. And after his refurrection he faid buto Marie; John 20.17 Touch me not, bicause I have not yet ascended to my father. Acither is it met , that the bilcis Matt. 10,24. ple (as Chiff fait) (hould be aboue the maifter. Witherefore cuen as Chill alcended not immes diattie after his death : fo must we crued the paie of the refurrection.

Chaift then hath amointed a place befinit, therein when the foules have put off their bos pies, they may reff even butill the comming of the Lord; and then, putting on their booics a gaine, they may be brought to the light of Goo. There are two places cheflie, which are wont to be brought out of the feriptures for the confirmation of this lateng. In the firt chapter of the

Apocalpufe

Let be not therefore be disquieted, if we be

Apocalpple it is watten; that The foules of the verfe.9.

dead, which were flaine for Christes fake, cried under the altar; Howlong (Lord) dooft thou not iudge and auenge our blood on them that dwell Ibidem. 11. on the earth? And long white robes were given to euerie one of them, and it was faid that they should rest for a litle season, vntill the number of their fellowe feruants were fulfilled. And in the eleventh chapter to the Debrues, when they were reckoned up which excelled in faith in the old telfament, it is added; that they as yet recrived not the promife, and that they without be

Mould not be made perfect.

17 Ehis opinion femeth to be receiued by manie of the ancient fathers ; but none hath more largelie witten therof than this Irenaus; injo not onclie ottered what his indoment was. but indenoured to confirme the fame by reas fons, which neuertheleffe are but weake. Foz he thefelic maketh this to be his foundation, that herein also we ought to be framed like but to Chaif : that cuen as he alcended not onto the Father, till the refurrection was palt; fo ought not we to erpen the fame, before our fpirits be crafted onto God in heaven. This comparison generallie is true ; for the confesse , that we ought to be ought to be made like onto Chaff : but pet we conformed bo not abmit the fame particularlie, as touching is true, but all things. Electic manie things did Chiff, which pet not in are not necessarie to be done of bs. Betarried all respects. thice bases before he role againe , bicause he would have the truth of his death to be tellified: neither did he, after his rifing againe, go bnto his father immediatelie. Foz, to the intent his refurreation might be the more certeine, he (by the space of fortie bates) both amerco unto his disciples, and also did cate with them, and offer red himfelfe to be touched. Wherefore, feing It is not for be to inocuour fuch things after his

beath and refurrection; there is no let, but that

our fpirits may forthwith, after twe be bead, al

Petther ow we benie that, which he obicateth, Marc. 10,24, to be fpoken by Chiff; namelie, that The feruant is not aboue his Lord, nor the disciple abeue his maifter . But hereof there is no more gathered but that if the Lord haue fuffered per-Matt. 12,26, fecutions, and reproches (as to be called Belzebub much rather fall the lanc hamen onto his disciples. But vet must we not vicke out hereof, that we must suffer particularlic althings which Chiff fuffered. De was facrificed on the croffe. and died betimene tivo theues: which ought not to be expected, that it thould hamen unto all the faithfull. Ecle grant that there be certeine places amointed but o the foules, being lofed from their bodies; where they be now kept and conteined,

cend onto God, who created them.

liued in Aumber.

18 That which they bring out of the Apocalyple, Apocati maketh not againft bs. Soules are deferibed to be binder the altar, the which belongeth totheir places. They are faio to crie out, as though they ervielled the delire of their erpeacorclurrent Tobilis on But this feeth not that to crie out, and to be tamelie fire carnefflie, is not the part of flepers . Thite is not the robes are giuen onto them, bicaule they have pers, alreadie receined a part of their felicitie . And the ham they are commanded a while to loke for it, bus alreading till the number of them that are flaine for the crimbs name of Chill be accomplished: for then that the their find they have perfect felicitie, when they have atter tie. ned to the last refurrection . And that which is al the oble leaged out of the 11. chapter of the epiffle to the thers must Bedgeo out of the 11. Mapter of the epitte to the attender Debrucs, hath the fame meaning. For the con- triuming felle that the old fathers as pet received not the veneral finall perfection; fixing they do fill wait for the refurrection, which is meet for be all togither to haue, euen as manie as belong buto one and the fame bodie and head.

19 But by what reasons this opinion male Bralmen be confuted let be now occlare. First the Lord, promette being at the point of beath, fato buto the thefe; foults fin To daie shalt thou be with me in paradife. This The first aductive of time [to daie] fufficientlie declareth, realim. that his felicitie was not to be prolonged butill Luk.13, 49. the last times. But they, which mainteinethiso pinion have been accustomed to object, that this anuerbe [to daie] is not alwaies taken in the holie feriptures for one and the fame daic; but that it may fignifie a verie large time. For Pe- 1.Pet.18. ter,out of the faieng of David, faith; A thousand Pfalgo, 4 yeares in thy fight are as one daie: to as it may be, that the there was fait to be the fance baic in paravile, although his comming thither thould paradile, although his comming thinger thous be deferred for manie hundred yeares. But Augustine but Dardanus hath not so interpreted batt, so that place; where he writeth, that this promile find no could not be referred onto the humane nature long times of Christ; bicause the bodic was that date in the as sometis fepulche, and his foule (as he faith) in hell : buto fare. whome he will not attribute, that he was togi: ther at one and the felfe same time both there and in paraoile.

And therefore he wholic transferreth this buto the divine nature : which had not bene met, if according to that promile (as thefe men will)the felicitie of the theefe thould have beene veferred untill a thousand yeares and longer. Doz both Peter in that place they bring, will be to inters piet, that a thousand peares in eneric place thould be taken for one bate : he onelie indeue red most significantlie to declare the eternitic mobile of BDD, bnto the which a thouland peares bee are to be ing compared, would be but as one date. How, talm (0) bett, if at anie time, baies are to be taken for ferpant peres, that is not vermitted to our judgement; trachit

of Soules. but thereof we are admonished by the word of Con, as it appereth in Daniel, when the weekes are reckoned up. And in the fourth chapter of Ezechiel, where the prophet is commanded, that he thould lie boon his left five , thee hundreth and nintic daics; and againe, fortic baics bpon his right five: and that in the fame place , baies bo repictent peares, the feriptures om erpieffelie thew vs. 20 They have also an other thift : for they

faic, that thefe t wo adverbes of time, peffer baie and fto baie lignific the olo and the new testament, which they gather out of the epistle to the Debucs, there it is fait ; Chrift yefterdaie and to daie. Witherefore they would have the eroair and meaning to be, that to have the there to be mount bom brought to date into paradife, flould belong to the new testament. But this conceit of theirs is baine ; bicaufe in the epiffle to the Debaues, it mult fo be binderftwo, that Chrift is pefferdaic, and to baic, and (as it is abbed) For ever, that his eternitic may be binderstood, the which they are wont to diffinguish into the times : as if it fould be faid ; De was, he is, and he fall be. The third couert, wherein they throws them: felues, is, that it was faid buto the first parents ; In what houre focuer ye cate, ye shall die the death : and pet is it enibent, that they bid not presentlie die after they had transgresfeo. So (faie they) it might be, that the promife made unto the theefe, which fremeth to be spoken ofthat baic, might be beferred butill a longer time.

But that, which thefe men take as granted. we benie; namelie, that the first parents, when they had transgressed, did not fouthwith perish. for death is accounted nothing elfe, but a des parting from life; neither have we life without Coo. So then they bied, bicaufe they departed from God: and their foule was not feuered from the bodie but after a fort buried therein: fo as,if aman will industructic, we do not now prefentlie line a life, but a beath: which the longer it is, the more groupous it is thought to be by them which image aright. But bicaufe we will not feeme to half, we willinglie accept the fimilitude both of the theefe, and also of the first parents: they had the beginnings of death immediatelic after the transgression, albeit they mere brab had not the triall of absolute ocath: so also the shufing, there was with Chail in paraoife, albeit he obteined not that daie the perfect felicitie, which is attended in the refurrection. Witherefore the argument, which we have alreadie put forth, franbeth firme ; neither can it with friuolous arqui ments be querthrowne.

21 Furthermoze, Paule waiteth bnto the Phil.1,12. Wilipians ; that We willed to be lofed from bence, and to be with Chaft : for that he boub

ten not, but it would be an aduantage to him. Which befire of his had not beene goolie, if, after the death of our bodie, we thould fleve with our foules untill the refurrection. What profit had it bene to Paule, to have bene lofed from bence, if he thould not fraitwaic have lived with his Chaft : Unboubtedhe, while be lined bere, be twote of himfelfe; And now do not Hine, but Galat.2,20, Christ liueth in me. And according to this fent tence. Chrift was not to line, but to fleepe in him after beath. Dozeouer, while he lined here, he might acknowledge and loue Chaft; but after this life if he thould be affece, he was of nes cellitie to leave off those actions.

22 There is also another reason brought as The 34 gainft them, as touching the rid, man and pore reson. Lazarus : by that frozie is the weo, that the fpirits verf. 23, &c. affer this life ow not flepe, but either ow enioie good things, or elfe are tormented with punifly ments. They answer, that this is a parable, and that therefore it maketh nothing against them. Unto thom we fate, that all the fathers, which interpret that place, do not thinke it to be a parable : but manierather thinke it an historie; among thom are Gregoric and Ierom. And Gregorie. Tertullian goeth fo farre, as he thinketh the rich lerom. man mas Herod, and that Lazarus was John Chrefut. Baptiff. Dowbeit Chryfoftome and Augustine Augustine. fometime call it a parable. But this releweth them not, feing a parable is nothing elfe but a fimilitude derined from the truth of a thing : as a parable then the parable is brought in of the god man is berined of the house, which distince his inheritance to from the two of his chilozen. Albeit that the fame be a pas truth of rable, pet is it expedient, that there be a good man of the house, that children be found among the nature of things, and that it be a cuffome as mong them to diffribute the fathers volleffions: otherinic parables should be taken of feigned and baine things, which is against the nature of them. So as, although we grant that the varable was contriued by Chaiff touching thefe two: vet is it necellarie, that not onelie rich men and pore men thould be found; but that buto our foules, ocparting out of this life, thoulo be gis uen either a place of torments, or elfe the bolom of Abraham.

Beither do we understand by the bolome of what is bu-Abraham anic thingelfe, than a cerfeine place the bosome and receptacle of foules, in the which is granted of Abias buto them peace and tranquillitte in the light of ham. their & D. For they have a veaccable confeience and they loke bon ODD being prefent. This place is fait to be the bolome of Abraham, Gen. 14.4. bicaufe bnto him Goo first promited, that in his feed all nations should be blessed. The same man moreover fawe the baie of the Lord, and he re: Iohn.8,56, inifed. Dfhim alfo we first read, that He belceued, and his faith was imputed vnto him vnto Gen.15,6,

19 19 h.j. righte-

cuen untill the refurrection ; pet not out of the fight of Coo, as the fould faic, they flept and

Part.3.

The Common places

Cap.14. fritit muft needs cuermore wreffle againft the

Of wandering preffe downe the binderstanding, and that the

Iohn.8,16. rightcouines. And Chaiff, then he made mention hereof he fpake unto the Bebrues , tho boa fred of having Abraham to their father . In this laft fate do we confeste our foules to be affer this life; + do aptlie interprete the falengs of the elver fathers, to wit, that the faints have not as pet full felicitie, and perfect reward; for they befire the refurrection. Which defire notwithfanbing of theirs, fæing it is in them without trow ble, it is no hindrance to thete tranquillitie. Dei ther is the argument which they lometime ble of Matt. 25,34. anie weight; namelie, that the elect thall in the date of indgement be called to the pottetton of the kingdome of God : fortt is not thereby proued, that they are now altogether without the fame; for they have it now begun, but they thall haue it then fullie perfect and manifest unto all 1.Co.15,24 men. And fhall not God the father be faid at the

last daie, to receive the kingbome of the sonne? Tiho will affirme for this cause that he both not now reigne . De reigneth vnooubteolie, ab though he hane manie enimies againft him: neither is his kingdome enibent and famous buto all men. There be principall and plaine tes firmonies, thich we have brought against this fame erroz. 22 Chereto we may about that which Salo-

mon hath at the end of Eccleffaffes ; The duft reafoit. Eccle, 12,7, shalbe turned againe into the earth from whence it came, and the spirit shall returne vnto God who made it . Hitreturne bnto Bod; it is The c.

Phr 6.

reafon.

floric.

The 7.

The 8.

The 4.

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not to be feut awaic by him. And Christ faid, that It is the will of the father, that he which beleeueth in the fonne, should have life everlasting: and I, (faith he) will raife him vp at the laft daie. Etwa things are here promifed buto bs ; one is , c, ternall life ; the which feemeth not to be flaid in the meane time by fo long a flepe; the other is refurrection, which flyalbe given bs at the time amounted. And Polycarpus, which flourified in the time of the apostles , as it is beclared in the fourth boke of the ecclefiafficall historie when he The cocleft afticall his was to be burned for the confession of the faith. teffified; that he thould the berie fame daie be present in spirit before the Lord : whereby we for what jungement the primitive church had hereof. Dea and Paule onto the Romans witteth that They be the fonnes of God, which are led by the spirit of God. But we are not moused by the Rom.8, 14. fpirit of God to flepe , but both to bnoerffand God, and also to lone him earnefflie . And it is a

to Sion for to fe, and from bertue to bertue , 02 P[a],84.3. (as we find in the Debine) from abundance to a: bundance how it cometh to palle that thele men do by fleepe to long interrupt this courfe. Merclie, while we here live, and bnoerffand, The 9.

inonder, that fixing we ought to go forward bus

fleft, while the foule is kept within the bodie as in a bongcon : boubtleffe thefe burbens being laid awaic, it feemeth to be belieued, that we that moze loue God, and better know him; anothat efucciallie feeing the apostle bath promised, that There God, which hath begoone his woorke in vs , will reafon, finish the same, even vntill the daic of Christ, Phil., 6. And if fo be that he finith it; he will not haue it broken off, as thefe men faie. And that, laft of all. The in. must be considered of , which Chaist laid was traing witten of Abraham, Isaake, and Iacob; to wit. that Goo was their God : and he added, that He was not the God of the dead, but of the living. Pow,ifthey line; it behoueth them to do some thing : feing to line , is to bo . Deither both anie other action acree with a foirit free from the fleft, (3 meane with a chaiftian man) than to bnderffand his GDD, and to imbrace him by lone. Peither both the feripture fauour their o lo.ii.ii. pinion, then as it faith eneric there; that The 1. Thelan dead do fleepe: for all that is ment as touthing the bobie, which after beath is affected after the manner of fleepers . And the holie Choft vied whit the that forme of fleeking, the flee that the refuree holie give tion of the bodie might come to our remem faithmen brance : for we know that they which fleepe, thall the deads affer a while be raised by. And this forme of fpear fleeps. hing the ancient fathers called nonuminers, that nonumina is , Places appointed for fepuldres, as if fo be thou fhouloff late, Dozters, 02 Sleeping places. But we ow not thinke, that the foules are buried but the bodies onclie; to as thefe theles of the feriptures do not defend them.

Of wandering Spirits.

23 Furthermoze, the spirits of them that be Int. Bin.11 bead, wander not here and there boon the earth, (as Chryfoltome verte well taught in his fe Chryfolt cond homilie of Lazarus , and opon the eight thapter of Matthew.the 29 homilie hhere he bemandeth the cause, while those polletted with the biuell, which are there fpoken of, are fait to have bivelt in the graves. And he tellifieth, that in his time there was an ill opinion, by which the lpts rits of them that died of a violent death, were thought to be turned into wicked wirits, and were feruiceable and obedient onto them, which had beene authors of the murther . Andhe faith, that the bivell feigned thefe things ; firth, that he might obscure the glozie of the martyzs; as though that their foules after death breamediuels. Further, by this perfuation he brought the confurers and fothefaters cruellie to hill children, and rong men; as if they thould have their foules for bonoflaues. Dowbeit, thefe things (as that verie learned father telliffeth) are altoge

Spirits.

ther reprigment to the holic feriptices : third fate: that The fouries of the rightwois arein the hand of God. And bendoubtedlie Chaill faid top

of Peter Martyr.

Luk.3, 43. to the there; This daie thalt thou be with me in paradife. And of the rich man, who inlarged to be Luk 16, 12. his barres, This daie fhall their talmeny foulefis thee, Annof the foule of Laxanis to is wellten ; That by the angels it was ranged droughe hos fome of Abraham and contrariousle die louie of the rich man to beforeboth have here to

mented with flamos in hell wahn them he ber fired to hamplome man to be fent that his bice then, might not obteine thefame's Wat if it incre lawfull for fontes , feuered from their bonies, to loanter about in the isia do. either he buntelle might have come to bia brethren ; or elle be could bente obteined the famil of fome

other fpirit. Duerthis, Paulefain, that Ho defis red to be looked, and to be with Christiant Stee-Ada-7.59, uen being at the point of beath praiet b Lord re-

ceine my fphrit. man de artislanas ur Tallana I knowe introde, that Grogorio furiteth in his

mofere. Dialogs : that There be certoine foirits of the bead, appointed to ferue in common battis, and ching fonts topactife fome harder erercites abroad in the morle, But bicame that bothe caritemeth mante tales . I therefore thinke it better to belieue Chryfoltome, who bealeth by the feriptures. A gaine, he also prometh, that that perciente opinio on is against reason : for he faith; Af it should be lawfull for trules, after this life; to wanter a broad in the tooylo, they toould much more eafilie returne to their olune bodies : A co isit agreea ble unto reason, that wicked men to varricide thoulo carrie awaie a benefit; namulie, to haue the fricits of them (thom then have cruellie flaine)t, be ferniceable unto them at their owne pleasure. And even as it cannot be, that the bodie of a man Chould be turned into the boote of analie; fort is onpossible, that the foule of a man Could be turned into the nature and fubffance of an ill fpirit. And ichen as euill fpirits by bling of conjurations are bemanach what they be, and they answer, that they are the soule of this or that man, who be alreadic departed: he faith, that there must be no credit given onto them : for their tellimonie mult not be of anie value, feeing they be infamous. And therefore Paule (as me have it in the stors of the apolities, the 16, chapter) then an enill fririt witnessed that those men were the fernants of the lining God, and pendjed the faluation of men; here buken the fricit, and commanded the fame to fir lence. And Chaiff rejected the tellimonie of the divell, who laid, that he knew him, ac. And not inithout cause ; to the divell is a beceiver, and among true things, which he forntime fpeaketh, he mingleth manie falle. So as be muft not be

credited byon any thew of truth feing he is not

communico by Cabtateachinen, 102 to vienth faluation buto them. Thefe things are watteit by Chryloftome, in the places note allebare. Whereby map be conflicted the fables of those men, which feighte, that the foules of the faints tion flamb, and are prefent abyean in the world at theintepuldes and telikasito mue helde forto thinfer schick call beautiffens! His that father la bomediren punent abuntabelen feneren from diem bonies possettion new absolubilition the emilio

ous, meither contemplatine, nogagine, copie server at f he engine the proper a calmus community of advant, the industry of a calmus care and a calmus calmus care and a calmus calm

The control of the artificial flowering in the artificial some minericall points of the principal chriftian faith, ubich be berte necoffarte onto fal points. nation. And they that are fullie and firmelie fet lenin their minus of the refurrection, doppe wine well for themfelmenagaint the laft houre. Har they which being at the point of ocath, om affure themselves of the bleffed refuerent tions commot those but beyort to full and theres full out of this life . But contrariewile, they sind france in this article place then inforest Difanieinelle : they are beren, then flazme, and knows not certeinelie whither to turne them Auriber, this perfusion both comfort be; then by reath we lofe our hinlfolks and freends. So bin Paule teach the Electratorians. 13eliocs this, 1. The 4,13. we are hereby armed against perfecutions, and haro chances, which we that fuffer for the faith full confession of the name of Chaff. Foz what is it that marty s will not vatientlie abide. when they knowe for a certeintie, that a most happie life Chall be reftozed unto them ? Mozea: uer, the remembrance hereof maketh us to have tenimerance in estimation : for we easilie for beare bulawfull pleasures, when we affureblie traff, that we shall have true and perfect please fores given be both of mind and bodie. Allo if this article be abolifhed manie principall points of religion are ouerthotone. Paule faith in the firff epiftle to the Cozinthians : If the deadrife 1.Co.17.16 not againe, Christ is not rifen. Which is most ab ford; for then be thould even to this time be bebeined in beath : which is not convenient for Bod nor for the redemer of mankind. And if he be not rifen, neither bib be trulie bie : other wife

he thould be neteined by death. Wher opon they.

inhidedenie the refurt saion of the bead affirme. that Civile did not berelie die : neither will thev. that be had naturall, but phantafficall fleth

19 19 b. tf.

and lone Con ; although the bodic be burbens fome to the foule, and this earthlic mantion

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onelie; that is to late, he bied in thew and out ipard apperance. 2 Seeing therefore a disputation of the re-

forcedion of the fleth is to profitable and neces farie : we thall for mor cause stant the longer boon it, first, if it be bemanbed the & DE 20hr 450b his institute the fame a two reasons map be Dio infti= tute the re- bromatt: firft that he might trulie and perfectie ferrection. mahe hamie his elect ; fintene hamines cannot

More things that we knowe not, than that me

be obteined in this life, bicaufe no bumane acts ons, neither contemplative, nor active, can be counted exquilite and perfect. For as concerning knowledges, there be a great mante more things which me knowe not , then which we hnoise. Which Socrates perceining, laib; that Alpis one thing be kneto; namelie that he kneto nothing. Further, those few small things that ine knows, we have a verie frant and flender binocrifanding of them . Peither map the affirme this of naturall foings onelie but of those also which are ovened tento be by the spirit of 1.Cor.13.9. Don. Wherefore Paule fato; Now we knowe in part, and prophesie in part, and we now see as through a glaffe, and in a darke faieng. Wile be of meake memozie, and manie times our me morie faileth us . Who cemembreth all things that he bath read, that be bath learned, that be bath taught and betermined . The knowledges which come later to mint, exclude the former t as one natie is beinen out with another and an in the course of maters, the latter mindle as tonic the former. And inherens the imotolecures of things be confift either in invention, es in teaching ; what one of manie is found to be ercellent at innention . And berie mante are but ant and bringet to learne . Wherefore, as tou-

> Allo in matters of practice, there is areat ivant in bs leing either ive line bubonefile. oz elfe in honest actions the be berie farre wibe from perfection. For our bertues are mainted and imperfect; therefore ive cannot braine out of them anie perfect and absolute actions. There happen moreoner perturbations, or affects of the mind, which beative be to and fro, to as toe carfingt altogether be inclined to bo those things which be right. Dea and from the bodie it felfe. which is fraile and buttle as claffe, manie incontuentences ow come . For if it be toucheb with bifeafes (which are growne to fuch a munber as they have gotten the opper hand of the morficians art) if it be wounded, if it betome, if it be fireb, if it bunder and be preffet with mile ries and calamities : finallie, if it be ill bandled mith penurie and beggerte, boin can it other twife he, but the mind will be moued, troubled, and greened . Alefe and manie other things do fufficientlie thein, that ine are past all bone of

absolute selicitie tobile the line in this inould.

2 This have buters men noted, and therfore have referred the implience of perfect hamine the to another life: but they thought, that the fame must onelie be attributed unto the fonle; pea and they indged that the bodie if it thould be ro maked though be an impediment thereto . And inith this error was infected Marcion, Bafilides. the Valentinians, the Manicheis, and futh other The mon the V aleptaments up a manufactured, that there incre of them petitiferatus leads; who afficured, that there incre of them time beginning soft dings, manufact, a good good threat and an emil. And feeing they thought the emil two brems min to be the author of bifible creatures, thep nings of (air alfo that he mas the maker of the bobie and things, of fiely; and that therefore the fonde being fene. 4 5000 red from their things after beath thouls be hap to mill vie : and that there should be no need of them to gob. be reflored againe fibith por binder and not further felicitie. The fame opinion had they thich thought that the foule is formed to the bodie, as a an ann i. mariner is coupled to the thip, and as a thing bout the morning both that which it moueth; and there, coupling fore they affirmed, that it would not come to fould with palle, that the loude after this life thulb be foined the bolie. agains buto his bobie . For even as the lhip a built man or they inbich moue and put forward anie tube." burbens when they be rib of their bufinelle, and have gotten foeldfrinough, bor not returne a gaine to their former labors: to bin they thinke. that fooles being once put awate from the labourfame government of bodies, frould not returne againe. But they erre ercebinglie: for the forde musik that in he abigines to the bodie: for won the it is the forme and perfection thereof, and of both be traite being toined togither is made one perfon . So ioined to then , there is left remaining in loules after githt. beath a behement disposition to take buto them their booies againe. Wihich Plato feemed not to he ignozant of nozvet Pythagoras; foreither of them lato, that There is * a pallage of loules fro * HETHone bobie into another. For (as they would have Juxan. it) foules after beath are remoned into other bo bies. And bicanle they returned not to the felfer fame againe, that was rather fain to be analte ration of place. than a refurrection. 4. But that maner of refurrection foener without

they have amounted, which have taught, that all on after the ter the great yeere, or perfect revolution of the resolution beauens, all things fhalbe reflored as they note of the grat be : to that thirtie fir thouland peeres bence, ine peart, thall become even the fame, both in number, and in berie beauthat me nom be ; fo that I mp felfe thall teach in this place, you litting here, in fuch fort as 4 main teach, and von being prefent. The reason of this opinion is altronomis call, father will bane it (as Prolome taught) that that bighell ozbe of the beauens compre bendeth in it thee bunded, thee fcoze, and fir begrees; ambiliat enerie farre both enerie hurv

nich reres, paffe ouer one of those beares: thereby it fould come to patte, that after thir tic fir thousands pieres, cuerie ffarre fould returne to the point from whence it was lofed, and began his motion. And feeing the fate 02 fituation of the celeffiall bobies was then, enem in the fame maner that it was from the beginning; they thinke, that all things thall returne to the fame forme, in which they then were, I knowe there were forne of them, which piclong this reffitution of all things, not to fir and thirtie, but to fortic thouland pieres : howbeit this their reckoning is not allowed.

But rioiculous and baine is each opinion, and is confuted by Arifforde; who aftermethearnetts lie that it can not be, that the things which veriff and accase in the meane time, thould returne to the perie felfe fame in particularities whatfor ener wace of time you will admit in the meane fealon. Dowbeit, thefe men might lie without controllment: for the can reproducthem after thirtie fir thouland pieces; especiallie, feing from the beginning of the world, buto this date, fir thouland peres are not pet finished . I paste it over, that fuch a kind of bemile is repugnant to the truth, bicause the resurrection of the dead devendeth not of celeffiall bodies, noz of frarres. not of occres of the firmament; but been the will of the high BDD. Beffors this, the holie ferintures do their, that by the last refurrection. cternall life thall be given buto them that be brad ; fo as they thall bie no moze. But fuch a life cannot be loked for of celeffiall bodies. More ouer, the bleffennes of laints would not be firme and fledfaff; when they flould confider, that they must be thrust forth againe buto the same travels and unferies, which they fuffred before, whiles they were here. Therfore men have berie much erred touching the refurrection of the of the Sa- dead. And among the Debrucs were the Sadu ccs, who believed, that there were no fpirits, and benied the returneation of the dead. At this date also there be Libertines, which make a fest at it: and the refurrection, which is spoken of in the Mina, 17. feriptures, they onelie referre buto the foules. And in the time of Paule, there litted Hymenaus * Philetus, thio affirmed that the refurrection of the bead was even then paff : whose boaring (as the apostle faith) was like a canker that hath a wide fret : for the minds of the bulcarned are ea-

> filie corrupted with fuch peruerle opinions. 5 An other reason, for the which God will reflore the life of the booles of them that be bead, dependeth of his perfect fuffice, the which is not in this life occlared. Withere the fee, that for the most part the wicked do florish in power and dignities; and that they be gentlie bled: but on the other five, that goolic and honeft men be harolie intreated, and be in danger of most

greenous displeasures : which things (polette there thulb remaine an other hope) might forme to be brinft : neither also would it be infilie bone, if the foule onelie thould be rither bleffed. or tormented with punifyments, feing it hath had the bodie with it a companion in executing of actions, as well good as bab. Therefore it is miet, that togither with the boote, it fould have experience both of ioles and paines, leing it bie all things by the fame.

Cap.15.

The Rabbins among the Telves, for the ter a fable of fifteng hercof , beuiled a fable, faieng ; that A the stab. certeine mightie and rich man planted him bins confelfe a garben of most noble kinns of tres, which cerning the bid beare vericercellent fruits : and left it fluid of the foule be robbed, he appointed heepers for the fame, with the And bicaufe it behoued to take herd buto the bodie, keepers themselves, he appointed two, which were fo mabe, as the one did perfectie fee, but pet fo lame, as he might not in anic wife be able to go : the other was in och able to go, but was bling. When the Lord of the orthard was gone. the ill keepers began to confult among them felues, about eating of the fruits. The blind man faid ; I in berie Deed luft after them , but I fe not : the criple fato : I fe them , but I am not able to come at them. After long talke they acreed, that the blind man thould flome botune and receive the criple boon his backe. who having his fight, ofreden the blind man with his hand: wherefore theb, being both for ned together, came buto the trees, and fulfilled their lufts with those fruits; according to their owne defire. The lost of the garden returned. and elpiena the harme that was bone, blamed the kepers. The lame man ercufed himfelfe. that he could not come to the tree : and the blind man faid , that he might not fee the fruits. Then the owner, when he knew their fleight and thiff ; De haue (faith he) ioined your labours togither. therefore I also will foine you againe, and will punish you togither. Therefore he bound them togither againe, and by beating and Ariking them, punifpet them both togither. So, laie thep, ooth the cafe fland in a man: the foule in ded knowell, bnoerfrandell, a perceineth; but it can not take anie outward worke in hand by it felfe. Certeinlie the bodie of it felfe is a fenfe leffe thing, neither doth it verceive. The fibid neverthelette being moued, & firred by by the mind is a fit inffrument of thoutware actions. Which being to, both reason a inffice requireth. that they Mould be againe tomed togither after beath for receiving of punishments & relvaros.

6 Thefe things are fpoken generallie. And now comming to the matter, we will bigine this treatife into certaine principall points. First, we will bring the reasons, which feeme to hinder and gainfaic the refurreation of the fleth. HH h.tg. Decond,

thing things contemplatine, we are of small bamineffe in this world.

Ad. 17.8. of the Lie of trement:

Philetus.

Pag.330. Secondlie, we will fearth out what is the nature thereof. Chirolie, whether by humane rea-

fons (and that by fuch reasons as are mobable) it may be proued and confirmed. Dozeouer. we will bying tellimonies out of the holie frive tures, as well of the old as of the new telfament, whereby it thall be proued, that the fame muft in anie wife be loked for. Afterward we will intreat of the causes thereof. Duer this, fome things thall be froken of the conditions

and qualities of them that thall rife againe. And laft of all hall be confuted the arguments of them, which fame to perfuade, that there thall be no refurrection. And those arguments will 3 first of all recite; pet not all, but those onelie, which I shall sugge to be of most importance by the confutation whereof, others may easilie be

7 First Porphyrius laid, that All bodies must Birguments be audided . for atteining to the felicitie of the foule; bicaufe they hinder, and further not the the refurres contemplation and knowledge of God, wherein conflicteth our felicitie. By which there feemeth to be affirmed, that foules cannot perfectie be made bleded, if thep thould be coupled againe to their bobies. Further, this can not be, that when the bodies are alreadie diffolued, and are cone into albes, they thoulo returne to their first eles ments, 02 to the first fubliance of their nature. Belides, it hameneth fometimes, that a man is caten of a wolfe; a wolfe, of alion; a lion of the fowles of the aire, which afterward become the meat of other men : therefore, the fleth of the first man might not be discerned from the fieth of the latter men. Pozeouer, this will the more plainlie appere, if we confider of those Anthropophagi, being men that fee bon mans fleth : whereby it commeth to valle . that the substances of humane bodies, by that kind of meanes, are mingled. Wilherefoze, if there thall be a refurrection of the dead, buto which men fhall thofe flethes be attributed . To them that cat, oz to them that be eaten ? Wie fe allo in nature that it is taken for an impollibilitie, that one and the fame indivitible thing thould be reforce to number , when it hath periffed. And therefore mas ocneration amointed, that at the leaft wife, by procreating like things in kind, op ocr might be continued.

To this, in death, when the foule is taken a mate from the boote, not onclie the things accipent there unto are defiroied, but the effentiall beginnings allo, wherby a man is made; name, lie the bodie, and also certeine parts of the mind, as is the power of nourthing and fæling, which can not be had without the bodie. Belides this, if anic quantitic be funded, it is no more one in number, but they be two quantities. And a motion that furccafeth, if it be begun againe, it

may be in kind the same that it was; but in number it thall be diffinguithed from the first For who is it, that when he thall have walked a mile if he stand at rest for a while, and afterward returneth, can affirme, that his latter walke is the perie fame that was before ? And this is not onelie perceined in quantitie and motion, and in things that happen; but also in qualities and formes. For if a man inioic health, and do fall into a fickneffe, the first health coubtles is cone: but if so be he afterward recouer, the health that hameneth is not altogither the fame that the first was. In like maner, if bodies, with all the things belonging onto them, are to be reffored, all the bumoss, haires, and nailes thall be ai uen againe, and the heape will be monftrous, But if all thefe things thall not be reflored, but a certeine of them, there can be no reason mane. thie rather one fort than an other thall be given againe.

8 There be moreover in the holie Criptures manie places, which are against refurrection; if they (bould be welcd as they appere at the first fight. In the 78.pfalme it is written, that God verlage. bib after a fort chaffen the Jeines in the wilberneffe, but that he would not otterlie nowie out his weath open them : bicaufe he remembred (faith David) that they were but fleth, and as a fririt that palleth alvaie, and commeth not a gaine. But if to be that the fonles returns not againe, there is no refurrection. Allo it is faid in the 114. pfalme; The dead shall not praifethee, Pfalitat o Lord. And if the ipirits of them that be bead, Do not celebrate the praifes of God; and that they which be departed. Chall not occlare things: there thall be no refurrection. And in the fame pfalme it is written; All the whole heavens are verfe.16. the Lords, and the earth hath he given to the children of men . If heanen belong not unto men, but that they must divell boon the carth, and therein must come to their end, there is no refurrection to be hoved for.

And Salomon, in the third chapter of decleft Eclas. affes waiteth, that There is all one end both of man and of bealts. For as the one both oic, fo both the other : yea they have both one maner of breath, And who knoweth (faith he) whether the breath of the fonnes of men afcend vpward, and the breath of beafts downeward? And in the 14.0f lobit is written; that it is not fo verka. with man, as it is with trees or plants. For thefe, when they be cut off, are wont to inpowt and to fhot forth againe ; but man , when he is dead, returneth not . Againe, it is laid, that this refurrection thall be univerfall. But Daniel, in verfes. the 12. chapter learneth to deleribe the lame to be particular ; Manie (faith he) which now fleepe in the dult, shall rife againe. But he would not have faid manie if they thould all be railed bp.

Of the Resurrection. Part. 2.

of Peter Martyr.

Cap. 15.

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pea, anditis written in the pfalme ; The vngodlie fhall not rife in judgment. And it is met, that feing by Chaift, the dead are to be rettor red; they onlie thould obteine this benefit, which thall be joined buto Chaift. Therebpon it follourth, that the bigodie, which are Grangers unto Iniff. Mail not be raifed bp. Thefe are the reasons, which are wont to be objected against those which affirme that there is a refurrection.

g Rowlet be come to the fecond point , in fearthing out what may ferue to the nature and pefinition of refurrection. And we will begin at the etymologie of the word. It is called of the Brake avastics: in the composition of which word, the prepolition www is the verte lame thing that maker is, which fignifieth Againe : as if it were ment; Ehat which was fallen to franc op againe . Therefore Damascen witting of this matter faith, that Mefurrection is the fecond flanding of the dead. And the Debrues called the fame Thechiath bammethim ; for Chaia is, To live. Wherefore it is even as if they had laid; The quickening of the dead. And bicaufe Com among them is To rife, thereof they deriued the noune derivative Thekum bammethim; that is, The rifing of dead men, Allo among them there is found Cuma. And of the northe Amad, which fignifieth, To stand, they have berined some noune of this kind. Derhaps also they have other mords of this fignification, but thefe are more accultomed, and more commonlie bled among the Rabbins. Touching the Latin name we will confiner affermard.

10 As to the matter. Refurrection belongeth

to the predicament of action. Anothereas in actions two things are cheeffic to be confidered : things to namelie, the ower, and the fubicat it felfe, into beconfi= which the action is polyzed by him that doth. The efficient caule of this action is Bob; for that no The efficie cause in nature, not power in anie creatures tit canfe can be found, which is able to being to paffe the ofthere. refurredion: as afterward in place convenient we shall declare. Action in verie dec is manie Actions bi- waics diffinguished. Dne is naturall, as gene ration.cozruption, increaling, biminishing, ab another teration, and such like. And there be also other

chiams actions, which belong to practifing knowledge; as to build, to paint, to plough, to cast mettall. And other actions, which have refrect buto the will, that is, to mans choile : fuch be the works of vertues and vices. Againe, actions are diffinguilhed, that fome be occonomicall (that is, perteining to houlhold government)others be politicall, tothers be ecclefiafficall. But refurrece tion taketh place in no part of these diffinations: for all thefe things, which we have rehearled, af bato what tera fort are revoked buto nature. Wit the re-

bimedate furrection of the dead is an act altogither be

warefur pond nature. Therefore it thall be rechoned as

mong those things, which do erced and surpasse rection in the the force of nature. 11 Pow reffeth for be to contider of the fub-

fect imerein it is received. And bitooubtedlie it The fubicet is no other thing that is raised by but man, of refureces which was by death ertinguilbed. But man (as tion. all men knowe confifteth of two parts; to wit, of the foule and of the bodie. So as it mult be confinered whether refurredian perfeine to the bodie or to the foule . To freake propertie : be wellen part Dics om rife againe, and not foules; for that is of man is faio to rife againe, which fell when it had frod by. the fubicet But foules die not togither with the bodie, but of refurees remaine aline ; and therefore, feing thep fell tion. not, they thall not rife againe. And that foules remaine aline after they be fevarated from bodies, the holie fcriptures ow thew: for Christ fait buto the apostles; Feare ye not them which Matt. 10,28. kill the bodie, but the foule they cannot kill, 23ut if foules thould be ertinguithed, togither with the bodies, they which beliroic the bodie, would also nestroie the soule. Duer this, Chast said by to the there: This daie shalt thou be with me in Luke,23.42 paradife: which would not have been, if the foule

And when the death of the rid; man and of Lazarus is described in the gospell, it is plainlie & nougherpreffed what becommeth of men after beath : for Lazarus was carred by the ministerie of angels, to the bosome of Abraham : but the rich man to the torments in bell . There be also other tellimonies agreable onto this faiena. but let these besufficient at this time. That refurrection is to be attributed buto bodies. Tertullian alfo taught in his s. boke again@ Marcion and in his boke Derefurrectione carnis: and faith that manie things do rife, which before fell not, as herbes, plants, and fuch like; but none is faid to rife againe, but fuch as fell first, when they had flood before. And he argueth from the proprietie of the Latine tong, which maketh a difference betweene Surgere and Refurgere, the one fignifieng To rife, and the other, To rife againe. And he faith that Cadaver, a bead bodie. mas fo called a Cadendo of falling : therefore he affirmed, that the refurrection is not of foules, but of bodies.

had perithed with the beath of the bodie.

12 Mozeoner, it must be noted, that the refur Refurrecti= rection of the bead is a certeine new birth. For on is as it even as in the first birth a man is brought forth were a circonfifting both of bodie and foule 360 in the restinenctu furrection which is a fecond nativitie, he shall be repaired againe. In the 19. chapter of Matchew verle. 28. it is written: In the regeneration, when the fonne of man shall fit in his majestie. In protte regeneration (as concerning the foule) begins noth now, but it thall be then performed as tout thing the bodie : fo as it is a certeine nely gener ration. Which I therefore faie, leaft it thould be

Part. 3.

effemed for a creation, the which is not bone of things that be ertant, but of nothing. Howbeit, it is not alluaies taken affer this fort in the diuine feriptures. Wherefore the foule thall returne, and of hir being thall impart buto the bodie, euen as it did before death : and thall not onelie giue a being thereunto, but it thall bring therewith all the properties of man, and thail communicate them therebuto. In both there thall be fome divertitie, but pet not as concers ning the effentiall beginnings: onlie the things accidentall thall be changed, the which map be altered, not with franding that one and the felfe fame fubica fill remaine. Hoz others be the qualities and affections of chilbren, and others of young men, and old men: pet is the person all one, and cuen the fame man, both in childhoo, nefurrecti= in youth, and in age. Thus then we may befine on Defined. the refurrection of the bead ; namelie, that It is anew coupling togither of the foule buto the bodie, by the might or power of Goo, that men map frand wholie in the last bate of subgement, and may receive rewards or punishments, ac cording to the state of their former life. 150 this Definition all the kinds of caufes are expressed. The forme is the Coupling together of the foule and the bodie: the which also is done to some as men be borne, and therefore is about pew or Done againe, namelie affer beath. The effict ent caufe is thewed, when we affirme, that it thall be done By the might and power of God. The matter is the Soule and the bodie, which thall againe be joined togither. The end allo is, That at the last indocement it may be determine ned of the whole man.

The biffe= reuce be= emeene the man,and of brute

13 Furthermoze,it muft be confidered,that there is no finall difference betweene the death of man, which goeth before the refurrection of the dead; and that death whereby brute beafts do periff. For the ocath of man is called a fepara tion of the foule from the boote. For albeit that the bodie do periff, pet both the foule ftill res maine alive: which hapmeth not in brute beaffs, whose death is defiruation of mind and bodic both together. Wahere boon that which Salomon Eccl.3,19. faith in Ecclefiaffes, that The end of man and Cobeafts is all one, is not true, unleffe it be bru perified generalie: that is to wit, that death haweneth to both : but the kind of death is not all one, both in the one, and in the other. But of the fentence brought by Salomon, thall be fuoken afterward: I made mention of it now, by cause ive may biderstand, that even as befineme brute bealts and mentis ainen a fundrie respect of beath; to, if resurrection also thould be granted to them both, the forme of the fame flould not be all one. Witherefore although it be faio of the bodie, and not of the foule, that it fhall rife : vet without the foule, the refurrection thall

Cap. 15. Of the Refurrection. not be : for the fame muft of necessitie be melent. But pet it may after some sort be faid of the foule, that it thall rife agains in two respects. First, that even as through beath it cealeth to In the te forme and bired the bodie; and in this refred form the after a fout to tie: fo on the other five, then it foule is lin returneth to forme and bired the fame, it may gaine as touching thefe things be faid after a fort to rife againe. An other cause is, that even the foules are faid to fall : fo as if it be his propertie torife againe which hatty fallen, they also, feing after a fort they fall, may be bnoerft mo to rife.

Therefore Paule faid buto the Coloffians; If Col. .. ye have rifen togither with Christ, fauor ve of things that be from aboue. Row is there ante boubt but he weaketh of the refurregion of faules: For they as pet lines to whom he wrote. Anto the Romans also be faith; If Christ be ris Rome. fen by the glorie of his father, so walke ye also in newnesse of life. And onto the Edictions: Rifefrom the dead, rife, and Christ shall illumi- Ephes, 14, nate thee. And in the boke of Ecclefiafticus,the Ecclar. fecond thapter; Shrinke not awaie from God, that ve fall not. Againe; He that flandeth, let I.Co.to.n. him take heed he fall not. And onto the Momans, as touching the not judging of another Roman. mans feruant, it is imitten : He standeth or falleth to his owne maifter. Speing therefore that all thefe places are referred to foules, it femeth, that both falling and refurrection belong buto them. Thefe things are true, but pet it muft be thelitunderstod, that in the holic scriptures there is tarts to put tipo forts of refurrection : namelie. a former forts ofte and a latter. In the first, we rife in the foule furnain. from finne; but in the latter, the booic is rellored. Dow at this time we fpeake of the latter; therefore fait we that the fame is proper unto the boote. And even as in that former, the foule rifeth againe, and not the bodie: fo in the latter the boose rifeth, and not the foule.

14 Thefe tivo forts of refurrection ive gas Apocao,t. ther, not onclie out of the boke of the Apocalypfe, where they are pronounced bleffed, which have their part in the first resurrection: but we learne it also out of the Golpell of John, where in John, 5,18. the fift chapter both are joined togither in one place. First, Chill wake there of the formerre furrection, then he fait. The time commeth, and now is, when the dead shall heare the voice of the fonne of God, and they that beleeue it, fhall live. That thefe words belong onto the first refurrection, it sufficientlie appeareth, in that he faith; The time will come, and now is. 18th there is no man will fate, that the houre of the latter refurrection was then prefent. So as then he ment, that those or an Chould line againe, if they believed in the fonne of God, tigo for their finnes were defitute of the fpiri tuall life of foules; of thom Chaft fait in an

Of the Refurrection. Man 8,18. after place ; Let the deschurie their dead. Ann into the Chellans it is witten; When ye were desdin your offenles and finnes. And unto Timothe it is insitten of intolines; She that is cralica widowe, concinumh fill in praiers, and funplications before the Lord : but the that liueth in worldlie pleasures; she is dead while she verliereth. Eindombrealie before inflification by toth me are all bean in oxiginall finner melle in those finnes, which the DE our olune accordinate aboed by our thoile, and the hame altogither nees of this refurredion from boath. But between the first refurmention minute latter, there is the the much difference a withoute the first belongeth buto the elect onelin, and fonto them which shall perpetuallie be made bleffed : but the latter be-longeth tunto all, an inell miferable an bleffen. Of the which refurrection Chaiff abbed in the fame place of John, fateng; And maruell ye nor, for the time will come, when they that be in their graves, shall heare the woice of the sonne of God, & shall come foorth; they that have doone well into the refurrection of life; and they that have done ill, into the refurrection of judgement. Derestrere is mention made of granes. that is of femulatees: forther be faith. The time will come and fath not that it is alreade come. Wherefore, no there is appointed a first and for comb death, fo is there allo appointed a first and

fecond refurrection. But the (as it bathbeene al-

readic laid) on onelic intreat at this prefent of

In Thus it hath beine the web, that the refue

region of the beab, is an action of those kind of

things, which contiff of miracle, and not of nature. De then that shall bemand, whether it be naturall: we will answer him after this maner. As touching the forme, the which I faid is a toining togither of the foule with the bobie: the name of naturall is not to be refused : for it is a greable to the nature of man, that the foule thould be to med to the bodie. But if me confiner of the efficient cante, and of the meane: those things do biterlie ao bevono nature. Whereby it commeth to palle, that me may ealilie animer to the third point of this treatife. Therein it mas bemanded : Whether, for the referrection of the Months beat, there might be naturall realons ofner. manutis and benconfirations made. After this manet, I late, fixing the thing it felfe palleth all the power of nature; there can no reasons be made mbin: for this kind. In deed there be forme reasons of miline force great enough: but if they be biligentlie ep amined, they be probable arguments ; pet refpeating the nature of things, they be not necel faric. And to make the matter more plaine, we mult butcelland that bemonttrations are two fold. For there be forme which refolue their que billions into principles, which he knowen by

themselves at the first light in the nature of things; but therebe berie few realons of this hind, for a gerteine few onelie can be the med in the spathemeticals.

