



# The Grounds of Divinity

Plainly discovering the Mysteries  
of Christian Religion, propounded  
in Questions and Answers:

Substantially proved by Scriptures; expounded  
faithfully, according to the writings of the best  
divines, and evidently applied by profitable uses.

To which is prefixed a very profitable Treatise  
containing an exhortation to the Study of the Word

Elnathan Parr

Minister of the Word of God

1633 Edition

“The Grounds of Divinity. Plainly discovering the mysteries of Christian Religion, propounded in Questions and Answers: substantially proved by Scripture; expounded faithfully, according to the witness of the best Divines, and evidently applied by profitable uses. To the which is prefixed a very profitable Treatise, containing an exhortation to the Study of the Word.” by Elnathan Parr, is here reprinted by Hail & Fire, 2009.

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**PREFACE**  
to the Protestant Reprint of

“The Grounds of Divinity,” by Elnathan Parr

by Hail & Fire

**PROTESTANT SERMONS & EXHORTATIONS**

In this age of ecumenism, when the lines have been blurred between the two major denominations and the world itself speaks of the Pope as head of all Christians, we join with so many to call to remembrance the truth of the Gospel and of those who, in times past, both well-known and unknown, answered a good answer for a pure and Gospel faith against the traditions of men. The intention of Hail & Fire is to make available Gospel and Reformed Theology in the works, sermons, exhortations, prayers, and apologetics of those who have maintained the Gospel and expounded upon the Scripture as the Eternal Word of God and the sole authority in Christian doctrine.

THE  
GROVND  
*of Diuinity.*

Plainely discovering the  
Misteries of Christian Religion,  
*propounded in Questions and An-  
swers: Substantially prooued by  
Scriptures; Expounded saythfully,*  
according to the writings of the  
*best Diuines, and eui-  
dently applied by  
profitable vses.*

To the which is prefixed a very pro:  
*fitable Treatise, contayning an  
exhortation to the Study of  
the Word.*

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Corrected and enlarged, by  
ELNATHAN PARR, Mi-  
nister of the Word.

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The seauenth Edition.

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LONDON,  
Printed by JOHN NORTON  
for SAMVEL MANA  
1633.

The Epistle, &c.

For this cause I presume you will vouchsafe the sooner to owne it, and the more favourably to accept it: though it enrich not your cofers, yet it may your Conscience. Howsoever I am sure it must needs obtaine a greater degree of esteeme; comming forth under the coniunction and sweet aspect of two so propitious and noble Stars, whatsoever it is, it is your Worships, and so is the Author,

A devoted servant  
to both your Worships,

ELNATHAN PARR.



TO THE  
most vertuous and  
worthy *Lady*; the

*Lady Jane*, Wife to  
the fore-named *Sir*

NATHANIEL  
BACON.

MADAME,



Doe heere  
humbly re-  
present vn-  
to you this  
7th. Im-  
pression ;  
which was yours by the

A 5 for-

## The Epistle

former Dedications. A I  
haue added vnto them an  
Enlargement; So haue I  
vnto your Ladiship a wor-  
thy partner: Not that I  
thinke you not worthy of  
all, but because I thinke  
your Ladiship vnwilling  
to haue any thing without  
him. For of your owne  
worth (if I should make a  
due Report) they which  
know you not, would  
iudge me a flatterer, the  
worst of friends; And if I  
should report lesse then  
your due; they which  
know your Ladiiship, and  
your bounty towards me,  
would iudge me vngrate-  
full, the worst of men. I  
will onely say this, which  
all that know you affirme,  
that, for a generall eminen-

Dedicatory.

cy in all endowments both  
of Nature and Grace, the  
world can number but  
few such. I humbly craue  
your seuenth acceptance  
of this, and of the Author,

Who earnestly prayeth, that as  
both you are now vnited in a  
holy and happy band of mu-  
tuall loue, so you may for e-  
uer be conioyned in the  
participation of all  
good, present, and  
to come: and  
who rest-  
eth.

*A deuoted seruant to both your*

*worships, in the Lord,*

**ELNATHAN PARR.**

To the Reader.



TO THE  
COURTEOUS  
READER.

**C**ourteous  
READER;  
Thou hast  
heere the  
fruite of my sicknesse,  
whereby in the begin-  
ning of this winter, I  
was made vnseruice-  
able for my publike  
ducty.

*To the Reader.*

duety. In this while,  
considering that time  
is precious, and the  
dayes euill, as the Apo-  
stle sayth, the Lord  
put into my heart, to  
redeeme the time :  
Whereupon ( as God  
enabled me to hold vp  
my head ) I looked o-  
uer my ragged notes,  
and scattered papers.  
Part of which, after  
my rude manner poli-  
shed, are heere offered  
vnto thee. I am not  
without hope, but that  
( by the good hand of  
God ) as I had experi-  
ence

*To the Reader.*

ence of the profit of these things being deliuered by liuely voyce : so also the charitable reading of them may much auaille thee: I know that e- uery day there are ma- ny new bookes set forth, and of this kind not a few : yet in this method, with sound and briefe Propositi- ons of the principall poynts of Diuinity ; euident and infallible proofes; succinct and perspicuous explicati- ons ; and plaine and  
liuely

To the Reader.

liuely applications, I  
haue not obserued a  
ny: So that this, and  
also the great igno-  
rance of the multitude  
considered, I doubt not  
but the indifferent will  
free these my endea-  
uors from the censure  
of superfluous, and of  
writing iliads (as they  
say) after *Homer*; I  
confesse ingeneously  
that much of my expli-  
cations is drawne  
from the fountaynes  
of other men, both for-  
raigne Writers; and  
many our owne wor-  
thy

thy Countrymen. So that, as the little Bee, greatly industrious, flies ouer many a garden and flower, to gather a little honey: so haue I out of many mens gardens, selected and gathered many such choyce things, which I iudged might most make for thy benefit. And this can be no imputation to me, in as much as the learned know, that (not to speake of some of the Pen-men of the Holy-Ghost) both ancient  
and

and later Writers, haue  
to the greater benefit  
of the Church, taken  
this course: and also  
because I haue made  
such things, which I  
haue receiued from o-  
thers, so to serue my  
purpose, eyther by con-  
traction, addition, ex-  
position, or marshal-  
ling into my order:  
that I may in some sort  
iustly challenge them  
as mine owne.

The summe to this  
my small Labours (to  
the which is prefixed  
an exhortation to the  
study

study of the Word) is  
an exposition of the  
description of GOD,  
namely the *Grounds of  
Divinity expounded and  
applied*, because it pro-  
poundeth, proueth,  
and as a key openeth,  
and easily vnlocketh  
the hidden Mistry  
and Counsell of God,  
concerning our salua-  
tion by our Lord Iesus  
Christ. The *Questions*  
and *Answeres* are fami-  
liar and friendly de-  
pending. The *Explica-  
tions* playne, and for the  
most part concise,  
poyn-

To the Reader.

poynring at some things in a word, as *Parentheses*, which to the industrious Reader will be the more advantage: and for the Uses (which being practised, are the prayse and life of knowledge) I have not obserued euery thing, or so pressed any thing; but that I leaue much more to be obserued, by such which are accustomed to *Meditation*. In a word, that which I iudged most profitable, I haue performed for thee.

If

*To the Reader.*

If thou best learned,  
as thou needest it not,  
so I humbly intreate  
thee to know that I  
write it not for thee;  
yet I barre thee not the  
reading, but most wil-  
lingly submit it to  
thy censure. If thou  
blamest the phrase and  
stile, that it is not flu-  
ent and round, but rag-  
ged and harsh: Truly  
neyther can I com-  
mend it: happily, I haue  
striuen to be playne, or  
at least, hauing no skill  
in finer Cookery, haue  
drest it as I was able,  
after

*To the Reader.*

after our homely and  
Country) fashion for  
the stomackes of the  
vnlearned, who rellish  
and like better of that  
which is playne and  
easie, then eyther lear-  
ned and deepe Treati-  
ses which they vnder-  
stand not, or such coo-  
kely conceits where  
the cost is greater then  
the nourishment: some  
delight in toyes like  
little children: I should  
then thinke very ill of  
my selfe, when I should  
goe about to please  
their humours, fitter to  
be

To the Reader.

be purged then nourished. Some (and worthily) in regard of their great acuity and iudgment, like nothing for themselves) but that which transcendeth common capacities: I doe not thinke my selfe able to doe that which might giue them satisfaction.

And, in as much as there are three-fold more which haue but meane knowledge, then which abound: it shall content mee, that  
euen

To the Reader.

even as Gold is common  
in Rich mens pockets, but  
Silver is currant among  
the common sort; it shall  
(I say) content me, if,  
while those of deeper  
iudgement be conuersant  
in the Writings of the  
learned, my labour  
maybe in the hands of  
the meaner sort, for  
whose sake specially  
I haue taken this  
paynes:

For thee there-  
fore which art but  
a beginner I haue  
laboured. If I may  
adde

To the Reader.

adde to thy know-  
ledge and affection,  
and be a helper of thy  
fayth and ioy, giue  
thou God the glory:  
I haue then attayned  
the end of my la-  
bours. Read once  
and reade againe ;  
it may be the second  
reading will be more  
sauory then the first.  
If thou profetest here  
in, according as I haue  
prayd for thee, I know  
thou shalt neuer repent  
thee. *And thus desiring  
the helpe of thy prayers,  
I commend thee to God,  
and*

To the Reader.

and to the word of his  
Grace, wishing thy far-  
ther up-building in all  
saving knowledge, god-  
liness, and established  
comfort of conscience,  
through Iesus Christ.

Thine in Christ,

E. P.

and to the word of his  
Grace, wishing thy far-  
ther up-building in all  
saving knowledge, God-  
liness, and established  
comfort of conscience,  
through Iesus Christ.

Thine in Christ,

E. P.



A  
**SHORT**  
 and plaine Exhortation  
 to the study  
 of the Word, with severall  
 directions for the  
 hearing and reading of  
 the same: very necessary  
 for these  
 times.

**A**s the Sunne is to  
 the world, so is the  
 Word of God to  
 his Church and People, the  
 light of their liues, the life of  
 their soules: But as the Sun  
 in regard of the comonnesse,  
 is not duely considered; so  
 B the

the commonnesse and plenty of the Word (a benefit vn-speakable) breeds the contempt of it. Euen as the *Manna* at the first admired, was afterwards loathed: so doth our corruption vse the Word. When the Lord strooke *Egypt* with darke-nesse, then they vnderstood the benefit of the light; so if the Lord should deale with vs, sending such a famine of the Word, as the Prophet *Amos* speaketh of, wee would then acknowledge the plenty of the Gospell to be a happy blessing: for wee are brought to the acknowledging of good things rather by the wanting, then the hauing of them. So the sicke man learneth greatly to account of that health, for the which before his sicknesse he was seldome thankfull; but this is of corrupti-  
on:

Amos 8, 11.

on: and grace must teach vs  
 neuerthelesse to esteeme of  
 the Word for the plenty of  
 it, and our liberty in profes-  
 sing it; but so much the more  
 to loue it, and for it to praise  
 our mercifull God in Iesus  
 Christ.

This also we must know,  
 that the more plentifully the  
 Lord giueth the meanes, the  
 more fearefull is our blind-  
 nesse, and the neerer we are  
 to iudgement, if we make not  
 good vse of it. When *John  
 Baptist* preached Repen-  
 tance, and the Kingdome of  
 God, hee sayth, *Now is the  
 Axe laid, &c.* As if he should  
 haue sayd: Howloeuver God  
 hath hitherto spared, yet  
 when the Sonne from his Fa-  
 thers bosome shall teach, he  
 that heareth not now, shall  
 be hewne downe, and cast  
 into the fire. How culpable  
 this way our English Nati-

Math. 3. 10

on is, is too too manifest, and what we haue cause to expect, for it I tremble to write.

Wherefore as in the morning when the Sunne riseth in his strength, we open our doores and windowes to partake of his comfortable brightnesse: so, in as much as the Lord causeth the beames of his glorious Gospell to shine clearly among vs, it is our parts to open our eyes, and to endeauour to be illustrated by the same. Is it not the Commandement, binding all, to vse all industry in the searching and study thereof?

That all are bound, may appeare by these reasons: First, if any might bee dispensed with, for not studying in the Word; eyther in regard of the worthinesse of their person, or for the multitude of their businesse, then Kings: but not Kings; and *David* is

an

John 5.39.  
Col. 3.16.

Deu. 17.17,  
19.

an example; therefore none.

Deut. 6 7.

Secondly, all parents and children are bound to the knowledge of the Word: but all degrees, orders, and conditions of men, are in these contained: therefore all.

Thirdly, the reason of the Commandement sheweth it:

*In them you hope to have eternall life.* But all hope for, and

John 5. 9.

would haue eternall life: *Ergo.*

Fourthly, the Scriptures set downe the duties of all men

in their seuerall calling: but these duties we cannot per-

forme, vnlesse we know them; and know them wee cannot

without the Word, *Ergo.* Fifthly, the Apostle *Peter* writeth

thus: *Be ready alwaies to give*

2 Pet. 3. 15.

*answere to every man that asketh you a reason of the hope that is in you.* But render a

reason, and readily we cannot, without the Word: there-

fore all, whether teachers or

B 3 learners,

learners, able, or not able to  
 reade, are bound to the stu-  
 dy of the Word. Away then  
 with the Figge-leaves of the  
 multitude, who think them-  
 selves hereof discharged, ey-  
 ther for their worldly busi-  
 nesse, or because they are not  
 booke-learned, or for some  
 such foolish excuse. This also  
 reproveth the Papists, who  
 barre the common people the  
 reading of the Scriptures,  
 fearing lest that thereby they  
 should proue Heretikes: But  
 this is a foolish feare; for the  
 Scripture teacheth the con-  
 trary; affirming, that the  
 Law maketh not wise men  
 simple, but simple men wise;  
 not putting out the eyes of  
 them that see, but giuing  
 light to the eyes. And indeed  
 their reason is without rea-  
 son: for the Word is a rule;  
 but the ruler maketh not the  
 worke wrong, but is a meanes

Pfal 19. 7, 8.

to right the same. The Word is a light: but the light causeth not darknesse, but the absence of the light: So the Word causeth not heresies, but the absence of the Word: yea, and if they will consider, they shall finde, that not the simple common people, but the learnedst Clearkes, priding themselves in their wit, haue bene the broachers of heresies.

As all are bound so to vse all industry and diligence to know the Word: which is expressed in those significant termes and phrases: *Search the Scriptures:* and, *Let the word of Christ dwell in you plentifully:* Search, that is, not flightly and ouerly, as many doe, not regarding whether they finde or no; but narrowly, and painefully, as *Salomon* expoundeth, by *calling, crying and seeking*, as for siluer; and

Pro. 2, 3, 4.

searching, as for treasures; Then shall wee vnderstand the feare of the Lord, and find the knowledge of God. *Let the Word of Christ dwell in you:* that is, such as they that dwell with vs vnder the same roose, are well knowne vnto vs, and we familiarly conuerse with them: So ought the Word to bee, not as a stranger, but as a welcome, and well-knowne guest: *Let it dwell plentifully, richly,* that is, even as euery corner of a rich mans house is fraughted with stufte, so ought we to be full filled with Diuine knowledge. This condemneth those blind ones, who liue like bruit beasts that haue no vnderstanding: whose bruitish ignorance cannot be but exceeding fearefull: For euen as a house without walles and windowes, and other necessary furniture, is

accounted

accounted forlorne; so that is  
a very forlorne and naked  
conscience, which is destitute  
of the knowledge of the  
Word. And as it is an easie  
matter to lead the blind out  
of the way, so the ignorant  
are easily led & taken in the  
snares of the Diuell. And this  
reproueth the negligence of  
such, who are not carefull to  
apply themselues with all di-  
ligence to the study of the  
Word: our negligence herein  
being the cause of the bar-  
rennesse of knowledge in  
these plentiful times. If men  
would bestow that time in the  
study of the word, which they  
for the most part bestow, some  
in hunting and hawking; some  
in dicing and carding; some  
in drinking, swilling, and fol-  
lowing bad company: some  
in sloth and idlenesse: thus  
wisely redeeming the time:  
then certainly knowledge

would abound among vs, as the waters that cover the Sea. Euen as in matters of the Word, though a man haue neuer so good a trade; yet without labour and diligence he can doe no good in it: and as the diligent shall beare rule, and stand before Kings: so knowledge shall increase to the diligent, when the negligent shall be vnder darknesse.

Pro. 12. 24.

Pro. 22. 29.

There are two principall causes among many, which ought to prouoke our diligence herein. The Difficulty, and the Vtility of the Scriptures: The Scriptures are difficult and hard, but first, not to all; but to them which perish; and to them which are naturall, and haue not the spirit: but to them which haue receiued the enlightening spirit, it is otherwise; God who commanded the light to shine out of darknesse, shining  
DIIOW into

Cor. 4. 3.

Cor. 2. 4.

into their hearts, and giuing them the light of the knowledge of God, in the face of Iesus Christ. Secondly, they are difficult, but not alwayes, the Lord more and more scattering the darknesse of the minds of his elect Children, by his holy Spint. Thirdly, they are difficult, but not all, for in the foundation of the Doctrine of saluation, and of faith and manners, they are easie and plaine: but some places indeed are wonderfully hard; There is milk for babes, that is, easie: and meate for strong men, that is, hardnesse. The Ancients, of this haue excellently spoken: One saith, The Scriptures are like a mighty riuer, in the which a Lambe may walke safely, and yet an Elephant bee drowned. And another: The writers of holy Scripture are in some things like Angels, descending

Cor. 4. 6.

descending to the capacity of the simplest; and in some things as Angels, transcending the capacity of the learnedst. And againe, in the holy Scriptures some things are open, and some things obscure; those are for our nourishment, these for our exercise; by those our hunger is staid, in these our loathing. And indeede, this variety addeth to the excellency of the Scriptures, as in the globe of the Earth, some Land and some Sea, makes both the more esteemed, and in the Land some Hills, and some vallies make both the more delightfome; and as the Summer is so much the more welcome, after a hard and stormy Winter: euen so this mixture in the Word, maketh both the more pleasing, and continueth the edge of our desire to study:  
which

which if it were all alike, would soone be dulled.

These reasons may be rendered, why the Lord would haue some things in his Word to be thus folded vp in the Clouds of obscurity; making (as it were) darkenesse their pauillion: First, that we might know and acknowledge the vnderstanding of the Word to bee the gift of God. Secondly, to tame the pride and arrogancy of our nature, which would soone appeare, if all things were obuious and easie at the first sight. Thirdly, that we should not vilipend and make light reckoning of the Word: for this is our corruption; professed kindnes or grace, is not esteemed. Fourthly, that impure dogges and swine may bee kept from holy things. Fifthly, that we should make high account of the  
ministry

ministry of the Word, ordained for the opening and interpreting of the same. Sixtly, to stirre vs vp to Prayer, and to continuall diligence and paines in the hearing and rading of it: As matters of great difficulty are not compassed (we see) with ordinary paines.

Many by reason of the difficulty of the diuine Oracles, doe quite giue over the study of them; like vnto the sluggard, or idle person, who  
*Pro. 26.13* *A Lyon is in the way.*  
 But as generous and noble Spirits are not daunted nor dismayed by the dangers of great Enterprizes, but rather so much the more enflamed with courage to set vpon them: Euen so the difficulty of holy Scriptures should not abate our paines, but in reason so much the more  
*1. Sam. 2. 1.*  
*9.*  
*2. Tim. 3. 16* whet on our diligence: without  
 out.

out the which, not only no excellent, but no ordinary comfortable measure of knowledge can be achieved. Is the Word difficulty? Then it requireth of thee so much the more industry in reading, hearing, conference, meditation, prayer; In which things if we did exercise our selves in a conscionable manner, wee should soone become men of ripe age in these hidden mysteries.

The second reason to excite our paines, is the vility and profit that comes by the Word. As *David* said of *Goliath* his sword, *There is none to that*: So I may say of this reason, *There is none to this*. For amongst men, whose heart is so hard, but profit and gaine will perswade him? But the Scriptures are profitable: *By them wee beleene*: *By them we are converted,*

Ioh 17. 20.

Rom. 10. 14

Psal. 19 7.

2 Tim. 3. 15.

1 Pet. 1. 23.

Sam. 1. 18.

Acts 10. 44.

Iam. 1. 21.

Luke 11. 18

Ioh. 6. 6. 8

Acts 13. 1. 9

Pfal. 119.

105.

Pro. 6. 23.

Deut. 32. 2.

Esay 1. 15.

10. 15.

Eph. 6. 17.

1 Pet. 2. 2.

Cant. 2. 5.

Mat. 5. 13.

Pfal. 19. 10.

Pfal. 13. 7.

Pfal. 119. 72

ured, and made wise: By  
 them we are regenerated: By  
 the preaching of them we re-  
 ceive the holy Ghost. By them  
 we are saved: therefore cal-  
 led *The words of eternall life,*  
*and of saluation.* The Word is  
 compared to *Light*, to enlight-  
 ten vs. To *Raine, Snow, and*  
*Dew*, to make vs fruitfull in  
 good workes. To a *Sword*, to  
 defend vs. It is a *Key*, to di-  
 rect vs to Christ, the treasury  
 of all happinesse. It is as *Sin-*  
*cere Milke*, to feede vs, and  
 make vs grow: As *Flagons of*  
*Wine*, and *Apples of Paradise*,  
 to comfort vs: As *Salt* to  
 season, purge, cleanse and pre-  
 serue vs. Preferred before  
*Hony*, for sweetnesse, before  
 tryed *Silver* and *Gold*, for  
 price, and inestimable value.  
 What shall I say of the praise  
 and excellency of the Scrip-  
 tures, exceedeth all the  
 praye and commendation  
 that

that can be giuen vnto them. If I had the tongue of Angels, I could not expresse it, but must be compelled to say as the Apostle in another place, *O the deepnesse of the riches of the wisdom of God, and of his Word!* Is any thing then so profitable as this? O what a base, slavish, and foolish nature haue wee, which runne and hunt after the feathers of the world, neglecting the true and certaine treasures of the VVord! *You haue a sure Word of the Prophets, to the which you doe well, if you take heede, &c.* Yea, if wee study in the VVord, we haue the Angels as fellow students, searching, enquiring, and desiring to behold the things that are reuealed to vs by preaching of the Gospell.

But some, perchance, will thus obiect: The VVord of  
God

God is to be studied, wee  
 confesse: but how shall we  
 know that those Scriptures  
 are the Word of God?

That the Scriptures con-  
 tained in the Old and New  
 Testament, are the Word of  
 the living God, may ap-  
 peare,

1 Per. 1. 10.  
 11, 12.  
 Eph. 3. 10.

Testimonies,  
 eyther by } or  
 } other Reasons.

The testimo- }  
 nies are ey- }  
 ther }  
 } Divine,  
 } or  
 } Humane.

1 Cor. 2. 1. 3.  
 2 Tim. 3. 19  
 2 Pct. 1. 21.

The testimo- }  
 nies diuine, }  
 confirming }  
 this truth, are }  
 eyther of }  
 } God speaking  
 } in the Word:  
 } or of  
 } the holy Ghost  
 } speaking in the  
 } conscience.

Luke 1. 70

God so witnesseth in his  
 Word: and what more or-  
 dinary in the Prophets, then,  
*Thus sayth the Lord?* as Za-  
 chary also, *He spake by the*  
 mouth

mouth of his holy Prophets,  
which haue beene since the  
world began.

The Holy Ghost beareth  
this witnesse vnto the consci-  
ences of the elect: and this te-  
stimony is that inward force  
and efficacy of the holy Spi-  
rit, by the which we feele our  
hearts moued, bowed, and  
perswaded to beleue the  
Word: *He that beleueth, hath*  
*the witnesse in himselfe.* This  
restimony (next to the voyce  
of God speaking in the Scrip-  
tures, who indeede is onely a  
sufficient witnesse to him-  
selfe) is to be preferred before  
all other testimonies and ar-  
guments whatsoever. But  
this must be remembred, that  
this witnesse of the Spirit in  
the heart, is not to be preten-  
ded to confirme doctrines to  
others, and to confute aduer-  
saries: but onely, that euery  
one for himselfe by this wit-  
nesse

1 Cor. 2. 10

11, 12.

John 2. 20,

27.

1 John. 5. 10.

nesse might be certaine in his very conscience, that the holy Scriptures are of G O D. In this the conscience resteth, and is satisfied: it ariseth, and is wrought in our hearts, by the Word read, heard, meditated vpon, and translated to the vse of fayth and life.

John 7.17.

As, *If any man will do his will, (sayth Christ) he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.*

The humane Church, testimonies  
 are eyther } or of  
 of the } the enemies of  
 the Church.

The perpetuall consent of the Church, and of all the people of God, in receiuing, embracing, and conseruing, the Word of God, so many ages, notwithstanding their diuersity and disparity of minds and iudgements, argueth no lesse then a diuine autho-

authority in the Word.

The enemies } Jewes,  
are eyther } or  
                  } Heathen.

The Jewes acknowledge the bookes of *Moses*, and the Prophets, to be giuen by diuine inspiration. And among the Heathen, when *Ptolomy* the King of *Egypt* demanded, why Heathen Authors in their writings, make no mention of the Bookes of Scripture: one made answer, Because they were diuine: and that God the Author of them, was reuenged of all those that presumed to touch them, as *Iosephus* and *Ensebius* report.

The other reasons may be drawne, first, from the antiquity of them, being of all writings the most ancient: *Moses* the first Pen-man of holy

holy VVrit, being farre elder then all other writings now extant in the world: a thing well knowne to the learned. Secondly, from the certaine euent and accomplishing of the diuers prophecies, which neyther by naturall causes, nor by the wit of man could euer haue beene foretold. Thirdly, from the miracles which Satan neuer could bring to passe. Fourthly, from the matter of them containing the whole, pure, and perfect Law of God; and describing such a meanes of salvation, which both agreeth to the glory and perfect iustice of GOD, and satisfieth the conscience. Fifthly, from the Maiesty of them, which shineth euen through the humility and simplicity of the phrased. Sixtly, from the inuincible firmity and continuance of them,

them, notwithstanding the rage of so many persecutors, labouring to abolish their very memory. Secondly, from the beautifull harmony, and admirable consent of all the parts of the Doctrine contained therein. Eighthly, from the force of them in the minds of men, effecting, mouing, conuerting and transforming vs into new men, and kindling a liuely consolation in our minds in the day of tryall, as appeared in the Martyrs. Ninthly, from the irreconcilable hatred of Satan and his complices, tyrants, persecutors, and all prophane men, against the Scriptures, more then any other books. Tenthly, from the vengeance of GOD vpon the contemners, blasphemers and enemies of the Word. It were almost infinit to reckon  
all

all that might be sayd here  
 in: all which are good,  
 ioyntly and feuerally confi-  
 dered to confirme vnto vs  
 the authority of the Scrip-  
 tures, and to conuince the  
 consciences of all them,  
 which in the vanity and wic-  
 kednesse of their hearts, shall  
 any way call them into que-  
 stion.

Wherefore it appeareth  
 (and nothing can be sayd to  
 the contrary) that all are  
 bound with all diligence  
 to study in the Word of  
 God.

Two principall parts of  
 our study in the VVord, are  
 the reading, and the hearing  
 of it. All then must giue all  
 diligence to heare and reade  
 the Scriptures.

And because things good  
 in themselves, through bad  
 and negligent vsage, become  
 oft-times vnprofitable and  
 hurt-

hurtfull vnto vs, therefore  
the Apostle *Paul* prayeth  
and exhorteth, that *the*  
*Word dwell in vs in all wise-*  
*dome.*

Colo. 1. 11.  
Colo. 3. 19

That we ought wisely to  
heare the Word preached, ap-  
peareth by our Sauiour him-  
selfe in his motions to his A-  
postles and Disciples, *Heare*  
*and understand. Take heede*  
*what you heare. Take heed how*  
*you heare.*

Mat. 15. 10  
Mark. 15. 10  
Luke 8. 18.

Vnto this wise hearing,  
three things are necessary:  
First, something is to be done  
before we heare. Secondly,  
something in the hearing.  
Thirdly, something when we  
haue heard.

That which is to be done  
before we heare, is called  
*Preparation*: which confi-  
steth in the auoyding of some  
things, and in the doing of  
other some.

Those things which are to

C

be

be auoyded, may be reduced to these five heads: The first is *Intemperance* in ryotous eating and drinking, and pampering the body: whereby we are made unfit for the exercises of the Word: the body being then more apt to sleepe then to heare. Full bellies (for the most part) haue empty soules: and therefore our Sauieur CHRIST monished his Apostles to *beware of surfeting and drunkenesse which appresse the heart.*

Luk. 21. 53.

The second is *Distracting cares of the world*: these must be banished out of our minds, when we come to heare the Word.

Gen. 21. 34.

As *Abraham*, when he went to sacrifice his sonne vpon the Mount, left his Assle and seruants at the foote of the hill; euen so, when we come to the holy hill of God  
with

with the congregation, we must put off, and abandon all our own thoughts, words, and seruile labours. For as thornes choake the Corne, so will these the Word, as our Saviour himselfe teacheth.

Luke 8.14.

The third is *Preiudice* against the person of the Teacher: for when the person is once distasted, we relish not his doctrine, though neuer so good. So *Ahab* could not abide *Micaiah*; and therefore would not endure his teaching and admonitions.

The fourth is *Pride*; for some measure of knowledge receiued: As many will say, they know as much as the *Preacher* can tell them. It may be they do: but doe they practise it? Such must know, first, that preaching is not on-ly to teach men that which

they know not, but also to stirre them vp to practise that which they know: not so much ordained to informe the iudgement, as to reforme the affection. Secondly, they must remember that part of the song of the Virgin: *He filleth the hungry with good things, but the rich he sendeth empty away.*

The fift is *Carnall security*: When we come to the hearing of the Word with a resolution, that, speake the Lord what he will; and cry the seruants of God against our sins, as long and as loud as they will, yet we will doe as we list. For many by this meanes come into the congregation, as the vncleane bealts into the Arke; they come in vncleane, and goe out vncleane. Well, this of all other is most fearefull, and the high way to a reprobate mind.

Rom. I. 28.  
2. Thef. 2.  
10, 11.

These

○ These especially, and so all other finnes must be carefully auoyded, and vnfainedly repented of: *For wiselome entreteth not into a defiled soule:*

And as the eye, if it be euil affected, cannot discern the object; so the mind infected, and the conscience polluted with these and the like finnes, cannot possibly vnderstand the things of God: ○ Satan by these meanes stealing out of our hearts the precious feede of the good Word of God.

Wisd. 1. 4.

Those things, which are to be performed before the hearing of the Word, are especially two. The first is prayer. If we must pray before the receiuing of our bodily meat, much more before this heavenly foode of our soules. And in our prayers we must commend our Treachers and our selues vnto the Lord.

For our Teachers we are to pray for three things:

First, that their lippes may preferue knowledge.

Secondly, that they may bee faythfull in deliuering the whole counsell of Gods vnto vs.

And thirdly, that they may powerfully and wisely speake to our consciences.

For our selues also we are to pray for three things:

First, for the pardon of our finnes.

Secondly, that our minds may bee opened to vnderstand.

Thirdly, that our hearts and affections may bee sanctified to obey the holy Word. For oftentimes we doe not that we know to bee best; but that vnto which our affections carry vs. An honest and a good heart is a notable signe of Gods Spirit.

The

The second thing to be done, is timely and seasonable resorting, with the rest of Gods people, to the House of God. Negligent coming, that is, when we come one straggling after another: howsoever it be ordinary almost in all places; yet it argueth a grosse carelesnesse and neglect, if not contempt of the worship of God: If our loue vnto the Word should be measured hereby, it would soone appeare to bee a great deale lesse then our loue to Faires, Markets, Feasts, and merry meetings, as they call them, vnto the which we will be sure to come with the first. O that we had but halfe the care to come to the market and food of our soules, which is the mystery of the Word! Why should we not be like to *Peter* and *Iohn* in striving to out-runne one another,

John 20.

to the House of God, as they  
to the Sepulchre of Christ?

Nehem. 8. 1

Acts 10. 33.

Luke 5. 1.

In the time of *Nehemias* the people gathered all together, and called for the reading of the Law: And *Cornelius* and his household were all ready wayting for *Peter*, to heare the VVord. And the people pressed vnto Christ to heare him. The forwardnesse of these for our imitation.

In hearing, three things are requisite: first, Attention; second, Intention; third, Retention. The first ordereth the body, the second, the vnderstanding, the third, the memory. Attention is, when the whole body, but especially the eare and the eye are reuerently composed to heare the Word. Of the eare

Eccle. 4. 17.

Luke 4. 28.

... ..

we read, *Be more neere to heare.* Of the eye, *The eyes of all that were in the Synagogue, were*

were fastened on him, that is, on Christ, when he began to teach them. Of the reuerent carriage of the whole body, *Constantine* the Great may be an example, who as *Eusebius* reports, though he were the most noble Emperour that yet the world hath seene, for the most part would stand at the preaching of the Word, and not sit downe, though admonished of his Nobles. *Mary* also is in example heereof. Wherefore to sleepe, to talke, to reade, to gaze vp and downe in euery corner, which is the marke of a foole, as *Salomon* teacheth, are specially to be auoyded. So also departing out of the Congregation, without iust and reasonable cause: as the people stayed for *Zachary*, though in regard of the vision he held them very long: Euen so

Luke 10.39.

Luke 1.21.

Math 8. 20.

Psal. 42. 2.

Gen. 28. 17.

Should we stay with reuerence, till the Congregation be dismissed with the blessing of GOD. More reuerence then, must be of a great many practised in hearing. If *Paul* will haue women reuerently to behaue themselves in the congregation, because of the Angels: much more ought all, both men and women, behaue themselves reuerently, because of the presence of God, who is the Lord both of men and Angels: of the which his presence we haue his promise: and therefore *David* called the meetings of Saints in his time, The presence of God. As therefore *Iacob* was stricken with great reuerence for the vision which he had at *Bethel*, and said, *How fearfull is this place? this is none other but the House of God, this is the gate of Heauen:*

men : so should we esteeme  
of the assemblies of the chil-  
dren of GOD worshipping  
in feare, as *David* ; remem-  
bring we are present before  
God himselfe, as *Cornelius*.  
The second is Intention :  
and this is of the minde ;  
when we di gently marke  
thoſethings which are taught.  
For if our thoughts wander,  
and be not bent on the things  
spoken, we heare without  
profit. Euen as we see by  
experience, that in a deepe  
meditation, though our eyes  
be fixed vpon some certaine  
obiet, yet we smally regard  
it: so, if the minde be not pre-  
sent as well as the body, all is  
to no purpose : For this is to  
be like the *Jewes*, who ho-  
noured God with their lips,  
but their hearts were farre  
from him. Wherefore heere is  
required, that we suffer not  
our hearts to wander, but that

Psal. 1. 17.

Acts 10 33.

we

we call home all the powers  
 of body and soule to this  
 holy businesse ; not onely  
 marking some words , and  
 sentences , but the Booke ,  
 the Text , the Parts , the  
 Doctrines , the Proofes , and  
 the vse . This is Intention ,  
 and this is commanded to  
 the Church : *Heare , O daugh-  
 ter , and consider , incline ,  
 &c . And cause thine eare  
 to hearken , and incline thine  
 heart to wisedome and under-  
 standing .* The third is Reten-  
 tion , and this is of the  
 memory ; when we lay vp  
 the VVord of GOD in the  
 heart , as the Virgin *Mary* ,  
 the sayings concerning Christ :  
 Not so to lay it vp , as the  
 euill seruant the talent , neuer  
 to vse it : but as *Ioseph* in  
 the yeeres of plenty , layd  
 vp come for reliefe against  
 the yeeres of famine ; so  
 should wee store vp the  
 Word ,

ti. i. i. i.

33 0123A

psa. 45. 10.

Prou. 2. 2.

Labe 2. 5. 2.

Word, that we may haue  
 it ready for our vse vpon all  
 occasions offered. And this  
 is noted to be the property  
 of good ground; *to keepe the*  
*Word.* But many are like to  
 Siues, or broken vessels, in-  
 to which whatsoeuer is  
 powred, is lost. That body  
 thriueth not, where the sto-  
 macke wanteth a retentiuē  
 faculty to keepe the meate  
 till it be digested: Euen so,  
 all the hearing in the world  
 profiteth not, if we be not  
 carefull to remember it.  
 Wherefore, as a man hauing  
 receiued a precious iewel,  
 casteth it not at his heeles,  
 but layeth it vp charily vnder  
 locke and key; so should  
 we lay vp the VVord which  
 wee haue receiued. The  
 VVord is a well of life; but  
 (as *Jacobs* well) it is very  
 deepe; Preaching is the  
 drawing of this water; our  
 hearing,

Luke. 8. 15.

Ioh. 14. 14.

hearing, the fetching of it: But as we goe not to the riuer for water, to spill it by the way; so if we spill and lose the Word we haue receiued, what profit shall we haue? And because we are nimble to apprehend, and strong to retayne euill things; but slow, and weake to good things: we must earnestly pray and entreate the Lord, to sanctifie, and to strengthen our memories, that that which we haue once heard, we may often remember, to the benefit of our soules, *Amen.*

That which is to be done after we haue heard, is *Meditation*, the very life of our Hearing and Reading, and it is a reuoluing in our minds, and a repeating againe those things which we heare and read; without the which, I dare be bold to say, that neuer any did, or shall profit in the study

study of the Word. This meditation is either with God or man: Meditation with God, is eyther when we giue thanks, or pray, concerning things heard or read. When thou hast heard, praise God for it, and pray that by the finger of his Spirit it may be written in thy heart: and that thou maist finde in thy selfe, the liuely formes, of the doctrines delivered: It is a good degree of profiting by the Word, when we can conclude the things we heare and reade in the forme of a prayer.

Meditation with man, is, eyther with our selues, or others.

With our selues, when we make tryall what we can remember of that we heare and reade: and here we must not stay, but proceede to the heart and conscience, and examine them vpon every poynt

poynnt we haue heard: As if thou hast heard that which before thou knewest not: blesse God, and labour to bee more confirmed in the truth. If any thing hath bene reprov'd, then eyther thou art guilty or not guilty: If guilty, blesse GOD that thou art admonished of thy fault, and from hence make thee rise to repentance: If thou beest not guilty, praise GOD for preserving thee from such finnes, so condemned in his VVord: If thou hast heard a vertue, or good duety commended, then eyther thou hast not practised it, or thou hast: If not, begin here in the name of God: if thou hast, prayse God for such grace, and let such exhortations encourage thee to proceede in well-doing.

Meditations with others,

is, when eyther with our family, or with any other of the godly brethren, we doe reuerently and discretely conferre of the things deliuered. The benefit hereof must needs be great; for as two eyes see more then one: so when we meete to conferre of that which we haue heard, that which one forgetteth, another may remember; and that which is not well vnderstood by one, is, it may be, better marked by another. The two Disciples thus conferring, had their vnderstanding opened: And the men of Berea their fayth confirmed: And this is wisely to heare: The Lord blesse all his people with this grace for Christs sake, *Amen.*

Thus much concerning wisdome in hearing the VVord: now followeth to be declared,

Luke 42. 13

Acts 17. 11  
12.

declared, how wee should  
 reade the holy Scriptures  
 wisely.

Mat. 24. 15.

That we are wisely to reade,  
 teacheth our Saviour, *Let  
 him that readeth, consider:*  
 and we finde by other expe-  
 rience, that our affaires vn-  
 dertaken rashly and without  
 due consideration, succede  
 not.

That we may reade wisely,  
 three things are necessary: 1.  
*Reuerence.* 2. *Order.* 3. *Judge-  
 ment.*

First, *Reuerence* is required  
 in our reading of the holy  
 Scriptures, both in regard of  
 the Maiesty of the Author of  
 them, which is the liuing  
 God, and also in regard of  
 the worthynesse, and waigh-  
 tineffe of the contents, and  
 matter of them: which is the  
 hidden and great mystery of  
 godlynesse, concerning Iesus  
 Christ, and eternall life; the  
 summe

summe of the Word of the Lord, is, *The Word, the Lords*. In these two respects, besides many other, the Scriptures are farre more excellent then all other writings whatsoever.

Therefore when thou takest thy Bible, remember the Lord whose Word it is; and sanctifie thy exercise therein, with a godly and deuout prayer, for leaue, and for an vnderstanding heart: yea, as *Moses* at the setting forward of the Arke, and at the resting of it deuoutly prayed: so whensoever thou readest, begin and end, open and shut thy Booke with prayer: For as they which come to the Lords Table, and eate and drinke vnworthily, and irreuerently, eate and drinke their owne iudgement, not cōsidering the Lords Body: So they which come irreuerently to the  
 reading

Num. 10. 35  
36.

1 Cor. 11.  
9.

reading of the Scriptures, as to the reading of any prophane or common booke, read to their owne iudgement, for not considering the Lords Booke. As we read that the Lord commanded *Moses* to put off his shooes, when he drew neere the burning bush; *because the ground whereon hee stood, was holy ground*: So when wee draw neere to the Lord, in offering to reade his VVord; he commandeth vs to put on holy and reuerent affections, because the Booke we reade, is a holy Booke. For which way soeuer we turne or cast our eyes; in euery leafe and page therof, the holy and reuerent Name of God is ingrauen. As *Peter* therefore writeth of speaking, *If any man speake, let him talke as the Word of God*, so may I say, *If any read, let him read as the VVord of*  
 God.

Exod. 3.5.

I Pet. 2.11.

God. For as many thousands of the *Bethshemites* were fore punished for their irreuerent gazing vpon the Arke: as we read also of *Vzzah*: So verily, the iust Lord striketh many Readers with blindness and hardnesse of heart, for irreuerent vsage of holy Scriptures. When thou readest therefore, be reuerent, and pray. Pray, for this is the way to obtaine wisdom: and to obtaine the Spirit: which Spirit leadeth vnto the knowledge and practice of all truth, and which reuealeth vnto vs the hidden things of God. Use reuerence also: for *the feare of God is the beginning of wisdom*: And the secret of the Lord is reuealed vnto them which feare him; and his couenant, to giue them vnderstanding: The Lord put in our hearts his feare for Christs sake. Amen.

The

1 Sam. 6.15

1 Chr. 13.  
19.

James 1. 5.

Luke 11. 13

John 18. 13.

1 Cor. 2. 10

Prou. 1. 7.

Psal. 25. 14.

The second thing required  
 in the reading of the VVord,  
 is Order, and Method;  
 which is a great furthe-  
 rance of knowledge, and a  
 singular helpe of memory. An  
 army disranked and out of  
 battell aray, neuer getteth the  
 victory: so neither doth disor-  
 derly and confusedly rea-  
 ding get any great measure of  
 grounded knowledge.