Diter there be, which although they confill not of propolitions knower at the first, and by themfelites; yet the propositions, whereby they conclude, may refolue into those things which be veretie and of themselves knower. And a gaine, there be certeine arguments, which conlift of true and necessarie principles ; but pet not eniment in that letence which wieth them: but fudias are the med and trolie knowen in a bioher and more morthic facultic. Which kim of frience is commonlie callen Subalternam, flat is, which faccepeth by furne. Hoz a soulician theireth and conclude th forme things of barmonie and founds, which be theired and made out of certeine principles in Arythmetiche : which kind of argument to bemonttratine, get to him that knoweth both the friences: namelie. Arvibmeticke and Mulicke. But to him that is onelie a Mulician, it cannot be called a bemonstration: feing thereof is made no resolution into vainciples that be knowen at the first, and by themfelnes. Quen fo is it in the reasons concerning refurrection of the dead. Manie reasons for the fame are brought of naturall propolitie ons, the which he berie we hable : but if the winciples of them be gramined, naturall men, and further enelie refrect the nature of things . Chall not be committed bicaufe they cannot le a refo-Intion unto impernaturali caules, the which map prove a conclusion, and constantile approve the fame. But goblie men, when thop referre thefe propolitions but othe word of Bod, and in their refolution fortifie and confirme them thereby, they have them for bemonftrations, which in beed proceed not from naturall knowledge, but from faith, which altogither beyenbeth of binine

16 Abut by what wates the milotomers, and they which leans onelis on naturall realon, do Aponde. fet themselues against the reasons, which are ring of the brainen forth of naturall minciples, mult noin probable, be beclared. And now to begin with thole real which make fons thich feeme to have more firength than the for refurreft. First they late, that A thing imperfect is rection. not capable of perfect felicitie: But the foule being feparates from the bodie, is maimed a briperfect: Therefore the foule for obteining of feld citic must be againe joined to the bodie. This are gument the thilosophers answer two maner of inates: for either they would fate, that the part which is pulled from the other is tomperfect; for That the formet as it receiveth forme benefit and perfec foule bring tion from that other: but that this is the nature pulled from of the foule, that it giveth hir god things to the an unperbobie, then as pet it receineth nothing of it, et fect thing.

ther of perfection, of winds line elected at letter of the bonie is no himberunde to the mill restricte of the loule: De elle they would na Robeither bit. to the perfect bleffebnes of the Belle Paris frienct ent, that the last give duty be pereint with it, inhereby it perfectle understanding the faire, and poin indiace it with and that well by their that the book is not necofull thereton of about to the faithfull; the realon that is bought to confit. med by the ferturaces: bienufe there men learing. that foule & boote tonithet are call bow obtinto Matt. To, 28. hell: but if the box to us touching plintingwits, it followers, wat the both to as containing to that os. Andther arquiment is frantevaller this lost;

Whatforner thall be against nature, in not per whether the petuall's But ilis againft the foute of man, that it Could continue fenered from the boots " but it continueth, feeing it is immortall mis falleth from the not togither with the bodie. Thous it is a nativ bodie be rall thing but at, to be the forme of the boole : against to is it against the nature thereof to be feinered nature. from the fame. If this cannot be perpetitall, there remaineth nothing elfe, but that it be a gaine britted to the bodie. Unito this realon first the Cthrilks would fate, that that which istaken for a certeine and enibent think is with the The phi= light of nature obfence; namelie, that the foule losophers fudgeb after death remaineth and is immortall: for no the foule to be mortall, ble philosophers, not a felv, inogen farre other wife. Ded, and by berie learned men's to init. Terrullian. Gregorie Mercullian, and Gregorie Nazianzeh, ta tealori Nazianzen ben unto Ariftotle himfelfe, that he thought the foule of man twbe mortall. Arm Alexander Aphrodylaus, nomeane Peripaterike, was of this Aphrodyopinion. And Averroes taught in the Sathole of

Auerroës. the Periparetiks, that There is onelie one hu

mane intelligence, which by conceipts is abiot-

nien unto emerie man. Wilherefore this princi-

ple that is allumed ; to wit, that the fonde affer

neath remaineth bicogrupt, feeing it is a boubt,

and dependeth not of things, which of them-

felues be knowne and enibent in the nature of

things : the argument that is buffoet thereby

on, fraggereth, and cannot be counted firme. Auicenna. . For Auicenna in his Metaphyficke faith, that The foule is therfore to inco to the bodie; bicaufe through the outward fentes, it man protite in to it felfe both inware knowledges and fciere ces of things, which when it hath once obteined. there is no need to refort agains to that contunction. Dithers confute this reason more subtilie: faieng , that it is against nature, not to be tontinuall, other the originals of the rellitation thereof remains in the nature of things. But if thefe are otterlie abolithed, rellitution is not to be laked for. And that which they have alleaged, they fet fouth with an indifferent plaine fimilitude : A tree (faie thep) being cut off, lieth along against his nature; which nevertheles is

reflored, if the rots remaining bequickers to cause it springeth and grotheth against plant 4.4-1 the rates be altogither plucked up; the vertinate ort flinit be verpettifft. Ethetebethen affirme that the fortle, being pulled awate from the bo Disposts flittletentlie unsertant, that in the mi tore of themore there is no more extent the beams minus of this confinition to be made acromy men that therefole this not affected with them The Herent, bicanto the cholist of our with most energenise Minor impolities) Thus incidence distantial defined to the sentiment is broughe Buring faithfull of ethe fame reating compar disconficion in the comforminist wat of the loops of Kinds e ache petro the unimentalitie of our fithers er neutlimionfilmed: tifte powerof bniting at Marti the britte is at dister to be in Worl 21.10 adam: Whenhird reason is wont to be oraidie from the inflice of Ego, which will residence niffments and rewards for thole things, tibich he some in this life by the booic tifut biensfeit charte rannot fering full that lexists thefe two the loule bodit is and the bodie being joined both togither; biber multim their right or wrong, onelie one of them thouse waren either bearunifier or return bed . Wereto the pho main lofomberghould antirelt that stamereth notth mm. thems, finit the trioxlo is to generated of Gon be diffline that remarkethanto puntifieth : as it had confineration of everien acticular perfort, in go tring taleityons either thinards as puniflymental Aberdane they book great , that as touching the firme and conflant motions of the beaming there is a reit eine prolibence: fo wonto then alfoom as toudying the prefernation of kinds: but they month deme it to be had as concerning etierie particular. Further, they would adde, that there be remarks and punifyments enoug Aufender Hofe berie actions god and emilt : form inell doing there is a Montherfull infulnelle of conficience third excellent all outward rewards. And agains in Doing wickerlie men are wow berfullie hereb: neither can they escape the bub derie of conference ishirt is miferie and bulian pinelle enough for the publishment of them. At length thep would affirme that it is fuffici ent, while the foule it felse either receineft reiner De op fuffreth purniforments sand that there innonés detilefethingsthoule be boite bate the bosto a bicande it in not the principall cause of actions but onelie the infirmment. And there may be a fruithing be beautiful artificers, but a but folyom onelia is given a remard, if they have made a faire ineb, or built a faire boule: but inv to the infirmments, thich they blet, eitherin ineaning of induilbing Here is no recompende made . The which inflorance as receive not the Came punishment or lotte, if the tooks have til Increffen Beither will ante man breake a pale ned pot bicante fome have perithed by brinking

Of the Refurrection. out of the fame ; efpeciallie if it thall be a metipus t beautifull beffell. Peither bo men breake or caft awair the fword, wherewith ante man is flaine; forfomuch as thefe be inftruments, but not fpeciall causes. Howbeit, weath is sometime fo outragious, as cups enuenomed are broken, and fwords caff awaie. Therefore, feing both the one thing and the other may be , and fome time both hamen; the argument will be proba-

ble but not necestarie. But as concerning that, which belongeth but toinffruments, it formeth that there must be a spillintis billination made ; to wit, that fome infirms and indru ments are contoined, and fome diffenered. Poubtleffe, the bodie is an inftrument of the foule; but is toined onto it ; fo as it is no mar, uell, if it beare awaie with it both punifiment and profit. For we fe, cuen thile we live here, that the hands are cut off, that the cies of wicked men are put out. Potivithitanding all this, thmuff not be forgotten, that this reason, which is taken of the inflice and inogement of God, is not generall: bicause infants also shall be raised buitho for all this thall not have need to peeld a reckoning of the works, which they on by the botte. But pet Paule femeth to confirme this argument, lateng in the 15. chapter to the Co. rinthians, when he had confirmed the refureces tion of the bodies; Therefore my beloued brethren, be ye stedfast and constant, abounding in euerie good worke, knowing that your labour shall not be unprofitable before the Lord. But labour is common, as well to the mind, as to the bodie: therfore profit thall recound to them both And this kind of argument well-neare all the fathers bled. I have alreadic declared those, which were of the greatest force : now will I come to other arguments, which are more fee ble; wherein is perceived no profe of refurrece tion, but a certaine their of the fame.

18 Daies (faie they) om bailte as the fee paffe awaie and returne; but in veric bed pelferbaie is not the fame in number with this date. Also there is brought a fimilitude of herbs and tres; thefe things fame in the winter feafon to be tes of the bead, but when the fpzing-time commeth, they ttiattet= but forth againe, they be garnished with leaves, they put forth flowers, and lattlie bring forth fruit. But it mult be progratod, that they were not ofterlie bead in the minter featon : for there remainefulife fill in them, although it late fer cret. But therebutoit might be answered, that the life also of men, after beath, is not betterlie taken awaie; bicanfe it Will remaineth in the foules that be aline. And certeinlie Paule in thefirst epiffle to the Counthians, the 15.chaps ter, blethaffer a fort this reason, and the weth, that after corruption, remining is obteined, while 1.Co.15, 36 he faith; That which thou foweft, is not quicke-

ned vnleffe it first die. De thereby also theweth the parietic of conditions of new fruit, when the feed is first theoreme: for thou faith he coult soive a graine of wheate, or fome other fire : Cod gis ueth a bobie to it as pleafeth him Eben if offen, times there haven a renciving in creatures; what thall be done butoman, who is of much more value before Gob, than are tree or hate? For all those things were made for man.

Cap. 15.

They borrowe also a similitude from the bird of India, which is called a Phoenix, the which is The whose propertie beferibed by Lactantius, in what fort nir a bird the dieth, and is renewed. Alfothere be tellimo of India. nies taken from the Sibyls, by whom the refurrection of the dead is confirmed. And least anie thing fhould want, there are wond in the inuentions of the poets; the fate, that Hippolytus and Acfoulabius incre in old time raifed from the bead. And to they fair that thefe men for this cause fable of such things ; bicause this opinis on of the refurrection was taught in old time by the fathers, the which by thefe is transformed, or rather deformed by their fond berfes. Howbert, this is not necessarie; bicause not all things, which they feigned, were invented and taught by the godlic fathers : for they wrote and fabled certeine things of the Centaures, Harpies, and Chimeras, which were never beuifed by the godlie. Befides this, there is brought in the image of flevers, the which is common with bs. Wilhen Sleene is a man fleepeth, he ceafeth from actions, he wal the image keth not, he both nothing: the fame being after, of beath. ward awaked, returneth ffraitwaie to his fogmer busines. And the similitude is allowed by a forme of freech bled in the ferintures . which cale lohn. 11,11. leth beath a flere : and bead men they call fle and 13. pers. Againe, the unbeliefe of men is reproued, who miffruit, that the bodies of men thall from corrupt alles be reffored againe : feing they arguperceive offentimes, that of corrupt and putris ments tafico matter, fundite kinds of beafts are brought ken from fied matter, fundice amos or beaus are orought naturall fouth; to wit, mice, moles, frogs, and worms: things. and out of the caucs of the carth are manie times gathered most exient pictious stones. And this feeth in feed , those things which in procelle of time are reaped thereof . For the feed of liuing creatures, is as it were a drop or trickle of an bulhaven humoz therin may not appere rither hands, feet, earcs, cics, head, and other fuch like.

And to weake of the berrie of the bine, it hath fo berie fmall and flender a bodie, as it can fearfelie be faftened betweene two little finders. In what part of the fame are the rots and the bodies of the rots, and the intricating of the branches ? Where are the Chadowes of the bine leaves : Where is the beautie of the cluffers : And thereas it is but a verie due fed vet from thence doth come pickes abounding with the

1.Kin. 17.22. most plentifull liquoz of wine. These thinas do Acts.10.20.

2.King.4-33 pailie come to paffe in nature . Wherefore we 2 km. 13.21, must consider that how often as bodies must be Luke 7.14. put into lepulchies; lo offen is the leed of there Iohn. 11.43. furrection committed to the furrolves , to be re-Acts.9,40. nelved againe. Some of the dead haue bene rate fed by againe by the prothets, by Thiff, t by the apostles; rea and it is reported of some godlie men which reflozed brute beafts buto their for mer life. It is written of Syluefter, that he refto: ren to life a ocao bull . And they lay that Saint German called to life his affe that bied, and a calfe which his familie had caten. But thou wilt faic, that thefe things be forged: 3 will not be: nie it ; for manie things are mingled among the lines of the faints, which although they thould be granted to be true, yet mult we not of necelitie pelo, that those bute beaffs were reflored to the fame quantitie, for it might be, that not the berie fame, but their like were reprefented . Det can 3 not faic, that this were unpossible to be done by the power of God; for he that made man of nothing, is able out of boubt to renew those things. Gregorie, in his firt treatife of his mos rals, wrote, that it thould be eutoent unto all men, that it is much more hard to create those things, which have not beene, than to repaire those that had beene.

10 Morcouer,itis in God to be able to bo all

things 600 those things, which (as they speake in the schools) conteine not in themselucs a plaine introduction one to the other; for otherwife, those things, when they take awate and deffrois one an or ther: it is broughble that they thould confift to: oither. Det this bath not biminifhed anic thing of the omnivotencie of God : for God is almigh tie though he cannot either finne, or benie bimfelfe, or bring to paffe that those things, which be past should not be past; neither make that mans bodie, while it is, thoulo not be a bodie; and that the number of the Moulo not be thee : bicaufe thefe be not unpossible things by defeat in him. but by reason of the berie contrarictie of things. But the refurrection of the dead belongeth not onto this kind : for as concerning foules, thep Scrift not; but they remaine alive togither with their powers and humaneproperties . So as they which are bead may after a fort be faid to be aline in their proprietie and originall. Which Gregorius Magnus, out of the hifforie of Iob. Iob.42.10. confirmeth after this manner; Therein it is taught, that all things were refleced buto him tivo folo : at the first he had feuen thousand there there were reffored buto him fouretene thousand: he had thee thousand camels [afteribaro he possessed fir thousand ; but pet he begat but fenen fonnes, and thee daughters. But it is underfrod, that the number of dulden allo was boubled, bicaufe (as Gregoric faith)

thele leuen firft remained fill fafe with God. itherefore it might be fait, that he had fourteene.

Socing the matter is after this fort, all the dif. Throife. ficultie of the refurrection feemeth to be in the tultie of the refurrection of the hoping of the thomas the feet the refurrection refurrection of the bodie : for when the same is is as to: Dead, and that in fuch fort as there appeareth not thing the fo much as the freps thereof; it formeth bonoffi; book. ble to be repaired. Dowbeit, feeing it is not gon into nothing, but diffolued into elements, or/an the chilosothers (peake) into the first matter. therefore it must not be denied, but that it may be framed againe of the fame matter, and of the fame elements. Dea , and the verie fubstance of beafts, albeit they are ertinguished by beath. vetare they not reduced to nothing. So then. through the volver of Goo, they might be made againe, as well of the matter, as of the elements: For God (as it is written to the Komans) called Rom4 !: those things, which be not, as though they were: neither is there anie thing that may relift his word. For even as by the word of God althings be made; fo by the berie fame althings may be reffored. And thefe things thall fuffice concerning naturall reasons, the which, as it hath being faid are probable but not demonstrative. And Their that which is pourhed hereof, may also be induced things of other articles of the faith: for those things, manter which are believed of anie man, cannot by him unhit is belieue that there is one God: tho neverthelelle rallition by naturall reason is concluded to be. Hereon, publica to we answer, that the philosophers inoco, in fer that the thing out of naturall things, learned, that there ont sol is one principall beginning, which the Gracians called OEON, and the Latines DE V M, that is, GOD. But that is not be, whom chiffian faith professeth: for we ow not simplie and nakeblie belœue one Goo; but belœue in him that crea ted beauen and earth, and that hath a fonne, and the holie Thou. Thefe amurtenances boubtles the philosopers perceived not. Wherby that appeareth most true, which the apostle taught the Hebrid Debrues; namelie,that Faith is an argument of

20 Cow, feeing thus it is , reason requireth that we should come to an other point of the que; fion, and by the testimonies of the word of God confirme refurrection, which indeed cannot be trulie the wed by naturall reasons . Which telli Beform montes, being comprehended in the old and onispite new testament, according to the order of time, urd bitte we will here beginne with the old testament : montes we will here beginne with the fold tenantin: the far-and first with that, which we read in the third ture. chapter of Groous; I am the God of Abra- verfe.6 ham, of Ifaac, and of Iacob. This place bib Chill ble, when he was tempted by the Sadues. The Manage name of Saduces , is derined from the word Tfedec, that is to fair, from Iuftice ; for they were tufficiarie men, who befores the lawe given by

things which are not feene.

Moles, abmitted no other feripture : they firids erre , bicaufe they would not underfland no lie braco the berie bare word not admitting (as it ameareth) ante interpretation. And further,

bicaufe they believed not the refurrection of the bead, they thought in like maner, that there Ad. 118. were no angels ; euen as we read in the aes of the anoffles. Alfo among the Debrues in those phone the baies to touch that by the waie were Tharilies.

of the perbe Pharaleb, which figuration, To di-Pharifics. Hinguifh,interpret, and extend. Thefe men not onclie allowed the lawe, but also the prothets as interpretors therof : also they did erpound and interpret the holic feriptures . Befices thefe alrimtethe fa, there were certeine called Effees, which were neme of fo called of the verb Afeba, which is, To do. They were perie inft, and impought with their owne bands, that thereby they might line and helpe the poze; in like maner as if we thould call them labourers. And no boubt but they beceive them felues, which judge, that they were so called of coroc, that is . Holie : for the Etymologies of

Debute names must not be fought for in the

Græke tona.

Among the Jewes alfo, there were Gaulonits, fo called, of a certeine principall man of the sectionites. Teluith faction : thefe in all respects held with the Liberties laning that they held opinion that tribute thoulo not be given to forcine nations. For they would, that the children of Abraham: to wit, the people of God, fhould be altogither free. All thefe things are plainche fet forth by Iofephus afwell in his boke of the Jewes warre as in his antiquities. But now I returne buto the Saduces. By them all things in a maner were attributed buto freewill: they lived rigozouffie. bling homelie and rufficall maners; to as they might feme to be the Stoiks of the Debrucs : fauing that the Stoiks velded almost althings to the promocnee of God, and to beffinie; where as thefe men were of farre contrarie opinion. And albeit that the feets of the libarities and Sabuces dilagreed one with an other; pet did thep agrætogither, to withstand Christ . So as the Sabuces, bicaufe they would felt at the refurregion of the bead faid; Among vs there was a woman, whom feuen brethren, feeing they departed without children, tooke to wife, (accorbing to the preferript rule of Moles lain, the which is written in the 25. chapter of Deuteronomie:)

Dens, 5. In the refurrection of the dead, whose wife of the feuen brethren fhall fhe be? The fcope of this question was that the refurrection should not be admitted, bicaufe abfurbities thereof might followe, which would be againg the lawe of Bod: neither could those things consist without inv peachement thereof. Chiff anfwered; Ye are deceived. And pet are we not to believe, that the ignorance, where with thep were infected, did Discharge them of fault : for therfore bin they

heare them, which rightlie admonished them. And of their error he theweth two heads, or two The error fountaines ; firft , bicaufe they binberftod not of the sas the feriptures ; fecondie, for that they had no two fourconfideration of the power of Goo.

Cap. 1 4.

of Peter Martyr.

There be manie wates, wherein men mate be

Deceiued about the feriptures : either for lacke Divers of knowledge in the tongs ; or bicaufe that pros wairs to be per fpeches are not diffinguifhed from those Deceined which be spoken figuratiuclie; or when a hard about the place is not expounded by an other place that is feriptures. plainer; or then we do not marke, that fome time those things, which belong onto the things fignifico , are attributed buto the fignes : and contrariwife, the properties of the figues aferts bed onto the things fignified. And he that would more plentifullie knowe of thefe things, let him perufe the boks of Augustine, which he profitablic wrote of christian boatrine. But about the power of Goo, there is a bouble erroz; the firft. Erroza as then all things are affigned bnto him without bout the anie maner of erception; the other, then to lit sob. tle is attributed to him. And with this latter kind of erroz were the Sabuces infected ; for then as they heard, that the bead foould like againe after this world, they confidered not. that there may be another life front this, in which we now line, and have need of meate, brinke, and procreation of dilloren. Witherefore thev. having over-dender an opinion of the power of God, bib not thinke that he is able to translate men, after they be raifed by, buto a heavenlie life, which thould be neere buto the flate of and gels. But how they bid erre, Chaiff (as we read in Luke) erpounded, fairing ; The children of Lukie, 36, this world marrie wines, and be married, but at the refurrection of the dead, they neither mar- Ziter the rie wiues, nor yet are giuen in marriage, but beon there
come equali vnto angels . And thile he maketh hall be no mention of angels , he remehended the Sadu marriages. ces, which benied that there be angels.

21 But uby men thall be fuch after there furrection he the web the caute fairner: For they can die no more. Witherein muff be confibered, The caufes that the procreation of children was amointed of procees for two causes. First, forthat men, which were at ting of chilthe first created but two onelie, might be multis plied. Secondie that when they flould be multiplied to the full number (manie bieng in the meane while) others thould be substituted in their place. So that, fixing at the refurrection there thall be a tull complet number of perfons, and that beath cannot happen therein, procreation would be bunecellarie. Reither are the toozos of the enangelists, or rather of Christ, to be binderifud : as though he taught, that a cov potall fubstance should be wanting buto them,

which thall be railed bp. For he laid not; They 331.1.

Pag.338. shall be angels: but, They shall be as the angels, and equall vnto angels. Deither is that to be maruelled at, which is written by Luke , that lbidem.

They shall be the children of the resurrection, and the children of God : for that must not be taken, as if it were benied, that the faints are also the children of God in this life. For other, wife, while they line here, how thould they crie; Rom.8,16. Abba, Father: 01 prate; Our Father, which art in heaven ? But the manner of the hole feriptures B Hale.

is, that forectime they afterme things to be then bone, when they are made manifest. And bis cause it is not now entoent, that we be the chilbeen of Bod, at the refurrection it thall be manis feft : for When Christ shall come, then we also fhall appeare togither with him in glorie. Ther: Luk. 20. 36. fore it is toutten in Luke, that The faints shall then be the children of God. Reither is that to

be paffed over that those things, which are there fpoken by Chaiff, perteine onlie to the refurrection of the tulk. For the ungodie, when they shall rife againe, albeit they thall be immortall, pet thall they not after the maner of angels become glorious and impatible. And thefe things fpake Christ of the ignorance which the Sabuces hab.

as touching the divine power.

22 And inflie allo might he laie, that they knew not the ferritures. For how could thep Appoofe benie angels to be, fæing it is written in the that there boke of Benefis, that an angell forbat Abrabe angels. Gen.22, 11. ham, that he should not offer his some, as he was minded to do ? It is there also written. that there were thee received by Abraham in Gen. 18, 2. ahestwife, thereof two at least were angels.

Alfo it is fait, that they were with Lor. And an angell appered bnto Moles in the miodell of a Exo. 14,19. bulh, and fet himfelfe in the middelt betweene the tents of the Ifraelites and Aegyptians. A

Gen.32, 1. gaine, unto lacob there were liene tents of ans gels in Mahanaim , and he intelfled almost a whole night with an angell. Rightlie therefore Mart. 12, 19. Did Chaff fate , that They knew not the fcrip-

tures. And the place he brought out of the fecond bothe of Moles, as well bicaule they, belives the After what latte, received no fcriptures: indeed they read the prothets, and the plalmes, no other wife than maner the ine northe fathers , the books of the Machabeis, read the and the Willcoome of Salomon and Sirach : as :fcriptures.

also for that they alledged Moles against Christ. so as rightlie he did replie byon them with Moles.

Acither was it the Lows mind, then he would answer them, to gather all the testimo nies of the old telfament : for then be might have found pracles enow out of the counfell of the projects, and out of other feriptures. And albeit these worns; I am the God of Abraham, of Ifaac, and of Iacob, are found in manie play ces of the holic icriptures : pet bo Marke and

Luke expectelie referre them to the bilion which Moles had at the bulb; as we find in the third chapter of Erodus. Withen Jelus had on this inite confuted the Saduces , the people were amaged, wondering at the wifedome of Chill. But bicaufe the fimple people is thought fome time to want inogement, therefore Luke abbed, that Certeine of the Scribes faid; Maifter, thou Lukao, haft faid well. Witherefore the reasoning that Christ made, was allowed, not onlie by the common fort, but also by them that were framed. And not without cause : for what more fit intermetoz of the laine of Goo will we have than the iporo, by ichom it was given at the beginning. 23 But the foundations of this reason muft

be fearthed out moze narrowlie, that they may the more plainlie appere. If lo be that the fathers, which be bead, were otterlie perithed both thould Bod ftill be their God : 3moco they are beat, that is to wit, in the judgement of man. and according to nature; but not before God. Fortt is mitten in Luke; All men liue vnto Ibidem 14 him. But The fathers living bnto God, map That plat be imperiton two maner of wates. Firth ifithe polition, 1 tholie referred to the prescience of predestina an this time of Objetin tion of God: for all things that are to come, be expended. prefent with him; neither can be be difamoin ten of his purpose. Wherefore they which shall be raised by, though it be a thousand pieres hence, are fain to line. De elfe, The fathers line buto him; bicaufe they reigne with him in celefiall glorie. The same forme of speaking bled Paule butto the Komans, writing of Chail'; In that he Rome for died to finne, he died once; in that he liveth, he liveth vnto God, that is, he is with him in glorie, and fitteth at his right hand. But thou wilt faie ; Thus it might be faio, that not the faints themselves, but their soules do line with Chaff in heaven. Inoced this is true, but by the figure Synecdoche, that which is a part, is attributed to the injole. Ho; two boubt not to faic, but that faint Peter, and faint lames are in beauen with Chaiff, when as onelie their foules are connerfant there. Dea mozeouer, Paule fait, that He Phil.1,13 desired to be loosed hence, and to be with Christ: when he knew that onelie his soule should be with him, butill the latter date of inogement. And in the Guancelicall Stone ive read, that Lazarus was carried into the bolome of Abra- Lukis, ii, ham; and that the cruell rich man was carried into the torments of hell: whereas onelie their foules were brought to those places.

24 But against the arguing of our Loo there is a cauill obicated; namelie, that God called himfelfe the Boo of Abraham, of Ifaac, and of Iacob, bicause be was their Goo in olotime while they lined, he belved them, and made aco nenant with them. But this is a fond objection: bicaufe it is not fait, that he was their God; but

the word is pronounced in the prefent tenfe, exagui, I am their God. In verie bood , in the Debme, the verbe lubitantine is not put to, but it is absolutche watten Anoki Elobe. But this maketh no matter, fæing the holie Choft erputted by the mouth of the Cuangelitis , the perbe fubftantine [namelie Am :] for they wrote exa eini & Dec. But if the goolie, til o be heparted, have no fruition at all of life, not are not therebute to be called againe : what come moditie are they to wait for of him, or how is he their God : Dozcouer, a maifter hauing cer: teine fdjolers, he may faic, fo long as they line ; 3 am their maifter : but ichen they be bead, he cannot fo faie. Quen in like maner, as a wife, when hir hulband is bead, will not faie; 3 am his wife : but, I was his wife. And the father, then his fonne is bead, will not faic, & am:but, Twas his father. Quen fo is it gathered, that life must after some fort be afcribed buto those fathers which be bead, if God fhall be trulie faid to be their God : for there is no benefit bellowed

Pordo I make reckoning of those cavillers.

Part.

ppon then that be otterlie dead.

Of the Resurrection.

thich affirme, that God bid god buto the fathers beparted in their pofferitie. Forit must be confinered in the holie feriptures, that the propolitie on is copulatine ; namelie, that God would be Bon both of the fathers themselves, and also of their iffue: and therefore the fame must not be true, as well for the one part as the other. Here, in confideth the Arenoth of this reason, that we processand, that ODD both alwaics benefit, maintaine, and befend them, those Goo he is. And when there was a covenant made between Cod and men, God would be worthimed. and had in honour by them : and againe, that he would acknowledge them for his people. But tho can be a father without children? Taho can be a lost furthout fervants ? Who can be a king Chiff was forthout fubicas ? Certeinlie none : and cuen to Cod cannot be the God of them Which be not. this arou. But this connexion Chiff thelved not at the first. But Abacuck, in the first chapter, touched Abac.1,12. the fame, then he faith; Seing thou art our God from the beginning, we shall not die; that is to wit.cuerlaftmalic. Therefore Goo luffereth not them, whose God he is, btterlie to die. And bnboubteblie he is inorthimed and bonoured of them, whose God he is. But the acad am neither praise God, neither vet do they worthin or ho Hour him. Therefore Abraham, Ifaac, and Iacob, if they have a God, they worthin him: if they bothis now are they not bead.

> But let be heare Chaff himfelfe, how he for tifieth a confirmeth the reason that is brought. When he han fain: I am the God of Abraham. the God of Isaac, and the God of Iacob : as though some man had answered : What then ?

The appen withall ; But God is not the God of the dead but of the living. But adainst this fateng, that Gemeth to be which is written buto the Romans; Chrift therefore died, and role a- Romans gaine, that he might have dominion both ouet the dead and over the living. Wherof fome man would gather that it is no abfurbitic for God to be Lord of them thich be bead . There be fome which answer, that Chaiff fait not, that God is not the Lord of the dead : httt: The God of the dead. To fair the berie truth this feemeth to me but a flender fluft in arguing ; fortt is manifeft and euident enough, that the Lord and ODD in the feriptures are both counted one. And the word Elobe, which is read in the Debrite, is berie often translated by the name of Lord. Therfore the doubt must be distoluce another waie: as to fair with Chiff, that God is onclic the God of the living : but that thele muft be diffinquithed into two losts; bicaufe fome of them haue their bodie as vettoined to them and fome be lofed from the fame, neuertheleffe, they live all. Oofwith fanding we benie not, but that it followeth hereof, that the foules of them that be bevarted do line with God. Howbeit it must be appen that God is not a lautor of a part of thole which be his, to as he would onlie have the foule to be fauch: and as he is God both of the bodie and of the foule to inill be faur both. Qoz fball if be meet for them which have ferueb Goo purelie and fincerelie, to obteine onelie a balie faluati on : they fiall in perie bed have a full, whole,

and perfect faluation. 25 By this maner of arguing of Chaiff, the The And Anabaptifts are tino wates beaten . firft, bi: baptifts cause they thinke, that the old testament feructh are by this nothing at all foz be, feing Chaift both plainlie maner of take a testimonie from hence to confirme the guing, conrefurrection of the dead; which also the apostles futed at divers times dio. Againe, whereas they contend with us for the baptifme of children; they will have be to bring out of the feriptures, erpielle, plaine, and manifelt words, thereby is affirmed, that chilogen fould be baptifed. Dei

ther will they be content with the reasons and conclusions berived from the scriptures, when as Chrift neuertheles intending here to protie the refurrection of the dead, brought no expresses tellimonic, but fuch a tellimonic, as from thence the refurrection might be inferred. And he him: felfe having brought in a tell imonie, aboco the Minor og lelle propolition; fairing, that He is not the God of the dead, but of the living. But there be others allo, even of our time, which thinke, that the tellimonie alleoged by Chaift , was not knowen to the elder fathers; in fuch fort as they knew it furcife to belong to the refurrection of the bead. For they perfuade themfelues. that the old people had in deed faluation by Chaiff,

that vien

331, g.

Pag.340.

The Common places in receiving through him the forgivenes of lins. and perpetuall felicitie, then as pet thep onder:

front thefe things. Quen in like maner as the dilloren of difficions are faucd, when as they neuertheleffe as pet understand not the heaven

lie and chiffian myfferies.

They faic that God, through temporall and inortolie promities (namelie of the land of Canaan and of immumerable iffue) through bidories, and riches, fed them, and kept them in his fernice: but that they acknowledged not Chaiff as the fautour from finne, and from cuerlafting beath, as the author of life, and prince of the refurrection, and of all good giffs. And they will haue it, that Chaif firft of all other, reuealed the fecret mpfferie of the refurrection, and beriueb his argument from the place which we have now in hand; whereas they of the old time nes uer underftob of the fame before. Such at this baie are the Seructians, tho greatlie occeine and be beceived. How bare they late this if they embrace the new testament . Doubtles Paule Galan, 16, affirmeth unto the Galathians, that The fame feed promifed vnto Abraham, in whom all the nations of the earth should be blessed, was Chrift. And leing he beleeued, and was iufti fled; certeinelie he had not that by the faith which was of tempozall things, or of the multitude of posteritie; but of Chaist the sonne of Gob. Foz as it is written onto the Romans ; We are iustified euen after the same sort that Abraham was ; namelie by faith in Chaift : who also faith of him : He fawe my daic, and reioifed.

Ioh.3,56. Belides this, the promets did to manifelilie forethew the mufferies of Chrift, as they may fæme to be no prothets, but cuangeliffs . But Did they speake & write those things which they bnocritoo not . Surctic, that had not beene the part of promets but of mao men . Detther is it likelie, that this meaning of Chaft was buknowen; otherwise the Saduces would eafilie have answered, that that place was not so buberitod by the forefathers, neither that it was fo interpreted of the life of the fathers . But the matter was fo culvent, that fome of the Secribes Luk.20, 39. fait openlie; Maifter, thou haft faid well. And as the enangeliffs teath; The Pharifeis percei-

ued, that Christ had put the Saduces to filence: which occlareth the matter to be fo manifeff, as there thoulo be no place left to canillation. Fur, ther the Pharileis affirmed the refurrection Acts. 23,8. of the head; and feeing they tocre interpretors of the feriptures, there can be no boubt, but thep promed the fame by the fcriptures. And that thep were before the comming of Chaff, it is fufficientlie occlared out of the bifforte of Iofephus, tiho aftermeth, that they were in the time of the Affamonaans. Wherefore, Chrift was not the first that anouthed this opinion; neither bid he

foregreet the waie of teaching, as he mouse his gione fatengs by obfcure and bncerteine things. Whenfocuer he handled anie thing out of the Coriptures, he alwaies brought forth thole things with were plaine and manifelt.

Cap. 15. Of the Refurrection

When he bemanded of the Jewes what they beleued concerning Dellias ; and they had an fwered, that he thould be the fonne of David: he Mattala answered; And how commeth it to passe, that Dauid in spirit calleth him Lord , citing the Pfatton pfalme : The Lord faid vnto my Lord ? And if it had not awered buto all men, that the fame pfaime was written of Deffas, he thould have prevailed nothing. In like maner, when he frake of himorie, he cited a place out of the boke of Benefis ; Male and female created he them. Gen, un And that fairng alfo, which Adam fpake; This is now bone of my bones, and flesh of my flesh; Gental. and they shall be two in one flesh. Were also he compiled not his reason of obscure, but of manifell things. In like maner, when he treated of the order and dignitie of the commandements. he declared this to be the first and greatest commanbement; Thou shalt loue the Lord thy God, with all thy hart, with all thy foule, and with all thy ftrength; and the other is like vnto this; Loue thy neighbour as thy felfe. Where fore leing he alwaies grounded byon manifelt and certeine things; the then will we onlie in this place have his reason to be bucerteine and obscure, and neuer knowen befoze . But I will valle over these things, and will observe this. that thefe two bices; namelie ignorance of the feriptures, and of the power of God, may allo at this paic be objected to all them which be mainteiners of wicked opinions: for they are infected with the ignorance either of both, or at the leaff twife of the one oz of the other. So as when me have accesse to the reading of the scriptures, we must indeuoz to be belivered from both those vices, whereby we may well bnoersand the feriptures, and judge rightlie of the power of God. Thus much thall fuffice concerning the tes ffimonie brought by Chrift,

26 Solv having respect to the course of times, I will handle the tert of lob, which is in lob.19,19,19,19, the 19. chapter of his bake: but before I fet Boland fouth the words themselves, it seemeth god to 300 um touch that, which he treated of before. To the in ching the tent that those things, which were to be spoken, relativity thould the more viligentlie be confloered, he bid but moue men affer this fort to give eare to him; I would to God my words were written, not in papers, but in a booke, yea, and grauen with an iron pen in lead or in stone, for an euerlasting continuance ! So the lawes in old time were graven in tables of braffe, leaft the writing thould weare out. And in Icremic we read, that location the finne of Iuda was watten with a pen of Anamant,

Of the RefurreEtion. abamant, to as it could not be wiped out . The mords therefore be worthic of memorie, which lob peurco to print after this maner. The words are thefe; And I knowe (certeinlie, not by naturall knowledge, but by faith) that my redeemer liuch. De beginneth the fateng with the letter Van which coupleth togither; as if he thould faie; Being other faithfull men belæue this, 3 alfo knoine and confesse this with them, that my renamer lineth.

De calleth him A redeemer ; to wit, from beath, from finnes, and from all cuils. De faith moreouer, that He hueth; bicaufe he is the fountaine of life, and quickeneth all things that have life. This propoubtedlie is Thatf the fonne of God : for there is no other redemer given buto men belides him. And therefore a little affer he calleth him The laft; bicaufe there were manie partic and unperfed redemers. But Chaft is the last and perfect, before thom no other ought to be loked for. Albrit, the Debine word Acharon may be referred to the time, as to fate, That redemer of mine lineth, and at the laft time be thall rife out of duft. This do fome attribute to the refurrection of Thrift : for he was raifed by with his bodie, which after the maner of the ferios ture is called buff. And bnboubteblie, Chrift in

LC0.15.20. rifing againe was the first fruits of them which fleepe, And he is faid to have rifen in the last time, bicause his refurrection happened in the beginning of the laft age : for there is no other age to be loked for, than that which we now line Moh., 18, in ; to that of John it is called the last hours. The may perie convenientlie also refer that faieng

to the refurrection of the dead, fo as of that li uing rebemer it may befait; At the laft time : that is, At the end of the world; He shall rife, to wit, De thall erercife his power boon buff that is, byon dead bodies alreadie become buff, in

railing them by againe.

Duer this, lob making the matter more plaine, abouth; Afterward, that is to faie, At that time ; this my hide, or fkin, or fleft ; which they have gnawne, pearled and backed (for thefe things outh the word Nacaph fignifie; that is to wit, forrowes, bifeafes, and worms) fhall not be despised of my redeemer, but in my flesh (that is being in fleth) I that fee God. The Latin tranflation hath, Rurfus circundabor pelle mea; I shall be againe compatied about with my skin. Thep tho lo translated the fame, it should freme they had a respect but othe berbe lacapb, which signifieth, To compasse about : and in the conjugativ on Niphalitis fato Nikkephu, that is, They shall be compassed about ; namelie , mp ioints , fis newes, and members in this fkin, and in this bide, and with my fleth I thall to Goo. Both the one fente and the other bo affirme refurrection. With mine cies I shall fee him ; I my felfe, and not a francer or other for me. Lie affirmeth that be thall rife in his ofmie proper bodie, and not in another : for enen as Chill tohe againe his olune bodie unto him, cuen fo likewife thall be given buto by our owne bodies, and no other,

Pag. 341.

Wherebpon Tertullian Derefurreitione carmis faid; & Chall not be another man, but another thing : affirming, that there thall be no bivertitie offubitance, but of conditions qualities, and properties. Bowbeit, they freake contraries wife at this date in the friwles; to wit, that cue rie man thall be another perfon, but not anos ther thing . Peuertheleffe, the biners forms of fpeaking ow not after the matter. I shall fee (faith Iob) Li, which fignificth, For my felfe, for mine owne profit : for albeit he beale feuerelie with me now, and femeth to be mine enimic. he will then thew himfelfe to be mercifull and gratious buto me. This is the confolation of the goolie, while they abide affliction in this morle: cuen to have an eje buto the refurrection, and therein to quiet themfelues. And while he faith ; I shall fee him with mine eies, he hath made mas nifest the two natures of Chaite; namelie, the bluine and the humane : for God is not feene with bodilie eies. Thefe things be fo manifeft, as they have no not of greater light. Whereby it appeareth, that the fathers in old time were not ignozant of Chailf the redemer, nogget of the refurrection from the bead.

27 Some faie, that lob fpake thefe things

touching the recoverie both of his health, and als fo of his amos in this life : and they are not of that mind, that he fpake anic thing of the world to come. But that interpretation is frange and vaine, the which is two waies to be confuted by argument. First, of the recoverie of health as concerning this life, he despaired; and with the hope of refurrection he comforted himfelfc, as it hath beene laid: which is cuident in the lame 1 9. verfe.to. chapter, ichere he faith, that Boo beiceten all his hope, to as he compareth himfelfe with a plant that is cut off, and fpringeth not againe: and the perie fame awereth in manie chapters of his boke. Further, if he had spoken of this temporall restitution ; what needed he to have bled fuch magnificall fpech, befoze he began she matter, withing that his words were witten in a boke, and graven in flint, oz in lead, for a perpetuall remembrance thereof. It is a conv mon matter, that calamities be remoued from them that repent, and to have their old fate. and manie times a better reffored by God: pea his friends promifed, that this foodl happen buto him, if he returned into the wate from thence they thought he was beparted.

Wherefore lob spake these things, that they might all bingerstand, that even in the midst of beath, he godlille comforted himfelfe with the

33 L.W.

A fimilia

Part. 3:

friends and others to bo by his erample. The

interpretation that is brought, is to clere, as it

map fame to be waitten, not with inke, but

with the beames of the funns. So as thep are

fond without all measure, which seeke a boubt in

this plaine matter. The Bebrue interpretors

been this place be to obscure, as in reading of

them thou mightell feeme to grope in the barke:

certeinlie they have even of fet purpole folowed

obscuritie. It seemeth they would have said, that

lob knew, that God (whom he calleth his rede;

mer) liucth, through the effect of punifoments

and miferies, which he perceived to be greeuow

flie inflicted. And to this purpole thep force that

Cap. 15. Of the Resurrection The Common places

> both alogie a tong fignified by the mord Canad. for albeit that mans dignitie dependeth of a rea which fonable foule, pet the fame being inuffible is not bebus known by anie other thing moze than by fpeeth, tall a toogs Wherebpon fome have taught, that the fpeciall and sloit, diffination of manking is, that he is indued with both by our the gift of fpeaking . And Aristotle laid, that name, ZZImins are tokens of those passions of affent ons , which be in the mind . Alle Democritus taught, that Speach is coina to how that is. A certaine flowing of reason: for the thoughts of our reason, which be hidden, slowe and breake forth by morbs. So as the meaning of Davidis. I have conceived to much tote in my mind, as my tong excédinglie retoileth in aining of thanks , and letting fouth of his benefits. Bei ther poth my gladnette there ceafe . but it allo replentiheth the boote: For my flesh shall rest in hope. The berbe lafebab , betokeneth not onelle To lie or reft; but also, To dwell: therebpon some haue interpreted : It shall boldlie dwell, And from whence this confidence arileth, he fraitinate abbeth ; Bicause thou wilt not leave

from beath botto life; and that life not to be common, but a true , happie, and enerlafting life. Therefore he abouth ; Thou shalt shew me the path of life; the fulneffe of ioies is in thy countenance; at thy right hand are pleasures for euer-20 These berses of David were alleged in the

Ada, both by Peter and Paule, before the people Ada, 36 of Itrael, as being things which perteined to the refurrection of Chaiff. But in the examination of them, thiế things feme to be alledged; first, that the fence of the two to be understoo ; les condite, to knowe whether they do belong buto Chrift, oz bnto Dauid; laft of all , how they may be aptite applied to our refurrection . First and formost the must call to mino, that the judge ment was pronounced by Bod, against Adam Gentis. and his posteritie, that by death they should returne into the earth from whence they were taken: and in the earth they thould perpetuallie have remained , whethe Civill (by his death and refurrection) had cut off and abrogated that curile. De verelle died and was buried, but he liued not folong in the fepuldire that his beable Die did putrifie . De died and was buried, as o ther men be; but falue not corruption in like maner as they bio . Other men alfo thall not be Tong is not vaited with their congregations: , left in the graves, fæing that in the ent of the

that is to fair . 3 have allowed nothing of their wicked counfell; neither haue I with my Zong that is . by my commandement, driven them buto fo grænous wickebnelle. And perie well poutles among the Debrucata

which he faith, as touching his fleth he feeth Boo: that is to wit, that he feeleth him, and acknow leageth him by the greefes which he indured, and thich he him felfe, and no other, could have confiocred. Thefe be trifles impertinent and cleane before the purpose : neither can they be amlied buto all the words of this tert. Derebuto thou mailt abbe, that in a maner all the fathers, al though they were most ancient, understoo this place of the refurrection. 28 But palling ouer lob , I will bring an o ther tellimonic out of Dauid. De in the 16. plaime pronounceth; I have fet GOD in my my foule in hell, nor fuffer thy holie one to fee fight; namelie, in perpetuall recording of thy corruption. My flesh dooth rest in hope, 02 bold lame, leaft I mould commit anie thing against the fame: 02 elfe in confidering him to be allie pinelleth: bicaufe Thope that T thalbe railed wates prefent in all my thoughts, fatengs, and owings, that I thoulo ow nothing bniverthie of his prefence: or elfe, in calling alwaies boon him in aduerlities, leaft I fhuld put my hope in anie other but in him. We hath not failed me, but fandeth at my right hand, to mainteine, Sup post, and befend me. Therefore was my hart glad; namelie, with a found and perfect glad nes, not with a vaine, buconfrant, and worldie tote. And my glorie reioifed. Unter the name of glozic, manie of the Bebrues bnderftand the foule; bicause that is the principall part and alo rie of man. But others expound it to be the twng, bicanfe the worthineffe and ercellencie of man was sometime thought to come by wech. The priving The Debute word is Canod, which the Septua-19090 Ca= ginta in their translation called Toong : which allo the apostles observed in the Ads, when they handled this place. Peither both there want er amples, in the which Canod fignifieth A toong.

Act.2, 25.

Pfal.16,8.

23 place of

the platter

touching

the refur=

rection er=

pounded.

verfe.s.

311 the 30 pfalme ; He shall fing vnto thee, Caund, with his toong, and shall not hold his peace. Also in the 108. pfalme; I will fing and give praise vnto thee, Canod, with my toong. And in the boke of Genelis, the 49. dapter, Simeon and Leui are warrelie instruments of iniquitie,

my foule commeth not into their fecrets, nor my

of the Refurrection. Part.3. mould they thall rife againe: pet thall they not

escape corruption, although that their bodies, by the travell of thylicians be preferred either with nwire, or alloes, or baulme, or with other fpices. for the fielh is confumed, and being wholie out to buitcleaueth to the bones, being fo corrupted and changed, as it may rather ferme to be fkin than fielb.

The elect, while they live here, are not believe red from troubles, berations, calamities, and difeates : yea in comparison of others, they fulfor grounds things, and vet they are faid to be at reff: perelie not in act, but in the hove of refur. rection. Thereby are they comforted in the mioft of death : by it the marty is did conftantlie fuffer. and were liberall of their life and bloud for the name of Chaiff. And that this hope is to be but perfind of the refurrection, the two tos which followe, be lufficientlie beclare; Thou fhalt not leave my foule in hell, nor fuffer thy holic one to fee corruption. This hope neuerthelette, albeit it do cheare by by berie much, and both erces binglie frengthen bs; pet hath it fighs & fobs toined therewith. For Paule in the 8. chapter to the Romans, witteth; We having the first fruits of the spirit, doo sigh in our selues, expecting the adoption and redemption of our bodie : for through hope we are faued. 20 Dozeouer, that lateng hath a great em:

ver.c.22.

Milif, to, thatis, wherein it is written; Thou shalt not Them: leave me in the grave : for thereby David prothe philistic fieth, that Chaift Mould be buried. For we leave monstant not anie thing in a place, buleffe it were first put there. Wherefore he healeth not in this place my foult in touching anic protection, fale cultobie, and behigrant. fenfe of the fleth in this woold; but of the refurrection of the fleft, and eternall life. Quen cats tell and brute beaffs, when they die, be at reff, as well from difeafes, as from labors : but thep rest not in hope; bicause they hope not so; the bleffed and hapie refurrection . The Debaue word Chaful, is translated by the Septuaginta orior, that is, Holic, So was Chriff peculiarlie called; The holic one of God: and to bid the biuels Marka, 24, call him, as we read in Marke and in Luke. School, among the Debrues , expresseth both a grane, and also hell; of the verbe Schaal, which is, To crave ; bicause these things seeme ever more to demand and craue, neither are thep at anie time latiffied. The 70, interpretors, and the apolities in the Acts lato, eic anlin, into hell. But Schacath is derived of the perbe Schacath. which fignificth, To destroic and corrupt : where bpon, as well a hole as a grane, is callen Schacath; bicaufe dead carcafes do there putriffe and corrupt. Thus much of the names.

So as the confession of our faith hath, that Chill was dead and buried : but pet fo, as netther his foule was long detoined in hell, noz yet his booic fo long faried in the grave, that it had triall of corruption. Thefe words conteine fingular and excellent comfort, as touching the fleft; fæing we belæne that the same thall be railed up from death. Which doubtleffe would be no comfort at all, if to be that our bodie and fleth fould be subjected buto perpetuall ocath . The rleadow aduance their tote and hope; bicause they be not afraid of death. They knowe, that in thele words, there is no weaking of a certaine Most deliverance, to be given buto them for a time. Certeinlie David was mante times beliuered from fundate dangers, and from most Marpe and beablie ficknesses; and for those bettefits, he in his plalmes gaue @ D D fundzie thanks ; for he acknowledged that those things were late boon him for his benefit. But in this place he weaketh of eternall life, and of the chefe felicitie, which the words that followe do beclare, then it is faid; Thou shalt shew me the path of life; in thy presence is the fulnesse of ioies; at thy right hand there are pleasures for euermore. But it is a cold comfort that arifeth thorough hope of deliverance, from one banger or ano ther, and from one discale or another; when o there be at hand, and that finallie we must bie: for that in beed is nothing elfe, but even to take breath for a time.

common to be with the wicked; bicause both their death is oftentimes deferred, and they efcape from fundie ficknesses. But this is the areat hawineffe of the godlie, that buto them Death is turned into reft : and the grave is not properlie corruption buto them : in the which ther frettielie, being now delivered from the troubles and labours of this life. And when it is faio, that the fielb both reff in hope : it must not to be understoo, as though the carcale or oran fleth both hope. For if we confider of it, as it is feparated from the foule, it is a bente and rune thing, neither both it hope not befraire; but the meaning is, that the godlie, while thep line here, do fo comfort themselves, as they hope that their fielh thall both reft, and be reffored buto a most hapie life, If David, which lined under the laive, and in the old testament thus prophetice concerning the refurrection of the bean, and of Chiff: how bare folish men face that the fathers in the old testament were ignorant of these things ? Peter aduled the Ifraelites, that they thould give creoit onto David; bicaufe he could rightlie vionounce of thefe things, in that he was a prophet; whose function is to foreshe to of things to come. Further, that Chilf was 1200 miled onto him by an oth; and that not onelie

he Chould come forth of his Crocke, but that he

Mould fit boon his feate, that he might faithful

lie couerne and rule the Afraelites.

Further, 3 palle it ouer, that fuch benefit is

31 Dogmuff it be foggotten, that Dauid bio The moins not maite; I did reft in hope : but he attributeb of the plaint the fame to his fleth, leaft he thould give caufe 3 hall reft of fulvicion, that death did also perteine buto

the foule : for there be fuch as thinke, that the foule owth perify together with the boote. Fur: ther, that at the refurrection of the dead, both parts thall be restored: the which opinion we haue before confuted, by moff euloent tellimo mes of the feriptures. Anothat the thing may pet more manifefflie apiere, it is to be onders frod, that Soule in this place is not taken by all men affer one maner : for lome bo confider of the same propertie, as it is distinguished from the bodie, and then they take the word School not for a grave, but for hell : to have the fenfe to be, that Chrift was not to be forfaken in bell, but thould quicklie be reffored to his bodie. And onpoubtcolle the greatest part of the fathers, when they would confirme the going downe of Chill into hell, ow ble this interpretation : from which also the apostles ow not flie, who said with the ses

:130 3dD eending of chill in= to hell. uentie interpretors; Thou shalt not leaue my foule in hell; and turned not the word School, fe pulche. Butothers ow binderstand Soule, as though it thould fignifie a dead man, that is, the bead carcafe it felfe : and they thinke it to be (aid; Thou shalt not leave me being dead, that is, my dead carcale in the grave : fo as if the fame thing were repeated in the fecond claufe, which was woken in the first; namelie, that it is all one to fair that the holie one thall not fee the graue; and to faie my foule thall not be left in

the grave. This interpretation David Kimhi fol loineth. Row, that the louie both formetimes fignifie

a ocad man, or a bead carcale, it is read in the 21.of Leuticus, where God commandeth the Ifraelites, that they thoulo not contaminate or pollute themselves over a soule, that is, over a bead man, og ouer a bead carcale. But fog this matter I meane not now to contend . But pet as touching that which belongeth onto the del cending of Chill into hell, which is gathered of the former expolition ; I thinke it not amille to have noted, that they flie from the true marke, Which thinke, that the foule of Chailt oio fo delceno into hell, where the bammed foules are punifbed for their deferts, as that he fuffered there also the punishments and toments of the bri goolie to the intent that we (bould be delivered from those cuils. These be deuises of men. net ther are they grounded byon anie of the holie ferintures : naic rather, when Christ was at the Iohn. 19,30. point of beath boon the croffe, he laid; It is finifhed : bicaufe in dieng he had finished his boca. tion, to far fouth as he was fent for the redes ming of manking and by that one onelie obla-

Heb 9, 10, tion og facrifice (as it is written to the Debrues)

he obteined faluation for bs. And we read mes rie where in the holie feriptures, that we by the beath, croffe, and bloud of Chaift are redemed: but me read no where [that we are repermen] by the torments and punifyments in hell, which happened after his ocath. I urther when he was euen now dieng, he faid unto the father; Into Lukal, 46 thy hands I commend my fpirit : and they thich be in the hands of God, undoubtedlie are not tozmented with the paines of hell. But of this matter me have fufficientlie fpoken at fins time : for I thinke, that hereby it is plainelie theweb, what fense is to be gathercoout of the words of David. Powreffeth to be confidered, whether this pracle were bitered concerning Dauid himfelfe,oz touching Chaift.

22 The Debrues, and cheffie among them

D. Kimhi thinketh, that the prophet spake these things of himfelfe; namelie, that he believed he thould in that fort be protected and delinered by God, as he thould neither be left in his fevuldne,noz le the graue. Dowbeit, Peter ercepted him and fuch other, as we read in the fecond vertes. chapter of the Acts, fairing unto the Afraclites: For I may boldlie speake vnto you of the patriarch Dauid, that he is both dead and buried, and that his fepulchre remaineth with vs vnto this daie. By which words he theweth, that his bead bodie was not onelie left in the fepuldice, but that it there became rotten, and that therefore that prophetie could not be applied buto him; but was fulfilled in Chill . But the Debrues laugh bs to fcome, and faie; Without all boubt your Chill died, and was buried, as ve your felues confesse: how commeth it then to passe, that he faire not the grave . Tele answer, that we in poschi perie Deed confelle, that Chill died ; but pet not later at fo, that he was beteined either by beath or by the gran hell. Wherefore his dead bodie was not left in the sepulchie neither did he see corruption if we unverstand Schacath , to lignifie Putrifaction. which by the apollolicall bodrine is the lawfull interpretation thereof.

But if we peelo buto thefe men; to wit, that by that word is fignified either a graue, or ale pulchee, we will fate, that it was pronounced of Chaff, that he thould not fee the graue ; either by the figure Hypérbole, melleby Catachrefis. By which figures we late, that this thing was not ertant,02 was not bon : bicaule it was ertant ? enduring but for a fhort time, or for a moment. If this be spoken as touching them, which be leue (as me read in Iohn;) They which have be- Iohn! leeued in the sonne of God, shall not see death, ithereas they thall be in death, till the end of the morlo : how much rather and more trulie is it pronounced of Chrift, which was there but three baies, and those not fullie compleat . Andcers teinlie, according to thefe tropes or figures, his

of the Resurrection. meng was no bleng, and his burieng no buriena. Indeo he died trulie, but he tarrico not in heath; he was trulie buried, but he tarrico not in the fepulchie : but as touching corruption or nutrefaction, he had no maner of triali thereof. reperfore buto the queffion proposed. I aufwer. that David, when he hoped well of his ownere furrection to come , fpake thefe things : but vet to wake them, as he altogither bent his mind twon Chaff, knowing that he himfelfe was appointed but othe church, to be the Chadowe or fly gure of him. Cheeflie therefoze he referred the reforcedion, which he spake of botto birt. by whom it is derined buto other men : fo as he is infilie 1.Co.15.20 and beferueblie called by Paule; The first fruits ofthem that fleepe. For this caufe he fpake thole things, which might wholie furmount and ercell the degree & condition of his owne reutuing : for be would carrie by men to Thrift himfelfe. Dei.

ther had these words beene trulie 1102 profitablie

woken by him, buleffe he had referred them to

Amlt.

Chill, the author of the molt happie refurrection. Wherefore we must bnberstand, that it is a certeine and firme rule, that the dignities and perogatives, which we read in the holie ferip tures to be attributed buto the faints; all those are theflie and that ercellentlie well to be referren bnto Chafft. So their David fpake not alonlie of Chail but also of himselfe : but vet so farre forth, as he was in Chrift, and was inclubed among others of his members. Thou wilt perhaps fair that the apostles freme to benie this, which affirme it to be fulfilled onelie in the Lord. Janfwer: they denied not, that the dead bodie of David was left in the fepulche; for they affirmed the fame to be left there, even buto those times. Pordenic they, that he sawe the grave, fixing he was therein even butill that baie. But againe, they benied not, but that he thould from thence be taken at the time appointed and that he fliould at the last be raised from corruption. Witherefore these things agree to David, fo far forth as the grave and corruption shall not be perpetuall onto him. Dereby like wife it amereth, what answer we are to thave buto the third question; namelie, that these things belong also buto bs, so farre fouth as the with David be the members of Chaiff. For as Chailt by bieng ouercame beath, not onelie for himfelfe, but alfo for bs; fo by rifing againe, he liveth both buto himfelfe, and buto bs. Wilhere

billill and flowe into the members, according to the analogie or proportion of them. Some demand whie Bod luffereff the bead bodies of holie men to lie fo long in the grave, and to be corrupted and putrified; fæing both

fore perfect life, perpetuall and eternall felicitie,

as concerning both the foule and the bodie, bo

rest in Chast the head; and by little and little

they be holie, and (as Paule faith) the temples of the holie Choff . Decebnto is answered that i. Corate our flefb indeed is of one kind and nature with the flesh of our Lozo: but that in the meane time there be manie differences but betweene them. For the fleth of Chaiff was pure, neither was it in ante respect subject buto finne : but on the contrarie part, we are compassed on all sides with finnes; onelic we are not altogither ow prefice. Morcouer as David faith: We are conceined in iniquitie but Chaift by the holie Chaft. Befide this, it is verie met, that the head should Matthe 18 go before the rell of the members; and it is requifite, that the members thould be all made perfect togither in one. So then, the dead bodies of the clea do wait, untill the full number of the batthaen be consulcat.

this difference there is that the goodie thalbe rais

33 But firing in the places now allenged, there is onelie mention made of the refurrection whither the of the bleffed; fome man perhaps will boubt, refuerection whether the wicked shalbe also raised from the belong also brab. Whe answer, that the resurrection doth al keb. to belong buto them : bicaufe even as in Adam

all do perith, and are wapped in the fentence 1.Cor.15,12 of beath : fo that all be quickened in Charft . But

fed by to alozie, but the brandlie to destruction. Wherefore we read in John, that They which be

in the graues shall heare the voice of the sonne of Iohn. 5,27. God: & they which have doon well, shall go foorth into the refurrection of life; and they which have doon ill, into the refurrection of judgement : that is of conocmmatio. Therfore the holie ferintures have the oftener made mention of the refurrection of the faithfull; bicaufe that is the refurrection on of life . The other , which is of the reprobate. may rather be called an enertaiting fall and be-

cause the prothet Efaic, in the 26. chapter fato; Thy flaine men fhall rife againe : but fpeaking verfe. 1). before of the wicken : The dead men (faith he) fhall not rife againe . So then the muft affure our felues, that by the benefit of Chaff, life that be reflored affeell buto the and, as buto the had. But the godie thall be honoured with great glorie, thereas the wicked thall receive perpetuall shame. This in perie bed is the canse whiche divine ferintures make offener mention of the refurrection of the godlie, than of the wicked. And that in this place onelie the refurrection of the full is treated of those mords, which Dauid abben, om beare witnesse, faieng; Thou shalt shew me the path of life; in thy presence is the fulnes oficies, and at thy right hand are plea-

fruction than life and refurrection . For thich

buto them , which have fet Goo alivaies before 34 But there bo not want at this baie alfo.

fures for evermore. 13p thich inortes are themen.

that this happic refurrection perteineth onche

Pag.346. That there thich faie, that David indet forc-tolo of thefe amouie of things; pet not fo expresselle and manifestie Danid tous as they might be underfrod by others: but that refurerction, onelic by the apostles, after the comming of is manifelt Chaiff, thole things were erpounded and made incugh.

plaine. For they affirme further , that in the old testament, the refurrection was altogither buknowne . But we faie, that the mothetic was co uident, and that there was no obscuritie therein, but by the fault of teachers, who lateng affice the feriptures of God, began to followe the opinions of the Creeks; rather bringing in the becress of thilosophers, than the sentences of the holic feriptures. This also might happen by befault of the readers, who did not attentivelie, but negligentlie perufe the faiengs of the prothets. Discrimite the prophetics would be plaine is nough, or at the least wife not so barke and obfeure, as they may by no meanes be understoo. For they be given to edifie withall, therfore they might not inftruct men, buleffe they fhould be fet footh to biocrifod: and they would bring no more bes nefite to the church, than both a ffrange tong, whose wie in the church is forbioden by the holie

The word he under= 1.Cor.14,6. Choff, bicaufe it tended not bnto edifieng. But against bs is objected a place buto the Etheli-

ans, where the apostle Paule testificth that The Ephc.3,9. fecret or mysterie of Christ was hidden manie ages from the children of men, that the Gentiles should be inheritors also, and of the same bodie, and partakers of his promife in Christ by the Gofpell. But that the meaning of the apottles moids may amore, we mult make certeine by

ffinctions.

35 The first is, to make a difference bes timone the Jeines and the Gentiles : for bnto the Centiles we will calife grant, that the my fleries of Chaff and spirituall lessons for the most part were unknowen. For it was no open profession of them; albeit that there were some among the Cthniks that knew those things. But the Debucs, which received the lawe from Con, and had given buto them most ercellent protects, were not ignorant of the mufteries of Quiff ; unleite it were in refpea that they of fet purpole contemned the wood of Goo, or elfe that they being hindred through afterious, and blinded through hatred, would not heare them which taught well. An crample may be the wicked lolin 8,56. Tewes, that ithen as Thaiff had laid; Abraham fawe my day, and reioifed, they were to through lie perco as they would have Conco him : when neuerthelesse among the Debaues, nothing was better knowen, than that Abraham , Ifaac , Iacob, tother the patriarchs, both knew Mellias, allo probefied of him. Dowbeit, they were to blinded with weath, as they inverted the Loads moins, faieng; Thou art not yet fiftie yeeres old, and halt thou feene Abraham? Withereas

Etaiff bio not faie, that he faine Abraham, in re fred of his manhoo, or elfe was with him; but that Abraham himfelfe, in fpirit and infaith. fame his daie. But we muft also make a difference betweene the Jewes themselves: for the fecrets or mufferies were not knowen buto them all. For among them, fome were Coicures, and altogither Atheil's, which contemned binine things : those bnoerstoo little or nothing of Chiff, and of his mpfferies. Dithers incre godie but vet rube and bulkilfull who vet mere not ignorant of the principall points of religio on and of those things which should be believed of Meffias. But others were learned, and hell acquainted with the holie feriptures, which have berfood in a maner all things touching Wellias and the mufferies of him.

36 Furthermore, we grant that the Deburg, whit the according to their time, bid much more obfeure Dibins lie lee the implieries of our faluation, than we fave us do. For prophetics are much more plainelieper rice of the ceined, when they are come to patte, than when watten they are not yet fulfilled. That the fathers in old plainling time knew those things, which belong buto be dec. Deffas, bereby we may calille verceine inthat they all beclared him to be the forme of Dauid, Manage For the common people, the children, and blind Managa men called him The fonne of Dauid. And the Scribes and Pharifies being demanded by Manate Herod, Where Christ should be borne, named erpreffelie. In the citie of Bethlem. And Efaie in Efice. the ca, chapter, fo notablie, fo plainelie, and fo manifefflie foretheined the ans and mufteries of Chaiff, as he feemeth not to place the part of a prothet, but rather of an enangelift. In like maner, the death of the Lord, togither with his triumph and bictozie, came fo readilie to hand in each place of the feriptures, as the Debutes the be appointed timo Deffiales, one of the tribe of bourse Ephraim, thich thould bie for the faluation of pointains their nation; and an other they made of the spillate. tribe of Iuda, and him to be the fonne of David, which thould obteine the victorie, and beare rule ouer all nations. And by this meanes the things which belonged onto one Chaff, concerning his two commings, they bimbed into two. Anothe calling of the Gentiles , (thereof in the place before allenged to the Ethelians, the apolitic fpo ciallie discoursed) is thetwed in the holie scrip tures. For there we read, that All nations shall Ening. come to mount Sion, to worship Iehouah: and that Altars shall be built unto him, euen in Ac- Elisa gypt; and that All people shall speake in the language of Chanaan: also that From the east vnto the west his name shall be extolled, by offering vnto him acceptable and fweet facrifices.

37 Certeinlie, thele things were verle well knowne onto the Debrucs : pet neuertheleffe, Of the Refurrection. Part. 2. of Peter Martyr. they were called hidden things, as fouthing erecution and experience. For they believed , that they (bould come to palle afterward : but the meanes, the time, the waie, and the maner hole. all men bio not plainelie perceiue . Derein are we hapter than they : for both we understand thefe things , and we are not ignorant , both then and how they were ordered . Wea and the

apolities themfelues, whom Christ had comman ned to preach the Solpell buto all creatures. kent themselnes long time among the Bebines neither went they unto the Bentils, bicaufe as pet they know not the time, the meanes, and the maner how they thould preach to the nations. They waited for fome certeine figne to be given them which at the laft they obteined by the connertion of Cornelius the centurion. Dea mozeo. ner the angels themfelues (as the Apostle testifieth in the epiffle to the Chefians) om onder, fand fundzie and manifold things of the church. as touching the fundue and manifold wildome of God. Indeb I willinglie confelle, that there he certeine things in the bolie feriptures, which be formethat hard, being not pet perfealie bre

herfrod : but those (I faic neither are, noz in old time mere of necessitic boto faluation. And thus Ithinke, that the godlie Jewes, in the old time, belo in effect the principall points of religion; and believed those things which did suffice buto pictic, and that the prophetics of Chail were well knowen buto the goodie. And that if there were unic, which knelp them not, we mult thinke that the fame hawened through their owne fault. for Efaic, in the 29. chapter, then he had res implutes promed the people of Hirael laid; that They were an office come to that palle, that all the visions of the protrit Jews phets, were vnto them like a booke fealed vp, millmant which they might not read, if it were shewed vnto them . And he ftraitinate aboed the caufe faimg; Bicause this people honoureth me with their lips, but their hart is far from me.

38 Wherefoze, the fault mult not be laid buto the feriptures, but rather buto the floth and negligence of Men, who love darknesse rather than light: otherwise. The holie scripture is plain and giveth vnderstanding even to the simple. So as they be verie ill aduiled, thich under the pretence of difficultie and obscurenesse laie aside the reading of the feriptures. And some such ve may find, which late, they knows not the fecret implicates of the father, the forme, and the bolie Choft: and that they knows not whether they be one God, and whether one God be thefe there; namelie, the father, the forme, & the holie Bholf. And in the means time they negled the bills gent reading of the Ceriptures : and Cometime they to occeive themselves, as they suffer to be obtruded buto them , to be worthipped and honource for God , him thom they thinke to be a

creature . In those most cries they faine them. felues oull of unperstanding when as other wife they be tharpe enough of init, and billigent to befend their ofone inventions . And thereas they challenge but o themselves the knowledge of the feriptures, and boatt that they have the keie of them; neither ow they enter in them felues noz vet fuffer others to enter.

But I returne onto David Kimbi, tho albeit (as I have the wed) that he did interpret the place of the plaime to belong to David, who truffing in the gooneffe of God, hoped to receive helpe in all bangers, and that he biderifoo not thefe things to be froken of the hawie refurredion, (lo as ercept he had affirmed the fame in an other place. I would some have subged him to be a Sabucie:) vet bib he not oucrvalle a certeine fentence of the cloers, in Midrald, which is wait ten after this maner ; Achare melammed mele male bbi verbolas that is 10e teacheth that after beath the worm & moth thall not beare rule ouer him . But wherefore in this place they have fo arcatlic fhunned the light . I fe no other caufe. but the batred which they beare against chaisty ans: which was aceater than that, where with the people of Kome hated Vatinius. Forleing it is not buknowne buto them . that the apostles: namelie, Peter and Paule hab bled this tellimo nie of David, for confirming of the refurrection of Thriff, therefore deuifed they to manie fundrie e intricated expolitions, bicaufe they thould not confent buto the apostles of Chaift. Last of all. it is to be noted, that the worket was taught by inspiration from Bod, not by the power of nature : that refurrection thould come : when he faith onto God himfelle; Thou fhalt not leaue my foule in hell, neither fuffer thy holie one to fee corruption. And much more in those things that followe: Thou shalt shew me the path of life,&c.

39 The prothefie of David being platnelle Elaie. 26.4. expounded,it femeth god to bring forth an o. A place of ther testimonie, which we read in the 26, chapter ching the of Elaic. There the prophet, at such time as the resurrection Afraclites ivere greenoullie afflicted and oppele Declared. fed with extreme calamities, would have then? comforted, by telliffeng onto them what helpe thuto be expected from Goo: the helpe I meane of eternall life. through the refurrection that fhould come. Waherefore he turning his freedy toinards Boo, faith: Thy flaine men fhall liue : . Thefa.te calling marty:s,or those, whole whole life was a martynome. The flaine men of God; bicause they fet fouth the glorie of God, through their gob morks: and whom the fame Paule calleth; The dead in Christ. And he abbeth; Togither with my dead bodie : coupling and affocias ting himfelfe to those elect of God, that thall be railed bp. Certeinlie, the pecc of fentence ad-

muching

tterelur.

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moundeb.

& fimilis

bed, both not a little ferue for behement affirmation. For he fheweth, that he weaketh or in treateth not of things buknowne, or fuch as perteined not unto him; but of thole things, which he berelie perceined, and after a fort had alrea-Die talteb.

Part. ?.

Which we in like maner Chould imitate : namelie, to awlie buto our owne felues those things, which are promifed by @ D buto the faints. Undoubteblie. The flaine of God fhall live in that refurrection, which is now begun. ithen Con releweth his elect in afflictions : but thall be thosoughlie and perfective fulfilled at the last date, in the blested refurrection . Whereby on, in the Acts of the apolities, the third chapter, that baie is called : The time of restitution of all things. And me must not forget that the Debrue 10020 N.bblatbi, may by another maner of De brue pricks be read in the plurall number Nibblotbai : fo as it may fignifie : Dy bead bodies thall rife : as though God thould answer buto the prophet (which fait ; Thy flaine men shall arife) and faie affirmatiuelie ; Dea berelle, mp bead bodies fhall arife. Furthermoze.it mult be

diligentlie confidered, that the cause of the refurrection is expressed; for therefore the flaine men of the refur: Mall arife, bicaufe they be of God : but God is not God of the dead, but of the living; as Chill. himfelfe teffifieth. 40 Belides this, it is laid ; Awake ye, at Be

ve railed up. Bicaule the beath of the goolie is counted like a fleepe, as we oftentimes read in the ferintures . And he addeth : Reioife ve : bis cause seeing there is speaking of the refurredia on of the goolie, that baie mult of necessitie be most comfartable buto them. And be calleth them : The inhabitants of the dust : partie, bi cause it happeneth to them to be oilquieted, and tome in peces, while they be in this life : and partie, bicause after ocath they be resolued into affes. Afterward he, turning himfelfe to God, faith : Thy deaw is even as the deaw of herbs. For even as thep, being bried op in the winter, either elfe, through heate of the funne, bo againe flourish and war greene, by receiving the beato of heaven : to the bead, by bertue of thy goones and power, thall returne butolife. Werein confifteth the elegancie of this fimilitude; that even as thefe things flourill, and are greene without mans labour; even to thall the beat rife againe by the poince of God, without the force of nature, God hath vainted out in erterne things. the forme and image of the ervected refurrects on ; thile as those things do spring, but forth, flourith, and fructifie, which before were wither 1,Co. 5,36, reb. Which fimilitude allo Paule to the Cozins thians toucheth.

thrust footh hir dead, and thall discouer hir

bloud; but thou my people enter thou into the chambers : namelie, ithile the bleffen refurtent on is attended toz. Thou mail patientlie abine the croffe, while thou feelt to great a good lain in for thee : For the passions of this life, if we com- Romant pare them to the glorie to come, which shall be reuealed vnto vs, are not to be effeemed. Tertullian, in his botte De resurrettione carnis: That which the Debrues call Chadarins, and the La. tins turne Cubicula, he calleth Larders 02 faffes. which he faith are for this cause vied in the house that meate may be laid by in them, to be beline, red out againe buto the ble of man. Quenfo (faith be) bead bodies are put into the grams, to the intent that they should be brought forth from thence againe. But to returne buto the lobainas, ozchambers, and closets, in the which God commanacth that the faithfull fhould be-Stotue themselves in the meane time; namelie, before the bleffed life. And if it be demanded. that the godic thall there do, thile they be affliced . I answer, that they be therein, to the intent they may weeve, complaine themselves. fich, call carnefflie for belpe, and as it were to fet footh in the bosome of the father, their grafs. and whatforuer doth bifquict them. Forit is not the part of goolie men to be waile their grafs in the Areets, in tauerns, or in barbers thous, or openlie to exclame of their ownellions : for they must commit their cause to the just jubae. Quen in like maner as it is faid by Peter, in his firt i.Pet. it epille, the fecond chapter, that Chill himfelfe bib that the bage fonto thee for a little frace.

The argument of this confolation is bert ued from the thostnette of time, cuenas Paule wrote in the fecond epiffle to the Corinthians; that The momentanie lightnes of the afflictions & Coult of this life, dooth breed vnto vs a great weight of glorie. And it is called a thoat time, which is any pointed in the meane time till the refurrection: and that not amille, although it thould be along time : bicause this must be buderstood by comparison. For if a berie long time be compared with eternitie, it is a verie Chort time. After the fame maner, the foules of them that be flaine Apoct, the for the name of Christ (which praied God, that their blown might be renenged) are willed to be at reft, to attend a certeine time. The tellimo nie brought out of the propht Efaic, euen Aben- Chiphi Ezra, a famous interpretour among the Der and fan brues, referred onto the refurrection of the beat. on the Ano the Chaldran paraphraft faith, that Thy bearen Bod Chall thome the dead into hell : tibith fair phita eng belongeth to the time of the refurrection. I this nit might also have brought those things, which be retist, watten by the same prophet, in the thirtle chap Elinis ter, and in the last chapter concerning bell-fire, Effet 191 Tophetb, fire briquenchable, the imprins that thall never bie, fulpher, the belloives, and fuch

like : but the time will not fuffer, and I come to Ezcchiel.

41 This prophet writeth, that he was led by the frirst into a feelo filled with bones . This hamened two wates; first, bicanse he sawe those things by the infpiration of God, and not by humane fenfe or finagination ; feconolie, bicaufe of Czechiel those things were not theweb him in the bodie, but in the wirit, and billion of the mind. And it is to be understoo, that the refurrection of the pead was openlie at that baie believed : o that therefore the profiet did beriue his argument from thence. We fathe bones that were orie, bare, withered, and womme eaten; that the areater difficultie of recourring former life inight beerpreffed. For beat carcafes, that be trole and full of montture, would perhaps be thought that they might mote easilie be restored to life. Con fair unto the plothet , Thou fonne of man, thinkelt thou that these bones shall live? He anfwered : Lordthou knoweft. In verie bedhis faith was tempted, but he made a godlic anfiner, as one that was neither Sabucie, noz pet Libertine, Butifthe refurreation of the beab were an article of the faith, and openlie receiuch who did he not boldlie fate ; They fhall line? I anfwer : bicaufe, albeit be bib belœue that the bead, at the end of the world, fhuld be quickneb. vet mas he ignozant touching their, which were there thewed him at that time, whether they thould be raised by in that houre : and thers fore he committed the matter buto Bob. So as. if there be anie boubt objected buto be toudling the articles of faith : we will fittle and profitablie followe his example, in referring the matter to Bob, faieng; He knoweth, and is able. And fixing he bath made his will manifeft bnto be in the holic fcriptures, we believe those things, which he bath thewed thould come to

And as concerning the vision of the prothet. we must bnberstand, that the citie of Icrusalem being befroice by the hoff of Nabuchad-nezar. and the temple ouerthrowne by Nabuzaradan (the there man that hab to beale with life and beath) there feemed to be an otter ruine of the Jewes, being in captiuitie at Babylon. Therefore, the refrozing of them into the Land of Chanaan, was note in a maner befraired of. But God confirmeth and advanceth their hone. berining his argument from the Major finto the Minor, that is, from the greater to the lette, and faith; Seeing I am to reftore life vnto the dead (which is a far greater thing, than tore bame captines) I will also make you to be deliucred from captiuitie, as I have promifed mith is much calier than to raile by the bead. And to the intent that the antecebent, that is, the refurremon of the bead, Mould be more thoroughlie

perceiuco more cuibent, and more firme : be let before the eies of the prothet that billion. Where fore, by the refurrection of the dead, thich is a thing bluine, and of much more difficultie, he maketh credit to be given, that that is to be bont which is tempozall and of letter impoztance. The berie fame kind of argument ought we to ble, af man if we begin at anic time to boubt of wanting grant be things necessarie onto this life. In that temptas greater tion let be fair; Seing Coo will give buto out things, we bodte eternall life and felicitie in the refurredt' mul not poute but on ; furelie he will not withorate from be the be will ging necestarie fustenance of this life. The Debmes to ordered themfelnes in those

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baies, as they believed the refurrection of the bead; but of the returne into their natine course trie they delpaired : when as nevertheles Con promifed both. But the calamities, thich prefentlie difauteted them, to occupied their fentes; as either they forgat the promifes of Bod. or eife they gatte little or no credit buto them. ODD commanded Ezechiel, that he thould prothetie. and freake to the bones, which were in his fight, faieng in the name of Dob : I will put bread into you, and ve shall live. But it is a maruell. that the prophet foould be commanded to mo phelie and speake buto the bones, which be so rube, bale, and boil of fenfe, as they cannot etther heare or binderstand and thing. But it mult be confidered, that all things, though they be boid of life, and inithout fense and motion. Do obeie God without delaie. And Chiff in like manet faith in Iohn ; The houre shall come, John, , 28, when they that be in the graues shall heare the voice of the sonne of God : thereas pet the bones saftes of brad men, which be in graues, neither heare not feele ante thing; pet neuerthes lette it is faid , that they thall arife at the boice

42 The order and disposition of bones, in the refurrection, is most diligentlie taught by the prothet. First bones being toined to bones. are bound and knit togither with finelus. Further, they are replenished with flesh, which, bis cause it thould not remaine busemelie and fowle to lake boon, it is concred with fking?. When the bead bodies were now become verfeet, he commandeth the prophet to prophetic buto the fririt, that it foould come : and that they thould be made things living with foule. There is ting forts of fririt mentioned : name, Amention lie, of the foule, which quickeneth the bodie: and of two forts of the fpirit of God, which illuminateth and fance of fpirit. tifieth the foule. And for this caufe the bead rais feb by are not onlie fait to have floo byon their fet, but alfo it is abbeb ; And they shall knowe that I am God . Undoubteolie God is knowne

by the greatnes of his works : but that know

ledge haweneth not without the spirit of Goo.

of the archangel, and trumpet of God.

It followeth in the prophet; The earth shall

独独执, f.

A voice was heard: verhaps it was thunder: and there was an earthquake: for thele things were vied to be done in thelving of the creel-Exo.19,18. lent miracles of God . When the lawe was gir

uen in Sina, there was hoprible thunder and cartiguakes; pea and at the death and refurredis Mart 27,51. on of the Load, a great earthquake was made. The spirit commeth from the soure winds. sc.

At the refurrection of the faints that be dead. the foules returne onto their bodies from the high places of heaven; howbeit, by oiners and functic wates; bicaule the albes and bead bobics of them be not beaped up togither into one certeine place of the world . And all the water both the scripture comprehend by the foure winds ; that is, by the east, west fouth and north. D2 cile perhaps the feattering abroad of the captines, onto the foure parts of the woold is no. ted . Moles alfo in Deuteronomie, promiles bro Deut. 30, 1. to the penitent Leives, this restitution from the

fourc parts of the world . Hereby moreover we gather, that the foules of men are not been in them: euen as God bathed a foule into Adam. and afferward to everie man createth fonles; even to in the refurrection he will fend them from abroad unto them againe : which allo is a a plaine token, that they with their bodies do not Dic. And ithere it is affer added , that All thefe bones is the whole house of Ifrael : thereby toe learne, that the frech here is ment as touching the refureation of the goodie : for they be trulie the house of Israel . And the prothet lawe an ercooling great hoft, bicaufe (as the allorcad in the Apocalopse) the companie of the faithfull is a great number. 43 All these bones is the whole house of Is-

The verbe 3s, of the that Signi=

rael. When he had now finished the proposition, he addeth the application . It may be noted, that the verbe fubffantine [Is is all one, as if he bad faid, It fignified: for those bones were not in pericored the house of Itrael, but they bio betoken the fame; even as the feven bufruitfull and emptie cares, which were feene unto Pharao. were the feuen years of dearth. I will open (faith the Lozd) your fepuldires . But it mut needs be, that the graves were oven alreadie, feeing thole boncs were feattered in the feeld. Einto this it is answered that as concerning those bones . the graves were first opened: but if to berefpea be had but o de roe modosic, that is, the rellitution of the Afraelits into the land of Chanaan . they were pet to be opened . And whereas the prothet faith; And I will bring you into your land: fome understand it allegoricalise, as if the land of the Ifraclits fould be taken for the kingdome of heauen, and eiernall felicitie . But fetting alle gores alive, Frather weigh this in this place: that the vanitic of those Tewes is confuted , who thinke, that the ocad thall onelie be raifed bp in

Iudaa. Whereas the protect in this place affire meth it to come to palle far other wife : for to the head alreadic reviued, he momifetha returne into the land of monthle. Certeinlie, it is a fond and folith benile, to to tie the power a firenoth of God to a certeine place, as it may not or mill not bothe fame thing in one place, that it bath bone in an other . The graves do betoken the captiuitie of Babylon, and the lamentable fernis tude water a traint, which God vomiled to releafe . Also the sevuldue of the Teines mas er: treame acheration: which they ran into casting alide all hope of their returne. Ilis fepuldue on Soo promise to bulocke, by opening the maie of Hicir returne to their own countrie. So in berie bed, the cafe frandeth as touching affiffance of the godlie, as when things be in great defpaire, then artieth the baie-breake of heavenlie helpe, To be thoat : two things are thelved by this ozacle : the first is . The refurrection of the bead, the fecond . The returne of the Ifraelits into their countrie. And one thing is proued by an other: for the reflitution of the Lewes is confirmed by railing by the drie bones onto life.

44 Againft this found and true interpreta, A conies

tion fome do behementlie argue two maner of tion of the tion, some do vehementue argue two matte of which the waics, saieng; first, that there is no speaking nicibua beere of the butuerfall refurrection of all men, this plant feing those bones made aline are faid to be the isment boule of Ilrael. Secondite, that this was a fair the buint ncd and imagined bilion; and therefore, that fall rites nothing can be constantlie affirmed thereby. Dereunto we answer, that inded we confelle, that the protect (peaketh of the refurrection of the full as twe have alreadie fato before : but in that it was a vilion, it maketh no matter ; neither both it make anie thing the lefte, but that this bilion was a generall confolation, forcon firming the hope of the generall refurrection, as well as the reditution of the Jews. For it is lub ficient, that the argument is taken and berived from the refurrection of the dead . Allo, the De bave interpretours ow not benie, but that the fame is to be prouce out of this place . Arither is that of ante force, which fome cavill; namelie, that the argument from the greater to the lelle, is nothing worth, if so be that which is taken as the greater be more oncerteine, or as doubtfull as that which is inferred for the lette. Thefemen thinke, that the refurrection of the bead is more bucerteine, or as doutfull as the refloring of the Zeines into their natine land. But they are far beceived; bicaule the refurrection of the dead is accounted as better knowne, especiallie to the faithfull Zeives , bnto ichom it was certeine and embent; not by nature or fenfe, but by faith, through whole light thole things become mant fell and firme buto our minds . which buto the fenle & reason of man be obscure . And that this

of the Resurrection. Part. 2. it was that ooth proue, that the Debrues , which feche occasions against the Christians . neuer contended with them concerning the refurree tion of the bead: bicaufe it toas alwaies receined by them, and by their forefathers. Catherbus on Martha, when Chailt had promifed hir, that hir brother frould be raifed by, anfwered bolds John 11,24 lie; I knowe that my brother shall rise againe

or the last daic. 45 But for the better erplicatio of this catill. the indge I thinke it good to reherfe what the fathers have ment of the judged thereof. Tertullian, in his boke De refurrettime carnis , objecteth the berie fame as the place of gainst himselfe : and he answeresh; that buleffe eithil. athing firft be, the fame can not be refembled buto an other thing by a fimilitude. And thereforc, wales the refurrection be knowen by faith. and that it fhall come to paffe in berie bed . It can not (faith he) be applied to the reflitution of the Trives. A fimilitude he faith of a boid thing is not meet : and a parable of nothing is not cheneture convenient. And certeinlie they that will, that of a limiti- the refurrection of the bead is inferted in this place metaphoricallie, mult confider, that fuch is the nature of a metaphore, that the thing thould be translated from his owne proper place buto an other. So as of necellitie a thing mult firft be, befoge it fuffer a metarbog sfor bins leffe that laughter and gladueffe were in man.

cheffic commended, tibich be berined from 110: table things, and from things that be nereff. and moff knowen. The berie which thing come Manai, 33 meth to paffe in parables. Chaiff brought a fimilitude of the vine, which after it was well dieb fed, and in excellent order, it was let forth but to ill husbandmen. This parable had not beine plaine, neither would it have bin of force, bules that vines excellentlie well handled, thould be found in the nature of things; & bules that the owners of farmes thould offtimes hawen by

he might not applie them to the corne fields and

medowes. Date rather, those metadious are

Lukers, 8, on ill hufbandment. Likewife he broght in a pas rable of a barren & unfruitfull fig tree, the which for a pare or timo was breffed with compaffe; and feeing it brought fourth no fruit, it was at the length cut boinne. This parable also had bene brought in vaine, bules that compatting of the fig tree, and pruning in hufbandrie or gardening, fhould not energe where appere. Por let anic object buto me the monffer Chimara, and fuch like monfers: which albeit they are not in the nature of things, pet infe men bo frame the like thapen things. For albeit Chimara it felfe be not crtant, pet are the parts therof fæne: the which be the lion, the gost, and ferpents; which

arc enerie where feene. 46 But Ierom (thev faie) was repromed, bicause he interpreted not the place brought out of Ezemiel, to concerne the refurred fon of the bead. I grant : howbeit we mutt bnoerfand. that it is a farre other thing for him to gather the refurrection of the ocad by the words of the viothet, than it is to have it protted and confirmed by a certeine & cuident demonffration. This late ter bid lerom benie, and that of a found and right inagement. For it mas not Ezemiels mind to them the quickning of the bead; if mad knowen, and (as we have faid) it was at that time beloued of the Tewes. Witherefore, as out of a knowen principle, he derived and confirmed thereby the restitution of the Tewes. Bet did not this father benie, but that the refurredion of the dead might be gathered hereby: yea rather, he faith with Tertullian, that unleffe the refurredion it felfe fluid confift, there might no fimilitude be derined from thence ; and that no man confirmeth buccrteine things by things not ertant. Wilherefore, cuen as the life of inte thereo bones fremeth incredible, and pet the fame thall be; fo the deliverance of the Afraes lites out of captivitie. which mas thought though not come to palle, thall be put in erccution at the time amointed. But if anie man thall afke, why he arwhice the similitude is rather brought from the gueth from refurrection of the Dead, than from anie other therefurrething, as it might have bene ? 3 would fale, it reflication was therefore bone, that by the wate might be of captines, thewed, that without mention of the refurredion made, that earthlie restitution out of earthlie captinitie should be no perfect and absolute tranquillitie a bleffednes bnto them. And thus much liath bene faid concerning this place.

47 Dowlet be alleoge Daniel, De in the twelfe chapter faith; And at that time fhall Michael the great prince fland vp, who flandeth for verfe, 1. the children of thy people. And there shall be a 2 place of time of trouble, such as never was, fince there be thing the gan to be a nation, vnto that same time. And at reservetion that time thy people shall escape, whosoeuer of the Dead shall be found written in the boke of God : and erpounded. manie of them, which fleepe in the dust of the earth, shall awake, some to enerlasting life, and fome to shame and perpetuall reprodu and contempt, But fuch as teach and instruct shall shane as the brightnesse of the firmament; and they which make manie righteous, shall be as the flarres for euer and euer, &c. Daniel hab fet fouth foure Monarchies, which by a continuall fucceffion thould prevaile in the morlo; and that the kingdome of God Mould pecuaile at the laft : but befoze he thould obteine (be faith) that Antichiff thould be deftroied, who triannicallie had opperfed the godlie. And I bnderffand Antichrift to be Mahomet, the Pope, and all those Antichrifte which are against the religion of Chill. De wat-

teth, that in the fame laft time, the afflictions and calamities of the thurth thould be more

BBB.tf. grœugus

The refur= rection of the Dead tha!! not be in Judea alone.

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grauous than ever they were before. But in the meane time he comforteth the faithfull, bicaufe they fhould have their prefent helpe to be Midiael, that is, Chrift the fonne of God, the mince of our Church. The felfe fame thing oid he promile unto his visciples, when he laid; I will be Matt. 18,20. with you vntill the end of the world.

He addeth an other comfort; namelie, that they thall not all otterlie perith in those trobles, but that fuch as are predeffinate bnto life, thall cleape: that is, they thall be written in the boke of God. Lafflie, he comforteth the church onder this name, that there thall be a refurrection of the bead . And he faith, that manie of the bead thail be raifed bu : neither both he faic [All;] bes cause manie thall be found alive at the comming of the Lozo. Where opon Paule faith; We 1.Co.15,51. shall not all die, but we shall be all changed. Deither both the wood [Manie] betoken a cer: teine finall number : becaufe (as Ezechiel fait;) There stood up a mightie great host; namelie, of those bones restored unto life againe. And in the bake of the Apocalyple, the companie of the faints is described to be great in number . In this place Daniel treateth of the refurrection, and that of the fame which thall be britterfall:

for he vivideth it into a refurrection of faluati. tion and of reproch. And there is no doubt, but that Chain alluded unto the words of the prothet, when he late

in Iohn; They which be in their graues shall heare the voice of the sonne of God, and shall come forth: they which have done well, into the refurrection of life; but they which haue done cuill, into the refurrection of judgement. As to the felicitic of the faints, to be loked for at ter refurreation, he addeth; that Thep which infirud others, thall be verie glozious; and he compareth them with the brightnette of the celes Itiall Scheres . And them which make manie rightcous, he compareth to the cleare light of the flarres, bicause they teach the promises especiallic of Dellias, wherebuto they giving their affent, are infified. For the poliver and bertue of making righteous, muft not be attributeo biso men, fixing that is onelie the gift of God: neither can it be ginen to men, otherwife than as the ministers and instruments of the word of Cob. And that which is first spoken of the firma. ment of heaven, and of the brightnette of the farres, I thinke it to be all one : foz it is an blus all thing in the holie scriptures, to repeate in the latter member of anie verle, that which had been Spoken in the former.

48 This prothefie of Daniel, although it be veric plaine and euivent, pet hath it ben lubicet to the cavillations of Porphyrius, no meane this of worths lolopher. He being veric angrie with the chaillis rus, againt ans, confesteth that Daniel was a most ercel

lent man; but that the prophetics, thirth be with the bei ten bnoer his name, do perteine nothing unto tings of him, but that they were waitten by a forgerer. Daniel which lived after the times of Antiodius and Machabeus. And that in his boke be prothefien not of things to come; but rather he contriued into rivoles , the things which were alreadie paft . And those things he faith, which in this place are perceo to, belong altogither to the time of Antiodus : for the Lewes were berie cruellie bled by him. First, he subdued to himselfe the ct. tie of Ierufalem, robbeo the temple; afterware he began to compell the Jewes to depart from the rites and cultoms of their countrie, a to for fake the full worthiming of God: he forbad circumcifion be obtruded buto them the cating of fwines fleft against their wils ; he fet bu in the temple of Goo the figne of Iupiter Olympus, to be worthiped. Which done, it came afterward into his mino to go against Perfia, where he at tempted to rob a church that was most rich, and furnifico with veric manic giffs, t from thence had repulle with great thame. For which canfe he conceined to areat indignation , as he beganne to be ficke in his mind ; and he dent fing with himselfe to power out all his weath a gainst the Jewes returned with great halt into Syria. But he fell from his chariot, and was fo hurt with the cruthing of his bodie, as partlie thereby, and partlie through his behement trouv ble of mind, and with the newes brought him of Lyfias and other his capteins put to flight and ouerthrowen by the Afraelites (for at his going awate, he commanded that they flouid most greenoullie afflic the Jeives he died. Elen (laith Porphyrius) the Jeines which feemd to be dead, were affer a fort raifed by, and are rifen againe: but pet fo, as they which had constantlie behaued themselves in preserving of their countrie, bes came religious, famous and glozious: but they which thamefullie had revolted from true gools nes, became berte vile and full of reproch. Thefe be the doting follies, vea rather the poilons that Porphyrius fcattered in this place. orphyrius icantered in this place.
But of be which professe Christ, the first point tions like

of his interpretation may not be receiued; cantiset namelic, in that he affirmeth the boke not to be worter watten by Daniel, ithen as Chaff not onelie tins. made mention thereof , but also cited words which we read in the same. As touching the other point, wherein he will that thefe things fould haue relation buto Antiochus; Hierom Deman beth, how that the afflictions, therewith the He brues were vered binder that tyrant, were more grænous than euer they were befoge . Certein lie, in the time of Nabuchad-nezar, the citie of Ierufalem was ouerthrowen, the temple utter lie raced, and all the people led into captivitic, and therein kept, untill the feuentie pere. Poic

arecuous boubtleffe were thefe afflictions, than the other which Antiodius brought won them. Mic 9,-7 The boke of the Pachabeis both affer a fort mi called the prophet Caclachie.

rigate this fairing; where it is faid, that the emis of Antiochus were moze grænous, than hab hamened from that time, wherein the Jelves incre mithout a prothet; that is, from Eidras, thich was the prothet Malachie. Dowbeit, we mult confider, not what is written in the boke of Machabeis; but that verie thing which is conteined in the volume of Daniel. Furthermore, me bemand the transgressors of the lame are fait to be raifed from beath, after that king Antiochus was beab (for fo Porphyrius erpount neth (t) fince that revolters rather fell backe. than rofe againer for while the tyrant pet lined, they were had in elimation, they occupied the thicfe pricathous and bithoppiles: and the Madabets, thom perhaps he understandeth to baue become famous, lived in creeding great troubles and forroivs, and were almost all bt.

Ibidem. 18. terlie ertinat. ludas fell in battell, Ionachas being lbid.12,48. acaptine was flaine, and Simon was beheaded bid, 16,16, in a banket.

Certeinlie, I do not denie, but that they were berie granous things, which happened bitder Antiochus; but not fo bitter and rigozous, as are those things which the product sheweth shall come to palle under Anticheift : whole types and figures went before, tho were not onche Antionus, but also Demetrius, and other princes of Gracia, which both afflicted the Debrues, and alfo were aductionies to the true worthing of Cod. I knowe likewife, that there was a cercheranile teine other man named Polydronius , which was bold to affirme, that this place of Daniel tenfuted by mult not be binder flood of the refurrection of the crotains dead: but he groundeth upon no firme reasons; anohe is confuted by John Occolampadius a veric learned man. Further we fee that by John the apolitie, in the 20, chapter of the Apocalpple, the verie fame things well-nere, and in the fame order are taught as they be written by Daniel: there inc read, that there were feates placed, and the subgement appointed; agains it is added, that they did live againe, which fuffered deathfor Chair. Lafflic, this we may face even that which we brought for making plaine that place of Ezedniel; namelic, if they will have it metaphogicallie taken, that by the refurrection of the bead, is thewed the frate of the people of the Icines after the beath of Antiochus, it must in berie bed be betermined, that there is are: furrection of the bead; other wife a fimilitude of varable cannot be deriued from thence.

49 furthermore, Con commandeth the pro-The Banis thet, that he thould feale by the boke for a time: thas come thich muit not fo be weeffed as though & D manded to would not that these prophetics should be read

and knotven; freing propetie is given, to the frate up the intent it Gould edific and teach. But the holic booke. ghoff prothefieth by Daniel, that the negligence of men in reading and knowing the word of God, fhould be creat : and that therfore, for their incredible flouth the holie bokes flould be fear led by from them; to the intent they flould by berfrand nothing of furituall things. And ther fore he prothefieth that the increpulitie thould be great : and he that believeth not buberffanoeth not the fecret heavenlie things. Dea, and at this date among driffians, what a peric great number mailt thou find, that would be counted and called by that name, which never read the Cofpels throughout ? THe may also interpret, that the bokes of God are fealed bo, as touching our tenfes and humane reason; for A natural 1.Cor. 1,14 man dooth not perceive those things that be of God; yea, not onclie they be fealed by to him. but they feeme to be folithnes. Thefe things are open buto them to whom the Lambe hath oper ned: to phom onelie (as ine read in the Apocas Apoc. s. s

Duer this there be manie which read the holie bokes, recite them onto others, and infrug of thers; buto idom neverthelelle they are fealed by, bicause they in berie beed have no sense noz erverience in themselves, neither do they talk what things they read + teach. R.L. Ben-Gerson thought, that by this forme of fpeech, God commanded the prothet, that from thefe visions he thould take nothing awate; notyet adde ante thing thereto ouer and beliocs. At the end it is witten; Manie fhall run into divers parts, and Dan.12.4 shall passe by, and knowledge shall be multiplied. By these words let others understand what they will; to me it femeth, that the time of the new testament is foreshelved, when as the apofiles are fent to preach the Colpell ouer all the world. Therefore, when they had wandered as mong all nations, the faiengs of the products became much more plaine than they were before : as well, for the great abundance of fpirit

that was power out; as also for that the pro-

thefice map be a great beale better unberfiot,

then they be fulfilled; than before, when they

incre remaleb. And thefe things & thinke to be

lppfe) it is given to open the fealed boke.

fufficient for this place. 50 Dom Tcome bnto the prothet Ofec. Coo # place of promifed fundric times, that he would once des Ofee as froic beath : Whereby is manifellie gathered, touching therefor that wee must belieue the refurrection of the rection bes bead ; the inhich being taken awaie, beath reige clared. neth, and cannot be fait to be abolithed. Efaie, in the 25 chapter, faith : I will deftroic death for e- veric. ?, uer and I will wipe awaie the teares from all faces, and I will take awaie the rebuke of my people for euer. Thefe things be manifeft : but Ofce in the place now brought, bid more behement

Part.3.

The Common places Cap. 15. Of the Refurrestion. lie and effectuallie speake the same ; From the

Ofe.13, 14. hand of the sepulchre will I deliuer them, and from death will Iredeeme them.O death, I will be thy plague. O grave, I will be thy destructi-

on. Elis place Did Paule ble in the 15. of the firft to the Counthians, as an enident tellimo nie. Deither muft it moue be, that he followed not the Debine beritie, but the Græke interpretors : for albeit he change the words , vet he beparted not from the fenfe. The translation of the feuentie intermetors was then better kno. iven, and was well-nere in all mens hands: and to Paule both fometimes ble the fame, that euen the Gentils might bnberftand, that thofe things, which he taught, were extant in the holie fcriptures.

But as to the meaning of the prothet thus it fandeth. Dea little before had mucihed bitter: lic againft Ephraim, that is, againft the king dome of the ten tribes, prophetieng deffruction, and most certeine overtheolic unto them for their ivolatrie and wicked life: afterward he gaue the comfort, which I have rehearled ; to wit, that they thoulo be velicered and plucked out from death, and from the grave. But thou wilt faie ; Bowman it bc, that thefe things are not repugnant one with another ; namelie, that they thould be otterlie cut off, and that they fhould be delivered . But there must be a viffe rence put between the Acaelits. For on the one part, manie of them were of a most obstinate mind, cleaning onto idolatrie, and to molt gree uous linnes : to thefe belonged beltruction, bis cause they repented not. On the other live, there were among them fome goo men, holie men, and true worthingers of God; who notwith: franding that they were to be weapped in other tempozall calamities, pet thould they be belive: red : and to them properlie belongeth the comfort which is brought. But the aductaries will pet vige more carnefflic, and faic ; Tale bonot read, that the ten tribes were reffored, nor beliuered from the grave of their captivitie : fome of them perhaps returned, but they came not by great companies : neither was anie more refforo the kingoome of Ephraim, that is, of the ten tribes. This indeed is true, and therefore GDD in comforting them did not promife temporall redemption, or the beliverance of this life : but the bleffed refurrection, with everlafting felicitie. And he faith, that he will receme them from the grave, and that he will beliver them from beath : and faith, that he will be the plague of beath, and the destruction of the grane.

In reading of the properts we muft offen: times ble this rule; namelie, that we thould buberffand thecatenings to take place, as touthing them, which be obttinate in finnes, and which will by no meanes repent : but that pro-

miles and confolations thall be most certeinlis true and fulfilled towards them that revent. Repentance is remoued from mine eies. This ab bed God, that he might appoint the certeintie of the refurrection : as if he thould faic : I will not revent me of this becree, it thall in anie wife come to to patte. Ephraim shall increase and multiplie among brethren. Unter the name Ephraim, he bnocelfanoeth all them with Chill their head, which shall be heaped by in the relier rection, with great honors and incredible ornaments. Afterward the prothet returneth with his prometie unto the wicked Ephraimits, and faith, that they fhall be btterlie banifhed. Dont les they were men of wealth, riches, and power: in the which things they putting their trult, thought that they thould neuer come to ruine. But Goo faith ; Behold, I will bring the east wind, that is, Salmanazar the king of Affyria, which thall bate op their fountaines and beines: that is, not onlic the waters, but also the spring, ing of the fountaines, the berie originals and rots to as they may not be repaired anie moze: and he will take awaie the treasure, and all . pleasant vellels. This is the interpretation, which to me fæmeth plaine and manifelf.

51 Albeit I note,that David Kimhi conuer Christer teth the future tense into the preterpluperfea pictation tenie, * faith; I had delivered the dominion of mainh the twelue tribes out of the graue, & had redeemed them from death, and had bene the plague of their death, & the destruction of their graue, ifthey had beene wife. By wilcoome 3 meane berie repentance, that is, If they hav repented, and heard my woods. And bicause they should not despaire, by reason of so unhamic a successe; the prothet (peaketh to magnificallie of beliue rance a recemption, and allo of plague, death, and abolifhing of the graue. Guen as if be hab faid ; Although that they had beine ertind, and biterlic abolithed ; pet I had beliuered them. Whereby is gathered, that there is no calamitie of men fo great, but that God can either take awaie og mitigate the fame. Wherfoge we muft neuer befraire, but fet alivaies before our cies, that it is the propertie of God to rederne from beath, and to be the beath and beffruction there, of. And if at anie time beliverance come not, and that death be not taken awaie ; Codis not in fault thereof : but our otone obstinacie and onbelefe, bicaufe we will not repent.

Paule, tho was most circumfpert in peruling 1, Co.159 the fairings of the prothets, beriued the argument (where with he confirmed the refurredion of the dead) from that fame propertie of God, inbereby he is pronounced in the Ceriptures to be the conquerour of beath, and redemer from

the graves : bicaufe it behourth fomtimes, that

the properties of Goo thoulo breake forth into

of the Refurrection. act. We noteth, that the prophet douth fire by unto repentance the kingdome of the ten tribes, by moniting them, that God would be with them; who is so inightic and magnificent a conquerour ouer beath . Which erhortation certeinlie would be of no force, if we thould befire of Bod that thing, which indeed would never come to paffe. And fixing the apostic had affiance, that it inould to be; therefore he bleth glorious reiotimas against beath, fateng : O death, where is thy victorie? O death, where is thy dart, there; with thou didft pearle all men-It is binderflod;

Part. 3.