As Saint *Luke* wrote the  
 Gospell in an orderly manner  
 from poynt to poynt: so we  
 are to reade the VVord in an  
 orderly manner, going for-  
 ward from poynt to poynt.  
 Memorable is the example of  
 one *Alphonfus* a King of  
*Spaine*: who, notwithstanding  
 the affaires of his Kingdome,  
 read ouer the Bible foureteen  
 times in order, with cer-  
 tayne Commentaries vpon  
 the same. As his diligence is  
 here very commendable, and  
 for

for our imitation ; so also this, He read in order. If therefore I were worthy to give directions this way, I would thus advise: First, what booke soever wee take to reade, to begin at the beginning, and so continue reading till we come to the end of it. And thus shall we carry the summe and drift of the History and argument before vs : of which in a great part, they which reade now a Chapter in one booke, now a leafe in another, must needs be ignorant. Such simple Readers I may liken to those simple women, which are alwaies reading, but are neuer able to come to any sound knowledge of the truth. For as he that goeth but an easie pace in the right way, speedeth his iourney faster then hee which maketh more haste in a wrong way: Euen so

2<sup>d</sup> Tim. 3. 7.

so a little read in good order, aduantage the knowledge more then greater paines, if it be confused.

Secondly, I would aduise, that in our reading we begin first with the easiest and plainest Bookes, as the History of Christ, set downe by the Euangelists, and the Booke of *Genesis*: Then to reade the Epistles, first, the shortest, as the Epistles to the *Philippians*, *Colossians*, the first and second to the *Thessalonians*: then the Epistles to the *Galatians*, and to the *Romans*, which last Epistle is called of some, The Key of the Bible. And when we haue tryed our selues in these, then to begin the Bible, and to read it thiorow: For euen as in Trades there are some things more easie, to the which the apprentice is applyed; and afterwards, as he groweth in capacity,

capacity, he is taught the harder and more secret things of his mystery: so in the Scriptures, there are some things easie and familiar for learners, and beginners, as milke for babes: and there are other things hard and obscure, which it is not safe to meddle withall, till we haue our fences well exercised in the Word.

The third thing required in wise reading, is iudgement and discretion; by the which, first we make choyce of a fit time to reade: secondly, discern the right sence and meaning of that we reade: and thirdly, apply and make the right vse of our reading.

Iudgement is requisite; for a wise man ministreth all his affaires with iudgement: and euery thing is beautifull in his time. Therefore the time

Psal. 112. 5.  
Eccle. 4. 10.

D is

is specially to be regarded. All time is not to be spent this way. For our callings must carefully be followed, neyther is all the time to be taken vp in our callings, but some time is to be spared for reading, prayer, and meditation: One of these may not hinder another, which must needs come to passe without Iudgement. *David* and *Daniel* obserued prayer thrice a day; and they that feare God, wil so diuide their times that at the least once a day they will reade a Chapter or two in the Bible: and because of the sluggishnesse of our nature, soone weary of good things, it were good to taske our selues; and when it so fals out that we are contrayned vpon extraordinary occasion to leaue our taske vnperformed one day, then to double our paynes and diligence

gence the next time, rising the earlier, and working the harder in our callings, that we may redeeme that time without any losse.

*Theodosius* the second Emperour of that name, is reported to haue written out the Books of the New Testament with his owne hand, accounting it a speciall Jewell, and out of it he read euery day, praying with his Wife and Sisters, and singing of *Psalmes*. And it was a famous Eunuches practice, as we may gather out of the eyghth Chapter of the *Acts*. I reade of another Emperour of *Rome*, who was wont to account that day lost, in the which he had not bestowed a benefit vpon some of his subiects: So we may well reckon that day among our losses, in the which we reade not, or meditate not of some thing in the

Word. But foolish men thus obiect; I have no leisure, by reason of vrgency and multitude of businesse. To such a one I answer, Is any businesse more vrgent then this? *Martha* is troubled indeede about many things; but this one thing is necessary: namely, the knowledge of God by his Word. Againe, Thou wilt spare a time to eate and sleepe: why not then to reade? *Iob* esteemed the Word of God, more then his appoynted food: If our loue were such to the Word, wee would rather spare the times of our eating, then of our reading; as *Iacob* spared the meate out of his belly, to buy the blessing. Hath the body need of nourishment, and hath not the soule much more? Now the bread of the soule is the Word of God. O Lord giue

[*Iob* 23.12,

Gen. 25.30  
&c.

vs euermore of this bread. *Amen.*

Iudgement is also requisite in reading, that we may vnderstand the meaning of the Holy Ghost: For the Word of God is not in the letters and leaues, but in the meaning and sence, as some of the Ancients haue spoken; yea, one of them sayth, that the Word of God foolishly vnderstood, is not the Word of God. Our Saviour Christ hauing oftentimes to deale with the learned Scribes and Pharises, and with the Sadduces, asketh thus, *Haue you not read?* and, *Did you neuer reade?* and, *You erre, not knowing the Scriptures.* And yet these Scribes did so diligently read the Scriptures, that they numbred the letters and words; but they read without iudgement; nor discerning, nor searching into the heart

Math. 11. 3.  
& 19. 14. &  
21. 16, 42,  
& 22. 31.  
Mark. 12. 24.

of the sence, but staying in the barke of the letter. Thus to read is vnprofitable. And here, as we must be carefull to find the meaning, that we may not reade as children; so also we must take heede, that we faine not a meaning of our owne, and thrust it vpon the Word; lest we proue Heretickes. Therefore the right, true, and fit sence is to be sought out: which of one place can be but one; And that must be, not according as we thinke; (for no Scripture is of priuate interpretation,) but according to the Scriptures, which are the onely best expounders of themselues. The meanes, and ready way to finde out the genuine and true meaning of any Scripture, are especially these: First, a due and learned considering of the originall Tongue, in the which  
the

2 Pet. 1. 20.

the Scripture is written.

Secondly, a diligent marking of that which goeth before, and that which followeth.

Thirdly, a wise comparing together the place in hand, with other places, both like and unlike.

Fourthly, a heedfull examining of the sense arising, with the Analogy of fayth; that is, with the doctrine contained in the Apostles Creede, so called, the Lords Prayer, and the ten Commandements, which are a short summe of the whole Bible.

Fifthly, conference with the learned Interpreters.

Sixtly, feruent prayer to God for vnderstanding: for as we cannot see the Sunne without his owne light; so we cannot see the wonders of the Word, vnlesse the Lord

manifest them vnto vs by his Spirit.

The third thing that is to be done, that we may reade in Iudgement, is *Application*, to make vse of that we at-  
tayne vnto by reading, in the reforming of our liues. Many esteeme highly of the tree of knowledge, with *Eue*; but they regard not the Tree of life: when as the very life of our knowledge consisteth in the practice of that which we know. As it is said of Hearers, so it is sayd of Readers. *Not the readers of the Word, but the doers shall be iustified.* And, *These things if you know them, happy are you, if you doe them.* Nay, he that knoweth, and doth not, shall bee the more beaten, and is guilty of the more sinne. As therefor wise men labour to make profit of all things they deale with:

John 13.39

Iam. 4.71.

so we should propound this end to our selues in all our reading, that it may bee profitable to teach, to improve, to correct, and to instruct vs in all righteousness, that wee may become absolute and perfect in all good works. Some read onely to this end, that they may know more then they did; and this is vanity: some, that they may be knowne to know more; and this is pride: some, to make a gaine of their knowledge: and this is filthy lucre: Some, to edifie others; and this is charity: Some, to edifie themselues: and this is Christian prudence: such like words hath one of the Ancients. Another sayth thus: Then is our reading to be commended, when wee turne the words into works. And againe: The Scriptures are GODS E-  
D 5 pistle,

Reuel. 1. 3.

1 Tim. 1. 12

pistle, written to men,  
 to the end they should  
 liue well : And the Holy  
 Ghost better then all ; *Bles-  
 sed is he that readeth, and  
 they that heare the words of  
 this Propheſie, and keepe thoſe  
 things which are written there-  
 in. Amen. Now to God  
 onely wiſe, be honour  
 and praiſe foreuer  
 more, Amen :  
 Amen.*

**THE**



THE  
GROUNDS  
of Diuinity ex-  
pounded and  
applyed.

The prime and chiefest place  
of Diuinity is concerning  
God. *He that commeth to  
God, must beleue that God  
is, and that he is a rewarder  
of them which seeke him:  
and this is life eternall,  
that they might know thee  
the only very God, and him  
whom thou hast sent, IESVS  
CHRIST.*



ow may we come  
to the sound know-  
ledge of God?

*The best meanes to  
attaine*

Heb. 11. 6  
Iohn 17. 3.

*Quest.*

*Answ.*

Esay 8. 20,  
Iohn 5. 34

*attaine such knowledge, is by  
the holy Scriptures.*

Answ.

Esay 8. 20.

Iohn 5. 39.

*Explica.*

Re. 1. 19, 30.

1 Tim. 6. 16

1 Cor. 1. 8.

The knowledge of God is  
eyther Naturall or Reuealed:  
That which is Naturall, is  
eyther by the notions im-  
printed in euery mans mind,  
whereby the conscience is  
conuincd, or by the confi-  
deration of the creatures:  
which naturall knowledge  
is vn sufficient to saluation,  
though sufficient to leaue vs  
without excuse: The reuea-  
led Knowledge is that which  
is attained by the Word of  
God, who, though he dwell  
in the Light, which none can  
attaine vnto, yet hath re-  
uealed himselfe so far as he  
saw fit for vs to vnderstand.  
This knowledge beyond  
comparison, is farre more ex-  
cellent then the naturall, and  
is sufficient to saluation in re-  
gard of Knowledge, but not  
in regard of working, or ef-  
fecting

fecting it, which only is by the holy Spirit, making this knowledge effectual to sincere faith, loue, feare, obedience, &c.

Excellent is the knowledge which thou mayest haue of God by the Creatures: which see thou vse thankfully to further thee in the same: But stay not there. For though thou hadst *Aristotles* eyesight, who saw farre into Natures secrets: yea, if thou haddest (in this kind onely) *Salomons* vnderstanding, who searched & spake of trees, frō the tall Cedar to the lowly Hysope: Also of beasts, and Fowles, and creeping things, and Fishes: for all this thou couldst not sauingly know God. So much will serue to stoppe thy mouth at the day of Iudgement: but so much is too little to enlighten thee to saluation.

I will therefore shew thee

1 Kin. 4. 33.

Rom. 1. 19,  
20.

Iohn 17.56

a more excellent way :  
*Search the Scriptures* : for in  
 them thou shalt finde the  
 King of Kings high way to  
 eternall life, which consists in  
 the knowledge of the onely  
 very God, & of his Son Iesus  
 Christ: for in them hath God  
 clearly declared those neces-  
 sary things, whereof not so  
 much as the shadow is to be  
 perceiued in the creatures.  
 The depth of Trinity of Per-  
 sons, in the Vnity of Essence:  
 those Mysteries of Incarnati-  
 on of Christ; of the Iustifica-  
 tion of a sinner, &c. Without  
 the knowledge of these thou  
 canst not be saued: and with-  
 out the Scriptures thou canst  
 not know these.

Study therefore the Word,  
 and sith God vouchsafeth it  
 not to all, bee so much the  
 more thankfull: and let thy  
 conscience conclude thus:  
 If those to whom God gi-  
 ueth

ueth not sufficient know-  
ledge, may be damned; then  
how much more shalt thou  
which hast sufficient, if as  
those other Gentiles thou  
walkest vainely and wanton-  
ly in ignorance of God, and  
prophanenesse of life?

What are the holy Scriptures?

A. *The holy Scriptures are  
all those Bookes of the Old and  
New Testament, by the directi-  
on and inspiration of the Holy  
Ghost, written, or approved by  
the Prophets and Apostles.*

Those are the writings of  
the Prophets, which are con-  
tained in the *Hebrew Canon*  
of the Old Testament: These  
the writings of the Apostles,  
which are containd in the  
*Greeke Canon* of the New.  
But all those bookes vsually  
contained in our Bibles, from  
the end of the small Pro-  
phets, to the Gospel of Saint  
*Mathew*, together with the  
Prayer

*Quest.*

*Ephc. 2. 20.*

*2 Tim. 5. 16*

*2 Pet. 1. 21.*

*Explica.*

Prayer of *Manasses*, are called Apocrypha, that, is hidden, which though they containe many wholesome things, and for many ages haue beene read in the Church, yet are to be distinguished from the other, being neyther equall in authority; nor of any more credit, then as they agree with them.

They are called the Scriptures, that is, the Writings, in regard of their supereminent excellency, being vnto all other Writings, as the Sunne vnto the leslier Starres: both in regard of their pierelasse worth, and also, because that all other Books obtained a degree of worthinesse, according as they more or lesse accord with them: They are called holy, first, because of the Author which is God: secondly, because of the Penmen, which were holy men: third-

Rom. I. 2.  
1 Tim. 3. 16.

thirdly, because of the matter, which is the holy will and Counsell of God: fourthly, because of the use, to make vs holy and perfect in all good workes.

2 Pet. 1. 21.  
Acts 20. 17

2 Tim. 3. 17

It pleased God, that the heavenly Doctrine should be written, both that it might be the better converted vnto succeeding posterities, and also that it might be the safer preserved from corruption, there being an infallible standard for the examining and determining of all doctrines and opinions which should arise. If the worship of God, and the doctrine of saluation hath bene maruailously depraued, now it is written; what thinke wee, would it haue bene, if it neuer had bene written?

Whosoever then desires the true and sound knowledge of God, are to be admonished

use.

monished

monished to procure themselves Bibles; and diligently to read in them, or if they cannot read, to heare others; that they may fetch euen from the Fountaine it selfe, the doctrine of saluation: and also that they may euen discern the Bookes wherein the same is infallibly contained. For though it be possible for a man to bee saued (holding the summe of the heauenly doctrine) without the distinct knowledge of the seuerall Bookes: yet it is the duety of all Christian men and women, so farre as they haue meanes, and are capable of it, to endeauour to attaine to the Historiall knowledge of the Bible, and Bookes Canonically therein contained: First, that they may with all thankfulness, honour the holy Scriptures above all other Writings: Secondly,

Secondly, that they may make the best profit of the Preaching of the VVord; which they cannot doe, who when Authorities are alleaged, and places quoted, are not able to distinguish the worth of the Authority, as whether it be Diuine or Humane: Thirdly, for the more certainty of their fayth, when they can themselves find and examine by the holy Scriptures those things which are preached: in which regard the men of *Berea* are commended as an example vnto vs. For all Doctrines of men are to be examined by the Scriptures, and no further to be credited then they haue warrant from the same. This condemnes them which are negligent this way, which negligence is (by too well knowne experience) found

to

Acts 17.10  
11.

to be the cause, that, after long Preaching, many remaine very grossly ignorant.

*Quest.* What doe you meane by this Word Testament?

*Answ.* By Testament, I understand the unchangeable Covenant betweene God and man, concerning the mercy of God by Christ to man: and mans obedience to God.

*Gene. 17. 1.*  
*2. 7. 9.*  
*Ier. 31. 1. 31.*  
*32.*  
*2 Cor. 6. 18.*

*Quest.* You say that the holy Scriptures are the Booke of the Old and new Testament; Are there then two Testaments?

*Answ.* I beleene that the Testament or Covenant of God, is but one in regard of Substance; though in regard of Circumstance it is said, there are two.

*Gal. 4. 24.*

*Explica.* The Doctrine of Grace offering to man, in the name of God, saluation, and binding man to obedience and thankfulness to God, is called, in regard of the forme of conuention and agreement betweene

betweene God and man, a  
 Couenant; and in regard  
 of the manner of confirming  
 it, a Testament; being in many  
 things like a Testament:  
 For, first, as in a Testament or  
 last Will, the Testators mind  
 is declared; so is the  
 will of GOD in his Word.  
 Secondly, as in a Will, so here  
 is a Testator, which is Christ:  
 a Legacy, which is eternall  
 life: Heires, which are the  
 Elect; an instrument and  
 writing, which are the Scrip-  
 tures: and Seales, which are  
 the Sacraments. Thirdly, and  
 principally, as a Testament  
 is in force by the death of the  
 Testator; so the Couenant  
 of GOD is ratified by the  
 death of Christ.

This Couenant is, and hath  
 bene alwayes one and the  
 same: to *Abraham* and the  
 Elect before Christ, the same  
 that it is to vs: for all are sa-  
 ued

Heb. 9. 16, 17

Rom. 4. 23.  
24.

Acts 15. 11.

ued by Christ; they by him  
to come, we by him come in  
the flesh: But because GOD  
in his manifold wisdom  
otherwise propounded it to  
the Fathers, otherwise to  
vs: Euen as a Physicion  
administred after one man-  
ner to a Child, after another  
to a man growne, for the  
dinerfity of their age and  
temperament: therefore  
is said to be double: God  
bringing them and vs after  
a diuers manner to the know-  
ledge of faluation by his  
Sonne Christ: For before  
the comming of Christ, the  
manner of the Couenant to  
the Fathers, was darke,  
for though the whole and  
perfect Doctrine of Iustifica-  
tion were by *Moses* and  
the Prophets deliuered to  
the fathers vnder the Law;  
and though they were saued  
through the grace of our  
Lord

Lord Iesus Christ (then to come) as well as we; yet the Reuelation of such grace was then but small and darke, both in comparison of the reuelation of sinne then, and also of grace afterwards in the times of the Gospell; For at the comming of Christ the heauens were opened, and a more beautifull brightnesse of grace and mercy did shine forth vnto men. Also the manner of the couenant was vnto the Fathers burdensome, and costly, they beeing gouerned and tutored by the Ministry of the Law (vnderstand not the morall Law apart, but the whole Mosaicall Oeconomy of the old Testament, comprehending the Lawes Morall, Ceremoniall, and Iudiciall) I say, they being gouerned and tutored by the Minister of the Law, a seuerer Schoole-

Gal. 3. 24.  
Heb. 8. 7.

Acts 13. 38,  
39.

Schoolemaster, vnder hard conditions, as the burthen of the curse, and the yoke of many ceremonies, to be abolished: and hence it is called *Old and Faulty*: but vnto vs all things are after a more plaine, easie, and free manner, without that same strict exaction of the Law of obedience to be performed in our owne persons: the grievous burthen of the curse, and the intolerable yoke of Ceremonies being remoued from our neckes by preaching of the Gospell: and for this it is called *New and Better*: Therefore Saint *Augustine* sayd, that the New Testament was hidden in the Old, and the Old manifested in the New: Wherefore when you reade in the Scriptures that the Old Testament was but for a time, and to be abolished, &c. and that the  
new

new is better, and such like; vnderstand this opposition and abolition, not in the Bookes: for the Bookes of the Old Testament are the Word of God, which abideth for euer; not in the substance or matter, but in regard of circumstances afore spoken.

Notwithstanding this, the Law it selfe, or Decalogue, which by a figure is sometimes called the Couenant, must be holden to be a diuerse kind of doctrine from the Gospell, and bringing forth (in respect of vs) contrary effects: and the Gospell not to be a New Law, differing from the Old, onely by a further degree of perfection, or by addition of Councels, as the Papists teach.

*Vse. 1.* Remember that to be in couenant with God, is the fountaine of all thy happiness:

Heb. 8. 6, 7  
8. 9, 10, 11.  
1 Pet. 1. 25.

2 Cor. 13. 7,  
8, 9.

nesse: which Couenant the Law is not: but it is the Copy (as it were) of the Articles and poynts agreede vpon betweene GOD and thy selfe; declaring not why God is thy God, but what he requireth of thee: nor why thou art receiued to grace, but what thou promigest to do. As then when thou sealest to Couenants or Indentures, which are for thy great advantage, thou labourest well to vnderstand what thou sealest to, and art carefull to keepe conditions on thy part; so this requireth that thou shouldest know the Law of thy God, with the particular points thereof; and (if thou expectest the aduantage of the Couenant) that thou shouldst precisely keepe the conditions on thy part; which if thou doest not, but transgresslest, it is as if thou shouldest

dest deny thine owne hand  
and seale.

Remember also, that the  
Scriptures are Chrills Testa-  
ment, wherein thou hast a  
rich bequeathment of eter-  
nall life. As men neglect not  
to haue the Copies of their  
fathers wils, wherein the in-  
heritance is giuen them,  
and aske counsell, and are  
very conuersant in them,  
that they may vnderstand  
euery tittle in them, so  
shouldest thou be diligently  
conuersant in the Word of  
God.

John 5. 29.  
Colo. 3. 16.

2. Of what authority are  
the holy Scriptures?

Answ. *I beleene that they  
are of a diuine Authority,  
whereby we are infallibly cer-  
taine of the Doctrine contain-  
ed in them, and necessarily  
bound to beleene and obey the  
same. Being therefore called  
the Word of God, and the per-*

Psal. 111. 9.  
Esay 8. 20.  
Gal 6. 16.  
Phil. 3. 16.  
2 Tim. 3. 16

fect and onely Canon of our  
faith and life.

2 Pet. 1. 19.

*Expl.* The Scriptures are two waies taken, essentially for the Doctrine contained in them ; and accidentally for the writings wherein such Doctrine is expressed: now in both these they are Diuine, but Canonically properly the first way. The whole of Scripture, is the Rule, but not the whole of the Scripture: as in a Carpenters Rule, every thing that is of the Rule, is not the Rule.

2 Tim. 3. 16

2 Pet. 1. 20,

21.

Esay 8. 20.

Rom. 15. 4.

The Scriptures are Diuine and infallible, because God is the Author, who can neither be deceiued, nor deceiue by word, signe, or writing. They are Canonically, because written to this end: namely, to be the Rule of our Faith, & life. And of this authority they are in themselves, though

1 Tim. 3. 14

15.

all

all the world should contradict it, or be ignorant of it: Ioh. 20. 35

As the Sun was the measure of the day and night, before eyther man or beast were made to behold it. That they are Diuine, it must needs be, because of God the Author: and Canonically they must needs be, because Diuine: which two agree together, as the cause and the effect.

1 Tim 3. 14  
15.  
Iohn 2. 31.

Hence we learne, that by the Scriptures, as by a supreme Iudge, all controuersies in Religion are to be decided. Euen as all difference and strife about weight, is ended by an euen and iust ballance; so all dissention in the fayth, is by the vnpartially beame of the Sanctuary, which is the Scriptures, easily and certainly compounded. Yea, we attribute this power onely to the Scriptures:

Deut. 5. 32.  
Ezec. 20. 29  
2 Tim. 3. 36

and therefore we must exclude all vnwritten Traditions, or Decrees of men, though neuer so holy and learned, from being this Rule, or any part thereof. Therefore wee are forbidden to adde, or take from the written Word of God. Beleeuest thou the Scriptures? They say, thou shalt not adde to them. And therefore *Tertulian* sayth: When wee beleeue, we beleeue this first, that there is nothing more which wee ought to beleeue.

This bindeth all to all reuerence in reading, speaking, hearing of the Word, because of the Author, which is God; and to all care to know, vnderstand, beleeue, and obey the same, because to this purpose it is giuen vs as a most perfe& Rule, by God himselfe.

2. The

Deut. 4. 2.

Reu. 22. 18.

19.

Pro. 1. 7.

Psal. 25. 14.

1 Pet. 4. 11.

Q. The holy Scriptures are Divine and Canonically in themselves: but how do we know that they be so?

Ans. Wee know that they are so, both by the testimony of themselves: (for so the Old Testament testifieth of it selfe: the new of the Old, and of it selfe: ) and also by the witness of the holy Ghost in our hearts.

Explication. There are two principall arguments of the Divinity of the Scriptures to vs: the first is their owne voyce, witnessing that they are of GOD; as often this is repeated in the Prophets, *Thus saith the Lord.* And this is the chiefest Argument, euen the very voice of GOD himselfe: of which we may safely collect thus, If the Scriptures be true, when they speake of

Isay 8.20.  
Deut. 5.32.  
Iohn 5.39.  
2 Pet. 1.19.  
Gal. 6.16.  
2 Iohn. 10.  
Ioh. 7. 17. 3.  
1 Cor. 2.10,  
11, 22.  
1 Ioh. 2.27.  
& 5.10.  
2 Sam. 23.2  
Luke 1.70.

Tit. 3.16.

2 Pet. 1.21.

1 Cor. 13.

things to come, then also when they speake of things present. As when they say that they are giuen by Diuine inspiration, and are the workes of God, and that this is the prophesie of *Esay*, these the *Epistles* of *Paul*, *Peter*, &c.

The second argument is like vnto the first, and it is the testimony of the Holy Ghost, which as it inspired the holy men to write, so also it teacheth the Children of God to beleue the Scriptures: for if Faith be the gift of GOD, as it is, then also to beleue the Scriptures, to be the Word of God. The first of these is to perswade others, and our selues: the other chiefly to satisfie our selues: which also is alwayes agreeable to the Scriptures, and is to be examined by the same. Vnto these two  
you

you may adde also, their miraculous preservation, notwithstanding the rage of all *Iubians*, and *Diuels*, the Diuine vocation, mission, and life of the *V*riters, the Maiesty of the stile, the purity of the Doctrine, their power vpon the conscience, for the confounding and breaking of the stubborne, and for the raising, conuerting and comforting of the broken, and such like.

*Vse.* This serues to confute the *Papists*, who hold that the onely and chiefe argument whereby wee are perswaded of the Authority of the *Scriptures*, is the testimony of the *Church*: wee willingly acknowledge that the *Church* is a meanes whereby wee come to the knowledge of the *Scriptures*, but

E 5

not

Tim. 3. 15.

not that for the which onely we belecue them to be Diuine. The Scriptures are a Rule, the office of the Church is to keepe and to vse this Rule. Now as the worke-man which vseth a Rule, giues not the power to it, whereby it iudgeth the dimensions, but it hath it of its owne nature, by an inward essentiall property as it is a Rule: so also the Scriptures haue not this power of the Church, though the Church haue power and skill to vse the same. And therefore our Sauour, when question was, whether he were the *Messiah* or no, resteth not on the witnessse of *Iohn*, but vpon greater and better witnessse, and this witnessse was, *his workes, the witnessse of his Father, and of the holy Scriptures*. So when the *Thessalonians* receiued the

Iohn 5. 36.

ibid.

Vers 37.

Vers 39.

the preaching of *Paul* as the  
 Word of **GOD**, it was 1 Thes. 2. 15  
 not the testimony of any  
 Church, nor the worthinesse  
 of *Paul*, a meane and poore  
 man, but the very force of  
 the **VVord** it selfe, which  
 bowed their hearts. The  
 testimony of the Church is to  
 be reuerenced, and is good,  
 but not infallible. The  
 testimony of the Scriptures  
 themselues is better, and  
 infallible. The Church is Mat. 16. 18.  
 to be proued by the Scrip- 1 Tim. 3. 15  
 tures, not the Scriptures  
 onely by the Church, yea,  
 the papists, to proue the  
 infallibility of the Church,  
 flie to the Scriptures. And  
 vniuersally, the authority  
 prouing, is greater, more  
 certaine, and more known,  
 then the conclusion proued  
 by the same. Yea, if we should  
 beleue the Scriptures onely  
 for the authority of the  
 Church;

Church, which is in conclusion the Pope and his prelates: then first they should be Judges in their owne cause, which is vnequall. Secondly, there could be no certainty of Faith or Religion, because the Church hath varied diuersly in her iudgement of the Canon. Thirdly, why may not <sup>the Turkes</sup> persuade themselves, that their testimony of their Alcaron is as sufficient as ours of the Scriptures? Fourthly, this is to subiect the Word of God to the will of Man: yea God to man; so that God shall not bee beleued to speake to vs, nor we beleue him when he speaks, vnlesse it please the Church, that is, the Pope and his Prelates: yea, there shall be no more difference betweene GOD and the Diuell, truth and lying, the sacred and Diuine Scriptures,

Scriptures, and the Alcaron  
of the Turkes, then the  
Church shall thinke fit:  
which is most horrible  
blasphemy: The Lord o-  
pen the eyes of our aduer-  
saries (the Papists) to confi-  
der it.

Q. How do these holy  
Scriptures set forth and de-  
scribe G O D? or what doe  
you beleue G O D to be  
according to the Scrip-  
tures?

Ans. I beleue by the  
Scriptures, that G O D is a  
Spirit, being of himselfe, and  
giuing being to all things,  
Infinite, Eternall, Almighty,  
knowing all things, &c.  
Wisdomme, Goodnesse, Mercy,  
Truth, Iustice it selfe, &c.  
The Father, the Sonne,  
and the Holy Ghost: The  
Creator, and Preseruer of  
all things: The Redeemer  
and Sanctifier of his Church.

Expli-

*Expli.* None must imagine, that I haue set downe all that can be sayd of God, for there are many other particulars in the Holy Scriptures: but these are the heads: neyther can the knowledge of Men and Angels expresse fully the amplitude of his Essence and glory; Though that so much as is auailable for vs to know, himselfe hath revealed in his VVord: for it is most true, that a learned man sayd: God cannot be defined without his owne Logicke: This is not a Definition, but a Description, taken out of the Scriptures, consisting of three parts: first, of Attributes: Secondly, of Relations and proprieties of persons: Thirdly, of Actions and Effects which are generall, as Creation, and prouidence: speciall, belong-  
ing

Ramus.

ing onely to his Church, which are principally two; Redemption and Sanctification. Of these I purpose (according as God enableth) to enquire in order, according to the Scriptures: and first, I will briefly expound the Attributes as they are alleadged.

We beleue that God is a *Spirit*. Now, this Word *Spirit* is taken many wayes, but when it is attributed to the God-head, it is either essentially taken, or personally: heere not personally, for so it is onely attributed to the third person: but essentially, and so the meaning is, that God is most simple, without composition, meerly incorporeall, neyther to be perceiued by any bodily sense, according as you reade that Christ distinguisheth.

Iohn 4.24.

That GOD is of himselfe,  
and

Exod. 5. 14.

Rom. 3. 11,

26.

Exod. 16. 3.

and giueth being to all things is proued. And this of all other Attributes best setteth forth what God is, and is most peculiar to him, signified by the name *Iehouah*, which principaly betokeneth two things: first, the Eternity and alwayes Being of God: secondly, his cause of being to all other things, specially his promises: and therefore was it that God told *Moses*, that he was not knowne to *Abraham*, *Isaac*, and *Iacob*, by his name *Iehouah*, because the promise of the Land of *Canaan* was not performed vnto them. Hence also it is, that vsually in the Prophets, when either some speciall mercy is promised, or some extraordinary iudgement threatned, the name of *Iehouah* is affixed, which is a name incommunicable vnto any creature, and ineffable:

ineffable : not in respect  
of the letters ( as thought  
the *Jewes* ) but of that  
which is thereby signified,  
the Nature and Essence of  
God.

*Infinite*, is that, which can  
neither bee comprehended  
by any creature, nor con-  
tained, nor circumscribed  
in any space, or bounds ; but  
being whole and the same  
euery where, filleth Heauen  
and Earth, not onely with  
his vertue and operation, but  
with the greatnesse of his  
Essence. And thus is God in-  
finite.

*Eternall*, is that, which  
neither hath beginning nor  
end of his Being : and such is  
God.

*Almighty*, is that, which  
without any difficulty or  
labour, onely by will, can  
effect and bring to passe all  
things, which he willeth,

1 Kings 8.

27.

Ier. 23. 24.

Psal. 90. 2.

Gen. 17. 1.

Psal. 115. 3.

Mat. 19. 26.

or

or which in his Nature, or Maiesty, he can will, and that in an instant: And so we beleeue of God.

By *Omniscience*, or to know all things, when we attribute it to God, is meant, that God doth alwayes most perfectly vnderstand, and in a wonderfull manner vnknowne to vs, see and behold himselfe, and the whole order and purpose of his minde, reuealed in the nature of things, and in his Word: and whatsoever agreeth or disagreeeth therewith: and all the works, words and thoughts of all men, and all creatures, past, present, and to come, with all the causes and circumstances of all things: and this is proued.

For the rest of the Attributes, as *Wisedome, Goodnesse, Mercy, &c.* they neede

no Exposition: Onely this is to be remembred, that we beleue not onely, that God is *Mercifull, Wise, True, &c.* but *Mercy, Wisdome, Truth,* because they are his Essence, and Being; euen euery one of them being his whole Essence. So that as we consider these in God, they neither differ from one another, nor from the Essence of God, though they beget diuers conceits of them in our vnderstanding: and so if there be any difference betweene them, it is onely rationall or in our Reason; which ceaseth also, the operation of our vnderstanding being taken away.

Now whereas Iustice and Mercy may seeme to be two opposite things: In very deed they are not two things in God, but that one Diuine Essence, which is distinguished

accor-

psal. 147. 5.

Rom 11. 33

Heb. 3. 13

according to diuers objects and effects; not in it selfe, but according to vs: the Diuine Essence being called Mercy, when it freeth the miserable: and Iustice, when it iudgeth the guilty; being still the same in it selfe; as the heate of the Sunne is the same, which softeneth the waxe, and hardneth the clay; whereas also these Attributes are often propounded as things vnequall in themselves; as that God is much in mercy, slow to wrath, &c. We are to know that the Attributes are not vnequall, but onely their operations and effects towards vs: as Gods mercy is more then his anger; not in regard of God, or in the nature of GOD, as when in the temperament of men, choller or flegme, &c. are predominant, but in regard of the effects towards

vs,

vs, for the comfort of them which repent. In the Creatures these are accidents, that is, qualities which may be changed, lost, increased, or diminished: but not so in the Creator, for nothing is accidentall in him, but Essentiall: and therefore by such forme of speech is signified, that GOD is alwaies the same, like himselfe; Vnchangeable, eyther in regard of time, or the malice of the creature. As in the creature, the person, which hath life and wisdom is one thing, and the wisdom and life in the creature another thing: but in God they are not distinct from his Essence; but his Life and Wisdom are his Essence, and cannot bee changed in him as in the creature. When we say then that God is *Mercy*, we meane an Essence, shew-

Num. 23. 19  
 Math. 3. 16  
 Psal. 102.

shewing *Mercy*, and so of the rest: These things are proued.

*Use 1.* That we remember exceedingly to prayse God for his Word whereby he hath made himselfe manifest, who otherwise could neuer haue beene so comfortably knowne of vs: For as we cannot see the Sunne without his owne light: so not God, if our Sunne of Righteousnesse had not reuealed him. A certaine Heathen Philosopher, called *Symonides*, being asked of *Hiero* the King, what God was, demanded a dayes respit, then two daies, afterward three: and being asked why he did so; answered, that the longer hee thought what God should be, the lesse he vnderstood of him. What was the reason that so wise a man was to seeke herein? Because he wanted

Jam. I. 17.  
1 Tim. 6. 15  
John 1. 1.

wanted the Word of God to direct and teach him. And therefore a wiser then hee sayd well: *It is hard to finde God, but to understand him, impossible.* But now, to vnderstand so much as his pleasure is we should know, and is necessary to life, is possible through his infinite goodnesse by his Word: for the which to him be all prayse for euer.

Plato.

*Use 2.* The beginning of Piety, is to thinke aright of God; of whom to make superfluous questions, is a very sicknesse of the minde: we must therefore be carefull that we suffer not our minds to roaue beyond the rules of the Word, but that wee stay all our thoughts and conceits of God therein. For the Scriptures must bee the bounds of our thoughts and speech of God; and withall we are bound

Deut. 29. 29.

Gen. 32.

Psal. 79. 6.

Ier. 40. 25.

*Ambrose.*

bound to know what therein is reuealed of him: There is a wonderfull and seeret Name of God, which he will not haue knowne; and there is a wonderfull and excellent Name, which we must know, vpon perill of our best liues. Concerning which poynt, one of the Ancients giueth notable counsell. *Those things (sayth he) which God will haue hidden, search not; those things which he hath made manifest, deny not: lest in them thou be unlawfully curious; in these, damnably ungratefull.*

*Vse 3.* God is Almighty, knowing all things, *Mercy, Justice, Truth, &c.* The knowledge of these things auailles not without application: Many can say, and prooue by Scriptures, that God is *Iust*, but they feare him not; and *Mercifull*, but feele him not;

not ; and *True*, but glorifie him not : As a sword in a scabberd, or in the hand of a childe, so is the knowledge of these things without application: Therefore we must labour to know these things in all wisdom and vnderstanding : Otherwise we are no better then the Deuill, who knowes more Historically, then many deepe learned Divines; but it is to his greater condemnation : as *Salomon* sayth : *I haue seene riches referred to the hurt of the owner* ; So euen knowledge, without wise application and vse, is hurtfull to them that are endued therewith. Knowest thou that God is iust ? feare him; that Mercifull ? loue him ; that present euery where and knowing all things ? wa ke vprightly ; beware of hypocrisie ; bee afrayd of that

F in

Colo. 1. 9.

Eccl. 5. 12.

in secret, and in the darke,  
 which thou wouldest be a-  
 shamed of at noone-day.  
 Againe, Is God *Justice*, and  
*Truth* it selfe? Then woe to  
 the wicked; for if God be  
 himselfe, they shall surely be  
 damned without repentance.  
 Is God mercy and truth it  
 selfe? Then be comforted  
 thou which art penitent, *For*  
*though a woman should for-*  
*get the childe of her wombe,*  
*yet the Lord will not for-*  
*get thee: Yea, the Moun-*  
*taines shall remoue, and the*  
*Hills fall downe; but my mer-*  
*cie shall not fayle, nor my*  
*couenant of peace fall away,*  
*sayth Iehouah, who hath com-*  
*passion.*

Esay 49. 15

Esay 54. 10.

Thus much of Diuine At-  
 tributes, now of relation of  
 Persons.

2. You say that God is  
 the Father, the Sonne, and the  
 Holy Ghost; are there not  
 then

then three GODS ?

Ans<sup>w</sup>. No, these are three  
Persons, subsisting in the Di-  
vine Essence: I beleue there is  
but one God.

Math. 3.16.  
17.&28.19.  
1 Iohn 5.7  
Deut. 6.4.

Expli. That there is one  
God, and three Persons, is a  
mystery propounded in the  
Scriptures to our fayth to be-  
leeue, not to our reason to  
dispute, and discusse: We  
know it is so, because God  
hath so reuealed by the rea-  
son of it we are not capable  
of; and therefore we must be  
wise vnto sobriety, admiring  
with humble acknowledge-  
ment this great mystery:  
We may not be ignorant of  
it, nor curious in inquir-  
ing into that which is not  
manifested; both are very  
hurtfull.

Esay 44.4.  
1 Cor. 8.6.  
Eph. 4.5.  
1 Tim. 2.5.

This then must be holden,  
that the Godhead, or Es-  
sence of God is one vndiui-  
ded; the Persons onely dif-

tinguished, not Essentially,  
for every one hath the whole  
Essence of the Godhead,  
and is that onely true God;  
not onely rationally, but re-  
ally, and yet in a manner, in-  
comprehensible and vn-  
knowne of vs. The Father is  
that God, so is the Sonne. so  
is the holy Ghost; Not three  
Gods, nor three Eternals,  
but One: as *Athanasius* ex-  
cellently in his Creede: Ney-  
ther afore nor after other:  
And yet the Father is not the  
Sonne, nor the Sonne the Fa-  
ther, neyther of these the  
Holy Ghost, nor the Holy  
Ghost eyther of them, but  
really distinguisht one from  
another in regard of their  
Persons: So that the Father  
is another Person from the  
Sonne, not another thing, or  
another God, &c. We must  
believe the Essence to be  
one, the Persons to be three,  
ney-

neither confounding the  
Persons, nor deuiding the  
Substance.

*Ves.* Be exceeding carefull  
rightly to vnderstand these  
things: For we cannot liue  
well, vnlesse we beleue well  
of God: and againe, Errour  
is nowhere more dangerous:  
seeking and study no where  
more painefull; Finding no  
where more profitable. If  
we conceiue amisse heere, to  
whom are our prayers di-  
rected? to whom our wor-  
ship? Not to the true God,  
but to the frame of our owne  
braines. When wee pray  
therefore, sometimes na-  
ming the Father, sometimes  
the Sonne, sometimes the  
Holy Ghost; we direct our  
prayers to the Diuine Es-  
sence, and together to the  
three Persons: because wee  
beleue and professe, not  
onely that the three Persons

*Aug.*

are the true God, but that euery Person is (not of that one Diuine Essence,) but the whole Diuine Essence, that is, the onely true God, besides whom there is no other: They that call vpon one of the Persons, as separate from the rest, erre from the true God, according to that of our Sauiour: *The Lord enlighten*

John 5. 29.

*vs.* *Qu.* What meane you by these words, Essence and Person?

*Ans.* *Essence is the Nature common to the three Persons, being the same, undiuided and whole in euery of them, subsisting by it selfe. A Person is a Subsistence in the Diuine nature, or that one Essence; which being referred to the other Persons, is distinguished from them by an incommunicable Property. And this is the sacred and secret myste-*

mystery of the Trinity in Unity,  
and Unity in Trinity, for ever  
to be adored.

For Expl. These words, Essence,  
Person, as also Trinity, Unity,  
are not all in the Scriptures,  
but the things signified by  
them are: which teames the  
Church hath beene driven  
by a necessity of speaking to  
finde out, and to vse, to a-  
uoyd the snares of Hereticks,  
who, vnder the words of the  
Church, in time past hidde  
their hereticall prauities, and  
so by there likely speech,  
conueyed their poyson to the  
vnskillfull.

As the Church acknow-  
ledged God to be one; so  
the Heretickes, but in a di-  
uers sense. The Church one in  
Essence, the Heretickes, not  
so; but one in consent and  
will, &c. And therefore the  
Church out of the common  
and vsuall manner of spea-  
king,

Gratian to  
Ambrosius.

king, vpon this necessity, borrowed certaine tearmes to defeate the Hereticke: which tearmes it hath taken, not as though these or any other could fully expresse this mystery, but, that it might not wholly bee concealed: of the which an Emperour spake well and modestly: VVe speake of these things, not as we ought, but as we can.

Neyther doth the Church vse these tearmes *Essence*, *Person*, in their common and vsuall meaning wholly: as namely, The Essence of man, is a thing communicable, but it is an vniuersall Name, which truely existeth not by it selfe, but is onely a collection of the mind, and therein conceived. But *Essence Diuine*, as it is communicable, so also it truely is and subsisteth, and is not an

an imaginary thing as the former: nor an vniuersall name, as the Philosophers speake of the humane Essence: but the *Diuine Nature*, subsisting indeede, being common to the three Persons, and whole in euery one.

So also of the word *Person*. In men, what a person is, wee vnderstand; as *Peter, Iohn, and Paul*, are three persons, to whom is common one humane nature: So, *Father, Sonne, and Holy Ghost*, are three Persons, to whom is common the Diuine nature: but here is wonderfull difference: First, the Diuine nature common to the three Persons, truely subsisteth, so doth not the humane, which is common to all men. Secondly, The three Diuine persons differ not in substance: but the three humane Persons doe substantially

tially, differ so that one who'e is wholly distinct from another. Thirdly, In the humane Persons, there is a difference betweene them, in time, as one younger then another: In dignity, one more worthy then another: In will, one contradicteth another: In works one laboureth more then another: but there is none of these things in the Diuine Persons. Fourthly, In humane Persons it followeth not where one is, that there the other should be; *Paul* is at *Rome*, *Peter* at *Antioch*: but in the Diuine it is otherwise; where one is, there are all, for their common and vndiuided Essence. These things are after an vnspeakable manner.

John. 8. 29.

*Vse.* That as we reuerently thinke of this wonderful mystery, so that we wisely speake of it, not taking

to our selues liberty to vse  
new formes of speaking, or  
to swaie from the receiued  
custome approued by the  
Church according to the  
Scriptures: but that as duti-  
full Children, wee tye our  
selues to her wholesome  
language. For as Saint  
*Hierome* said, Heresie bree-  
deth out of words impro-  
perly vttered. And Saint  
*Augustines* caueat is singular.  
If thou canst not finde what  
G O D is, yet take heed to  
thinke of G O D that which  
he is not. This Doctrin of  
the true God, one in Essence,  
three in Persons, is most re-  
ligiously to be learned, kept,  
professed, maintained, and  
taught in the Church, both  
for the glory of the true  
G O D, and also to distin-  
guish vs from *Iewes, Turkes,*  
and Infidels: and for our  
owne comfort and saluation

1 John 2.  
23.

John 5. 28.  
1 Cor. 13. 3

as it is said : *Hee which denieth the Sonne, hath not the Father. And, Hee that honoureth not the Sonne, the same honoureth not the Father which hath sent him. And, No man can say that Iesus is the Lord, but by the holy Ghost.* Therefore wee conclude, that the Doctrine of the Trinity ought in some measure to bee knowne and beleued, and that such faith is necessary to saluation.

*Quest. V* What is the Father?

1 John 5. 7.  
1 Cor. 8. 5, 6  
John 1. 14.  
Math. 10. 30  
Rom. 8. 11.  
1 Ioh. 5. 7.  
Ier. 23. 6.  
John 1. 1.  
Rom. 9. 5.

*Answ.* The Father is the first person in the Trinity: that onely true God: not begotten nor proceeding, but being of none, and from euerlasting, begetting the Sonne, and sending forth the holy Ghost.

*Question. V* What is the Sonne?

*Answ.* The Sonne is the second

cond Person in the holy Trinity, that onely true God, not created, but begotten from everlasting, of the Faither, with the Father, sending forth the holy Ghost.

Quest. V What is the holy Ghost?

Ans<sup>r</sup>. The Holy Ghost is the third Person in the Holy Trinity, that onely true God, not made nor created, nor begotten, but proceeding from the Father and the Sonne.

Explic. The Father is God onely, so are the Sonne and holy Ghost: and therefore when you reade in the Scriptures, that the Father is the onely true God, and onely wise, and onely hath Immortality, and such like: remember to vnderstand that it is spoken exclusiueley, not in regard of the other Persons, but in regard of Idols, and the Creatures. The Father is the  
first

I Ioh. 5. 20  
Prou. 8. 22.  
&c.  
Iohn 1. 14.  
Gal. 4. 6.  
Rom. 8. 9.  
I Pet. 1.  
I Iohn 5. 7.  
Acts 5. 24.  
I. Cor. 3. 16

first Person, the Sonne the  
 second, the Holy Ghost,  
 the third: not in time and dig-  
 nity, but in order: all e-  
 quall in all attributes and  
 workes, though in regard  
 of vs, creation be attributed  
 to the Father, redemption  
 to the Sonne, and sanctifi-  
 cation to the Holy Ghost,  
 without excluding the other  
 Persons: for one and the  
 same GOD doeth all these  
 things, according to a com-  
 mon saying: *The workes  
 of the Trinity out of it selfe  
 are undivided.* So these  
 persons are two wayes  
 distinguished, first, by their  
 common outward operati-  
 ons, which with a common  
 efficacy they worke in, and  
 toward the creatures: saving  
 alwayes this order of the  
 Persons, that the Father  
 worketh of himselfe by the  
 Sonne and the holy Ghost:  
 the

the Sonne and the Holy Ghost, not of themselves, but by themselves. Secondly, they are distinguished by personall properties, and inward affections which they haue towards themselves, the property of the Father to beget, and to be of none. The property of the Sonne, to be begotten of the Father. The property of the Holy Ghost to proceede from the Father and the Sonne. Where wee must obserue, that wee may not say the God-head begets, or is begotten, or proceedeth; but the Person, the Sonne and the Holy Ghost being of themselves, as they are GOD; of the Father, as persons: the Essence of the Sonne and Holy Ghost wanting beginning; their persons hauing the Father for their beginning

ning from euerlasting. For the Essence of the Deity is to be distinguished from the manner of subsisting in the same.

If any shall desire to know what is that meaning of the generation of the Sonne, and proceeding of the Holy Ghost, and how they differ: let this suffice to the sober; that by generation and proceeding, is meant a receiuing of the Essence from another: not by alienation, diuision, extention, propagation, multiplication, deriuation, transfusion, or effusion of the Essence, but by communication; so that as it is wholly still in the Giuer, so also is it in the receiuer; yet with two cautions. First, that we conceiue no superiority or inferiority betweene that which giueth, and that which receiueth. Secondly, that we thinke of no

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priority or posteriority in time, or dignity between that which is begotten, and that which proceedeth. And for the distinguishing of these, I know no other art but this, that the Sonne is begotten, and proceeds not; and the holy Ghost proceeds, and is not begotten: For that which is not written, is not to be spoken or thought. There is a difference betweene them, but I am not able to unfold it, sayth Saint *Augustine*, because both the generation of the Sonne, and the procession of the Holy Ghost are ineffable. And yet the same Saint *Augustine* goeth thus far, saying, that, That which is begotten, proceedeth, but that which proceedeth, is not begotten: The first part of which speech being vnderstood of the inward workes (as they are cal-

called) of the Deity, I dare not auow; because these are speciall proprieties of persons, admitting no such communication. To conclude this whole poynt, let vs heare *Nazianzene*, who being pressed of one, to shew the difference betweene proceeding and being begotten: Doe thou tell me (saith *Nazianzene*) what is generation, and I will tell thee what is Procession, that we may both runne madde, in searching into the vnreuealed secrets of God.

Wisd. 1. 4.  
Iohn 9. 39.  
Iohn 12. 16.  
Gal. 6. 16.  
Aets 1. 7.  
psal. 25. 9.  
2 Cor. 10. 5.  
Heb. 11. 3.  
Luke 11. 13.  
Iohn 16. 13.  
Pro. 2. 5.  
Gen. 1.  
Iob 9. 8.

*Vse.* Wouldest thou vnderstand these high and reuerend Mysteries? Repent then of thy sins: For such wisdom entreth not into a defiled soule, and sinne blindeth the eyes of the seer: Straggle not out of the bounds of the VVord, for that is giuen to bee thy Rule. Desire not

to know that which is not reuealed, neyther be inquisitiue after such things: for that is dangerous, vanity, and pride. Bring to the study of this Myſtery, an humble and a teachable minde; for ſuch ſhall vnderſtand the ſecrets of God. Captinate thy reaſon, and aduance thy Faith, for heere Reaſon is dazeled with the brightneſſe, which Faith apprehends. Uſe frequent and feruent prayer, for prayer is the key of Heauen, and ſuch receiue the Spirit, which teacheth and leadeth vnto all truth. Obſerue theſe things, and thou ſhalt vnderſtand and find the knowledge of GOD. *The Lord giue vs vnderſtanding in all things which it is our duety to know, and without the knowledge whereof wee cannot be ſaued. Amen.*

Thus

Thus much of the Relations of Persons, where, of the Doctrine of the Trinity: now followes the consideration of the Actions ascribed to God, and first, of generall Creation and Prouidence.

Q. What is Creation?

Ans. *Creation is a worke proper onely to God, undividedly common to the Father, the Sonne, and to the holy Ghost, whereby in the beginning, and in the space of sixe dayes, God made of nothing, the Heauens and Earth, and all the Host of them visible, and inuisible, to the glory of his Name, and the use of Man.*

Pfal. 146. 6.

Math. 2. 10.

1 Cor. 8. 6.

1. Col. 8. 6.

Heb. 1. 2.

John. 1. 3.

Cor. 1. 6.

Gen. 1. 7.

Pfal. 33. 16.

Pf. 104. 36.

*Explication.* The worke of Creation is common to the three Persons, as is proued, though ascribed to the Father in our Creed, as to the Fountaine, and Beginning, Original, (not Temporall) of the Deity: And this Creation

Creation is two fold. Simple,  
*viz.* A producing of things  
 out of Nothing, negatively  
 taken: Or in Respect: *viz.*  
 A producing of things out  
 of matter *præ-existent* undi-  
 posed: So that these words  
*Of nothing*, signifie both or-  
 der, as if we should say, when  
 there was nothing: after,  
 whatsoever is, was made:  
 and also a simple denying of  
 the habitude and fitnessse of  
 the material cause. If any  
 shall say, as of old some Hea-  
 then, that of Nothing, Noth-  
 ing is made: we may answer  
 thus, It is true of a Physi-  
 call and Natural genera-  
 tion and working; not  
 true of a Divine Creation.

*Vse I.* The worke of the  
 Creation, is a manifest con-  
 viction of the Atheist, the  
 Creatures being liuely repre-  
 sentations, glasses, and  
 witnesses of the infinite wise-  
 dome

Gen. 1. 1.  
 Gen. 1.  
 Exod. 20. 11  
 Prou. 8. 24.  
 Rom. 4. 17.  
 Heb. 11. 3.  
 Gen. 2. 1.  
 Exod. 20. 11  
 Col. 1. 16.  
 Prou. 16. 4.  
 Pl. 8. 6, 7, 8.  
 Rom. 1. 20.

Acts 14.17.

Psal. 19.1.

Psal. 33.5.

Psal. 104.25

dome and power of GOD. The greatnesse of the World sheweth his power: The forme and beautifull disposition, wherein one Creature is subordinate to another, his wisdom: In the vse, his goodnesse: In the forme and constant order, his truth is manifest. The heauens declare his glory, the Firmament sheweth his handyworke: So doth the earth also, which is full of his goodnesse, and the wide sea, wherein are things creeping innumerable, both small and great beasts. Consider (not only *Behemoth*, but) the smallest Fly: (not onely the tall Cedars, but) the lowest shrub, and smallest hearbe or flower; yea, thine owne body (the Epitome of all) with *Dauid*, and thou shalt finde, that all these with one voyce proclaime and say, *It is He,*

Psal. 139. 1.

Psal. 100. 3.

it

it is He which hath made vs.  
Euen as the worke argueth  
the workeman: so the crea-  
tures the Creator. Dost thou  
say, Who saw God? Thou  
foole, who euer saw the  
winde? yet thou hearest the  
noyse of it, and feelest it. So  
the inuisible God is manifest  
in his visible workes, whom  
acknowledge, lest thou feele  
the stormy winde and tem-  
pest of his wrath.

Consider seriously the  
worke of the Creation, that  
thou mayest learne, both the  
better to know God, and to  
celebrate his goodnesse, wise-  
dome and power. There is  
not the least Flye, but if the  
fashion, nimble actiuity, &c.  
nor the most contemptible  
hearbe, but if the colour, the  
qualities, &c. be considered,  
might giue vs plentifull oc-  
casion of prayses to our God  
the Creator. Verily, the neg-  
ligence

ligence of the most part of Christians, is this way most apparant and fearefull. For God hath so made his maruailous workes, that they ought to be had in remembrance, which sought out of them that loue them. Yea, whereas the Lord could haue made the world in an instant, it pleased him to take sixe dayes to finish the heaven and the earth, with all the host of them, to this end (we may well suppose) that we should take good notice of the same. For this was the Sabbath ordained, that we might preferue the memory of the Creation, and prayse the Lord; though now a greater worke be added, which is, Redemption by the Blood of Iesus. This hath bene the practice of the Saints, as may appeare in the example of *Dauid*. Surely, he  
is

Psal. 26.7.  
Psal 8. &  
104. &c.

is vnworthy of his creation and being, which finds no thing in or out of himse'fe, whereby he may stirre vp his dulnesse to prayse God. A-lasse, for the most part we consider in the creatures no-thing, but that which serues for our backes and bellies: whereas the right vse confi-steth not onely in the main-taining of life, but also in tea-ching vs the iuinsible things of God. If a cunning Paynter should bring vs into his shop, to behold his curious Pic-tures, beautifully set forth with much Art, would he not be offended, if we should not vouchsafe them the looking on, nor commend his Art? So perswade thy selfe, who soe-uer thou art that readest these things, that the mighty Crea-tor is offended with thee, when all his workes, euen vn-sensible creatures prayse him,

G it

if thou beest dumbe : how much more when they declare his glory, if thou by thy wickednesse bringest dishonour to his Name?

*Quest.* The History of the Creation is set downe in the first of *Genesis* ; but I finde no mention there of the Creation of Angels : what thinke you of that?

Gen. 2. 1.  
Colo. 1. 16.  
Psal. 103. 20

*Answ.* I verily beleene that both good and euill Angels were in those sixe dayes created of nothing ; all good at the first, but changeable, Spirituall substances, of singular wisdome, power and nimblenesse ; but the very day and time exactly of their creation I know not, neyther is it reuealed.

*Quest.* What are the good Angels?

*Answ.* They are all ministring Spirits ; sent forth to minister  
for

for their sakes which are heires  
to saluation.

Q. What are the euill an-  
gels ?

Answ. They are spirituall  
substances, which being crea-  
ted good in the beginning,  
stood not in the truth, but of  
their owne will fell from their  
happinesse. These we call Di-  
uels: but of the number of  
them that fell, and their  
sinne, what certaintie it  
was, and of the exact time of  
their fall, I professe igno-  
rance.

Expli. The question of the  
exact Day and Time of the  
Creation of Angels, is, if  
not curious, yet obscure,  
because not reuealed. Elders  
and later Diuines haue diuer-  
ly coniectured: some, that  
they were created before the  
beginning; which is false,  
because that before the  
beginning of Time, there

was nothing but eternity, nothing but God: some, in the beginning, before the world: some, on the first day: some, on the fourth: some, on the second, together with the Heauen of Heauens, where they see the face of God: For all these learned men haue their Reasons: of all these, I thinke the last to be most probable.

Alike obscure is the question of the particular sinne of the Angels which fell, concerning which, are diuers opinions: some out of *Gen. 6. 2.* haue affirmed, I know not what kinde of scortation and filthinesse: Others enuy; because of the decreed exaltation of the Humane Nature in Christ, aboue the the Angelicall: Others, the sinne against the holy Ghost: Others, the breach of some singular Law, as was the sinne  
of

of our first parents. Others, Pride, and affectation of Divinity. Of all these, the first is most grosse; the last the most probable from the Scripture, 1 *Tim.* 3. 6. But inasmuch as that place may be otherwise expounded; and that pride is in every sinne (committed of deliberation;) and an Affectation of Divinity (whether of equality or likeness) no where in the Scriptures affirmed, I hold it to be safest, of the certainty thereof to profess ignorance, as in the answer.

The Angels are the most noble of all the creatures; of whom many things are curiously inquired; of their degrees, language, knowledge, power, number, &c. But this shall suffice, that we know they were created of singular power, knowledge and

wisedome, yet finite: neyther knowing all things; no not the heart of man, neyther able to; doe all things: for these are proper to GOD. We may confesse order amongst them; but it were rashnesse to take vpon vs to declare it. This is certaine, they which abide in their goodnesse, haue it from the grace of their Creator, needing Christ as a Mediator or Head to conserue them in their happinesse, though not to redeeme them. Also we are not to be ignorant, that though GOD needeth not their ministry; yet it pleaseth him to imploy them for the punishment of finners; chiefly for the good of his children: And yet not so, that euery one hath assigned him at his birth, one good, and another euill angell, as some haue without warrant affirmed.

And

And as for euill angels, besides that which hath beene spoken: we are to remember that they are, in regard of their substances, the creatures of God, of whom we may acknowledge one chiefe, because the Scripture speaketh of the Prince of Devils, and of the Diuell and his angels: That they are of wonderfull knowledge and power, though limited: And that they are of exceeding malice toward Christ, his Gospell, and his Church, as euery where is manifest in the Word, and by daily experience.

Job 1. 12.

Math. 8. 13.

*Ite* 1. Not to inuocate or worship good Angels, for they are creatures; yet we deny not, but they ought to be honoured, by thinking reuerently and rightly of them, by louing them, imitating them, and praying

Judz. 13. 16

Math. 4. 10.

Colo. 2. 18.

Reu. 19. 10. & 22. 9. GOD for honouring vs sinfull men with the guard, attendance, and ministry of his holy Angels.

*Vse 2.* That we walke soberly, and in the feare of God, because of the Angels, who as they note our behauiour, so they reioyce at the conuersion of sinners.

Luke 25. 10. 2. Pet. 2. 4. 9. 2. *Vse 3.* For euill angels, remember first to hate all sinne, in asmuch as the Diuell is an accuser of vs, and a deadly enemy of our saluation, seeking as a roring Lyon to deuoure vs, edeauouring by all meanes, as *Cyprian* sayth, being lost himselfe, to make others the children of perdition: to put on the whole Armour of GOD, and to resist him; and to keepe watch & ward against so subtill, malicious, watchfull, powerfull, and vnwearied

an

an enemy : and this with so much the more assurance, because this whole power of darknesse is overcome and vanquished by our Lord Jesus Christ, to whom be praise for euer, Amen.

*Quest.* Well, you say the world was created in sixe dayes, with all that therein is. What did God create the first day?

*Answ.* In the first day were created the Earth, Waters, and the Light.

*Explica.* God, as a most wise Builder, begins this goodly frame of the World at the foundation, the Earth and the Waters, providing also light for it, the first and chiefest grace of a building. These three God created the first day, & that by his Word: nota word spokē, or founding but by his Commandement, or by his essentiall Word.

Gen. 1. 1, 2  
3, 4, 5.

The Earth was without forme, and voyd, that is, not as it is now, dry, solid, appearing fruitfull; distinguished by his vallies, riuers, &c. The absence of these, is vnderstood by those words, *without forme and voyd*; yea, it had not the name of Earth; for that name it had the third day, heere so called by anticipation. It was not onely empty and voyd, but drowned, as it were, in a most deepe gulph of waters, and swimming in the same; being like vnto a slimy or muddy substance; not appearing, vntill by that power of GOD it was compacted into a solid masse, and drawn out of the depth, and receyued the forme of the Earth, which wasthe third day.

And darknesse was vpon the face of the Deepe. Then  
God

God said, *Let there be Light: and it was so, &c.* This darknesse, vnderstand not a substance created of God, but a primitiue quality of the rude masse of Earth and Water commingled: that, is a defect of light, or rather, a meere negation, and nothing. And whereas the Scripture sayth, that God creates darknesse, it is to be vnderstood, by accident, because hee takes away the light. This darknesse was vpon the face of that watry and muddy body, and began with the same.

The light spoken of, I think to be meant, not a thing altogether immateriall, or subsisting without a subiect: but a lightsome quality dispersed ouer the face of the Deepe; whereby it was so illustrated, that it wholly might be discerned. The time  
of

Esay 42. 16.  
and 45. 7.

of this first darknesse, and the first continuance of the light following, made the first naturall day: the darknesse being called Night, and the Light, Day: which Light went and returned by the wonderfull appoyntment of G O D till the fourth day, when the order of Day and Night was to be disposed by the Sunne. This darknesse and light G O D separated one from the other, both in regard of time and place: and also in regard of quality, that there should be a naturall, and formall Repugnancy betweene them, mutually to expell, and so succede one another.

*Use 1.* First here, as in all other workes, of the Creation, (to note it once for all) the wonderfull power, wisdom, and goodnesse of God is to be magnified, that  
of

of nothing hath made all these things.

*Vse 2.* Here consider that of Saint *Paul*, God, that commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of *Jesus Christ*. Whereby we may note, that the worke of grace in our hearts, whereby wee know and behold God, in the amiable face of *Jesus Christ*, is a worke equall to the first creation of light: & that as the earth was without forme & voyd, partly in respect of want of light: So a conscience wanting the light of grace, and the illumination of the Spirit, is most miserable and wretched: And as the light is precious, and it is comfortable to the eyes to behold the Sunne: so the comfort of comforts

2 Cor. 4. 6.

Ecc. 12. 7.

is this, when the conscience  
seeth and by fayth discerneth  
the Countenance of GOD  
appeased, and fauourable in  
Iesus Christ.

*Vse 3.* God diuided be-  
tweene Light and darknesse:  
and there is no Communion  
betweene them. Therefore  
2 Cor. 6. 14. to mingle the light of Truth  
and Grace, with the dark-  
nesse of Error and sinne, is  
to confound the Diuine or-  
der of things. Hath God cau-  
sed the light of his glorious  
Gospell so to shine vnto  
thee, that thou art become  
a Child of light? and hath  
he made thee meete to be  
partaker of the inheritance  
of the Saints in light? Seethen  
that thou haue no fellowship  
with the workes of dark-  
nesse, as drunkenesse, whore-  
dome, &c. But rather reproc  
them, hauing thy conuersa-  
tion with such purity and  
brightnesse.

brightnesse of godlinesse, that thou mayst shew forth his prayes who hath called thee out of darknesse into his marueylous light.

*Quest.* What did **GOD** create the second day ?

*Answ.* I beleue that on the second day, **GOD** made the Heauens, and divided the waters which were vnder the Firmament, from the waters which are aboue the Firmament,

*Expli.* It is holden by some (whom I much reuerence, and whose opinion I doe not altogether reiect) that all other creatures were made of the matter of the Earth and water, which were created the first day. But I thinke rather that they were all (mans body only excepted) created of nothing: for first it is no where sayd, that the Heauens and the rest were

were made of the first matter. Secondly, all sounder Philosophy holdeth the substance of the Heavens to be most pure, and of a diuers kinde from the matters of the Elements; and the rest of the creature, both hearbs, plants, fishes, and beasts, to consist of the foure Elements, and not of one or two alone. Thirdly, it would otherwise follow, that the Element of fire, should be made of the Elements of Water and Earth, which (me thinkes) is not according to reason. Fourthly, this doth more illustrate the absolute power of God, attributing vnto him the more noble and proper worke of creation, which is, to make of nothing: hereby also the occasion of many fruitlesse questions about the matter of birds and fishes, &c. being taken away. Lastly,

*S. Paul*

S. Paul sayth, that the things which are seene, were not made of things which did appeare: but if the rest of the creatures were made of the matter of the first day, then they should be made of that which did appeare.

Heb. 3.

God therefore (as I suppose) not of water, but of nothing, made the Heavens, with their motion, together with that wonderfull space from the face of the Earth, to the vtermost Heavens, called a spreading ouer: called also the Firmament, not as though it were hard or solid, but (being of a most pure matter) because of the constant and enduring firmenesse of it, by the which it is not worne through the continuall motion, but remayneth such as it was framed of God in the beginning: Which Heavens are by Philosophers curiously

Gen. 1, 6, 7, 8.

Isay 40. 23.  
& 41. 5.  
Pla. 104. 2.

curiously distinguished. In Scripture we reade of three Heauens: The lowest, which is the Ayre. The second, which are the Celestiall Orbes, or the Aspestable Heauens. The third, the Heauen of the blessed; the Heauen of Heauens; Paradise, into the which Saint *Paul* was wrapt, and Christ ascended: The House and Throne of God: his Seate and habitation: not that God dwelleth there, and is contayned therein as in a house: but because he ineffably shineth there in maiesty and glory, and communicates himselfe to the blessed Angels and men. Vnderstand then, that these highest Heauens are called the Seate of God, by the manifesting of his glory; of Angels and men, by the comprehension of their natures.

The waters about the Fir-

ma-

mament, are the clouds ouer our heads, in the middle Region of the Ayre, which God diuided from the waters which couered the face of the Earth, that it might be a preparation for the appearance of the Earth the third day. God diuided these waters, not by their center, as if one diuide an Apple into two equall parts: but in the midst, or betweene the midst of the waters, orbicularly, or round about the whole compasse of the same: as in a ball, of foure colours, if one should take the two outmost round about, and stretching them to a larger concavity and hollownesse, should so diuide them. So God did diuide; or make thinne and spread abroad the outmost halfe of the waters, that part of them should be aboue the Firmament, that

is,

is, not aboue all the Heauens, but aboue that part of it, which is from the face of the earth, and sea, vnto the clouds, which is called Heauen, Verse 20.

*Vse.* Let all the Inhabitants of the earth serue God, and feare before him, who is able euery moment to let fall the clouds vpon vs, to drowne the world: For if these waters which hang ouer our heads, were not by the mighty Commandement of GOD holden vp, and surely bound in the clouds, they must needs drowne vp all, as in *Noahs* flood; which clouds he causeth at his pleasure to powre forth water, eyther for punishment or mercy, eyther to iudge the people; or to giue meate abundantly, as *Elihu* sayth.

Job 36. 31.  
& 37. 13.

*Quest.* What did GOD  
create

create the third day?

Ans<sup>w</sup>. *The third day God gathered the waters under the Firmament into one place, which he called Sea, and made the Earth to appeare, and dryed the same, and made all kinds of herbs and trees upon the face of the Earth.*

Gen. 1. 9, 10  
11, 12, 13.

*Expl.* God purposing to create many bealts, and man also, now maketh ready the place where they must be, by commanding the waters, which still couered the face of the Earth, to gather together into one place, dilating the poares and passages of the Earth to receiue the same: that the Earth might be vncouered and appeare, and together with the Sea make one round body. Also in this Commandement is to be vnderstood the continuall abiding of the Sea in the place it is, with the

Psal. 33. 7.

the ebbing and flowing, and motions of the same. Whereas therefore the Philosophers ascribe the motion of the Sea, to the motion of the Heavens: or to the Influence of the Moone: though I deny not, but the quantity of the Waters moving, may be ruled by these causes: yet the motion it selfe is onely from the Commandement of GOD, who caused the waters to ebbe and flow, before the Moone was made.

Iob 38. 8, 11  
Ier. 5. 22.  
Ps. 114. 9.

The Waters being thus gathered, and the dry land appearing, the Lord by his Commandement cloathed it with all manner of hearbs, flowers, Trees, fruites, and seeds, not onely to couer the nakednesse of it, but also to serue the vse of man and beasts after to be made. The Lord commanded the  
Earth

d  
f  
f  
Earth to bring forth these  
herbes, &c. out of it selfe ;  
not as out of the matter, but  
as out of the originall place  
of them, as sometime he  
brought the waters of strife  
out of the rocke, which  
( I take it ) was not made  
of the matter thereof. Now  
whereas there be onely three  
kinds of plants named : the  
Bud, the Herbe, the Tree:  
yet vnder these, all whatso-  
euer are containd : yea,  
it is very agreeable, I thinke,  
that the very hurtfull and  
poysonous hearbs were then  
created, though before the  
sinne of man they were not  
hurtfull, neyther should  
haue beene so : euen as he  
created venimous beasts, as  
the Serpents, which began  
to bee hurtfull onely after  
the fall.

Numb 16.

Here further we are vnder  
the Commandement of  
God,

God, to vnderstand the continuall fructifying of the earth, by roote or seede, or otherwise, whereby there is a kind of immortality of the kinds of all hearbs, plants, and trees, &c.

*Vse 1.* Nothing is more fading, then flowers and hearbs: yet God hath giuen such liuely seeds vnto them, that they come vp againe, and are conserued in their kind. Hence note (euen by the direction of the holy Ghost) first our mortality, who flourish to day, and to morrow are in the graue: Secondly, the resurrection of our body: for thus is both the resurrection of Christ, and our resurrection shadowed forth. While life lasteth, be humbled in remembrance of thy mortality: when life passeth, be comforted in hope of immortality.

Esay 40.6.  
Psal. 90.6.  
Iohn 12.24  
1 Cor. 15.16

*Vse 2.*

*Vse 2.* Every plant brings forth fruit according to his kind. Consider this, and be ashamed: fayth, feare, loue, obedience, patience, sobriety, &c. are the fruits that thou according to thy kinde shouldest bring forth, both in regard of thy first and second creation. What then is drunkennesse, Vncleaner esse, Blasphemy, Pride, Couetousnesse, &c. what fruit are these? Doth the Vine bring forth Thistles? no, it is not his kind: euen so thou art contrary to kind, when thou sinnest, and bringst not forth good fruits, &c.

Eph. 2. 10.

John 15. 2.

*Q.* What did God create on the fourth day?

*Ans.* On the fourth day GOD created of nothing, the Sunne, the Moore, and the Starres; appoynting them to these ends: First, to separate the day and the night. Se-

condly,

Gen. 1. 14, 15, 16, 17, 18, 19.  
Psal. 33. 6.

condly, to be for signes, seasons, dayes, and yeeres. Thirdly, to enlighten the earth day and night.

*Expli.* What Ptolomy, and our later Astronomers and Mathematicians obserue concerning the motions, aspects, coniunctions, oppositiuous, influences, bignesse, and quantity of the Starres, both fixed and wandring, is wonderfull: as namely, that the least fixed Starre, (which are distinguished into sixe magnitudes) should be eightene times bigger then the whole compasse of the earth and sea ( whose Globe is holden to be at the least twenty thousand miles about ) and onely three of the Planets to be lesser, which are the *Moone, Venus, and Mercury*: And of the *Sunne* (which God created to be the Chariot of light, one of his most  
won-

wonderfull workes) they write that 'tis of a maruailous (yea almost incredible) big-nesse, not onely in regard of his influences and effect, and lights from whom the rest of the Starres receive their chiefest; but also in regard of his quantity and dimension: namely, that it is about an hundred and threescore times bigger then the whole compasse of the earth and sea, though to our sence it appeare not so. These things the Learned know very well, and Saint *Ambrose*, a very learned Father by euident reason demonstrateth the generall truth thereof: which I thought good to touch briefly, that all men vnderstanding of these things, might be astonished with admiration of His greatnesse, which hath created them. But concerning the vses of

Lib. 4. Hex-  
am. cap. 6.

these beautifull creatures,  
they were ordayned :

First, to denide the day  
and the night by their ryfing  
and setting : the Sunne to  
rule the day, the Moone  
and Starres to gouerne the  
night.

Secondly, they were or-  
dayned for signes, (I vnder-  
stand not in regard of their  
fituation, as to make the  
signes in and out of the Zo-  
diacque) but in regard of their  
vfe, portending and signify-  
ing many things by the di-  
uine ordinance, which are ne-  
cessary for the life of man.

The fignification of the  
Starres (otherwise called  
Prognostication) by their ry-  
fing, setting, &c. as by causes  
or signes, are threefold :  
First, naturall, as of the Eclip-  
fes of the Sunne and Moone,  
Earthquakes, Winde, Rayne,  
Drought, &c. Secondly, Cir-  
uill,

will, as the opportunity of  
 many ciuill actions; as of  
 fit time of Navigation for  
 Mariners; plowing and  
 sowing for Husbandmen;  
 also hyring and letting of  
 Ground for Householders,  
 &c.

Thirdly, spirituall, by  
 their naturall and preterna-  
 turall affections; as of chan-  
 ges of Common-wealths,  
 Warres, &c. which di-  
 uers times are by Eclipses,  
 Blazing-Starres, &c. fore-  
 showne; Which though  
 they haue for the most part  
 a cause in Nature, yet by  
 the will and appoyntment of  
 God, do foretell such things,  
 as fore-runners of the wrath  
 of God, as experience hath  
 obserued, as the signes in the  
 ayre which *Iosephus* mentio-  
 neth, immediately forego-  
 ing the destruction of *Ierusa-  
 lem*, and the horrible signes

Eccles. 3.

foregoing the generall Iudgement.

We acknowledge that the Starres haue great and strong influences on the inferiour things: not in all, but onely on such which by the ordinary course of nature moue without deliberation: in which number, and account, are not to be reckoned the minds and wils of men, and the actions proceeding from these beginnings.

Therefore that part of Astrology concerning the calculation of mens natiuities, and the Iudgement and Diuination of things to come, which are contingent, as the Nature, Qualities, Fortune, (as they call it) Successe, Marriage, Children, with their inclinations, kinds, and time of death of men and women: we condemne as blasphemous:

wous: The Lord hauing not ordayned the Starres to this vse, as may appeare by diuers Scriptures, where such practice is reprobued. The diuels themselves, who passe all men in such knowledge, cannot certainly thus foretell, much lesse Astrologers, and cunning men, as they are called. And so vnderstood the fathers and professed, and the Imperiall Lawes: Astronomy is not, nor Mathematickes condemned, but this curious and damnable Astrology.

The Starres were also ordayned for time, dayes, and yeeres: that is, that by their motion they should be the measure of time: according to whose motions time running, should be reckoned and distinguished into certaine parts: That one should be

Time past; another Time pre-

Deut 18.10  
14.

Esay 8.18

Esay 19.3,

12 & 44.25

Ier. 10.2. &

27.9. & 29.8

Esay 47.13.

H 4 sent;

sent; another Time to come: one time a yeere, another a moneth, another a weeke, another a day, another an houre, &c. Which we could neyther vnderstand, nor distinguish, without the motion of these Celestiall Bodies: whereby (as also by the two former vses) appears most singularly, the necessity of such motions, but chiefly the wisdom and goodnesse of God, who hath not onely giuen to man the knowledge, and faculty of numbring, but also hath set such markes in the heauens, whereby man should measure time, and the continuance of his life, and of other things: without the which, we should be like vnto children, which know not their age; or like to them which sleepe, which know not how time passeth, because they number not.

Lastly,

Lastly, they were ordained to give light to the earth, and to the creatures therein; without the which they could not diuide the day and night, nor be for signes and seasons, &c.

*Use 1.* Hereby are condemned not onely all such which practise Astrology, concerning diuining of things to come; and telling of things lost, as before spoken of, but also all such which resort to such for counsell, or helpe, as by Scriptures in the exposition appeareth.

*Use 2.* God appoynted the Starres for the diuiding of the day and night: and this appoyntment ceaseth not. Hence comfort thy selfe thus: If G O D be constant and true in this, why not then in all his other promises, though Reason seeme to see,

H 5 fence

Sence to feele, and the whole world say the contrary, as the Lord himselfe testifieth?

*Vse 3.* GOD made two great Lights, the greater (which is the Sunne) to rule the day; and the lesse (which is the Moone) to gouerne the night: not to shew the eminency of Priestly authority aboue Kingly, as a proud Pope sometime writ to the Emperour of *Constantinople*, holding himself to be the Sun, ruling the day of spirituall things, and the Emperour the Moone, ruling the night of carnall things. For the Apostle calleth the temporall power, supereminent, commanding euery soule (euen the Romish Prelate) to be subiect thereunto. And if the Popes saying were Catholique, yet it wil proue him a busie Bishop, an inuenter of the order set  
by

Innocent.

Rom. 13. 1.

by GOD, and an intruder into anothers right, while he challengeth power ouer Kings to depose them, and to dispose of their Kingdomes, when the Sunne neuer arose in the night, nor meddleth with the gouernment thereof.

*Vse 4.* The light of the world is one: created the first day; now carried about by diuers chariots (as I may say) fitted to the diuersity of time, both of night and day: So there is one euerlasting and immutable truth; but a diuers administrati on fitted to the diuerstimes of the old & new Testament. Christ is in both: There, in the shadowes of the Patriarkes, and of the Law and the Prophets: Here, in the Word incarnate, the substance of those shadowes: There, as in the Moone, and the Starres:  
Here,

Here, as in the bright Sunne it selfe.

*Vse 5.* The Starres received their light, not to shine to themselves, but to shine to vs. What good gift hast thou which thou hast not received? If then thou hast Riches; as a propitious Starre shine vnto the poore Saints, comforting them both with a fauourable aspect, and with the influence of thy bounty. If thou hast attained the true knowledge of Christ; as the Starre, lead thou others vnto him: deale thou with others, as *Philip* dealt with *Nathaniel*, and as *Andrew* dealt with *Peter*, and being conuerted, strengthen the brethren, as *Peter* was commanded, &c.

Mat. 2. 27.

Ioh. 1. 41, 45

Luke 22. 32

*Quest.* VVhat did GOD create on the fift day?

*Answ.* On the fift day, GOD created all manner of Fishes,  
and

and all manner of Birds ; euen  
all Creatures that liue , and  
moue in the Ayre, and in the  
Waters , and appoynted the  
Fishes to fill the Waters, and the  
Birds to multiply themselves  
on the Earth.

*Expli.* God on the fift day  
( whereas before there was  
not so much as a Flye) created  
(not of water) but of nothing;  
the Fishes and Birds of all  
forts and kinde : and also ap-  
poynted this order, and gaue  
them this Faculty, that they  
should bring forth their like,  
for the continuance of their  
seuerall kinds ; as we see by  
daily experience : but the  
Fishes in greater abundance  
then the Fowles, as the word  
to the Fishes (*Fill the water*)  
and to the Birds onely (*Mul-  
tiply yee*) doth shew.

*Use.* That we prouoke our  
selues to obedience by the  
nature of Birds ; and by  
remembering

remembering that the Water, a brute Creature, obeyed the voyce of GOD; how much more should man heare and obey, which is indued with Sence and Reason?

2. What did God create on the sixth day?

Gen. 1. 14.  
to the end.

Ans<sup>r</sup>. On the sixth day, GOD created, of Nothing, all Cattell and Creeping things, and the Beasts of the Earth, according to their kinds: also hee made Man of the dust of the Earth.

*Explication.* First, of the Creation of the beasts of the Earth: They are here distinguished in three ranks or sorts. First, Cattell, whereby we vnderstand all tame Beasts and Domesticall, which are familiar and conuersant with Man: as Horse, Kine, Sheepe, Dogs, Cats,  
&c.

&c. Secondly, creeping things; whereby are vnderstood those which haue no feete, as Serpents: or those which haue but very short, as VVormes, Ants, &c. Thirdly, Beasts, whereby are vnderstood all wilde Beasts: As Lyons, Beares, Tygers, Wolues, Foxes, Hares and all such, which are of wilde Nature. The least of which Creatures: either Fishes, Fowles or Beasts of the Earth, is so great a worke, that all the world is not able to make the like: no not a Fly, not a Loue.

*Vse 1.* If GOD abase himselfe to make and preserue the smallest liuing Creatures, much more will he prouide for them which feare him.

*Vse 2.* The Lord made all things good, and so approoued

Exod. 8. 18.  
Eucherius.

of

Eucherius.

of them; but through the sinne of man, many creatures are become hurtfull, as Toades, Snakes, &c. As one sayth: They were created good, but to them that are euill, they are become a scourge: Learn then by the rebellion of the creatures to thee, and the danger and feare thou art in by them, to be humbled for thy sinne: the cause thereof.

*Quest.* You sayd that on the sixth day God alio created Man; What thinke you of Mans creation?

*Answ.* I beleeue, that on the sixth day, GOD made Man, Male and Female, according to his Image; and likeness; The Body of the Man, of the dust of the Earth, and his Soule of nothing; the Body of the woman of the ribbe of the Man, and her Soule also of nothing.

*Expl.* It is a great folly, and oversight

oversight, for a man to take  
vpon him to know other  
things, and to be ignorant of  
himselſe; in whose Body and  
Soule there are such euident  
markes of Gods wisdomē,  
power, and goodnesse: that  
euen Heathen Philosophers  
haue called Man: *A little  
world; or a Map of the whole  
world.*

Man consists of a Body  
and a soule: we will speake  
first of his Body, noting  
briefly, onely that which  
thereof is sayd in the Text.  
When God had finished all  
his other workes, then he  
made Man: In whose crea-  
tion, he sayth not as before,  
*Let there be Men,* or *Let the  
Earth bring forth Man:*  
but, as with Counsell, *Let  
vs make Man:* hereby no-  
ting more clearely the Doc-  
trine of the holy Trinity,  
in mans Creation, then  
in

in the creation of other things concerning Mans body, we may consider eyther the matter, or the Figure of it. The matter was the dust of the Earth, other things were made of nothing, onely Man, and Womans body of matter *pre-existent*: though of it selfe having no disposition to such an effect: as what likenesse hath dust or red Earth, to the flesh, blood and bones of mans body? Now for the Figure of it, it is wonderfull, as *David* obserueth: GOD not onely giuing the outward shape, and beautyfull colour of the skinne, and outwardly distinguishing, and compacting in singular order and comelynesse, the parts and lineaments of the body; but framing and giuing within, Bowels, Veines, Arteries, Nerues, Muskles, and

psal. 139. 14  
15.

s  
e  
and Bones, &c. most wonderfully. Now, whether Iesus Christ, by whom we beleue all things were made, did in the shape of man (as hee often so appeared to the Fathers) with his hands, frame and fashion the body of man, as some affirme, I leaue it as vncertaine.

*Vse.* Did not God make mans body of nothing? nor of gold, or some Heauenly and precious matter, but of dust? Remember then thy beginning, and be humble, in as much as thou, nay, Kings, and Queenes are framed of no better stufte then the dust and dyrt of the Earth; which themselues, nay, euen brute beasts tread vnder their feete: yea, we are below the beasts in this, that they were but brought out of the Earth; as out of their originall place: Man  
made

made of the Earth, as of a base and brittle matter. Why art thou proud of a piece of dirt? and so prankest vp thy paynted sheath? Let thine owne bosome teach thee humility, for thou art dust; and let it also teach thee thy frailty, that thou must dye: *for to dust thou shalt returne.*

Gen. 3. 19.

*Quest.* What is the Soule of Man, which you speake of?

*Ans.* The Soule of man is a Spirituall substance, Immortal, endued with Vnderstanding, Memory, Conscience, and Will; Created in the Humane Body, to make the Person of Man, & to enable man to know, and worship his Creator.

*Expli.* Euery man hath a Soule, the originall whereof is of nothing, and it is the better part of man, without the which, the body is a dead

Ecc. 12. 7.

Heb. 12. 7.

Mar. 10. 28.

Psal. 103. 2.

Zach. 12. 1.

Gen. 2. 7.

1 Cor. 15. 45.

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dead lump of the Earth, the  
 Immortality whereof is to be  
 beleueed against all Epicures,  
 or else all religion and Piety  
 vanisheth. Though therefore  
 the body die, yet the Soule  
 existeth, being dissolved from  
 the body, being so farre from  
 death, that it neuer falleth a-  
 sleepe, which is the Image of  
 death. The immortality  
 of the Soule might bee  
 demonstrated by naturall  
 reason: but because euery  
 one vnderstand not such  
 demonstrations, and na-  
 turall reason is pore-blind;  
 therefore I will proue it by  
 Scriptures; by which we may  
 haue a certayne knowledge  
 thereof.

The old Testament (though  
 some Papists haue impu-  
 dently denyed it) plenti-  
 fully affords Argumētts which  
 might be drawne from the  
 Image of GOD in Man;  
 from

Gen. 5. from the translating of *Enoch*,  
 Gen. 15. 1. from the reward of *Abra-*  
*ham*, which is God; from  
 Gen. 49. the fayth of *Iacob*, and of  
 the Saints at their death;  
 Job 19. 25, from the confidence of *Iob*  
 26, 27. in his trouble, &c. But the  
 principall is that of *Exod. 3.*  
 6. by which text our Savi-  
 our Christ put the *Sadduces*  
 Math. 22. 32. to silence, as we reade in the  
 Gospell. The place in *Ex-*  
*odus* brings in God speaking  
 of himselfe, that he is the  
 God of *Abraham*, the God  
 of *Isaak*, and the God of  
*Iacob*; now (sayth our Savi-  
 our) GOD is the God of  
 the living, and not of the  
 dead. The force of which  
 collection may be thus con-  
 cluded.

If the covenant which  
 God made with *Abraham*,  
 &c. be perpetuall, then the  
 parties confederate must be  
 perpetuall; for if one of  
 the

the parties cease to be, the relation of confederacy betweene them must needs cease.