Thefe things are weefted from the by Chrift. In mhaires 52 It muft not feeme anie maruell, if Thuit fre chil be called a plague or destruction : for this must may be cale be under food in respect of cuill things. And als to wlague. maics a new generation must needs be the cor runtion of the thing which went before : for when fire is made of woo , the forme and nature of wood must needs periff; other wife the fire would not be brought fouth. And as the Uhilosothers or Logicians do commonlic affirme; The corrup ting of cuill things is numbered among god things. And we are wont to face of a noble and hawie emperoz; De is a lion, a wolfe, a dragon; be is feerfe and terrible : but it is aboed ; Unto his enimics : whereas other wife , buto his citis sens he is mercifull, gentle, and courteous. Bea. Olef, 11. and in this felfe fame prothet, Bod named bint ku,ku,7 felfe like a beare, a leoparo, and a lioneffe : but

that was toward the wicked and bigodlie: thereas other wife he is mild and mercifull to wards the faithfull . So as Goo hath tempered for be a medicine out of the death and refurrectis on of Chaiff, whereby we be delivered, and death perifheth : in like maner as a wife Abplician banketh buto the patient of the medicine, itherewith he is relieued, and the ague or difeate ertinguished. And, of this wholesome medicine we brinke healthfullie, while as either by reas bing, or by preaching, there is mention made of the death and refurrection of the Lord, and we with a livelic faith embrace the fame : and alfo. when we make protestation of our faith by the fealing of baptiline, and receiving of the Lozos fumer. For in these holie actions, both the beath and refurrection of Chaift are celebrated. In the treatife of this place, Paule abbeb; that Death is fwallowed up by victorie; namelie, of Chaiff.

53 And thus much have the fooken concerming the places of the old telfament, of which fort arm teffa= there might be moze brought : but thefe 3 was mint for the minded to produce, and to frand content with marrens, them. And I have the more largelie erpounded them, bicanfe there be fome at this date, which affirme; that in the old testament there is no thing concerning the refurrection of the dead: or if there be anie testimonie there extant, thep faie it was not knowne buto the fathers of those

times. Doin come T to the tellimonics and al fertions of the nein telfament. First me read in the fift of lohn, which alreadie 3 haue offentimes lohn, 5,28. alledged; They which be in their graves, shall heare the voice of the lonne of God; and they which have doone well. Thall come foorth into the refurrection of life; but they that have done euill, into the returnection of judgement. And in John. 6, the firt thapter , He that beleeueth in me, hath verfe. 39.40. life everlatting, and I will raife him vp at the laft 44,8,54. daie. In the 22. of Matthew, the 12. of Marke, Matt 22,32. and the 20.0f Luke; I am the God of Abraham, Mark. 12,26 the God of Ilaac, and the God of Iacob. But Luk. 20,37. God is not the God of the dead, but of the living. And in the 14 chapter of Luke , when Chaff had Luk 14,14: erhorted them that floo by, that they flouid be beneficiall buto the poze, and that they flouid make feaffs onto them; They have not wherewithall (faith he) to requite thee againe, but it shalbe restored to thee in the resurrection of

In Iohn: He that loueth his foule in this world Iohn. 12.25. shall loofe it ; and he that dooth hate the fame, fhall preferge it voto euerlafting life. And bri per the word Soule, the biterifandeth this life of the bodie : wherebuto he that is ouermuch af fected and will not render it for the Wolpell fake thall lofe the fame ; bicaufe in the refurrection it Shalbe subged to perpetuall bestruction: But he that shall loofe the same, shall receive it safe vnto eternall life. Inthe 25. of Matthew; Before him Matt.25,32. shalbe gathered all nations. And in the 13. of Mark. 13.27 Marke; And he shall fend his angels, and shall gather his elect togither from the foure winds. and from the vttermost parts of the earth, to the vitermoft part of heaven. In the 17. of the Ads, Ads. 17, Paule preached this refurrection to the Ameniens, when there were prefent with him the Stocks * Epicures in the fricte of Mars : tho hearing of that podrine, partlie they laughed it to scome, & partie thep fait; We wil heare thee another time of this matter. And they called him are guoλογον, that is, A carrier about of newes, & a fetter foorth of ftrangs gods, & ofnew doctrine, In the fame boke, the 23 chapter, ithen as Paule food in the verfe. 6. college of the Scribes , Pharifies , and prieffs, and faine himfelfe to live in great banger, he cried out ; I am a Pharifie , and the fonne of a Pharifie, and I am judged of the refurrection of the dead. And againe, in the 24. thapter of the verle.15. fame boke, when he had pleaded his cause be: fore Felix the prelibent, he tellified, that both the tuff and bniuft fhould rife againe . The berie Acts. 26,8, which thing he rehearleth againe, when he was before Festus, in the presence of hing Agrippa, and Bernice his wife.

54 Dea, and Peter in the first epiffle, and first thapter, latth; that God, according to the veri 3. abundance of his mercie, hath begotten vs a-

23 rufe in reading of the p:0= phees.

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1.Cor.15.

Cap. 15. Of the Resurrection. gaine vnto a liuelie hope, by the refurrection of his death, if I may by anie meanes attaine to the

Telus Christ from the dead. And ye by the power of God are kept through faith vnto faluation, 2. Pet. 3, 13. which shall be shewed in the last time. And in the latter epiffle, the third chapter, he faith, that In those daies there shall be new heavens, and a new earth. Alfo Iohn, in his first epistle, and third chapter , writeth; When Christ shall appeere, then we shall be like vnto him. Witherent it is gathered, that fæing Chaff hath a boote, and is rifen againe; we also thall rife againe togither with our bodies. In the 20. chapter of verfe.12. the Apocalpufe, the read; And I fawe the dead, both great and imall, stand in the fight of God, &c. Allo in the 21, thapter; And God shall wipe awaie all reares from their eies, and there shall be no more death,&c. In the 22. thapter alfo; Bleffed be they which keepe his commandements, that their power may be in the tree of Rom 8,11. life. Paule in the eight chapter to the Momans; But if his spirit that raised up Iclus Christ from the dead, dwell in you, he that hath raifed Iefus Christ from the dead, will also quicken your morrall bodies, And in the firt thapter; For if verfe s. we be planted with him to the fimilitude of his death, euen fo shall we be partakers of his refurrection, And in the 14. chapter ; For we shall all verfe.10. appeare before the tribunall feat of Christ. anto the Cozinthians, the first epistle and

15 chapter, he intreating purposelle and biligentlie of this question, in such fort confirmeth the refurreation, that of his inogement and meaning therein, it is not lawfull to boubt: I will not drawe out words from thence, bis cause it should be meet to recite the whole thap, verlig. &c. ter. Dolubeit, this 3 will reheatle out of the firt thanter of the same epittle; Our bodie is not for fornication, but for the Lord, and the Lord for the bodie. And God hath also raised up the Lord, and shall raise vs vp by his power. And in verfe.t, &c. the latter epiffle, the fift chapter, mention is mane of our habitation in heaven. Not being made with hands; and that we defire to be clothed your, and that while we be in this tabernaele, we figh, bicause we would not be vnclothed but be clothed your that mortalitie might be fwalowed up of life. Further it is abbed, that All we shall appeare before the judgement feat of Christ, that euerie one may receive the things which are done in his bodic, according to that he hath doone, whether it be good or cuill. Tinto the Cheffans, the fecond dapter; When we were dead through finnes, he quickened vs togither in Christ, and hath raised vs vp togither with him, and made vs to fit in the heauenlie places, &c. Unto the Philippians, the third thapter; That I may knowe him, and the power of his refurrection, and the fellowship of his

afflictions, while I am made conformable vnto

refurrection of the dead. Unto the Coloffians, verledt. the fecond thapter; Ye being buried togither with him, by baptisme, in whom ye are also raifed togither with him, through the faith of the operation of God, which hath raifed him vo from the dead. Likewife in the third thapter; verfe, Your life is hidden with Christ in God: wherefore when Christ your life shall appeare, then shall you be made manifest with him in gloric. Einto the Theffalonians, the first epiffle, the 4. verlege. chapter, he admonifieth them, that They should not forrowe for them that are afleepe, as others downich have no hope: for if we believe that Iesus died and rose againe, euen so God will bring with him those which fleepe in Iefus, And Grait after : For the Lord himselfe shall descend Ibiden 16. from heaven, with a shout, and with the voice of an archangell, and with the trumpet of God. and the dead in Christ shall rife first. Tinto the Hackings the fecond thapter: That by death he verter. might abolish him, who had power ouerdeath. In the fame epiffle, the elementh chapter : liben Ibiden. 19. Abraham at the commanoment of God would have facrificed his fonne Ifaac, of whom he had the promise of posteritie; he considered with him felfe, that God was able euen to raife him by from the dead, from whence also he reduced him, to be a figure of the refurrection. Iude, in verleis, his epiffle, bringeth in Enoch for ateffinonie, itho was the fewenth from Adam, and fait; Be-verfeit. hold, the Lord commeth in thousands of his faints, to give judgement against all men, and to reproducall the wicked. And some after; Loking for the mercie of our Lord Iefus Chrift,vnto eternall life. Let it be fufficient, that we have brought these things out of the new testament: onto the which adde the article of the apolics Creo wherin we confelle our felnes to belene the refurrection of the fleth. Further, all those places, therein Chuff is faid that he that be tunge of the quicke and the dead , have relation butothis.

55 Dow that we have feene the lignificati on of the word, and also the definition; and have fought, whether this refurredion may be plainlie fet forth by naturall reasons; and fur ther, have brought tellimontes, as well of the ther, have brought testimonies, as well of the ofther as old as new scriptures: now it followeth, that we feed the speake somewhat of the causes thereof. It is the relations effect of faith, and it followeth inflification tion. Catherbpon it is faid in the firt chapter of John; verle.42 He that beleeueth in me, hath life euerlasting, and I will raife him vp at the last daie. So as God, by his power, is the efficient cause thereof. For which caufe Chriff faid bnto the Sabuces; Mattai, Yee erre being ignorant of the scriptures, and of the power of God. And not onelie God the father himfelfe, but also the holie Shoft is cause of

of the Resurrection. Part. 3. of Peter Martyr. the refurrection. For (as we have alreadic faid) it is written in the epiffle to the Romans , If the Rex.8, 11. ipirit of him, which hathrailed vp Christ from the dead, dwell in you,&c. Dea moreouer, the forme himfelfe, which is Chrift Jefus, is a caufe of this refurrection : for in the Cofpell of John 1ha6, 40. he fait; I will raife him vp at the laft daie. And againe; Euen as the father raifeth vp and quickhas, 21. keneth, euen fo alfothe fonne quickeneth, &c. Bidem : 3. further ; They which be in the graues, shall

heare the voice of the sonne of God, and shall come forth, &c. In the eleuenth of John ; I am the refurrection and the life. Mozeouer, there is an argument taken bereof ; that Chaff, by his beath toke awaic finne, which was the cause of beath. Elerelie no man boubteth, but that the cause being remoued, the effect is taken awaie. 1.Co. 1522 In the first to the Coninthians, the 15. chapter; In Adam all men are dead, in Christ all men

shall be reviued : & as by one man came death, fo by one man came the refurrection from the

The finall cause of resurrection is afficued 2.Cor.5.10. to be, Ehat the whole and entire man flould be induced at the tribunall feate of God, and thould receive remards or punishments, according as he hath behaued himfelfe. But the angels, al though they thall be ministers of the resurrection on, vet can they be no causes. Among the causes of the refurrection to come, the refurrection also of Chaift is numbered : for Paule, in the first to the Counthians, the 15. chapter, faith; If the dead rife not againg, neither is Christ risen againe: and if Christ be not rifen, our preaching is in vaine. But we may argue on the other tive ; Chrift role againe; Therefore ive also thall rife againe. So then, the refurrection of Chaift femeth to be the cause of our refurrection; which indeed is to be granted : but pet not fo, as that berie action, therein Chiff was railed bp, and which is now past, is the efficient cause that verformethor both anie thing, which flould bring fouth our refurrection : but bicaufe the binine power and might, which is in Chiff, fæing he is Cod, is reteined ftill, even as be raifed him by from the dead, fo will be also quicken be in due time. This we we come to passe in humane things. For he that is a white man, begetteth alfo a white fonne : not that the colour it feife can procreate, but that those brainings or causes. which wrought the bearter to be white bo make him alfo white, which is becotten by him. Quen fo our refurrection thall not be bulike to the refurrection of Christ. Further this must be noted. that the dinine actions, and bequentie benefits. which are imploted upon men, be (as Damafcenus faith) berined buto be by the fieth of Chaift, which now should be none at all, wnicese he had beneralico from the dead. Therefore by this

meanes, the refurrection of Chaiff may be also called ours : bicaufe without that, we might not haue obteined ours. Againe, if we thould like philosophers followe Plato, abieding buto the foure kinds of caufes an Idea for paterne, we might faie, that the refurrection of Chaiff was the cremplar cause of our refurrection. The finall cause of refurrection is assigned to be, that The thole and entire man thould be judged at the tribunal feate of Coo, and thould receive rewards or punifyments, according as he behauco himfelfe. And thus much of the caufes.

56 At followeth, that we thould freake of the properties and conditions of the bodies, which of the configall be raifed up. The Scholemen called them bution and indowments or qualities : neither can Toifal propertie low of those, which they have reckoned; because of bonies, I perceive them to be gathered out of the holie mall rife. feriptures. Powbeit, I thinke not that all the properties were gathered by them; neither vet may it be: for in this life we cannot have ervery ence of the glosic of the faints; but we thall then perfectle and absolutelie knows it, when we thall come onto it. The first condition that come aumortally meth to my remembrance of the bleffed, is in: the the first mortalitie. And affuredlie, in the biuine ferip propertie. tures, to often as there is mention of the life to come ; the fame is fait to be eternall, as being that, which thall have no end . Paule faith : This mortall must put on haue immortalitie, and this 1.Co.15,53 corruptible bodie must put on incorruption. And found the punishments rewards, which thall be rendered, according to the nature of works, be fempiternall; the fubica or nature, which thall be given them, muft needs be inv mortall alfo. Furthermore. feing it is no boubt. but that Inift Deffroied finne and beath : it remaineth, that the life of the faints thould be inv mortall. And in the firt chapter to the Romans it is written. Christrifing againe from the dead verfes. dieth no more; neither thall death haue anie more power over him . Befines, in the first to the Counthians, the 15. thapter; Flesh and verse, 10. bloud shall not inherit the kingdome of God. Det muft not thefe things be taken for the berte nature and substance of slesh and bloud : for they, which shall rife againe, shall be wholfe indued with thele things. But the apostle hathres fred unto corruption, buto the which flesh and blond in this life are fribica : wherfore he apped; Ibidem. And corruption shall not inherit incorruption. 300011195

Thou this propertic followesh an other;

namelie, that after refurrection there thalbe no neo, cither of meat, ozinke, oz of women: feina men (as Chrift taught)fhalbe like buto angels, Matt. 22, 30 Wherefore, the Mahometifts, and the Saracens are herein Mamefullie deceiuco; who belieue, that after the refurrection, the bleffed fort that! have ministred buto them abundance of meat.

Alcoran.

rection.

Chatts

Store of drinke, and a plentifull ble of women: for fo hath their Alcoran taught. Det hath Auicenna in his Metaphylicks, not unwiselie in terpreted this, and faith; that Thole freethes are metamoricall, bicaufe (as he thinketh) the honest pleasures of the life to come might not be erpzeffed, (efpeciallie bnto ignozant men) other. wife than in termes of the bulgar belights, which be received in this world. There things I fait were not bowifelie brought, bicaufe cuen in the holie feriptures are found fuch allegozies or translations. For we read in the twelfe of Luke; Bleffed be those servants, which the Lord shall find waking, for he will gird himselfe about, and passing by, will minister vnto them.

Luk.22, 29. And in the 22. chapter of the same cuangeliff,it is written; I appoint vnto you a kingdome, euen as my father hath appointed vnto me, that ye should cate and drinke at my table in my kingdome. Pea, and among our most ancient fathers, there were berie manic, which thought, that Chiff at his latter comming hulo reigne togither with his faints for the space of a thoufand pieres in fingular delights, and great pleas fure. Thefe men be called by the Gracians, XIxilixsat. liasat, of the Latines Millenary; of thom Au-Augustine. gultine spake at large in his second boke Decimitate Dei, and 20. chapter. Bereby thep firft

toke an occasion of erroz; bicaule Christ bid eat and drinke togither with his apostles, after his refurrection : feconolic, bicaufe the prothets do offtimes make mention of thefe things, when they prothefie of the laft times. Boreouer, but to this purpose they wester a place out of the Apoc. 20, 6, 20. chapter of the Apocalpple : where there is mention made of those thousand pieces. To conflite this error of theirs: first we fate, that

mby thin Chaiff, with his apostles, did cat and bainke, to bid cat and the intent he might leaue a most testified truth Diinke after of his humane nature, and not to ferue necest his refur= tic. For he had an uncorruptible bodie, which was neither troubled with hunger, not thirl. Taherefore the meat and brinke which he bled, turned not into the fubstance and quantitie of his bodie; but they departed, and were refoluce into their firft matter. Whereby it may be bu derfrod, that there were certeine things, which Chaft did affer his refurrection, to teffifie the

truth of his humane bone; and fome other, for the fetting fouth of his glorie. Tokens of Tokens of his glozie were thefe; that he bas

niffico awaie opon the ludden, when he was Lus. 24,31. feene, and was fundenlie prefent with his apofiles; that he came in buto them, when the Iohn.20,2) dozes were thut; and at the last, in that he alcended by into heaven. Wut on the other five.he themen himselfe still to be perie man, when he offered himselfe to be seene and handled, when he did eat and drinke togither with his apostles,

ithen he alcending by into heaven, was bilible Adia. feparated from them. And thereas the holie feriptures, as well in the propers, as in the e uangeliffs,make mention of meat and brinke: that (as the have beclared) is done by an alle dozie, and by metathozs and fimilitudes well inough applied buto teaching. This we may theto by a tellimonic of the boke of Prouerby Proug. where wiledome is described, which mingled hir wine, and prepared bir table. Wilhich things can not be agreable buto folleboine, whose nature is fpirituall, and flicketh in the minos of menbut bnoer the name of meat and winke webp derstand the knowledge of God, the feruent love of heavenlie things, and the love that flo weth out of the prefence of God. Thele things (4 fate) thall but othe elect be like most belicate meat and brinke.

And therefore other as Marie (at at the Long fet, and was maruelloullie refrethed withhis bodrine : the was befended by Christ himselfe, Lukio, a then the was accused by Martha, in respect that the intermitted hir butines of preparing things necessarie to lincloo : for he said ; Marie hath chosen the better part, which shall not be taken from hir. A gudning the place of the Apocalyple, Apocal, ive must binderstand, that the refurrection, ithereby the faints thall reigne with Chiff a thouland percs; is not that, whereof we now intreat: but it is the regeneration, whereby we are juffified. And therefore it is there in expelle inorns appen: And this is the first resurrection. Deither both the thouland veres note anie o ther time, than that, wherein we now remains bnoer the protection of Christ in his kingdome, which is the church. Beither is it anie boubt, but that the certeine and prefcribed number is there put for an infinit number. So as thole things belong not to the latter coming of Chaff, but buto the former, Wahich if those ancient fathers had confidered, they had not fo fallen intocre roz. Wherefoze, in that moztail life, there thall need neither booilie foo, neither pet procreation of children : for thefe things ferne onto mortall life, but the other thall be immortall. And by cause there is nothing diminished of the sub-Stance of bodies, there shall be no need of that renewing which is made by meat and winke. And bicaufe also none thall die, others thall not be substitute in their place by new procreation.

58 An other condition or qualitie they have called light, and fplendent brightnes: thereof Philip. Paule to the Whilimians faith; God will make our base bodie like to his glorious bodie. And a was transformed , where his face die thine like bnto the funne. And in Matthew it is waitten; Mantiff The just shall shine in the fight of God like vnto the funne. Peither Dio Daniel patte quer this Daniel

Of the Resurrection. brightreffe or cleareneffe, as the haue alreanie 1Cor. 15,43 heard, And Paule, in the firft to the Corinthians. the re chap. faith; Now it is fowen in ignominic , then it fhall rife againe in glorie . Dozcouer, they thinke that this brightnelle must be berined unto the bodies of the bleffed , from the foules, thich thall fe God : not as in a barke fpech, 02 in a claffe; but thall fe him indeb as be is : bp which fight they thall receive to great toic and glabreffe, as it fhall flowe from thence to their bodie. Beither is it bolknowen to anie, that the mind and the spirit both erhiterat the counter nance, and make the bodie chearefull. Beffdes Busellite this , there is put an agilitic in the bootes of the bleffed : for the bodie and members thalbe tholie subjected buto the foule, fo as it thall net ther contend no; frine againft it. Wherof Paule

1.Co.15.43 faib : It is now fowen in feeblenes, but then it shall rife in power . Therefore in the boke of Milbome, the third chapter, it is read of the faints that as fparkes they thall runne through the reeds or flubble.

And Paule buto the Ehelfalonians faith; We that shalbe found aliue, and the dead that be raifed, shalbe caught up to meet with Christ in the aire. This no boubt will be a great refoifing, and nimble motion of our bodies, that we thall afcend buto Chiff through the aire . In this abis little the bodic of Chaiff ercelled . feeing it walked bpon the waters , and gave power bnto Perer to do the like : and feeing Chaiff himfelfe was taken by out of the earth into heaven. And here in it confifteth, that the foule thall perfeatings uerne the bodie. To as the weight and burden of the fielh (balbe no hinderance buto it . This viopertie in berie beed belongeth buto locall moth on. Therfore it is a wonder , that the Vbiquists buquits. admit this qualitie to be in the bodies of the bleffed . (as they write in their bokes:) and vet bo affirme beauen to be eneric where : to that they will not attribute places certeine to the bodie of Chiff, and to our bodies, when we shalbe bles led; as though locall motion may be without a place.

59 Duct this, buto the laints after refurrection Impallibi: on,there is awointed an impallibilitie: for they shall not be corrupted nor biminished with anie pallions, for towes, or difeates. Wherefore the as postle mote; It is now fowen in corruption but it shall rife againe in vncorruption . Df affecti ons and pallions in bodies, ive mult not judge all after one fort: for fome be hurtfull, which bo walte and diminish the bodie, yea and finallie do confume the fame . Such are hunger, fhirft, ficknelle, for time and others of this kind: from thele affections the faints thalbe belivered. But there be other pattions, which do rather helps nature, and make it perfect, than hurt or im-

ele is not burt, when it is affected with beautifull @comples colours neither the bearing with harmonie and tunes well composed; neither is the finelling harmed by good obours . So as our bodies thall not be beprined of thefe pallions , then after refurrection they thall be in the enertaffing manfion. They ab, that there thalbe a fubtilitie; which a fubrilimult not fo be understoo, as though the bodies tie. of them that rife againe thould be converted into fpirit, s that it fould be airie oz elementall. or like buto the wind, fo as they may penetrate all things: but Treferre this fubtilitie buto the erquilit, fubtill, and tharve understanding of the fentes: as also buto the affects with Do followe the boote, and which thall not be croffe and full of impediments: neither thall they trouble the mino.

And to this purpose might be bent that falence of Paule, It is fowen a naturall bodie, but it shall 1.Co.15,44, rife againe a spirituall bodie . By thich trozos he ment not, that the booie Mould be transfuzmed into a spirit; but he taught, that the burnane bodie (fauing the nature thereof Mouid as much as may be . Draine onto the propertie of a furit. as touching knowledge and affects. These notable properties have the fcholemen gathered , being confirmed by the holie fcriptures. And vet have they not beclared all : for faith Paule to the 1. Cor.t.e. Continthians : The eie hath not scene, nor the eare hath not heard those things, which God hath prepared for them that loue him. Deither muft phionitie we leave butouched, that neither the holie ferips in no place tures,norfathers,norfcholemen , in anie place, attributen ! have attributed, either buto the fleth of Chuiff be bie of Chuiff ina rifen. 02 to other faints, the gift of bbiquitie, glorified. or prerogative of no certeine place. Wherefore it is to be maruelled at, that this beuife fo pleafed certeine men of our age: vea and the Idiolemen especialite. Thomas Aquinas fath, that it is her? by gathered; that bicanie the conditions of blesfed bodies do atteine buto heavenlie propers ties their habitation after this life is in the head uens; pea about the heavens.

Furthermore, they bispute concerning the age of them that thall rife againe; and they aftirme that the fame thalbe of full growing, of mans fate, ripe and frong. And herebuto they west that, which is read in the epille to the Chellans; Till we meet togither in the vnitie of faith, and Ephe.4, 13, acknowledging of the sonne of God, vnto a perfect man, and vnto the measure of the age of the fulneffe of Christ. But (by their leaue) the words of the apostle have no relation to this purpose: for he intreated not there of the falhioning a gain of bodies, but of the infrauration of foules_ as the mords going before bo most plainelie bee clare. But as concerning a perfect age of them that rife againe, I bo not bilagre with them: but vet [affirme the fame] affer an other fort.

thew of this condition did Chaiff make, when he Mantisk

paire it : fuch are the feelings of the fenles . The

When Sod created the first men, he made them not either infants, or creples, or elle buperfest, or beformed. And feeing the refurrection is a certeinenelo creation or forming againe, it is met that it thoulo be like the firft. So that, as those things, which & D D created were berie god; that is, perfect in their kind : even fo fhall the bodies, which by his power Hall be repaired in the refurrection, be perfect of nature.

mhat mio= perties the bodies of the mickell thall haue in the re= furrection.

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60 But ithat thall we affirme of the proper, ties and conditions of the wicked, then they thall rife againe, as concerning their bodic . In beric bed they thall have immortalitie . but other qualities of the godlie they thall not obteine. Paie rather, they thall be beformed with contrarie and plaine oppolite qualities. They thall be altogither delitute of light and clere Matt. 22.13. neffe : for as Chriff taught ; They shall be commanded to be cast into the vttermost darknesse. Deither thall they be without fufferings: for

they shalbe bered with brimeasurable townents Mark. 9, 44. and greefs. There (faith the Lozd) shall be weeping and gnashing of teeth, their worme shall not die, and their fire shall not be extinguished. Cherfull allo and nimble thall they not be, bicause they thall be cast bound hand and fort into hell-fire. Acither (for the caufe, which we have now alleoged) thall fubtilitie hamen onto them: forformich as they thall live in teares and toes ping, in most groffe affects, and in behement befires : even as it is gathered by the evangely Luke 16,24. call narration of the rich mane Lazarus. Dow beit, among those things that I baue spoken, this of ours must cheeffie be remembered : to what fub. wit, that through this divertitie of qualities and contions the Subject that is the Substance of our

bodies is not to be altered : for in anie wife the Ang againe fhall be of. Origin.

thinketh: that onelie the bodie thall be rellozed. but not the fleth. Wie muft rather beleine Chrift, which laid, after he was rifen from the Luk. 14, 19, pent: Feele and fee, for a spirit hath no flesh and bones, as ve fee me haue. And if the fame bodie thall rife agains, the same field and members thall also be refrored. A place also thall be appointed for them : for thele things cannot confift without a place. But that the fubicat thall be all one. Paule plainlie prouse, when he faid buto 1.Co.15,53 the Counthians; This corruptible must put on incorruption, and this mortall must put on immortalitie. The pronoune bemonstratine This both plainlie declare the Substance and berie hu

fame bodie and the fame fielh is to be raifed bp.

Beither mult we diuceare to Origin, thich

mane nature of a bodic. Bea, but thou tellett me, that the fame apostle, in the firt chapter of the same swiftle saith; Meats are ordeined for the bellie, and the bellie for meats; but GOD fhall deffroie both it and them . It is also fato.

Matt.22,30. that The bleffed shalbe as the angels : fo as they

thall neither marrie wines, not the women thall be married . To what purpofe thall paring tie of fer be in the bletted, which rife againe; to what ble, or to that end . The antwer, that in-Deed God, in the enerlafting felicitie, mill take awaie from them that be railed by, the ble and action of thefe parts : but not the fubiliance and nature of them.

And being bemanded the things theme to what felues thall remaine fill, the ble and action be: 100 hall ing taken awaie: we answer, that therfore they thank the thall remaine, bicause they belong to the titolee book when nelle and perfection of an humane bodie. For if of falls all thefe things thould be taken awaie , what no the. part thereof would be remaining ? First, the throte thould be plucked out, the fromach, and all the bowels, whereby dreas have their passage. and flowing bumoss are diffilled. Further it is met, that those parts, which we have rightle bled, thile we lined here, thould be benefited with remard togither with bs. And feing bles fed men did honefflie and temperatelie pfe their throte, their taffe, and their bellie, and chafflie kept their inferiour parts; they thould they not receive thefe parts, that they may be crowned togither with them ?

61 Acither is it a firme confequent : Elic ble of certeine parts and members is taken awaic; Thereforether themselves also must be taken awaie. It both not lo come to palle in nature: An old barren woman, which can no more bring a finite forth children, or give fucke, is not thereforede tube. prined of hir paps; nor pet of those parts, which ferued for procreation . Dea, and a baliant and noble emperour, which bath done manie wor thie aces in battell toben he dieth hath his armon, which formetimes he ware, fallence about his tombe; although he is not to ble the fame anie moze afterward. And the thips, which fomtimes bare awate the victorie upon the lea, albeit that men cannot ble them ante more ; pet dothey braine them by into books, and will have them preferued there, for a perpetuall memorie of the things that were bone. Dea and Chrift himfelfe also being rifen from the bead, brought againe with him the fears of his wounds; and faid but to Thomas, which bombten ; Pur thy fingers here John, 10,17 into my fide, and into the holes of the nailes, and be not ynbeleeuing, but faithfull. The mounts had alreadie performed their part, for by them manking was redeemed ; and vet had be them after be was rilen from the bead ; to the intent it might be perceived, that it was the berie fame bonte, thich has fuffered before. Elias also and Exodaul Moles, when they had falled by the space of for 1, Kin. 1/1 tie daies, had not in baine their mouth, thote, and bellie; when as neverthelelle they bled not them a long time.

62 But Freturne to Origin, the flought,

of the Resurrection. Part.3. of Peter Martyra that the bodie thould rife againe, but not the fielb. But we in the Creed do confelle not the refurrento of the bodie, but of the fleth. But this father, as we gather out of his boke 7601 dexa, faith ; that There be timo erroes noted, as concerning the refurrection. The first he malicth to be ours, which thinke, that fleth, bloud, bones, and the berie fame members, are to be receiued tiben we thall be raifed up. For this he fup. polet to be ablurd and fond, and ouer groffe : bicause he thinketh, that it would followe there: of that we Gould eat, brinke, and marrie wines againe. But how weake this argument is, we beclared before, when we thewed, that it is met and conucrient, that without ble and vioper functions, thele parts thall be received at the bleffed refurrection. Another error he maketh of certeine heretikes, which altogither benied the refurrection of the bead, attributing eternall fal uation to foules onelie: and of fuch, as were bold to call the refurrection of Mailt, a fantas ficall refurrection; as tho thould faie, it were onclie thewed by an imagined billon . Where, fore he, having fet botone thefe tivo errors, as

certaine extremities, pretended to allow of a

certeine meane waie. De faio, that then the

foule thall be separated from the bodie, the foure

principall things thereof the bodie confiffeth,

retire themselves againe to their ofone floze,

houses of nature: so as the fleth goeth into the

earth, the breath into the aire, the bloub and o

ther humois into inaters, the heat into heaven.

Thefe he affirmeth, ow not perith, then thep

come there; but are to mingled with those eles

ments, as they can be no more differned or

dialven awate from thence. Dowbeit he affirmeth, that the bodies thall rile againe ; and for ife againe, as to eucrie one thall be given his owne proper bodie, and not an other mans. The boole of Peter (as he faith) thall be given to Peter: of Paule, to Paule: bis caule it is not meet that finnes thould be punt thed in a france bodie, and not in the fame, by which they were committed . And after what maner this may be bone, he thus declareth. In febs there is ingraffed by God a certeine nature and power of things, that it may beause butoit all the matter that is to come, and the cor pozall fubffance of things which do come from thence. Bet neverthelelle, in the feed of the tree are not lone the fruits, the flowers, the leaves. the branches, the barke, or the boote: thereas of therwise, the nature a power of all these things hath being in the fame . Quen fo be fungeth to be in the albes and matter that remaineth of our bodies . And he calleth that power by the Brake wood auroneio nov, az av feeiov: 02 (as Eraimus corrected it in his fdiolies to Icronymus)

outlineron, that is, A preferring place, or feed tore

of the bead. And this he faith thall at the time of the last indocement. That forth and bud out hw mane bodies; but not flefb, bones, and bloud, least in heaven we would have need of meat and brinke, of mariages, barbers, and ofband herchers to wive awaie the buckeanlines of the nofe.

And when he denieft that the flesh thall returne, he abuleth the toozos of Paule, therein he faith: that They which be in the flesh cannot Rom. 8,8; pleafe God. for the apottle, [By flefh] meant not in that place fubffance and nature : but coz ruption, viciouinelle, and lewonelle. Guen as in the boke of Benefis, @ D fait; My fpirit Gen.6,3. shall not rest upon these men, bicause they be flefh. And by Paule it is written ; But ve be not Rom,8, 9. in the flesh, but in the spirit, if the spirit of Christ dwell in you. Therefore Origin funger, that the bodie of them that rife againe , wall be Homogenium ; that is, of one and the fame nature. Dow (faith be) we fee with cies, we heare with eares, and we go with feet: but then we thall fee. heare, and go with that whole boote. He more ouer abuseth the mozos of the fante Paule buto the Philipians, When he laid of Jelus Chrift, METATXWEXTIZES, that is : He shall transfigure the Phil. 3,21. bodie of our humilitie. For this he also bnoerfranceth to be fooken of the nature & fubstance of our bodie : thereas it respecteth onclie the thanging of qualities and conditions. For the Broke word oxina, from whence that berbe is beriued, belongeth to the predicament of qualitie: and to both μοεφή, thich fignifieth. Forme 02 Shape, whereof is derined συμμός φον, that is to faie, Conformed . These things if Origin had incied he had not to foulie fallen, as to faie, that the bodies of them that rife againe Thall be airie or elementali. To as they thould not be fubicately ther to feeing, or feeling; but thall be inutable, and unpalpable. Det dio he leave them a place: for he fait, that they thould not be remotice, ac. corbing to the partetie of places : where in the meane time, they which confesse, that flesh and bones fiall be reffored againe unto bs. bo take amaie place from them.

But Treturne to Origin, this teacheth, that inner the bodies thall rife againe, but not the fleth. But thefe are diffinguiffed, as the gene a plained rall and the ineciall kind : for everie field is a on of the boote but enerte boote is not fleth. For fleth is fleth from that whith confiffeth of bloud, and beines, and the bodic, fkin, and also of bones and finches. But of bo-Dies fome be airie ozelementall ; fuch as Plato allianed to certeine fpirits, & onto our foules. therein, as in a certeine chariot, they thoulo be carried, and formed to the outward bodie, which is the more groffe and more earthie. And those bo. Dies, which he imagined to be on this fort, might not be either felt or perceined . There be allo

other bodies, which may both be liene, and felt; when as pet they be no fleth : as is a wall, and inmo, which be fentible bodies, and pet no fleth. So as the bodie, which is the generall word, is drawen by the fleth into a special kind. Which is prouce by the words of Paule onto the Color Col.1,21. Stans, tho faith; When ye were strangers from Christ, and enimies by cogitation in euil works, hath he yet now reconciled in the bodie of his Col.s,:1. flesh,through death . And in the same epistle; With circumcifion made without hands, by

putting off the bodic of flesh, subject to sinne. This was the opinion of Origin, out of the boke που άρχων, as Icrom reporteth in his epittle a gainft Iohn biffop of Ierufalem.

63 De greatlie erred in manie things concerning this matter. First, he fondlie reasoneth of that leed-Cloze of dead men, remaining affer death in the albes of them that be departed. For what need is it to appoint an originall of the refurrection in the matter of our bodie . The action of railing op from the bead, is all tholie in God : neither are there anie powers of the bo-Die, thereby it thould fpring by againe. And to note this by the wate: forme of the ancient fas The fathers there muft be read berie circumfpealie; bicaufe mult be wa- they feme to attribute buto the Euchariff, that thich Origin bath affigued to reason, and to a

nomer ingraffed in the bodies, which is not er tinguifhed in them that be bead. Df this matter ofo Irenaus in his 4. boke, and Inftinus in his Irenzus. avologie unto Antonius the emperoz write, and Iuftinus. faio that our bodies, when they have received the Cuchariff are no moze moztall, bicaufe that far the Cucha, crament is become onto our booies a preferuet unto the res buto life everlafting. If thefe things thould profurrestion. perlie ablotutelie be binberttoo, as they feeme to be at the first fight (as though they should

teach, that the boose and bloud of Christ passeth into the true nourithment of booles, and to in them to be the beginning of the refurrection) the

opinion would be berie ablurd.

For the beric meat of the bodie is concoded. digeffed & diffributed among the parts, and is also converted into the substance and nature of Him which is nourithed. But the bodie of Chailt being impatible, cannot be changed into other bodies : euen as also it cannot be buried with them. Det oid thole fathers trulie write , lo as their laicnos be fittle understoo. Wherefore, let bs understand, that the faithfull in the sumer of the Lord don receive bread and wine with the mouth of their bodie, and they with their mind and fririt do receive the bodie a bloud of Christ. cuen in fuch fort as be was given bpo the croffe for our faluation: and that in receiving thefe things by faith, we be tuffified and regenerated of the be confirmed in righteoulnes and fpi rituall birth. But inflification and regeneration

on, which be in the mind, do make the bodie it felfe capable of refurrection. And in this refued we may fare, that the outward elements which ine receive with our bobie, are a perparating to the refurrection; bicaule thep be infiruments of the holie Choft, whereby he firreth by faith in be, which is the berie original of refurrection.

Cap. 15. Of the Resurrettion

64 Berein mogeoner Origin erred, in ind Comula. aing that the bodie, which he acknowledgeth in megane the refurrection, shall be of one and the same na. ture : fo as the twole Mall fee, the twole Mall heare, and the whole thall go; as though it thall not have eies cares, and feet, diffind one from another. Furthermore, Christ in his transfigue Mantin ration, when he gave to his apostles a patterne of bleffed bodies, was not to changed, as that he went into a round figure as be the bodies of the funne mone and farres. Dis face remained fenerall from the reft of his parts : for the cuans gelift writeth, that His face did shine like the Lukane funne. Furthermoze, then as after his refur White rection he did eat and drinke togisher with arretion them, I sudge he did it with his teeth, mouth, assure throte, and belie; not with his feet, or the fault of furnitian his head. Also be talked with them, and that no boubt with his tong and mouth; not with his knés and leas . Belides, it is faid in plaine termes that he the web his libe that was vierled lohn 13,14 buon the croffe; wherefore he had the fame of ffinguished from the other parts of his bodie. So as thefe members were either members in berie ben. ozelle counterfeit members and be lutions. If they were berie members, let thefe men agree that bodies with their feverall mem bers, thall be retrozed in the refurrection. But if they inere belutions and counterfeit things, the truth of the refurrection is ill promed by a lic.

But they will fate, that thefe were certeine prerogatives belonging onto Chill bicaule be was not, as we be conceined of mans led ; but by the helpe of the holie Thoth was fathioned in the birgins wombe. Bowbett, for mp part, I take the refurrection of Christ to be the image and limilitude of our refurrection: fo that if to him incre reffored his ofone proper parts, they thall also be refrozed tonto be . But they adde, that there things were born of the Lord, with his apostles by a certeine dispensatio; when he was railed up from beath unto life : otherwise he theiren the compition of his boote to be airie and spirituall, when as he so belt with his apostics Lukat as they knew him not; and ban tibed not out of Ibiden; their light, in fuch fort as be became inmibile: as also, when he entred in onto them, the boars being that. But the apolites knew him not, in respect that he himselfe was inmibile, or that he wanted fleth and hands : but becaute (as faith) the enangelist their etes were holben, that they Ibiden 16. Spould not know him. Wherefore ithen as they

knew him afferward, he writeth, that their cies incre opened; to the intent we thould knowe their cies to be letted, and no diucrlitic to be in the bodic of the Lord. Further, he withdrew himfelfe boon the funden from their cies, neis ther bid they fee him anie more; bicaufe their eies mere let, that they thould not perceine his ocparting.

Apollonius Tyanaus, when he was in the

the confuter councell befoge Domitian, was fubbenlie taken sembro as from among them, neither bid he awere anie wate before more: not that his bodie was made inuifible, 02 panished into aire ; but bicause the cies of them that were prefent, were held by the conturing of vinels, that they could not fee him while he mas pet prefent, or ithen he went awaie. There, fore that which was done by divelify forceries. about the bodie of a promane man. Chall we des nie buto the bodie of Chaiff, in whom was pres

loba.10,19 fent the perfect Godhead & Alfo, the argument as touching the boxes is weake: for it might be that became in onto the apostles, by the house top, or in at the windowes, then as the gates were lockt. And perhaps at his comming, the house gaueplace, and made pallage for him. Euch 17,7 But what neebeth much fpeach ? Ezechiel making mention of the refurrection of the dead. focketh nothing of an airie or elementall bobic, but he faith that the bones came onto bones, and energe one to his ofone wint : that they were fointed togither with finewes, covered with fleft, and fkinne put therebpon; and that at the laff, they from brught opon their feete. And fo the product describeth bodies, cuen as he knew that it would come to palle at the refurrection. And lob faith; In my fielh I shall fee God, with these eies of mine, neither shall I be another, but as touching substance, the verie same that I

now am. Thefe things are fo manifelt, as they haueno neo to be erplained.

badits of

65 And in the refurrection we thall not onlie have that booie, which we now have; but it them that Mall also occupie a place: neither can it be togis ther and at one time in manic places, bicaufe the nature of bodies, and especiallie of humane bodies, luffereth not this: for fixing they be limited and described with their parts members. and lineaments, they must needs be conteined in certeine places. And vet notwithfranding at this dair, there be found fome to thamelette and butemperate, who to beford their opinion. either of bbiquitic, or of reall and fubstantiall presence of the bodic and bloud of Christ in the holie supper, pare require of his to prome buto them, and that out of the holie feriptures that a bodie can not be without a place, and that it can not be togither at one time in fundice places. What if we againe for our part, thould be mand of them, that out of the fame holie feriptures

they should shew by by cruicsfe words, that a Definite bodie maie be without place or togither at one time in fundrie places ? Certeinlie, bnleffe they will be other canonicall boks than those which the catholike church acknowledgeth. they thall never be able to thew be ance fuch tefirmonie. Wherefore the boice of nature, which hath God himfelfe to be authoz, must be heard. That brooubteblie hath occreed, that these things can not be ; cuen as our aduerlaries them felues do teftific. And Augustine in his evifile to Dardanus hath acknowledged, and Cyrillus alfo in his bialogs De trmitate , tho wrote; that Quen the divine nature, if it were divilible. Chould be of quantitic and in anie wife in a place, not might not auoto circumfeription.

Elevelie the grounds of nature are not to be new made, ercept it be when they withfrand the twoed of Gob. But thefe things which I have beclared, are not repugnant therebnto. Sieing then they cannot thew it to be otherwise had in the holie ferintures, let them ceafe without them to obtrude buto bs articles of faith, which are That Chill not lawfull to be coined without the word of his bodie Goo. But we will followe the teaching of the rifen from bolie feriptures, which wherefocuer they fpeake the dead, of the bodie of Chift, om cuerie there attribute was in a a place bnto him : fometime faieng, that he was in Galile : otherwhile at Ierufalem : now Iohn.a,r. and then in Bethania, 02 in the temple, 02 in the 13.14. house of Simon. And they so alligne him a certeine place, as they may exclude him from an o ther: for he himfelfe faith, when he went to raife Man, 26, 6, bu Lazarus : He is dead, & I am gladthat I was not there. Wilhereby he toffiffeth himfelfe to be to in the maic as he was not at that time in Be- lohn. 11,15 chania. And the angell (to the intent he might them him to be departed out of the lepnichie) faio bnto the women; He is rifen, he is not here. Matt. 18,6, Thus he fo went from thence, as he was not there prefent. After this maner both Christ fpeake, and the angell tellifie. So as the hu mane nature of Duff was comprehended in a place, and was no there elfe.

But they will fate; Withen we afte the cour what mafion concerning power, thou answerest be as ner of artouching the fact. Derevnto fate 3, that that gument is power, which is not thewed to have at anie the power time broke out into ad, is no hindrance to anie to the act. purpole. Againe, I returne to the first bemand, and Frequire, that they will thew me by the mord of God, how this can be; namelie, that a humane bodie is without place, and that it is togither in diverse places : but fixing they can not bo this let them ceafe to affirme, and to fet it fouth as a thing necellarie to be belæneo. I know they will face, that it is written and affir med by Chill, as touching the wine and bread

LLI.u.

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Of the Resurrection

Pag.364. Matt.25,26. of the tuper; This is my bodie, and this is my bloud, But thefe words are farre otherwife bri perfimb, and expounded by the wifer foat, than they bnoerstand them : therefore, a firme and Luke. 1, 37. will object; There is nothing vnpoffible vnto

certeine argument is not taken from a place divertic expounded. And this perhaps also they God. I knowe that foit is witten : howbeit. that fentence must not be admitted without all 1.Tim.2,13 erception. For Paule crcepted, when he faio that God is lo true, as he cannot denie himfelfe . And the fathers excepted manie other things. And it is commonlie faid in the fcholes; that Whatfor cucr things do include contradiction among theinfelues, cannot be done by God . Further: more, the Deretiks abufed that fairing, tho bethis arms ing reproued by the Catholiks , that they affir, mente from med ablurd and bnpollible things; anfwered, that With God all things are possible. Paulus Sa-

mofatenus, which denied the diffination of perfons, and aftirmed the father to be the fame that is the forme : and being biged by bs, that it is prooffible that ante thould beget himfelfe, granted the fame to be unpossible, as touding us but that with God althings may be. 66 But I retire my felfe to the fcripture, The place

Ding to the

feriptures.

are inined

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verfe.9.

The pla=

ccs alfo

Malbe in

the life to

and the bo= which acknowledgeth to great a contunction betwo ene a place and a hobie comprehended there, in; as the place being taken awaie , it btterlie forbiodeth the thing placed , to be, which reason would not be firme, but altogither fæble, if it were lawfull for a bodie to be without a place : for it might not be promed, that it hath no being, if the place be btterlie taken awaie. In lob, the fcuenth chapter, when as the prophet would thew, that man after death hath no being, faith; His place shall not knowe him : that is to faic; De thall not be. And in the 20. chapter it is wit ten of the taking awaic of the wicker out of life; The place shall not behold him : that is to fair. De Shall not be. And David, in the 27. plalme er nieffed the fame more plainlie faieng; Yet a little while, and the wicked shall not be: thou shalt feeke his place, and he shall not be found. Thus therefore both the feripture fpeake. Wherebpon A guffine, thom thefe men with fo great impus bencie refule, is not to be accused. When he twote concerning bodies: that If they be no where they be not at all. For he bid not learne that forme of fpeaking onelic of Aristotle, or of natural thile fothic; but of the thrafes of the holie fcripture.

Beither is there anie reason, whie these men thould imagine . that thefe fairings belong ones he onto this life, and to the prefent fate we be in ; freing places bo also perteine buto the cuerlafting felicitie, in the kingdome of God. For Chrift fait to his pifciples, when he abuertifed them of his benarture : I go to prepare a place Iohn.17,24 for you. And againe: I will that where I am, there

my minister should be . And in the Apocalupse me are taught; that The companie of the elect Apocition do followe the lambe whither foeuer he shall go. But locall motion cannot be without place. And that one boote cannot be in manie places That me at one time the fathers oid to well know, as they bodic cannot tooulo not attribute that buto angels. Dea and be in many places at they proued therby, that the holie Choft is Coo, once. bicaufe he was togither at one time in manie places tribid (as they beclare) cannot agree to a nie creature. And to this opinion oid Balil in his tretile De spiritus fancto, Didymus, Gyrillus, Theodoretus and manie others condescend. But the fcripture poth confeste the verie same of the bo Die of Chaift: for Peter, in the Acts lato, that Hea- Acts. 1, 11. uen must conteine him, so long as, or vntill all things be reftored. There is a great efficacie, and a great weight of lignification in the adverbe of time [Vntill] 02 [So long as.] \$ 02 it is the web. that the booic of Chill Mall lo be in heaven, as in the meane time his prefence thalbe erclubed from our places . There might perhaps be other things brought; but thele I inoge lufficient for prouma of these properties in the bodies of them that rife againe; whereof I have hitherto treated.

67 Row lafflie we mult confute those argu ments, which were objected at the beginning as though they thould make against the refurrestion of the dead. First it was faid that by the inder ment of Porphyrius, foules, for obteining of the thefe felicitic (which confifteth in the knowledge of divine things) thould elde to all bodies : bi cause those trouble and let the mind, that it can not applie it felfe buto heavenlie things . Dea and he feemeth for this cause to have forfaken Plato, tho affirmed a returne of foules to their former bodies. Dere we answer, that this this loforber had refpect to humane bodies : not as they were instituted at the beginning : but as they be now infected and corrupted. And indied, fo goo is Goo, as at the beginning be gaueno thing bnto men that was cuill , or that might hinner felicitie ; He sawe althings that he had made, and they were verie good. And it is a not Gent, it culous deuife (I will not faie a wicked) to af firme oana, to be laid as it were onna, that is, a bodie as it were a fevulchie : bicaufe it is as it were the fepulchie of our foules . CD made Thebolt the nature of man to be bodilie, bicathe if make his might be holpen by the bodie; not to receive not about betriment thereby. This if it did afferward in ment unto fome part procure, it must not be afcribed buto man. God ; but onto finne. Reither vet in the meane time is it altogither buppolitable, tibile ine be convertant in thefe calamittes, if a man by faith ble the fame well . Wherebuto abbe, that it shall be restored buto be so corrected and amenbed in the bleffed refurrection, and fo furnithed with excellent conditions and qualities ; as it

of the Resurrection. mall not diminish the desired felicitie, but it fhall rather augment the fame.

There was an other argument ; namelie, that after heath the parts of our bobic are fore foluce into clements, from whence it is taken, and formingled with them; as thence forth it can be no more diffenered and brought forth. But this is to judge ouer meanlie and bafelie of the power of God, when the will not attribute as much onto him; as we grant onto the indenours of men in this life. If water be minaled with wine, there be fuch men, as can diffeuer the one from the other againe. Further gololmiths and finers of mettalles can refolue into their parts, those lumps, which are mired togither of gold, filuer, braffe, and frele. Peither both there want fuch , as can of everte oute and hard thing preffe out oile, orliquid fatneffe. And thall not God (the is occlared to be omnivotent. and could create the world of nothing) be able to brawe humane bodies out of the affies againe ? Anotherefore it is written in the Apocalopse. Apoc. 20,13 the twentie thapter ; And the fea gaue vo hir dead, which were in hir; and death and hell de-

livered up the dead, which were in them, &c.