But the couenant is perpetuall; For God by that place testifieth that hee is the GOD of those Patriarkes, after they are dead; Therefore after their bodies were dead, they ceased not to be; and by necessary consequence, their soules are immortall.

And that the Fathers were by *Moses* instructed concerning the immortality of the soule, may appeare in the parable; where *Abraham* sends the brethren of *Dives* to *Moses*; which counsell were friuolous, if *Moses* had not written of the immortality of the Soule, and of eternall life.

In the New Testament, our Sauiour auoucheth that  
the

Phil. 1. 23.

1. Pet. 2. 4.

the Soule cannot be killed. The Parable also of *Dives* and *Lazarus* declares it: Further the soules of the Elect, after the death of the body, are with Christ, as appears by *Pauls* wish, *I desire to be dissolved, and to be with Christ*: And for the soules of the wicked, they are kept in prison, as *St. Peter* testifieth, being reserved vnder darknesse with the euill angels, to the iudgement of the last day. And as the soule is, and subsisteth, separated from the body; so it vnderstandeth and willeth in a more excellent manner than it doth in the body: and yet we hold, that the soules so separated, know not, nor desire to know the particular, and singular affaires of men and women in this life: For euen for this cause GOD sometimes taketh away his children out  
of

of this life, that they should not behold the euill which he bringeth vpon the world: as it is sayd concerning *Iofiah*, 2. Kings, 22. 29.

When *Moses* speaketh of the Creation of the Soule, and the infusing of it into the body, he sayth: *God breathed into his face the breath of Life*: Which must not be vnderstood, as though God had any mouth to breathe, but that GOD by his Omnipotent power made the man to breathe, and yet thereby we may perceiue, that that which was thus created is a Spirit, not drawne out of the matter, but immediately proceeding, as out of the mouth of God. And if any shall aske how our Soules are now created, and whether we receiue them as our bodies, from our Parents, or no? The answer is, that

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we

Psal. 33. 15.  
Zach. 1. 21.  
Iob 33. 4.  
Ezec. 12. 7.  
Heb. 12. 9.

we receiue onely our bodies from our Parents, our Soules still immediately from God. God is called the Father of the spirits of men; because, though he be the Author of their bodies also: yet of these by meanes; of them immediately. And whereas some might thinke that hereby God might be in danger to be made guilty of the sinne of man, when he putteth a soule into the body begotten by vnlawfull copulation: It is answered, that God is no more hereby guilty, then he is partaker of the fault of a Theefe, when he causeth stolen corne to grow, as well as that which is truly bought. Three things being to be considered not mortally, but naturally in regard of their being. And because the guiltinesse we receiue from *Adam*, may seeme to

approve that our soules come from *Adam* also: else how should they be guilty? We are to vnderstand, that the sinne and guiltinesse is not in the soule alone, or in the body alone, but in the whole man, consisting of body and soule; so the soule is infused of God void of sinne: though euen then, when it is put into the body, in be guilty of owing<sup>t</sup>, though not of doing: euen as the debt of the Father is to be payd by the Heire, and he lyable thereunto. Thus is the soule subject to guilt: So also, is it faulty: not as it is created of God, for so is it pure; nor as it is reasonable, but as it is ioyned to the body, making the person of a man, who hath not the Image of God which he should haue, but the corrupt image of *Adam*,  
I 2 which

which hee should not haue.  
 This Soule is the forme of  
 Man , by the which wee  
 Vnderstand , Remember ,  
 VWill , Discourse : by the  
 which wee differ from the  
 beasts : being wonderfully  
 ioyned to the body : A  
 Spirituall Essence to a Bodi-  
 ly , without any thing to  
 hold the same , but the  
 onely Commandement of  
 GOD : being , not in one  
 part of the body in regard  
 of the essence , and in ano-  
 ther in regard of the Facul-  
 ties:but being after a wonder-  
 full manner, wholly in euery  
 part ; yea , all the Facul-  
 ties of the Soule being  
 wholly in euery part, in regard  
 of their originall , though  
 not in regard of their proper  
 subiect.

*Vse* 1. Thou hast a  
 soule , which is endued  
 with Vnderstanding and wil:  
 the

the proper object of thy  
Vnderstanding is Truth : of  
thy Will , Goodnesse : if  
thou beest a man , then all  
thy labour should be to  
encrease in the knowledge  
of the truth : and in the ap-  
probation , election , and  
practice of that which is  
good.

*Vse 2.* Remember thou  
hast an immortall part, which  
is the Soule : bee carefull  
then so to adorne it with  
grace and vertue , that thou  
mayst liue immortally in ioy  
and happinesse , and not  
in misery and payne. Many  
will say , they haue soules  
to saue : so haue they soules  
giuen them to know GOD,  
and to worship him ac-  
cording to his Word : but  
as the most part haue no  
care to glorifie GOD, in and  
with their seru'ies : so (what-  
soever they say) they shew by

their liues, they haue soules to be damned rather then saued: for as saluation is promised to them which beleue and obey God ; so to them which doe not, is damnation denounced by the Word of God.

*Quest.* You say that conscience is a faculty of the soule, declare further what conscience is.

*Answ.* *Conscience is a Faculty of the soule, taking notice of all that is in man, or that passeth thorow his whole life, and so determining thereof, accusing or excusing before God.*

*Expli.* All men haue conscience, which is proper to euery reasonable creature ; yea, euery seuerall man or woman hath his, or her owne seuerall conscience within them ; which is a naturall Faculty, or created Quality  
in

in the minde, borne with vs:  
And whereas we vse to say;  
that some are men of no  
conscience, or haue no consci-  
ence; the meaning is not, that  
they haue no conscience at all,  
but no good conscience.

Conscience is diuersly dis-  
tinguished: in regard of the  
light whereby it is informed,  
it is eyther a naturall consci-  
ence, which hath onely the  
light of nature for direction;  
or it is a Christian conscience,  
& better enlightened (as you  
may call it) which besides  
nature, hath the holy Scrip-  
tures, more largely and dis-  
tinctly guiding and direct-  
ing it.

In regard of this direction:  
conscience is eyther infor-  
med, or discerning; or not en-  
formed and blind: and this  
according to two degrees  
thereof, is eyther a doubting  
conscience; when for want

of euident light to direct, we cannot resolve: or an erring Conscience: when a man mistakes (through ignorance) truth for falsehood, or falsehood for truth, good for euil, or euil for good: or when out of knowne principles and true, we conclude and infer erroneously.

Againe, Conscience is in regard of the quality thereof, eyther Good or Bad: the Good Conscience, is that which is sprinkled with the blood of Christ, and regenerate: and is according to a twofold estate thereof, eyther a good quiet Conscience, when vpon good ground truly beleeuing, and vnfeignedly repenting, we enioy peace, and confidence, and boldnesse before God: or a good troubled conscience; when, though wee beleeu and repent, yet, through some sinne that

we haue cōmitted, or through our inbred infidelity, we are troubled and in doubt : and this is called good ; not because it is troubled , but because of the true grace whereby it is renewed , with the which, true grace may, and is oftentimes , yea for the most part, and that in the best men and women, trouble ioyned : as *Dauids heart faynting him,* & *Pauls crying out, O wretched man!* Bad conscience is that which is not renewed : for euery man, till he be in Christ, hath a bad conscience : and this also, according to a two-fold estate thereof, is either an euill quiet conscience, whereof there are two degrees : first, a slumbering conscience, that stirres not but when death comes , or in some grieuous affliction: as the brethren of *Ioseph*. Secondly, a seared conscience , which

Gen. 42:21

S am 25.37

hath no more sence and feeling then a stone , no not in death , as may appeare by the example of *Nabal*. Or an euill troubled conscience, which is two-fold , eyther a large conscience , that makes no bones of small finnes ( as they are called ) but stirres or stickes onely at monstrous finnes : as which trébles at murder , but makes nothing of anger, reuiling and reuenging , so it be not in blood. Such is the conscience also , which refraynes from bloody oaths ; but as for Fayth and Troth , Bread, Drinke, the light that shines, &c. neuer feeles or checkes for them : or a narrow conscience: and this is, when the conscience feeles not greater finnes, and yet is very sensible of small things , or trifles : as the Pharisaicall Conscience, making great conscience

Math. 23.2.

of

of tything Mynt and Annis,  
but neglecting Mercy, Fayth,  
and Iudgement : or as the  
Popish conscience, straying  
at a little flesh on a Friday,  
but swallowed blasphemies,  
whoredomes, and other  
griuous finnes, without any  
trouble.

That faculty of our Soule,  
which taketh knowledge,  
and determineth of all our  
Actions, is called Con-  
science, eyther because it is  
a partner with another in the  
knowledge of a secret (which  
Another, is God) or because  
it is ioyned with certayne  
Principles & Rules and of the  
Law, in the minde, and with  
memory; vsing the helpe of  
these in the execution of the  
office thereof.

The office of Conscience  
is two-fold : First, to know  
all things in a Man, or done,  
and omitted by man; all  
thoughts,

thoughts, words, deedes, affections, and the omitting of all duties: the soule by conscience seeing it selfe, as by a reflection. As for instance: The Soule by science knoweth a thing; by Conscience, it knowes that it knowes such a thing. The Heart thinkes a thought good or euill: by conscience the heart knowes that it thinkes such a thought. By Faith the heart beleeueth; by Conscience, the heart knowes it doth beleue; by Affections the Soule grieues or ioyes; by Conscience we know we doe so. And hence the conscience is called a Register, or Notary.

Rom 9. 1.

The second office of conscience is to determine of the thoughts, words, and deedes of men; which things as they are diuers, in regard of time, so is the action of conscience diuers concerning them. The  
actions

actions ( to insist onely of them ) are either past, or to come; Of Actions past, Conscience determineth two wayes; according to a double consideration, or question, of such actions. As first, whether they were done or not done? secondly, whether they were well done, or euill done?

For the first question, whether an Action were done or no, Conscience within most certainly testifieth: As in *Cain*, when his Tongue sayd, *I know not where my Brother is*; his Conscience sayd, *Thou knowest where he is: for thou hast killed him.* So in *David*, when he was accused as a Traytor against *Saul*: his conscience sayd that he was no Traytor, nor had conspyred against him. So in *Iob*, when his friends sayd, he was an Hypocrite, his Conscience witnessed within

within him ( before God )  
that he was none. And hence  
is Conscience called a wit-  
nesse ; yea a thousand wit-  
nesses.

For the second Question,  
whether a thing be well or  
ill done ; Conscience, with  
the helpe of certayne Princi-  
ples in the Minde, iudgeth  
in euill things, as a VVitnesse  
accusing, and as a Iudge con-  
demning ; In things well  
done, as a Witnesse excusing,  
and as a Iudge acquiting ;  
And both these, after the man-  
ner of Practicall Reasoning,  
as *Paul* sheweth. Of euill  
things thus : In the example  
of *Cain*, he that killes his  
Brother, sinneth grievously  
( sayth the Principle in the  
minde. ) But thou *Cain* hast  
killed thy Brother, ( sayth  
Conscience as a VVitnesse by  
the helpe of Memory ) there-  
fore thou hast sinned grie-  
uoufly,

Rom. 2, 15

woufly, sayth Conscience an  
Accuser. Againe, murderers  
must be damned (sayth the  
Principle of the minde) by  
the Law. But thou *Cain*  
art a Murtherer (saith consci-  
ence as an Accuser;) therefore  
thou shalt be damned, saith  
Conscience as a Iudge con-  
demning. And from these  
actions of conscience come  
more or lesse, feare, grieffe, sad-  
nes, desperation, and other  
fearful consequents. Of good  
things thus in the example  
of *Manasses* or *Mary Mag-  
dalen*. He that sorroweth truly  
for sinne, and leaueth it, and  
followeth righteousnesse,  
repenteth (saith the Prin-  
ciple, or Rule in the minde.)  
But thou *M.* or *M. M.* drest  
so, (sayth conscience as  
a witnessse) therefore thou  
repentest (saith conscience  
excusing.) Againe, he that  
repents, shalbe saued (saith  
the

the rule.) But thou *M.* or *M.*  
*M.* repentest (faith conscience excusing:) therefore  
 thou shalt be saved (faith  
 conscience acquiting.) And  
 hence come peace of consci-  
 ence, Ioy, boldnesse to come  
 into the presence of G O D,  
 &c.

The Actions to come, of  
 which Conscience determi-  
 neth, are eyther good or bad:  
 The Conscience, in regard of  
 her Iudgement of good ac-  
 tions, may be called a spur-  
 ring or prouoking Consci-  
 ence: As thus, if the question  
 be concerning keeping of the  
 Sabbath: the commandment  
 of G O D must be kept,  
 sayth the Rule: but to keepe  
 the Sabbath is a commande-  
 ment of God, sayth the Iudge-  
 ment of Reason, therefore  
 keepe the Sabbath, sayth Con-  
 science. In regard of bad  
 things, the conscience may

be called a brideling, or a restraining conscience : as, if question be, whether the Sabbath may be broken: thus, The Commandement of God may not be broken, but to breake the Sabbath, is to breake the Commandement of God, therefore break it not, sayth conscience. Thus by experience we feele within vs, before we doe a thing, a certaine power pushing vs backe, or egging vs forward; or we seeme to heare a voyce in our brests, bidding, or forbidding vs. And when we doe contrary to the motion and monishing of conscience, we are sayd to wound, and to sinne against our Consciences, which is grieuous. Now remember, how the conscience determineth of actions: so also of thoughts and words.

*Vse I.*

Rom. 1.  
Heb. 9. 14.

*Use 1.* Looke well to thy Conscience, and examine it: for a good Conscience is not of Nature, but of Grace, by Fayth, through the blood of Christ: for it is the blood of Iesus applyed by Fayth, which purgeth the Conscience both from the guiltinesse and filthinesse thereof. Content not thy selfe then, though thy Conscience be quiet, and trouble thee not: for it may so be, and yet be starke naught. Be sure that the quietnesse thereof be grounded on the righteousnesse of Christ, and the assurance of the Pardon of thy sinnes: Else when it stirreth and awaketh, it will be like a Lyon, ready euen to rend out thy throate. Call therefore thy Conscience to her office here, which if she discharge, and beeing right-ly

ly informed, excuse thee, thou maiest truly haue boldnesse before GOD: Otherwise, euen as a man that hath the gowt, is not healed, because for a little time he feeleth it not beat and fret: so neyther doth the quietnesse of Conscience argue the health and goodnesse thereof, vnlesse it be quieted by the blood of Iesus. Better thy Conscience accuse here, than in the day of Iudgement, when (though it sleepe now) it will, vnlesse it be prevented, most certainly accuse and confound. For the nature of it is alwayes to take Gods part, though it be against it selfe. Make then thy conscience thy friend against that day; when a good conscience will be more worth than a whole VVorld: The remembrance of which time, made

*Paul*

Paul endeouour to haue a cleere conscience before God and men.

Acts 24.19.  
Prou. 4.23.  
Pro. 15.15.  
2 Cor. 1.12  
Prou. 12.

*Vse 2.* If thou once gettest a good conscience, keepe it with all diligence; For as a good Conscience is a continuall feast, yea a very Heauen vpon Earth; so an euill and guilty Conscience is an vnspeakable torment, yea a very Hell: for a wounded Spirit who can beare? If a man haue a good Conscience, he cannot want comfort in the midst of the fire. For looke how a sparke of fire flashing into the great Ocean, is extinguished: so doth the abundance of miseries vanish, falling vpon a good conscience, as sayth *Chrysostome*. For as suger is not only sweete in it selfe, but also sweetneth other things, so a good Conscience is both most sweet, and sugreth all  
our

our afflictions. But if a man were in Paradise, as *Adam*, with an euill conscience, he must needs want comfort: for as the shadow followes the body, so doeth an euill Conscience follow the vnrepentant sinner, alwayes dogging him, and crying fearefully against him, Thou hast sinned: thou shalt be damned; dryuing into most fearefull agonies and passions, euen vnto finall desperation, as in *Judas*, if the mouth be not stopped by the merits of Christ. The Heathen thought that those who liued ill, were haunted with Furies, and Ficnds. Surely, this is the Fiend, euen thy euill Conscience, gnawing vpon thy Heart, and stinging as a Scorpion, neyther canst thou auoyd it, but onely by Faith in Christ. Keepe therefore thy good conscience,

conscience (if thou hast it) as thy chiefest Iewell: which thou shalt doe, if thou obserue these rules:

First, cherish Fayth: for it is the roote of a good conscience.

Secondly, auoyd all sinne: for as a moate in the eye, so sinne troubleth the peace of conscience: and as water quencheth fire, so sinne putteth out the goodnesse thereof. And therefore when *Abigail* would perswade *Dauid* from bloody reuenge, she vseth an argument from preserving the peace of conscience, and perswadeth him.

1 Sam. 25.  
30, 31, 32,  
&c.

Heb. 13. 18.

Thirdly, walke in the continuall practice of righteousnesse: which, that we may be able to doe; namely, both to auoyd sinne, and to liue honestly:

A fourth thing must be done,

done, which is the right informing of the conscience, that it be able to discern good from euill, and mistake not one for another; for as an vn-skifull Pilot, that knoweth not the coast, easily maketh Shipwracke; and as a bad guide soone bringeth into danger: so a conscience not instructed in the truth: For if thou doubtest, and dost doubtingly, thou sinnest; though the action be lawfull in it selfe, yet not to thee; *For whatsoeuer is not of Fayth, is sinne.* If thy conscience erre, taking that to be good which is euill, thou canst not but sinne: for if thou dost according to thy erring conscience, thou sinnest in doing contrary to the Commandement of God. If thou dost it not, thou sinnest also, because thou doest against conscience, and there is no way

Rom. 14. 23

way to helpe out of these bryers, but to enforme the conscience in the truth; which is by the VVord of GOD, the rule of Conscience; by which it appeareth, that all such which neglect the VVord of GOD, must needs haue corrupt and dangerous consciences.

1 Cor. 14. 2  
4. 25.

*Vse 3.* Neuer sinne in hope of secrecy, for thou canst not lye hidde: though thou couldest conceale thy faults from all men, yea from the Denill, yet there is a Byrd in thy brest, which will tell tales, and bewray all. VVhen thou art in thy most priuate Chamber, and hast shut the doores and windowes, and made a darkenesse: let it neuer come into thy mind to thinke that thou art vnseene, or alone: for God is present, and thy conscience

conscience is present, who need no light to discern the doings. The conscience is a thousand witnesses, happy is he which hath it to witnesse for him before God.

Q. What meane you, when you say that man was created in the Image and likenesse of God?

Ans. I meane that necere likenesse whereby Adam resembled God; which consisted, partly in the immortality of his soule, partly in his dominion over the creatures, but principally in the gifts of his mind, knowledge, holinesse, and righteousness.

Col. 3. 10  
Ephc. 4. 24.

Explic. Herein consisteth the chiefe happinesse of man, to be like his Creator: for GOD made not Man like other things made, but like himselfe; like, I say, hauing some sparkes of excellency,

as representations of the Diuine Nature ; though this likenes be such, that there remaines an vnspeakeable distance betweene God and man, euen in his greatest perfection.

Though the feature of the body be most beautifull, yet herein wee place no part of the Image of G O D : though wee confesse, that euen as the Lanthorne is illustrated by the Candle within it : etien so the body is made ( in somefort ) resplendent, by the brightnesse of the Soule within, in which the Image of GOD chiefly resideth. And yet to speake properly, wee say not : that the Soule, but that the whole man was made according to G O D S Image.

This Image ( not to say any thing of the Spirituall Essence,

Essence), and Immortality of the Soule ) was partly in the Dominion granted ouer the Creatures : which Dominion was not direct and absolute: ( for G O D is the onely soueraigne Lord ; ) but profitable : consisting in his dwelling , and the vse and benefit of the creatures ; yet the extent of this , onely to the inferiour creatures , as the Earth, Sea , Ayre and the creatures liuing in the same. Partly also was the Image , in the excellent Graces of knowledge , Holinesse , Righteousnesse, and Truth , wherewith man was endowed : so that as the former resembled G O D S imperious Maiesty , so this his infinite Purity and Holinesse. And this all we are to remember , that the Woman was made aswell as the man, according to the Image of

1 Cor. II. 8. GOD; though in regard of the subiection of the woman to the man, is more excellently, in that, appears in the man.

1 Pet. I. 16. *Vse.* Labour for knowledge, and grace to liue godly, whereby thou resemblest God himselfe; and this is commanded; *Be ye holy, for I am holy*, sayth the Lord. For though thou hast a body beautifull, and a soule endued with much vnderstanding and wit; yet without wisdom and righteousnesse, without knowledge of heauenly and spirituall things, and the practice of piety and godlinesse: thou art not like vnto God, but like vnto the deuill himselfe.

John 8. 44.

1 John 3. 8.

Thus much of the first generall worke, the Creation; now of the other, which is the preferuation of the creature, called Providence.

*Quest.*

*Quest.* What is the Providence of God?

*A.* The Providence of God, is that way or manner, whereby I verily belecue that God knoweth, preserveth, governeth, and to their certaine ends directeth all and singular the things, with their action, which he hath created.

*Explic.* As nothing could haue beene, ynlesse it had receyued a beeing of GOD, so nothing can continue, vnlesse it be still preserved by him: Which preservation of the creatures, is eyther generall, or speciall. The generall is eyther ordinary or extraordinary. The ordinary is that whereby he continueth the order, which he gaue the creature at the first: as the seasons and times of the yeeres, that the Sunne should giue light, the fire burne, the earth yeelde her fruit,

Deut. 8. 3.

Psal. 137. 8,  
9, 16, 17, 8.

bread nourish, &c. for this could not continue without the providence of God: as appeares in bread. The extraordinary is that, whereby he ouer-ruleth all second causes, and the course of things, sooft as he pleaseth: as making the Sunne to stand still, and diuiding the Sea, &c. The speciall is that whereby he preserueeth, and careth for, not onely the kindes of things, but also the particulars of euery kinde, not onely of the more noble Creatures, as of Man ( of whom more hereafter in the Doctrine of Predestination ) but of the least and most contemptible, with all their actions and euent: not any winde ryfeth, not a cloud stirreth, not any rayne, snow, &c. falleth, not a sparrow or little Bird dyeth, or commeth into the talions

of

of the Kite, or into the net  
of the Fowler, but by him  
who worketh all things ac-  
cording to the counsell of his  
will: yea our very hayres are  
numbered. So that we beleue  
the prouidence of God, to  
extend it selfe, euen to the  
basest Worme, and least Fly,  
as well as to the Angels in  
Heauen, and that it is as  
large as his knowledge, e-  
qually contayning all things  
( though not giving e-  
quall things to all ) vniuer-  
sals, singulars: things ne-  
cessary, things contingent:  
naturall, voluntary, good,  
euill, little, great: and  
that it ordereth and gouer-  
neth all things, and actions,  
as he himselfe hath decreed.  
Neyther is this to flatter  
GOD ( as some haue sayd )  
to say that hee careth for e-  
uery particular worme, flye,  
&c. as if so be GOD cared

onely for multitudes, and not for euery each one: when our Sauiour sayth, One Sparrow. He is aswell able to know them, & to prouide for them, as to makethem, and giue them life, and the payne is all alike to him, to care for euery one, as for a multitude; neyther doth it derogate from his greatnesse, or goodnesse, but rather amplifie the same, when hee neglecteth nothing which he hath made. Surely it did not impeach his Maiesty to make them, neyther to preferue them.

*Qu.* But doe you beleeeue that Gods prouidence extendeth it selfe to all actions of men, euen to decree, order, and gouerne euill actions?

*Answ.* Yes indeede; I beleeeue that euen the euill Actions of Men, are not onely foreknowne: but also decreed by God.

*Explic.*

*Expli.* VVee need not feare to attribute euil actions to the decree of G O D , because the Scriptures so speake ; onely wee must soberly and wisely vnderstand it : namely , that *Pharaohs* cruelty, *Schemes* cursing, *Ab-saloms* vncleannesse, *Iudas* his betraying of Christ , are not by his reuealed will approved , but forbidden: and yet that by his good pleasure hee will permit the same. VVhich permission we may not vnderstand to bee the cessation of his care and providence, or an idle winking at the matter ; but ioyned with an active power, not of infusing euill into men; but first of taking away or denying his grace, and of deliuering of them most iustly to Satan, and to the lusts of their owne hearts : And also of bounding their wils,

K 5 purposes,

Gen. 45. 5.

2. Sa. 16. 10.

Acts 4. 28.

purposes, and Actions, and directing them to a good end. For God is so good, that hee would neuer suffer euill to be, if he could not bring good out of euill. Euen as the skilfull Apothecary knoweth how to vse Poyson well, and to the good of the Patient. And surely, this is a most pregnant prooffe of the powerfull providence of God herein, when those Actions which are done by wicked men contrary to his will, yet are brought to serue and fulfill his holy will and purpose. For euen as in an Army, one fighteth for prayse, another for lucre of the spoyle, another is egged forward by desire of reuenge: yet all for the victory, and for their Prince: and as in a shippe, some weigh vp Anckers, others stand at the poope, others

others at the sterne, and all by feuerall workes labour for the safety of the ship: so, whatsoeuer the wicked propound to themselues, yet the Lord ordereth all to his good pleasure, will they nill they: so that as an arrow flyeth to the marke which the shooter aimeth at, without any sence whither it goeth; So the Lord serueth himselfe by the wicked, though they thinke not so much. Hence is it, that though the decree of Gods providence ( as hath beene sayd ) is concerning those euil actions; yet neyther is God guilty, nor man guiltlesse, God is not guilty, because he putteth no euil into men, but vseth them as he findeth them, and so maketh them to serue his glory, who may vse what Creatures hee will, and cannot vse them, though they be euill, but well,

Esay 10. 5,  
6,7.

well, because hee is infinitely good. Neyther is man guiltlesse, notwithstanding the Decree: for sinners are not excusable, because there is no force vsed towards them, but they follow their sins with great pleasure, and a very willing minde, and casting away the care of vertue, doe of their owne accord, yeeld themselues to their owne lusts, respecting in their euill deeds onely the satisfying of their owne wills, and not the fulfilling of the will of God. The *Jewes* did what the hand and will of God had determined before to be done to CHRIST; but they considered not that, but were led vnto that sinne, by the malice and couetousnesse of their owne wicked and enuious hearts, which were the true causers thereof. So that, (as *S. Augustine* sayth)

sayth ) in one and the selfe-  
same thing, God is iust, and  
Man is most vniust; because  
in that one thing which they  
doe, there is not one cause  
for the which they doe the  
same.

Heere further it is to bee  
marked, that the Decree of  
God ( in respect whereof all  
things are necessary ) doth  
not take away contingency;  
which is, when a thing, when  
it is, had cause whereby it  
might haue beene other-  
wise. As the bones of Christ  
must be vnbroken, in regard  
of G O D S Decree, and yet  
they might haue bin broken  
in regard of their owne Na-  
ture, and the freedome of  
the mindes of the Souldiers.  
Neyther may any thinke,  
that hereby are frustrated,  
deliberations, prudence  
and vse of meanes: for  
as G O D decreeth the  
being

being of things, so also the meanes whereby such things shall bee. As in regard of Gods Decree, *Lot* cannot be burnt in *Sodom*; but then hee must escape, and hie him away out of the City. *Dauid* must overcome *Goliath*, but then hee must take his Sling, with the smooth Stones, with him. *Manasses* must be saued, because God hath so decreed, but then he must repent and beleue, which are the meanes of Saluation appoynted and decreed by God.

*Vse 1.* Labour soundly to vnderstand, and with all thy wit to maintaine this Doctrine: for to deny the Providence, is all one as to deny God: and this indeede is a maine cause of the prophane-nesse of vile men.

Wherefore, denying a fatall destiny, whereby all things,

*Psal.* 14. 1.  
*Psal.* 10. 40,  
11.

things, euen God himselfe, should be tied to the nature of second causes, and abhorring all conceit of fortune and meere chance ( which are words fitter for Heathens than Christians , which beleeue there is a GOD ) let vs hold fast this Doctrin, that all things whatsoever are governed by an Ocular Providence: yea, if any thing fall out , which wee might thinke to be by chance , because we see not the cause of it , yet to be perswaded that so it was foreseene, and fore-appointed and decreed of God, as that place of *Numbers* 35.22. compared with that of *Exodus* 21.13. doth most plainely shew.

*Vse 2.* This Doctrin also comforteth many wayes: First , if we (as we ought) carefully obserue the experiences of Gods prouidence towards

Psa. 14. 1, 2.

Psa. 58. 11.

Heb. 11. 6.

towards vs, in the often vn-expected successe of our affaires, we must needs both be confirmed in our sayth, the more stedfastly to depend and trust on God, and also be hereby occasioned often to giue thanks.

Secondly, if affliction come, it teacheth that it commeth not out of the dust; but by the wise and iust appoyntment of God. And this breedeth patience.

Thirdly, whereas the Church, and such as feare God, haue many enemies, this teacheth, that they can doe nothing, but as God pleaseth; yea, the very Devils themselves can neyther hurt *Iob*, nor enter into the Swine, but as they are licenced by God, and when he pleaseth to licence eyther Satan, or euill Men, or other Creatures,

to hurt his Children, or  
Seruants, he both boundeth  
them, beyond which they  
cannot goe, and also in the  
end turneth all things to the  
best.

Rom. 8. 38.

Gal. 25. 10.

*Vse 3.* Neglect not lawfull  
meanes for the accompli-  
shing of lawfull desires: for  
this were to tempt God: And  
yet trust not in the meanes,  
though neuer so likely :  
for that were to sacrifice to  
thy net, with those wicked  
ones, and to commit a kind of  
Idolatry. Hast thou bread?  
then that is a good meanes  
of nourishing; but God can  
breake the staffe of it, and  
make it as a stone to thee;  
for man liueth not by bread  
onely, but by the Word of  
Promise annexed thereto:  
In the vse therefore of all  
meanes, concerning eyther  
corporall or spirituall things,  
looke vp vnto Heauen,

Hab. 1. 16.

Deut. 8 3

and

and pray for a blessing, or  
 else thou watchest in vaine,  
 thou labourest in vaine, in  
 vaine thou vsest any meanes:  
 yea, in the midst of  
 many difficulties, though  
 thou then see no meanes,  
 yet trust in God, for GOD  
 will provide, as *Abraham*  
 said: Wherefore goe on  
 cheerefully in thy calling,  
 seruing GOD, and cast-  
 ing thy care vpon him, for he  
 careth for thee. Nay commit  
 thy very Soule vnto him in  
 weldoing, as vnto a most faith-  
 full Creatour: for if God  
 cloatheth the Grasse, regard-  
 eth a Sparrow and number-  
 eth thy superfluities, euen  
 the hayres of thy head, how  
 much more will he keepe  
 and provide for thy Soule,  
 if thou fearest and obeyest  
 him? I say, Him, who re-  
 gardeth all as one, and  
 one, as if hee were alone:  
 who

who is neyther detayned about the care of one, nor distracted about the care of more; to whom nothing is hard, because Almighty, nor multitude of businesse can ouerwhelme, because infinitely wise: to whom be prayse for euer, Amen.

Thus much of the generall workes by which God is described: Creation, and Providence, which extend to all things. Now of the more speciall, which concerne the Church, which are Redemption, Sanctification.

*Quest.* You say that God is the Redeemer of his Church: What is Redemption?

*Ans.* *Redemption is a worke of God, whereby he hath fully deliuered his Elect from sinne, the curse of the Law, Eternall death, and the power of the Diuell, by Iesus Christ,*

1 Cor. 1. 30

Col. 1. 14.

Tit. 2. 14.

to the prayse and glory of his  
Name.

Math 20.28  
1. Tim. 2.6  
Acts 20.28.  
1 Cor. 6.20  
2 Tim. 2.26  
Heb. 2.14.  
Gal. 3.13.  
Tit. 2.14.

*Explicat.* The deliuey of  
Mankind from sinne and  
death, is significantly, by the  
holy Ghost called Redemp-  
tion; which signifieth, a pur-  
chasing or buying againe, or a  
ransoming at a price ( as life  
for life ) of them which are in  
bondage. Therefore is Christ  
called, a *Price*, a *Counter-  
ransome*. The Flocke of  
Christ is said to bee purcha-  
sed with Gods owne Bloud:  
and *Yee are bought with a  
price.*

Wee were in bondage,  
euen to the very Deuill of  
Hell, the great enemy of  
Mankind, and therefore vr-  
godty men and women,  
are said to bee taken aliue,  
in the snare of the Deuill,  
at his will. And wee were  
in bondage to sinne, the  
curse of the Law, and to e-  
ternall

ternall Condemnation, from all which Christ hath deliuered vs, by a price, euen Himselfe.

But here wee must know, that Christ ransoming vs out of the Clawes of the Deuill, by a Price, payes not this Price to the Deuill, but to God: who deliuers sinners to the Deuill, as to his executioner to be tormented. And when this worke of Redemption is spoken onely, of taking vs from Satan, it noteth that we are deliuered by power, and force, not by a Price. Therefore in the Gospell, CHRIST, in comparison of Satan, is called the stronger, who ouercometh him and diuideth his spoyles. We are sayd to bee deliuered from the power of darkenesse: where the VVord signifieth by fine force, to deliuer or plucke away

Luke 11. 22  
Col. 1. 13.

Hcb. 2. 14.

away. Euen as *Dauid* pulled the Lambe out of the Beares mouth, so hath *Christ* by his Almighty power, rescued vs out of the mouth of the roaring Lyon: So also he hath destroyed the Deuill, not by abolishing his substance, but by weakening his power, as the Word there importeth: *Christ* then payeth his Blood as a price to his Father, and so forcibly deliuereth vs from the Diuell: who hath the power of Death, as the Hangman hath the power of the Gallowes; not absolute, but by commission from God, for the tormenting of the wicked.

Pfal. 49. 7.

This Redemption wee speake of, is so the worke of GOD, that we exclude all creatures from any power, or possibility of redeeming vs. And we acknowledge it to be

be the worke of the whole Trinity, deliivering vs in the person of the Sonne, who redeemeth vs by his merit, and by his Efficacy: by his Merit, deseruing Redemption, for vs: by his Efficacy, effectually applying it vnto vs by his Spirit, and through Fayth.

*Vse.* First, here we may see the wonderfull misery, in the which we are all, till we haue our part in the eternall Redemption purchased for vs by Iesus Christ: For first, we are vnder the power of sin, and the tyranny of the Deuill, very bondslaves; more miserable than euer were the poore Israelites in *Egypt*, or now are the poore Christians vnder the *Turkes*: for the bondage of these is onely bodily: ours more, bodily and spirituall also: our bodyes and very spirits being

Eph. 2.2.

ing subiect to obey his filthy will in all things.

Secondly, we are all our lifetime in feare of death: euen as is the cause of one condemned to the Gallowes, he alwaies trembles and quakes at the approach and remembrance of the houre of his execution: So we, if God make vs sensible of our estate in regard of sinne, are alwaies haunted with the terrours of an euill conscience, as with furies and fiends of hell: as *Cain, Saul, Indas.*

Thirdly, we are firebrands of Hell, subiect to eternall condemnation, for our sinnes, &c. This is our misery, which who so vnderstandeth not, nor considereth, he neuer esteemeth this wonderfull mercy of God in redeeming vs, as he ought: For as he of that supposeth himse'fe to be  
mor-

mortally sicke, highly reckoneth of the Physicion which cureth him, and he which is troubled but with some light infirmity, not so: Euen so, to him, to him onely is the tydings of the Gospell welcome, the promise sweete, the Blood of CHRIST vnualuable, the loue of God vnspeakeable, yea without measure, and passing all knowledge: which seeth his misery, and feeleth his heart wrung with the fetters and bolts of sinne, and which considereth of those eternall torments due to the same.

*Vse 2.* Here we haue a most sharpe spurre to prouoke vs to vse all possible care to please GOD in new obedience: namely thus, When thou wert a slaue to sinne, and to the Deuill, thou didst willingly and

L cheere-

Rom. 7. 6.

Exod. 20. 2

cheerfully bring forth the fruit of sin vnto death: Seeing then thou art now redeemed vnto the hope of eternall life, thou shouldst much more willingly and cheerfully liue to him who hath redeemed thee. So *Paul* reasoneth *Rom. 7. 6.* So also in the front of the Law, God urgeth vpon the Israelites the obedience thereof, *Exod. 20. 2.* I haue deliuered thee from a hard and cruell Master, and slavish bondage; Therefore thou shalt keepe my Law. But (alasse) where is there one of a thousand which prouoketh his sluggish and dull affections with such meditations? Looke vpon an Israelite in *Egypt*, vnder *Pharaoh*, and his hard Taskmasters, and you shall see him early and late, drudging in the clay, sweating in the yron furnace, and gathering

ring Straw, to fulfill the number of Bricks imposed. Will not the Israelite, if the Lord shall ease his shoulder of this burthen, striue with all his strength night and day, to please his Deliuerer? Let vs looke vpon him in the wilderness. O monstrous wickednesse! There we finde that this same Israelite (being thus deliuered) contemneth and prouoketh his so mercifull Redeemer, by infidelity, murmuring, blasphemy, idolatry, &c. Euen so, when men and women are in the way to Hell: what speed? *Iehoes* pace is not fast enough. Will not these flye, thinke you, if they could get that path that leads to *Canaan*?

2 King: 1:20

It grieues my heart to consider the generall slownes of professors, scarce creeping like Snayles, when they should runne as swiftly as

*Hazacl.* A Statute pace is a great matter. Ah thou wretch, with what face darrest thou looke vpon IESVS CHRIST when thou hast shewed more alacrity to runne in the way of sinne that leads to death, then in the way of righteousness that leads to eternall life? Remembrest thou how eagerly thou hast pursued thy finnes and pleasures? O happy art thou, if with such violence thou now takest the Kingdome of heauen. How fleet hath thy tongue bin to wrap out blasphemous oaths? and hast not now a word for prayse of thy gracious Redeemer? Hast thou accounted dayes and nights but short, when thou hast bin at Cards, Dice, at some enterlude, or such like vanity? and dost thou account an houre or two spent in prayer and hearing

ring the Word, y<sup>e</sup> tedious? When the Diuell was thy Master, was all too little to please him? and now thou hast such a Master as is Iesus Christ, wilt thou account any thing enough?

Remember  
 I reade of one *Pambus* a devout Man, who seeing a vile Strumpet passe by him (gorgeously attyred) fell a weeping; and being asked why he wept; It grieues my heart (quoth he) that yonder Strumpet should take more delight in pleasing the Diuell, then I doe in seruing God. So doe thou which reade<sup>st</sup> these things, mourne, mourne, and lament, that thy heart, which hath beene as Wax to the Deuill, is like a Flint to GOD; that thou hast more delighted in vanity, than thou doest in godlinesse; that thou hast taken more paines

to fulfill thy sinfull lusts, and bestowed more cost in wantonnesse and pleasures, then thou dost to fulfill the Commandements of thy God, and to maintaine his worship.

Remember *Zachew*, who was as liberall in Almes and Restitution, when he was a Connert, as he was cruell in vniust exactions, when he was an *Usurer*. As *Paul* was a hot and fiery enemy to **CHRIST** when he was a Pharise: so was he a burning zealous Preacher, when he was a Christian. So, according to the measure of obedience which thou hast yeilded to sinne, let the proportion of thy obedience be which thou yeeldst to godlinesse: If not in worke; yet in affection and care to please God, with humiliation for that which is wanting.

*Vse* 3. Here we ought also  
to

Luke 19. 8  
Acts 8. 3. &  
9. 2. & 26.  
11.

to consider of the price whereby we are ransomed, and of the exceeding loue of God: for the price was neither gold nor siluer, nor any corruptible thing, but the precious Blood of the Lambe vnspotted, Iesus Christ.

Marke thou which readest: it cost the very heart Blood of IESVS the Sonne of GOD, who was without sinne, to saue thee a vile wretch, from eternall damnation, which thou deseruest by thy sins. The loue of God herein appeared to be most wonderfull, in that he spared not his owne Son, but gaue him to death, euen for vs, and in our stead, who were not his friends, but his very enemies. See what loue the Father had shewed; that thou an Impe of the Deuill by sinne, shouldst haue the

1 Pet 4. 18.  
19.

Rom. 6.7, 8.

Ez. 9.13, 14

bloud of Gods owne Sonne  
 shed to make thee his sonne  
 or daughter. Let me speake  
 vnto thee in the words of  
*Ezra*, which words he spake  
 from the occasion of a meaner  
 deliuerance. Seeing G O D  
 hath kept thee from being  
 beneath for thine iniquities,  
 and hath granted thee such  
 deliuerance, shouldest thou  
 continue in sin? shouldest  
 thou rebell, and returne to  
 breake the Commandement  
 of such so mercifull a God:  
 by drunkenesse, blasphemy,  
 lying, pride, whoredome; or  
 any prophanenesse? Shouldest  
 thou despise the Sabbaths,  
 Word, Sacraments, Bloud of  
 such a Sauiour? Shouldest  
 thou refuse to sacrifice thy  
 Body and Soule to his  
 glory, that refused not to  
 sacrifice his precious life for  
 thy saluatiou? Shouldest thou  
 be a niggard of thy duty to  
 him,

him, yea, of thy best bloud, who was prodigall to expend and shed his bloud to redeeme thee? Now God forbid. Nay, this inexcusably bindeth vs all, to all thankfulnessse and true obedience.

*Use 4.* In as much as the Redemption wee speake of, is so excellent a thing; all such are conuincd as grievously guilty, which blaspheme and speake euill of the same. For there are many who call light, darkenes, and darkenes, light, accounting the freedome we speake of, to be intolerable slavery, and that to bee the onely free life, to live as they list, in all pleasures and licencious prophanenesse vncontrouled. If they be told that they must give themselves to frequent Prayer, and reading and hearing the Word; that they must

Lu. 1. 74, 75

Tit. 2. 14, 15

&amp;c.

mortifie their lusts , relinquish their vanities, renounce their pleasures , abandon Company , precisely keepe the Sabbath, &c. O, say they, here are bands indeed fitter for gally-flaues , than liberall and free dispositions. Art thou which readeest those things, of this mind ? Then know thou , that hee is not more a slaue that tugs at an oare in a gally , vnder the Spaniard or Turke , than thy selfe in a spirituall respect : though in a ciuill thou possesse and enioy much riches and freedome. As he that ruleth his own mind , is better than he that winneth a Citty: So he is the basest slaue, that is a slaue to his sinfull lusts and affections. If we had no scriptures declaring the bondage of wicked men: yet the very Heathen beare witness vnto it. *Tully* sayth, <sup>v</sup> that he

is

Prou. 16. 32

is the free man indeede, which serueth no filthines. And the *Stoicks* (renowned Philosophers) taught, that wise men were only Free-men, and all fooles seruants. O how many Lords haue they, which haue not Christ their onely Lord! For eyther anger and malice will play the Tyrants ouer them, as in *Cain* and *Saul*: or Pride, as in *Nabuchadnezzar*; or vncleannesse, as in *Amnon*: or Couetousnesse, as in *Abab*, and *Iudas*, &c. from the the cruell rule and dominion of all which, those are deliuered, which are the redeemed seruants of Christ: whose seruice is indeed perfe& freedom. And therefore the Saints haue alwayes exceedingly gloried to be called the seruants of God. So *David* acknowledgeth, saying *Behold, Lord, I am thy Seruant, I am thy Seruant.* So the *Apottles*,

Gen. 4. 4. 8.  
1 Sam. 18. 8.  
&c.  
Dan. 4. 27.  
2 Sa. 13. 2.  
1 King. 2. 14.  
Psal. 116. 16.

Rom. I. I.

Phil. I. I.

Tit. I. I.

Iames I. I.

2. Pet. I. I.

Iude I.

Apostles, as *Paul*, who be-  
 ginneth some of his Epistles  
 thus: *Paul, a Seruant of Iesus  
 Christ, &c.* So *Iames, Peter,  
 Iude*, though some of them  
 might haue gloried in their  
 Titles, as being the kins-men  
 of *Christ*. If the seruants  
 of mortall Kings haue many  
 priuiledges and much free-  
 dome, then much more the  
 seruants of the immortal  
 God, euen *Iesus Christ* the  
 King of Heauen and Earth. In  
 regard of the Order which is  
 betwixt the redeemed and the  
 Redeemer, & the obedience  
 which we owe vnto our Re-  
 deemer; we are seruants: but  
 in regard of the Diuine Co-  
 uenant, and our Communion  
 with *Christ*, we are free-men,  
 free from sinne vnto righte-  
 ousness; the sonnes of God,  
 the brethren of *Christ*, and  
 co-heires with him of the  
 Kingdome of Heauen. Such  
 honour

honour haue all his Saints,  
 such freedom haue all his  
 seruants. Wherefore if thou  
 beest not yet set free by the  
 Sonne: Sue, seeke, labour for  
 it. Cry vnto the Lord as the  
 poore *Israelites* in *Egypt*;  
 For if ciuill freedom be to be  
 vsed, rather much more is spi-  
 rituall. Euen the natures of  
 Birds and beasts which are  
 wild, being kept for delight,  
 may teach vs herein: for thogh  
 we make neuer so much of  
 them, and feede them neuer  
 so plentifully; yet they are  
 hardly by Cages, chaynes, &c.  
 kept and holden, and continu-  
 ally they seeke to be enlarged.  
 Lo, if thou be not more brut-  
 eish than the very Beasts, thou  
 wilt not suffer the Deuill to  
 cage thee vp in so deadly  
 seruice; but thou wilt endea-  
 uour and seeke by all meanes  
 to be enfranchised by Iesus  
 Christ.

Exo. 3. 7, 9,  
 1 Co. 7. 21.

Use 5. Examine whether thou beest redeemed and set free by Christ or no. Thou mayest know it by three notes: First, by thy affections: secondly, by thy workes: thirdly, by thy manner of working. First then, how art thou affected to this liberty? Dost thou reioyce in it more than if thou shouldst find great spoyles? Can you feelingly give thanks for it from thy very heart-root, as thou readst of *David*, and *Paul*? And art thou carefull to stand fast in it? and that thou be not entangled againe in thy former bondage of sin? As we see Towneships that haue obtained Charters and Priuiledges, are wary that they be not infringed. Then it is a good signe that thy heart is blessed with the rich grace of God in thy Redemption. For as the vnualueable excellency

Psal. 103. 2,  
3, 4.

1 Sa. 6. 14.

excellency of it, will make vs carefull to preferue it: So the rauishing sweetenesse of it is such: that it is as possible for them which haue tasted it, to contayne their hearts and tongues from prayfes and thanksgiuinges, as it was possible for *Dauid* to keepe his feete from leaping and dauncing for the ioy of the bringing home of the Arke of G O D. But if thou beest so dull, and insensible of this mercy, that thou neuer giuest thanks for it, or with lesse earnestnesse then thou doest for meate and drinke, and art carelesse: thou art yet a bondslauē, and hast not obtained this freedome.

Secondly, what are thy workes? If thou comest into the house of Noble-men, and seest one walking and rubbing of Horses, another sweeping

sweeping of houses, another scowring spits: thou wilt presently iudge that none of these is the Master, but that they are all of the base seruants. So if thou seest any giuen to blaspheming the name of G O D, to drunkenness, uncleanness, pride, idleness, prophaneness, vndoubtedly all such are very slaues of sinne, and of Satan, euen as our Sauiour Christ witnesseth in the Gospell, *that they which commit sinne, are the seruants of sinne, and of their father (or master) the Deuill.* For such workes become not those which are set free, and redeemed by Christ, who as much disdain to defile themselves with such base and sinfull practices, as a Noble-man scorneth to put his hand to the seruile, and slauish workes before mentioned.

John. 8. 34.  
44.

Thirdly,

Thirdly, It may be thou doest many outward things commanded, as are praying, hearing the Word, receiving the Sacraments, observing the rest of the Sabbath, relieving the poore, &c. But how doest thou these things willingly and freely? or as being constrayned? This is the note of a slaue: the other of a free-man. For true liberty is freely to follow after righteousnesse: And those that are truly set free by Christ, do willingly and of themselves by the sanctification of the Spirit, that which wicked men and bondslaues doe only for feare of punishment. If therefore the keeping of the Sabbath, and the duties thereof be not tedious to thee, but a delight: if thou releuest the poore, not grudgingly, but cheerefully: If the commandments

Ioh. 5. 3.

of

of GOD are not grieuous to thee: It is a comfortable signe of thy Redemption. Bee thankfull and perseuere.

*Quest.* But you sayd that Man was created according to the Image of GOD, in a most holy and happy estate: How then comes he to stand in neede of a Redeemer?

*Ans.* I beleeue that Adam and Eue being created by God, according to his Image, in singular happinesse, and placed in Paradise, did notwithstanding willingly, and by the enticement of the diuell, fall away, transgressing Gods Commandement giuen vnto them; and so made themselues, and their posterity, subiect both to sinne and death, the wages of the same.

Gen. 2. 3.

*Explic.* Though it be farre better to indeauour to  
come

come out of the misery we are in, then curiously to enquire how we came into the same: yet because many necessary points depend on this; and we neuer seeke the heavenly Physicion till we vnderstand and feele our disease, and the danger: Therefore it is necessary that we should haue some good measure of knowledge thereof: Which we shall attaine, if we consider these two things: first, what *Adams* state was in his Innocency, and vpon what conditions it did stand. Secondly, the manner of his fall: We will here intreate of his happinesse and the conditions thereof. The happinesse of our first Parents may be referred in these heads: first, that they were created in the Image of God, together with the manner of their creation: but of this before.

Gen. 3.

Secondly,

Gen. 2. 9, 10  
15.

Secondly, that they were placed in the Garden of *E-*  
*den*, translated by the *Sep-*  
*tuagint*, *Paradise*, and com-  
monly so called; because it  
was a place of singular de-  
light and pleasure: a most  
pleasant place, in regard both  
of the variety of all plea-  
sant fruits (the Trees also  
of knowledge and life in  
the midst thereof) and al-  
so in regard of the precious  
Riuers watering the same:  
Vnto this our Sauiour allu-  
deth, when he sayth to the  
thiefe; *This day thou shalt be  
with me in Paradise*: not  
that Paradise wherein *Adam*  
was put, which was defaced  
in the flood: but Heauen,  
so called, for the happinesse,  
ioy, and riuers of pleasure,  
which are there for euer-  
more.

Thirdly, the happinesse  
of our first parents is set  
dowre,

downe, from their freedom from all things which might hurt their bodies, or disturb their minds. They were both naked, and were not ashamed.

*They were naked* : Hereby is signified,

Gen. 2. 25.

that their bodies had a kind of impassibility: so that though they were neither hayry nor woolly as other beasts, nor clad in apparell, as now; but of a soft and smooth skinne, and naked: yet they were not subiect to the iniuries of the weather, as rayne, winde, heat, cold, &c.

*They were not ashamed*: Not as though any vndecent thing were spoken of them, (as now he is accounted a beast, that is not ashamed of his nakednesse) but first, to shew, that inwardly in their minds did shine the Image of G O D ; that is,

Inno-

Innocency, Sanctity, and Integrity, &c. in which if they had continued, they should not haue needed their figge-leaues, nor any apparell: Secondly, that outwardly in their bodies was exceeding beauty, and perfection of all parts, so that there was no vncomelineffe, no not in those members, which after sinne, naturall shame, for their deformity and vnseemlineffe, teacheth vs to couer. Thirdly, that in the inferiour parts of the minde and body, there was no inordinate motion or appetite: all members of the body, and inferior desires, being ruled and gouerned by the inward grace of the mind: So that if wee meditate of these things, we cannot but conceiue, that the happinesse of our first parents was very great.

Now

Now wee are to consider of the conditions, on which this happinesse did stand : for they were created thus : but mutable, and changeable, and this state to continue : and in the end to be translated to a celestiall life, if they kept the Commandement of God, otherwise not.

Gen. 2. 16,  
17.

The Commandement was about one of the Trees which were in the midst of the Garden, namely, the Tree of Knowledge of good and euill : which was so called, not of the effect, as though it had a quality to sharpen the wit, but of the euent, being a Sacrament of triall and admonition to them, that if they did eat of it, then they should haue wofull experience of the good they had lost, and of the euill they had gotten, they

they hauing before a speculatiue knowledge, but not practicall experience hereof. The other Tree was called the Tree of Life, both because it had a power or vertue to preserue life and health, and also more principally, because it was to our first parents a symbole, signe, or Sacrament (as S. *Augustine* and other learned call it) of the continuance of their life in Paradise, and after, of their translating vnto a heavenly life, if they continued in obedience.

Verf. 17.

The Commandement concerning the Tree of Knowledge, contayned a Prohibition, which was this: *Of the tree of Knowledge of good and euill, thou shalt not eat.* This Commandement GOD enforced by two reasons: The first, from the liberty God gaue

gaue them to all the rest of  
 the Trees in the Garden.  
 Therefore he might well ab-  
 staine from this one. The  
 other reason, from the danger  
 ensuing, if he did eate; *Thou*  
*shalt dye the death*: that is,  
 Thou shalt certainly dye,  
 temporally here, in the sepa-  
 ration of the soule from the  
 body, and spiritually in lo-  
 sing the graces before spo-  
 ken of; and eternally in  
 the separation of Body, and  
 Soule from G O D. This  
 was mans happinesse and  
 it stood on this condi-  
 tion, if hee obserued the  
 Positiue Law giuen him of  
 God.

Verse. 16.

Verse. 17.

*Verse 1.* Death, to speake  
 properly, is not naturally,  
 namely, according to the na-  
 ture of man in his Creation:  
 but against nature, com-  
 ming in by sinne, *Adam* be-  
 ing created to immortality,  
 M that

Rom. 5. 12.

that is, in such estate, that if he had neuer sinned, he should neuer haue dyed. For although *Adams* body was mortall in ir selfe, and could dye; yet it had a power not to dye through the gift of the Creator; namely, if he continued in his integrity. So *Adam* in his state of innocency was both mortall and immortal, in diuers respects: immortal, hauing not an impossibility of dying, but a possibility of not dying, which possibility he lost by his sin, and in stead thereof receyued a necessity of dying; *Thou shalt dye the death*: He was mortall, not because hee should haue actually dyed, if he had not sinned; but because if he sinned, it was possible he should, or he might die. Death then cometh not from nature, but from sinne.

Use 2. The remembrance of this happinesse of our first parents, which they lost to themselves, and to vs, by their fall, should moue vs, euen with teares of blood (if it were possible) to bewaile our present misery in which we are; which is as farre from that happinesse, as the Earth, nay, as Hell is from Heauen. Then man was the Cedar of Paradise, the Picture of Heauen, the glory of the Earth, the Ruler of the World, and GODS owne delight: But now he is the Fire-brand of Hell, the picture of the Diuell, more base then the basest creatures on the earth; cloathed with no lesse dishonour and shame, then he was before crowned with honour and glory: Not onely, as *Nebuchadnezzar*, transformed into a<sup>e</sup> beast,

but being made of the Temple of GOD, a cage of vncleane spirits: yea, the very habitation of the Deuill.

Wherefore let vs take vp a grieuous lamentation, when we looke backe to our first glory, and to Paradise, our ancient right. And if there be any sparke of heavenly courage and wisdom in our breasts, let vs endeauour to recouer that by CHRIST, which we haue lost in *Adam*: Nay, GOD offers, in his beloued Sonne, more glory, better happinesse; let vs not be so belotted, as to suffer Satan to deceiue, and deprive vs of the recovery of GODS fauour, by our continuance in sinne, which first he made vs lose by committing sinne, &c.

*Vse* 3. Man in Paradise, in the time of his Innocency, might not be idle, nor without a positive Law, for obedience: so that neyther labour in dressing the Garden, nor to be tied to speciall duty by the Law, was any impeachment of his happinesse: Those therefore which place any pleasure or happinesse in idlenesse, or in desiring to live as they list, and to bee lawlesse, doe exceedingly manifest the vile corruption of their hearts: for idlenesse and lawlesse liberty was not permitted to *Adam* in Paradise.

*Quest.* I something conceyue the happinesse of man in his creation, and the conditions of the same: Now I pray you shew me, what was the manner of his fall?

M 3

Ans.

Ans<sup>w</sup>. The fall of our first parents was, their voluntary transgression of the Commandement of GOD, in eating of the fruit of the forbidden tree; caused by subtile malice of the devill, and their owne infidelity, Gen. 3. thorow the whole Chapter.

Explic. Out of the third Chapter of Genesis, which is called of some, *The Patriarks Catechisme*, we are taught of the fall and sinne of man, of the anger of GOD, of the punishment of sinne, and of the beginning of mans misery, vnto the which he was not created, but into the which he fell, by the iustice of God, through his sinne: poynts hidden from the wise, and revealed by the Word, by which we come to know the cause of all the miseries which

which follow our nature ;  
which miseries the Phylo-  
sophers saw, and confes-  
sed : but the wisest of them  
could neuer conceyue the  
cause thereof, which is  
sinne.

In this third Chapter is al-  
so contained a most excellent  
( euen the first ) promise of  
Christ. But we are briefly  
to consider of his fall, which  
is set downe in the sixe first  
verses: the rest of the Chapter  
shewing the consequence of  
the fall.

The Deuill, being fallen  
irreuocably, comes into the  
Garden, and in the forme  
of a Serpent, I meane, spea-  
king in and by a true Ser-  
pent, out of cruell enuy of  
Mans happinesse, and an in-  
satiabile desire of doing hurt,  
tempts the first Woman,  
and by the Woman, Man  
to sinne, and preuayles :

Hee boords the VVoman thus : *Yea, hath G O D sayd, Yee shall not eate ? &c.* As if he should haue sayd : It is a likely matter, that G O D cares what yee eate. VVhat, doe you thinke that G O D stands vpon an Apple ? It is not to be beleued : Hath he created all things for you, and would he not let you vse all things ? This is the first assault : which the Woman weakely resisteth, beginning euen at the first to yeeid, as appeareth by rehearsing the commination, or threatening fallly ; For whereas G O D sayd ; *Thou shalt dye the death*, noting the certainty of it : shee speaketh doubtfully ; *Lest yee dye*. As if she began to thinke, that it might be they should dye, if they did eate, it might be not.

The

The Deuill perceiuing the VVoman to stagger, and the wall of her faith to shake, plies all his Ordnance to the battery. For the Word was no sooner out of her mouth, *Lest yee dye* : but he replyeth : *Yee shall not dye at all.* As if he should haue sayd : VVhat ? Dye ? with eating so fayre an Apple ? Can there be any hurt in this ? Silly VVoman : *Yee shall not dye at all.* GOD affirmed, *Yee shall dye certainly.* The woman doubteth, *Lest yee dye.* The Deuill that old Lyer denyeth ; *Yee shall not dye at all.* Then ( not giuing the VVoman any respite to bethinke her, or to reply ) hee accuseth GOD of enuy, and promiseth Diuinitie vnto them. O ( sayth hee ) *GOD knoweth, &c.* As if he should haue sayd, GOD

enuies your happinesse, and I cannot but tell you of it. For he knowes well enough, that if you should eate of that Tree, you should see that you neuer saw ( O subtile deceiuer ! ) and that yee shall bee as GODS. Impudent Iyer ; whenas by this meanes both they and their posterity became like vnto him. Behold, O woman ( sayth hee ) what a goodly Tree this is ! how pleasant to the eye, delicate to the taste, Diuine for vse. Can it doe you any hurt ? Would any but fooles abstaine ? Goe to, eate and feare not. Ile warrant you. And then the VVoman yeelded, and seeing that it was good for meate, pleasant to the eyes, and a Tree to be desired to get Knowledge: she tooke of it, and did eate, and by these same reasons,

reasons perswaded her Husband, and gaue him, and he did eat. Ah: and Alast whose heart is not moued to ruth? who mournes not, that considers the fall of the Mighty? Oh! How were the Mighty overthrowne in the midst of Paradise by the subtilty of the Serpent? Euen holy *Adam* by the enticement of his Wife! Tell it in the gates of the Cityes, preach it on the house tops, and publish it in the eares of all the World, till the Inhabitants of the Earth mourne, for the misery that is come vpon them, euen till the Elect and Beloued bee deliuered, and reued by the strong Arme, and Grace of their Restorer and Saviour Christ *Jesus*.  
This is the fall of our first Parents, euen their  
most

most grieuous sinne: which is not to be measured by the price of the Apple, but by the Person whose Commandement is broken: together with the great reason they had to keepe it, and the easinesse of performing the same. It is thought of some to be the greatest sinne pardonable, that euer was committed: and surely it was most haynous, and injurious to GOD our Creator; being called the Fall, because it is not one sinne, but many, as, First, Doubting: Secondly, Infidelity: Thirdly, Security: Fourthly, Curiosity, seeking wisdom beside the VVord: Fifthly, Pride: Sixtly, Idolatry, preferring the Deuill and his lyes, before GOD and his Truth: Seuenthly, horrible Vnthankefulnesse: Eightly, contempt of God: Ninthly,

Ninthly, murder both of themselves and of their Posterity, &c. If therefore any shall censure the punishment inflicted vpon our first parents, as too great, or iniust, hee knowes not (sayth one) how to measure, how great their iniquity was in sinning, where there was so great facility of not sinning: neyther is their sinne more to be prayed for making a way to the coming of our Saviour, then *Iudas* his treason is to bee commended, for making a way to his passion.

The consequents of this fall, follow in the seventh Verse, to the end of the Chapter, *viz.* VWhen they had both thus eaten, then their eyes were opened, and they saw that they were naked, and they were  
ashamed:

ashamed ; and fled from  
G O D. *Their eyes were o-*  
*pened* ; Not that they saw  
not at all before , but to see  
that which they saw not  
before, to wit , their owne  
mifery and shame ; In the  
act of their sinne their eyes  
( that is, of their vnderstand-  
ing ) were shut by the witch-  
craft of the Deuill : After  
their sinne , they were o-  
pened , their consciences  
accuse them of guiltinesse,  
they sensibly feele their  
nakednesse , that is , the  
corruption of their nature,  
the losse of the Image of  
G O D : *And are ashamed:*  
Then they seeke figge-leaves  
to couer the nakednesse of  
their bodyes , flye from  
G O D , deny the fact , and  
most impudently excuse  
themselues : the woman lay-  
ing the blame vpon the Ser-  
pent , the man vpon God.  
Then

Then God sentenceth them to all manner of miseries for their transgression : and yet in mercy propoundeth a Sauiour, which is the seede of the woman, Iesus Christ, by whom they might be saued through fayth and repentance : For it is probable, and pious to beleene : that those our first Parents repented : were receined againe into Gods fauour, for the merits of that promised seede of the Woman; and that after their death they were also translated into the Kingdome of Heauen.

*Vse 1.* If *Adam* and *Eue* ; hauing the Image of *G O D* shining in them, and being in *Paradise*, were not out of the gun-shot of *Satan*, but were tempted and ouercome ; *V*What person or *P*erson can then bee free? yea, who can preuayle?  
but

1 Pet. 5. 8.

Eph. 6. 10.

11, 120.

2. Cor. 12, 9

&amp;c.

but onely such which obtaine sufficient grace, continually pray for strength, and watch against this deuouring enemy, putting on the whole armour of God.

*Use 2.* In as much as Satan doth not at first plainly tempt *Eue*, to disobey **G O D**, but first cunningly beginnes to breed a doubt in her minde of the certainty of **G O D S** Word, we are taught two singular things: First, to obserue the order of the Devils proceeding in temptation: for looke how hee dealt with *Eue*, so he dealeth with vs, drawing vs, not bluntly and at the first dash, into euill, but by degrees: As when he would keepe men from Repentance, that they might be damned with him, he will not at first say, Ye need not repent at all: but

but thus, ( much like as  
he dealt with *Eue* ) Yea?  
Beginne so soone to be pre-  
cise ? VVhat ? A young  
Saint ? Lose your best time?  
The flower of your age ?  
VVyther your body with  
griefe, care, study, and me-  
lancholy ? Bury your selfe  
quicke ? Tush, giue your selfe  
liberty ; you are young,  
you shall haue time enough  
afterwards, you neede not  
repent as yet. Thus doth the  
Serpent hisse : But yeeld in  
this, and deferre thy Repen-  
tance, and then he will rore  
out boldly: Thou needst not  
repent at all, &c. Secondly,  
hence we are taught, that if  
we would be preserved in  
the time of temptation; then  
one singular meanes is to  
hold fast the Word of God,  
and to beleue it: which was  
the weapon wherewith Christ  
repelled and foyled the  
Deuill

deuill in the Wildernesse : when hee brought *Eue* to doubt of this, she waseasily ouercome: so if he can bring vs to neglect, contemne, or speake euill of the Word, or but to doubt of the truth of it, he makes reckoning we are his owne. This is, as if we should yeeld our weapons into our enemies hands to cut our owne throats, for then we must needs be ouercome, &c.

*Vse 3.* From the gultinesse of conscience, corruption, shame, and other miseries, issuing from the disobedience of our first parents; wee learne what it is to sin: namely, to bring our selues vnder the danger of all the curses and plagues of God. The Deuill promiseth pleasure and profit, if we sinne, fulfilling our owne Lusts, beleeue him if thou wilt: Hee  
that

that tempts thee now, will, if thou beest ruled by him, torment thee; for it afterwards. Remember how hee promised a kinde of Diuinity to our first Parents, and tremble. Labour what thou canst to resist him, and repent.

*Use 4.* When we see our nakednesse, bodily, or spirituall, or feele any cold or heate hurtfull; sicknesse, want, payne, &c. we should call to mind the originall of all these our finnes, and be humbled, &c.

*Qu.* What if *Adam* and *Eue* thus offended? what is that to vs?

*Answ.* *Yea, very much; for though Adam actually transgressed, yet because he was not as a primate, but as a publike person representing, and the very roote of all mankinde: receiuing, and losing, not onely*  
for

for himselfe, but for all his posterity, the grace which he had: Therefore his fall made both himselfe and mankind also, culpable, guilty, and corrupt, &c.

*Explic.* In *Adams* sinne, three things concurred: First, the Actuall Transgression: Secondly, the Legall Guilt: Thirdly, the Naturall Prouity, or Corruption. These three are conueyed to all Posterity (the *Virgin Mary* not excepted) which are by naturall Generation descended of *Adam*; and that three wayes. The fault by participation: For as *Leui* was in *Abrahams* loynes, so were wee in *Adams*: Therefore the Apostle sayth, *That in Adam all sinned.* The guilt by imputation; as the sonne of a Traytor, loseth the honour his father lost by Treason. Therefore *Paul* sayth; *By the offence*

Rom. 5. 12.

Rom. 5. 18

fence of one, the guilt came  
 on all men to condemnation;  
 and this is meant, when we  
 say, the sinne of *Adam* is  
 imputed to vs. The corrup-  
 tion by Generation: there-  
 fore it is sayd: *By one Mans*  
*disobedience, wee are made*  
*sinners*: So *Adam* begat  
*Seth*, not according to the  
 Image in which he was first  
 created, but in his Image as  
 he then was, corrupt; that  
 is, a corrupt father begat  
 a corrupt sonne. *As that*  
*which is borne of the flesh, is*  
*Flesh*; As a serpent engen-  
 ders a serpent, so sinfull  
 men beget sinfull men, ac-  
 cording to the Rule: That  
 which is begotten, follow-  
 eth the nature of that which  
 doth beget. Euen as we  
 see it often come to passe,  
 that children, whose pa-  
 rents labour of the gout or  
 stone, doe receiue from  
 them

Rom. 5.19.

Gen. 5.3.

John 3.5.

them certayne incurable im-  
passions and dispositions to  
such diseases: so it alwayes  
comes to passe, that all  
children descending of de-  
filed parents, do vnresist-  
ably draw from them that  
originall defilement: For  
as the person of the first man  
corrupted the whole Na-  
ture: so that Nature doth  
now corrupt the persons of  
all men. Neyther doth this  
hinder, because some are  
regenerated, and their sinnes  
pardoned: for men beget  
not children as they are re-  
generate, but as they are  
men; euen as a circumcised  
Father begetteth an vncir-  
cumcised Sonne; as cleane  
seed-Corne commeth vp  
with straw and chaffe and  
other wrecke: so men,  
though they haue obtained  
grace, beget children which  
are borne and conceined in  
sinne.

Vse I.

*Use 1.* Hence we learne ,  
that children are corrupt ,  
not onely by imitation , but  
also by nature ; not as it was  
at first created , but as it is  
now corrupted ; none par-  
taking thereof ( Christ onely  
excepted ) but being culpa-  
ble, guilty, and corrupt there-  
by.

*Use 2.* This also admoni-  
sheth parents, with all care  
to endeavor to bring vp  
their children in the instruc-  
tion and information of the  
Lord : that as they are In-  
struments of their genera-  
tion , and also of their cor-  
ruption and guiltinesse, con-  
ceyued by the same ; so they  
become instruments, by their  
good Education and Dis-  
cipline , of their regenera-  
tion by the Spirit of GOD.  
Surely those parents which  
beget and bring forth chil-  
dren , and care not to teach  
them

them the feare of God, and to instruct them in holynesse, both by doctrine and example, bring forth children (as much as in them lyeth) for the Deuill, and not for God, &c.

Q. Tell me more plainely, what is that corruption that you say is conueyed vnto vs from Adam?

Ans. It is that which is called Originall sinne: which is the guiltinesse of Adams transgression, and the disorder of the whole man, brought vpon all Mankind by the fall of Adam; whereby they want the righteousness which ought not to be in them, and haue that unrighteousnesse which ought to be in them, which makes them inclinable to actuall sinne, being the fountaine thereof.

Explic. This corruption of Nature is called Originall sinne, or of beginning; which name S. Augustine first gaue

vnto

Gen. 8.

Rom. 7. 14.

Psal. 51. 7.

Rom. 8. 7.

1 Cor. 2. 14

15.

Iames. 1. 14.

Matth. 15. 10

vnto it, hauing to doe with the Pelagians: which appellation is most apt: First, because it was from the beginning, as for one as euer the fall of *Adam* was: Secondly, because it is one of the first things which is with the child in the conception: Thirdly, because it is the beginning of all a ctuall sin. Generally and more largely taken, it signifies the sin of *Adam*, the guilt following, and the corruption: but more strictly, it is v-  
sually taken onely for corruption of nature, which implyeth the losse of the Image of God; and in stead thereof, in the mind, blindnes and vanity: in the will, stubbornesse and rebellion: and in the affections, senses, & the whole body, grieuous disorder, contrary to that that should be, & inclinable to all euill: Yet we may not thinke, that the sub-  
N stance

stance of body and soule, or any faculties are impayred; but as in a poysoned Fountayne, there is the water, and the running, only the wholesomeesse is taken away: so onely the soundnesse of these is lost, and in the roome thereof, all vnsoundnesse hath taken place. This corruption, which we thus speake of, hath truely the nature of sinne, and maketh subiect to the wrath of God, as is manifest in Infants, which die, though they haue committed no actuall transgression, as *Paul* reasoneth. And this is further to be remembred, that it is not so deriued vnto vs, that one hath one part of originall sinne; and another, another part: but it is wholly in euery one, and is the seede and spawne of all sinne, euen of the sinne against the Holy Ghost.

Rom. 5. 14.

Vse 2.

Use 2. Hence we see, that we are corrupt and guilty of of hell, euen in our mothers wombe; being conceyued in sinne; so that a childe of a day old is not innocent, though we call them so, in regard of any a<sup>n</sup>tuall rebellion in their owne persons performed; for there is in them sinne, or concupiscence, in the first act, as they say, euen as rauinousnesse in the Lyons, or Wolues Whelpes; which also afterwards will breake out into the second act in time to come. Euen as therefore wee kill an old Wolfe, or Snake, for the hurt it hath done, or is ready now to doe, and also all the young ones for the hurtfull nature they haue, which in time will shew it selfe: so God may iustly cast, euen Infants, into hell, for the corruption of their Nature

[sa. 15.5.]

and will, all such of them, which he hath not, by election of grace, ordayned to eternall Life.

*Vse 3.* Seeing there is in euery one an inclination, through corruption, vnto all sinne, euen that vnardonable one, then, if thou hast receyued grace and power to master thy corruptions, acknowledge him who hath preserved thee; and when thou seeest a drunkard, or any other sinner wallowing in his sinne, prayse God; for thou art of the same mould and metall: and if thou dost not the like, it is not the goodnesse of thy nature; but the mercy of God restrayning, or sanctifying thy corrupt heart. Also, let it teach thee, not to despaire of thy neyghbour, or rashly to condemne him, that yet hath not obtayned mercy: so what know-

knowest thou, how GOD  
will deale with him? Ra-  
ther pray for him and endea-  
uour to bring him to the par-  
taking of that grace which  
thou hast receiued, which  
is indeed a property of true  
grace.

*Vse 3.* This also tea-  
cheth a singular poynt of  
Wisedome: namely, in the  
practice of Repentance, to  
strike at the roote, to cruci-  
fie the flesh, and the affecti-  
ons, and to destroy the body  
of sinne, which is this corrup-  
tion we speake of: And so  
much the rather, because it  
is not a slight frothy thing,  
(as the Papists presumptu-  
ously affirme) but indeede  
farre more grieuous, then  
the staine we receiue from  
our actuall transgressions: e-  
uen as hereditary diseases are  
worse then accidentall, be-  
ause incurable; it is also the

cause of all actuall sinne. Therefore as Physicians in the curing of diseases, remoue the cause: or as a man that would destroy weeds, pluckes them vp Roote and Rinde; So bend all thy force, study, and sorrow in repentance first this way. For from whence are drunkenesse, whoredome, idolatry, blasphemy, lying? &c. euen from this bitter roote, this vncleane fountayne of Originall sinne. As therefore *Elisba* healed the bitter Waters, by seasoning them at the Spring: So he that would haue a sound and holy life, must labour to bee sound within, and that his heart bee truly seasoned with grace: else all is to no purpose.

1 King. 2. 22

And here is the difference betweene Hopocrites, and such as are truly renewed:

ed: they cut off the branches, these the roote: they reforme the Action, these the affection of sinning. Therefore as Sara will haue *Ismael* put away, and the Bond-woman his mother also: So are we also to put from vs all euill actions, and to mortifie euen the affection of sinning, if we would soundly repent.

*Quest.* You speake of Actuell and Originall sin: what is sinne?

*Ans.* Sin is a transgression of the Law.

1 Iohn 3.4.

*Quest.* What is the Law you speake of?

*Ans.* The Law which I meane, is the eternall rule of Righteousnesse in God, manifested to man, first, in the creation, afterward repeated by the voyce of God, and written in two Tables of stone by the finger of God, containng diuine Precepts what we should

be, doe, and leane undone, requiring perfect obedience vnder the hope of Life, & punishing the least disobedience with eternall death.

Leui. 18. 5.  
Deu. 27. 27.

*Expli.* This Law is taken fundry wayes in the Scripture, here wee take it for the Morall Law containd in the ten Commandements: we call it an eternall Rule of righteousnesse in GOD: because it is a bright beame issuing from the Father of Lights, containyng the summe of his will, concerning his worship, and the duety of man vnto him, and to his neyghbour. For Gods will is the rule of all righteousnesse; the Law, the Copy of it: therefore obedience of workes, is called diuers times, doing of Gods will in his Word.

Mat. 6 10.  
& 27. 1.

The Law is an eternall rule, because it was alwayes in God,

God, and shall for euer continue, euen vnto all eternity, perfectly to be kept in Heauen; and also to distinguish it from the Ceremoniall and Iudiciall Lawes, which are abrogated. The Ceremoniall in regard of Vse and Obseruation, and the Iudiciall in regard of Obligation: So that, as we may, at no hand, bring into Vse the Leuiticall Ceremonies, so we are not bound to the same forme of Lawes Politicall, which were giuento the Common wealth of the *Jewes*. And yet the generall equity of both remaines; of the Iudicialls, that sin is to be punished by the Magistrate: of the Ceremonials, that God is to be worshipped in the comelinesse himselfe hath commanded; besides the substance of these Ceremonies, which remaines for euer, Iesus Christ.

Rom. 1. 19.  
2. 15.

This Law was at the first printed in *Adams* heart, the knowledge and love thereof, being a part of the Image of GOD in him. A glimmering whereof, GOD in his singular wisdom, continued in the heart of man after the fall; namely, so much as might serve for the continuing of fellowship and society amongst men, and which might leave them without excuse. This remnant we usually call the Law of Nature, not that mans nature is the Author of it, but because it is imprinted in the same. Afterward the Lord repeated that Law on Mount *Sinai*, and writ it in two Tables of stone, to convince the stony hearts of men.

Q. What are the words of this Law?

Ans. The words of this Law

are

are these : Then GOD spake all these words , and sayd, I am the Lord thy GOD which brought thee , &c. as it followeth in Exodus, chap. 20. from the beginning of the first verse , to the end of the sixteenth.

*Expli.* These ten Lawes, or Law sentences , are the ground and rule of all righteousness, with the which whatsoeuer agreeth, is good: whatsoeuer disagreeeth, is euill : contayning the generall heads of all duties to GOD and man which can be required. Diuided into two Tables, the first contayning our duty to GOD, the summe whereof is, *Thou shalt loue the Lord thy GOD with all thy heart , &c.* The second, our duety to our neighbour, the summe whereof is , *Thou shalt loue thy neighbour as thy selfe.* Also

Mat. 22. 37.

38, 39.

Deut. 10. 4

it Exod. 19.

it is divided into 10. Precepts. The manner of giuing this Law was very solemne and terrible; worthy to be often read, and marked of all. For the meaning of these Commandements, these generall Rules are to be obserued: First, they are to be vnderstood, as the Prophets, and Apostles haue expounded and taught them. Secondly, In all affirmative Precepts the negative; and in all negative, the affirmative to be vnderstood. Thirdly, the manner of speech is to be obserued, as first concerning persons; by, Thou shalt, and shalt not; is meant euery one; none are exempted: Secondly, concerning things forbidden or commanded; vnder one particular named; all of that nature, and kinde, with the signes, causes and effects, are vnderstood. Fourthly,

Fourthly, the Law is spirituall, not onely brideling the hands, but the heart and first motions thereof. Fifthly, No creature can fully see into the depth of the Doctrine, and particulars contayned in it. Sixthly, none can dispence against this Law, but GOD onely, eyther in whole, or in part.

*Use 1.* First, we are to prayse God for giuing the Law, without the which we could neuer attaine to the knowledge of sinne, and so of our wretchednesse thereby, for by the Law comes the knowledge of sin. Of the which, so long as we are ignorant, we neuer seeke for remedy by IESVS CHRISTO. Euen as that man neuer seekes the Physicion: which knoweth not that he is sicke: many thinke as well of themselves, as the

Rom. 3. 20.  
7, 8.

the Pharisee , till the Law come: and then they appeare as blacke as Hell. Therefore when the pride of thine heart discouereth it selfe, by any vayne conceite of thy owne worthynesse : Looke thy selfe in the true glasse of the Law, that thou maist be humbled.

*Vse 2.* VVith all reuerence here, and with all care obey this Law: for if the giuing of it were so terrible, how terrible shall the reuenging of the transgressions thereof be, thinke you? And yet, though this Law issued from God himselfe, who came downe with his holy Angels, and gaue the same in a most humble manner, and though he sent his owne Sonne to confirme it : who taught, that it is his Fathers will that we should obserue it, euen in the thoughts of our hearts,

hearts ; yet this very Law, and the commandements thereof , are most notoriously condemned , and euen spurned and stamped vnder foote euery day. It maybe thou wilt say, Where are those varlets , and lewd wretches ? They are not worthy to liue. Go to : Beware that thou which sayest thus , be none of them. The Law ( thou knowest ) forbids Idolatry , blasphemy, breaking of the Sabbath, whoredome, drunkennesse, lying, pride, vsury, malice, &c. Art thou an Idolater ? a blasphemer of the Name of G O D ? vncleane ? a drunkard ? a vsurer ? &c. Then thou art that same vile wretch which contemnest , and accountest so basely of this holy Law. Diddest thou thinke reuerently thereof, thou wouldest not breake,  
but

but keepe it : For as Saint James sayth, *He that slandereth, speaketh euill of the Law* ; so I say to thee , Whosoever thou art , that breakest the Law, that thou art a contemner thereof.

Besides , God by his Law forbiddeth sinne. Art thou a Magistrate, and sufferest it ? Art thou a Minister , and reproveest it not ? Art thou an inferiour Officer , and winkest at it ? Art thou a Professour, and grieneest not at it ? Doest thou make any reckoning of the Law ? Euen as much as thou doest of a dunghill-ragge. For if thou didst, thou wouldest not suffer to be troden vnder the swinish feete of prophane men; but wouldest according thy place see a reformation. If thou hast a new garment , thou wilt not haue it soyled nor spotted; and if it  
be

be, thou art carefull to bristle  
 it and make it cleane. Art thou  
 thus chary of thy base clouts?  
 and bearest thou no affecti-  
 on to the Law to preserve it  
 in thy selfe, and others, from  
 violation and contempt? Vn-  
 derstand thy doome. Thou  
 art yet vnder the fearefull  
 curse of this Law, and hast no  
 part nor fellowship in that  
 eternall redemption whose  
 fruit is obedience. For thus is  
 foretold of the people of the  
 new Testament, that the  
 Law should be written in  
 their hearts, implying their  
 reuerence, loue and obedi-  
 ence to the same.

Luke 1.74.  
85.

Iere 31.33.

*Vse 3.* From the number  
 of the Precepts, being ten,  
 we may profitably remember,  
 that as they are not many,  
 but few; not confused; but  
 orderly, and distinct: not  
 long and tedious, but  
 exceeding short: that  
 we

we should in no wise be ignorant of them, the Lord hauing framed them so, that they may bee carried in minde, as readily as the number of our fingers and toes.

*Vse 4.* In as much as the Lord forbiddeth all transgressions vnder the names of the greatest finnes of that kind; as all oppression, vnder the name of murder: all deceit, vnder the name of Theft, &c. we are carefully to auoyd all, euen the least finnes euen sinfull thoughts: for (whatsoever we thinke) no sinne is little, but in the account of God; euen vniust anger is murder. Extenuate that therefore, nor minse thy finnes, saying; Oh this is a trifle: I would no body did doe worse, I hope I am neither Whore nor Thiefe, &c. for all vnchaste and wanton looks,

lookes, speeches, &c. is whoredome; all couetousnesse, deceit; and griping in bargaining, &c. is theft in the sight of God: But rather be humbled for them by true repentance, that they may be forgiuen. For the least euill thought shall damne a man without Christ, according to the tenor of this Law; *Cursed is euery one that continueth not in all things written in the Law to doe them.* Gal. 3. 10.

*Quest.* But is not this Morall Law abrogated by Christ?

*Ans.* Not, as it is a rule of our life, for so it is eternall, not to be abolished eyther here, or in the life to come; but in regard of the appurtenance of it, as the threatenings, and curse, and the seuerer exaction of obedience in our persons, unto Iustification, it is abolished to the children of God.

Math. 5. 17.  
18.  
Rom. 6. 15.  
& 7. 6.  
Gal. 3. 13.  
& 4. 5.

*Explic.*

*Explic.* There are three voyces of the Law: the first is, Thou shalt doe this, and avoyd that: This is neuer to be at an end; but the Law this way, as it is a doctrine commanding good, and forbidding euill, shall by vs be most perfectly fulfilled in heauen, where we shall most perfectly loue God and our neyghbour, which is the whole law: and Saint *Paul* sayth: *That loue is neuer to be abolished.* The second voyce of the Law is, If thou dost this in thine own person, thou shalt liue. The third, If thou dost it not, or dost the contrary, thou art accursed; Now the morall Law is abrogated, and the mouth thereof stopped to the children of God in these two last respects: The Gospell teaching life and saluation by another; which is C H R I S T, who

1 Cor. 13.8

who also hath for vs, and in our steade borne the curse of the Law: but of the vngodly the Law still exacteth their personall obedience, and thundreth out the plagues and iudgements of God against them for want thereof.

*Vse 1.* Christ hath purchased thee liberty, but not of the flesh; that thou shouldst liue as thou list, without a Law, but onely from the necessity of Iustification by the Law, and from the curse thereof. But to the obedience thou art bound to doe thy vtmost endeavour, more then before, euen for the Redemption sake which thou hast obtayned, &c.

*Vse 2.* Hereby also we perceiue, that Redemption from the Law is a benefit not to be valued by Gold; We  
feare

1 Cor. 15.  
15.

feare Satan, and sinne, as we haue great cause: But neyther Satan without sinne, nor sinne without the Law, can any way harme vs, for the sting of death is sinne, and the strength of sinne is the Law. VVhether the Law require perfect obedience in our owne persons, or threaten damnation for the least disobedience: the voyce of it is more vnpleasant, then the croaking of the Frogs and Toades in *Egypt*: more terrible then the noyse of thunder, yea then the roaring of the Devils: For euen the iustest men. ( how much more the wicked and prophane ) euen the iustest men, I say, are guilty of many sinnes: and if there be no meanes to quiet the Law, they must needs bee subject to the terrours of an accusing Conscience in this life

life ( which are the very flashings of Hell-fire : alas! who can beare them ? ) and be euerlastingly damned in the VVorld to come. And besides , in as much as the Law requireth perfect obedience , of parts and degrees euen to a haire bredth ; VVhat peace can the best man or woman in the world haue in any thing they doe ? For they must needs meete with the curse , euen in their best actions : in as much as the best are imperfect , and that which is imperfect , is cursed by the Law. No maruaile then , that the Papists , and our ignorants so dote vpon the Law , seeking to be iustified thereby. Surely , if there were no other way to Iustification , but by the Law , we should all be damned : but there is another way , which is the obedience

obedience of Iesus Christ, apprehended by fayth, &c. *Luks* 3. If thou comfortably feelest the benefit of Redemption from the Law in thy conscience, labour to preserve it by fayth, Obedience, Repentance, Prayer, and other holy exercises, and carefully beware of all sinne, lest thou come within the dint of the Law: for sinne subjects vs vnto it: as therefore the burnt childe dreads the fire; and euen the Bird that hath beene once taken in the Net, is not easily taken againe; so if thou beest free, keepe thy selfe so; Sinne bringeth into bondage. As therefore we reade, how the *Romanes*, in detestation of the name of proud *Tarquine*, who tyrannized ouer them, banished a good Citizen, onely because he had that name; euen so, if thou truly know-

knowest what a precious thing thy Redemption is, it will make thee hate the very mention (much more the practice) of sinne, which frustrateth the same, &c.