68 But it may be (faie they) that humane flesh should be becoured either of fishes, as of birds, the which afterward may become the foo of men, and be converted into the fleft of ano: ther man. Derebnto we answer, that certeinlie the buff and albes are raifed by, not as they be inagen were the fubitances of fifthes oz of birds; but as they were of a man first columed by them. Beis ther thall the latter man (which fed of those filbes and birds, and turned them into his owne fleth) be railed by with the augmentation or matter of the other man, which went before him. The berie which answer may be made concerning the Anthropophagi. And that the matter may be the more plainelie knowne ; we must briber fland, that in the nature of things , there is no need about the become ftill of the Substance of one and the felfe-fame bodie, that all things. with were in it. Thould perpetuallie remaine in the fame. For the matter of our bodie both continuallie theo and fall awaie ; the beares and nailes bothed, and are climed; manie things floweout by the mouth, by the notirils, and by other ercrementall parts : further, the naturall heate both alwaie spend the vitall moissure; and the substance, which floweth out, is repair

his is done cuerie houre, and pet do not the bo-

dies ceafe to be the fame in number. Which alfo

we le come to valle in tres, whole fruits are

gathered, whose leaves fall, and whose branches

are each piere flued; when as pet the fame trees

do remaine verie long the fame in number. So

that if the whole matter togither thould be ta

ken awaie, that biritie might not be awointeb: but bicaufe the matter audioeth by parts , and that the new matter which is gathered by meate & Dante, is joined to those that were before: there fore britie is reteined checiallie where one and the felfe-fame forme endureth, and is preferued.

Sacing therefore onto the truth and britie of a bobie, there is no neceditie, that all things, which valled through the fame, thould be in it; it may be that @ D D both not late by in the refurrection, for fuch as were confumed by the Anthropophagi, the fleft of those, thich did eate them; but that he will refloze other things. which at fundice times flowed from their bodie. And if perhaps anic thing thould be manting. he will fumlie it by his power : euen as an annition of fleft was given to the rib of Adam, then Gen. 1, 11. Eue was formed thereof. But if a man full fate. that it may happen, that the Anthropophagi oin not feed of anie other thing than mans fleth : ive fair that this is to fmall purpose, fixing they have also other brute beatts, which they for of. They do also be milke, and the graines called millet, and panicke, and fuch other like meats. Wherfore the Substance to some thall be all one. that it was in others, & it thall be biminithed. which was to much. There was brought another reason; Afthere be a refurrection to come, there had beene no need of new generation ; But the fame (ag fue fee) is continued, and God com: Gen.1.28. manded it as well before the floud as after Wat Gen. 17. they, which reason after this fort; ought to confi generation ber of two things. First, that procreation enbu hallbane reth to the end of the world : but that it is to an end. take place no more after that time. Further. when generation was commanded, there was no condition above, that it fould be pervetuall. Wilberefore the argument is most weake : for it is taken from the nature of things prefent thers as this fate of ours is fornetimes biterlic to be changeo.

60 Belides this it was faid that In death the effentiali beginnings of man are beffroieb: and not the boole alone, but the inferiour parts also That the of the mind. For the powers of the fenles; name ginnings lie of fernent bearing and being angrie, bobe perith not rith as do those, which ferue buto nourithment by Death. and procreation. Wile answer ; that the vie inneed of thefe things both furcosis by beath, but that the power themsclues are not ertinguish co, but be keptichole in the lande, which is fouered from the bodie : to that when the bodie shall be reffored therebuto, the crercic of them thall be reftome also, ercept that which declareth it felfe to belong either to procreation, or nourilly ment of the boote in this life. Furthermore, it was objected , that Dne and the fame britie of bodiggamothe preferued, ident as the life or continuance thereof thall be broken off. For the

effentall be:

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LL l. itt.

red againe by new cating and brinking : and

A fimili =

Part. ?.

fuccellion, or continuation of life. And inded

we fee, that walking, when it is broken off, if it

be afterward renewed, is not one and the fame

in number. And it was added, that in augmen-

tation, the fame thing happeneth as touching

other qualities. For health being biscontinued

by reason of licknesse, when the licke man is re-

foreb, health inbed returneth; but it is not the

fame in number: for as well the old things

brought forth, as the new are diverte. Berebus

to me late, that this inded is true, and altogi

ther taketh place in those efficient causes, in

thich the action, 02 thing it felfe brought forth,

is diffinguished from the efficient cause: as it

commeth to valle in all causes created. But the

refurrection is the worke of God , wherein the

action is not binibed from the nature and fub-

france of the agent it felfe. And lafflie thereas

it was alledged, that the heape of those things,

which palled a fell from the boote, thould be mon-

frous; and that if all things thould be reftozed

at the refurrection, mens bodies thould be ofer-

ceeding greatnes; but if on the other five, all

things thall not be late bp in fore ; what realon

can be affigued, white forme parts thould be re-

flozed mote than other fome ? 3 anfwer : 3t

hath beene alreadie fato, that not all things which

then we rife againe: but onelie thole things,

which make to a full and convenient quantitie.

But whie rather one fort than an other are kept

in floze, we must commit it to the judgement

of God, who disposeth all things with fingular

70 Powit resteth, that we offate of those

places, which in the holie Ceriptures feeme at the

first fight to be against the resurrection. In the

78. pfalme it is watten; And he remembred

that they were but flesh, their spirit or breath de-

parting awaie, and not returning againe. #02

the expolition of this place, the scope must first

be confidered : namelie, that God was led to

take mercie of his people, bicaute their infirmi

tie was knowen onto him. So as, bicanle of

thete frailtie and feebleneffe, therefore had be

mercie opon them , and fcattered them not a

broad with one onelie fripe. Sometime the

forrit is fato to be against the flesh in refrect that

the field is late to be weake, and the fairit fireng

and baliant. So fato Chill buto his avoltles.

The spirit indeed is readie, but the flesh is fraile.

And Efaic in the third chapter, beleribing the

meatmette of Aegypt, faith; Aegypt is flesh,

Cap. 15. Of the Resurrestion in this place : where the fame thing is repeated taken been in the latter clause, which is spoken in the for to one mer. In this place therefore, the lutrit is not thing ment to be the foule of man, or the binine infuiration; but the breath, blaff, and wind, which be, a fimiliing gone and pall perilly, and are reflozed in tade. more. Withen the life of man is finithed, inc he gin not againe at the oxiginall; neither boine han fouth as trées and berbes cut doinne : but me lie in the bulk, not returning buto our for mer Tate. Withen I faic, that after death men be not like

bnto berbes. I am not against David into faith ship he remembreth that we are but dust. The daies of man are as graffe, and as the flourishing flower of the field; the wind commeth ouer him, and he is withered, and his place hath knoherbes. There is the web moreover, that there is nothing found in man to promoke God buto mercie, but miferie. But if wirit be taken for the foule: then me will face, that the prothet both metan of man, and confider of him according to his ofone nature and Grength; and trulie pronounceth, that his spirit both so bepart, as it returneth not. For the bletted refurreation is a miracle, s not a worke of nature. This ferip ture (peaketh not of man, according to thole things which he thall receive, through the boun tifulnelle and power of God; but according to the faculties and frength, which it hath by nature.

Alfoit is written in the boke of Wilebome, verick the Ty. chapter ; His fpirit shall go foorth of him, and it shall not returne againe. And no man boubtlelle hath brought with him from his mothere mombe, or from the originals of nature, the power to rife againe. Indeed our foule hath a being after death, but it hath no power of it felfe to returne onto the boote which it has. Plate rather, if God thould remone from it his preferuing power, it would fall to offer ruine. This is the common and receined expolition of this place. Bowbett, there is an other fense, thich commeth to my remembrance, no lette profitable than both the former. When the Ilraes lites were preffed with annerfitte in the befert, and were for full causes punished by God; they cried botto him, that they might be belimered: but this they did berie imperfectle, which was not bloden from God. Det neuerthelelle, he had mercie boon them; bicaufe they were fleth, that is, of a corrupted nature : and for this cause they oftentimes fell againe into the fame fimes.

in the 103.plaime; He knoweth his workman-yerle.la wen him no more. Derein fandeth the fimili wherein tube that the fubben and inexpected defiruation man is line of flourithing man , may be perceived : but in and milit this is the fimilitude taken awaie, that mendo but the not fixing footh anew, like but o plants and

of the Resurrection. of Peter Martyr. Alfo their fpirit, that is , their earnest motion of praicing and inuocating of the true Wood I E HO-VA . was not feofaft in them ; but in a maner palled by them, and returned not living they fell againe to ibolatrie, after the beliverance obtef-

ned. Wherfore thefe were Chroni, that is . Temnortiers; as we read in the parable of the feed in the eight of Luke. 71 Inthe 115. plalme, it is witten ; The heaven of heavens is the Lords, but the earth hath he given to the children of men. Wherehuon some do gather , that men are so become bound to the earth, as heaven both not belona to them . But they are farre beceived : for from thence is bratone aboundantlie, the gooneffe of God , thich hath no net of earthlie commobis ties neither bath it anie maner of need of wooldlie mealth; and pet old it bring forth the whole mould howbeit buto the ble and commoditie of men . But that God hath no need of thofe god things, bereby it is promed ; that he bivelleth

in the heavens, whither thefe things afcend not; and where they cannot growe. Beither pet bio the prothet fo affirme Goo to be letled in bea. uen, as he benieth him to be euerfe where : for the effence and power of Bob is in all places. of soits to But he is peculiarlie fait to dwell in beauen: anticular bicause his presence is there ment to be more famous,more mightie, and more effectuall : as inell for the fplendent and ample light, for the haum conflant motion of the circles, and proceding therofin excellent order, and for the fundate and

manifolo influences; as also, bicaufe from the parts aboue me have minos cloubs raine haile. lightnings, thunder, sc. Beither both the prothet biterlie erclude men from heaven, as though they (hould never come thither: for thither they thall come, which have lined godlie; but that muft be at their time amointen . So as the Walmiff weaketh of the time of this life, as the fate of things now frant.

. But perfumptuous men baue fometimes a buled the mozes of David : fo that fome have thought that it though be lainfull for them to boo ante thing boon the earth, to robbe and flate, to turne all buffor botune, as though Bod both not marke thefe things, as he that onelie bluck lesh in heaven, and walking about the limits of heauen , taketh no care of our boings . Againe, others have to wickedie weeten thefe words; that fæing God bath beauen to bimfelfe, and hath given the earth buto the thildren of men, there is no cause title toe Monto aspire to heauen;but rather that cuerie man prouide for bims felfe, (as mante varts of the earth as he can get. Dfthis mind they feeme to be thirth couple field to field, and house to house; so as they scartelie fuffer a fint of land to be possessed by others. Author, the prothet proceedeth, and latth; The

dead shall not praise the Lord nor yet all they thidem to. which go downe into filence . The mind of the That even lumliant is , that God would fpare the godlie the dead be men ; left they being confumed , there thould be praife the a want of fuch as mould fet fouth the waife of God. But thou wilt fair: If the fenfes of foules. and the life of them that be departed be taken a. wate, will there be a want of fuch as thould praile Bobe True in berie bed it is that in hear uen there wilbe no want. But he hath amointed to receive fame and praife, not onelie in another world, but even here also byon the earth: which will not come to palle, if the gobile be confumed by the twicken. And Boo hath to orneined this. as he brought forthman for this end. Other wife he gave also the earth botto cattell, botto lions. and alfo to fervents flies, and creping beaffs: for all these things are there brought by and nourified, but pet not fo as men be . For twe be placed in the mosto, that for flould publiff and fet fouth Dod : this cannot the bead do here fee ing they be far from this world . And therefore it is [sin : The dead shall not praise the Lord:

Inoco bute bealts, and bumbe cattell hane their abiding boon the earth, and therein are fed and nourithed; but they were made for the bebofe of man: but buto this maner of end they are not abusinced; bicaule they are not to indued with reason, as they can give thanks, call by on and celebrate the name of God. Bereby let bs grather, that the earth is given buto men: not to the intent that they thould rathlie abuse the fame, and that they thould becoure the god things thereof like onto brute beaffs; but celes brate and extoll the name of God, even as they are continuallie inuited by his benefits . Which being onelie done by the godlie fort, if they be oppreffed by tyrants and wicked perfons; who thall remaine to beclare and find out the praifes of Bod . The wicked on blattheme the name of God : fo far is it off , that they magnifie & ertoll it. The repetition of the word; namelie [Heaven What is

namelie, byon the earth.

of heauens] both betoken a certeine famous ment by the and ercellent region of the beauens, therein of the more Dod and Chaiff owell with the faints.

72 But let be come onto Ecclefiaftes, there, in the third chapter it is witten ; that Men and verleis, cattell have one maner of end, both the one and the other doo die, and they have all one maner of spirit or breath: and who knoweth whether the spirit of the sonnes of Adam go vpward, and the spirit of bealts go downeward? De hat late a little before, that the inccelles of the goolie and of the wicked are all one; and that thereby it commeth to palle, that no man knoweth by the outward fortunes and events of men, who are beloued of Bod, and who be hated . But now be compareth man with cattell, afterming that the

A fimilis

tube.

Oot all things, which have be call fouth of our bodies, thall be received paft from our bodie. fball be re= ftoreb at the refurs

rection.

milebome.

Matt. 16, 41 then as they flept, thile he was in plateing;

and not fpirit: that is : It faggereth with fee bleneffe, it Canbeff) not firme and frong. But 4.amethne formetime the fleth and foirit are taken both for ibe fpirit one thing, and both betoken infirmitie; euen as

conditions and qualities of them all are one and the fame. But thefe muft we diffinquith, bicaufe fome be generall, and fome speciall. As to the speciall, the conditions be not all one in euerie fort : for cattell be foure-foted, but men be two-foted; the cattell are without freed, but man both fpeake ; cattell be not capable of bis ces and bertues, but men are garnifice with bertues, and polluted with vices. Wherefore Salomon, in that place treateth of generall qualittes, as well of men, as of beatts. For as men be borne and bred bp, to commeth it to patte with cattell: as those be dissolved into ashes and elements, to both it hamen buto men, as tow thing the boote : as beatts be fee with meate, and quench thirft with drinke, and ingender their pongones : to do men likewife. And thereas it is faid, that the fpirit as well

of the one as the other is one, that mult not be re-

ferred to the foule: as though Salomon funged,

that all men haue but one foule ; as Auerroes,

and other of the Peripatetiks bid thinke. But by

the fpirit he binderffandeth the wind or breath:

for brute beafts and men do breath all in one

aire. Indeed the spirit of man gooth upward and

the breath of beatts bowneward: but who know

eth this . Taho is able to proue it by frong na

turali reasons . It is not benied by Salomon.

that thefe things happen ; but be faith, that the

knowledge and binder franding of thefe things

are fearfelie, og not at all ertant among men.

as touching naturall principles. And whereas

he faith ; Who knoweth ? De (as Ierom inter)

preteth) outh their a difficultie: not an otter inv

polibilitie. for Socrates, Plato, Pythagoras.

and forme other philosothers, atteined after a

fort to the knowledge of immortalitie of foules;

by what meanes I ffand not to proue. In the

fame bok of @cricfiaftes,the ninth chapter, it is

waitten; In the grave that thou goest vnto, there

is neither worke, cogitation, knowledge, nor

wifedome,&c. Thele things (as Ierom faith)per

teine unto the and works, whereby it is the part

of the faithfull to amoue themfelues onto God.

while they live in this world; bicause in the

Ciber life they thall have no place. In this life

mult me believe the word of Gob, that we may

be unfifico ; here repentance muft be taken in

here almes must be bestowed : bicause after

beath, there is no place referred for thefe acti-

ons. And thus fpake Christ in the Gospell of

Iohn ; Now worke yee while it is daie, other-

wife the night will come, wherein no man can

ccs, which we have alleged out of @cclefiaftes.

buto Salomon, who waste thefe things of him:

felfe. Bicaufe, then be gaue himfelfe to pleas

Gregorius Neocæfarienfis referreth the plas

Buerrots ant Wert. pateriks. 25v the fpi= rit Salo: ftanbeth the blow= ing and breath.

In the moile to place for good works. hand; here the facraments mult be received;

worke.

fures, he in a maner felt his mind to grafue bealtie, and to be infeded. with thefe coateit ons ; namelie, that the end of man and heafin Mould be all one ; that after this life, in another mozlo, there remaineth not either cogitation of morke, or wifenome, or knowledge, And affine replie it commeth to paffe that they, which be ore curried in fuch brafflic cogitations, bo effinnes cueric bate burne in the lufts of belights, anh bo more and more growe brafflie. So as this interpretor both not thinke, that thefe things inere amoued by Salomon, ithom he thinketh Theheate to make report of the things, which he affected of Ente old, and of the tibich he repented : bicaufethis flates is bothe of Ecclesialies is accounted among the better. Beines ; The Repentance of Salomon. Wherefoge printent the boluptuous and belicate men, to confirme Salones themselves in their beatflinelle, do saie, that as well men as beafts do bie, that there thall no thing remaine after this life. Let be ble there fore no measure in carnall and carthlie bo lights : and (as Paule faid ;) Let vs eate and i Contain drinke, for to morowe we shall die.

Cap.15. Of the Resurrection

Alfo Olympiodorus an interpretor of the boke The later of Ecclefiatres laith; that First thefe things do of ober belong into the life of the bodie; therein (as it hath beene fait) manie qualities are common. as incli to men as healts. Secondile that they which bend themselnes wholie to pleasures and delights, box rather amount to the nature of bittle beaffs. And therefore be will have be bere to be admonished, that the should withdrawe our felues from thefe things, leaft we in our maners degenerate into brute beaffs, whereas toe be made onto the image of God, and other ned to become one date like onto angels. Lat lie he interpreteth them to be men, which right lie ble reason; but those to be beatls, which have otterlie addicted themselves to fielh and affecti ons. But who (faith be)knoweth those men, which belong onto the one fort, or those which belong onto the other; leting the conditions of men are fecret and bidden &o as it may be, that Salomon spake these things bnoer the person of boluptuous men 5:02 elle (as it fæmen to Gregorius Neocafarientis) he had in remembrance bis owne perfort.

73 lob, in the 14 thapter farmeth to make vertes, in men of would condition, than either trasent bolome, the rivers, and the fea . Hoz atriccut bolone, lozingeth againe, and returneth to his former fate. Ind riners, although through heat thep be emptied of their waters ; pet are thep a bundantlie reflored unto them againe. And the fea, albeit everte fir houres it bepart from the the land; pet conercth it the fame againe. But it fareth not fo withman, when he is biffolue b bp beath; bicaufe be return th no moze, neither is he restored to his former state . These things

of the Refurrection. Part. 2. both lob there lament, and that trulie in berie ned, if man thould be confidered in his owne proper nature; namelic, without the word of Con, and without Chailt. But if it be confides red, that even he himfelfe, that was intancied in thefe things, hath a baine, wherein he being mathen, both not onelie reniue againe, but returneth from beath to life; we must otherwise netermine of him. It is further to be noted. that atime is limited, wherein the bear returne not untolife: feing it is there waitten; Vntill that heaven shall passe awaie. In which words are noted the end of the world. Tob then denieth not.

but that men thall rife againe, after beauen is natico ainaic. And much moze both he freme to affirme this,

when in the same place he seemeth to compare beath botto flepe, and maketh mention of men that thall be wakened. For liepe is not perpetuall; but herebuto is ordeined, that it Could be limited by watching. Dea and he added in the fame place; Who shall bring to pasic, that thou wilthide me in the graue, vntill thy wrath be ouerpalt? 160 which forme of freaking he thew eth, that there will be an end of Goos weath: and that death fhall once have an end . And pet more plainlie he faith; And to appoint a time wherein thou mailt remember me. And he aftermand beareth record, that he waiteth for a renewing. And fraitivate be faith; Thou shale call me. & I will answer thee; namelic, Trifing from the beat, thou bonboubtedlie Malt fretch forth ar right hand to thine owne workeman thip. Dea and some have expounded the same place by an interrogatine point, as though it fould be an argument from the leffe to the greater: (ateng; Shall a tree cut downe, a river, and the fea be restored to their former state, and man not attaine thereto? It is not likelie, feeing man is farre better than thefe things, & thou with no leffe care regardeft him.

And bindoubteolic Aben-Ezra granteth, that therefurrection in that place is understood. But those things some to be somewhat more difficult, which are spoken in the 7. chapter of the fame boke, there he faith; Mine eie shall not returne to fee good things. Bowbeit, this muft be bideritoo, as concerning the goo things, which perteine onto this life. For after the refurrection, the bead thall not returne agains to eat. todrinke, to beget children, as they bid before, while they live here. Bozeover, he faith; The Liden, 8, eie shall fee me no more : thirth feemeth to be nothing elfe, than that after this world, there hall be no bargains, comenants, & entercourfe betweene men, as there was befoje. To this he abbeth; The cloud is gone, and returneth no more : euen fo, he that descendeth into the pit, ascended not; neither returneth to his owne house, neither knoweth anie more his owne place.

74 Elefe things (as I have hitherto war: ned) are fpoken as touching the firenath of nature: and if a man be confidered to be without Cod and Chaift , as he is in his owne nature corrupt and buperfect; and alfo, if beath and hell be weighed of according as they be indeed. For these things cannot be ourrome by naturall frenath. Therefore it is fain : that In hell there is no redemption : breatfe no man by the belve of man, or by the power of nature, can be called backe from thence. But if we embrace Chaift with a perfect faith, forformuch as he ourreame finne, ocath, and hell, we have thereby great rebemption in him. And in the boke of Samuel 1. Sam. 2,6. we read, that It is God which leadeth vs downe vnto hell, and bringeth vs backe againe . Ach ther are we to palle over that by that fimilitude 2 fimile which lob bleth of the cloud, which fundentie ap, tabe. eth awaie, is noted the footnelle of our life. @ uen as lames bio allo in bis cuiffle, then be faid; What is your life? Euen a vapour that anpeared for a little while. Aftermarn he faith : It shall not returne to his owne home . Which is nothing elfe, but that thefe conditions of this life, thall not be received againe after refurrece tion; to wit, that anie man thall againe be a prince, an housholder, husbandman, eitisen, og in fuch other fate. Reither bid Aben-Ezra diffemble, that by this place also the refurrection of the bead is not difprouch.

Aliere was another argement brought out of the words of Daniel; bicaufe he morte, that manie fhould rife againe, and bid not faie [All.] thereby grew a fulpicion, least he should make the refurrection particular, a not (as it is focio co to be) uninerfall . Wowbeit, me ernounded this fairng of his, and beclared, that he might not faie [All:] feeing manie are to be found a live at the last baie, who in verie beed thall not Die but be changed. Deuertheleffe the prochet in that place touched the refurrection as inell of the godlie, as of the wicked : when he laid ; Some shall rife vnto ignominie, and others vnto glorie, and that euerlastinglie. Acither alfo is that anie hinocrance, which is woken in the plalme: namelie, that The wicked shall not rise in judgment : bicaufe he there treateth of the caufe, and not of the nature and fubiliance of them . They thall not frand (faithhe) but their caufe thall be ouerthrowen: for they thall not be quitted at the tribunall feat of Doo. but fhall be condemned. Thefe answers have toe made to the objections, a conclust and (according to our promife) we have erpoun; on of this bed the principall points of this treatife . And treatife of now there remaineth, that we indende earneft, the refurlie while we live here, to have a part in the first refurrection: proutbing, that our faith map be

ercellent

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ercellent,our charitie feruent and effectuall, our hope firme and confrant; and that our actions. afwell inward as outward, may be duiffian and well ordered, and that we fubdue the wicked motions and affections of the fleth; altogither conforming our will and mind but o the lawe of God. In performing thereof, we thall after the former , obteine that latter and bleffed refur:

The xvj. Chapter.

Of the taking vp of Elias, and Henoch.

In 2. Itin,2 perfe.ii.

Die it læmeth god to pilcourse of the taking up of Elias; and that 3 hauc Determined to speake of, a will diuide into thice P principall points. First, 28 Diuifion 93 thinke it mete to be of this trea bnderstod, thither Eli-

as afcenoco, that is, what place he hath occupied by his afcending fecondie, whether he be bead. and whether he inioic his bodie. or hath put off the fame; thirdle, if he lineth, whether he thall returne unto be, and to what end he was taken bp. But fortomuch as this lot; namelie, to be tahen by, was common, aswell buto Henoch, as bnto him (as we read in the fift chapter of Bene, fis) we will intreate of them both togither. A comparie Dowbeit , this tellimonie of Henoch differeth fon between from the historie of Elias; bicaufe therein is no the taking mention of the place, therebuto Henoch was by of Eli- translated. But in berie bed it is witten of Elias; that he was taken by through a whirlewind, into heaven : albeit fome man map suppofe that word Schamaym , to be of the genetiue cale . as though it were fait, In a whirlewind of heaven; that is to fate, that Elias was taken bpinaheas uenlie whielewing . But the interpretation that is received in a maner of all the erpounders, is Shat that word thould be binder frod, as put in the acculative case; and noteth the place, buto the which Elias accended . Det haue we not hereby ante thing certeine or befined, bicaufe the name of the word heaven, is manifold, and buter that name manie things are fignified.

Beauen (among the Hebricians) is this aire. where with the earth and water was compatted. And fometimes it fignifieth those oper fiberes, which are garnifhed with fundate and manifold Carres. Allo, those high feats of the blelled, which are manifest far and wive about those hisible fiberes, are called heaven. Albeit manie in this our time account heaven to be a certeine fpiris

tuall and bodilette place of the bletted . Which is tholie everie where. But this is nothing elfe but to mingle togither the highest with the lowest. and the lowest with the highest . Wie leaving this bbiquarie and fained beauen, faie not that the feats of the bleffed are bodileffe ; but are twine and largelie fped, beyond the commaffes of the farres, and beyond the firmament it felfe. cheplate Derrofallo we thinke it commeth that it is laid whiter that Christ alcended about all heavens ; as the Chill as apoffolicall historie teacheth, and as it is wit tenben. Ads.i.i. ten in the epille to the Chelians : where it is propertie binderfloo, that he came to the lower Eph. 412. most parts of the earth, (for he was conversant among men in this world:) so must the heaven, whither he accended, be properlie underflooto be the highest, if respect be had onto the Antither fis 02 contrarietie. And ondoubted creditallo must be given buto the testimonie of the angel. therein it was laid ; that We thould come to tuoge from thence, whither he by afcending went. And Peter in erpzelle words affirmeth, Adisant that Heauen must conteine him, vntill the resti- . tution of all things. In which words the aduerbe [Vntill] hath great force : for it is euen asifit inere fain; He shall not come out of heaven vnto vs, before all things shall be restored by the last judgement.

2 Reither onelie be the latter fathers (as Beda and Strabus) of our lide whole tellimonics beres cited by Peter Lombard: that they affirmed hear chibit uen to be Empyreum : not le called, as though beam, anie thing were burned in them with firm but which ance thing were burned in wern with the bit and the place not along bicause of the first light, with which kind the place the same is perpetuallie lightned: a they will have it, that folius, the angels were there placed, immediatlieaffer ther creation. Dea and Ambrofe and Bafil , be ing men of great authoritic among the ecclelia fricall fathers, were of the fame mind : for thep, erpounding the works of the fir daics , deman ded whether the darkneffe was created by God: Another answered , that darknoss hathnoss with fence and proper nature, which may be brought batterfa fonce and proper nature, which may be prought has not fourth by creation; but that feeing it belongeth by Sol. buto prination, it followeth of it owne accord, the firmament being bnber put as an arch of bault to an bulhapen matter . For they faic, that before the world was made, Goo himfelfe lived in a most splendent light, which being that forth, remained, when the firmament had beine compatted about with inferiour things . So as the light being hindered , barkenelle bid refult mithin the morlo.

And of this confedure of theirs, they bring # 1 an example of a man, tho being placed in the middle-earth region, which is cleare with light on cuerie lide, maketh and pitcheth himfelfe a tent, either of course cloth, 02 of berie thicke le ther. This when he hath well closed op, the light

is ercluded, and darknette therelvithin artieth of it felfe. By thefe things it plainlie awereth. that thefe fathers ow affirme the outwaromoff part of the firmament to be most bright, which is the most hapic habitation of the faints : + 000 meane, that the innermolt barknes was aftertation of mard chafed awaie by God; then as buto the the faints. firmament he toined buto the celeffiall foheres, the funne, the planets, and the fired flarres. Al fo Augustine in his boke De cinitate Dei , & gainst the philosophers, which thought christians to note, bicaufe they confessed that humane bo. pies have a place in heaven after the refurredis on. For they thought it not possible, that buto earth, and other portions of the elements . feats fould be granted in fo high parts of the world. Against these (I fate) both Augustine carnes: lie contend : which he ought not to have bone. if he had affirmed the heaven of the bleffed, to be altogither without a bodie, and to be found in cuerie place. For he might calille hane anlive: red; Tele faie not, that the bodies of the faints, affer the refurrection, shall have place in the high regions of the world; but in the fpirituall heaven, that is everic where. But of this mat ter there bath beene inough spoken alreadic; Bilditte for it is in an other place treated of more at sions be large : and I now call it to remembrance, to confirme the third fignification of heaven, which noteth, that there be most bright regions beyond the flarrie circles, which are feene of our cies.

E birber

3 But of fome perhaps it may be thought a Char bas rath inquitition, that ive have propounded : for the bolie (criptures bo not define anie certeins tie of the three fignifications. This onclie they tellifie, that Elias mas taken by, and that Elizaus fawe him a little while, and that he after ware beheld him no more. Dea and Chrysoflome, in an ozation thich he made of Elias, wrote ; that It is a point of wilebonne, to fraie our felues within those termes that the scriptures teach: other wife, it is not fafe to wander out of them in our of the discourses. And Cyprian faith; Wato what place he was taken bp, God knoweth: as if he thould faic, that it ertenbed not to the knowledge of man. But bicaufe manie of the ancient and latter writers have taught fomewhat of this matter, and no fmall number are befirous to heare fortibat of thefe things; therefoze have I entred into this treas tife: in disputing whereof , I will not incline my felfe to confedures and inventions of men; but will onelie make relation of those things, which are brought by writers of most authorities and as fourhing those things, I will beclare that may fæme to be inoged probable.

First of all we are not to boubt, but that Ethin.1.13. has, while he was taken by , palled through the middelf of this aire, for even from thence fell

his cloke. Furthermore, thither had Elizaus lokeo, then be cried; My father, my father, &c. Ibidem. 12. The holie historic also agreeth therewate, which theweth, that the children of the prochets fore: tolo Elizaus, that his mafter thoulo be taken a thidem. wate from his head; that is . About his head, and through the regions of the aire. EZibich out of manie places of the feripture may be proued, to be called by the name of heaven: for there, in diverse places we read; The fowles of Pfal.8 4. heaven, while it is manifest inough, that they flie not, but through this lower most part of the aire. And they, which after the floud builded the Gen. 1.4. most high tower, would have had the top there, of to have reached with heaven, that is, with the high airc. Belives this, the fpies, which at the commandement of Moles, went into the land Deut.1, 28, of Chanaan, to the intent thep might abuance the hight of the fortreffes that were there, beclared, that they bid reach boto beauen; that is to fair, they were built to high into the aire, as they were inuincible. It is fato in like maner. that Mofes gave bread from heaven; bicaufe Pfal. 28, 14. Danna rained opon the Ifraclites : certeinlie, not from the celeffiall fpheres, but from the region of this our aire. Allo it is laid, that Elias Eccl. 48,3, Did fut heaven, and oven it : when as broce the name of heaven was fignified the clouds. thereby at the praters of Elias, the raine mas befoze prohibited, and afterward biffilled.

4 But if thou thalt berrand, whether the bo whether bie of Elias remained in this airic heaven: that @lias re= both Chrysoftome in the place now allebaed mained in benie, specialife by this argument; Foz bicaufe the aire. that in this aire is the feat, not of faints, but of fatan. For Paule bnto the Cheffans faith, that Ephe. 2.1. the diucil is the prince of the aire : pea, and he rather thinketh, that fatan did maruell erce Dinglie, when he perceiuch Elias to be fo carried by through his regions in a chariot, and with fieric horles. Further, what thould Henoch and Elias there om in that wildernelle, fenered from the focietie of the holie spirits, which lined quietlie and happilie in the bosome of Abraham? Moreover, it is veric likelie, that God would haue the men that are to dere and acceptable onto him, to be interteined in a farre better mansion, than they received boon the earth: which could not have beene, if they flould be retained fill in the aire, which is turmoiled with raines, with tempells, with winos, with haile, whether and fuffi fundric discommodities. But that penoch and thall we affirme, as concerning the farrie Elias ficheres . Shall twe thinke, that Henoch and were taken Elias were receiued thither : Po berelie That Barrie thould they do there with their bodies . Thoon faberes. teolie they should be caught with the bailie motion fro the east to the west perpetuallie, a fallo be carried with other motions of those scheres: paleffe

as and me= noch. thom and whether.

takenbp.

unleffe a man perhaps will imagine, that they abide in the poles themselues; which would be altogither riviculous. Deither are the feats of the bleffed amointed to be in those visible hear Ephel.4, 10 uens : for Chrift is fato to haue afcended aboue all heavens. And he himfelfe teffified . that where he is, there he would that his ministers al fo fhould be. Wherefore, euen they also are car

rico op aboue all heavens.

3 knowe indeed, that the Stocke philosothers tubged, that the foules of all men remaine altue after the bodies, for a great frace of time (for footh) but not for ever : and that they did thinke (as Sencca teffifieth in his treatife De confolatione ad Martiam) that they ow houer, and be conuerfant for a time in the aire, there ther thould be thoroughlie cleanled and confumed; whatfor euer fowle and unpure thing they had drawne unto them, through the uncleane contagion of their bodies and lufts : and that when they be thoroughlie purified they thall be lifted by cuen buto those spheres, which are garnished with fars ; that they may thereby receive most ho nell pleasure, thorough beholding of celestiall things : but pet, that at the last they shall be bis folued and ertinguithed. Againe, 3 am not ignogant that Cicero, in his boke De fomno Scipionis, affirmed , that The foule of that ercellent man Scipio was among the flars: from whence he thould not onelie behold celeffiall things, but allo thulo fe the earth like a berie little point in the centre of the world; a thould fee, that men do to greatlie buffe themsclues to amplifie their polletion or empire, in a part that is both leaft and lowest of all the world . But thefe befables and fond beuifes of Ethniks. And pet do Inot affirme this, as though I were of the opinion, that God cannot preferue human bodies, either in the aire, or within thefe visible circles of the heauens. Bowbeit, of that which Goo is able to Do cannot be concluded, that it is done : for he is able to bo manie things, which neverthelette

he hath vecreo not to do. Sow reffeth the third fignification of hear menoch and uen : and there remaineth to be confidered, the slias were ther thefe two men, then they were taken a carried in waie from hence, were carried to the high feats of the bleffed faints. Wilhich fæmeth not to be, fears of the bicaufe bodies enter not in thither, before they be glorified : which thing the feripture hath at-Chill fire tributed to neither of thefe tivo. Derbnto moze of all indu. ouer is added, that Chaiff being railed from the ed with im= dead, immortalitie was first of all other attributed buto him : for he is the first fruits of the brab. But ithen as thefe things were bone, the fonne of ODD had not as yet taken humane fich opon him: much lette was he entered with his bodic into heaven. And Irenaus himfelfe, in his treatife against herefies, attributeth fo

much onto Chill in this matter, as he thinketh. that the foules of the chaffians departed, do not enter into those bleffed feats, before the refurrection ; when they thall put on their bodies anew, bicaufe Christ also was not lifted by this ther, till affer the refurredion . Boin truchis fungement was, hereof I frand not to dispute: but 3 cafilie gather, that it is no fit thing, that thefeting mere carried buto the bleffed places. before that Chill (who is the first fruits of all men) had gone thither.

Cap. 16.

Of the taking vo of

The Common places

The words also of the Lord ferme to persuade this, who in the Gofpell of John latth ; No man John I.i. afcendeth up to heaven, but he that hath defcended from heaven, even the fonne of man. which is in heaven. Whereby he benieth, that ante alcended into beauen before himfelfe : for by the perbe of accending in that place, he hath refrect buto the preterperfect tenfe. For if it flould be understood in the future tense. or time to come : that fateng would not be true : for we. which belieue in him, thall accend into heaven. Deither poth it weaken the tellimonie alreadie brought, if ante thall laie, that Chuft alcended into heaven by his owne power and frenath: but that Henoch and Elias were lifted brinto heaven by the power of Goo, and not by their owne frength; bicante also the bodie of Chiff had not this power, that he might alcend bool himselfe, that is, of the nature of fieth, but of the biuine nature. These arguments came now buto mind, as touching the the fignifications of heaven.

6 Rowlet be come to recite the fundate opis Chimit nions of learned men. David Kimhi, not the ons dome meanest interpretor of the Debrues, thinketh; not meanest interpretor of the Debrues, thinketh; not meanest interpretor of the Debrues, thinketh; that In the taking op of Elias, his garments commit were confumed with fire , ercept his mantle, theuties which fell from him: yea and that himfelfe was upolite ertinguished so that everie one of the elements and entinguished so that everie one of the elements elim ofhis bodie was diffolued, and refurned to the element like buto it felfe ; but that his spirit went into heaven, buto the locietie of angels, and there entoied the high felicitie. Df the berie fame mint Occolampadius (a man fingularlie 2 well learned) femeth to be, then he erpoundeth the end of the prothet Malachie. And as concerning Henoch, the Debrues thinke, that he vice, But where it is laid, that he was taken bp, or receined by God : that commeth to palle, byrea fon he departed before the time of nature had appointed. For be lined onelie the hundred and the Core peres ; then as his forefathers, bo fore the floud, lined butill eight hundred and nine hundred peeres. And they ande, that he, ab thoughhe were well accepted with God ; pet that he was prone unto finne; and that there fore God fauouring him, would have him to be part with a harpe and untimelie beath. And

perhaps

Elias and Henoch. perhaps some would well unto this purpose. mat which is written in the bolic of coliforme, the 4. hapter; He was speedilic taken awaie. that wickednes should not alter his hart . But contrartivite, men of our religion om thinke, that this was appointed buto Henoch : bicaufe he was an excellent man, and that God would therefore make his end to be famous, by a wonperfull taking of him awaie. But if the foule fo fevarated from the bodie afcended to the feats of the bleffed, doubtles it must needs be, that the bodies did penetrate the celestall fiberes; feing we affirme those feats to be aboue all the heauens, But we mult underffand, that the maffe and greatnes of bodies do indeed hinder bodies, that they cannot palle through : but fririts which be without a bodie, are not hindered by them.

Part.3.

7 Dithers om faic, that they were brought into a berie quiet fate, and to a bleffeb condition. But if thou bage them to befine the place, their mind is, that they be in carthlic parabife; there Adam and his wife Eue were placed at the be-Lookepart, ginning . This opinion femeth but little to be allowed of ; bicause that same parabile was befroich by the floud, neither is it anic more er. tant at this date. For the waters of the floud pal fed manic cubites about the tops of the highest hils. Albeit forme of the Schole-bluines thinke, that by a certeine printledge, the waters were forbioden, that they Mould not touch the garden of pleasures. And they bring a reason, that the waters of the flub were fent for the punishment of finners; but at that time there lined none in paranife, but Henoch, together perhaps with fome angels. Therfore they conclude, that that place was not beffroice by the waters. And as mong others, Scotus befendeth this opinion. Anditis a wonder to be faid, how diners and fundate opinions have beene watten by the Schole-men concerning the feat of parabile of pleafares. But this also feemeth berie absuro, that Elias was caught by onto the highest play ces, and afterward was depoted into the terre. friall garben. Further, this muft be granted, that in the holic scriptures cannot easilie be found, there Guen-Eden, that is, The garden ofpleafures, is called beanen. Surelie. Thaue not found the fame ante there.

Swing then it is faid, that Elias was taken bpinto heaven; that mult not be bnoerfice of terreficiall parabife. True it is, that beauen it felfe fæmeth fometimes to be called paradife: Luse. 23,43 for the Lozo fait onto the there ; This daie fliale thou be with me in paradife . Which fateng (as Augustine affirmeth in an epiffle bnto Dardamis) must be referred buto the dinine nature. For he thinketh, that it might not be amlied to his booic, which late in the grave; noz pet buto his foule, being in the infernall places; unleffe

by the infernall places, a man will broot france the bosome of Abraham, where it is believed. that the foule of Chait was togither with the fathers. Dowbeit, Augustine in his treatife De peccatorum meritis & remiffione, the firft botte and a chapter fermeth to be of this mino, where be faith; that Derhaps Elias is fen in parabile, as the first Adam was before be was cast out from thence for finne. And the occasion of erring on this wife, was the boke of Ceclefiafticus; ithere in the 44 diapter the read; Henodi pleafed or approued himfelfe vito God, and there- verfe. 16, fore he translated him into paradife . But here: bnto we answer; first that that boke is not canonicall. Further, that the Latine interpretor hath not faithfullic translated that place, bicaufe in the Orete there is no mention made of pa

rabile, but onclic laith; He was translated.

Pag. 374.

inould fafe, that Thefe men were taken by into quias. their heaven, [which they affirme] to be in cue ric place. Howbeit this would be nothing elfe, but to fend them into Vropia, which is in no place. And certeinlie, if they reteine their bodies Itill, they must ofnecessitic be compassed with fome bobie. Forthat is most true, which Augu-Rine tolo bnto Dardanus ; Take awaie places from bodies and they thall be no where; and bt. caufe they thall be no where, they thall not be at all. Deither both he fpeake thefe things (as fome thinke) after the maner of a natural thilofother: Teing be erpounded a queffion of bininis tie. for Dardanus had demanded of him , the ther the humane nature of Chaiff, by reason of the Boohed toined ther with, were everie where: and therefore might also be both in hell, and togither with the thefe in parabile. So then we muff affure our felnes, that all things created be defined and biffinguiffed by certeine places, but pet after their owne maner : for booles are corporallie in a place. But spirits be therein (as the Schole-men faie) orfinitivelie; bicaufe they hanc a fubifance and nature limited. Wherfore. the angell that was will John in the Ble of Pathmos was not at the fame time in Ephelus;

inito God. 8 Another opinion also is of them, which do thinke, that they there carled into the bolome of of the bo= Abraham ; thirth they do bnoerstand to be a some of 215 place of rest, wherein the spirits of the faithfull and what are in hamie fate. And they faie, that it is called the fame is the bolom: either bicaule they are there brought erpounded fogither by the father Abraham, etten as rong tobe. dilloren are carico in the bosome by their varents; ozelle, forthat it may be thought to be a certeine bauen of faluation. For fo are called

Mani.j.

But perhaps the Vbiquifts of our times the pobl-

and the fame that that with Daniel in Babylon, Apoct, 9. in the tante that to is buth Daniel in Badyon, & 5,2,8cc. daa. To be enericibere, is onelie attributeo

bleffeb

internall places.

Pag.374

the harbours in the fea, which be fafe from tempells. And buto Abraham it is faid, that he was the father of faith; not that the bleffed fathers before Abrahams time are thereby ercluded : but therefore both this bosome beare the name of Abraham, bicaufe, in the holic fcriptures, his faith is more manifeftlic and offener publiffed. 15ut this place, if it be aloff, and that it be in highth about the earth, how is it laid, that Chailt of chills befrended into the infernall places ? It thould be faid rather, that he afcended. Some perhaps would answer, that by reason of his buriall it is faid that he descended; and that the thing idital concerned his bodie, by the figure Synecdebe, was translated to his foule. But there be others, which fair, that this article is not diffinquiffico from that which went before; but is rather put in for expounding thereof: to as the fenfe flould be ; De was buried , and therefore he is faid to have descended into hell. And inded the sprious of Nice and Constantinople, and forme fynous of Toledo, and forme that are mentioned by Hilarius in his boke of tonoos. left out that particle. And Ruffinus teffificth. that it is not had in the Romane fonce. Dea grevens a mozeouer, Irenaus and Tertullian, being berie Tertullian ancient lugiters, when they recited the rules of faith, o:nitted this descending. Howbeit manie of the other fathers made eulocut mention of the fame : and efpeciallie Achanafius in his

this arricle Sounbole or Cret. 9 But some man will boubt, whether the bosome of Abraham, whereof we have begun to fpeake, may beare the name of infernall play ces, fo as Chrift thoulo be fait to have befeended into the informall places, bicaufe in his foule be Augustine. mas there togither with the fathers. Augustine in his 59, cpiffle to Euodius, witteth , that he never read in the holie botto, the name of infers nall places to be witten on the goo part. But that the matter may the more plainlie be opes

swoforts ned, we must biderstand, that the fathers apof infernall pointed two forts of infernall places ; that is to wit, the opermost, and the lowermost. Willich Irenaus tellificth in the end of his boke againt hefelies : where he bringeth those words which Pfal 86, 13. are written in the 86. pfalme; Thou haft plucked my foule out of the nethermost hell. Ano he also noted that which is spoken of the Lozo; that

Mart.12.40 The fonne of man should be in the hart of the earth three daies. The which in berie beed cannot be spoken of the sepulche, sking it was byon the opper face of the earth, that is, helpen out of maine fone : but it is eufdenf that the hart fic nifieth the berie middle it felfe. And thus much fpake he of the nethermost hell. But of the bp permost he faith, that doubtles the Toules of the faints do go into an inuifible place, appointed unto them by Goo: where they Mall abide, but

till the time of the refurrection; and after that they that come buto the fight of Gob.

Allo Origin in his third boke more agent Origin pag. 804. faith; that The foules departing from white bence, are divided either into the infernall the faules place, or into the bosome of Abraham. And orparting fraitipaic after; The infernall place is called benet, box the opermost earth, the lowermost is called so. Tartarus, that is, the beepe botome. But the name of Tartarus feemeth to be taken out of Plato, which wieth the fame in his tenth boke The Republica . And Origin, in the forefait bothe. pag. 802. attributeth onto the foules bevarting hence, a place bpon the earth; where they may learne those things, which they knew not, while they lived here; leaft (forfath) they, which be departed out of this life, thould have an ercule, when they had not yet heard the preaching of the Sofpell: for it would feeme, that fuch may pretend ignorance. Therefore, euen as the Da piffs framco a purgatorie, to hath this man, with I purga: certeine latter men, framed an eruditorie. But topic, and all thefe things are without feriptures. Augu-toit. fline interpreting the 85. plalme, proceeded in this diffination of the higher infernall place ; the lower, and he confirmeth the lame, not one lie by the words of that plaime; but also by the cuangeliall forte: bicaufe it is fait, that the rich man , when he was in townents, lifted by Luke 164 hiseies, and faine Lazarus and Abraham. 50 as it must needs be , that those blessed soules were in the higher place. Dea and Abrahamis brought in, to haue affirmed, that it was not lawfull to go from them buto the other; but that there was betweene them a great chaos, that is, an ercebing great gulfe.

Moreoucr, this difference there is betweene them, that in the lowermost there are punish ments and torments, which are not in the by permoff. Where won it is watten in the boke of confedence; that The foules of the just be in Wild 3.1. the hand of God, neither doo the torments touch them, &c. Dea and Chaff, then he hong bpon the croffe, fain; Into thy hands, Lord, I com-Lukin, 4 mend my ipirit. And fraitivate allo he abbed; Thou hast redeemed me, ô Lord thou God of truth. Withereby it is concluded, that the foules of the godic are in the hands of God; and are rederned or plucked awaie from the punith ments and torments of the wicked. And albeit that this be cheefite woken of Chiff, vet both it also belong unto David, and the other mem bers of Chair. For the Lord laid, that Where he lohn. 114 himselse is, there he would also have his minifters to be. It færneth that Irenaus meaning was, that the foule of Christ was not onelie a mong the fathers in the bosome of Abraham, but that it was also in the lower hell; but yet without punifoment and offense. And this both

Soules departed. Danigh. he fraite upon the 3. chapter of Daniel, in fetting forth the historie of the three children, which were throwen into the fierie ouen: for there bid a fourth aware with them, which was called the Inme of OD D . Eherein (as lerom thuiketh) Chaiff was thanowed, who befeended into the fornace of the wicked, without anie fault of his or paint to him. 7 460 12

Part. 2.

10 Augustine wate more of this matter in his co.cpiffle to Euodius, but berie ambiguous lic and obscurelie. For he latth indeed that Christ percented into the infernall places; but he faith, that what he did there, he was in a maner iono; rant . But he affirmeth , that it was beloued of the britterfall church , that the first father Adam, man belivered from thence by him . But he bemanbeth, that if to be the fathers in the bofome of Abraham, were not troubled with anie for rowe or torment; what did Theift for them by his comming . Thefe things ooth he there handle in that place, and disputeth at large . But in his bonc De harcfibus, ad quod vult Deum, herclie the 79. he maketh mention of them, which bare affirme , that Chrift in the infernall places toke out those inflocis, which then belœued in him. And in his boke De ecclefiasticis dogmatibus, in the definition 78. 79. he declareth the matter more plainelie and manifefflie. Firft he faith, stubed to that before the comming of Chrift, all the foules Bugnitige, of the godlie befrended into the bolome of Abraham: but that after his afcention, all the faithfull foules do go unto God. By which faleng no bout but purgatorie is ouerthrowne. Holwbeit, we muft not vaffe it ouer , that this boke is not accounted for the lawfull writings of Augustine. 3 know indeed that it is not reckoned among the lawfull writings of Augustine: but whose focuer it was, it is an ancient worke, and confeineth

And certainlie, as touching either part of the definition. Jerom affenteth, who been the third thapter of Ecclefiaffes, interpreting the words Eccle. 3,19. of Salomon; That the end of man and beatts is all one; faith; Ehefe things are not fpoken, as though Salomon thought, that the foule of man was diffoluce in fuch fort as is the life of a beaff: not vet as thought thould go to the felfe-fame place : but that before the comming of Chaft all men were carried into the lower places. Which Gen. 37,35. he prometh by the words of Iacob, who faid; He would go downe morning for his fonne, [Iofeph] euen to the infernall place . Allo be bring eth the tellimonic of lob, which faith in the 21. thapter, that As well the just as valuat are detained in the infernall place. And albeit (as he faith) it is not all one to be diffolued and preferued; pet is there but finall difference betimen the being diffolied as the life of a beaff, and to be kept

Eccleg, 10. Will in darknesse. And in the ninth chapter of the

ambinffruction.

fame worke, the fame author interpreting thele months: In hell, whicher thou goeth, there is neither worke, nor cogitation nor knowledge, nor wildome : All the forits of good e men, pea and Samuel himfelfe , before the comming of the Low, were in the infernall place . Dowbeit, I thinke that there was particular mention made of Samuel; bicaufe he by a tuoman witch was 1.Sa. 28.14. brought bnto Saule. in the d

But he added, that after Brift it both not fo come to paffe: and he allegeth the place of Paul, which he wrote buto the Thilipians; I defire to Phil.i.1. be loied from hence, and to be with Christ. 1511 they (faith he) which be with Chuift, line not in the infernaliplace. Wile may also none, that to the theele it was faid by Chailt, when he was by on the croffe : This daie shalt thou be with me in Luke.13,43. paradile. And this opinion is confirmed by Nazianzen, in a funerall oration which he made for Nazianzen his brother Cafarius, there by a connertion bus to him he faith : Eliou haft afcended into heauen, and there thou art at reft in the bosome of Abraham , if anie fuch place be now ertant. The befome Where he femieth to boubt, whether the bolome bain. of Abraham be pet remaining after the alcentis on of Chift. And in the fame gration he faith, that it is the fairng of the wife; that The foules of the goolie, then they be loled from the bone, are brought buto the fight of God . The berie thich thing of Cyrillus wite, in the ninth boke Cyrillus. bponthe golpell of John , the 36. chapter , there he faith ; that The foules of them that be bead. bivell not boon the earth, neither pet are thrust finith to tozinents, as are the foules of finners: but do escape into the hands of the heavenlie fas ther, the beginning being made by Chiff. Bow. beit, the more ancient fathers thought, that the foules of the goolie thould be octained in the boforme of Abraham, untill the bleffed refurrection; as the haur alreadic beclared out of Irenzus. 11 Hilarius likelpife mas of the fame mind, Hilarius

those inogement 3 will veclare in few words; not alonelie as touching this opinion , but also of the informall place . First boon the second plaime he affirmeth; that The fpirits of the wice hed after death ow not wander opon the earth; but that they come either to paine or reward ims mediatlic after. And this he prometh by the his Stozie of Lazarus, and the richman ; bicaufe he Luk 16,22. was alreadie tomented in the fire, while his bietinen pet lined : buto whom he defired that Lazarus might be fent . Further, be maketh mention of the place of rewards, the which he callett The bolome of Abraham: and also of the place of punityments, the which he affirmeth to be in the earth; inclining to the place in the A: pocalpufe there it is written, that None might Apoc.5,3open the booke of them which be in heaven, or which be vpon the earth, and which be within the

mm m. ti.