*Que.* What is then the vse of the Law?

*Ans.* The vse of the Law is threefold. First, to restraine corruption from breaking forth into eternall transgression: Secondly, to disouer, make worse, and condemne sinne: Thirdly, to instruct vs in the true worship of God, and to rule our lines.

*Expli.* If a man know not the vse of that which he possesseth; or haue a Iewell, and know not what it is good for, it is vnprofitable to him. So, the law is good to him which knoweth how to vse it. And a man may so vse it, that it may be most hurtfull vnto him; as namely, if hee

O seeke

Gal. 3. 19.  
Rom. 7. 7, 8,  
9, 10, 11.  
Ezec. 20. 19  
Psal. 119. 19.  
1 Tim. 1. 8.

seeke Iustification by it, which is onely by fayth in CHRIST: It may not be vsed as a healing playster, for it hath no such nature; but as a Corrosiue, that the dead flesh of our proud hearts being eaten out by the sharpnesse of the Law, we may be fit to be healed by the blood of Christ.

First, therefore the Law serues, by the threats of it, to restraine vs from sinne, and to keepe and contayne vs in obedience; and this is the vse which the Pharises and Hypocrites make onely of it: being indeed proper to the vnregenerate, and therefore also dealing with the beleeuers, so farre as they are vnregenerate: For otherwise, as they are spirituall, they are a Law to themselves, and the Law not put for them, they doing of themselves,

selues, by the gift of Sanctification, willingly, that which the Law enioynes vnder the penalty of the curse; and would also doe it, though the Law threatned not: Euen as a mother loues her childe of her owne accord, though the law also requires the same.

Secondly, it serues to discover sinne, and to prouoke it, and to damne it: The first and last of these three, being naturall to the law, the second the effect of the law, not of it selfe, but through our corrupt nature, which takes occasion by the law, which is good, and forbids euill, to be the worse: Now in these respects the Law is sayd to worke anger, and to be the ministry of death.

Thirdly, the Law serues for a doctrine to instruct vs: not what to doe to be

iustified; but shew vs where-  
in stands our duty to God  
and man and what to doe to  
shew our selues thankfull for  
our iustification by Iesus  
Christ.

*Vse* 1. Here we may take  
knowledge of the wilenesse  
of our natures; which is the  
worse for that, for which it  
should be the better, tur-  
ning that into death which  
was ordayned for life: For  
euen as a corrupt stomacke  
turnes good meate into the  
nature of the disease; so till  
grace come by Christ, we  
are the worse for the Law,  
longing after that which is  
forbidden. Euen as there  
was but one Tree forbidden,  
and that must *Eue* haue, or  
none: So is it with vs, our  
corruption iudging stolne  
waters sweeter than those of  
our Fountayne. For as a Ri-  
uer when the course of it is  
stopt,

stopt, it ryseth and swels against the impediment: So doth our vile nature against the law, being so much the more euill, by how much the more the law commands vs to be good. For as water, which is by nature good, and contrary to heate, inflameth him that hath a burning Ague, because the Feauer gathereth her strength, and armeth it selfe against the cold, and hence the magnanimity of the Feauer is discerned; So the Law is good, and contrary to sin; yet our Nature is by it the more prouoked to sinne, our corruptions resisting and making head against the Law, and hereby the malice of our Nature is discerned. For that we are the worse by the Law, is not the fault of the Law, but of our selues: (as the Sunne darting his beames vpon a dung-

hill, causeth a stinking sauor, which is not the Suns fault, but the dung-hils:) the Law discouering our dung-hill Nature, not causing the sinfulness thereof: euen as he which washeth the Fucus or paynting, off the face of an old strumpet, discouereth, but causeth not her witherednes and wrinkles.

Well: This should serue exceedingly to humble vs, and to prouoke vs to seeke for the renouation of the Spirit, that we may loue the Law and obey it. For indeed till we haue receyued of that Grace, we are the worse for the preaching of the Law. Is it not strange that the more the Law forbids sinne, and thundereth against it eternall death, the more we should desire to sinne? Yet so it is in the vnregenerate: euen as the more the Physicion forbid-

biddeth his Patient wine, the more he longeth for it. But to the regenerate it is farre otherwise; Euery Sermon of the Law being a helpe and meanes to him of further mortification. For as cold water is hurtfull to him which is Aguish, but to him which is thirsty and weary, being in good health, is not hurtfull, but a refreshing: So the law works vnto Sanctification in a Regenerate and godly man, because it hath gotten a better subiect. Examine therefore thy estate whether thou be regenerate or no, by thy loue to the law, and by thy profiting or not profiting by the same.

*Vse 2.* Here also we may see the goodnesse and necessity of the law; and the singular wisdome and mercy of G O D, in giuing it for

the discovery of sinne ; not onely speculatiuely, to shew what is sinne, and what is not : but by a feeling acknowledgement, teaching vs the nature of it, and manifesting it in vs, which otherwise would lye hidden and not be seene. For the cause why we feele not the sinne which is in vs, is, because we vnderstand not and feele not the Law. Perhaps thou feelest not sinne stinging and fretting in thy conscience, yet for all that thou art not without sinne, and out of danger: but thou maist carry in thy bosome a thousand damnations against thy selfe; which will evidently appeare when the Law workes vpon thy hart. *Paul* being without Christ, thought well of himselfe, and was perswaded he should be saued; till he knew and felt the Law: but when

when the Law came to his conscience, then hee perceived that sinne indeed was alive, and that he was but damned, without the mercy of GOD in Christ. For sinne will not shew it selfe till the Law come.

Rom. 7. 9,  
10.

10) Sinne in our hearts is as fire in a flint: the Law is as Iron or Steele. There is fire in the Flint, though thou see it not, nor feele the heat of it: and if thou strike vpon it with the Iron, the sparkles flye about thy face: so there is Sinne in thy heart; but thou ne're seeest, nor feelest it: strike vpon thy heart with the Law, and it will presently appeare. As a Waspe may creepe vpon thy hand without thy hurt: but if thou touch it, thou art presently stung. So sinne that is within thee, seemes to be without a sting: but touch

it with the Law, and thou shalt soone feele the woundings and stabbings thereof.

But thou wilt say, Is it not then better neuer to know or heare, or thinke of the Law, neuer to come neere it? Vnderstand for answere; It cannot be auoyded but the Law will come to thy conscience, eyther in thy life-time, or ( if thou shouldest decline the stroke of it all thy dayes ) at the day of thy death, and at the day of Iudgement; and then there will be no fence or remedy against it: Therefore it is better that thou heare the Law, and suffer the reproofe thereof now, that thou maiest vnderstand and know thy finnes, and auoyd the danger of them, then that destruction should take thee vnawares. The  
Law

Law is the Lords Serieant ;  
entertayne it therefore, that  
it may draw that monster  
and murderer, Sinne , out  
of the denne of thy deepe  
deceytfull heart , that  
thou mayst receyue grace :  
The Law is a Corrosiue ;  
Apply it to thy heart, though  
it be painefull , examining  
thy conscience vpon euery  
precept, that corruption be-  
ing eaten out , thou maiest  
be fit to bee heald by the  
bloud of thy Sauour. As a  
lethargy is deadly , but to  
be waked with any force,  
is life and health : So whi-  
lest thou mortally sleepest in  
Sinne , as *Paul* betweene  
two souldiers : G O D S  
good Angell , the Law ,  
smiteth thee on the side ,  
that thou maist awake and  
stand vp from the dead , and  
be saued by Christ : For  
though the Law haue no  
skill

Acts. 2. 6.

skill to apply Christ, yet it is now appointed for this purpose, to prepare vs for him: Euen as the Needle is necessary to make a way for the threed; whereby the rent is sowne vp, though it bee the threed that fastneth the pieces together, not the needle, and without the needle the threed cannot doe it: So it is the Gospell which blesteth the conscience with peace, but first the Law must make way for the same. For euen as the land is not fit to receyue seed, till it bee torne vp with the plough: so neyther are wee fit to receiue grace vnto life, till wee being humbled by the Law, bee made to see what need wee haue of a Redeemer. Hast thou then any comfort in Christ? examine how thou camest by it: If thou wert neuer vnder the  
hammer

hammer of the Law, and  
bruised by it, thou art not  
healed by Christ: but if thou  
camest by thy comfort this  
way, after an vnfeigned  
humiliation by the Law: and  
now if thou endeauourest, &  
hast respect to all the Com-  
mandements thereof, then  
thou maiest haue assurance  
of the goodness of thy estate,  
otherwise thou maist iustly  
doubt of it.

Further, though thou be  
in Christ, and haue recei-  
ued grace and comfort, yet  
the Law is still good for  
thee, to further thy proceed-  
ing in Repentance. For there  
is in the best a great deale  
of hidden corruption; as  
secret Pride, Hypocrisie, Co-  
uetousnesse, &c. which to dis-  
couer and fetch out, that we  
may be humbled for them,  
there is no other instrument  
appoynted but the Law. And  
this

Mat. 25. 5, 6  
7.

this daily experience shewes, that where the children of G O D are negligent to study, and often to apply the Law, there, it is easie and lamentable to obserue, how the VVorld growes, one Pride vpon another, Hypocrisie on a third, and a fearefull security vpon all: out of the which they would neuer be rowzed, but by the shrill trumpet of the Law. Euen the five wise Virgins fell asleepe, but they were waked by the noise of the comming of the bridegrome. So the best haue their drowzinesse and failings; a remedy whereof is the ministry of the Law: which to vse as a remedy, the L O R D instruct vs, Amen.

Q<sup>u</sup>. Can you perfectly keep the Law?

Ans<sup>w</sup>. I confesse that no

man living is able to performe that perfect obedience which the Law requireth.

(ames. 3. 2.  
[fal. 143. 2.

*Explication.* Adam in his innocency was able to haue performed perfect obedience to the Law both in regard of perfection of parts, and also of degrees, which in the state of corruption is impossible, euen to the regenerate, in their owne persons, in this life, though in the life to come, they shall most perfectly fulfill the same in their owne persons, when the Image of CHRIST shall perfectly be renued in them. Now if any should say, that it is vnmeet to thinke, that GOD should punish for the breach of that Law which is impossible to be kept: It is answered, that the law was possible to man, as  
God

G O D made him, though  
it be vnpossible as man made  
himselſe. As iuſtly then,  
as a man may require his  
debt of him, who through  
his owne vnchriſtineſſe hath  
made himſelſe vnable to pay  
it: Euen ſo may G O D  
moſt iuſtly require that of  
vs, vnto the which hee  
did inable vs, though we  
wantonly haue diſinabled our  
ſelues. Wherefore, if at  
any time we read, that the  
Saints are ſaid to be perfect,  
and to keepe the Law: it is  
not to bee vnderſtood of  
perfection, or obedience  
legally taken, according to  
the ſtriſt rigour of the Law:  
but Euangelically, accor-  
ding to the mitigation of  
the Goſpell: which is firſt,  
when the party obeying is  
in C H R I S T; in whom  
all our imperfections are  
expiated, and our ſpirituall  
ſacrifices

sacrifices accepted. Secondly, when the heart is upright, and sincerely affected to all the Commandements of GOD. Thirdly, in comparison of others: as *Noah*, a perfect and iust man; not simply, but in his generation; as *Judah* calleth *Thamar* more righteous, though sinfull enough. Fourthly, when we ayme at perfection, the Lord in mercy accounting vs, not as we are, according to the strict rule of his Iustice, but as we would be through the worke of his Spirit in our hearts.

If any shall obiect, that the workes of the Saints are the workes of the Spirit; therefore perfect: It is safely answered, that if they were the workes of the Spirit alone, it were true; but they are so the workes of the Spirit, that they are our workes also,  
and

and fauour of our corruption; as pure water is spoyled by passing thorow a filthy channell; and good Wine (as it were) taintted by the fustinesse of the Caske; And further, our actions are to be reputed such, as are the next naturall beginnings in vs from whence they proceed; which are an vnderstanding, but in part enlightned; and will, and affections, but in part sanctified by the Spirit.

*Vse 1.* Trust not in thine owne workes; for though they may be in some respect good, yet in other respect they haue euill mingled withall; so that thou hast much cause, or more, when thou hast done thy best, to aske pardon for that is wanting, then to boast of that thou hast performed, &c.

*Vse 2.*

*Vse 2.* Perswade thy heart to endeaour to please him with thy best seruice, who so graciously is content through CHRIST, to accept of thy weake obedience, &c.

*Quest.* None then can keepe the law; what doe they deserue which breake it?

*Answ.* They which in the least manner breake that holy Law, deserue the wrath and curse of GOD: that is, all plagues, and iudgements of body and soule, in this world, and in the world to come.

Deut. 27. 26.  
Gal. 3. 10.  
Rom. 2. 9.  
and 6. 13.

*Explic.* The will of man is moued to obey the law by rewards and punishments; and therefore God added to the Mosaicall law, both promises and threatenings.

As the promise of life is  
pro-

pronounced to them which perfectly keepe the whole law: so the wages of the least transgression (which is sinne) is eternall death: And yet it is to be remembered, that all finnes are not equall; and as there are different degrees of sinning, so there are different degrees of punishment: (for it shall be easier for Sodom in the day of Iudgement, then for contemners of the Gospell, *Mat. 10. 15.* and it shall be easier for Tyre and Sidon at that day, than for Corazin & Bethsaida: *Mat. 11. 21. 22.*) So also he that knoweth his masters will and doth it not, shall be beaten with many stripes: and he that ignorantly offendeth, with fewer, *Luke 12. 47, 48.* And Babylon shall receiue double, according to her workes, *Reuel. 18. 6, 7.*

*Vse 1.* If one sinne deserue

serue Hell, then what hast thou iust cause to feare, who art guilty of innumerable finnes? How shalt thou escape vnder many sins, when the least sinne is so heauy and haynous, that it cannot be pardoned without the heart-blood of Iesus Christ, &c?

*Vse 2.* Hate sinne, which bringeth with it the curse, yea all curses: and if thy vile nature taketh pleasure in any sin, lay the momentary pleasure thereof, with the eternall payne that followeth it, and consider wisely: Is sinne sweet? But death and the Curse are bitter. Couetousnesse, Vsurie, Vncleanenesse, Drunkennesse, Reuenge, may please the flesh: but knowest thou not, that they will be bitter in the end? Wilt thou rather separate thy selfe for euer from God, & be accursed, then

then leaue thy finnes , and walke in the Commandements of G O D ? Who can dwell with continuall burnings, and endure that fire? &c.

*Quest.* VVe are all sinners, and deserue the curse, what meanes is there to be freed from it?

Rom. 5. 1, 2.

3, 4, 5.

Rom. 8. 1.

Gal. 3. 13.

ROM. 3. 21.

22, 23, 24, 25

26.

*Ans.* Who soeuer are iustified in the sight of G O D, by the obedience of Christ, through fayth, are sure to escape the curse of the Law.

*Quest.* VVhat is iustification in the sight of God?

*Ans.* Iustification is the sentence of G O D ; whereby, as a Iudge, for the righteousnesse of another, that is, of Christ, he freely forgives the finnes of the beleeuing sinner, and imputes the righteousnesse of C H R I S T unto him, for his owne glory, and

and the sinners eternall saluation.

*Explica.* For the vnderstanding of this wonderfull point, it must be very well obserued, that Iustification, or to iustifie, signifies, not to make Iust, by expelling the euill quality in vs, and infusing that which is good: but alwayes in this matter it is taken iudicially, being a tearme, or word taken from the bench of the Iudge, and signifies by way of sentence, to pronounce a person arraigned, to bee cleare, quit, and guiltlesse, as appears: *He that iustifies the wicked, and condemneth the iust: both these are an abomination to the Lord.* Here, by the opposition of Iustifying and Condemning, it is manifest, that Iustification is Iudicially taken: for it is no abomination  
tion

Pro. 17. 15.

Psal. 14. 32.

Rom. 8. 33.

&c.

tion to make an euill man good; so also is the word taken.

For the vnderstanding then of the answers to the two last questions, conceiue thus: Thou hast broken the Law, and art a grieuous sinner; Thou must answere it before the Iudgement Seate of God: The sentence of the Law is: *Thou must be damned for thy finnes*: Thy Conscience askes how thou shalt escape? The answer is: *There is no way, unlesse the Iudges fauour may be obtained to iustifie thee*, that is, to absolue thee by his sentence. Which Iudge (who is God, from whose sentence there is no appeale) if he shall iustifie thee, that is, pronounce thee to be guiltlesse and iust, and so acquit thee, then thy Conscience hath peace.

*Vse* I. Diligently study this poynt, which is the chiefe Tower (as it were) of Christian Religion, against all Gentilisme, and Superstitions. Which if it be not rightly vnderstood, is is not possible to preserve the purity of doctrine in other poynts: Yea, some Papists have confessed (and it is most true) that this doctrine razeth the very foundation of all Popery, their Idolatrous Sacrifice of the Masse, their groundlesse Purgatory, their superstitious praying to Saints, and for the dead, &c. being no more able to stand before this doctrine, sincerely taught and vnderstood, then the *Dagon* of the Philistins was able to stand before the holy Arke of Israel. This is the summe of the Bible, the ground of our peace and assurance. It were

P there-

therefore a very grosse thing, that any Christians of the yeeres of discretion should be ignorant hereof.

*Vse 2.* It is the greatest and hardest matter in the world, for a sinner to be iustified in the sight of God. Many thinke it to be a slight and easie thing: and therefore they neyther feare him, nor seriously seeke forgiveness. But consider thou, that thou must be arraigned, and tryed before the Iudgement seate of that God, who is a consuming fire, in whose sight the Heauens are vn-cleane, who will not fauour iniquity, who cannot be deluded, nor deceyued; who cannot retract, and reuerse the sentence of condemnation manifest in the law, without satisfaction: for the law accusing, sheweth that sentence already written with  
the

the finger of God: and thy  
conscience confesseth all.  
Consider this, and then tell  
me what it is to be iustified:  
How shalt thou escape? E-  
uen *David*, a man beloued  
of God, and after his owne  
heart, when he considereth  
this, cryeth out, *Enter not  
into iudgement with thy ser-  
uant (O Lord) for in thy  
sight shall no flesh be iustified.*  
And againe, *If thou shalt  
marke iniquities, who shall  
stand?* namely, in iudgement.  
What then canst thou say,  
why thou shouldst not be  
damned? What shall thy  
conscience pleade? Guilty  
thou art, and God must deale  
iustly. To whom wilt thou  
goe? We will goe euen to  
Iesus Christ, our Lambe,  
slayne from the beginning of  
of the world: *Iehouah* our  
righteousnesse, our surety;  
who hath perfectly fulfilled

the Law for vs, and fully payed, and patiently suffered all things which can be exacted of vs, or were to be suffered by vs. Whose righteousnesse is ours (if we beleue) euen as effectually, as if it had beene done in our owne persons: and for this onely is a sinner iustified, that is, pronouced to be iust before God. This if thou know it, happy art thou if thou feele it, &c.

*Qu.* You sayd that we are iustified by the righteousnesse of another: How can that be? Can I liue by another mans Soule? or be learned by the learning that is in another?

*Answ.* I verily beleue, that the righteousnesse, for the which I am iustified in the sight of GOD, is not in mee, but in IESVS Christ

*Christ my Redeemer and Surety.*

*Explica.* These things, though they seeme hard, yet are easie ynough to him which is willing to learne and beleene the Scriptures, and doth not desire to make his fayth subiect to his reason. We must then know that CHRIST is our Surety: and looke, as the debter is discharged by the payment performed by the surety, and such payment made, is imputed to the Debter, and reckoned as if hee had payed it himselfe: So God in sentence giuing, imputeth vnto vs that which our surety hath done or suffered for vs, and (whatsoever we are in our selues) respecteth vs as if it had beene done by vs, and so dischargeth vs.

Now for the obiection  
P 3 which

which is vsed: How can I be righteous and haue anothers Righteousnesse? Suppose Christs? Why may I not as well be sayd to liue by the humane Soule of Christ, as to be iustified by his Righteousnesse? The answer is ready: That those two things are not like, as they are supposed to be: Because the humane Soule of CHRIST was giuen him, or appoynted to this end to enlyue, and informe my body: but the Righteousnesse of Christ was appoynted by GOD to this end, that I hereby should be accounted righteous before him: For the quality, property, or nature of any thing, whereby it is apt and fit vnto this, or vnto that, is from, and depends vpon the appoyntment of God, the GOD of Nature: the affection of  
the

the Creature whereby it naturally produceth any effect, being the effect or creation of GOD : So that if you aske, Why doth the Sunne shine? the Fire burne, &c. I answere ; Because GOD hath appoynted them so to doe ; which appoyntment of his is their very nature. As then it is naturall for the Sunne to shine , and the fire to burne , and that I should be warmed by the heate which is in the Fire, because GOD hath so appoynted : So also it is as naturall an effect , for the righteousnesse of CHRIST to iustifie Beleeuers , because GOD hath appoynted it to that end and purpose. For it fals not out at aduventure, that CHRIST'S righteousnes should be ours ; but God in his eternall Counsell, appoynted Christ to

Rom. 3 25,  
26.  
1 Cor. 1. 30

be our Surety, and for his  
righteousnesse sake, to accept  
of vs, as if we had beene per-  
fitly righteous in our selues :  
Therefore we may be bold to  
trust to this, in asmuch as  
the Scriptures teach, that  
Christ was appoynted, and  
his Righteousnesse giuen to  
Beleeuers to this very end ;  
that in, and by it, their finnes  
might be forgiuen, and they  
pronounced righteous in  
him.

Moreouer, wee beleue  
that Christ dyed : VVhat  
was that which made him  
according to the counsell of  
his Father subiect to death?  
Euen our finnes, which  
were imputed to him. If  
therefore wee beleue that  
the finnes which were in vs,  
and not subiectiuely in  
him, did make him dye :  
why should wee doubt,  
but that the righteousnesse  
which

which is in him, and not  
subiectiuely in vs, should  
iustifie vs before G O D,  
as is plaine, 2 Cor. 5. 21 ?  
He a sinner by the imputation  
of our sinnes: we righteous by  
the imputation of his righte-  
ousnesse.

Further, consider this ;  
The first *Adam* was the  
roote, and in the stead of all  
mankinde, all of vs par-  
taking of the flesh and blood  
by naturall generation. The  
second *Adam* ( which is  
Christ ) is the Roote, the  
Head, and in stead of all  
the Elest, who are made Bone  
of his Bone, and Flesh of  
his Flesh, by a supernatu-  
rall grace through fayth : If  
then by the first *Adams*  
sinne, wee be all sinnefull  
& guilty, why should not be-  
leeuers, by the second *Adams*  
righteousnesse, bee righte-  
ous, and acquitted? it being no

Eph. 5. 30.

Rom. 5. 12.

lesse the appoyntment of  
 G O D ( as hath beene  
 sayd ) that C H R I S T our  
 head should supernaturally  
 conuey his righteousnesse  
 to Beleeuers, than it was  
 his appoyntment, that *Adams*  
 naturally should conuey his  
 sinne and corruption vnto  
 vs by generation. This is  
 plaine.

Vnderstand then in a  
 VVord. The guilty sinner is  
 arraigned before Gods Iudg-  
 ment seate : Christ his Ad-  
 uocate, in the behalfe of  
 the sinner, pleades his owne  
 ( not the sinners ) righte-  
 ousnesse both actiue and pas-  
 siue, by the couenant, a-  
 greement, and consent of  
 the Iudge : Then the Iudge  
 ( according to his owne  
 appoyntment and couenant  
 made ) forgiueth the Sinner  
 beleeuing, and imputeth the  
 righteousnesse of Christ his  
 Surety,

Surety, vnto him : And this is the Iustification of a sinner, which is the forgiuenesse of Sins, and the imputation of the righteousnesse of Christ, as further appeareth, *Psalme 32.1, 2.* compared with *Rom. 4.6, 7, 8.* If any shall say : How are wee iustified freely, when so precious a thing as the righteousnesse of CHRIST is payed for it ? It is to bee answered, that whatsoever it cost Christ (as it cost him full deare) yet to vs Iustification is free.

*Vse.* Build, and stablish thy Conscience on this Doctrine, in as much as it sheweth such a way of iustifying sinners, wherein the exact Iustice and bottomlesse mercy of GOD meet together, and are declared. GOD must bee iust ; therefore our sinnes must be punished:

punished : and hee must be mercifull, or else we cannot be saued. If our selues in our selues suffer for our sinnes, where is his mercy ? if he forgiue vs without Satisfaction, where is his Iustice ? Here is then that mystery, which Reason can not conceyue ; the wisdom of man could neuer find out : into the which the very Angels desire to looke: Gods Iustice to the vttermost Farthing satisfied in CHRIST : His mercy vnspeakeably declared to vs for his sake. Thus the beginning and end of our saluation is in GOD, who found out alone ; this way so admirable ; and who effectually applyeth it to vs by the Eternall Spirit ; to whom bee prayse for euer,  
*Amen.*

*Quest.* It may be conceyued, that there may be  
such

such a Righteousnesse, wherby the Person that worketh it, may be iustified : but is it possible, that the Righteousnesse of one, should suffice for the Iustification of thousands, euen all that shall be saued?

*Ans. Yea, it is very possible, if we consider the worthinesse of the Person which wrought it, which is Iesus Christ.*

*Quest. VVhat manner of person then is Iesus Christ? describe this plainly vnto mee.*

*Ans. I belecue that Iesus Christ is the naturall and onely begotten Sonne of God; the second Person in the holy Trinity, very God, and very Man; and that in one person; anoynted to be our Prophet, Priest, and King: Who was humbled for vs to the death of the Crosse, and was exalted for vs to  
the*

the right hand of his Father.

Mat. 13. 57.

Heb. 5. 5.

Ioh. 18. 36.

Math. 21. 5.

Luke 1. 32.

Reu. 17. 14.

Phil. 2. 8, 6.

Heb. 2. 14.

& 4. 15.

I Pet. 1. 19.

& 2. 22.

Luke 1. & 2.

*Expli.* The true knowledge of Christ consisteth in the knowledge of these two points : Of his Person, and of his Office. Of his person, these three things must necessarily be beleueed according to the Scriptures. First, that he is that onely true God.

Secondly, that hee is very man, partaking of our Flesh and blood, with all generall (not personall) infirmities of our Nature, being in all things like vnto vs, yet without sinne : And therefore wee reade that hee was hungry, thirsty, weary, &c. And if you aske how hee could partake of our nature, and yet haue no sinne ? you must remember that hee was conceyued by  
the

the Holy Ghost, and borne of the Virgin *Mary* : the Holy Ghost sanctifying a part of the substance of the Virgins Body, to bee the Body of Christ : so that we beleue he was not begotten by Man, by whom corruption and sinne is propagated and deriued vnto vs.

Thirdly, that he is God and Man in one Person ; which mystery may bee resembled by the Arke, which was of Gold and precious wood that would not rot ; noting by the gold, the Deity of CHRIST, and by the precious wood, his Humanity without sinne ; This Personall vnion of these two Natures in Christ, was thus : The Sonne of GOD, being from everlasting a Person, subsisting in the holy and vndiuided Trinity, did assume,

assume, or take into the unity of his Person, a Humane Nature, consisting of Body and Soule, so soone as euer it began to be, having no substance out of his person, but being destitute of all personality in it selfe, so that it becomes the very Body and Soule of the Sonne of God; & whatsoever is proper to either in Nature (which are not by this meanes, either Essence or Operations confounded) is indifferently and truly spoken of the Person: As to make it plaine to the simple.

In our selues, vnderstanding and knowledge, are effects, and workes of the Soule; eating, sleeping, &c. are workes proper to the Body: Neither doth the Soule eat, or sleepe, or the Body vnderstand or know: Yet wee say well and truly, that

that *Peter* or *Paul*, consisting of this body and soule, vnderstand, know, eat, sleepe, &c. because these two Natures, the body and soule are vnited in their person: And for this cause, looke what is well, or ill done by the body or any part of it, or by the soule, or any part of it, is accounted to the whole Person, making the Person guilty or not guilty, good or bad: As if the Tongue blasphemeth, it is sayd the person blasphemeth: or if there be euill motions in the minde, yet the whole Person is guilty. So (in some sort) is it in this Personall Vnion of these two Natures of Christ. As: To know all things, to be present euerywhere, are Proprieties of the Diuine Nature: To keepe the Law, to dye, and to bleed, are Proprieties of the

Humane

Humane Nature of Christ. Now wee may not say that the Humane Nature of Christ knoweth all things as omnipotent, &c. Nor that the Diuine Nature is obedient, beleueth, dyeth, &c. And yet in regard of the Personall Vnion of these two Natures in Christ: we say that the Person which hath these two Natures (which is Christ the Sonne of G O D) knoweth all things, is present euery where, bleedeth, dyeth, &c. and looke what is done, or suffered, by eyther of the Natures, is truely done (and so accounted) by the whole Person; So that if you aske who fulfilled the Law? who dyed for vs? wee may say, The second Person in the Trinity, euen G O D, though not according to his Diuine, but humane Nature,

as speaketh the Holy Ghost notably : G O D by his owne Bloud , purchased the Flocke of his Elect. Whereby I beleue , and that most infallibly and truely , that whatsoeuer C H R I S T did for my saluation , is G O D S owne deed , euen the immediate worke of the second Person in the Trinity. Yet here one thing must be remembered , that though the body and soule of *Peter* , make the person of *Peter* , yet the Humane and Diuine nature of C H R I S T make not his Person : for hee was a Person from everlasting , and cannot be a humane Person , but is still a Diuine Person , though hee could not be a Mediatour , or execute that Office without the Humane nature so assumed. This is the wonderful Mystery of our Sauiour

Acts. 20. 28.

IESVS CHRISTS Incarnation; Wherein-concurred ( propounded to our Fayth, not to our Reason ) three the greatest Miracles that euer were. First, that a Virgin conceived and brought forth a Child, remaying a Virgin. Secondly, that *Adams* flesh, and *Adams* sinne were parted. Thirdly, and principally, this vnsearchable Mystery of the personall Vnion of the Godhead and Manhood of Christ.

Now if any man should aske, or thinke, why God did not out of his absolute power and soueraignty forgive sinne, and so spare the sending of his owne deare Sonne Iesus Christ, to be incarnate, and to dye that cursed death for vs? It is to be answered; That we may not ascribe such a power to God, which

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which may impeach his Iustice. Now, it is the Iustice of God, that they which sinne, should be punished. Therefore to thinke that GOD will or can forgiue sinne without satisfaction, is to ascribe an vniust soueraignty vnto him. God can doe what he will: but forgiue without satisfaction he will not; yea; he cannot will so to doe: not because of the imbecillity of his will; but because of the perfection of his nature, which cannot but be true, and alwayes hate that which is sinne.

*Vse.* Here stirre vp thy selfe to prayse GOD: It is a very great matter to be saued at all: but to be saued by the very Sonne of God, passeth all knowledge and conceit of man. So that wee may say with *David*,  
*What*

Rom. I. 32.  
 2 Thes. I. 6.  
 Psal. 11. 5, 8  
 Gen. 2. 17.  
 Math. 5. 26.

P[sa]. 8. 5. & 24. 43. *What is man, that thou remem-  
 brest him? or the Sonne of  
 man, that thou so regardest  
 him?* Surely the Lord could  
 not haue done more for vs  
 than he hath. He could not  
 haue created vs greater, then  
 capeable of himselfe: more  
 noble, then free, more beau-  
 tiffull, then to his owne I-  
 mage and likenesse: Hee  
 could not haue made vs  
 more rich then Lords of all:  
 nor haue placed vs in a more  
 happy place, then in Para-  
 dise: nor haue ordayned vs  
 to a more excellent end, then  
 to himselfe: nor haue brought  
 vs to himselfe by a more  
 perfect meanes, then by  
 his owne deare Sonne Iesus  
 Christ. To him therefore be  
 all prayse, for euermore. *A-  
 men.*

*Quest.* But was it necessa-  
 ry, that our Mediator should  
 be God and Man: and that

in one Person, as you haue declared?

Ans. Yes verily, for by this meanes he could die for vs, and overcome death, and deserue for vs by his obedience, the pardon of our sinnes and eternall life.

*Explica.* Two things necessarily required, that our Mediatour should be God: First, the greatnesse of the euill, to the which we are subiect: Secondly, the greatnesse of the good that we stood in need of. Our euill was fourefold. First, the haynousnesse of sin: Secondly, the anger of God: Thirdly, the power of death: Fourthly, the tyranny of the Diuell. Our good which we wanted, fourefold also. First, the restoring of the Image of God. Secondly, the pardon of sinne. Thirdly, deliuerance from death and Satan. Fourth-

Fourthly, eternall life. But to take away the euill, and bestow the good, none is able to doe but God. Therefore it was necessary that our Mediatour should be God. Two Reasons also there are why he must necessarily be man; first, the iustice of God required, that in that nature which offended, satisfaction should be made: Secondly, that he might haue something to offer, which could not be his Godhead: Therefore he must be man: Euery high Priest must offer somewhat; therefore a body was ordayned him; that hee might offer himselfe, *Heb. 8. 3. Heb. 10. 5. Heb. 9. 26.*

Two reasons also may be alledged why he must be God and Man in one person; First, that he might be a fit Mediator betweene GOD and

and Man, as it were indif-  
ferent, and alike affected  
to eyther side: for an Vm-  
pire, or Wards-man may  
not be partiall. If he had  
beene onely GOD, wee  
might haue thought that he  
would not enough haue re-  
spected our misery: If he had  
beene onely Man, not enough  
the Iustice of God. There-  
fore he is to be God and  
Man; deare vnto both, and  
accounting both deare vnto  
him; carefull that GODS  
iustice be not impeached, and  
that our misery be releued.  
Secondly, that the workes  
performed in the Flesh of  
the Sonne of GOD, might  
be of an infinite price to sa-  
tisfie for our sinnes, by  
which an infinite Maiesty was  
offended; which could not  
be, if the person vnderta-  
king our Redemption, had  
not beene God and Man in

one person. He was Man, that he might haue somewhat to offer: God in the same person, that such offering might be sufficient. For the worke of our Redemption was performed by the Man-hood, but the vertue and merit was from the God-head.

And here we haue found out the reason why the righteousness of Christ should be of merit sufficient, and effectually for thousand thousands, euen all the Elect; because it is the righteousness, and obedience, not of a meere man; but of God and Man in one Person; euen of God himselfe, whose goodnesse and righteousness must needs be as himselfe, of infinite mercy, force, and vertue. The righteousness then of CHRIST, hath this aptitude, or nature,

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ture, to make all beleeuing  
sinners righteous; because  
it was so appoynted of  
God. It hath power and  
sufficiency so to doe, be-  
cause it is the righteousnesse  
of God.

*Use 1.* To giue thanks vnto  
to God for the incarnation  
of our Lord Iesus Christ, and  
our redemption by him: and  
to take delight to grow in  
the knowledge of it accor-  
ding to the Scriptures: For  
indeede how can hee be a  
Christian, or godly, who  
knoweth not his Sauiour,  
nor the great mystery of  
godlynesse concerning him,  
as it is called? Nay wholly to  
be ignorant thereof, or to de-  
ny it, is to dye in our finnes,  
make God a lyer, and to lose  
eternall Life.

*Use 2.* Is Christ God?  
Then tremble, all yee profane  
wretches, which despise his

1 Tim. 3. 16.  
Iohn 8. 14.  
1 Iohn 5. 10  
ibid. 11. 12.

Word and Sacraments : yea, let all such tremble, who teare his Body, Blood, and passions by their blasphemous oathes : for he is God, yea, a iealous and reuenging God : yea, a consuming fire. But let all such as feare him, and trust in him, be comforted : yea, let them be merry, and ioyfull : for he is God most true, and able to performe all his precious promises of saluation : and though shame, disgrace, rebukes of men, and cruell persecutions follow the profession of his Name, and Gospell, shrinke not, neyther be ashamed : he is able, and will both beare thee out, assist thee, and reward thee in his Kingdome.

Remember *Paul*; For the Gospell (sayth he) *I suffer, but I am not ashamed : for I know in whom I haue beleueed; and I am perswaded, that he is able*

2 Tim. I, 12

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able to keepe that which I  
haue committed vnto him vnto  
that day. Is Christ Man?  
Then be comforted, thou  
which art afflicted in body;  
or minde, which beleueest:  
*For we haue an high Priest,*  
*which is touched with our*  
*infirmities, and is full of*  
*compassion, who was afflicted,*  
*who suffered and was tempt-*  
*ed, that he might be able*  
*to succour them which are*  
*tempted.* Is Christ GOD  
and Man in one person?  
Then let thy soule by fayth  
rest on his obedience, as  
sufficient; yea, of infinite  
price for thy redemption,  
&c.

Heb. 2. 17,  
18. & 4. 15,  
16.

*Quest.* I conceiue in some  
measure (I thanke God) the  
exceeding worthynesse of  
the person of Christ, and that  
his righteousnesse is of a suf-  
ficient merit for all the Elect;  
yea, (if it had so pleased

G O D ) for a thousand worlds, but what is this righteousness of CHRIST for the which we are justified?

Ans<sup>w</sup>. It is (to speake properly) his actuall obedience, whereby he fulfilled the will of his Father, both in perfect keeping of the Law, and in voluntary suffering the punishment due to our finnes.

Rom. 5. 19.  
Phil. 2. 8.

Heb. 7. 26.

Expli. The Righteousnesse of Christ is twofold, vn-created, essentiall to the Godhead; which is incommunicable and cannot be imputed: and created, being eyther the holynesse of his nature (which improperly I would not deny to be imputed) or of his actions, which is the actuall Obedience spoken of in the answer; which properly is imputed; and comprehendeth his

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his holy life and whole humiliation, vnder diuers heads deliuered in the Creed: Of the which I will not in particular enquire, because there are diuers explications of these things in euery mans hand, too plentiful and excellent, that the Authors seeme to haue left nothing further to be spoken therein.

*Use.* It is the righteousness of CHRIST, for the which onely we are iustified in the sight of God: not for our owne inherent righteousness, eyther in whole, or in part: because it is vnperfect, and will not indure the rigour of the Law, nor is proportionable to the iustice of God, which is to be satisfied: yea, the maintayning of iustification by workes, ouerturneth the foundation of Religion, which who

soeuer obstinately and finally holdeth, cannot possibly be saued.

*Quest.* How shall I bee made partaker of this righteousnesse of Christ?

*Answ.* Wee are made partakers of the righteousnesse of **C H R I S T** by fayth onely.

*Explic.* As the righteousnesse of our owne workes is not that for the which wee are iustified: so neyther is it, or the sacrifice of the Masse, the instrument of applying the obedience of Christ vnto vs, but onely Fayth: And fayth is that instrument, not for any inward dignity or merit of it, neyther as it is a quality, or good worke, nor because it hath Charity ioyned with it, but because it receiueth and imbraceth **C H R I S T**. And therefore we are iustified by fayth,

Rom. 3. 22  
28. & 4. 6.  
Gal. 2. 16,  
&c.

or through fayth, but not for fayth. When therefore wee say, fayth iustificieth, it is meant correlatiuely, or in regard of the obiekt which it apprehends: the Righteousnesse of Christ, being hence called the Righteousnesse of Fayth. Euen as it is the Treasure which maketh rich, the hand onely receiues it: euen so our Fayth receiueth the Treasure of the Righteousnesse of Christ, whereby wee are iustified, and enriched to eternall life. And because Fayth onely hath this property, and power, to receiue the righteousnesse of Christ, therefore wee say, that wee are iustified by Fayth onely: not so to be vnderstood, as that wee exclude loue and good Works from Fayth, but from the act of iustificyng and receiuing the promite: for though

John 1.12  
Rom. 1.17.

Fayth and good workes agree together in the conversion, and renouation, and obedience of a Christian, as the life, and the actions of life, the Tree and the fruite, the cause and the effect: Yet in the particular of iustification, they are as contrary as fire and water, and destroy one another.

Rom. 10. 3.  
& 11. 6.

The manner of our iustification by fayth, is thus: GOD in the promise of the Gospell, offereth the Righteousnesse of CHRIST, and withall in the hearts of his children by the Spirit, worketh a power whereby they receiue it, which is fayth, not onely beleeuing the truth of the promise in generall, but in particular, applying it to themselues: which fayth, by the sentence of God, is then imputed to

vs for righteouſneſſe to iuſtification.

*Uſe 1.* We are here admoniſhed ſpecially, to labour for this ſame fayth; without which, CHRIST dyed indeede, and was righteous, but not for vs. The excellency of fayth cannot ſufficiently be expreſſed. By this, the Word and Sacraments are profitable vnto vs, our Prayers auailable by this: By this, our obedience is acceptable, we pleaſe GOD, we ſtand, we overcome the world, reſiſt the Deuill: and through this we are made partakers of the righteouſneſſe of Chriſt, and are kept to the ſaluation promiſed. No maruell then, if it be called, *More precious then Gold*: for the vnua- luable righteouſnes of Ieſus Chriſt, which is not attained by ſiluer and gold, or pre-  
cious

John 3. 8.  
Ephes. 2. 8.  
Titus 1. 1.  
Rom. 10. 9.

1 Pet. 1. 7.

1. 1. 1. 1.

cious pearles, is made ours by fayth: How therefore should wee prize it when we haue it? When we want it, how should we seeke it? It is wrought by hearing the VVord, confirmed by Prayer, the vse of the Sacraments, and true obedience.

*Quest.* Tell mee what is Fayth?

*John 3.8.*  
*Ephes. 2.8.*  
*Titus 1.1.*  
*Rom. 10.9.*

*Answ.* *Fayth is the gift of God, wrought by his holy Spirit in the hearts of the Elect, by the Ministry of the Word ordinarily, whereby they take knowledge of the Doctrine of saluation, are perswaded it is true, and that it belongeth to them in particular, and wholly relye thereon.*

*Iam. 1.17.*

*Explic.* As all other good gifts, so fayth is of GOD: In which wee are to consider three things. First, Knowledge;

ledge, Secondly, Consent; Thirdly, Confidence. Which three are requisite to this justifying fayth. The first may be without the second; the first and second without the third: but the third cannot bee without the first and second. A man may know that which he beleevues not to be true; and a man may beleeve a thing to be true, which yet he may be perswaded belongs not to himselfe, and therefore relies not vpon it. Diuers wicked men know many things in the Scriptures, which they (like wretches) beleeve not to be true: and many beleue that to be true, which they make not their owne by application; euen as many hypocrites, & the Deuils themselves, for they goe thus farre: but Gods children goe further: they know the promise

mise, beleue it to be true, and vpon good grounds are perswaded it belongs to themselves; from whence comes confidence. If the Deuill could doe this, or if *Iudas* could haue done this, they might bee saued.

There are then to be obserued three kinds of Fayth; First, *Historicall*, to know and acknowledge the truth of the Bible; Secondly, *Temporary*, when there is also a perswasion (but not grounded) that the promise belongs to vs. The third, *True iustifying Fayth*, when vnto our knowledge is ioyned acknowledgement, and to this, good and warrantable perswasion, from whence comes confidence.

And this last kinde of fayth hath three properties;

First,

First, it is certayne; yet there may be, and are doubts; as the Man in the Gospell, *Lord, I beleene, helpe my unbeleefe*; but doubt commeth from the flesh, certaynty from fayth, which in the end ouercommeth. Secondly, it continueth: yet it may be eclipsed, as it were, raked vp in the ashes, and wonderfully shaken, but not totally: and finally extinguished and lost. Thirdly, it is liuely and working: Inwardly and outwardly. Inwardly, by raising and confirming in our hearts, Peace, Ioy, Hope, which maketh not ashamedly, &c. Outwardly, by the fruits of obedience in our liues.

For the farther opening of the manner how fayth iustifieth: it is to be remembered, that fayth iustifyeth correlative-ly.

Ephe. 3. 12.

Heb. 11. 1.

1 Iohn. 3. 2.

ly (as was sayd before) in regard onely of the Righteousnesse of Christ which it apprehends; for it is the righteousnesse which fayth receyues, which iustifyeth vs in the sight of God.

There is a twofold office of fayth in receyuing the righteousnesse of Christ, as G O D two wayes bestowes that righteousnesse vpon vs: one, in effectuall vocation: the other, in Iustification.

Vocation is, when G O D by the preaching of the Gospell offereth vs the righteousnes of C H R I S T, that we may be iustified by it: which vocation is then effectuall, when withall, G O D workes fayth in vs to receyue that offered righteousnesse.

Iustification is the imputing vnto the beleeuing sinner

finer of the righteousnesse receyued in effectuall vocation, which imputed righteousnesse is receiued also by fayth.

So that there are two actions of GOD ; the one is the offering of the Righteousnesse of Christ ; the other, the imputing of such righteousnesse. There are also two correspondent actions of fayth ; the one , receiuing offered righteousnesse : the other, receiuing imputed righteousnesse : By the first of these we are iustified , not by the second. Thus then we may conceyue the manner of iustification : the Gospell is preached , the righteousnesse of Christ is therein offered ; withall God workes fayth in the heart of his Elect, to receiue this righteousnesse , which so receiued , God imputeth, that is, pronounceth

nounceth the beleeuing sinner righteous for the same. Wherefore when we say that we are iustified by fayth, that fayth is to bee vnderstood, whereby we beleue the promise of the Gospell, or receiue Christ and his righteousness offered therein vnto vs. For indeed the fayth receiuing imputed righteousness, followeth iustification; but the fayth whereby we are iustified, must in nature goe before the sentence by which we are pronounced righteous.

*Use 1.* Deceiue not thy selfe, thou mayest be learned in the history of the Bible; in the grounds of religion, in controuersies, and yet thou mayest want true fayth: for so farre doe the diuels goe, which are irreuocably damned; *the diuels beleue, and tremble.* And therefore, what-

James 2.19

discussion

so-

foeuer Papists, or mockers  
 obiect, hold thou it to be no  
 presumption, to goe beyond  
 the diuell and reprobates in  
 beleeuing, if thou wouldest  
 be saued.

*Use 2.* Here is comfort to  
 those of poore estate, if they  
 beleue. Iustification is by  
 fayth onely; and fayth is the  
 gift of God, of the which  
 the poorest is as capeable as  
 the richest: yea, and in the  
 bestowing of it, there is no  
 respect of persons with God:  
*The Spirit bloweth where it  
 listeth:* And many times the  
 Lord passeth by rich, No-  
 ble and Mighty, and hono-  
 reth the poore and despised.  
 In the things of this world,  
 he that is rich, hath all, the  
 poore hath the least, or no  
 part: but it is Fayth that ob-  
 tayneth fauour with GOD.  
 A King not preferred to haue  
 part in the righteousnesse

of

of CHRIST, because a King, if he want fayth; nor a Begger reiected because a Begger, if he hath fayth, &c.

*Use 3.* True fayth iustifies thee before God by the righteousnesse of CHRIST: see that thou iustifie thy fayth to bee true, by the works of righteousnesse and true obedience before men, and to thy owne conscience, &c.

*Quest.* You sayd that CHRIST was anoynted to be our Prophet, Priest, and King: What meant you by it?

*Answ.* I meant the three offices of Christ: First, the office of his Prophetship, whereby he hath playnely opened to vs the counsell of his Father, concerning our Salvation. Secondly, the office of his Priesthood; whereby he hath fully

ly satisfied the Iustice of God for us, and maketh intercession at the right hand of his Father. Thirdly, his Kingly office, whereby he giueth vs his Spirit, and by the same gouernes vs, protecteth vs from our enemies, and bringeth vs to eternall life.

*Explica.* In the times of the old Testament, three sorts of persons were anoynted; Prophets, Kings, and Priests: Which was a Type or figure of the anoynting of Christ, which tytle signifieth Anoynted, and is a name of his person of *Mediatorship*, not of eyther of his natures. He was called so, not that he was anoynted with materiall Oyle, but as Prophets, Priests, and Kings were by that anoynting deputed to such Offices and fitted for the same: So  
Christ,

1 King. 19. 16  
Exo. 30. 30.  
Dan. 19. 25.  
26.

CHRIST, tooke not those offices by Intrusion, but was anoynted, that is, appoynted, and also of his Father by the Spirit fitted for the same.

When you reade that he is called, *A Shep-hard, The Preacher of Peace, A Witnesse*; these note his Prophet-ship: when he is called *Iesus, Saviour, Redeemer, Mediator, Lambe, Sacrifice, Intercessor, Aduocate*; &c. these note his Priest-hood: And when he is called, *King of Righteousnesse, King of Kings*: these note his Kingly Office.

His Prophet-ship is in the teaching of his people, in his owne Person, while hee liued on the Earth, and in the Continuance of the Heauenly Doctrine to his Church by the Ministry ordained, to the end of the world.

world. His Priest-hood implies two things : First, the satisfaction performed to his Father, by his obedience: *even to the death of the Crosse.* Secondly, his Intercession, making request for vs at the right hand of his Father; not by bowing his Body, but by appearing before his Father for vs, presenting the Merit of his Obedience, and willing that it may alwayes bee effectuall for the reconciliation of his Elect. The Authority of his Kingly Office may be eyther vniuersally considered, by which all creatures are subiect to his Rule, euen the Devils: or specially, whereby hee effectually calleth his Elect, deliuereth them from the Deuill, iustifieth them, continueth them in grace, confoundeth their enemies, in the last day glorifieth them, and

Rom. 8.33.

Heb. 7.25.

Heb. 9.24.

and therefore by he will condemne the diuels and reprobates.

*Use 1.* Is Christ our Prophet? then heare him, rest in the doctrine he hath deliuered; respect not Reuelations, or Traditions, or any thing that agreeth not therewith: *Yea if an Angell from heauen teach oitherwise, let him be accursed.*

Mat. 17. 5.  
Gal. 1. 38.

Is Christ our Priest, who hath taken vpon him to satisfie for thee, and to make intercession for thee, in heauen? Then trust neyther to Saint, Angell, or thy selfe: but trust perfectly on his grace, and be of good comfort, for he is a High Priest which is full of compassion, and it is his Office, and he is able perfectly to saue thee, seeing he liues for euer to make intercession for thee.

1 Pet. 1. 13.

Is Christ the King of his Church?

Church? Then let *Sion* reioyce in her King for euer more. The Lord raygneth; let the earth reioyce, let the multitude of the lles be glad; yet let the spirits of the iust reioyce in GOD their Sauiour. For what greater comfort then, if we be ignorant, to be taught by such a Prophet? If we be sinners, to haue satisfaction made, and to be prayed for by such a Priest? If we be weake and wretched, to be protected and saued by such a King, as is CHRIST the holy one, the Sonne of the liuing GOD? And yet this is not all: for he is not onely these vnto vs, after some tract of time, but from euerlasting; not onely for a certaine time, but for euer; and it fell not out at aduenture that he should be these vnto vs, but by the determi-

R                   nate

Psal. 97. 1.

Gal. 1. 4.  
Rom. 8. 3.  
Luk. 4. 18, 21.

nate counsell of GOD, being enioyned this office of his Father, (which also himselfe willingly vndertooke) and for the fulfilling thereof, being sent in the fulnesse of time, in the similitude of sinfull flesh. And therefore our Sauour himselfe in the Gospell applyeth that to himselfe, which was long before prophesied of him in the 61. of *Esay*: how that he is anoynded, that is, called, and deputed to this office, *viz.* to preach the Gospell to the poore, to heale the broken hearted, to deliuer the Captiue, to giue sight to the blind, to set at liberty the bruised, and to publish an euerlasting Iubile to miserable sinners. The consideration whereof, if thou beleeuest and repentest, is able to fetch thy distressed soule out of the  
very

very bottome of hell: and therefore it is that our Saviour not onely calleth poore sinners vnto him, and promisseth refreshing, but also declares that hee is hereunto sent of his Father, that they might not despayre.

Hast thou beene then, or art thou a grieuous sinner? a drunkard? vncleane? a blasphemer? &c. thou hast deserued without mercy to be damned body and soule: and yet there is a Iesus, in whom it is possible for thee, to obtayne mercy. For whatsoeuer thy sinnes haue beene, if it vnfaynedly repenteth thee, and if thou couldst doe thy Saviour this honour as to beleue in him, he would without fayle doe thee this office, as to saue thee: nay, he neyther will or can refuse it: for it is his office.

Luke 14. 21.  
22, 23.

But thou wilt say thou art most worthy: Tis most true. Yet if thou repentest, it is his office to saue thee, though thou be vnworthy. Euen as those Seruants, which were commanded to goe into the high wayes, and hedges, and to compell the poore Beggers to come to the great Supper, did the commandement of their Master, though such guests were vnworthy: Euen so IESVS CHRIST thy Sauiour looketh not vpon thy vnworthynesse, but vpon his office, and the charge hee hath receiued from his Father. But thou art ashamed of the lewdnesse thou hast practised: Be yet more ashamed; But despayre not: *For he came not to call the worthy or small sinners, but crimson and skarlet sinners to repentance.* And thus doth

Mat. 19. 3.  
Esay 1. 18.

Saint

Saint Paul comfortably in his owne experience speake; from the consideration of the Office of CHRIST: This is a true saying, and worthy of credit, that *Jesus Christ came into the world to save sinners, of whom I am chiefe.*

Go therefore, O thou repenting soule, to thy Saviour, and with an holy and reverent boldnesse challenge the performance of his office, for the comforting of thy wounded conscience: Feare not, neither bee doubting: For it is possible for thee repenting to be saved; as it is possible for him thy Saviour to be faythfull: Who protesteth in the Gospell, that hee casteth away no poore sinner that comes vnto him: and that it is his Fathers will that hee

R 3 should

Joh. 6. 37, 38  
39, 40.  
Heb. 7. 21.  
Heb. 6. 17,  
18.

should not lose the meanest beleeuer, but rayse them vp to euerlasting life; and that he came downe from heauen of purpose to doe this his Fathers will. And that thou mayst no wayes doubt; He hath receiued this office with an oath, and is sworne to it: that by his Word and oath, in which it is impossible that he should lye or deceiue, thou mightest haue strong consolation. I charge thee therefore, as thou louest thy owne soule, that thou dishonour **G O D** through thy vnbeliefe: for eyther thou must accuse thy Sauour of fraud or falsehood, which were intolerable blasphemy: or thou must beleeue that hee will saue thee if thou repentest. **O Lord increase our fayth. Amen.**

*Vse 2.* As the remembrance  
of

of the Office of Christ is exceeding comfortable to thee, if thou repentest; so, if thou doest not repent, but walkest on in thy finnes and vngodlynesse, it is to thee exceeding terrible. His office reacheth to thee also, but in another manner; He is to thee a Prophet, but it is to denounce the plagues, woes, and iudgements of God against thee for thy finnes: He is to thee a Priest, but it is to separate thee as a base, vile, and cursed sinner, from his precious Saints. He is to thee a King, but it is to slay thee before his face, because thou refuseth to be gouerned by his Spirit and Word; and to cast thee body and soule, euen as out of the middle of a sling, into euerlasting torments with the diuell and his angels for thy finnes. Tremble therefore, and if it

R 4. be

be possible, repent, lest thou be damned.

*Vse 3.* Learne here why thou art called a Christian: Thou art called of CHRIST, because all the Elect receiue of his anoynting: that is, of his Spirit: *He was anoynted with the Oyle of gladnesse aboue his fellowes; For he receiued the Spirit not by measure: and to this end, that we of his fulnesse might receiue Grace for Grace.*

So that as the Oyntment powred vpon the head of Aaron, ranne downe to the skirts of his clothing: so wee receiue of the Anoynting of Christ, and of him are called Christians: by the which is meant, that wee are made Priests and Kings to GOD; therefore called a royall Priesthood. If this were well vnderstood, and men would  
examine

Heb. 1. 9.

Iohn 3. 34.

Iohn 1. 16.

Reu. 1. 6.

1 Pet. 2. 9.

examine their Christianity by this, it would soone appeare, that many are not true Christians w<sup>ch</sup> glory in the Name. If thou beest a Christian, then where is thy knowledge, whereby thou art as a Prophet to thy selfe, & to others? Grosse Ignorance cannot stand with this title: If thou beest a Christian, the thou art a Priest, and a King: If a Priest, then thou must offer Sacrifice, Prayers, Almes, yea thy Body and Soule to the seruice of God: If a King; then thou must rule and gouerne thy passions, affections, thy selfe according to the rule of the Word. If thou doest not thus: if thou neuer, or seldome prayest: if thou art without compassion towards the needy: if thou beest profane in thy life, not sanctifying thy body and soule by Fayth & Obedience to God: but by drunkennesse,  
R 5 swearing,

swearing, fithynesse, cruelty, pride, lying, &c. sacrificing them to the Deuill: If thou mournest not for thy corruptions, and resistest them; but yeeldest cowardly to the wicked motions of thine owne vile mind, being a very slaue to sinne and the Deuill; then thou must needs conclude against thy selfe, that thou art no Priest and King to G O D, and so no good Christian in very deede, whatsoeuer thou esteemest of thy selfe.

*Quest.* Is there nothing else necessary to bee knowne concerning Christ?

*Answ.* Yes, as namely, his Resurrection, Ascension, Sitting at the right hand of his Father, and his comming to Iudgement, which things may well bee referred to the Kingly Office of Christ.

*Explicati.*

*Explicati.* CHRIST teacheth vs as a Prophet, saueth vs by his Merit, as a Priest, and maketh his Heauenly Doctrine and Obedience effectual, as he is a King; and to this his Efficacy are those severals in the answer to be referred: of the which there are plentiful expositions extant; and therefore I spare the particular opening of them.

*Thus much of the first speciall worke of GOD towards his Church, which is Redemption. Now followes the second, called Sanctification.*

*Quest.* What is Sanctification?

*Ans.* It is the worke of God by his holy Spirit, whereby the Image GOD is renewed in the Elect; called also Regeneration, Repentance, Conversion,

D. ult. 30. 8,  
 ler. 31. 18,  
 &c. 32. 39.  
 Job 6. 44.  
 Acts 5. 31.  
 2 Theſ. 2. 13  
 1 Pct. 1. 2.

uerſion, whereby we turne from  
 all our finnes unto G. O. D,  
 &c.

*Expli.* There are tve prin-  
 cipall benefits which wee  
 obtaine in this life by Chriſt,  
 Juſtification by Fayth, and  
 Sanctification by the Spirit:  
 who is called the Holy Spi-  
 rit, both Eſſentially and Ef-  
 feſtually: becauſe as hee is  
 God holy in himſelfe: ſo he  
 maketh holy whom he plea-  
 ſeth, which worke is there-  
 fore called Sanctification of  
 the Spirit.

This worke is wrought in  
 the mind, will, and affecti-  
 ons, yea in the whole man:  
 not by altering the ſubſtance  
 of body or minde; or abo-  
 liſhing any naturall Faculty  
 or Affection, as Vnderſtand-  
 ing, Loue, Hate, Ioy, &c.  
 but by putting away, and pur-  
 ging out of the euill quali-  
 ty in theſe and the like, and  
 by

by creating a new holy quality in them, acceptable to God, and agreeable to his Word, that now the vnderstanding should be capable of good things, and the streame of our affections turned to the right object, as to hate euill, to loue goodnesse, and to reioyce in it.

We are to vnderstand also that this (in nature) is after Iustification, as *Paul* reiteth them: *Whom he iustifieth, he glorifieth*, that is, hee gloriously reneweth, which is begun here, perfected in the Life to come: and yet I confesse, that repentance is sometimes put before remission of sinnes: not that in Nature, but because in our sence and feeling it is first: For first wee feele the burden of our sinnes, and then, we are eased & refreshed by the mercy of G O D.

And

Rom. 8.31.

Mark. I. 31.

Acts 5.31.

And also repentance is named in the first place, because it is first to be taught, that we may desire the mercy of G O D. Yet in nature, Fayth ( which purifieth the heart ) is first, though in time there be no difference : For our Vnion with Christ, and our partaking of his merit to Iustification, and of his Spirit to Sanctification, are wrought at the same time, even as the Sunne and his beames.

*Vse 1.* As the Sunne is declared by his light, the Tree by his fruit: so by thy sanctification, demonstrate thy iustification, &c.

*Vse 2.* Boast not of thy heart, while thy life is profane neither containeth thy self with an outward shew of holynesse, hauing an euil conscience : for sanctification is the reuuing of the mind :

Rom. 12. 1.  
2. Cor. 7. 1,  
&c.

yea

yea of the whole man ; and therefore, labour to grow vp into a full holynesse of flesh and of the Spirit.

*Use 3.* Remember that sanctification, and Repentance are called conuersion or turning to GOD : by which the quality of Beleeuers is implied: vnbeleeuers being turned from GOD. So the Lord speaketh of the rebellious and back-sliding *Jemes: They haue turned to me the backe, and not the face.* The Vnbeleeuer departeth from GOD: the Beleeuer draweth neere vnto him. So that as a deuoute Iew in the time of the captiuity, was knowne by turning his face towards *Ierusalem* when hee prayed; as *Daniel* three times a day opened his window that way: So you may know a Beleeuer: for whatsoeuer he doth,

*Ier. 32, 33.*

doth, he is alwayes turning  
 towards Christ. Euen as the  
 Mariners needle, being  
 touched with the load-stone,  
 which way soeuer you set it,  
 it alwayes turneth it selfe to-  
 wards the North. So a Chri-  
 stian may be knowne whether  
 he be truly touched with  
 grace, by his turning him-  
 selfe to God: for where the  
 Lord is, there is he. If he come  
 into the assembly of mockers,  
 because the Lord is not there,  
 he turneth from among them,  
 but hee turneth his face to-  
 wards the Temple: because  
 the Lord is there in his or-  
 dinances: and he turnes his  
 feete into the way of his  
 Testimonies, because God  
 hath ordained good workes  
 that wee should walke in  
 them: Examine then thy re-  
 pentance by this: It is con-  
 uersion to God. If thy face be  
 toward *Egypt*, and not to-  
 ward

Psa. 119. 59.

Ephc. 2. 10.

ward *Canaan* : If thou turne to the Deuill, the world and the flesh, when they call thee ; and turnest thy backe vpon the Lord, when he calleth thee : Thou art not conuerted, neyther hast thou truly repented.

*Qu.* Is Sandification, Conuersion, or Repentance so the worke of God, that we cannot of our selues, by the power of our free wil conuert or repent?

*Ans.* I verily beleewe, that since the fall of Adam, there is no free will in man vnto things Spirituall and pleasing to God.

*Explica.* For the vnderstanding of this, we are to consider of Man, as he was before his fall, or as hee is now, since the fall. Free will you may call a faculty, or power of the Soule, whereby it doth freely with-

out

out compulsion and force, chuse or refuse the object shewne by the vnderstanding: yet so, that we hold not this free-will to be independent, but that, as the wils of all creatures, it dependeth on God, to be inclined and moued, eyther immediately by him, or mediately by good or euill instruments as hee please: Neyther doth this dependency hurt or diminish the freedome of the will: because God inclineth the will, so that the will doth by the Iudgement of its owne reason, freely and willingly moue it selfe: so that to doe a thing freely in the creature, is not to bee free from the government of another: but to doe that which it doth, willingly, voluntarily, and deliberately, though it be ruled by another.

Before

Before the fall this was in *Adam*, both to good and euill, that he might, if hee would, eyther stand or fall (the dependency before spoken of still reserved.) Since the fall, the case is altered, according to the saying of *Augustine*: That man abusing his free wil, lost both himselfe and that: whereby, as also, when we say that man hath no free will, we do not vnderstand that the faculty is lost, but the goodnesse, whereby it was able freely and willingly to chuse that which is good. For man lost an essentiall part or faculty of his nature by his fall: euen the vnregenerate hauing a power freely to wil or nill the object shewne by Reason, though they haue not power to will and chuse spirituall good things: both because their will is wholly depraued  
and

and turned from good, and inclinable onely to euill; and also because Reason being blind, doth not shew to the will the spirituall good: or if it doe, it is not vnder the likenesse of good, but vnder the likenesse of euill. For the naturall man vnderstandeth not the things of God, but accounteth them foolishnesse.

Wherefore wee confesse, that man hath still free will in euill and outward things, and vnto euill, but not vnto good: And this freedome vnto euill things must be so vnderstood, that hee hath power to chuse or refuse the object; but to doe this well, he hath no power. Also he hath free will vnto euill, not that he can will or nill euill at his pleasure; but that without any violence, hee onely chuseth euill: so that

as

as it may be called free-will, because it is free from co-acti-  
on, so also bond will, because it freely willeth one-  
ly that which is euill. And hence it is, that the repro-  
bate sinne necessarily, and yet freely; necessarily, be-  
cause they haue no power to goodnesse; freely, be-  
cause they chuse euill with-  
out compulsion: Yea, by  
how much the more necessa-  
rily they sinne; by so much  
the more voluntarily they  
doe it; in as much as their will  
hath brought vpon them this  
necessity.

Now when this worke  
of Sanctification or Repen-  
tance, or Conuersion is  
wrought; then we haue free-  
will both to good and euill;  
to good, as farre as we are re-  
generate by the Spirit; to e-  
uill, as farre as we are vnrege-  
nerate and flesh. And in the  
state

state of Glorification, our will shall be free onely to good immutably; as the will of the damned shall be immutably free vnto euill, as *Augustine* sayth, The first will was to haue power to sin, the last shall haue no power to sinne.

Then for our purpose this is to be holden, that till the Spirit worke new grace, we haue no power of our selues; being vnto the worke of conuersion meere patients; though in the worke, when the Spirit hath changed and enclined vs, we are co-workers with the Spirit. Before conuersion we resist; In conuersion the Spirit inclineth our wils; and of unwilling, makes them willing to be converted, and to repent: God not working in vs as in flockes or stones, but as in reasonable creatures.

*Vse 1.* If thou be truly conuerted, ascribe all the glory of it to God: for as soone can an Ethiopie change his skin, or a Leopard his spots, as we doe that is good, till we bee changed and enabled by the Spirit.

Isa. 31. 23.  
&c.

*Vse 2.* Beware thou neglect not the present meanes of grace offered to thee, as though thou couldest repent and doe well when thou wouldest; No, no, it is the meere gift of God. For if thou canst not make one hayre of thy head white or blacke, much lesse canst thou change thy vile and corrupt heart. But thou wilt say: Doth not GOD promise, that at what time a sinner doth repent, he will be mercifull? Yes, the Lord most comfortably (blessed be his Name) sayth so: But he sayth not, that a sinner can

re-

repent when he list; or that hee will giue repentance, whensoever a sinner shall but whistle for it: As *Augustine* excellently: He that hath promised to all repentants pardon, hath not promised to all delinquents, repentance, &c.

*Vse 3.* Is thy will freed by grace vnto righteousness? then see that thou freely and cheerefully seruest God. For if thou obeyest vnwillingly; as it argueth that thou art still in bondage, so it is not accepted with God. For as fruit which is cudgelled downe, is ill tasted; and little worth, so is that obedience, vnto the which we must be driuen, onely with blowes. It is an euill souldier that followes his Captaine fighting; and it is an euill seruant that obeyes his master with moyling and grutching. GOD requires, loues,

loves and rewards cheerefull  
 seruice, *If I doe it willingly* 2 Cor. 9. 17  
 (sayth Paul) *I haue a reward.*  
 If therefore thou findest in  
 thy selfe an indisposition and  
 backwardnesse to holy due-  
 ties; call to minde with what  
 linclynesse thou hast fol-  
 lowed thy lusts; and be a-  
 shamed and humbled, that  
 thou canst not with as much  
 forwardnesse serue thy  
 God.

Pray with *Dauid*, that the  
 Lord would stablish thee  
 with his free Spirit: that  
 is, making free, liberall,  
 and cheerefull in the Obedi-  
 ence. Psalm. 51.

Q. What are the parts of  
 this Sanctification, or Repen-  
 tance?

Answ. The parts are two:  
 First, *Mortification* of the old  
 Man, or hatred of sin, and tur-  
 ning from euill: Secondly, *Vit-*  
*nification* or *Quickning* of the  
 new

new man; or loue of goodnesse,  
turning to God.

Quest. What meane you  
by Mortification of the old  
Man?

Answ. I meane that grace,  
whereby there is wrought in  
vs, by little and little, a de-  
testation of sinne, and extin-  
guishing and weakening of cor-  
ruption in vs, that it should  
not bring forth fruite vnto  
death.

Quest. What meane you  
by the new Man?

Answ. I meane that grace,  
whereby, by little and little we  
are (in some measure) to liue in  
knowledge, holynesse, and righ-  
teousnesse. The summe of all  
these answers proued by Rom.  
6. from the first verse to the  
twelfth.

Expli. When we read that  
the old man, or the body of  
sinne, or our earthly mem-  
bers (by which and the like

Ephes. 4. 22,

23, 24.

Col. 3. 5, 8,

16, 11.

names, the corruption of our Nature is called y<sup>e</sup> are to be mortified, that is, made to dye: We are not to vnderstand it of the life of our bodies, but of the life of sinne in our bodies. So when our Sauour sayth, *If thine eye offend thee, plucke it out, &c.* He meaneth not that wee should mayme our bodies, but that by all meanes we should purge our corruption, which manifests it selfe in such members; yea, though we esteeme our corrupt affections as deare as our eyes. These two parts of repentance are also called, Putting off the old man, and putting on the new Man, &c. Whereby is signified, that as willingly as a man puts off his old filthy ragges; to be clad in sweet and rich attire: so should we willingly put away sinne, whereby we are

deformed, and labour to follow righteousness, which is a part of our beauty in the sight of God.

Math. 27.33

Whereas some make three parts of repentance: First, Contrition: Secondly, Confession: Thirdly, Satisfaction; They deceiue the simple. For a man may haue all these, and yet bee damned, as is manifest in *Iudas*; who grieued, confesse d his sinne, and brought againe the thirty pieces of siluer: and yet was a reprobate. These may be necessary parts of Discipline enioyned to sinners, to testifie their remembrance, as in ancient times; but the essentiall parts of repentance, are perpetually mortification of the old man, and viuification of the new.

If you shall desire to know the manner, how God works repentance, vnderstand that first

first by preaching of the Law, and sometimes by crosses, punishments, &c. the conscience is terrified for sinne, and is sorrowfull, but in a worldly manner, for feare of wrath, for the Law can worke no otherwise. Then, by the promise of the Gospell, the conscience is cheered through the gift of God, in assurance of mercy: the sence whereof breeds another sorrow, different from that wrought by the Law, called godly sorrow, which is, when wee are grieued for sinne, not so much because of the wrath following, as because thereby wee haue offended so gracious a Father: and then followes repentance, which is a changing of the heart, and purpose vnto a continuall care and endeauour to hate all euill, and to auoyd it: to loue all goodnes

2 Cor. 5. 7,  
10.

and to follow it. So that repentance properly is the effect of the Gospell, not of the Law, though the Law be necessary to prepare vs thereunto. And hence wee say it is an effect of Fayth; which purifies the heart. Concerning the practice of repentance: See the Booke called, The Nature and Practice of Repentance; written by our worthy Master *Perkins*.

*Use 1.* Beware of a wonderfull subtilty of the Diuell, whereby he carries multitudes to Hell: which is, when men and women are perswaded, that if they can sigh, sorrow, and weepe for their sinnes, that then they truly repent: When *Ahab* and *Isidore* did thus much, and yet fry in hell. There is sorrow caused by the Law, which may be in a Reprobate, whose

sorrow



2 Cor. 7. 11,  
&c.  
Pfal. 34. 14.  
Esay I. 16,  
17.

repentance hereby, and by the notes.

*Use 2.* Remember that the summe of a Christians duety, is to *Eschew euill, and to doe good*: and de-ceiue not thy selfe with those same halfe Christians, whose furthest obedience is to keep themselves (not vnspotted, for they regard not spots,) but vndetected of grosse euils, such for the which men are carried to the Iayle: who, though they abound with small faults (as they terme them w) hauing prophane hearts, and destitute of loue to the truth, and doe no good, thinke themselves among the forwardest of such who shall be saued. But soft: the first step to Heauen, in the practice of obedience, is to depart from euill: But he that sets but one step, (and that an illsauced one too) is neuer

neuer like to come there :  
mend that step, and depart  
from all euill, and step a-  
gaine ; doing the good, and  
so walke on ; and then the  
reward is thine. If thou hol-  
dest not vp thy hands to any  
strange god, it is well ; but  
if thou worshippest not the  
true God ; thou canst not  
be saued. If thou plowest  
not, and goest not to Cart on  
the Sabbath day, it is well ; but  
if thou dost not the duties  
of the Sabbath in the publike  
and priuate worship of God,  
thou mayst be damned. As  
therefore we doe not con-  
tent our selues that no  
weedes bee in our Gardens,  
vnlesse there bee good  
Hearbes and Flowers : So we  
must not only be voyd of euil,  
but filled also with the Fruits  
of Righteousnesse : being not  
primate onely, but positive  
Christians. But alas ! what

Phil. 3. 11.

then shall become of them, which haue not yet learned to let the first steppe, to leaue their drunkenesse, swearing, lying, whoredome? How farre are these from true Christians? How farre from Heauen? How neere to Hell? &c.

*Use 3.* Note, that repentance and true conuersion is a worke of great difficulty: For sinne cleaues too fast vnto vs, sitting as close as our skinne, and is so familiar to our nature, that till G O D perswade the heart by the worke of his Spirit, it is as easie a matter to perswade a man to leaue his finnes, as to get him to endure his eyes to be pluckt out of his head, and his limbes to be torne from his body; therefore called Mortification, and crucifying the flesh with the lusts, &c.

It is not a sigh and away,  
 and now and then a few for-  
 rowfull words will serue  
 the turne. No, sinne is im-  
 pudent, and will neuer out  
 till it be kild, and cast out.  
 If thou makest account that  
 Repentance is an easie worke,  
 thou hast not yet repented  
 as thou shouldst doe. Goe  
 to; Remember thou must  
 mortifie sinne, and destroy it.  
 It is a Serpent in thy bosome,  
 kill or be kild: If thou kilt  
 not it, it will kil thee; euen thy  
 soule, &c.

*Qu.* What is the measure of  
 Sanctification which we at-  
 tayne to in this life?

*Ans.* This grace is not  
 perfectly finished in this  
 life; but here it is onely its  
 part.

Ro. 7. 18, 19  
 1 Cor. 13. 9,  
 12.

*Explic.* There are two sorts  
 of benefits which we receyue  
 by Christ: One of Inclu  
 which are out of our selues:

Phil 3. 13.

Ioh. 3. 1, 2.

as Redemption, & Justification. Another of such which are in vs, as Sanctification; Conuersion. The first sort are perfected in this Life: as, *Now we are the sonnes of God; So now we are elected, iustified, & redeemed.* The second are not perfected in all their degrees, but onely begunne: *Wee are perfectly redeemed, vnderstand (in regard of the Price, for wee looke for the redemption of our bodies: ) Wee are perfectly iustified (in regard of Christs righteousness, and the sentence, for we pray for more feeling of it: and these shall be more fully declared at the last day.) We are imperfectly sanctified; there remaying even in the best, a great deale of corruption, which lusteth against the Spirit, and often maketh them bitterly*

21. 81. 10. of

2. 81. 10. 1

21

to mourne: as in the example  
of Pauls <sup>which the minds</sup> ~~sinne~~ <sup>of</sup> ~~sinne~~  
In sinne are two things: The  
guiltynesse, and the viciofity.  
The guiltynesse is taken away  
by the imputation of Christs  
righteousnesse; and this so  
perfectly, that God imputes  
no sin to the iustified person,  
but accounteth them as righteous  
as the very Angels (in re-  
gard of imputation of sin) be-  
cause they are clothed with  
the most perfect righteous-  
nesse of Iesus Christ.  
The viciofity of sinne is  
also taken away out of them,  
which are iustified by the  
grace of sanctification and  
regeneration: not quite and  
vtterly, in this life, but onely  
in part: not that it should  
not at all bee in vs, but  
that it should not hurt vs.  
From the remaynder of this  
viciofity, it being not totally  
abolished, is that darknesse  
and

Rom. 7. 22.

and Rebellion; with the which the minds and wils of the Regenerate are so much cumbered, and also those manifold a ſeuall ſins; which they ſo often commit. This is that thorny and prickling Canaanite, which G. O. D. in his wiſedome hath left in vs for our Exerciſe; that we ſhould continually wage warre with it, and mortifie it: Though therefore it might be ſayd that G. O. D. cannot ſee ſinne in them which are iuſtified and regenerate in the firſt reſpect: yet in reſpect of the vicioſity of ſinne ſo to affirme; were falſe, and dangerous. For it is in vs; and G. O. D. correcteth vs for it; and neuer purpoſed or appoynted utterly to take it away, and to reſtore vnto vs an abſolute purity during the ſearche of this life.

*Vse 1.* Our sanctification cannot iustifie, because imperfect.

*Vse 2.* The life of a godly man is continually repenting to his dying day. As a man that buyes an old house, is alwayes mending it: so the true Christian, because he discovers alwayes new corruptions, is alwayes mourning, repaying and mending somewhat. Doe with thy conscience as women do indressing vp their houses; they sweepe and rub, and brush euery day, because euery thing gathereth dust: and euer and anon they are renewing, and srewing new Hearbs and Flowers in their Windowes; euen so, because we alwayes are gathering soyle through the corruption that is in the World: we must alway be washing, clesing, and purging our hearts, and euer

and

and anon bee adding new graces vnto our former receyued. He that giues ouer his practice and care, as if he were holy enough, giues a shrewd testimony, that he hath no true holinesse in him: for the nature of true grace is to be increasing; and true Christians are like the morning light, which is brighter and brighter vnto perfect day.

Prou. 4. 18.  
1 Pet. 3. 2.  
Psal. 68. 39.  
Luke 11. 13  
Rom. 10. 12  
James 1. 6.

*Quest.* What helps them should a man vse to hold out, and increase in sanctification?

*Answ.* There are two principall meanes of furthering us this way: The conscionable vsing of the Ministry of the Word and Sacraments, and deuout prayer.

*Quest.* What is Prayer?

2 Chron. 6.  
21.  
Iohn 4. 21.  
Rom. 8. 26.  
Mat. 21. 2.

*Answ.* Prayer is a worship of G O D, whereby, through the Spirit, in the name of Christ, be-  
leuing,

leaving, we aske of God onely,  
things needfull, and also give  
thanks for that which we have  
received.

*Explicit.* I shall not neede  
to be long in this, of the  
which so many hate so wor-  
thily written: Onely remem-  
ber, that not onely the voyce,  
but the affection of the  
heart is prayer: yea, without  
this, the other is not pray-  
ing, but babbling, a dead  
sacrifice not acceptable: For  
God specially requireth the  
heart. Concerning which,  
know that: First, it is a  
gift of the Spirit: Secondly,  
that God onely is to be pray-  
ed to; Thirdly, and that in  
the name of Christ: As In-  
cense might be offered onely  
on the golden Altar: but  
it is CHRIST onely which  
sanctifieth, and maketh ac-  
ceptable our prayers; Fourth-  
ly, that we beleue;

Fifthly,

Ioh. 16. 23.

Pla. 50. 51.

Mat. 7. 7.

Colol. 4. 2.

Ex. 14. 15.

Mat. 15. 8.

1. 8. Hol. 1.

1. 1. 1. 1.

8. 1. 1.

1. 1. 1. 1.



God haue mercy on their soules,  
 or God be with them; For  
 though, I confesse, that the  
 words be very good, yet  
 they are herein abused, as is  
 the name of GOD, which  
 is good, abused by too much  
 wicked swearing: And it  
 fauours of grosse Ignorance,  
 and Will-worship, because  
 we haue neyther commande-  
 ment nor promise for so do-  
 ing: also it wants Charity  
 towards the dead, to whom  
 we would seeme thereinto  
 be very charitable. For when  
 we pray that GOD would  
 haue mercy on them, &c. it  
 shewes, that we thinke (if  
 we know what we say)  
 that they want the mercy of  
 God, Better a great deale to  
 say, *Who is, I trust, with the  
 Lord,* or such like, than to pray  
 for them.

*Vse 2.* Because Prayer is  
 an acceptable sacrifice to  
 God:

1 Thes. 5. 17

Pfal. 144.

Pfal. 70. 6.

1er. 10. 25.

God: Remember the commandment, and pray often, publikely, priuately: It is an euident note of one very prophane, not to vse prayer: And the plagues of God follow such. There are six things necessary to prayer, beware thou wantest none of them: First, *Fayth*: for thy helpe herein, remember the Commandment and the promise, and beleue. Secondly, *Reuerence*: for thy helpe this way consider the great glory to which thou prayest. Thirdly, *Humility*, for to such God giues grace; helpe thy selfe hereby, looking into thine owne bosome, and considering thine owne corruptions and sins. Fourthly, *Holy affections*: here helpeth thy selfe with the practice of Repentance, hate sinne, which dulleth our prayers, and quencheth the heate

heate of them, as water  
 quencheth fire, and keepe a  
 good conscience. Fifthly, *Fer-*  
*uency*, here thou hast two no-  
 table helps: first, the sence  
 of thy owne misery, in re-  
 gard of sinne the punishment  
 of it, and the malice of the  
 diuell, which if we consider,  
 will make vs cry aloud, as  
 prisoners cry to the Iudge  
 for mercy: secondly, the con-  
 sideration of the great good  
 thou receivest by prayer: For  
 the Spirit is given by pray-  
 er: by prayer deliuerance,  
 increase of Sanctification,  
 glorious inward feelings,  
 euen all good things. As  
*Moses* face shone when he  
 had beene with G O D in  
 the Mount, and as *Peter*  
 was rap't in prayer: So if  
 euer we shine in grace, and  
 are rauished with inward fee-  
 lings, it is in prayer, Lastly,  
*be Thankfull*: when we are in  
 need

Psa. 26. 6.

1 Ioh. 3. 22.

Luk. 11. 31.

Acts 10. 9.

need-

necessity, we haue many words, and haue neuer done, but when we haue receiued, as full vessels, we haue scarce a word to say: We goe to God, as men goe to the Riuer, alwayes to fetch, and as when we haue filled our vessels, we turne our backes; so when we are blessed with our desires, we turne our backes with those Lepers, scarce one of ten returneth to giue thanks: We pray oftener than we giue thanks, because we are more affected with the sence of our wants, than of the glory of GOD, and of that we haue receiued. Here helpe thy selfe; First, by considering the greatnesse of the benefits which thou enioyest, as if it be but thy sleepe, or sight, or such like; thou thinkest, it may be, these are but small things; Aske him that is blind,

blind, him whose eyes God holds open but three or foure nights together, then shalt thou see the greatnesse of a gift by the want of it. Secondly, by remembring the Commandement. Thirdly, because thanked for grace increaseth; thanks for one good turne, is a good introduction for another. Fourthly, G O D highly esteemes of it. Fifthly, it shall be our speciall practie in heauen; inure thy selfe therefore unto it, euen in this life, &c.

Psa. 50. 23.

*Quest.* What if we obtayne this grace of Sanctification, and continue in it?

*Ans.* Then we shall be sure to haue Eternall life.

Mat. 5. 8.

Heb. 11. 14.

Rom. 6. 22.

*Explic.* There is nothing more ordinary in the Scriptures; then that such shall be blessed, which endeavour

to holynesse: which must not be so vnderstood, as though we could merit thereby Eternal life: but we must vnderstand it as a condition, necessarily required in such (being of discretion) which shall be saued. By which speeches is not meant to shew why a man is saued, but who they are which shall be saued.

When therefore eternall life is called a reward, it is not meant, as though we could deserue it by our good workes; no, not by our fayth; but by reward is meant, a free gift, or a gift due by couenant, or promise. For there is a double reward: due, or vndue, and free: the first properly, the second improperly so called. That which is due, by order of Iustice, for the dignity of the worke, is properly a debt, or due reward: that

That also is so called, which is due by fauour, and by promise. To our good workes is eternall life as a reward due: not the first, but the second way: For G O D hath made himselfe our debtor, not by receyuing from vs, but by promising to vs.

So that if you take debt or reward, properly, we affirme, that nothing is due to our best workes: for there are foure things necessary to make a worke meritorious in the first acception of debt: first, that the grace whereby we doe it, be our owne: for if wee receiue it from another, it is against reason, that hee that giues, should thereby bee indebted to giue more: *But wee haue no grace, but we haue receiued it.*

I Cor. 4. 7.

T Second-

Secondly, it must not be due, or duty to performe it; for that is contrary to merit; but all that we are able to doe, if it were more, is due, in regard of Creation, and Redemption. Thirdly, it must be profitable to him, to whom it is done: but God is not benefited by vs. Fourthly, it must be proportionable to the reward: but so are not our best workes. Therefore it is well called of the Apostle, *A free gift of God.*

Luk. 17. 16.  
Psal. 61. 2.  
& 50. 11, 12  
13.  
Rom. 8. 18.

Rom. 6. 13.

This further remember, that we teach good workes to be necessary to saluation: but not as causes thereof, but as the way thereto, as *Bernard* sayd.

*Quest.* What is eternall life?

*Answ.* Eternall life is that glorious and most happy estate, in which the soules of  
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bou  
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con  
de  
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be  
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wh

*the Elect are in Heauen after this life, and in which their bodies and soules shall bee at the day of Iudgement: the contrary whereof is eternall death.*

*Quest. What is eternall death?*

*Answ. Eternall death is the most horrible condition, in which the Reprobate shall be foreuer in Hell, with the diuell and his angels: in their soules presently after their bodily death, and in body and soule together in the day of Iudgement.*

*Explica. There are three kinds of life; First, naturall of the body, in the vnion of body and soule. Secondly, spirituall of the soule: in the vnion of it with GOD and CHRIST; whereby Christ is sayd to liue in vs. Thirdly, eternall of body and soule, whereby the Elect liue and*

Math. 25. 46

Iohn 17. 22,

23, 24.

Rom. 2. 10.

1 Cor. 2. 9.

Iohn 10. 28

Heb. 13. 14.

1 Iohn 2. 25

Luke 16. 22

23.