Part.3.

The Common places

Cap.16.

Infernall places

earth . Whereby he noted , that euen the places, which be within the earth, have their inhabitants. That also might be brought, which is writ Phil. 2, 10, ten to the Willipfans; that In the name of lefu euerie knee must bow, of things I faie in heauen, of things ypon the earth, and of things vnder the earth. Mozeoner, the fame author opon the 120. plaime ; Gob keepeth the fpirits of the gob lie in the bolome of Abraham , even from the time of Departing out of their bodies, butill the time that the kingbome of heaven be come.

And Tertullian, as touching either point, fee Tertullian. meth not to have bilagreed. For against Marcion, in the fourth bothe, \$ 274 page writeth, that he both thinke, that the infernall places are one thing and the bosome of Abraham another : bicause the bosome of Abraham is higher than the infernall place. Tahich he confirmeth by this, that the rich man is fain to have lifted by his Luke.16,23 eles in his tonnents, when he fatte Abraham and Lazarus. Wihereby it amereth, that Auguftine borrowed his argument out of Tertullian. Furthermore, in the 275 page he writeth of the bosome of Abraham ; The same & saie is a region, although not heauenlie, pet higher than the infernall place. And he addeth, that the fame thall be given for a place of folace, for the foules of the full, untill the refurrection. Afterward he defineth the bosome of Abraham, that it is a tempozall place, to receive the foules of the faithfull, therein is beferibed the image of that, which is to come. Which (as I fumole) he therefore freaheth; bicaufe the perfect and absolute bleffed nes (which thall happen in our countrie after the the refurrection) is there begun. But in his bothe De anima, page 685. he faith, that The ins fernall place and the bosome of Abraham are underneath the earth. So as he femeth not to agræ well with himfelfe; bnleffe a man will faie, that his boke De anima, togither with other bokes laft formo out are none of his works; al beit they may feeme in the file to imitate him. Finallie, be concludeth, that The kingdome of heaven thall be opened, togither with the finith ing of the worlo : that is to fair ; The entrance into heaven thall not be opened, butill the world

be at an end. By thefe things it appereth, that the most ancient fathers bid not indge, that the foules of the goolie Do alcend buto heaven, till the refurregion be paft: and that the latter waters belies ued, that after departing from the bodie, the bleden foules ow immediatelie atteine unto Con. Merclie the feriptures, thich are let fouth by the fpirit of God, incline onto the latter wit Phil 1,23. ters. Ho: Paule fait ; I defire to belofed from hence, and to be with Christ. The Lord fait buto Luke.23,43. the theefe; This daie shalt thou be with me in paradife. Unto which purpose there might also

be other vinine tellimonics heaped togither, Det neverthelette, John the twentieth Bilhop of The mon Rome followed the opinion of the claer fathers: of pape and thought, that the foules of the bleffed bo not 30th the behold the prefence of God, butill the laft date of immit. refurrection : and he was to obstinate in his opinion, as he would not change the fame, but till be was compelled . For the Diuines of Pa- The Di ris (bling the helpe of Philip the king, furnamen uintrof Pulcher) made him to recant. For this king Datis. mithozem himfelfe, with his whole kingbome, from his obedience : wherebpon the Powerce canted, perhaps not from his hart, but through feare: leaft his popedome thould be pulled from Metanta. bim . Wherefore he openlie recanted, and that pope. not mithout found of trumpet; as Gerfon telli Gerfon, fied in his fermon of the patteouer. But the boforme of Abraham, I meane the feats of the bles fed foules, and the infernall place of the toicked fpirits, come to the knowledge euen of the poets. For they beleribed Orcus, or hell, to be that. wherein the wicked are tormented. And they al to made mention of feelos of pleafure, wherein they placed the foules of full men, the thould be light themselves therein, with songs, with oor trines, and with philosophicall contemplations.

12 Bow it fermeth allo god to eramine. what opinion the Bebrues be of . In the holic feriptures, there be mante names of infernall places, thereof 3 will recite some that be the moze notable. [It is called in the Debatte] Sche- within ol, of the perbe Schaal, which is, To feeke, 02 To the infers aske ; bicaufe hell fæmeth euermoze to craue, nall plut. and never to be fatifficd . In the 16.pfalme it is verfeit. mutten; Thou shalt not leave my soule Lifehtol, In hell. It is also called Abaddon, which is, Perdition. In the eightte eight pfalme wereat; Palti, it. Who shall declare thy mercie and thy faith, or thy truth, Baabaddon, that is to fate, In perdition? [Further, it is named] Beer Schacbath : of the which we read in the 55. plaime; Thou half vertest made them to go downe into the pit, or into the place of confuming. Allo hell is called Tfalmsneth, that is, The shadowe of deads: therrofitis fong in the 107. plaine: They that dwell or fit Platonia, in darknes, and in the shadowe of death . Also there is another name, therby it is called, which is much more frequented by the latter Jewes; to wit, Gehinnon. But they the fame is fo called, Gehinnon it thall be goo to bnoerfand . It is compount bed of three words ; Gue, that is, A ballie ; Ben, A fonne ; and Hinnon, The proper name of a man. So as it was a ballie poffeffed in old time by the forme of Hinnon, neere onto the citie of Ierufalem : there the Debaues in ancient time had builded a notable high place, for the woy thipping of Moloch, whom they thinke was Saturne; buto whom they facrificed men, burning their formes and their daughters.

Infernall places. This place was also called Topberb, that is, Atimbrell, or bell : bicaufe in those homible ce remonies they rong their bels ercebing lowd; least the crieng and lamentation of their infants, which were burned, thould be heard of them that floo by, and of their parents. Againft this high place oft the prophet leremie in the 19. thanter prothefic, that it would one baic come to palle, that it flouid be cut bowne, and that the place fouls become fhamefull and beteffable : to that there the bead bodies flould be buried. Which fixing it came afterward to palle, the place of puniffment of wicked men, (by a place of pu. fit metathor) was called Ge-binnom . Firft. bis unbinathe caufe a ballie (I meane a lowe + bile place both witto was remefent hell, which is thought to be bucer the carth. Secondic, bicaufe of the fire therewith the wicked are toumented, as in that place thilbeen were burned. Lattic, bicaufe the place was bucleane and beteftable, wherein were caff not onlie ocad carcales, but also all the fifth and but cleanlineffe which was throwen out of the citie of legitalementen as bupure and wicked foules are thrust forth of the kingdom of heaven into hell. Alfo, our Saufour called hell, The vitermoft darknes: that is, the chefeff and ertreme

rate the behamencie of the criefe and forment. Elizo, 10, Efaie in the 30. chapter called that place Topherb, An vinguendiable fire those feinell thould be much wood and brimflone. We also faith there. that it is a breath, where with the fire is blowen, that it may be a great beale the more hindled. But Ezechiel in the 32, chapter, calleth it The nether parts of the earth, & the lake. And Chaiff in the gof Marke Described this place berie mas verfe.43, mifellie, lateng; It is better for thee to enter into the kingdome of heauen, lame, and with one eie, than hauing two eies, or two feet, to be fent into hell. And by expolition he addeth; Into fire vnquendrable: for their worme dooth not die,& the fire neuer goeth our. And thus much of the

Min.12,13, Darkneffe, For euen as the spirits of the bleffed

Min. 10, 18 Do infoic an incredible light, fo the foules of the

Manigat, bammed de live in ertreme barkneffe . Wit he

offen bled the wood Gebenna, and laid, that Ge-

benna, is a fire ; to the intent be might cragges

The reaname of hell. Cons of the 13 But the Rabbins amointing the infer-Babbins. nall places bo allebore thefe reasons. First, that be mbich the proone it is writer in the booke of Genefis the re chantho infer ter, how it was fair to Abraham; Thou shale be nell places. put to thy fathers. What (faie thep) were not his parents and forefathers idolaters ? Des trulic. verfe. 14. they were as the boke of lofual, the 24. diapter, both tellifie. But it agreeth not with the inflice of Goo, that he would have Abraham to be in a place of paines, wherein toolaters were punithed. Therefore they conclude, that there were

two informall places, in the one thereof Abra-

ham was placed and in the other his anceffors. Into which place also they thinks that Iacob Supposed his sonne loreph to have gone ; a this ther he himfelfe also thould bepart, by reason of forrowe; for be fait; Moorning will I defeend Gen 37, 35: into the infernall place to my fonne. But we are not to believe that he thought together with his fonne, to be caff into hell. Albeit Rabbi Selomoh, minding to infringe this place faith: that The particle | Al fignifieth not To but For : gs though it frod in the place of All: that is: For this miffortune of my fonne 3 will go bowne to the infernall place; that is (as this man thinketh) unto the grane. As though there were here no mention made of the infernall places, or of the fpirit of loseph note placed there . But the Chaldran paramatis is againff bim, wherein is written, Lutb-barr. And the particle Lutb, fignifieth, To, Necre, 02 Toward : therefore he faith; I will go to, neere, vito, or toward my fonne. Porcan this be underfimo of the graue; bicaufe lacob bio not thinke, that lofeph was burico in a grave; freing he thought him to be tome in pecce, and denoured by a cruell wild

The fame also do they gather by the historic of Samuel, tho is faio to have rifen againe, being 1.Sa.28, 14 railed by by the witch, who was not likelie to haue beine in torments with the wicken . And they inocuor to proue much more plainlie this diffinction of the infernal places by his mones. wherein he foretolo, that the date after, Saule thulo be with him, that is, in the infernal place: and pet not in the fame part, bicaufe Saule, who Ibidem, 19, would afke counfell of a witch, and killed himfelfe, is thought to be fent among the cannet fpirits. But Samuel is reckoned to be among the number of the godlie and bleffed. They procoed pet further, and weigh the words of the most prudent woman Abigal, the thus seake unto Dauid; Thy foule shall be bound in the 1.52.25,29. bundle of life: there, by The bundle of life, 02 of the liuing, they procritano the congregation of faints, reffing with Abraham, After that, the abbeb : But the foules of thine enimies [shall God cast out, even as out of the middle of a fling: bicaufe the bigodlie are caft one from air other, among the lower infernall places, that is, buto divers kinds of townents. and to this purpole also some draine a tellimonic of David . therein he faith: Lift vp your heads o ve gates, Pfal.24.7. and the king of glorie shall enter in : as though that there things were woken by the angels. when the Lord thould enter in unto the fathers. into the bolome of Abraham , for the spoiling of principalities and powers: as it is taught in the Eph.4.8.86 Col.2,15. epiffle to the Erheifans,

By others also is brought the 4. botte of Efdras, albeit it is apocryphall, and is not found in PPm,itt.

verfe.32.

The Common places Part.3. the lachine. Det is it allebaed by Ambrofe, in his boke De bono moreis: for there, in the feuenth

thapter, it is faid, that It shall come to passe at the last daic of judgement, that the dust and the graues shall restore the bodies of the dead, and that the flore-houses or receptacles of foules shall render them vp : and so the resurrection Mallbemade. Butthofe fore-houfes orreceps tacles, wherein foules are kept, Ambrofe both John. 14,2. interpret to be the manie manlions, which be in the house of the father, according to the faieng of Christ: and also to be those places, which Christ faid that he went to prepare for his apostles, then he accended by out of this world buto the father. And when as Ambrofe had there diffuted against the philosophers, which affirmed, that the foules of full and wife men , when they bepart from hence, do palle into the bodies, either of bes, or of nightingales ; that there ther might belight themselves, either with fweet erereife,02 pleafant mulicke ; he faith, that they thould rather have taught, that they went buto asliw, that is, Unto an invitible place, prepared for the bead. Whereby it appeareth, that the name of infernall place is generall, as well buto the place of torments, as onto the place of reft, thereas the name of that hell belongeth onelie buto the

14 But what is the cause that led the ancient fathers into erroz, (to thinke that the foules of the faithfull om abide in the bosome of Abraham, butill the last refurrection) it is bucer, teine . Dowbeit, they fæme to have taken holo of certaine places of the feripture, which they did not rightlie binberffand. For it is fait in the Apoc. , 9. Apocalypic, that The foules of the flaine are vnder the altar, and crie vnto God, that he would once at the last reuenge the bloud of them that be flaine. But they thould have confidered, that the altar is not the internall place; feeing in the eight chapter of the fame boke it is fait to be in heaven, and in the fight of God : neither boith the altar betoken anie other thing , but Chaft bimfelfe. And we are taught by that vision, that the fpirits of the goolie, cuen after this life, dore maine in the kingdome of God, bnder the protection of Chaff. Further, thereas they heard in the bolic feriptures, that Eliofe which depart are 1.The 4, 13 called fleepers; that also have they referred but to the foule, when as it rather belongeth buto the boote. For that reffeth like them that be allepe : neither can it trulie and properlie be faid to be dead, fæing it fhall returne bnto life, and that there is no wate to returne from berie death in-Dad. So asitisrightlie compared to læpers. who being externed with heavie fleepe, yet are wont at the length to be wakened againe.

micken.

Deither mill we palle it oner, that thereas it is laided the infernall place ; that All men,

euen buto the comming of Chaff, Chould be brought thither; and that afterward the wirits. at the least-wife of the damned, thall there be kept fill. Some there be, ut,ich benie, that there can be ante space found to large, as may bold to manie fritits og foules. And they fame, that euen as they appoint heaven to be in eueric place, to they wonlo appoint the infernall places to be everie-there. Beither do they confider, that mens foules be fpirits , and therefore de not occupie a place as bodies do. Inded they he in a place, but pet definitelie (as I haue alreadie fain before:) not that they fill a place with their greatnes of quantities of mealure ; but after the refurrection, when they thall be induce with bodies, God will not want places, wherein they thall be punithed for their ill deeds, either bider the earth, or about the earth, or in the waters, or in the aire . Thefe things had I to faic, as tow thing the viners opinions of infernall places. And by the tellimonic of the molt ancient far thers, and also of the latter poets, and like wife of the Debaues, Thane pamued , that there be timo kinds of them : ichom I affirme to haue fpoken probablie, pet ow 3 not faie, that thep have rightlie and foundlie bled the places of the fcriptures.

Cap.16.

15 But now if I thould be afked onto that Into bin place Henoch & Elias were translated : I will places to faie that absolutelie 3 knowe not; bicause it is Glissut not theweo be in the holie feripture. Det, to fol transland. lowe the reason most likelie to be true, I would fair, that they were brought to the place of the fathers, or bolome of Abraham : that there was ting for the refurrection of Chaiff, they might line togither with the bleffed fathers; fo that after: ward, with him being rifen againe, they might be lifted by about the heavens. Howbeit, it may be faid, that this priviledge they had before o thers; to wit, that theras the foules of the faith full were in the bolome of Abraham without bo Dies, they being pet aline, had place there. But as for their bodies, whether thep were glouised, that is a thing bard to be betermined : pet may it be faid, that in the berte taking bp, they were changed; with that kind of changing & meane, which is described in the first epistle to the Co rinthians; namelie, that Corruptible did put 1,Co15,13 on incorruption, and mortall immortalitie. The verie which thall come to valle in our ta: king bp, whereof it is waitten to the Aleffaloni 1,The4,11 ans, euen that we thail go to met with Chiff in the aire : for it is written to the Corinthians; 1.Co.114 that Indeed we shall not all die, but we shall be all changed. But we fait, that Christ is the first fruits, and therefore it ought to be affirmed, that chilli he first of all other attemed buto rest withis the first booie.

Cluto this may be antwered , that this mult

foules departed. he understood of the highest feate of the biested. therebuto be being railed from the bead, was the first that came; but we speake here of the bo. fome of Abraham , a not of the higheft region of the living . Further twe might fair, that the holie fathers in the bosome of Abraham , in that they were at reff, that they were well, that they reior fed , that they were exempted from the vunith, ments of the damned; they had all this by Chuit. for the vertue of his death was not onelie profit table to us, but also to the fathers, which were be fore his comming. Wherefore in the Apocalpule the 13. chapter it is rightlie fait ; The lambe was flaine fro the beginning of the world . Det ther muft he be heard, which in our age hath not interpreted, but peruerted that place . For he translated; That they were fallen, that they worshipped the beast, whose names were not written in the beginning of the world, in the booke oflife of the lambe which is flaine. To that end hath he inverted the particles of this freach? What necessitie conftrained him ? Sieing the words in the Breike are ar & reveranted τα ονόματα εν τη βίδλω της ζωής το άργιο έσφραγείδιο άπο καταβολίης μόσμο, that is: Whole names be not written in the booke of life of the lambe, which was flaine from the beginning of

16 Beither both that let, which is witten in

lohn. 3, 13.

the gospell of John; No man ascended into heauen, but he which descended from heauen, euen the fonne of man which is in heaven. For here is no weath of afcending by aboue all heavens, whither Chill was firlf of all carried ; but of the taking up unto the bosome of Abraham. Foz, so farre as concerneth that highest ascending, we grant . that none attained buto that before Chiff. Wherefore Henoch and Elias went onto the fathers: and there . togither with them, at tended for Chaff; who being come, they accome panied him into hearren , togither with the reft. Beither did the bodie hinder their taking by buto the bolome of the fathers. Foz, that men may be taken by togither with him, Paule theweth, 1.Cor.12,1. faieng; that He was rapt into paradife, and whither (faith he) in the bodie, or out of the bodie, I knowe not. 1Bp which words is gathered, that both might be mone . Albeit a certeine Debine. the Chalemailter of Ierom, buterfrod it farre otherwife: who (as the fame father in the prolog bpon Daniel reporteth) when he mocked the as pocrodiall billories, which are not found in the Debuc : pet are they fained to be of that propets writing, and efpeciallie the translating of Hit of Bel, Abacuk out of Judga into Babylon , to bring meat buto Daniel , that was in the ben of lions faid : Where is there anie to be found in the ancient hillories, that was translated with the

bodie bato places of fuch biffance?

And when as a certaine man that had no Ezech. 8, 1. great (kill,anfwered,that Ezediel was carried out of Babylon into Iurie: the Debaue confuted him and theined out of the words of the prothet. that that translation was bone in furit, not in bodie. And he faith; Guen Paule, that apoffle of vours, being erercifed in the late, burff not fate that he was rapted into heaven with the booic: but he warilie laith; Whether in the bodie, or out 2. Cor. 14, 2. of the bodie. I knowe not . But he, in speaking after this maner, oto not rightlie wieft the words of the apolile, according to his owne meaning. For if Paule had thought, that rapting with the bodie had beene bapolible, certeinelie he would not have bled a diffunctive propolitie on, but a fimple propolition. Dowbett, thus he wrote, bicaufe he thought that both might be. But this I maruell at , that that Websue res membred not the taking by of Henoch & Elias: unleffe perhaps be thought as mante other oid. that they died in the taking up. But there be two things, that feeme to withfrano the fateng, thich Thave affirmed. The firft is , that it is occlared by expresse words in the holie historie, that Elias 2.Kin 2, 11. mas taken by into heaven by a wirlewind: therefore it femeth not that he went buto the bolome of Abraham. It map be fait; Berhaps by heaven in that place is ment the aire, through which there is no boubt but he palled : for fo bib Elias fee him paffe atvaie, and from thence bio his mantle fall boon the ground . Di elfe, the ferinture freaketh not there of the first going but o the fathers, but of the latter, wherein he al conved togither with Chaff abone all the hear uens. But the first exposition is more probable.

Elat mozeoner, which femeth to let, is this; namelic. that if now thefe two men be conucr. fant with their bodies in headen, now are they perfect, neither do they expect anie other thing. as touching felicitie . But in the epiftle to the Debrues, the 11. chapter it is watten ; that the Yerfe, 13.39 fathers , whom the apostle rechoned bp , although they hav the testimonie of faith, Yet attained they not the promife, God prouiding fomething better for vs , that they thould not be made perfect without bs . Wherein the promife is not generallie to be booter frod , bicaufe cuen the fathers, while they lined, did obteine divers things, which God promiled them. Wherfore the faid apostle formethat before faith; that They o- Ibidem. 33 . uercame kingdomes, and atteined the promife. Wherefore, in the place now alledged , he focakethof a certeine and speciall kind of promise. thich fome refer to the refurrection of the ocad : bicaufe they thall not be raifed from the ocad. before that we be rifen againe . But this fameth to difagree with the words of the apolite bicante then God had proutoed nothing better for ba. For according to this fentence, the refurrection

of Peter Martyr.

Pag. 380. thalbe althe, and at one time, both buto them and bs. Wherfore I thinke that this muft rather be referred to the benefit that we have, in comparison of them. For the are borne after the comming of Thill, when the promite is fulfilled, concerning his incarnation, beath, calling of the Centils, a preaching of the Cofpell; and we line in a farre greater light than they lined. Telherefore it is met, that we thould be also indued with a greater faith than they had. And thus much thall fuffice touching the first part of the question; which things 3 having expoun-

bed fomelwhat at large, it may be cafilie kno

men by them what answer must be made to the

other two parts. 17 Mozeouer, it was bemanded , thether Whether menoch and those two men were bead . Dowbeit, it awes rethalreadic, that 3 ow not thinke them to be bead. For confirmation whereof are brought

the words of Paule, which he wrote in the cles uenth chapter to the Debittes ; Henoch pleafed YCTTC. S. God, or he approued himselfe vnto him, and he was translated, that he should not see death. 13ut they which be of the contrarie mino, faie, that he bid not for beath after a bluall wate and maner, as other men ow, which being at the point of death are perceived to have panas, 02 elfe are flaine while they live byon the earth. 13ut thefe men were taken awaie being alive, and even in the berie taking by were extina by a new kind of death. Deither do there want fuch as affirme, that the translation of them belongeth but othe foule, which dico not with eternall damnation. And they cite that which is John 8, fr. waitten in the 8. chapter of John ; If anie man shall keepe my faieng, he shall not see death.

And on the other five, in the third chapter of lohn John 3, 36, it is faid; He that beleeueth not the fonne, shall not fee life. The read also in the 89. plalme; What man is he that liueth, and shall not see death? But certeine it is, that they which be infiffed, do belieue in the fonne of God, and do keepe his fatengs, to far fouth as the frate of this life will give leave; who neverthelette, as we all (ce. do die a bodilie beath. But if we thould but berffand translating and death after this manucr, that preeminence had Henoch and Elias as bour other men . All the clea and faithfull of Chaffe, as touching the foule, are translated from hence bato God; and are not condemned with cuerlaffing beath.

Indeed I am not ignozant, that fometimes: Notro fee death, is referred to the foule, euen as the tellimonies, which we have alreadie brought, do beclare : but fometimes on the o. ther five, it is referred to the death of the bodie, as it is manifest by Simcon, buto whom it was Luke,2,26. remealed, that He should not see death, till he had first scene the Lord Christ. Wea and the

forme of Goo himfelfe faith; There be of them Manten which stand here present, who shall not taste of death, untill they fee the kingdome of God: that is the preaching of the Golpell forcat over the sore. face of the earth : 02 (as others will) until they thall for the transfiguration of Chaff boon mount Thabor. Peither is there anic boubt. but that the beath of the bodie is betokened in both thefe places. Further, those words of Paule to the Debrues allegaco a little aboue, are in fignificant, as they fame wholie to teffife. that Henoch is not ocao. But they that be of an other mind, do bage that which is written in the fame epiffle of the Debines; namelie, that It is de- Heb. 9, 17, creed, that all men shall once die. But me an: finer, that these generall propositions must not alinates be bijocrifico without anic erception. True indeed it is libith is noin affirmed as touthing the ordinarie and common maner : but vetit is not brought to paffe thereby, but that ODD, by his Speciall perogatine, and erteine peculiar will, may crempt fome from the laine of beath, Forthat thall become, either of us. 02 of others, which shall be found alive at the last baic . Anountteolie, They shall be s.Thelast caught vo to meet with Christ in the aire. And Paule bnto the Cozinthians fait ; We shall not 1. Co.15, 51 all die, but we shall be all changed. Britors this, if the words of that faieng be brace with ertremitie : bow will it be true, that men once Die, feing Lazarus the fonne of the widowe, Iohn.ti,4 and also the daughter of the ruler of the syna: Luke7,15, gog, whom the Lozd raised up from the dead, ev. Many,15, Many,16 co not once, but tivile. And it is thought by Auguiltine, and binerie others, that those manie bodies of the faints, with rofe after the beath of Christ, and appered bnto manie in the citie of Ierufalem, when they had performed that with they were amointed to bo fetled in their grams as they did before.

18 They also saie, that it is written buto the Momans; that Death by one man entred in Rom s, 11. vpon all men: and that in the first spiffle to the Cozinthians,the 15. chapter, it is fait; As in verfeat. Adam all men are dead, to in Christ all shall be made aline: that it may be taught, that the life loft in Adam, is recovered agains in Chaff. Tin. to thefe latengs we answer mante wates. First (euen as 3 fait before) that thefe generall propolitions must not be bnoerstoo without put uiledge and erception. Secondlie, 3 will confelle, that Henoch and Elias, in their owne na ture, were lubica buto ocath : and in that they are not bead , but bo inioie eternall life , that they obteine by Chaift. Howbett, an other an fiver there is, much more perfect ; namelie, to faie, that the fame changing, therby we affirme that the bodies of those faints were glorified in taking by, was a certeine kind of beath. Wher,

Henoch and Elias. Part. 2: fore Iullinus Martyr in his bialog with Triphon faith, that the world in the laft time thall verifb. Martyr. and not perith. It thall not perith, fixing it thall ja mbat therebe not bereduced to nothing. But it fhall periffi, polo Gall bicaufe it thall be changed to better: foz the light of the funite and mone thall both be purer and greater than now it is. For the thall have a new beauen, and a new earth; for breaufe all things thall then be made new.

Ditiers fair, that the death of Henoch and Eliasis not altogither taken awaie, but rather peferred : bicause they thati come in the last time, & Mall die in fighting against Antichist: Terullian. of which opinion was Terrullian, who in his both Deanima, page 682. (aith ; Elias and Henoch mere translated and their death is deferred. for they are referred to die hereafter, that with their bloud they may extinguith Antichailf . As gaine, in the fame bothe, in the 672.page ; Elias thall come, not from the departure of life, but from the translation [thereof:] be thall not be reffored to his bodie, from which he was not eremoted ; but be thall be reffored to the world. The same father against the Jewes called Henoch an Inceptor, 02 one readie amarelled for cternitie. And in his boke De trinitate, 603.be faith, that God translated Henoch into the focis ctic of his olone freenothip. And feing a freeno both benefit him, whom be loueth, and witheth well bnto : it is not likelie, that God translated kenzes. Henoch for to kill him. But Irenaus, in his fourth boke, a thirtie chapter, is of the opinion. that Henoch hath erercifed a mellage against the angels, who were thought in old time to be fallen, through a naughtie befire towards women : and he faith, that he is euen as vet preferucdaliue, for a tellimonic of Gods judgement. Anothefe things may fustice, as touching the fecono point, inhereby is promed, by probable

19 Itremaineth, that we feche to what end they were fo taken by, Some faie, that it was Clas were done, to the intent we might have before our cies acerteine figure and thew of our refurrece tion : as if fo be that the taking up of thefe, were a linelic crample thereof; to teach be, that we are not to measure our felicitie by or with the terme of this life. But (in my iudgement) cramples ought to be clore and manifelt, for that otherwise they are but weake profes. Certeinlie, in this place there is no mention made of refurredion, either ours or theirs. The figne of Io-Man, 12,40, nas the prophet both manifestic shabowe the refurrection, the was caft by altue out of the bellic of the whale. But Paule to the Komans hand, 11. did plainlie Helv the refurrection, after another fort; It ye have (faith he) his fpirit, which raised vp lefus Christ from the dead, the same shall quicken your mortall bodies. As if he had fait :

reafon that they forme not to be bead.

Seeing the fpirit is one, it will bring forth the fance effects. And in the first epiftle to the Co. rinthians, the 15 chapter be faith; If Christ be verf.12, &c. risen from the dead, we also shall rise againe. Which he therefore speaketh, bicanse it is not meet that Chaiff, thuch is the head, thould line; and we that be his members thould remaine in death. And in the first chapter to the Ephelians be writeth; According to the greatnesse of his verse. 20. power, and according to the thrength of his mightie power, which he wrought, by railing vp of Christ from the dead . Againe, in the second thapter, he toineth be buto bim fateng; When Ephel s, 1; we were dead in our finnes, he quickened vs with him, and togither with him raifed vs vp from the dead, and made vs to fit at the right hand in heavenlie places. These be the arguments, whereby the apostle of the Lord both confirme refurrection : neither bid he fend bs to the rapting cither of Henoch of Elias.

There be fome, which faic ; Thefe things bio therefore happen, to leave be an example boubt leffe, not of our refurrection, but of our laft tar king by, thereof there is mention made in the 1.Thel.4.17 Theffalonians. Df this opinion was Tertullian, in his bothe De refurrectione carnis, 87. page; They are not pet dead, but they be documents ofour nerfectnes to come. And Irenaus in his fift boke writeth, that they be an erample of our affirmption to come . And I have the bed, that by the example of their taking up, the bodies, which are now a burthen unto us, shall be no hinderance to the allumption. For that hand of DD, which fathioned man of the lime of the earth, put him afferward into paravife. And he abboth, that a certeine elder, which was after the apoffles, taught; that not onelie Henoch and Elias were rapted into that place, but also Paule the apolile : as we read in the fecond epille to 1. Cor. 11, 1. the Cozinthians. Indeed I grant, that in the words of Paule there is mention made of para, parabile. Dife : but that the fame was in the garden of Eden, itherein Adam firft was, it is not prouce

thereby. For the apostle above, that he was taken by to the third heaven; that is, to the higheft and most perfect.

And inbed Iohannes Damafcenus affirmeth. that there be thick heavens ; namelie, the aire. therein the birds ow flie; the fecond heaven he accounteth to be the region of the celeficall ipheres; anothe thiro to be the highest feats of the bleffed faints , which by a certeine elegant metaphoz is called paradile. The limilitude thereof is derined from the garden of pleafures, therein Adam was placed : cuen as the region of torments by a metaphor before declared, is called Gebenna. Hoz thefe places are moze fit lie erpressed by metaphors, than by proper names. Allo, that fame cloer alketh the queffion

verfe.49.

of Peter Martyr.

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of himfelfe; by what meanes they could continue there folong without meat. And in antwes ring he retireth himfelf to the ffrenath of Goos Ionas.2,2. power, whereby Ionas was also preferued three daies in the belie of the whale: and whereby the Dang . . companions of Daniel remained fafe in the for nace, ichen it burned behementlie. Wie might 1 kin. 19,8. also about the fasting of Elias, and of Moles, by the fpace of 40. Daics : but thefe things are from

Exod. 14,18 the purpole. Others faie, that Henoch was ther fore taken by, that his preaching by that means might become the more fruitfull. The world in that age was degenerate, and

the Cainits prevailed in number & power about the children of Goo. Their itolatrie bid Henoch, either by his preaching, or prochetieng reproue. Witherefore; by a veric cuivent feale of taking him bp, God would fealchis found and profita. ble boarine Pow then in the 44. dapter of Cc clefiallicus, he is faio to be translated , foz an crample of repentance onto the generations: bicaule a forme and crample of repentance was given buto the generations, that is, buto men. Peither are thefe ment to be the laft ac nerations, but rather the generations of those men, which lined at that time. For if he had died after the maner of other men, he thulo not have beene thought to be beloued of God, or of him to have beene affifice and fent to meach. But las ing God as it were by his ffreiches out hand from heaven, caught him op buto him, men could not diofe but have in admiration an act or thing to bublicall. Others there be, that attribute all this to his owne honelic and righte: oufnelle : foz it is faid in Genefis, that he toal Eccl.24, 16. hed befoge God. And in the boke of Eccleffa Heb. 11, 5. Micus, and also in the Epiffle to the Debrucs. ive read, that he pleased God, or he awroued him felfe buto God. And by faith (as the apoffle faith) he pleafed or awroued himfelfe buto him: which be boubtedic was no vaine faith, but was adounce with goo works. Breflie, he was ta-

of menoch

fpoken concerning him, muft also be transfer, ren unto Elias. . 20 Cow there refreth, that we cramine the opinions of them, which thinke, that thefe men the returns incretaken up, to the intent that about the latter time they thould returne, and thould take and Clias. buon them a bangerous fight againft antichaft. And albeit that this were the opinion of most ancient fathers ; yet it is imbraced , without to frimonie of the holie feriptures. And indeed as touching the returns of Henoch, there is no word ertant in the divine oracles. And those things, which are spoken in the 44. chapter of Ecclefiafficus, that he was an crample of re pentance bnto the generations, muff rather be bineritod of the men of his owne time, than

ken by , for bicause of edificing . And what is

of them which thall live in the laft time. But 3 for that the occasion of error came, bicause it is written in the boke of the Apocalpple, the cles rerient &c. uenth chapter; that two men with fingular maile are ertolled, which in the last age of the Two faworld thall fight against antichaist. And we are mous with taught, that they thall be the witnesses of God nesses site acainst the beast; and they shall preach 1 260, the last are Daies. Of thefe is beferibed the maner of their awarell; namelie, that they thall be coursed with fackcloth. And they are commended as tipo olive tres, and two candlefficks in file fight of God : and it is faid, that there is power given them to close beauen, that it shall not raine: which perhaps both fomethat feme to proue for Elias.

And they shall be able (as it is there fair) to turne water into bloub. It is also aboed that they thall be flaine of the beatt, but that after the baies they Hall be raifed by by the fritt of God. Apon this occation were the ancient fathere led to thinke, that Henoch and Elias thall returne againe at the laft. But thefe are the imaginations of men, neither are they taught by the holie feriptures; feeing in that place is no mention either of Henodi or of Elias. Tele muft grant indeed, that certeine men were to proches be fent bnto the church in thefe laft times, be: Clias fint ing indued with the spirit of Henoch and Elias, in their ou tho thould tharplie fight against the Romane bairs. anticherit, and toolatrie of the beaff, and withou uerfe torments be flaine : but the returne of these men is not there in verie ded set south. But they are faid to be tivo, bicause they thall be manie, and not one onelie; and vet of no large number, if they be compared with the wicked and idelaters. Deither is it ante rare thing in the feriptures, that a number certeine is put for an indefinit number. The berie with thing is done there allo, faing the certains and befinite number of daies of their preaching is appointed.

21 But there is a place objected as touching of polis Elias, having in outward thew some likenesse comming. of truth. For on this wife it is written in the boke of Malachie, in the end of the laft chapter; Malagie Behold I fend vnto you the prophet Elias, before that great and terrible daie of Iehoua shall come; and he shall convert the hart of the fathers ynto their children, and the hart of the childrenvnto their fathers, least perhaps I should come and finite the earth with a cursie. These words perfuaded the Debrues. that Elias fhould come before that Dellias fhould be giuen. But we interpret this Elias to be Iohn Baptill; bas uing learned the fame of Chiff, the made men tion of this thing in the 11. and 17. chapters of Min. 11. Matthew. He berelie in the eleventh dapter, Manifell in pailing of John, faith; This is that Elias, and

Elias and Henoch. in the 17. chapter, after his transforming boon mount Thabor, when the disciples had faid but to him; Whie doothe Seribes and Pharities fair Elias must first come? As if they should fate; for this caufe they receine not the as Dellias fent from God, bicaufe Elias is not pet come. Chilf answered them; Elias inderd Shall come (according as they indge by the words of the prethet Malachie :) but I fale buto pou , that he is alreadiccome; howbeit they knew him not, and have done buto him whatfocuer they would.

Then his disciples understoo that he spake those things of John Baptiff . Seing therefore that we have Chaff to be the interpretour of the protheticall fentence, we muft reft boon bim. Beither is that, which is fpoken by Malachie;

to wit, that The fathers harts shalbe converted vnto the children, and againe the dildrens harts vnto the fathers, to be referred (as manie bo) buto the connerfion of the Debucs, in the end of Romali, 15 the world : thereof it femeth that Paule in his epiffle to the Romans hath written . But we must rather faie, that thefe things have refpect unto John Baptift ; feing the angell did fo interpiet them . Then he had forethewed buto Zacharic manie things of John Baptiff, as we read in the first chapter of Luke ; He thall (faith he) conuert manie of the Hraclits vnto the Lord his God, and shall conuert the harts of fathers to the children, and the disobedient vnto the wisdome of the iust, that he maie make readie a perfeet people unto the Lord. Dow by thefe things we underffand , after that maner both Guift and the angell have referred the words of Maladie unto lohn, pea and Tertullian, in his treas tile of the refurrection of the fielh, faith; Elis budoubtedlie is done in fuch fort, as the fritt and bertue of the one is communicated butto the o: Num. 11,17 ther: for of Moles spirit was given buto feuens the cloers, and of the spirit of Elias, there befell a

aouble portion buto Elizaus. Dowbeit, it com meth not to paffe, that the person, substance, and flesh of one should be communicated with an o ther, and be powered through into him. But yet not to diffemble anic thing, I will their how luftine Martyr bath interpreted the words of Chaft . In his dialog with Triphon,

he faith, that Guilf in the 17. thap, of Matthew answered the apostles, that Elias indeed that! come, as the Scribes and Charifies faie, at the laft time : that is, at my latter comming. But in the meane time, to lone as I was now come, 3 am not without mine Elias; foreuen Iohn is Elias, idom I have now in the fpirit and power of Elias : but in my fecond comming, I will hanc Elias himfelfe prefent in his owne perfon. These things both Justine weelf out of the words of thaff, and he feemeth to ground buon that word Exerce Tar that is. De thall come as though

Chiff by his fairing affirmed, that Elias fhall pet come, feing he fait; He will come, in the fame maner of fpeed, which the Seribes and Tharifics vico.

22 Allo, by the words of Maladie himfelfe it a place of is brocefton, that those things, which be spoken, Walachie belong to the first, and not buto the latter com, touching ming: fo; it is faib ; Leaft perhaps I firike the the com= earth with a curffe . For at the laft time, albeit miaser. that the lewes be connected, pet thall the earth pounded. be finitten with a curffe; freing all things that be burnen. But it femeth to be formulat against the interpretation of Chaff , anothe angell , in that John being bemanded whether he were Eli- John. 1, 11. as he in plaine ipords benied it , faiena ; 3 am not : as we read in the first chapter of the Gol pell of John. Butit muft be confibered , that he answered according to the mind of them which bemanded of him : for they inquired as touthing the person and substance of Elias, as they which thought that his foule frould returne into an other bodie. This botage of theirs, lohn confuted : pet bib he not benie , but that he came in the fpirit and power of Elias . This also femeth to be a let, bicaufe he benied himfelfe to be a vies thet when as pet the Lord fato in Malachie; Be- Mala4,5 hold, I fend vnto you my prophet Elias. Tothis Tanfiner tipo waics . Firft, that Iohn had not respect buto everie prothet; but buto that excellent protect, which was expected of all men. namelie bito Deffias : that prothet he benteb himfelfe to be . Allo we mate faie ; that he bio not benie the berie thing inded , but onclie toke from him felfe the name of being called fo : and was content with the title of a forerunner, and of a voice of a crier in the wilderneffe. And this he bid, that the people thould not followe him as the prodict of Goo, but thould followe Chaiff the true and onelie Deffias . De a unioco fdifme, or drawing the people [into fanorie opinions:] he indeuored to fet forward all men bito Chill, and to reniue authoritie bito

23 Wut that which Malachie fait; Before that Ibidem great and terrible daie of Ichoua shall come : it fameth not to agra with the first comming of Chrift, for then he came altogither mercifull, peaceable, and benigne . It is true inoco, that Chiff came benigne and mereffull : but bicaufe those words are spoken buto the obstinate and hard-harted; therefore are they fenerelie and tharpelic bttered . Tele might also faie , that als though it were faid of Chill, that he thould not breake a haken red, nor pet put out a fmoking log:bicquie he came to faue, and not to beffroie: Efaic.8.14. pet boubtles is even he called a fone to fumble at, and a rocke to be offended at for their fakes. thid with blind and bammable furie ranne op Mal 4.5. on him . That date also was hourible buto the

Tewcs,

Pag. 384. Telves, bicause of the blindresse that was call boon them. Unto which thou maiff abor, that the land was lmitten with a curfe; 3 meane the land of the Zewes, the which (by reason of their incredulitie was deffroied alaid waffe by Titus and Vefpafian. Itis fait, that Elias, that is, John thould turne the harts of the fathers buto their dulbien, and the harts of the children ento their fathers. 15y which words there feemeth to be attributed buto a prothet or minifter, more than is fit. Forit is the part of God, and not of a pro-

thet, or of anie man, to dange the mind t harts. But onto this we answer that when we hap: pen opon the like speeches, we must not buber, fland an outward ministerie apart fro the spirit, firength and power of God : but that fome one certeine miniferie muft be (as 3 may faie)con. glutinated & wought togither of them . Which if it be biverflood by the figure Synecdoche, there is nothing to let, but that the fame thich is proper unto the one, thould be attributed unto the other. So Paule faith, that he begat the Conin-

thians by the Colpell. And Chaif faid buto his aposites; Whose sinnes ye forgiue, they shall be forgiuen. Bowbeit, thefe and fuch like fpaches the ecclefiafficall piclates have abufed, and have weelled them to confirme and inlarge their plane typannie; as though it might for this caufe be lawfull unto them, to challenge unto themfelues armies, prounces, kingooms, and empires ; when as neverthelette they have their olone outward minifferic speciallie ioined bre to them by the fuirit. The holie fcripture bleth

thele formes of ipeaking, to fir by and inflame men the more to the fruble of the word of God, and to the love of the holic ministerie. But now, if thefe things fixulo be feuerallie

confidered, and fet apart by themfelues, we be Efaic.45,25 taught far otherwife . Foz God faith in Efaic; I, cuen I it is that do forgiue finnes. And by Iohn John.1,29. it is faid of Chiff; Behold the lambe of God, behold him that taketh awaie the finnes of the world. And concerning the minifferic, Paule r, Cor.3,6, faith; Neither he that planted, neither he that watereth is aniething, but it is God that giveth the increase. And againe, then the fame apos file had faid, that he laboured more than the reff; r.Co.15,10. Yet not I (faith he) but the grace of God that is in me. And then it is faid, that The harts of the fathers shall be turned vnto the dildren and the childrens harts vnto the fathers : it must be thus buderflod ; namelie, that it thould come to palle, by the preaching and ministerie of John, that the faith and charitte of the first fathers, that is of Abraham, Ifaac, and Iacob, Mall be derfued

bnto their children. So as the children thall be

like to those parents, which in times pair were

beloued of Cod, and were habitations of the

holie Choff. Teherefore, betweene thein thall be

renewed the brittle, which by realon of the finne of the posteritie had beene discontinued. Det ne pertheleffe, John by his ministerie, bib not the he performe it, but belimered it (as it were bo bands) buto Chill to be finithed.

24 Thefe things have 3 argued concerning the place of Malachie, according to the intervier tation of Chailt and the angell : from which in terpzetation the Iches do berie much barie. Triphon disputing with Iustin Martyr, is bold to fate, that he knoweth not whether Dellas be borne,or not borne. But this he affirmeth, that be shall not have that voticer, bulette that Elias come, who thould annoint him and beclare him unto the people. And this he not onlie once fpeabeth, but he alfo repeateth it twife: whereby it appereth, that this opinion of the returne of Elias, fp; ang not op first among the fathers of our thurth, but that it was berived from the Jewes, whose fables and imaginations thould not fo much have hindered the ancient fathers . But the occasio of the erroz (may some fair) that Coo himfelfe bath fermed to give . Who abfolitelie fain Malachie; Behold, I fend vnto you Elias Malas. the prophet : but he fait not, I will fend a certeine man onto you in the fririt and power of Elias. As the thoule faie that God both not ble fuch kind of freches in other places. In the 30. thapter of Ieremie it is written of the Ifraclits; verlet. Strangers shall not have dominion over them, but they shall serue the Lord their God, and Dauid their owne king. Alfo in the prothet Eze- Eze34, 13. diel the 34. chapter, and elfe-there, fuch pio, &37,44 mile is offentimes repeated, namelie, that Dauid himfelfe fonle gouerne the people of Goo.

And if to be that by David are bnoerftob the godlie and holic princes, or rather Dellias him felfe, that was the principal! vaterne of all thele, and that the returne of David as touching his perfon and fubitance [of his boote] was not low ked fog: euen in like maner thould thep, and especiallie the Seribes and Pharifies have but beritwo those tweets which were spoken by Maladic concerning Elias. But they not onelle be fed not a just indeuo: in the interpreting of the feriptures, but rather for the hatred againft Je, fus our Lord did peruerdie abufe that teftimo, nic. But get there reffeth a boubt ; by that reas fon it is fait, that Iohn came in the fpirit ; polis , Kintike er of Elias , feing Elias thewed manie fignes, John 10,41 but Iohn thewed no miracle ? We mutt faic, wow 3048. that the likenes bettwene Iohn and Elias is on Baptil bertion of lone, to be as touching the zeale, bold temetical nesse of rebuilting, consist with kings, and said because other like . O that there was a said of the other like : or that there was a knot of true Gis. confunction in the ministerie; bicaufe either of them hauting found right religion fallen awaie and confumed, was therebuto ordeined, that he thould reffore the fame . Which thing both of

Elias and Henoch. Part.3.

office: for lohn was the forerunner of the first

comming, and Elias of the latter.

of Peter Martyr.

Cap. 17.

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them: namelie, Elias and John performed with firmed: and this bo 3 also persuade and couna mightie spirit. Iohn Chrysottome, buon the fell others to bo. latter epiffle to the Thefalonians, intreating of Antichriff; faith; that both of them were alike in

The xvij. Chapter.

Of the end of the world, of the last judgement, of eternall life, of the equalitie of rewards, and of the restoring of the whole world.

25 Further, we mult not palle it ouer, that is was pie: Elias came in berie beeb ; namelie, idien Chiff mas transformed byon the mount Thabor. We was prefent together with Moles , even as it fould feme in his owne proper bodie. We thall Man 17,3 come againe at the laft time, howbeit to inoge ment, with other faints which thall be raifed from the pead, but not to fight or to be flaine of Antichaff, Some man perhaps will faie, it is a wonder that thefe raptings did hawen in the oloteffament, care not written of in thenew. pours rap. Des perelie they are had alfo in the new . For Chail (of whom the old raptings were that bolives' was taken by into heaven in the fight of his apostles. And Paule fait, that he was raw Luke.44.61 teb into the third beauen, whether it were in the Ads. 4.51. boote, og out of the boote, te. And Philip the Deas 1053,39 con (as the read in the Acts) when he had baptis fee the Cunnth of Anene Candaces ; he was caught aware by the angell out of his fight: and found himfelfe to be at Azotus. Wherefore there be notable examples extant, as well in the old testament, as in the new; thereby we are inarned, that ive thould at the least wife afcend into heaven with our mind, and there be con-

uerfant before Gob and Chrift Telus. Our conuerlation (as Paule hath taught) ought to be in . Cur. 1.6.

Acither let be be forgetfull that wee, fo long as weliue here, bo wander and frate from the Lord : happie no boubt are fuch raptings. Danmable on the other five are the raptings of Numitat Dachan and Abiram, who were caught quicke into helt. And fowle and Chamefull were those which the Doets ertoll; namelie, of Ganimedes, Proferping, and of others; whole cramples must cuen as much be avoided of all men, as the former cramples muff be expected with as much mutation as we can. And thus have we froken fufficientlie of the question proposed, thereof 3 ment to have faio but a little. But in trauelling therein, I met with a number of bv-turnings and points, which I might not valle over, that I was conftrained to fpeake or write more at large, than I was betermined. And as fouthing those things which & have befined, my mind was not to teach them as things firme and certeme, or as verfeatic tried out by the holie ferip. tures; but as likelihoos of truth, the which we may geffe of without breach of faith. And if anie man can allegge better profes. Tam readie to heare him. Deither have I minuch to content

carnefflic about those things which I have at

So fo: the time of continuation of the world, we noter.11.

So fo: the time of continuation of noter.12.

So for the time of continuation of noter.12.

So for the time of continuation of noter.13.

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first, from Adam buto Noah : the second, from Noah unto Abraham : the third, from thence bnto David: the fourth, from that time to the transmigration into Babylon : the fift, from that time buto Chaft: the firt from Chaft butill the laft subgement. Wherefore that age, wherein ive now live, being the laft, may be called the becreped or berie oldage; and of lohnit is called lohn.s, 18. the last houre: but how long it shall continue. we knowe not. Augustine unto Hesychius, who Augustine. had fornethat curiouflie queffioned of the end of the world, answered; that We durit not ch ther measure or reckon the spaces of times, but to the end of the world; bicause it is written, that Of that daie knoweth no man, neither the Matt.24, 36 angels, nor yet the ionne of God himfelf. Which place Epiphanius interpretett, in the boke with he calleth Anchorains ; affirming a bouble knowledge, one of the execution or worke a another of the inipard frience. Anothen (faith he) Soo the father bath both water the knowledge of the last judgement : of the inward science poubtleffe, in that he hath knowen the time thereof: feconolic of the worke; bicaufe he hath alreadie erecuted judgement. De hath giuen wow the all judgement to the forme, and as touching forme harb himfelfe, he hath fufficientlie tudged. And the of the judge fonne hath knowledge of that baie, as touching ment baie. knowledge: but as touching erecution, he bath and how be not; bicaufe he is not pet come to twoge. But the bath not. angels in neither fort knowe of that Daie. First. John, 1,22. in verie ved, the houre a time of invogement is hippen to them: further, the worke or erecution God hath not pet committed to them, that thev

Howbeit, this exposition seemeth to be veric fubtill and inteffed. Augustine bath more plain: Augustine, lie interpreted it; that The fonne knoweth not of that daie, not as touthing himfelfe, but com cerning others, whom he causeth not to knowe that bale; neither hath he reuealed the fame by P. Pn.t.

thould go forth and take awaic all offences.

7n what fenfe the connerting attributen nnto pios

pheis.

1.Cot.4,15. John, 20,13

The Common places Part.3.

his bodrine. But if thou wilt laie, that after this maner, the father also both not knowe it; bicause he hath not the wed the fame date . or infirmted anie man as touching it : he antwereth; Des be: relie he hath remealed it to the fonne . Howbett I would vet more fimplic buderftand that fer tence, as fouthing the humane nature of Chiff,

which by the ordinarie and naturall condition, knew nothing more, than was occlared buto

him by the dinine nature.

2 Some haue had a mind to cavill, that albeit the date and the houre is not knowne: yet that by contectures we may atteine to the know, Leoge of the time, bicaufe that Buff bib fpecial lie fpeake of that baie, but not of the time . But this fubtill point nothing helpeth them, bicaufe it is written in the first chapter of the acts ; It is not for you to knowe the times and moments: which in Breek is written newood n xaresc. And

Matt.24,14. that, thich we read in Matthew; When the Gospell shall be preached ouer all the world, Augustine. then shall the end be : Augustine erpoundeth; The Lozd thall not come, befoze the Golpell thall be preached over all the world. But by this it is not knowne, how lone, after luch preas thing, he will come. In the epille to the Colob fians, the first chapter, the apostle wateth, that verfe.6. Quen at that time, the Golpell was alreadie meached ouer all the world: and pet we fee that subgement is Mill Deferred. The Lord, in the Cofpell of Matthew, thewed of manie fignes of Matt. 24. the last times : but when we se them we onder fand not whether as pet they be thoroughlic

rechoned even for the berie fame things, which the Lord hath foretheined . But it is fufficient 1.Co.19, 11 for be to knowe, that (as Paule faid) This our ancisthe last; fo as another age after this is not to be loked for. And touching this time of Matt.28,20. ours Chriff fait ; I will be with you, vntill the

come to the tuff measure, fo as they thould be

end of the world : wherein he theweth, that the end of our age is the confummation of the mould. And when he inflituted the facrament of 1.Co.11, 26 the Enchariff, he fait; Ye fhall fhew the Lords

death untill he come : by which fairing he occlareth, that our factaments shall enoure, untill the end of the world.

3 Mante are led by contectures, which are but weake (3 will not face vaine) to appoint the time of the last inogement. They bring forth an ozacle from the tradition of the Debrues, which they attribute to Elias, and his Schoole; name lie, that the world thould endure fir thousand peres. Anothole veres they diffribute after this maner; to wit, that two thouland veres mere fpent before the lawe two thousand veres under the lawe, a two thouland peres they ans point to be binder the kingbom of Deffias. And others have feigned (which commeth all to one

purpole) that the world thall endure fix dates. euen as it was made in fir baies ; but as touthing the lafting thereof they awoint for everie baie a thousand yeers; as though this had beene the mind of David, when he fait; And a thouland Plal so. veeres before thee are as yelferdaie that is palt, Alfo there be others, which thinke, that the moffi call bodie of Chaiff, that is, the church, thall live boon the earth 3 3. peeres : which number Chiff lines in the world, as touching his bodie, which tre toke of the birgin : but to enerie perether diffribute fiftie bluall pieres, that they may make a pere of lubile. All thefe things are in uentions of men. And it is a milerable thing, that whereas we have so mante clere and manifest things in the holie scriptures concerning faith, hope, tharitie, and the bonds of other hertues, therein there is nothing obleure; we will leave those otterlie neglected, and with so great fuperfittion followe other things, which are but certeine, and ferue lelle bnto faluation. This both the binell indenour, that we thould earnell: lie occupie our felues in questions, which be infinite & propositable : laieng afine other things, which should be necestarilie kept.

Cap.17.

But when we heare mention to be made of the last judgement, let be rather prepare our felues to watch and prate, left we be found new ligent. True certeinelie it is, that Augustine Augustine faid that 10 corpelies are foner fulfilled than bir woodeling beritod. Wherefore, when we lee forme of those are forme fignes, which Christ fet fouth onto bs, as tokens fulfille of the judgement to come, let be faie with our than be owne sclues; Perhaps the weath of the Lord is declare. now to be poweed out let be feruentlie delire of God by praiers and most earnest faith, that he will be mercifull, and reconciled buto bs , for Chaiff his lake . Concerning the ages and loas ces of times, the heretiks Marcion, Cerdo, Praxeas, and Valentinus have thamefullie boted; as may be feene in Tertullian and Irenaus.

4 The deferring of punishments, which God In Mom. bleth of his owne nature. femeth to inuite men :,but.4. to returne onto Goo; although it have not the like frength of working in all men. Therefore, who sad then we fee fome punifhed, and the our felues punifich in the meane time spared, it is meet that we some and thould weigh this godnes of God, thereby he not all. beareth with bs. to the intent we thould correct purleturs. Df ichich thing Chiff abmonished bs, when he fato (at what time that word was brought him of some that were flaine with the fall of the tower of Siloa;) Do ve thinke that Lukeling they alone have finned ? As though he foulb haue faio ; pot onelic ther haue beferued that puniffment, but manie others ought to have fuffered the like . But God will their forth certeine particular eramples of his judgement, which one date thall be generall . Indeed the pur niffment

niffment of the ungodie is beferred, but pet it hall most certeinlie come at the time awoin-Biden 6, ted . The parable of the fig-tree, which the good man of the houthold commanded to be sut nowne, freing it bare no fruit , abmonifpeth bs of the felfe-fame thing. Farthe hufband-mair obteined, that the cutting downe thereof thould be a little while deferred forthat he would bond it, and hulband it, if perhaps it would bring forth fruit: which if it did not, then it fould not ouclie be bigged up by the rots ; but be also theolone into the fire. Dere are we taught, not fraitwaic to fogfake our beetheen, when they of and make feno; but patientlie for a time to expect; and that cuen as God himfelfe both, fo thould we by benefits prounke them to repentance, not omits ting in the meane time brotherlie admoniden that

But it is worthie to be noted, that the verie Rom 5 14 fame men , whom Paule fato were punished. (when they were belivered up to the lufts of their owne hart, and buto thamefull affections, and also buto a reprobate mind) thall againe So punis be punifhed: which therefore is done, bicaufe that first kind of punishment drew them buto pleafures and belights: for he beclareth, that it fhall one date come to paffe, that they fhall have fore and groenous puniffment laid opon them. But how both this agree with that which the 120.

met Nahum waiteth in his firft chapter ; names Again lie, that inogement and puniffment are not be the puper fed twife for one thing. Sixing thefe men were punifped once, whie are they punifhed againe? prurata. Certeinlie, that fentence to commonlie fre quentee, that God punished not twife, is not lowetten in the prothet; although it be forcat in the feuentie interpretors. The words are af ter this fort; Whie doo ye deuise against the Lord? He will make an end, neither shall tribulation arise the second time. Wilhich words fome of the Bebaues (as Ierom reporteth) bo interpret of the Afsyrians, who feeing they had gotten the victoric at the first time against the hingoome of the ten tribes , thought that they had bene able in like maner, to have prevailed against the kingoome of Juda, which the prothet fait thould not come to paffe; and faith, that after the first tribulation, a second thould not followe. Indea this ervolition may be bome

> But there is an other, which is more plaine; namelie, to face that thefethings are froken a gainft Senacherib, thich belieged Ierufalem, buto whom God threatned an absolute and perfeet bestruction; I will (faith he) to blot thee out, as I shall not need to rife the second time against thee. One plague shall be sufficient, thou shalt be so vehementlie afflicted therewith. Metther bid the promet dreame, as manie bo imagine,

that there is a measure of punishments preferts beb buto God: as though it were not lawfull for him to punish one and the felic-fame man more than once. If this thould be granted, we must faie, that the Aegyptians, for fo much as Exod. 4,3? they were punished in the red fea , are now free Gen.6. from hell fire; and they, which were deffroted in and 19. Sodome, and in the floud, now at length be at reft. Tahich fairnes propoubteolic are moll abfurb: for as fome in this life ow receive the holie Shoft, and grace, as an earnest penie of the hawineffe to come, being those, which both in this life, and in the life to come thall have reward : fo on the other fide it may be, that the vu niffments of fome begin in this life, which thall be augmented in an other life, As it is to be thought that Nero, Herod, and Saule , Do now feele purtifbrents farre more grecious, than those which they here talted of. Det in the meane while I benie not, but that God as touching his eled, is content with those greefes and punish ments wher with he punithed them in this life. As Paule fait to the Counties, that One among 1 Cor. 15.5. them should be deliuered vp vnto satan, to the end his spirit might be faued in the daie of the Lord, And againe he faith ; that Some are here 1.Co.11.32 corrected of the Lord least they should not be condemned with this world.

5 But ihen God will deale affer this fort. oz ble this feueritie, to punifh both here and af terward, that is not put buder our knowledge. Wherefore, according to the commandement of Chaift, he is alwaics to be feared : forformuch as He hath power both to kill the bodie and al- Matt. 10,28 fo to caft the foule into hell fire. Howbeit , this we may affirme, that they which perith in afflice tion and trouble, and repent not, fhall be more are uoullie tormented againe: and they on the other five, which being warned by afflictions. do returne buto Chuft, thall (after fufficient chaftifing with the punishments of this life) obteine euerlaffing faluation. Witherefoge, accorbing to that which we have fait, Paule admonitheth Rom.2. wicked men, that howfocuer they have beene punifhed; pet, buleffe they thall repent, greas ter punifyments remaine against the baie of inogement. And his meaning is , that the vatil Ibidem. ence of God, whereby he luffereth them, both not fozetoken impunitie; but giueth them an The pa= occasion of beginning true repentance. God is freeing of beclared to be both mercifull and good, but pet god booth fo, as his forbearing and elemencie hath entes not portent and limits. And by reason of this deferring of impunitie punifhments, which happen in this life, the apos to unners. ffle is compelled to make mention of the lat indgement. Otherwife, feing manie are fpared in this life from punishment, tothers are verie feuerelie handled, God might be thought

to deale uniufflie. Wihercfoje he bigeth them A 1211.14.

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the greater punishments. Wibich thing Valerius Maximus an Ethnike waiter fpeakethof; namelie that God by the grecuoulnes of punith ments, recompenseth the long belaie of punt thing. Withereby it is plaine, that Paule biling ting against the Ethniks , which knew not the holic feriptures, repromed them by those things, idich might be knowen by the light of nature. So then there is a certeine naturall know ledge graffed in the harts of men, concerning the inogement of God, which is to come after inogement this life. And this do cuen the fables of the Pou ets veclare, which have placed Minos, Rhadamanthus, & Acacus as funges in hell . Wherfore they thall be the more grecuouslie punished, which have beene the longer borne withall ; bis

cause the contemning of God , abbeth no small

weight onto their finnes : which contempt fee,

meth to have crept byon them, while they in fuch

with the feare of the last indgement, and affir:

meth, that the beferring of bengeance bringeth

fort neglected a long time his gentlenette and patience.

Paule abouth; But thou according to thy hardnesse and vnrepentant hart , heapest to thy selfe In whom is wrath, in the daic of wrath. It is a hard hart, that a hard hart, is not mollified by the benefits of God, nog pet is broken by his threatnings, or feare of punith ments . And this rebellion againft God me rebelliona. diaine buto be partlie by originall finne; and gamit son partlieby a cufforne of finning: fo that the arc is deriued. now in a maner without anie feeling . To be; lauc well , freing it belongeth bnto vertue , it hath two extremities. On the one five there is fo great facilitie, that fome will belieue anie thing, thether it be an innention of man , oz a fuperffis tion; or elfe the word of Boo, that thou fet forth buto them: this budoubtedlie is a fault . Du the other fior, there is to great difficultie to belieue. as they will not admit, no not that which is ma nifefflic amointed by the wood of God , buleffe their owne reason be satisfied therin. Betweene thefe tivo dangerous extremities, there is a certeine meane; to wit, that we thould eafilie be lieue those things which are to be belieued, when they are fincerclie offered buto bs , making a godlie triall of them by the holie fcriptures: for by that rule all things mult be cramined. Paule bleth this Breeke word Onoccueilen, which fignifi. eth, Tolaie alide, or tolaie up in fore : for we commonlie ofe to late bo in our treafuries thole things which we will not presentlie vie; but will afterward occupie them at some other time. And this accordeth inft with those bigodlic persons: for they did not then feele the weath of God which afferward they thall fele; and that fo much the more abundantlic, as riches are greater, which are eueric baie heaved togither . De prubentlie faith; that Their men heaped vnto themselues

wrath bicante they thoulo not impute thefe noniffments buto the crueltie of God . Bo this bind of speech he teacheth, that it was their owne felnes which brought this milcheefe bpon them. feines . And this word of [Heaping vp treafure. Its offentimes bled in the holie leriptures. In Deuteronomie the 3 2. chapter, Bod faith of verle. ta. the transgrettions of the Israelits , that they mere fealed by in his treafures. Icremie alfo in verleas. the co. chapter thetneth, that God would poinc out the treasure of his weath and of his india-

nation. 6 And thereas Paule to the Komans added; Rom :, f. Against the daie of wrath , it both sometimes The bair of happen in this life, when God feemeth that he it is mill not fuffer anie longer, and theweth fouth some tokens of his severitic. Which thing we perceive of hamen in the captivitie of Babylon, Iere 7,14. in the peffruction of Sodom, and the overtheolic Ibid. 14.11. of the Aegyptians. And the prophets everie where Exodu nescribe the most bitter punishments of God, Eliter buter this title, that they be laid, by in flore as Lamen, of gainft the baie of weath . And weath is hereta, lerethe ken for bengeance, by that hind of figure, ther. Sopas & by that which followeth is expected by that which coeth before. But the metelt waie is to referre those things, which are here bescribed, unto the last vaie of inogement . Which he noteth out by the markes; first, by weath; secondie, by reue; marked lation : ano lafflie, by tuffice. Vengeance he af the bale of cribeth onto God, leaff it thould be thought to be indgemen. a thing of Imali weight. He about halfo, Reuelation, bicaufe here things be bibben ; but there all things thalbe made manifeft . De abbed also this 10020 Alxanonoioia, that is, Inflice leaft (as Chrysoftome noteth) some thould persuade themselves, that the tudgement of God thould proced from an angrie mind. Indoubtedlie, there halbe thewed a mell granous bengeance but pet fuch bengeance, as thall have inffice ioi, ned there with. Therefore we ought to have that judgement continuallie before our cies,neither at anie time to take anie enterpules or actions bpon bs , but that we have the cie of our mind bent therebuto . And this is to walke before God , which thing Abraham was commanded whatist to bo : and is berie often required of bs. And to walkebe walke before God, is nothing elfe, but to thinke forthe that he both most intentinelie behold what 1010. things to ener we bo.

But alas, it is a wonder to fee, how continu allie this meditation of the inogement to come, istaken awate from the fight of the bigodlie. But he shall render to eueric one according to his works. But when he faith, that to cuerie one Malbe rendered it plainelie fignifieth, that none Chall cleape this tudgement. In the tudgements of men it offentimes commeth to palle, that one is punified, and an other is not fo much as of the last indgement. Part. 2.

of Peter Martyr. accused. De addeth; According to their works: to let be binderitand, that there thall be no ac-

Sobbath cepting of perfons . There thall be onelie had a confideras confideration of the causes, and not of the men : peoof the they shall be subged according to their works and peebs, of what flate and condition fo cuer they be. Indeed the mercie of God is now berie ample, but yet fo, as the feneritie of [his] inflice is not manting. Albeit that Moles perceiued manie properties of God, which ferued to erpreffe his godnes and elemencie; to wit, that

Exol. 14, 6. He is gentle, mercifull, flowe vnto wrath, rich in mercie and truth, which would keepe in store his pitie or mercie for a thousand generations: pet he perceined it to be added in the end. that Cob will not beclare the wicked man to be an innocent. And that he biliteth the linnes of the fathers boon the children , buto the third and

fourth generation. 7 But whereas it is here and there faid, that 3n t. Co). all die, and that all thall be made aline ; fome have thought, that in the end all men thall be faued: that the benefit of Chaff may extend as far as bit the fault of Adam. Df this mind bid Origin fame to be. Dowbeit, in the holie feriptures, as touching the punishments of the dame

Marke, 43. nebit is fait, that Their worme shall not be extinguished. And Christ is faid, that At the last Mm1541 judgement hee will throwe the damned into eternall fire. What if thou wilt cauilt, that this

Tubed word [Eternall] is fometime in the holie fertw made tures applied buto things, which endure a long buttle time: and that it is not almaies required, that they thould be without end : we answer, that this cannot be applied unto this queffion . Fo: thate things, which by reason of long continue ance, are fortimes by a figure called eternall; ithereas other wife they thall have their end, are proned, enen by the holie feriptures to have an end, and at the length to breake off. Whit if this be not manifest, let be alwaies binderfand [Eternall] in his owne proper fignification. And feeing in the holie feripture there is no mention made of a change to come, after the fentence given by the high wage, touching the fate and condition of things; we will abfolute lie bnoerstand his words. For what socuer shall be prefumed, thall be but feigned.

Peither is that necellarie, which ther inde of Chin, as nour to prome ; namelie, that the benefit of torthing Quiff thould as largelic extend, as did the dame number, er: mage and loffe procured by Adam. Albeit 3 blancas knotee, that there be force, which for their readis the lone by er anfluer, and that they may forme to befond, that so manic be partakers of the benefit of Chiff, as were hart by the fall of Adam, are wont to fate; that Euen as death came vpon all men by Adam, to the refurrection shall be spred vpon all men by Christ ; although that this be

nefit in the wicked, both tend to deffruction through their cione fault . But buto this opinis on 3 bo not willinglie agræ : for it is bere ment of that kind of refurrection, which Christ thall performe, by abolifying of finne. Which, fæing we cannot appoint to be in the wicked (as they which will remaine in their finnes) they cannot be partakers of this refurrection : and the refurrection of them both belong to the feueritic of indgement, and not to the bountifulnes of mercie. For if the Logo trulie ptonounced of Iudas, that It had beene better for him if he had not Matt. 26,24 beene borne : the fame may we affirme of thefe

Cap.17.

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men, that it thould be much better for them, if at hall be they rife not againe. And further , if thefe men better for may feme to have found a thiff concerning re; the Damney furrention, as though [the particle] By Chrift, againg. thould refect to manie as they be, which be per rithed by the beath that came in by Adam . that (Thefact you) would they faic, if fo be 3 food ofe the fame kind of argument as touthing finne and righteoufnelle . For fo all men would faic, that they be infliffed by Chriff, as finne was derived boon all men by Adam. Certeinlie here they have no flift : for a far leffe number om obteine rightcoufnelle by Chaif. than are contaminated in their birth by originall fin. CCherfore that is firme, which me fain at the beginning; namelie, that the gift of Chaife is not fo largelie ertenoed, as was the loffe that came by the fall of Adam . Det muff we not The benefie tubge that gift to be of the leffe frength, as well of child is bicaufe there wanted nothing in Chiff , as four not of leffe ; thing befert and worthineffe, but that whole arength than the mankind might be inflified by him ; fauing that fall of A= the large scope of his grace and benefit is bam, Drawne within the limits of divine predeffination : as alfo, for that it is a greater power to blot out a multitude, pea an innumerable fort of finnes by inflification, than it was to force one finne ouer all men. And this reason bid Paule touch in the fift chapter of the epittle to verfe,19. the Romans. Wherefore, when it is faid, [All] as well on the one part as on the other, the frech muft be referred onto fuch a generalitie, as is not one and the fame but which is proper to beth of them. For even as Adam bath his bodie of all chiff bath

T hat all mens glorie in heauen

shall be alike.

8 The fathers, when they interpret the place

erpolition, thich Augustine pfeth, agree with

this place ; namelie, that By Chrift all fall be

made alive, even as manic as come to the blef-

feo refurrection, which they thall atteine by the

grace of Chaiff.

Ponig.

the posteritie, which is deritted from him : fo his genera-

boubtleffe Chilf hath his bobie of all beleuers litic as H=

and infliffed persons. And verie well both the bam hath

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The Common places

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Of the equalitie of according as there be more or fewer reflored

In 1.50). of Paule, itherein it is fait ; There is another 14, ortigt. glorie of the lunne, and an other of the mone: they erpound the fame, as though it fould concerne the discrittie of rewards; to that after the bleffed refurrection, some thould become more ercellent than others. Howbeit, if a man in this place weigh well the matter, this is not ment : which thing the conclusion brought in, both manifeftie beclare. Foz thus Paule infers reth; It is fowen in corruption, it rifeth againe 1.Co.15,43 in incorruption; it is fowen in dishonour, it rifeth againe in glorie; it is fowen in infirmitie, it

riseth againe in power; it is sowen a naturall bodie,it risch againe a spirituall bodie. Tathere it appeareth, that this divertitie is onelie to be but bertimo betweene the bodie, which we thall put off at our beath, and that bodie which thall be reforce in the refurrection: neither is there ante thing concluded, of a difference to be betweene the bodies of the bleffed. The effect of that which is to be confidered in this comparison, is bes tivene the bodie put off, and the bodie reffored. Chaift fpake no other wife than generallie concerning this matter; to wit, that in the ever-

Matt.22,30 laffing habitation, we thoulo be like buto and gels: wherein, neither men thall marrie wines, not pet women be given in marriage. Thefe things are not fpoken of me, to the intent 3 of the di= mould vioue, that there is altogither equalitie in that place ; but I affirme, that neither of both enualitie in the heas can be confirmed out of the holie feriptures. uentie coun. Woth opinions are probable ; neither do 3 thinke it of necessitie to faluation, which of these two be true. Washable perdiance it is that there is fome difference among the faints, but I bo not thinke that this can be the wed by the fcrip tures. The which thing that it map appere, let bs for what places they bring in.

First they faic; Vnto euerie man fhall be giuen, according to his works, and euerie one shall have a reward according to his labour. I.Cor.5,10. In Danielitis mitten; They which teach others, shall be as the light of the firmament; and Dan.11,3. they which instruct others vnto righteousnes, fhall fhine as the flarres. They reason also by contraries : Seing there is a divertitie in pu nilhments, the laine must be granted as toudjing rewards. And that punifoments are not alike, they prome by the words of Chaiff theres Matt.11,2 in he fain that It shall be easier for the men of Tyre and Sidon, than for Corafim and Bethfai-John.14.2. da; and also for the men of Sodome, than for Capernaum. Further it is weitten ; In the house of my Father there be manie mansions. Matt.22,39. Anobeffors this; if We shall be like vnto the Marth 1338, angels, they have fundric orders among them. Dozeouer, the fied being caff into the earth. and 25. bringeth forth fruit, thirtie fold, firtie fold, or a Math.25. hund; co folo. And in the parable of the talents,

unto the Lozo by his fernants, the divertitie of the gaine is recompensed with fundate rewards. And in the Apocalyple ; Some do fol che & lowe the Lambe wherefoeuer he thall go; which reafon. fameth not to be granted unto others. He that Apoc. 14, 4.

Shall observe and teach [the commandements,] reason. that man shall be called great in the kingdome Matt. 5, 19. ofheauen. Againe he faith; He that desireth to be The 10 the greater among you, let him be made the left reason. of all . And in the latter epiffle to the Cozinthi Manao,27, ans; He that foweth sparinglie, shall reape sparts on ringlie; and he that soweth in bleffings, shall at 2. Cor. 9, 6, foreape of bleffings. All the Fathersagre ber Their to this opinion . And it leemeth, that by this realon, meanes is firred by the fludie and indenour of Theis. living well. Thefe and fuch other things they be, reason, which are wont to be brought for this part.

2 Pow on the other five , let be heare them, mealons in thich afterme rather an equalitie in the res the course wards of eternall life. First, onto them which las liticolie boured not alike in the vineparo, a penie is gi Mana, uen indifferentlie; and the good man of the house The ! withfrandeth the mu. murers, and the weth that realin. he poth jufflie : neither doth he ercule himfelfe by a diffinction of reward fubffantiall, and accibentail, thich the aduerfaries have denifed. Fur This, ther, out of the apostle Paule, in an other place, reason. we heare; that God fhalbe all in all . And Christ The :. speaking of the reward of tust men ; The iust reason, (faith he) shall shine as the sunne in the sight of 1,Co.15,5 God . But no greater light there is , than that there with the funne is indued . And no maner, cept he be fult, thall enter into the kingdome of heaven. Therefore all thall have the light of the funne ; that is, the high glozie alike. And againe chi 4 Chift disputing with the Sabuces as touching Man. 11.30 the refurrection, faio, that we thalbe like to the angels : neither both he proceed anie further to amoint fundrie dinorfities. Furthermoze, iher, the c. as there be fundate differences of the faints in realin. this life, that hameneth by reason of the fieth, which they carrie about with them : wherebuto, according as some be more or lette addiced, they profit more or leffe in regeneration . But in the kingoome of heaven, then all blemithes of the fleth fhalbe ercluded, we shalbe perfect : neither will there be cause whie one man thould be let more than another from perception of the picfent and thina.

Allo Chill promiled to his apostles, that they The. thould fit upon 12. feats, as indees of Ifraell, realen. But hath not Paule obteined the fame reward, although he be accounted the thirteenth in the fame fellowthip; whereas neuerthelette be la 1. Co.11,10 boured more than the reft ? Dea rather, he hath cher. also made the Cozinthians partakers of the reason fame reward, and with them all belowers, when 1.Cor.A. be faith; But do you not knowe, that we shall

glorie in heauen. judge the world and the angels ? And in the laft Rom 8, 18. chapter to the Romans it is written, that The passions of this life are not to be compared to the glorie to come, which shall be reucaled vnto vs . But if fo be that God, in giuing of eternall life, bath not respect to the worthineste of our works, how Hall we proue thefe beares of remaros ? Cole Mall obteme felicitie by the merc liberalitie of God: wherefore we thould fache for a dimerlitie of relvaros at his mercie, and not of our owne works. But we fee that those men. which defend the contrarie opinion, do chefite cleane buto this ground : as if to be we thould beferue enerlating life by our works, and that (as they fpeake) of condignitie. Which thing if me thould affirme, undoubtedlie GDD micht feme to be uniuff, if he would not affianc area, ter rewards to them which have deferued them about others.

10 But now let be come to the weighing of thole arguments, therby they indeuoz to their formerate that this difference of rewards is necessarie. First, they objected, that There shall be given to Rom.s.f. euerie man according to his works. Which we faie muff be generallie binderftod, as fouching glorie and Dammation. And this interpretation ine have out of the feripture, in the entitle to the Romans,the 2. thapter. And Chuff, by the laft fentence of judgement, that To eneric one shall be given his owne proper reward, thus errounts orthit; to wit, when be calleth those that be on the right hand into the Bingboin, a caffeth those on the left hand into bellruction . Bueflie, he whose labous have beene goolie and fuff, shall be fance ; but he that hath laboured ill, thall fall to ruine. Those perie moros, which Daniel bath in the 12. thapter, to wit; that Manie which flept in the dust shall be raised up, some doubtles vnto gloric but others ynto shame; and that they which have taught others thall be like the firmament; and they which have instruced others to righteoutnes, thall be as the farres, do pione nothing necestaritie : bicause the felfe-fame things, which had beine fpoken befoge (as it is often bled in the feripture) are repeated in the clause in the second place. The difference which fameth to be affigued, is of the firmament and of the ffarres.

But whereas they, which teach, and those which infirma others onto righteouncile, be euen thos roughlie all one, and are conteined in one and the felfe-fame degree, there thall not, euch according to our aduerfaries judgement, be due buto them fundice rewards, fing they laboured all alike. Therefore it appeareth, that the fame thing is hoken afferward, which was affirmed before: howbeit, more cuidentlie. But if thou thalt alke, the Daniel rather made mention of them which teach, than of others ? The answer is reas

bie : to wit, that thefe men were rather to be confirmed, bicaufe they mere more abandoned unto verfecutions than others were. Eherefore had they not of confolation : for it behourth them to be of a good courage. Det thereby is not prouce, that the felfe-fame promifes thould not be made buto the reft, forma Chaft plaintie fato: The righteous shall shine like the funne in Matt. 13.43. the kingdome of God. furthermore, Ierom in Ierom. erpounding of this place, when he had plainelie treated of that fentence, aboco ; that Some bib bemand, whether the godie bulearned man, and godie learned man thould have all one glorie . And he faith, that we may answer accoading to the translation of Theodofius , that The tranone hall be as the firmament, another as the flation of flatters. Howbeit & have alreadic flowed, that it is all one thing that is spoken on both parts.

11 As touching the argument which they Sothe bo being in of contraries, we thould not much this palle. For we grant it to be a probable reason, but yet not necestarie: for this maner of arou ment oftentimes faileth; as if to be a man will faic, that he can kill himfelfe, therefore he can quicken himfelfe: and manie other inftances might be brought, but for breufte fake 3 omit them. Wherefore I grant that in punifiments there is some divertitie, which neverthelette followeth not to be in rewards : for by our works ine deferue punifoment : but on the other five. me beferue not felicitie by them. So that the argument or reason in these contraries are differ sothe ring or bnlike. It is true that Chiff fait ; In my fourth. fathers house there be manie mantions : but he lohn. 14,2. faith not, Sundrie mantions. As if to be T fhonto faie; In Drfogo there be manie Innes , but if 28 fimili= the gheffs be intertained in them all after one tube. maner, the Innes thall not be altogither dis uers, but of equalitie, if to be that in everie one of them the felfe-fame bunners, and the fame fumers, and wholie the fame commodities be fet before the ahelts.

As touching angels, we fate, that the fcripture granteth, that they have among them fundite orders and jurifortions ; bicaufe God bleth the ministeric of them for the governing of the Dangers. morlo : but at the end , all principalities and Libeland poiners (as the haue faid) thatbe abolithed. Act Indeveile. ther do we knowe, whether there thall be anie more a divertitie of orders or bearies, as touthing felicitie. Further, thep that affirme fundie orders to be in angels , their mindis , that they differ in speciall kind , and perhaps in the nert generall kind : which cannot be affirmed, as fouding bleffed men of our fpirits . Wherefore the fimilitude betwene be and angels agreith not as touching all things . For then thould we take all angels to be of one forme, or one order. whether they have all a like or equal happinelle

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or no. 13ut thefe matters no man can befine by tellimonies of the holie fcriptures, fæing berie few things are taught vs concerning the affairs of angels, bicaufe they were not necestarie onto our faluation to be known. He that fhal observe & teach[the comandements] shalbe called great in the kingdom of heaven. Cole antwer, that bus berifod the church, wherin they are greatlic to be cffemen, thich teach rightlie, a bothole things, thich they thall teach : and in the cleations of the thurthes, they must be preferred before others. And those are to be lette effenced, who breake the left of Goos commandements, & teach others to breake them. Creent perhaps thou wilt faie, that they which breake, t teach others to breake the co: mandements of God, fhalbe in eternaffelicitie: which thing is most absurd. Petther is it any dif of the feed, wherof a part falleth on good ground, and giucth fruit, thirtie fold ; then as of other parts there is had even firtic fold, or an hundred fold. Elere is none but binber Canbeth, that thefe things belong to the fate of this prefent life: bis cause Goes word frudificth not in all the god lie affer one fort. Deither doth the parable of the talents refpect anie thing elfe ; for he that bleth Gods gift's well, is made worthie to be placed a ner manie things: graces are increased in him, the Sailie made more capable of spirituall giffs. 12 Allo they cited that lateng buto the Corin-

thans ; He that foweth sparinglie, shall also 2.Cor. 9, 6. reape fparinglie . Which fairing also may apper teine to the receiving of spiritual fruits in this life; for they that be liberall in almes. do abound in fpirituall gob things : and it oftentimes commeth to palle, that Goo more abundantlie imparteth riches buto them, to the intent they may have the more plentie, whereof to be mercis full. So then, as touching all thefe things we may binder fand, that a sparing harueff shall be. if the folie fparinglie. Therefore there is no thing necessarilie promed, as touching rewards of eternall life. And whereas the Lord faid buto the apostles; He that will be greater, let him . Matt. 20,27. become the leaft of all : it is nothing against be fixing it may be biderfood as fourthing the durch, there those thould be acknowledged for chafe, which ow behave themfelues lowlie. But the tellimonic out of the Apocalpple; that They Apoc.14. 4. which be virgins, do followe the lambe wherefocuer he fhall go : and, that those hundred fif-

be fong by others : and those things belides,

mind are alleoged out of the fame boke, are ob-

feure ; fince it is faid to be fealed bp, and that it

is not calilie, year ather of veric few underflod.

And it apperett not unto bs, whether the things

the inco, vo belong tento the life prefent, or buto

the life to come. Wile grant, that they takid be of the purer life, be more apt to penetrate thefe. crets of & D. And on the other fide the are taught, that where-focuer Chaffis, there also thall his ministers be. Wherefore it is promised. not onclie buto fome, but also buto all, which ferue Chrift, that they thall followe the lambe.

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13 Concerning the fathers, we freelie grant, Tothers, that they affirmed a difference of rewards, But in this place it is onclie called into question. thether this opinion may be proued by the te ffunonie of the holie feriptures. Further, thep bo not also alwaics speake with one consent. Icrom in his epiffics, when he had commended a initoine, and that he feemed to compare his bnto a birgin, faith ; that We liked not to put this difference betweene the faints: whereas pet he himfelfe fameth to be an carnett defender of thefe differences. Seither Do ive make anie Cothers. great account that it was faid, that men are made fluggift, the otherwife by this dinertitie of remarbs would be incouraged to line godie. For they, which be not mound through the lone and faith of the wood of God, and through a hope of excellent felicitie; neither also will they be eafilte firred up to do well, in respect of these differences. But if they hould do otherwife. they might rather be counted hirelings, than fonnes of Coo. Beither (as I faio befoze) are these things spoken by me; to the intent & would offerlie benie fuch a difference of rewards : but this onelie 3 ment to faie, that they cannot be promed by the feriptures. Otherwife, a mut among those that thall be raised from the bead, vifferin we put a difference: bicaule the habit of the dam, between ned foules shall be one, and of the blessed soules than that thall be another. Dozeouer, we benienot, butit folium map well be, that when the faints confider in the beat. their mind, that Goo by himfelfe dio manie ads, and those veric excellent; they will perhaps conceine thereby more belight and tote, than others, which cannot remember with thems felues, that fo manie and fo great acts were don by him : which neuertheles is uncerteine, butis brought as a thing probable. But this cheffie 3 thinke to be friuolous, which the Schol men beuife, 3 knowe not what, as touching crownesof laurell, and fubstantiall a accidentall remard.

14 The fame men alfo reason manie things, 3n 1. Co. as fourhing the fate of felicitie; and they bes 13, bitlis, mand among other things, whether the know durious leage which is gotten here thall to be loft : as quellions then we thall come into the heavenlie habitatis touching on, there thall be no difference between the lear; the life is ned and bulcarned . This is a curious fearth, come. fæing it hath fmall og no profit at all. Firft it were goo to come thither, and it found behome bs to be carefull of the meanes how we thould atteine thither, rather than with a superfluous

inneriour to dispute note of the condition, qualitie and forme of the bleffed. The bolie ferintures call be not to this indeuout : and perhaps there is nothing concerning this matter betermineb ho them . But as touching the difference of the elect in the everlatting habitation, the place ferueth not to difpute anie moze : hereof we have woken sufficientlie, when we intreated of the conditions of them that thall rife againe. But whit gifts that gifts and free graces thall at that time be

abolifhed it is no maruell; feeing they be given paces hale for the advancement of faith, which then Chall continue no longer. Dea, we have experience at this paie, when as the golpell is in a maner enerie where preached, that those giffs, which we fpake of befoze, are either taken atwaie, ozelle they be berie rare.

As touching languages, whether they halbe then abolithed, fome man perhaps will bes mand : Shall not the faints in heaven freake ? Spech to this purpole is ornen, that either me may communicate with others - those things which we knowe; or elfe to bemand of others those things which we want . But among the faints, in the kingdome of God, it fæmeth, that neither of both thalbe necestarie : bicause both in God and in our felues , all things thall a boundantlie enough be knowen, and be had. But if verbaus fuch a familiar cuffome fhalbe granted buto be, it is veric likelie, that all thall ble one maner of language, feeing the thalbe one people, and thall baue one and the felf-fame countrie. But buto fuch as fhalbe importunate to bemand, what tong that Chalbe, which the faints thall then ble : I grant freite, that I knowed not. Whereas not with fanding Tres member there be some who affirme, that the Debine tong thall then be in ble: but boon what certeintie they affirme it , let themselues take

Of the change of all things.

15 Thefethings being declared, the placeit felfe fæmeth to require, that 3 thould fpeake formethat of the change of things that thalbe in the end of the world. First I thinke it good to rehearle thole things, thich the Daifter of the fentences writeth, as touching this matter, in the the end of fourth boke, offina.48. When the Lord thail come to judge the funne and mone thalbe backned: not (faith he)bicaufe the light fhalbe taken from them, but through the presence of a more plentifull light. For Chafft, the most felenbent funne thalbe prefent ; therefore the farres of beauen thalbe barkened, as are candles at the riling of the funne. The vertues of heaven thalbe moned: inhich may be biocriftod as touching the powers, og (as some speake) of the influences

whereby the celetiall bodies governe inferious things, which then thall forfake their right and accustomed order . Deelfe, by thefe vertues twe may binderstand the angels, which by a continuall turning, turne about the fibeares of the beauens. Werhaps they thall then either crafe from the accustomed worke, or else they shall er ccute it after fome nel maner . After he had Matt 14,29, gathered thefe things out of Matthew and Luke Luke,21,25. he addeth out of loel; that there thall be eclip locl.2,31. les of the funne, and of the mone ; The funne (faith he) shalbe darkened, and the moone shalbe turned into bloud, before that great and horrible daie of the Lord come . And out of the 65. chapter of Efaic; Behold I create a new heaven, verfe, 17. and a new earth . And fraitheate ; The mone Efat'20, 16. shall shine as the sunne, and the light of the sun shalbe seuen fold , that is , of seuen daies . Ann out of the Apocalopie: There shalbe a new hea- Acts. 1. 1 uen, and a new earth. Albeit no mention is there made of amplifieng the light, either of the funne

or of the mone.

Icrom interpreteff that place ; that fuch thalbe the light of the funne, as it was in those first feuen dates, wherin the world was created. For by the finne of our first parents, the light (faith he) both of the funne and of the mone mas Diminifhed . Which faieng forne of the Schole. men buberffanb, not as touching the herie fulfrance of the light, but that as well the world as men , receive leffe fruit of those lights, after the fall, than they had before . Howbeit, all thefe things are obscure and oncerteine . Whereone to Jab, that fome of the Kabbines thinke thefe to be figurative freeches: for that in the ffarres there shall be no change : but they face that but o men being in heavineffe, and bewailing the onhappie fate of their things , thall come fo fmall fruit by the light of the funne and mone, as one to them thefe ftarres may forme to be parkened. and altogither out of fight. But contrarife then they beginne to be in hamier fate, and to line according to their owne harts befire; then at the laft, the light of the funne and of the mone that! fæme to be poubled buto them. and to be lighter by manie bearies than it formed before . Toltre expolition as I benie not : lo I confelle , that at the end of the world thalbe a great change of thefe things. Wherefore I grant both to be true, either that in this life there hawen things offen, times to foromfull, as the pages, which other wife be moff cleare , feme moft barke onto bs : and alfo, that when all things thall have an end, the fate of creatures thalbe biffurbed . Dea alfo it haweneth that fornetimes, while we live here, thoie lights of heaven are removed from their naturall order : as we read that it came to palle, lofus 10.12 when Iofua fought, and when Christ fuffered.

16 Ierom in the interpretation of that place,

Match 5,19 oct the name of the hingbome of heaven is but Matth. 13,8 ficult thing to perceive what meneth the parable

Part. ?.

Matth 25. τo the

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ninth.

tenth.

tie feure thouland long a long which might not

Ibidem.2.

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Part.3. addeth; that the funne thall then receive the reward of his labour, to wit, fuch great augmens Zach.14.7. tations of his light. Zacharie alfo teftiffeth, that Then there shall be one perpetuall daie : for that the light thall be to great, as there thall be no difference betweene date and night. If thefe things be true, we may perceine in what fate the glozious bootes of the faints thall be affer the refurrection: of whom Chait fait; The iuft Mat. 13,43. fhall fhine like the funne. Thep thall then hane a light feuen fold greater than this funne, thich we now inioie. Ocither is it anie marnell (faith Chryfoltome) if the creatures at that time thall be beautified with lo great light. For kings on A fimilia that day wherin they will have their formes to be effabliffed buto the kingbome, are wont to proute not only that they may be fet forth with ercellent awarell and folemne thete, but alfo, that their fernants may be berie comlie and or berlie apparelled . Wherfoge then Chriff fhall then fit manifefflie in his throne, and the inft which be the fonnes of God thall come into the kingbome and inheritance of their father , Goo will bying to passe, that all creatures shall be beautified with wonderfull omaments, and er-Elai.60.19. cellent brightneffe . Albeit Elaie faith, that It shall come to passe, that the sunne and moone shall give no more light, but that the Lord himfelfe shalbe an euerlasting light . 13p thich words he meaneth not, that those starres shall perily, but onelie that their light thall not be necellarie buto the faints: for thole things veraduenture Mall no moze rife and go downe as they do now. But if thou afke of him, what we they thall have after the indigement, he plainelie confesseth that he knoweth not; for that he in this matter is destitute of the scriptures . All

fer of the fentences. 17 Dow(as I thinke)there be foure things for me to cramine. First, what be we thall have of the creatures, when we halbe aborned with that gloric, Seconolie , whether their laboures thall continue . Afterward, whether the nature and fubffance of creatures thalbe preferued , and user manner of substance the same thall be. Lattlie , whether all the parts of the woold , 02 onelie fome fhall be repaired . As concerning the first, they which would ofligentlie fearth out that commoditie thall come buto the faints in the other life, by the creatures renewed, have taught be, that while we live here, we are by them holpen tivo maner of wates . For first, the nature of the bodie and the life, which we pro emo mans fentlie lead, is by them nourifhed and fuffained. we have by Secondlic also, the mind is holpen, that by these bifible creatures, it may arife to the contemp plation of God : as Paule teacheth in the first

we shalbe once in the blested state, we shall have no more need of the helps of creatures : for toe thall then intote immortalitie : neither thall we be ante more vered with hunger, prthirft, orcolo; or fuch other discommodities. And as touching the knowledge of ODD. me thall for him face to face . But (fate thev) freing the copposall cie cannot atteine to the ef 1.Cor.11.1. fence of God, (as Augustine verte well teacheth The toppes in his bothe De videndo Deo:)therefore, leaft the fall tie can. in his nome De viacina Destinate total de not attine epe fhoulo be destitute of a fit delectation, buto to ibt efit thalbe offered then a wonderfull adoming of fence of the beauens, a beautie of things now renewed; soo. that it may have , not onclie therewith to be. light and reioife it felfe , but also an occasion to monder at the power and infinit wisdome of God. Ehele things I grant indeed are probable. but they are not confirmed by the holie ferin tures. Beither both it fufficientlic amere , that freing the boote of Chailt, and infinite bootes of inft men, moze brighter than the funne it felfe, Halbe loked byon by the cies of the bleffed, that belectation the beholding of the creatures reffored, can bring ouer and belides. Wherefore the plainnelle and Complicitie of the Waiffer of the fentences liketh me well, when he faith; he knoweth not that, which he remembreth not that he had read in the holie feriptures. I would to God, that in defining of other things , he would have bled the like modeffie and faithfulneffe!

18 But as touching the actions of creatures, thether they Walbe perpetuall orno; we cannot befine ante thing for a certeintie . The angell in 2 bed in the Apocalypte fweareth by him that lo ueth world without end, there thall be no more Apoc. 10.6. time. Where boon some do gather , that the motion of the celeffiall feberes thall then ceale; bi Iftime cause time is the number of motion . But this batt anend reason is not firme: for it may be, that the bear motion and uens thall moue; but pet, by reason of that great allo crest. light of the bodie of Aptit, and of the bodies of all the bleffed, and of the funne and mone, it cannot be well observed . So that motion may indure although there be no time: for time is not, but by observing and numbing of motion. But they abbe also an other reason; that heaven thall therefore ceale from motion , bicaule the continuall courses do further buto the picters uing of generation and comunion of inferiour things. Cotherefore, feeing there thalbe no more generation or corruption , there thall be no net then of the motion of heaven . The reason in berte bed is probable but not necellarie : for that celeffiall motion, although it ferue not to generation and corruption , pet maie it ferue buto fome other purpole, which we are ignorant of . Dolobeit , this fæmeth to me moff certeine, and which ought in anie wife to be affirmed; that there natures of things thall not remaine

of all things. at the laft baie, buleffe they thall have fome ble. for it is both againft nature and common reas fon, to appoint anic thing, which is altogither ible : but what works & D D will appoint onto thefe things, we willinglie grant our felues to beignozant.

19 Pow let bs lee, as touding the lubifance

ehether. ալ նահ։ fince and parett of things Ball be changed.

anonature of things, whether the fame thall be preferred after the date of judgement. This doth Peter in his latter epiffic, fæme to benie : for he faith; that The heavens shall fuddenlie perish. and like a showre, and that the elements with great heate shall melt awaie. But Augustine,in the twentieth bothe De cinicate Dei, the 16. and 24 chapters faith, that Peter maketh a comua. rifon with those beaucus, which perithed in the time of the floud: which cannot otherwise be but herston, than of the regions of the aire, wherein raine and tempelts are commonlie indender red. These heavens were after the floud put againe in their places, and reffored by the word of God, and are now referued bnto fire. Dea bodem, 13, and Peter addeth afterward, that We, according to the promife, shall have a new heaven and a new earth. That promile was made in the 65. mile.17. danter of Elaie, and repeated in the 21 danter Apocal, 1. of the Apocalpple : although it be there written of the fea, that it thall have no more being. But Augustine, in the 16. chapter, which we now ci ted , boubteth; whether those words must be so understoo, as though the sea should betterlie ccafe to be, as being now fucked and dried up with the burnings : or whether indeed it thall remaine, but pet renewed and changed. Augufline in the fame place faith, that po man, fo far as he can tell, knoweth what burning fire that fame fhall be or from whence it fhall come.

Deuertheleffe, at this date, the Schole-men ting fire at baue not poubted at all to fanfie & fable infinite things as touching that matter. For some faie, that that fire thalbe elementarie fire, which thall come bowne by the comandement of God, and burne althings. Dithers became, that the beams of the fun thall by rewerberation be multiplied, that by them all things may be kindled: even as we fee it come to paffe, when the funne beames do ffrike boon a glaffe of frele, if a little flar be put therebuto, it will boburned. Augustine ad beth, that the elements thail then put off those qualities which inere before agreable to our cor rupt bodies: but thall put on other bodies, thich map be fit for our immortall and clouffed bos dies ; that the morld being renewed, may be aptlie awlied buto men bring made new by immoztalitie. But here I would glablie bes mand of Augustine, whether he will amoint, that the bodies of faints, after indocement, thall line in the world . Which thing if he afterne, he thall freme to make with the feet called Mittenarije

but if he beniethis, and do hold (which we beleue) that our bodies thall be caught by into beauen, what maner of awlication of the qualities of the elements thall this be unto our inv mortall bobies . Unleffe perhaps he will faie, that although these things shall nothing further our immortalitie, vet there thall be a certeine analogie a proportion betweene them being noto made immortall, and our bodics glorified. For if those things were (as Chrysottome faith) for our finnes made fubica to corruption; it is meet that we being belivered from beath, they also thould be delivered from the burthen of cor

Cap.17.

20 Reither boubtleffe is that, which is imit Gen.8,22. ten in the boke of Benefis, anie let onto this re Bplace of newing, where Bod faid buto Noah ; that All beclared. the daies of the earth shall be sowing and haruest, cold and heate, summer and winter, daie and night ; for thefe things, he faith, thall come to palle in the daics of the earth ; but those baies thall be the dates of heaven, and (as Efaie faith) Efaic, 66,12 A fabboth of fabboths. Allo Icremie, in the 33. verfe.10. thapter faith; Can the couenant be made void, which I have made with day & night? As though he would faic : It cannot be made boid. So (faith he) shall the couenant be established which I have made with the house of Juda, and with the house of David. The covenant thereof the prophet noin freakoth, as touching the fending of Dellas in his time appointed, must not be drawne beyond the time of the prefent fate. But Chaff, then he faith in the Cofpell : that Heauen and earth shall passe awaie, but my Mait. 24.25. word shall not passe awaie, meaneth not [Pasfing awaie] for [destruction;] but foretelleth, that heautenand a certeine change thall one bate come. Which care healt pet thall never hamen buto his woods, for they patte away. thall alwaics abive bomoucable, and the truth of them thall never be peruerted. Df this interpretation David to author, in the 102. plalme; verle.26. The heavens (faith he) are the works of thy hands, they shall perish, but thou shalt endure; as a garment shalt thou change them, and they shall be changed.

Derebnto allo agreeth Peter: for then he had fain ; that The heavens shall perish, and the ele- 2. Pet. 3, 12. ments shall melt awaie with heate, he abbeb; that We, according to the promife, shall have a new heaven and a new earth. And Ierom er: Efaic.65, 17 pounding the 65. chapter of Efaic, buto this fense alleggeth a fentence of Paule out of the first episte to the Counthians, the feuenth chap: 1.Cor.7,31, ter. Ho; hefaith; that The figure of this world paffeth awaie : as though he would not faie, that the nature of things, or the world it felfe thall perifh: but onelie the floure, that is, the flate and forme of this time. And that the fame renewing. which we affirme, fignifieth not a beliroleng of

thefe things in a maner we have out of the Bais

the crea-

chapter of the epitile to the Romans. But then

Pag.396. A timili=

Afimili.

An opinion

of the here:

Millenary.

tube.

The Common places Part.3.

ocgres of our age. For then of children, we are

made poing men; and of poing men, men; and

of men, old men : we are not as touching the

nature of man beffroicd; but by those changes

we are transferred from a lower effate, unto

that which is more ercellent. Therefore, when

that last burning thall come, which the scrip

tures plainlie teach thall come, the whole would

thall be fet on fire. And as gold and filuer, when

they are melted in the fire, perith not, but are

made more pure ; fo the world thall not by that

fire be deftroied.but be renewed. Df this mind

also were some of the Othnike writers, as He-

raclitus Ephefius, and Empedocles Siculus, and

others ; the perapuenture had received thefe

things of their elders, but had corrupted them

of this world, and buto pleatures and belights.

And thep, which were in this erroz, were of the

Gracians called xiliasou, of the Latins Mille-

nary. Peither boubtleffe were there onelie of

the common fort patrones of this opinion; but

cuen the principall and most ancient men in

the thurth, as Papias, Irenaus, Iustinus Martyr,

Victorinus, Lactantius, Tertullian, and manie

other famous Occlefiafficall waters. Whom 3

foine not with Cerenthus, for he fowed manie

other errors as touching our Sautour : for onto

that, thich we fair that thefe fathers held, he ad-

bed a bouble impietie. First that the faints thall

foreigne in this life with Quitt, as they thall

abundantlie enfoie all the pleasures of the bos

die: which is nothing elfe, but againe with lufts.

oromkennes, gluttonie, and fuch other filthines

to contaminate nature being renewed by the

refurrection. Another error of his was, that in

that kingdome of Chill , the ceremonies of the

laine and facrifices of Moles thould be reus

ked : which errors none of those fathers, whom

inith inicked opinions.

nature, he prometh it by a fimilitude taken of the

Cap.17.

we spake of, did followe. 22 Reither fould it be anie hard matter.to

palleth from the accention of Thailt, but o his late Det. indament. Beither ought the number of a thou fand vers anie thing to offend bs : for it is common to the holie Ceriptures, by a number certeine and definite, to fignifie another number preerteine and not definite. Which thing, although it may by manic other places be pio nen, pet here it thall be fufficient to note onelic taketh his house, or father, or mother, or children, or wife, or brethren, &c. shall receive a hundred fold : there, by An hundred fold, the bnocr. fand acerteine great, and in a maner infinite recompense. So God promifeth in the laive, that to a thousand generations : thich fignifieth no thing elfe, but to their poffcritie for a vericiong time. Therefore Chiff (as thinketh Augustine)

in this time, it cannot be fo eafilie answered: for even now also the church is greenoullie ber co by him . But Augustine thinketh, that he is why faran therefore bound; bicause his Arength is bro, is fant to be ken, and Chaiff hath ouercome the froma ar, bound. med man, fo as he cannot now in futh fort rage as he would : but especialise bicause be cannot turne the elect. & those that be preveffinate bus to enevlatting life, from their appointed faluation. Albeit, as touching this, even before Chaft alcended by into beauen, fatan was no lelle hindered than be is now ; that he might not be able to diffurbe the elect from eternall life. But here it might be answered, that they which folls ned, were few in number before Dufft : for the biuell ranged and spoiled in a maner eurice there, throughout the two to, ercept fome of the Mraclites, and a few others. But now, after that the Sospell was speed abroad throughout the world, the power and firenath of fatan is much moze reffreined. And this may fuffici-

confute that madnes by the fcriptures ; but be caufe we have bon this elfe-there at large, ine will now ceafe to fpeake thereof. Duelie this T will abor that Augustine, in the twentieth boke De ciuitate Dei, the fenenth chapter waiteth : 3f thefe men had faid, that Chaff, in that frace of a thouland peres, will beffowe byon his faints fome celefiali graces, their fateng thould have beene the more tollerable. In which place he fine nifieth, that he also was sometime of the same mind. Howbeit, afterward weibing things better be judged that place of the Apocalpple, from antarent whence all that fulpicion feemed to flowe, mult the Boots. be otherwise erpounded; namelie, by these thou leple dinte fand peeres, to understand all the time, which die trom. 21 There have beene also mante of the dut flians in ancient time, which thought, that the creatures thall remaine after the comming of the Lord, and that they thall ferue buto fome bfc for the cleat. For they thought, that when Christ thall returne, there thalbe then onlie the refurre dion of the godlie, which also they called the first ting. Chaff faid buto his apoliles; He that for- Manutes. refurrection ; betweene which & the latter ithere; in the wicken thall be raifed by, there thall be the space of a thousand pieres : and during this time thall Christ wholic reigne in this world, to, nither with the faints : and all this frace the bis uell thall be bound, as it is described in the boke He would do good to them that ferue him, vn-Exodao, 6. Apoc. 10,3. of the Apocalyple. Another læme to haue taken an occation of their opinion, not onelic out of the Renelation of Iohn; but also out of the promets. Forthey, when they prometic of the reconctly with his faints all this time, which is Bingoome of Chiff, make mention of manie fignified by the number of a thouland pieres. things, which feeme to perteine to the kingdoms

But how it may be fait, that fatan is bound

of all things entlic awere by the ceating of dracles, and by the querthrowe of ibolatric in a maner cuerie there . Wherefore I thinke with Augustine, that this renewing of creatures thall not ferue to this ble; that the faints thould ble them lining with Chaff in anie temporall kingdome in this world.

And as for the propheties of the prophets,

which are enerte where fet fouth touching the

ment he will thew fouth with great power.

And this the prophets themselves have sub

Acientlie fignified, fæing thep hane interlaced

mante things, which farre ercebed belefe, and

ment beyond the course of humane things.

for therein they plainlie theto, that they fpeake

metaphoricallie. But to refurne to our pur-

pole : we thinke, that the woold, as touching the

nature and fubiliance thereof, thall not beterlie

perifh, but rather (as writeth Efaie, Peter. and

the boke of the Apocalpule, and also Paule in

the fame place) that it thall be renewed. And

of this renouation, there are let fourth two viin

cipall conditions; the one is immortalitie;

and the other is light. The Schole-men haue

noted, that that light thall not be fuch as can

thould some be dried by and burned. And it is

no difficult thing to find light, which ingenmeth

not heate : for there be found manie pretious

flones most bright, which give no heate at all.

red, let be confider of the other parts of the

world, whether they also thall be preferued : as

plants, pretious flones, metals, brute beaffs,

and fuch like things. The Schole-men thinke,

that man, being renewed, which is the princi-

pall part of the world, other creatures thall be

reftozed alfo. Zabich faieng is moft true ; for it

is gatheren by the mozns of Paule, But as tous

thing the parts, they thinke that onelic heaven,

and the elements, and the bodies of men thall

lements also, which as touching parts are in-

Brafon of remaine. Det(in my indoment)the reason that

the Schools they being is weake : for they affirme, that one

thermone cause heate : for ifit thould so bo, all things

put beate. 23 Dow that thefe things are thus becla-

kingbome of Mellias, and which make mention ofcerteine things carnall, and that belong to porties of an earthlic kingbome, they are fo to be taken, mt p10= phote tou: as we understand them, to describe by such me tingome of taphois (as are commanice thought agreable child are to the greatnelle and mateffie of our king. muphotis nome) the kingbome of Chaiff, which he now ets ercifeth in the church, & which in the baic of inbgs

Of the change

vet be hath an immortall foule. Dea rather the bodie it felfe was fo made at the beginning, as it had pollibilitie not to die: wherefore it Chall not be ablurd, if immortalitie be also communicated with it. Dowbett this reason is weake a nisabling for two caufes : first, for that without anic aus of the for= thoritie of the word of Bod, it taketh awaie re mer reason. nonation from manie parts of the two:lo : fe condic, bicause that which it affirmeth, is even as doubtfull as is that which is concluded, namelic, that those things onelie Challbe renew ed with immoztalitie, which by their conflitution on feine fit for the fame. For feing this im Immortalis mortalitie is the liberall and mere ouff of Boo. tie is the it cannot ocpend of anie means or power of na of Sun and ture. For that power of God, whereby both the bevendeth beauche and the elements thall be rettozed bni not of nato immortalitie, can preferue also the other ture.

their parts be incended and corrupted; even fo

alfo do generall tatures of brute beatts and

parts of the world. And as the elements remaine thole although

plants perpetuallic indure, although their *particulars are renewed and perith. If thon "Individua. bemand what brilitie thefe things thall have. if they remaine fill . Tanfiner : they hall baue the felfe-fame that thou canst attribute buto the elements. For cuen as then we thall have no net of the elements, no more thall we have need of brute beafts, or plants, or other parts of the morlo. In my inducment, it had beene a accountil better reason for them to have laid, that there reasons on fore they thinke that other things thall not in both fibes. bure, bicause the scripture maketh no mention of their preferuation. Albeit I fe alfo that this reason is not of necessitie : for though the serip ture bath not made mention of thefe creatures apart by themselves, and erpressed tie; yet it is fufficient, that it bath generallie fignifico. that creatures thall be renewed ; neither bid they ener ercept anie thing. Hurther , if we thould contend by realons, that the funne (as they fay) thall therefore be adorned with greater about bance of light, bicaule it is met that after a fort it fould receive a reward of his labours : fo map the reft of the creatures also faic, that they have with no lette labour and fibelitie bone feruice bnto men , than the funne hath. Appe mozequer, that there is no leffe inclination on and naturall befire in other creatures to preferue themfelues than is in the fun, mone.

24 Thefe things might probablic be faib Eph. 1,11. on both fibes. And Paule bnto the Chefians Cold. 20. and Coloffians faith; that All things fhall be reflored by Christ, whether they be things in heauen, or things in cards. But this also in berie D Doi.

beauen, and earth; therefore if the one ought

not to be fruffrated of their befire, no more

anoth the other.

Certeine

principall men of the church this opi-

lie those things thall have immortalitic, which tamentalis after fome fort were mabe fit forit. Such is a celefiall bodie, which is altogither fimple, and is not changed by contrarie qualities. The e-

gended and corrupted; pet as touching the thole, bo alivairs abide. So fair they also of man, tho although he have a transitorie bodie. fhall be re=

Part. ?.

bed makefonot an argument of necessitie: for things oninerfallie pronounces in the bolis feriptures, bo alivates abmit an exception or Iohn.10, 8. reffraint. All (faith Chaff) as maniaclas baun 1.Cor.6,12 come beforeme, were the ues and robbers, All things are lawfull voto mer but all things 120 not expedient. Dere map be butterfind the fe gure Synechdenbe, fo as it may be meant that in the fame All are comprehended fome parts. Ann, then as S. Paule faith that The creature shall be delinered from the bondage of corner. tion, it might be genevallin interfice, as four thing the month; bicante be in not to be mus more confirmined to renew creatures by a mein generation : vet it followeth not thereby, that all creatures, as touching the particular himbs, thall be preferren 3 thinks it therefore the part of a goplie mind, to affirme neither part, ob natelie: to; we have nothing on either part that of creaturs in certeinelle befineb .. But pet, this I dans that be bead bolblie faie , that of thole greatures, which bean

bied, onlie men thall be raifed from beath mile But as concerning the parternation of other creatures, after the bale of ipogement, errept beauen and earth, inhereof the brinding built made mention, I thinke nothing is to be fait. For feing ine lacke feripfures, ise muft not quer curtoullie fearch out anie fing. It is enough, if the po buber fand, this, that for aux medelbeide begie - g

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lakes was brought in the corruption of thines . and agains, that tiven ive thall begeneined, all things, which thall remaine, thall be better than they were before . But we mult in fuch fast bend the firength of our knowledge, that fue we mut fo Let not those things elcape be, which be nacella birrour

buto faluation: luch as are the boarines come knowledge far if the attribute butto them more or lefte than it behaneth, we fhall perpetualite erre. Ebe

Criptures are cheffly occupied about thele print cipall points channelse, that The man of God chail mints Americans, mar. The man of a col-may be period. And mints cole an open seed a Transf. works. Each field, things, that has the first three that make no merican at let be such things. Earn in these before the about the fill of the bolls of the bolls of the goals at figure mers merellands, he housed have a lette month have here in the fill of the bolls of the before the mint of the collections.

As Louching eternal life, looke int beconfef- ichinin from of the faith, at the end of the fecond part: and of felicipio, looke the 14 chapter of the fir ft pars, and all the mbole

Gua commentaries upon Arieriaus Batta Hotles Ethiks. diff. of see, and final to a defend for า เราะสังจากตัว คนเรียกการ (150)

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THE

Fourth Part of the Common places of PETER MARTYR.

Wherein is intreated of the outward meanes which God vseth for the saluation of his people, and preservation of mans societie.



The first Chapter.

Of the Church, and of the Functions, Calling, Office, Dignitie and efficacie of the Ministerie and Ministers in the same Church.

HE NAME

of a Church is

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Brake Merbe,

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tocal. For none

can bée parta,

kers thereof,

which come not therunto by the

calling of God. The better And to befine it, we fay, that it is a companie traditie of beleeuers, and regenerate persons, whom Bon nathereth together in Chaift , by the morn and the holy Choft, and by his Minis fters governeth the fame with purenelle of bodrine , with lawfull ble of the Sacras ments, and with discipline. And it is everie where called the bodie of Chailt, bicaufe all the members thereof have him for their bead, of inhom by the toynts and fynowes they take their growing, & attaine unto life by & infpiration of the bolie about. And thefe mebers are to throughly topned buto & head,

as they are called fleth of his fleth, & bone of Ephes 30. his bones, It is the foule of Chaift, and wee confesse the same in the Creede, when we fay: I beleeue in the holic Church. And wee bob in abbe straight waie by exposition: The Communion of Saincts . For they alone trulis

and befoge Bod are of the Church : the before 600 which otherwise hath mingled therewith be of the berie many which be ftrangers from Chaift: Lake in and thefe in thew oncly, not in bede doe bes 1.Sam.15. long buto the Church. Witherefoge of them 34. Iohn fain : They went out from vs , but they 1. John. 1. were not of vs. And it is in the Bofpell that 19. when the godinan of the house and his fer, Match.13. uants were allepe , the binell foweb tares 39. boon the good feebe. And Paul in the first to the Corinthians the firft Chapter, after he . Conia had faluted the Church of God, added by ernofition : Vnto them that are fanctified by Christ Iesus, being called Saints, that we may understand that the wicked appertaine not in berie dede unto the Church, although they be alwayes conversant therein : and that (as we fain a little before) we may confeffe that to be the Church which we call the Communion of Saints . But and if thou milt conclude hereby that the Church Chalbe unknowen , we will benie it to be a firme conclusion; bicause there be proper markes afficmed, by which the fame may be berie well knowen , and be differned from pao. phane conventicles . For wherefoever the nurenelle of podrine flozitheth , the Sacras The marks mentes are purely ministred, and discipline by which the Church exercised, thou half a congregation where, may be unto thon maieft fafely ione thy felfe , al. knowen.

Pag.2. though the honeffie of enery particular man is not fufficiently knowen bnto the. Dei: ther is it of necessitie required , that the god, lie (hould be discerned of men what maner of persons they be while they live here. Chaife, while he liued here among moatall men was not knowen. And we (as the Apo. file hath occlared buto the Colossians, the Col.3.3. thiro Chapter) haue our life hioden in Goo: and when Chaift which is our life thall ap. peare, then we also thall be made manifelt with him in glozie. Againe we reade in the 1.Sa.16. 7. first of Samuel: It is God that looketh into the

heart : but men onely knowe those thinas

members of Chall.

which are apparant. I know there is a fable manine the force abroad, that the wicked be members of which fay which fay thatthe that the that he which nest that the wie Chaift, howbeit bead members, which nest ned bethe uertheleffe may be quickened. But this is es uen as true as if thou thalt fay that a bead man is a man. Wile wil confesse in dede, that by Chaift and by the holy Choff, they may be restored buto life , but in the meane time. while that is not done we will not graunt them to be the members of Chaiff, bnleffe we thall imoge according to the forme and outward theive. Acither doe we for this cause guillmen fan, that euill men at euerie mans tudge, must not be excluded fro ment thould be feparated og excluded from the Church the Church, when they have fecretlie finned manspite and have not bin as yet cut off by ercommus nate moges nication from the body of Chaill. Pay rather inhile they be permitted, if so be they admis nifter the wood of God og Sacraments buto the people, divine things are not polluted by

their wickednelle: but this onelie we affirme

now, that fuch maner of men in berie bebe

and before God are not members of the

Church. Thou maielt perhappes doubt how

thow among Paul might trulie call the Church of & Corinthe Count thians, the Church of Goo, the which was in-

the Church fected with so many vices. But it must be understode, that all they which were there. were not offerlie cogrupted, manie and men remained. Further they were as vet inffructed with pure dodrine, and they retained the Sacramentes whole and perfed , neither were they altogether without discipline, and those things that were wanting, were not laive affive without regard : nay rather, the godlie laboured much about the correcting of them. Hoz we know, that Paul was admonis thed by them which were at Cloas, that he Chould prevent the evils that were breaking forth, Belides this, Paul had a refpect to the feffimonie of Goo, who had faid buto him, that in the fame citie be had much people . Duer this thou muft bnberffand , that the

Church of God both not fo fall alway foz eue.

ric blemith, as that it fould no moze be cal-

Of the led the Church of God . It is not prefently without fpot or wrinkle, but in the pay of Tefus Chrift it fhalbe.

2 But they erredinglie erre which ace Int. Co. count onelie the Romith Church for the 14, Church. Wie benie not but that there is an piper among Churches , but we graunt it not to be the same which dependeth of the anounce wealth and dignitics of this world. Tabere: Charles, fore among Churches, that mult be taken for mul be to the better, which boeth most flozish in spirit, ben to the boctrine, and holineffe, But at this bay one, Loke often lie fucceffions and Cathed all feats are hand fand, in great estimation; whereas not with san, " Ding Chailt hath not tieb his grace bnto thefe things. And if fo be that at Rome oz Constantinople Doctrine be polluted, the bas craments mangled, and discipline corrup. ted how can we aske counsell of those Churthes as more excellent than the reft. Herilie this thould be nothing elfe but to feek grapes Mangle, of thornes, and figges of thiftles. In auntient time the Apollolicall Churches were, lerufalem, Antioch, Alexandria, Ephefus, Corinth. and other fuch like : but what is there at this paie: Alas there be manie errours and fue perstitions : and there is little wanting but that they begenerate into Turkif wicked. nes. Let the Church be Catholike, foz places bo not fevarate belœuers ; euen as the place in like maner , (as faicth Chryfoltome) als Christ though it be one, both not joine the togither. Foz if in one the fame place there be two Lordes which command things repugnant, poubtleffe their feruantes will be biuibed: foz as Chaift hath taught, We cannot in one Mansai, and the selfe same worke serue two.

Mout it is perpetuallie objected against In 2, Sam. be by Hofius and Staphylus, and other perfes u.valis. cuters of the Dofpell, that we agree not as mong our felues as touching the matter of the Sacrament, free wil, and other things. Wile cannot benie it:but that we therfozelay, there that the reformed Church is no Church! In the fine deche the spirit of the Lord is the spirit of though peace. It would possesse be all whollic if we increase were whollie regenerate: howbeit as yet we monabe. are not fo. The Church is instituted, that it appears, may be without wainchle hereafter : now it Ephagun, is not, one day it thalbe, when Chail thall have overcome all his enimics . I thinke there be none but to like of a confenting to, gether, but yet, fauing the truth, otherwhile it cannot be had. Diffentions in the Church are neuer foathwith roted out . Thele men when they beclare thefe things , bo feme to fet forth mere wonders, as though that there hath neuer beene billentions in the Church. But (3 beleech you) let them confider the be-

Thurch. Exod.7.4. ginnings. The people of Mraell, which was Num.14.10 the Church of God, would often times have Numat. hillen Moles in the wildernesse. Core, Daessente tended for the Priesthade, which by the errorant pattern patte What turmoils were there betweene Dauid and Saule? yet was there an ervreffe worde of God as touching the kingdome. The house Linguis of Inda hav the kingdome at the handes of 1Kings.13 Goo, and yet there became a fchiline binder Roboam, After that age, the Paophets fuc-

.Kings.12 coded : on the one five they were true, on 11.817. the other five they were falle : they fpake thinges that were repugnant . That which lere. 11 .& one affirmed , the other benied. The Ifraes lites being returned out of captiuitie, were rent into fundzie forts: into the fectes of the Effei, Pharefees & Saduces, Witho wil faie va thurch was not there? And fo it is no new thing; where the Church of God is, there bil. fentions to be. If they thall benie this to be bone in the newe Tellament, I knowe not whether they erre wittingly or buwittingly. Gil.1.14. Wihat happened betwene Peter and Paul in the time of the Apollies ? Peter followed the

Jewith cuftome to the hinderaunce of the

Ethnickes which were converted . Paul res

proued him. Paul and Barnabas (whom the holie Choft has joyned together in the minis ferie) fo difacred, as they departed one from an other . The time of contention for the retayning or not retayning of Judailine continued a long time. The contention was paft ouer onto Augustine & Ierome, The one would, that even in the holie Scriptures certenties might be grounded by dispensation, the other carnefflie benied it. In the time of the Apostles a litle after, the Chaistians had manie fectaries among them: namelie the Cerinthians, the Marcionites, the Gnostickes. the Carpocratians. Abmit that the Ethnickes had taken our Argument and had faide: Dou cannot acree as touching your Chaift : Tile hane holie ordinances of our Bobs. Which that I believe, these or those. They al say that they be Chaiftians. I befeech you let be con-1.Cor. 1.5. Wer of the Church among the Corinthians, the which is bery much commended by Paul, faying: that they were instructed in all wife, dome and in the worde. Where they quiet

among themselves ? There were Schifmes Bidver.12 among them: They faire, I hold of Peter, I of Paul, I of Apollo . But thou wilt fay they difagred not as touching matters of weight. Manie were at that point, that they

1.Cor.6.13 thought fimule fornication no finne: 50 as it behouse Paul to inttruct them concerning the fame. Of the refurrection it felfe, they

induced amille. Af there be errours in the Anabaptifies of in others, we agree not with them. In the latter age the Arrians bio Chake Arrive. the Church for the space of 150, yeares: and there were Ethnickes which were agreeued thereat. For Themistius wrote of this mats Themistiter onto the Emperour Constantius, Braunt us. me that the Ethnickes which then were reas foned against the Church: How are ye Christians divided among your selves ? In one Church was a Catholike Bilhop, inan o. ther a Nouatian: as at Confrantinople was Chrysostome and Agelius. In Africa also welnere throughout enerie Church were two Bilhops , a Catholike and a Donatift. A part would have Tmages ! Epiphanius counted it as a thing beteffable. What thall we fay as touching the Supremacie of the Pope They woulde have it to be an article of necessitie buto faluation: but have they all received the same? Gregorie said that this is the title of Antichzift. The Billion of Constantinople fued against the Bilhop of Rome. At length the whole Call part acknowledged not the Romane Bilhop : and yet they faide that it was the Church. They fay that they have the Donedome jorned thereunto: God he know. eth. But to deale frankelie with them, let be graunt them this : It is a token that they are wholie carried unto lewonelle, and it is rather a conspiracie than a veritie. Dauid hav the kingdome of Goo, yet was it not quict : Such is the Church.

Of the true markes of the Church looke after Place 6. Art, 16.and 38.&c.

Of divers Ministeries of the Church.

4 But nowe let be observe that the As In Rom. 1. pollics were to that ende cholen, that they arthebegin. fhouloe inflitute the feruice of the Bofpell, & foulde publiff onto the belieuers the things chebiffe. which they had heard of Chaift : But the Bis tweene the thous were ordeined to this purpole, y they another Bri tholo befend those things which are cotein to hops. in the Dofpel and the holie feriptures: which Lone inthe Creatifes they thould to receive to be defended, as they gainst Barmust not ad buto them anie new things, and buer p. 152 force traditions at their owne will. Further the holic fathers which were Bithops, when they take in hand to write , one confesse themselves to be handlers of the holie scrip. tures, and woulde not, that those things which they write thoulde be accounted of fo areat authoritie as we attribute onto the Cannon of the Scriptures. Pay rather they fozbio that anie credite thoulde be given bn. to them, if they freake anie thing against

AAaa if.

the holic Scriptures. Thirdlie, to the Apo. Rolical poctrine were adiopned manie mira. cles, whereby their authozitie is confirmed: which we lee was not don in f traditions of the Cloers . Againe we are fure that the A. postles waote by the inspiration of the holie Bhoff: which we bare not affirme of our Bis Choppes . Whereupon we conclude, that the Apolities could not erre in thole things which they wrote: but we fee that the Bilhouves haue oftentimes becreeb amille as concerning the rules of Beliaion : as it appeareth in the Councell of Ariminum, and allo in the fecono Synobe of Ephelus, and allo in manie other: yea and they erred berie much alfo in

I.Tim.I.

their Actions. At Chalcedone and Conftantinople were Synoos gathered together, in Thinoton which Chryfoltome was condemned and de poled, which also was done in the name of those Bilhops which were accompled Catholike And there might be alleadged manie eramples of this fort. Alfo Paul writing bus to Timothic prayeth him to faue that which was given him to kepe, beclaring that he ought neither to at no timinith any thing of the Doctrine of the Gofpell receiued : This is to preferue the thing ginen him to keepe. Abor hereunto that the Apolities be fo binto Bifhops and ozoinarie Palfozs, as in old time the Woonbets were unto the high Bi-Moppes and Priefts . For the Prophets might bring bokes and mire them with the Canonical Scriptures : Fog Samuel abbed his bokes onto the Scripture : Elay, Iere. mic, and the other Prophets about their mo. numentes onto the Scripture , which the Scribes , high Prieffs and Bilhous miaht not have bone. The Apostles called the Ben. tiles, abzogated the Ceremonies of the lawe, which was beyond the compatte of the high Bilhons and Briefts . Therefore the Apo, file fetteth forth hunfelfe by fundzie titles, that when we reade him, og heare him, wee may thinke that we heare not the wordes of aman, but oracles powerd out of heaven. 95 But in the Seriptures there be ma. nie places by which it may be proued that the boctrine of the Golpell Choulde be publitheo throughout the whole world by the mis nifterie of the Apollies. As in Efay the 24. and 59. Chapters, and in Malachie, and als

Efay.24. moff enerie where in the Paophets . And if Malini. To be, the Corpell were publifhed throumbout the worlde, then coulde not the Jewes cauel

that they have not hearde of it : especiallie when as Weaching began at them , accoz. bing to that faying : Out of Sion shall go the lawe, and the word of the Lorde out of Ieru-Actes 13. falem . Beither bio the Apottles turne bnto

the Bentiles butill they hav nowe feine the obstinacy of the bubelauing Jewes . for then they went onto the Bentiles , inhones uertheles also hab Ministers of the moun of God before, although not in fuch plentie, the and ordinary fuccession as the sewes had several among the Dentils lived Mckhizedeck, Bandades lam. Job, and the Sibils, whole tellimonies ag of the wood fouching Chaift are reneiled of olde mais apolise ters. lofeph liued in Egypt : Ionas was fent onto the Nineuites : Daniel and his companions preached in Babylon: Nehemias & Efdras lined among the Perfians : all which men kindled fome light of true godlineffe as mongft the Bentils , but at length the doce trine was made fullie compleate by the Ange ffles. The Leives therefore are confuted by an argument taken a minori [that is , of the leffe.] If the Bentiles being farre off, and at the ends of the world did heare, howe have you Tewes not heard ? And this manner of ervolition boeth Chryfoftome follow . Beither is it anie maruell that Paul in the tenth Chapter to the Romanes writeth, that the Volent Bofvel is publifted euerie where, for he te-Riffeth the felfe fame thing onto the Coloffians the first Chapter, and that twile. First be Coli.c. faith: In the trueth of the Gospel, which be-3. ing preached throughout the world bringeth foorth fruite. And towardes the ende of the Tuteston fame Chapter he faith: The Gospel which is the faith preached vnto euerie creature vnder heauen. was ber Alfo in the fifteenth Chapter of the Cvittle to mente the Romanes, he beclareth with howe great mondenour he labozed to publish abroad the 19. Bofvel in all places. From Ierufalem (faith he) vnto Illyricum haue I filled all the countries round about with the Gospel. And now feeing I have no more place in these quarters, as I goe into Spaine I will come vnto you. If one Apostle did fo much , what doe we think that the rest of the Apostles and Guangeliss bio! Matthew preached unto the Ethiopians which were in the furthermost parts, and Thomas unto the Indians, which even they themselves at this day tellifie. And in the fir it Chapter of the Epille to the Romans, it Romans, is written, that the faith of the Romans was fpoken of through the whole world. And this biligence of the Apostles ought to Cirre bp men of our time, by continuall vzeaching to reftoze Religion note becated . Witherefoze that commaundement of the Lozd which he gave buto the Apostles, to no into the whole worlde and preach the Golpel to everie creat ture, ought alfo to be of force in our time, that everie man in his place which he is ap pointed buto, thould by preaching not fuffer

found doctrine to be abolified.

6 That

the Church. 6 That the Bospel in the Apostles time mas caried abjoade into all the parts of the morlo, fome expound it by the figure Synecdoche, namelie that it was now preached in the most principall Prouinces and Dominions : and that at the leaftwife the fame and renowne of this doctrine went from thence onto the pations adiopning. And of this minue was Ambrofe, who faith: Where the perfon of the preacher wanted, there the fame ings prefent. And this he proneth by a fimilis and innet tube. The wonderfull worker, which DDD had wought in Egypt to preferue the Ifraclites, were by fame knowen in Ierico, as Rahab tellifico to thole mellengers og fpies

mhom Iofua fent . Do nation as yet in the Another time by publike authoritie of the no nation magiftrates profetted Chrift . for this came populations to palle onlie in the times of Conftantine and hatine to pane office in the times of Contantine and nucleum what they meant which wrote that certaine nations were newly converted unto the gol. pel: which boubtleffe they affirme of Englith men, as though in Gregories time they came bnto Chailt by meanes of Augustine his les gate, and Bilhop of Canterburie: and alfo of the Saxons, that they in the time of Charles the great, received the faith of the Dofpell, This indede might be as touching the pub. like profession of Cities and Regions, when neuertheleffe, Chaift was long time befoze preached in those places. And as touching Englande, it had preacher's of the Bolpell

Englande, it has preachers of the Golpett hopes were from the beginning, namely in the time of Eleutherius the firft, and had them in fuch fort as those Bilhoppes continued buto the time of that Augustine Which was fent by Gregorie. And that Jlande as touching the fealt of Calter, observed the old maner of the Caft Church, and specially of the Church of Epheius, for they bio celebrate it the 14 bay Suchor of Parch. Alberefoze the fame Augustine Suchop of (as I thinke) rather brought in a Ayzanni, benge to tall Subjection under & Pope , than pure Chais

twitchin flian Religion: And thus mult we indge of

mendant the Saxons and fuch other like nations. Augustine in his botte de natura & Gratia, the 2. Chapter, affirmeth, that in his time there were some countries far off, although beris few, buto whom the Gospel was not as yet preached: which I thus bnoerstand that the wood of God was not publiblie received and belæuen. Die writeth also of this matter in an Cpiffle to Helychius, which is in number the 80. But Chryfoltome most manifestlie maketh on my five in his 10. Domilie bpon Matthew, and also bpon the 24. Chapter of Matthew, when he interpreteth thele words:

Mara4.14. This Gospell of the kingdome shall be prea-

ched throughout the whole world for a wirneffe, and then fhal bee the ende, Po boutt The tone but the Bolpell was preached before the Des that Chin Bruction of Ierufalem : for the ende in that spake of, place muft be referred bnto the publike go, the publik uernment of the Telpes, which was beffrop, weale of the ed in the time of the Apollles; for Iohn lived Jewes. enen bnto the time of Traian. The Bolvell The Bols then was in that first time preached almost pell was euerie where, but not euerie where received: mer where nay rather y Preachers were in everie place bus notenes greeuoully perfecuted, as Chaift had foze, coueb. thewed. For They that deliver you (faith he) Mat.10.17. and shall scourge you in Councels and Synagogues, and ye shall be brought before Kings and Rulers.

Cap.1.

7 So as there were berie felbe og in a manner none . Which either heard not the nzeathing of the Bolvell, oz at the leaftwife heard not of the noble and ercellent fame of Chaift : And vet it may be that in procelle of time the name of Chailt was by nealigence and incredulitie abolithed: as the Portingales report of places found out by them in their tourney, wherein they failed from the Gades into India. Whereupon fome are wont to mone a curious question : what is to be thought of those which are borne either in inite impos out of the companie of men . 02 in those places where Chailt is not preached. and his name not heard of ? Unto whom we what wall may answere, that those men (if any such be the people found) are in bede fome what erculed, net, which have ther thall their bamnation be fo grieuous, as Chut. thall theirs be which have heard the Golpell and contemned it : yet neverthelette they ob. faine not the benefit of faluation, fæing they have in themselves the cause of their dams nation, namelie, oziginall finne and manie o. ther finnes the which benoubtedly have bin anded of them. That God without the out. ward ministerie can reueale Chaist onto them we boubt not, and perhappes he fome, times of his mercie boeth fo (but not of befert as wicked Sophilters affirme , if fo be they doe what lyeth in them : as though they were able to merit it (as they face) of congrue itie.) But of this , thus much bythe waie. Dowbeit that muft be attentiuelie confide. red, that it was no light myzacle, pea rather ammade it was wonderfull, that in fo thoat a fpace of that Chines time, the doctrine of Christ could be spread was to for abrode throughout the world, when as it had forcab. fo many adversaries the divell, wicked perfons, and also tyzants, the high Bilhops and Prieffes . 4 the wife men, both of the Lewes and also of the Bentils, and when as other, wife , as touching humane artes, the fimplis citie and rudenes of the preachers was great. Agaa iij.

inhere heart, as Chryfoftome writeth: but it plicts bo:

Abhilosophers could spread abroade their dos crime could ctrines further than Greece. And in fuch fort were they at the length published in some places, that berie feive biderftode them 02 who Ma gave credite to them. The doctrine of Waho. homers no: met perhappes may fæme to haue bin publicone thed with wonderfull expedition : but we mult confider that those thinges which he preached as touching the effect, were no new opinions. Hoz he benieth not the Creatoz of beauen and of earth; he belæueth that the foules be immoztall : he commenbeth Chaift as a Doophet : he affirmeth the refurrection of the dead; he fetteth forth alfo eternall pus niffmentes and eternall felicitie , and berie manie other things which are contained in Canbomets the old and new Testament. Wherefore it maybe cale maie iufflie be called an herefie. And in ted an heres beede thep be fragments of the Arrians. Foz he commendeth Chaift but get as a creature, he builded therefore bypon another mans foundation. But Chaift and the Apostles when they began to preache the Goipell, found all things biterly frange from their poctrine : fo that it was an incredible mira. cle that the heavenlie occtrine could be pub. lithed abroade in to thort a time, and that in fome part it remained of long time welnere in all places. For there came onto Chaift fome families of beleuers almoft throughout all proninces and Cities. 8 But prophetie is a power given from

Choff, inhereby the fecrets and counfels of

thers for the edifying of the church, whether

those things be prefent or past or to come.

And God renealeth his counfels for the com-

moditie of the Church, Therefoze faieth Sa-

Iomon in the 29, of Prouerbes : Wherethere

is no prophesie the people shall be scattered;

for prophetie is of great force to keepe men in

their duetie. They prophetied in Bulicall in.

Aramentes, for in the first boke of Chroni-

cles & 25. Thapter, they are appointed which

thould prophetie in Cimbals and Barpes.

Paul in the 14. Chapter of the firtt Cpiffle to

is judged of all, and to the tecrets of his heart

are made manifest, and so falling downe vp-

nzeaching of Chaift was in a maner enerie

was perie long befoze the wife and learned

In r. Sam. 10, v.g. God through the inspiration of the holie Lone part A octumion God may be knowen and expounded buto o.

Verse I.

T. Cor. 14, the Corinthians , teatheth that Prophesie must be done to edifying he that prophesieth speaketh to men to edifying to exhortation, and comfort. And if so be that all doe prophefie and there come in one that beleeveth not. or is vulearned he is rebuked of all men, and

Functions of on his face he will worship God, confessing that God of a trueth is in you. The binell ale fo as he is an Ape of God would have alfo his dluine worthippers and phantafficall wis bea their ceremonies, not to edification, but to bestruction, God in Deuteronomie doth gar, Deute nelly forbid, that none thould afke counfell 10.818. of a Pagitian, Soothfager, oz Dininour. I &s. (faigth he) will raise vnto you a Prophet, him ve shall heare. And by two fignes he faieth ve Mall knows him to be the Prophet of God. both if the things come to palle which he hath forethelped, and also if he leade not the near vie to Toolatrie. T know that place of S.Peter in the Actes of the Apolics , is most truely Ada i. applied bnto Chaift, pet also it may be bn. 14 berftode not amiffe, as touching the 1020 phets , of whom the people thould afke cours fell : pen and in the Pialme , the people come Palas plaine that prophetie realed. We fee not fay they our fignes. At this day alfo the Teines are miferablic bestitute of all kinde of propholie. But in the Wimative Church inhen prophetie florithed, what differece was there them betwene a Prophet and a Doctor : Jan rener ba Imere that although the office of them both to see were all one, yet Docto28 were intructed by Plantas. Maifters : but Woonhets frake buon the fut. baine-being moued by the infpiration of the

boly Choft without any helpe of man.

o But vet it is to be thought that Was lar. Sim. phetes in olde time were of the tribe of Le- 19.1.18. uic , foz all administration and care of holic of the male feruices pertained buto that tribe. Tahere, of Lot. fore they that were chosen out of that tribe, were brought that after they had bin well and godlie inftructed, they thould afterward offer facrifice and teach the people. And they were taught even from their chilohod, that godlinelle being planted betimes , it might faften with the moze continuance and fed. fattnette. They were exercised buto no other trade of life, than to teach the lawe, to offer facrifice, and to pray for the people. But thou wilt faie : thefe be the giftes of God , why then thould they be learned of a Baitter ? 34 dede I graunt they are the giftes of God, vet there is no let but that young men may adozne their mindes with god arts, the which afterward, the holie Choft may ble. Com They were called the children of the Pio wors phets , bicaule they held and reverenced in white fread of fathers the elder Prophets, of whom wo they were faught. Alfo disciples and hearers i. Kings. in the holie fcriptures are oftentimes called vistal. children . Paul to the Galathians , My little Galats. children (faieth he) of whom I now trauell in birth. And buto the Corinthians : Children

the Church. 1 Cor. 12. lay not vp for parents , but parents for children. Alfoin Iohn Chaift oftentimes calleth his Difciples, Children. And lohn in his @ nifiles, Little children (faieth he) beware of Idols. Efaie in the 8. Chapter faieth: Seale the Eis,816. law in my Disciples. And fraight way he add neth: I and the children which the Lord hath giuen mee. Einto thele children of the W201 photes the Nazarites of other tribes oid oftentimes fort themselves, those were ofters lie fenered from the common people, and they caried some thew of our Donkes, who also might haue bin fuffered, if all things among bearwood them had not bin containinated with super-nominated with super-no Miles fittions. For they had vowes, invocations of sign band the dead, Dalles and whatfocuer elfe rather than that which behoused. Undoubtedlie godlie Bings erected Scholes & Colledges,

that in them youg men thould be brought op

to and learning and godlineffe. Peither was

there any Catheogall Church, but a Schole

mas joined thereunto, At Alexandria and An-

tioch oid Pantenus, Clemens, Origen, and o.

ther mott learned men, publikelie profette. At

this day also among the Canoniffes a place is affigned for the Scholemailter : but he booth nothing leffe than teach the youth. And bereof commeth to areat barkenesse eucrie 1.5m 10. where in the Popes government, either bis taufe the youth are not taught at all, or elfe bicause they are taught wicked things. Samuel was prefident of this Colledge. Before his time there is no mention made in the ho. he feriptures of anie fuch fellowfhip of 1020. phets.

Oftaking a spirituall charge, looke the Oration that beginneth: Those causes.

10 But when as God chofe Debora unto the Dinifferie of indaina, being weake in ber, he Araight waie made hir very famous, and honourable through the gift of prophefring. By which grace, and perhappes many other miracles moze. The was conflituted by Cod, and confirmed by miracles , as a womacholen to lo great an office. Deither was onelie this woman induce with the fririt of prophetie: for in the holie ferinture we reade of other women also which were in such fort instructed by the holie Choff, Marie the fifter of Dofes. Hanna the mother of Samuel, Holda in the time of Iofias the king were 1020: 2. Kings. phetiffes . And in the newe Welfament (to fpeake nothing of Marie the birgin, of Eliza-Luker, beth the mother of lohn, and of Anna the 4. & 46. & daughter of Phanuel:) the baughters of Phillip the Deacon, (as it is waitten in the Actes the Deacon, (as it is written in the Actes supposed of the Apostles) were Prophetises. Neither thinks it in 1984 to be denied, that some of those women, indued with the gift of pro-

phelie, nio openite teach the people, in neclas ring of those things onto them which had bin thewed them of God ; feeing the gifts of God are not therefore given that they fhould lie hidden, but to b intent they hould further the common edifying of the Church. And vet hereby it followeth not that what God booth by fome peculiar printledge, we thould forthe with brawe it into an crample buto be : bis raufe according to the rule of the Apostle, we are bounde buto an ozdinaric laine, inhereby both in the Cpiftle to Timothie , and in the 1.Tim.2. firft Cpiftle to the Corinthians , he comman, 1. Corita. beth that a woman thoulde hope filence in 14. the Church. And of the filence commanded, mbomoma he affigueth causes, namely, for that they were come ought to be subject to their husbandes : but be filere in the office of a teacher booth declare a certaine the Church. authoritie over those which are taught, which must not be attributed buto a woman oner men, for the was made for man . Whom to obey the ought alwaics to have a respect, which thing is also appointed hir by the indgement of God, whereby he faid buto the woman after fin was committed, Thy difpo- Gen.3.16, fition shall be towardes thy husband. Further the Apollic derived a reason from the firft fault, wherein he faith that Eue was fer 1. Tim. 2. Duced, and not Adam, So as if women (bould 14. ozoinarilie be admitted to the holie minife. rie in the Church, men might eafilie lufvect that the dinell by his accustomed instrument would beceive the people, and for that cause they would the leffe effame the Ecclefiaftis call function if it fould be committed buto women, wherefore by the ordinarie right, and by the Apoltolicall rule, it ought to be appointed buto men. Dowbeit if Goo doe 0. ther wife fometime, yet can be not be infily accused , for so much as all lawes are in his power. If then fometime be fent a Paophes tiffe, and adozne hir with heavenly aifts. the fame woman weaking in the Church, muff bnooubtedlie be hearkened bnto. but vet fo, as hir ftate be not foggotten. Therea fore the two festimonies of Paule, which fæme to be repuguant one to another, may Two places cafilie be reconciled. In the first Cpille to econciled. Timothie he writeth. That a woman ought to be filent in the Church. Withich towarde the ende of the first Epistle to the Corinthians, L.Cor. n. 5. he moft manifeltlie confirmeth. Bowbeit in the fame Cpittle be commandeth that a man prophelying or praying, thould have his head bucouered, but the woman while the propheficth. Mould have it covered: whereby doubt. lette he teacheth, that it is lawfull for a wos man, both to fpeake, and also to prophetic in the Church. Fog it would not fence, that fo

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their head.

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poing the thould have bin commanded to co. ner hir head , if the were otterly to have fis lence in the holie affemblie . After this foat the matter must be erpounded, namely, that the precent of filence is a generall precent, womenthat but the other, which is for covering of the prophetie head when they pray or prophetie, pertained bed tobeto, onelie to those which were Papphetelles. They perilie are not forbioden to prophetie, for the common edifying of the Church : but least they forgetting the propertie of their owne fate (by reason of the extraozomarie office committed buto them) floulde ware proude, they are commanded to have their head coucred : whereby they might binder, frand that they have yet the power of man aboue them. Dozcouer where in the 2. Chaps ter to Titus, it is commanded that the elder women thould admonish the vonger women of temperance, a that they fhould love their hufbands and children, and fhould likewife be diligent housewives in their familie: this mult not be understode as touching publike portrine oz Ceclefiafficall Sermons , but of nzinate crhoztations, which are mete to be pled by the elder lost buto the yonger.

In Romas 11 Wilhen Paul faieth in the rit to the Romans, He that distributeth let him doe it with Theoffice fynceritic : he touched the office of Deacons of Deacons as they were at that time, and ought also to be in our time. Their office was to diffribute to the page the Almes and oblations of the faithfull, Let them doe their office (faicth he) with simplicitie, let them withhold nothing by craft and ill practife. Hoz nauchtie and Des ceitful men , when they have bealing in pub. like receites, one nothing fyncerelie, but ble immberfull quiles and fubtilties . Thefe things would Paul have to be removed from this kind of ministerie. Dthers think that In giving with simplicitie, he meaneth: without any respect onto worldie praise, which some ficke for in the bellowing of other mens Almes. But the first interpretation in my sindrement femeth moft fit. And whereas he aboeth : He that ruleth let him doe it with carefulneffe: although 3 boubt not but that there were many kinde of governments in the Church, pet to confesse the truth, this me thinketh is most fitlie to be bnberstwoe of Cloers : not in verie beebe of them which had the charge of the word and of doctrine: but of those which were appointed as allifrantes buto the Waltors . They , as being the differenter fort, and indued with a greater zeale and goolinelle, were chosen out from as Theoffice monathe laitie. Their office was chiefelic to atteno onto pifcipline, and to take heeve What eneric man oid, and in everie house and

familie to fe what neede enerie one had, as touching that which belonged to the foule or to the booie. For the Church had hir ancients : 02. if I may lo fate, hir Senate, which according to the time pronided for profitable things. Paul beferibeth this kinde of Winis fterie not onelie in this place, but also in the firff to Timothie. For thus he writeth . The Elders are worthie of double honour, elpecially they which labour in the worde and dochrine. In which wordes he fæmeth to figni. fie that there be fome Cloers , which teach and let footh the wood of God: and there are two lines others, which although they doe not this, yet of the land. as ancients and Cibers they doe gouerne in the Church, This Did not Ambrofe leane intouched when he did ervound that place. Dea he complaineth, that even then, either through price, or through the flouthfulnelle of the Drieftes, they were in a maner worne awaie. For while they, which have the conernment of the Church fæke to braine all things buto themselves , they prouide as bis licentlie as they can, that they maie have no fellowe officers toyned with them in that rome. Wherefore Paul willeth that they Romant inhich have this charge, thould doe their innenour, and remove flouth and fluggiffinelle. Burther he abbeth : He that fhewethmercie, let him doe it with cheerefulneffe . And this femeth to have bin the office of widowes theories and of olde men . Which were to that ende and do maintained by the Church, that they houlde man take care of frangers and of them that were ficke. Hoz god caufe he commandeth thefeto have cherefulnelle. Hoz men that be weake and afflicted, are much releued, if they fe their necessities are ministred bnto with cherefulnette. Hoz they, which with afrowning countenance and heavie cheere do thele things, feme to abbe forois buto them that be foromfull : for thereby they milboubt that they be chargeable and troublesome to their brethren. By meanes whereof, they are of. tentimes brought to that point, as they count beath much better than fuch a life . Thus much frake Paul concerning the publike mis nifferies of the Church , which he boon iuft cante calleth acciousta, to wit, free gifts. Foz al thefe things, although it femeth that worth they maie be gotten by humane arte and in beauch buffrie, yet thall we never being to palle any impite thing in that kinde by our owne labour, bus leffe we be holpen by the grace of God, where by those things which we one are made profitable and effectuall. Foz they which are occupied in thefe offices, maie in dede without the helpe of Goo, obtaine the praise of men

and well liking of the people, but they can,

not further the faluation of foules & commo. nitie of the Church. And as touching this matter, they oftentimes have God fauouras ble and gratious buto them , which nevers thelette obey him not with a funcere wil. But this is to be exceedingly lantented, that this gonernance of the Church is so miferablie becared, that at this date, not fo much as the names of thefe functions are anic where er tant. In the fread of thefe they have nut Tas perbearers , and I knowe not what Aco. inthes and Subdeacons, which ferue for tris fling and vaine actions, about that fuperffitious Aultar of theirs.

12 And in the first Cuittle to the Corinchias In t.Cor. the 16 Chapter, we have a notable place as concerning the vilitation of Churches. for Paul for the fame cause would returne to the Corinthians , & firft furuey the Churches of Macedonia: & because be could not fraight waie trauell to Corinth , he deuised to fend othe bif. thither Timothie. And howe necessarie the comes bilitation of Churches is , the feate of humane things boeth declare: by the which we calilie verceine that things bo oftentimes becaic and fall to raine, onlette they be notice and then remoked to their firft oader and in-Mitution. Wherefoze we are not to boubt that this is no humane but an apostolis with tall invention. But it behoueth, that they or does which billie, thoulose men of great authorites with billie, thoulose men of great authorites itie, of honest and godie life, and also welk, infirmed in the bolic for the infruded in the holie Scriptures. Foz if fa be they thall not by the worde of BDD per. ceine those things to be peruerse which they woulde amende, they thall being nothing to palle. Beraduenture thou wilt faic: fæing al Churches haue their owne Paffors, what nede is there that other men Coulde come bnto them to bilite ? Tal & aunfwere, that it oftentimes happeneth, that the men of anie Church bo not fo greatlie effcine their owne Palloza, being other wife awd men, because through continuall convertation they grow in contempt : but when they Mall come beforethie or foure which bee of other Churthes, being men of great name and author ritie, they may be a great deale moze cafilie corrected, and the ordinances of the Wallors, if they be good oppinances, maie ber maintais ned by the authoritie of thefe men: if they be not goo, they maie be amended. Powit is growne to an ble, that this office of viliting is alligned onto Primates and Archbilhops: because those men which were indued with the moze ample giftes of God and which

bio ercel others in learning & holines, were

wont to be preferred to the higher places,

to the chiefe leas , and moze notable Cities.

But foralimuth as we fee, that in the molt places at this baie fuch high begrees are by the fauout of princes and by peruerle electiv on, commended bnto bnmete men, what profite can thefe men bring by their bifitatis on? Werilie not a whit , but oftentimes no fmall inconvenience.

Of calling, and especiallie vnto the Ministerie.

13 Merie ill boe they gather, which thus In 2.Sam.a faie: Things happen not to this 02 that man g calling according to his minde : therefore his calling mutuor be is not of God. For who luffered either more condemned 03 moze græuous things , than bid our Sa, licelle. niour Chailt ? And get was his calling moft lawfull. Taherefoze a great comfort is here offered to the ministers of the Church, and to lawfull magistrates, that although they fe manie troubles laid before them, get that they thould not befpaire ; for those things proced of the Dinell : De berilie hateth all lawfull calling . For he feeth, that God wil bleffe it, and that his ftrength fhall be dimis nifed by the fame. And fixing futh maner wimerans of impediments be of tino forts , fome in the ces to our mindes of men, and fome which happen out - takinger in our wardie, both kindes are laide in our wate was by the by the Dinell. For in the minds he worketh Dinel. that men maic befpaire and become of faint courage, and thinke that they thall not be as ble to beare fo great a charge & fo to become negligent. But if he profper not this waie. he from elfewhere offereth enmities , has treds, fecitions & troubles. But & if there be fome which are neither lawfullie called, noz get doe their duetie, the Dinell doth nothing at all disquiet the, for he suffereth the lafelie and foundlie to flepe on both fides. But God putteth himfelfe among thefe troubles, and manie waies comforteth them that be his. First by his wood: foo hee foocheweth that they are to fuffer manie things. Secondie game men also he layeth before the the examples of such menes. as fuffered manie things in the following of their vocation. Furthermore against the first impediment he giveth ffrength and ffablenelle of mindes. And if anie man do with fande him, he discourageth him and maketh him feeble. Thus the kingdome of Chrift Standeth and Shall Cande for cuer. Thus the kingdome of David , though it bee thaken with manie violences , pet it thall fand . Wherefore eneric man ought to abide in his calling, and not to befraire and become

afraid of aduertitics. 14 Firft pe muft bnderffande, that God both oftentimes immediatly (as they fpeake)