Math. 25. 41

2 Thes. 1. 4.

Gal. 2. 20.

Ephes. 2. 17

raygne for euermore in the  
 Kingdome of Heauen. The  
 first is common to the repro-  
 bates, with the Ele&t: the o-  
 ther two are proper to the E-  
 le&t. Death is also threefold:  
 First, naturall of the body,  
 in the separation of body and  
 soule, called naturall; not that  
 it doth properly proceede  
 from nature, for it is the ef-  
 fect of sinne, but because it  
 is according to corrupt na-  
 ture, by the iustice of God.  
 Secondly, spirituall in the  
 separation of the soule from  
 God, whereby sinne liues and  
 raynes in the wicked, being  
 sayd also to be dead in sinne.  
 Thirdly, eternall, whereby  
 body and soule shall be for  
 euer separated from GOD  
 and CHRIST, and liue with  
 the Diuell in eternall tor-  
 ments; which kind of life is  
 called death, because it were  
 ten thousand times better not

to liue at all, in respect of themselves, than in such endlesse, easelesse and remediless misery.

For this terme, to liue eternally, may be considered, either in respect of the creature as it is, and continueth by the power of the Creator, and so the wicked shall liue eternally in Hell, or in respect of the adiuncts of life, or the affection which the creature shall haue toward the Creator, and the fauour of GOD IN CHRIST, and so the Elect shall onely liue.

The happinesse of this estate is such, that whatsoever we can loue, we shall haue, and we shall desire nothing that we haue not. God shall be vnto our Vnderstanding, a fulnesse of light; vnto our will, a multitude of peace; vnto our memory, a conti-

T 3      nuation

uation of Eternity : whatsoever is begun in Grace, shall bee perfectly finished in .Glory ; wee shall see GOD without intermission, know him without error, loue him without offence, and prayse him without ceasing.

It is not vnprobable that we shall know one another in the Kingdome of Heauen, but, after a heavenly manner: for the knowledge which is gotten in this life, is seated in the minde, into the which (being separated) no forgetfulness can fall: and therefore one sayd, *Let vs learne that on earth, the knowledge whereof may perseuere with vs in heauen.* Neyther is it vnprobable that there shall be different degrees of glory among the Saints; giuen for the merit of Christ, but according to the measure of grace  
and

Hierome.

and goodnesse wrought in,  
and by them in this life.

In a word, the happinesse of  
the one estate, and the mis-  
ery of the other is such, as no  
tongue is able to expresse, no  
heart able to conceiue: All  
the glory and splendor of  
this life, being scarce a sha-  
dow of the glory to be reuea-  
led: the first fruits whereof  
are in this life, in the peace  
and ioy of a good consci-  
ence, which though it be vn-  
speakeable, and as a heaven  
vpon earth, yet is no more,  
nor so much to that which  
shall be, than a handfull of  
corne is to a field of a thou-  
sand acres. So also the tor-  
ments which wee can any  
wayes deuise to be inflicted  
vpon man in this world, be-  
ing but a flea-biting to Hell,  
and a sparke of that flame  
which the damned there shall  
endure: and yet when wick-

Rom. 14. 17  
1 Joh. 3. 1, 2

ed men feele the flashing of it in their consciences, in the midst of all their worldly pleasures, they are horribly confounded; as in the example of *Can*, *Saul*, *Balthasar*, *Judas*, and as *Salomon* signifies, *Prou. 18. 14.*

As there are but two Estates, so but two places, Heauen and Hell: As for a third place, called Purgatory; neyther doe the Scriptures mention it, neyther can the deuisers, and first Founders of it, the Papists, tell whattomake of it: and therefore wee acknowledge it not. For though the Papists haue made Purgatory an Article of their Faith, in their Tridentine Conuenticle, in the yeere 1546. the Doctrine thereof being neuer before in any Councell allowed (that of Florence about 1440. onely excepted) yet

yet they haue not defined the place and situation thereof. But I see no reason why they which can make Accidents consist without a Subject, should not be able to define the place of that which is no where.

*Vse 1.* Seeing such torment's remaine for them in Hell, which repent not of their finnes, vse all possible care that thou come not there; Helpe thy selfe against sinne, and all damnable security in it, by thinking of the torment following. In regard of thy selfe, it had bene better thou hadst neuer bene borne, than to haue thy abiding with those vgly Fiends in that same euerlasting Fire and Brimstone: Let not therefore the bitter pleasures of sin deceiue thee: knowest thou not it will be bitteresse in the end? The end of thy

Drunkennesse, Whoredome,  
Lying, Pride, Sabbath-breaking,  
Negligence in the service  
of God; Contempt of the  
Cospell, &c. will be more bitter  
than VVormewood or  
Gall, when the very dregges  
of the wine of the fierce  
wrath of God shall be pow-  
red out against thee for those  
thy finnes. Is sin sweet? But  
death is bitter: remember  
it; Thy sin, and the pleasure  
of it is short: but the shame  
and torment following, is  
without end; and that in Hell,  
where one minute of torment  
shall swallow vp the very  
memory of all fore-past plea-  
sures; Labour to thinke of-  
ten of Hell, it will be some  
meanes to keepe thee from  
thence, &c.

1 Tim. 1. 1.  
Rom. 2. 7.

*Vse 1.* Is life eternall such  
a happinesse? then liue godly,  
for that is the way to it. It  
is our dnty to liue godly,  
though

though no reward were propounded: but when our endeouours (which yet are weake) shall be so beyond all proportion, rewarded with such an eternall weight of glory, how should it whet on our care, and spurne vs forward to please such a God, who is so rich to them which feare him? How should it pro-uoke vs to labour to bee entertained into his seruice, whose seruants, after a little obedience heere performed, are made Kings and Queenes in Heauen for euermore? Who would not bee willing thorow fire and water, and all the miseries of this life, to goe to that heauenly *Ierusalem*, the City of Saints, to haue eternall fellow-shippe with the Angels, Patriarkes, Prophets, Apostles, Martyrs, and all our deare friends, which haue be-  
leued:

beleued : yea, with Iesus  
Christ our Princely Redeemer,  
in the glory of the  
Father. ? If thou hast pro-  
phanely sayd, or thought,  
What profit shall I haue if I  
serue God ? See here, and be  
ashamed : for such as serue  
God, shall partake of the  
sweetnesse of *Abrahams* bo-  
some, of the delights of Pa-  
radise, of the melody of  
their Fathers house, of their  
Masters Ioy, that fulnesse of  
Ioy of the Riuers or pleasure  
for euer, of an Inheritance that  
neuer fadeth, but is immor-  
tall in the Heauens ; where  
what soeuer we can loue, we  
shal haue, and we shall desire  
nothing which we haue not :  
where there is so much  
happinesse, as neyther the  
eye hath seene, nor heart can  
thinke. What mayest thou  
thinke of thy selfe, which  
liuest so, as if heauen and the  
ioyes

ioyes thereof, were not worth  
the while? Dost not thou  
loue and labour for this tran-  
sitory and miserable life?  
Why not then much more  
for that which is permanent,  
in happinesse vnconceiuable?  
O! if thou knewest the  
good that followeth piety,  
and the terror of that death  
that followeth sinne: it would  
make thee willing to re-  
deeme that life, though it  
were with a thousand yeeres  
torment euen in Hell: which  
now is offered to thee by  
a short continuance in holy  
obediencce. Thou seest the  
way of life and death: There  
is great difference betweene  
Heauen and Hell, be-  
tween endlesse ioyes, & end-  
lesse torments: betweene the  
fellowship of C H R I S T,  
and his holy Angels, and  
the society of the damned  
and the Diuels: Bee wise,  
and

and choose the way of life,  
&c.

*Question.* But doe you  
thinke indeede, that there  
shall be such a day of generall  
Iudgement which you seeme  
to speake of?

*Ans.* Yes, I verily be-  
leeue that G O D hath ap-  
pointed a day wherein hee  
will iudge the World in righte-  
ousnesse by the man whom  
he hath appointed, that is,  
by Iesus Christ, who shall se-  
parate the Elect from the Re-  
probate, adiudging them to  
eternall Life, these to eternall  
death.

*Explica.* As the Scriptures  
doe infallibly teach, that  
there shall bee such a day  
of Iudgement, wherein the  
Church shall bee crowned  
with eternall and full glory:  
and the Devils and wicked  
men sentenced vnto eternall  
Condemnation; so also by  
an

Acts 17. 31  
2 Cor. 5. 10  
Rom. 14. 10  
12.  
Heb. 9. 27.  
Iud. 14. 15.

an invincible Argument, drawne from the Iustice of G O D, the same may be concluded. It is iust that the promise of God should be made good to the righteous, and his threatning to the vngodly: which because it is not heere, must needs euen for the iustice and truth of G O D be executed in another world: *Doubtlesse there is a reward layd vp for the Righteous; Doubtlesse there is a G O D which iudgeth the Earth.*

The Iudge shall be the whole Trinity, in regard of the decree and authority: but *Iesus Christ* the Mediator, in regard of the visible Art, Promulgation, and execution of the Sentence, who shall come from Heauen in Maiesty and great glory, attended vpon with innumerable

2 Theſ. 1. 9.

7.

Pſal. 58. 11.

Iohn, 5. 22.

27.

Mat. 25. 34.

41.

Tit. 3. 11.

merable Saints and Angels, and is his Humane Nature wherein he suffered, performe the same: pronouncing the definitive Sentence according to Sant *Mathewes* Gospell: The effect of which two Sentences are euen now to bee discerned in the Court of Conscience: for the godly doe receive here absoluti- on and certainty, and the wicked haue their mortall Sentence euen in their owne breasts: but this is secret, and the equity of it appeares not, and the profane thinke themselves wronged: but then the mouth of all wickednes shall bee stopped: and it shall be openly manifested, that the Elect are iustly saved, and the wicked iustly damned, their workes being scanned by the Bookes, and their faith & infidelity thereby appearing.

The

The persons to be iudged, are all mankind, small and great, who by the dreadfull sound of a Trumpet, shall be summoned to appeare: neyther is it possible not to appeare; yea, the very Devils are reserved in chaynes vnto the Iudgement of this great Day. The matters to be tried, are the Deeds, Words, yea Thoughts: whatsoener wee haue done in our bodies, good or ill: And for a preparation, the heauen and earth shall be consumed with fire: the heauens passing away as a scrole, the elements melting with seruent heate, and the earth burning with the workes that are therein: whereby is not meant, that the substance of the Heauen and earth shalbe annihilated, but onely the figure changed, and the vanity purged out. The comming of the Iudge shall

2 Pet. 3 7,  
10.

Rom. 8.21.

1 Cor. 7.31

shall be sudden: the signes of the comming many: The particular day and time not knowne, nor to be inquired: But the day wherein this shall be, shall be the last day.

*Vse* 1. This is a singular comfort to the Elect, that there shall be a day wherein they shall haue righteous Iudgement: though here they be despised and condemned before men. Then also shall appeare, to the confusion of the wicked, their labour hath not bene in vaine. And certaynely, what can bee more comfortab'e then to be iudged by him, who is our Aduocate, and hath redeemed vs by his blood? Let vs therefore lift vp our heads, with trust in him, because our Redemption draweth neere; Let vs loue, looke for, and haste

haste to his appearing, saying, and praying with the Church; *Come Lord Iesus, come quickly.* Reu. 22, 20.

*Vse 2.* This a terrible and blacke day to the wicked, who haue not repented, for they must appeare before the tribunall seate of **I E S U S C H R I S T**, there to answer for all their sinnes, euen such which the eye of man could neuer discern: All shall be layd open then, and they shall smart for all. Knowing the terror of this day, we should be perswaded. Surely, whom the remembrance of that day, of that fire, and of that wrath, which shall be throwne vpon the wicked, will not moue, nothing will moue. The day of *Sodom* was a grieuous day, but nothing to this day, which shall be grieuous to drunkards, swearers, vlturers,

vsurers, whoremongers, &c. but specially to contemners, and enemies of the Gospell. If thou hast beene such a one, how wilt thou indure the countenance of the Iudge, which is euen He, whose Blood, Word, Sacraments, Ordinances thou hast despised, deriding the professors of his Gospell? O let not this day take thee vnawares. Preuent the wrath which shall be then reuealed. Then it will be too late to cry for mercy, for that is a time of Iudgement. Now is the day of Salvation: if thou beest sensib'le of those terrors, and the hellish torments following, make good vse of it.

2. But if the soules of the Elect goe presently after their death to Heauen, and the Soules of the Reprobate to hell, what neede a generall Iudgement?

Answ.

Ans<sup>w</sup>. There must bee a  
 generall Iudgement notwithstanding,  
 both that the iustnesse of such particular  
 Iudgement may bee made  
 more manifest to the glory of  
 G O D, and that the whole  
 man, consisting of body and  
 soule, may receive the due re-  
 ward.

1 Cor. 5. 10

Qu. Doe you then thinke  
 that the bodies of men shall  
 be restored at the day of  
 iudgement?

Ans<sup>w</sup>. Yes verily, I  
 beleene the resurrection of the  
 body, according to the Scrip-  
 tures.

Acts 24. 15  
 1 Cor. 15. 12  
 &c.

Explica. We are firmly  
 to hold the generall resur-  
 rection both of good and  
 bad; for the good shall not  
 onely rise, though they shall  
 rise onely to eternall life: in  
 which regard they are sayd  
 to be the children of the  
 Resurrection. The wicked  
 shall

Luke 20. 36

shall also rise, but because they shall rise to receive their full torments, they are not so called. Both shall rise, but in a double difference: first, of the efficient cause, for the good shall rise by the power of CHRIST their head. The wicked, by the power of Christ, as Judge of quicke and dead, by the vertue of that Sentence: *In the day thou eatest thereof, thou shalt dye the death.* Secondly, of the end: for the righteous shall rise to glory, the wicked to shame and perpetuall contempt.

Gen. 2. 17.

Dan. 12. 2.

Ioh. 19. 27.

Ioh. 5. 28.

And note this carefully, that those very bodies, in which both iust and vniust liued here, shall bee raised and restored, as appeareth by the Scripture: *This corruptible shall put on incorruption.* This, that is, This same

same in number, as if hee had clapt himselfe on the brest. Now though this seeme vnpossible to reason, yet it is not so to our Fayth: whereby, considering the power of G O D, wee know, that he is able to restore the body, though burnt to ashes, deuoured by wilde beasts, or turned to dust, as hee was able to create them, and all the world of nothing in the beginning: And this the iustice of G O D requires; namely, that that body, which sinned, should bee punished, and not another, and that that body which hath beene tortured heere for the profession of his Name, should be crowned with glory at the last day.

The bodies shall rise the same in substance; but the bodyes of the Iust shall bee  
Immortall,

Math 10.28

2 Cor. 5.10

1 Cor. 15.53

Immortall, Incorruptible, Spirituall: not in substance, but in quality or condition; not needing meanes of bodily nouriture, nor subiect to infirmities, but powerfull, firme, strong, and impassible, nimble to moue as well vpwards, as downewards; voyd of all deformity, and vncomelynesse; glorious, of perfect stature; without the vse; though not without the difference of Sexe. The bodies of the vniust shall rise Immortall also, and incorruptible, but passible, to endure the punishment inflicted vpon them.

Mat. 13. 43

Mat. 22. 30.

1 Cor. 5.

Mat. 24. 31

1 Cor. 15. 31

The manner of the Resurrection, conceyue to be thus: On the last day Christ shall suddenly come in the clouds, in that visible forme in which He ascended, and shall send his Angell with a Trumpet, at the sound where-  
of

of, first they which are dead, shall be rayfed, and then those which are liuing, shall be in the twinkling of an eye changed.

1 Thes. 4. 15  
16.

*Vse* 1. If in this life onely we had hope, we were of all men the most miserable; but we looke for a day, when our vile bodies shall gloriously ryse, and be made like the glorious Body of our Lord IESVS CHRIST; comfort thy selfe against thy calamities with this: This vpheld *Iob* in the day of his fore trouble; So in the troubles of the Iewes vnder *Antiochus Epiphanes*, Many were wracked and would not be deliuered, because they looke for a better Resurrection. Let this also comfort vs against the loathfomenesse of the graue, in as much as though our bodies be layd downe for a time in the dust, they shall yet

1 Cor. 15. 19  
Phil. 3. 21.

*Iob* 19. 25.  
26, 27.  
Acts 12.

after be restored to life and glory.

*Vse 2.* Remember that euen that body which thou hast vsed as a weapon and Instrument, to Lying, Murder, Vncleanesse, Theft, Pride, and all manner of vrighteousnesse, shall rise againe: and as thou hast done in the same that which thou shouldest not; so shalt thou receiue in the very same, that which thou wouldest not: And if thou beest a Beleuer, remember that that very body of thine which hath beene vnto thy soule, an instrument of righteousnesse, and which for righteousnesse sake, hath endured grieffe, smart, or contempt, &c. as it hath taken part with the soule in mortification, and in the affliction, so shall it also partake in the blessed consolation to be reuealed in the last day.

*Quest.*

*Quest.* You say that God was the Redeemer and Sanctifier of his Church: Doe you not belecue that the Redemption, Iustification, and Sanctification, which you haue spoken of, are vniuersall, and belonging to all?

*Answ.* No; I verily belecue that those graces belong onely unto the Church.

*Quest.* What is the Church?

*Answ.* By Church, I mean the Holy Catholique Church, which is the whole Company of them which are from everlasting predestinated to eternall Life, and which, in time, are called by the Word, and sanctified by the Blood and Spirit of Iesus, and this is but one; part wherof is Triumphant in Heauen, and part Militant on Earth.

Epho. 5. 25.

&c.

1 Cor. 12.

12, 13.

*Explica.* As in our vsuall Creed we are taught to beleeue the holy Catholique Church to be the company of Saints, which haue Communion or Fellowship in the grace of Remission of finnes, and the resurrection to eternall life; So it is manifest, that such onely are the Catholique Church, and that such graces are proper and peculiar vnto them: As the Scriptures doe euery where restrayne these benefits to Beleeuers onely, and to the Church: To Beleeuers, *Iob* 3. 16. & 5. 24. & 6. 40, 47. *Acts* 10. 43. *Iob* 12. 46. *Rom.* 3. 22. *Gal.* 3. 22. To the Church: *Mat.* 1. 21. *Iob.* 10. 15. & 15. 13. & 17. 9, 19. Now whereas in diuers places, the Scripture speaketh with a generall note: *That Christ dyed for all, and that God loved the World,* and such like; Such places

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places must be vnderstood, some of the sufficiency of Christs death for all, not of the Efficacy which is onely to Beleeuers: Some a precept vniuersall, whereby all are commanded to beleue: Some of the publique Ministry of the Word, whereby grace is offered to all: some collectiue'y, to signifie, that the benefit of Redemption extends it selfe to Gentiles as well as to Iewes: or distributiue'y, signifying that some of all Nations, conditions, ages, sexes, haue that benefit, not that euery singuler of all kinds, but the kindes of all singulers, are made partakers thereof. So then, not the world, that is, not euery man and woman in the world, haue interest in the blessing of CHRIST, but onely the EleA of Rom. 11. 7. God.

This Church is called holy, partly, because it is cloathed with the righteousness of the Church imputed, and partly, because it is gouerned by the Spirit of CHRIST, by the which euery member thereof is quickned, and made able in some measure, in truth, to hate sinne, and to loue, and follow that which is good: It is called Catholique, that is, Vniuersall; because all the Saints, and Elect of all times and places, doe belong vnto it as to one Body: And that we professe to be One, because there is one Head, which is Christ, one Body, one Spirit, one fayth, one hope, one loue, &c. Part whereof is now in Heauen triumphing, which are the Soules of the Saints departed; and part fighting & militant here on earth, in the Spirituall warfare, a gainst the world,

Ephes. 4.4.

world, the flesh and the Di-  
uell.

*Vse 1.* All happy-ma-  
king promises are made one-  
ly to the Church; All shall  
not be saved: labour to be of  
the number, whose are the  
promises, if thou wouldst be  
saved.

*Vse 2.* It is a great com-  
fort, that of all sorts of men,  
some are of this Church, which  
is washed with the Blood of  
IESVS, the Gentile as  
well as the Jew, the Ser-  
uant as well as the Master,  
the poore as well as the rich:  
For there is no respect of  
persons with God, but in all  
Nations such as feare him,  
are accepted, be they one or  
other: As God respects none  
for their riches or great place:  
so he rejects none because  
they are poore and base. In-  
deed in this world the poore  
haue the least part; but in

Acts 10 34  
35

V 4 Christs

Ioh. 18. 36.

Iames 2. 5.

Christs benefits, the Begger  
 (beleeuing) hath as large and  
 good right as the King: For  
 we are Citizens of a king-  
 dome which is not of this  
 world: God is not onely the  
 God of the Mountaines, but  
 of the Vallies also: And the  
 Spirit bloweth where it listeth:  
 yea, many times God breath-  
 eth Life and Grace on a  
 poore contemptible wretch  
 (as the world accounts) as  
 on *Lazarus*, and passeth by  
 such as go in veluet coats, as  
*Dines*. Remember, Christ  
 is not thine, because thou art  
 rich, or great, or beautifull,  
 but because thou beleeuest.  
 It is fayth makes the poore  
 Begger as rich in CHRIST,  
 as thy selfe: for God hath  
 chosen the poore also, to  
 make them rich in Faith, and  
 partakers of his Kingdome.  
 Art thou rich? despise not  
 the Begger or poorest be-  
 leeuers,

leeuer, who, if thou beleeneſt  
 not, is better then thy ſelfe:  
 and though in the things  
 of this life ( according to  
 Gods Ordinance ) thou haſt  
 the ſtart of him, yet in  
 Chriſt he is thy equall: for in  
 Chriſt there is neyther Cir-  
 cumciſion, nor Vncircumciſi-  
 on, bond, nor free, &c. Art thou  
 rich? Labour to be rich in  
 faith, rather then in gold; for  
 thou and thy money may  
 periſh, but by faith thou ſhalt  
 be ſaued. Art thou poore?  
 Comfort thy ſelfe: Thou haſt  
 a right in a Heauenly inheri-  
 tance, where thou ſhalt equal-  
 ly ſhare with the greateſt  
 King, and let it prouoke thee  
 to ſo much the more care to  
 pleaſe him in all things, who  
 hath choſen thee ſo baſe,  
 and called thee ſo vnwor-  
 thy.

Col. 3. 11.

*Uſe 3.* The Church of Chriſt  
 is a holy Church: Make  
 V 5 then.

then. If thou beest not Holy in heart and affections, in life and conuersation, but a profane wretch, thou art also a damned wretch: but if thou so continuest, thou art no part of this Church, for Christ hath chosen vs, that we should be holy, and he hath called vs with a holymaking calling; Examine therefore thy selfe. The Church, by *Salomon*, is called a Garden inclosed, full of the sweetest Flowers and Plants: Now if thou beest a Blasphemer, a Lyer, a backebiter, &c. If these be the flowers which grow in thy Garden, thou art the Devils dung-hill, thou art none of the Church: The Church is called a Dove vndefiled: If thou beest filthy, vncleane, a Fornicator, a Strumpet, an Usurer, an Oppressour, Couetous, Cruell, Vnmercifull, &c.

thou

Eph. 14.

2. Tim. 1. 9.

Cant. 3. 12.

13.

thou maist bee a member of  
the Kite, Vulture, or rauenous  
Cormorant, but not of Christs  
spotlesse Doue, which is his  
Church. The Church is the  
Body of Christ. If thou  
bee a Drunkard, Ryotous,  
a breaker of the Sabbath, a  
contemner of Religion, and  
such as doe professe it, &c.  
thou art a limbe of the Deuil,  
not a member of Christ, vn-  
lesse thou wouldest make  
the Body of Christ a mon-  
strous body, like the Image  
of *Nabuchadonosor*, which was  
part of Gold and Siluer, part  
of Iron and clay. Remem-  
ber then, Christ is the head  
of his Church; if thou re-  
ceiuest not grace from him to  
sanctification, thou art none  
of his. Christ is the King of  
his Church, out of the Church  
the Deuill raignes: If thou  
obeyest not Christ, but the  
Deuill, how art thou then  
Christs?

Christ's? Nay, how art thou not the Devils?

*Quest.* You say that the Church is a company of such which are predestinated to eternall Life: What meane you by Predestination?

*Ans.* By predestination of men, I meane the eternall purpose of God concerning Mankind, fallen and corrupted, whereby, for the setting forth of his glory, he appointed some to saluatio, with the meanes whereby they should obtaine the same, which is called Election, and some to damnation, which is called Reprobation, Rom. 9. throughout the Chapter.

2 Thes. 9.

*Quest.* What is Election?

*Ans.* Election is the most free and eternall Counsell of God, whereby he chooseth some, which were false in Adam, and predestinaterh them to grace and glory by Iesus Christ.

Luke 10. 30.

Rom. 8. 30.

& 9. 11. &

11. 5.

*Quest.*

*Quest.* What is Reprobation?

*Ans.* It is the most free Counsell of God, whereby he determined, not to chuse: but to passe by some falne in Adam, and to leaue them in their guiltinesse and corruption, and in the end to condemne them for their sinnes.

Rom. 9. 11.

12.

2 Peter 2.

Jude 4.

*Quest.* Do you thinke that men were ordained to life or death before they were borne?

Rom. 6. 11.

*Ans.* Yes verely that I doe.

*Qu.* Doth not this bring in a neglect of all goodnesse, and make for them which say, If I be predestinated to life, I shall be saued, whatsoeuer I doe; If to death, I shall be damned in like manner: therefore I will liue as I list?

*Ans.* God forbid: For we teach that men are not onely predestinated to the end, but also

Ephes. 1.4.

to the meanes. They which are ordayned to Life, being also ordayned to Grace, whereby they obtaine it: and they that are ordayned to death, being also ordayned to be left in their corruption, that they may be damned.

*Explica.* That there is Predestination, which is an ordaying of a thing to this, or that, before it be extant, appears in the Doctrine of the Providence of God. And that it is to be referred to men in the two branches of it, Election and Reprobation, is manifest in the Answers. To deny it, were to deny that wisdom in God, which we attribute to Wise men, who thinke of nothing, but to some ends, which they haue before propounded in themselves: Much more doth GOD determine aforehand, what he will doe, and why: appointing

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appointing euery thing the fit  
vse to which it shall serue, and  
the certaine end to which it  
shal attayne, with the meanes  
leading thereto.

This Doctrine is to be  
taught in the Church soberly  
and discreetly, according (not  
to the curious inuentions of  
men) to the Scripture, in as  
much as the wisdome of God  
hath revealed it, and then  
we are bound to take know-  
ledge of it: And because it  
is the very foundation and  
ground-worke of all our cer-  
tainty, and assurance in Christ,  
concerning Heauenly things.

Deut. 29.29

The order of Predestina-  
tion I take to be this. First,  
that God first purposeth his  
owne glory; which is the vt-  
most end of all things: then  
for the effecting hereof,  
that he purposeth to create  
the world; and in it man,  
whom hee purposeth to cre-  
ate

ate perfect, but mutable; to suffer him to fall, and all Man-kind in him, and then out of Man-kinde false, to chuse some in **I E S V S C H R I S T**, to manifest the glory of his mercy in them, and not to chuse the rest, but to leave them in their guiltinesse and corruption, to manifest in them the glory of his Justice: For as it is Mercy to be elected in Christ, and so saved: So it is Justice to be reprobated and forsaken. Here remember, that though we cannot speak, write, or conceive of the Wil of God herein, but by setting downe one thing after another: yet there is no such thing in God: but after an incomprehensible manner, he doth will all these things at once.

We say that Election and Reprobation, are the free Counsell

Counsell & Purpose of God,  
&c. Because we are stedfastly  
to acknowledge, that the  
Will of God is the first and  
principall mouing cause of all  
things. For nothing can be,  
but God willing it to be, ey-  
ther by effecting it, or suffer-  
ing it. I make the Subiect of  
Predestination in Election  
and Reprobation, to be Man-  
kind fallen and corrupted.  
Which I suppose, in the vtter-  
most of my weake vnder-  
standing, to be the safest and  
plainest way in this intricate  
& weighty Point. which mine  
Opinion I will be bold to set  
downe; and to prone, as briefly  
and plainly as I can, willingly  
& with al due respect, submit-  
ting my selfe in this, and in all  
the rest, to the censure and  
Iudgement of the Learned;  
according to the Scriptures: I  
conceiue then that in Nature,  
first God willeth a thing to  
be,

be, before he ordaineth it to this or that end: I doe not say that a thing must be extant before God determineth of it, but that God willeth it to be extant: else Gods decree should be of nothing, in as much as till God will it, there is not, nor can be any thing. Then I would argue thus: When God considered Man-kind in Election or Reprobation, he considered him, eyther standing in his created perfection, or false from it: not standing: therefore false.

The second proposition; that G O D considered not man standing, is prooued by the whole tenor of the Scriptures, wherein God promisseth to such as stand, so long as they stand, the continuance of his fauour, and therefore not to forsake them: Now so to promise, and yet while they stand, to decree

to forsake them and that to  
damnation : I see no wayes  
to reconcile, and to saue the  
honour of the Truth of God.  
If any shall say, that such pro-  
mises are made onely to such  
as are called: I flatly deny  
it : In as much as vnto *Adam*  
standing in his integrity, such  
promise was made, inclusiue-  
ly in the prohibition, *Ge. 2. 17*  
according to the nature of all  
Commandements. The pro-  
hibition or Negative inclu-  
ding the precept or Affirma-  
tiue; and the theatning a-  
gainst the sinne including the  
promise to obedience: and  
contrarily: If the Soueraigne-  
ty and power of GOD be  
pleaded, I answer: That the  
argument followeth not from  
the power of God, vnlesse  
they can shew the reuealed  
wil of God for it in his word;  
which I am perswaded is im-  
possible to be done, though  
they

*Gen. 2. 17.*

they should be suffered to instance in their owne conclusion. I doe acknowledge an infinite power in God to doe what he will: and an infinite right and authority to bring that power into act: But such a power or right which impeacheth or fighteth with any other of the Attributes of God, is not to be granted.

If you aske whether, when God had made man perfect, he might not out of his absolute Right haue brought him to nothing? I answer, Yes: Euen as a Potter hath power to dash in pieces the vesse's which hee hath framed. But if you aske me, Whether, when GOD hath made man perfect, he hath not power out of an absolute conceiued right, to reprobate him, hate him, and to ordaine him to damnation,

nation, while he standeth in his vprightnesse? First, I admonish my selfe and others, not to presume to vnderstand aboue that which is meete to vnderstand, but to vnderstand according to sobriety: and to remember that secret things belong to God, and things reuealed, to vs. Secondly, I answer, that as it is great presumption for the creature, to determine the right of the Creator; so it is no lesse boldnesse, to ascribe a right or power ynto him, not agreeable to his reuealed will. And therefore I affirme, that vnlesse it were to bee shewed, that GOD hath reuealed that hee will vse such an absolute right, that it is not to be affirmed nor inquired.

Further, against the pure Masse, or man standing in his goodnesse, it may thus be declared.

Rom. 12. 13  
Deu. 29. 29.

clared First, it is vndeniable, that the vtmost end of Predestination, is the glory of G O D in the manifestation of his mercy in Election, and in the manifestation of his iustice in Reprobation. Secondly, it is certaine, That the end moueth the Efficient or Agent; and that so farre foorth as it moueth, it selfe is in the kinde and nature of an Efficient cause. From hence it euidently followeth, that Election is an act of G O D S mercy, and Reprobation an act of his Iustice, which is neuer without desert, as the other excludeth desert. So that as it is mercy, not onely that they which are elected are saued, but also that they which are saued, were elected: so it is Iustice, not onely that they which are reprobated are damned, but

but also that they which are damned, were reprobated.

Besides, if GOD considered man standing, then the forsaking of *Adam* is the first act of Reprobation, which cannot be, because then the Elect should be reprobated, because they were all forsaken in *Adam*. Therefore when GOD considered mankind in election and Reprobation, he considered them not standing. And thus much for the prooffe of the second Proposition: now we will proove the first maintayning the corrupted Masse, and not the naked, to be the subiect of predestination.

The first Proposition was; that in Election and reprobation, GOD considered man eyther standing in his created perfection, or fallen

fallen from it. The truth of this is grounded vpon the Rule before mentioned, namely, that God willeth a thing to be, before he ordayne it to this or that particular end. Euen as euery object is before the act which is about the same: But man neuer was but in an estate of holynesse or sinne; therefore in one of those estates to be considered. They therefore which deny this Proposition, holding the naked Masse, must proue that there was such an estate of man: which I am sure is impossible. I would not therefore affirme that the naked Masse is the subiect of Predestination; or that God passed by men onely as they were men, and not as they were corrupt.

Further, it may be thus argued against the naked Masse.

Masse. The subiect of Gods predestination is not a meere notion; but the naked masse is a meere notion: Ergo the naked masse is not the subiect of Gods predestination. I know it is possible for vs to abstract man from his goodnesse, or ill qualities: but it is one'y in conceit: But that God predestinated a conceit of men, or notions onely of men, I thinke was neuer yet affirmed.

Besides, it is agreed on all sides, that the first act in Reprobation, is a purpose to passe by, or to forsake. From hence I would thus reason: In the execution of the decree man is passed by as he is corrupted: Therefore ( for the agreement of the decree and the execution thereof) when God did decree to passe by all men, he so considered them. If any

shall affirme, against the first part of this argument, that the first act of Reprobation in the execution of the Decree, is the forsaking of *Adam* in his integrity, and the permission of the fall. I answer that it cannot hold; Because that this passing by, or denying of grace, is spoken in relation to some grace that is bestowed on the Elect, in which respect the Reprobate are passed by. But there is no grace opposite to the permission of the fall bestowed upon the Elect. Therefore the permission of the fall, is not the iust act in Reprobation, but it inuincibly followes hereby, that the Decree of the permission of the fall, is in order of nature before the Decree of Election and Reprobation.

More-

Moreover *S. Paul* sayth,  
*In whom* (that is *Christ*) *he*  
*hath chosen us*: that is, sayth  
*M. Beza*, he hath purposed  
 to chuse. From hence I thus  
 dispute; The consideration  
 of sinne in the diuine vnder-  
 standing, is before the con-  
 sideration of *Christ* to be our  
 Mediator and Head. But the  
 consideration of the prede-  
 stination of man, is not before  
 the predestination of *Christ*:  
 Therefore the consideration  
 of the predestination of man,  
 is not before the considerati-  
 on of sinne. The proposition  
 is plaine, because *Christ* was  
 appoynted for the taking a-  
 way of sinne. And as a *M.*  
*Beza* excellently sayth in the  
 place before quoted; It is  
 necessary that the ordinati-  
 on of the remedy, should  
 be after the consideration of  
 the disease; The Assumpti-  
 on or Minor is manifested

• *Bez. Ann.*  
 in *Ephc. 1.*  
 4. *Necesse*  
*est vt reme-*  
*dy ordinati-*  
*o sic mor-*  
*bi considera-*  
*tione poste-*  
*rior.*

\* Amandus Polanus in Analy. Mal. c. 1. v. 2. S. in bello de Pred. Electio (inquit) est i Christo. 2. vni. torum Christo. & paulo post, Caput dixi oportuit predestinandum ad salutem; in cuius ordine, perfectione & virtute predestinandi considerent.

\* Calvin insti. 1. 3. c. 23. sect. 1. Paulus cum docet nos in Christo electos, &c. proinde est ac si diceret Quoniam in uniuerso ada semine, &c. in Christum suum oculos uersisse, ut tanquam ex eius corpore membra eligeret, quos in uita consortium sumpturus erat. Rom. 9. 14. 15.

by this Scripture, That when GOD purposed to elect vs, he purposed to elect vs in him: not out of him. Making Christ not onely the foundation of the execution of the Decree of Election, but of the very making it. And it is the opinion of \* Polanus, that Christ was elected to be our head, before we were elected at all. And to this effect, \* Master Caluine seemeth to me to expound the place of Paul to the Ephesians. When Paul (sayth he) teacheth that we are elected in CHRIST before the foundation of the world, he taketh away all respect of our worthynesse: and it is as if he had sayd, Because in the whole seede of Adam

the heauenly Father found nothing worthy of his Election, he turned his eyes vpon his Christ, that he might chuse as members out of his body, those whom he would take into the fellowship of life. Againe, it is mercy to be elected.

But mercy presupposeth misery. And so \* *M. Beza* sayth, Mercy sheweth that the miserable were elected. And so is his signification of the words in Greeke vsed in place of the *Romanes*, which are translated, *shewing mercy, and having compassion.*

\* *Bez. Ann.*  
in c. 9. ad  
Rom. 5. 15.  
*Misericordia*  
*miseros e-*  
*lectos, fuisse*  
*ostendit.*

Ελεων  
εικταρισσα.

Also thus, Reprobation is an act of Gods iustice, but without the consideration of sinne there is no act of Iustice. Therefore without the consideration of sinne, there is no reprobation. If any shall distinguish of Gods Iustice,

that it alwayes signifieth not his distributiue Iustice, but sometimes the vniuersall Rectitude of his Nature. I answere, that so it cannot be vnderstood here; for then we might say it were iustice to be elected, which the Scripture sayth not. And it is a Justice opposite to mercy, but in a generall sence it includeth mercy also.

Or thus: The decree of Reprobation is a decree penally to forsake. But without the consideration of sinne, no man is penally forsaken: Therefore without the consideration of sinne, there is no Reprobation. Of the second proposition there is no doubt: and the first is grounded vpon a distinction receiued, and acknowledged on all sides, which is, that desertion is eyther of tryall or punishment. A third is not found:

found: but Reprobation is not a desertion of tryall: for thus are the Elected also forsaken. Therefore it is a forsaking of punishment. Of which, is the rule; They which are forsaken of God, doe first forsake God.

And if Testimonies of learned men were in this case, eytherto be numbred or pondred; the opinion of the corrupted Masse must needs bee the truth. For first

\* *Augustine* seemeth directly to haue beene of this minde: who comparing mankind in election and reprobation to two debtors, inferreth this, that all mankinde is a Masse of sinne, indebted to the Divine Iustice: which debt whether it be exacted or pardoned, there is no iniquity. And in another place; *b* Out of the same whole Masse damned originally, God as a

\* *Aug. lib. 1. ad Sim. q. 2. Vniuersum genus humanum, vna quada massa peccati, supplicium debent diuine Iusticie, quoad sine exigatur, siue donetur, nulla est iniquitas. Idem de Ciuitate Dei, l. 15. c. 1.*  
*b Ex eadem massa tota damnata originaliter Deus, tanquam figulus fecit aliud vas ad honorem, & aliud ad contumeliam.*

*Idem lib.  
de naturae  
gratia. Vni  
uersa mas  
sa poenas  
debet, & si  
omnibus  
damnatio-  
nis supplici-  
um redder-  
etur, non  
iniuste pro-  
e ad dubio  
redderetur.*

*Greg. com.  
in 1 Reg. 6.*

*d Angel. in 1.  
Reg. 8.*

Potter hath made one ves-  
sell to honour, another to dis-  
honor. And againe <sup>b</sup>: The  
whole Masse oweth punish-  
ment: so that if damnation  
should be rendred to all, it  
should not vniustly be rend-  
red: which clause, if God hath  
elected before consideration  
of the fall, cannot stand: for  
it is iustice with God to saue  
them which hee once hath  
elected: & therefore it could  
not be but vniustly done, in  
regard of his promise, if they  
should be damned.

*Gregorie*, cited by *M.  
Perkins* in his Treatise of Pre-  
destination, sayth: that *c* God  
being a iust Creator vnto all,  
after an admirable manner,  
hath fore-elected some, and  
forsaken others in their cor-  
ruptions.

*Angelome* also affirmeth:  
d That **C H R I S T** by  
his secret dispensation hath  
out

out of an vnfaithfull people, predestinated some to euerlasting liberty, quickning them of his free mercy, and damned others in euerlasting death, in leauing them by his hidden iudgements in their wickedness.

*e Caluine* that thrice reuerend Man, to this purpose plainly concludeth, that the perdition which the wicked doe vndergo, through predestination, is most iust, because they are not vnworthy to bee predestinated to that condition.

*f Peter Martyr* vpon the ninth to the *Romanes*, is directly of this minde, and so expoundeth and applyeth *Saint Augustine*.

*g Olenian* witnesseth the

*da non homines, suo tempore productos, & operi Diaboli, in peccatum & mortem vna cum alijs uoluntatis libera, lapsos liberare, &c.*

*e Calu. Inst*  
lib. 3. c. 23.  
sect. 8.

*f Quia non indignos fuisse, certum est qui in eam sortem predestinarentur, iustissimum quoque esse interitum, quem ex pred. subuenit equo certum est, Pet. Marcom. in Rom. 9.*

*g Gal. Oleniani notae in Epistola ad Romanos. edita Theod. Bez in v. 11. c. 9.*

*Flectio est eternum De decret. m, quo proposuit ceteros quos*

same, in his definition of Election. Election (sayth hee) is the eternall and immutable Decree of GOD, whereby he propounded freely to deliuer from sinne certaine men, in their time brought forth and fallen, and those being separated from the filthy sinke of the rest, to ingrasse into Christ, &c.

b Rod.  
Gual. Arabe-  
typ. Hom. in  
Epist. ad  
Rom. c. 9. in  
v. 10. 11. 12  
13. Hoc ita  
oportuit fieri,  
ut Dei decre-  
tum rationi  
maneret,  
cuius non a-  
liacausa as-  
signari po-  
test, quam  
libera Dei  
voluntas,  
qui ex per-  
dita humani  
generis Mas-  
sus eligere  
voluit, & eosdem efficaciter vocare; &c.

b Gualter also speaking of the election of Iacob: It must bee so (sayth hee) that the decree of GOD may remaine firme, of the which no other cause can bee rendred, then the free will of GOD, who out of the lost masse of mankind, would chuse his, and them effectually call.

i Parens most strongly a-  
noucheth in diuers places,  
that the corrupted Masse is  
the subiect of Predestinati-  
on, as the learned well  
know: one place shall serue  
for many.

There are two Aets (saith  
hee.) of the Diuine good  
pleasure of Election, both  
of them positue and meerly

i Parens  
commemo.  
in Episto.  
ad Rom. 9.  
& Denar.  
Collegior.  
Theolog.  
col. 1 disp.  
10 & col. 2:  
disp. 14 &  
col. 4. dif.  
6. & col. 7  
disp. 6 & col.  
9 dif. 3 vbi  
hæc verba.

*Actus diuini huius beneplaciti, nempe electionis,  
quasi duo sunt: uterque positius & mere  
euſonatos. 1. aliquorum ex massa perditionis mi-  
serendi. 2. Eosdem ad vitam æternam in Christo  
dirigendi. Electionis quippe obiectum erat dam-  
nabilis massa humani generis, in quo Deus ut  
finem propositum (misericordie & iustitie glo-  
riam) consequeretur hanc viam & ordinem me-  
diorum decreuit: ut initio hominem conderet  
ad imaginem suam: conditam permitteret ten-  
tari & labi in peccatum & mortem, ex lapsu  
genere humano, aliquos misericorditer eligeret,  
quos per media infallibilia, ad salutem æternam  
dirigeret, reliquis in perditione relictis, & iuste  
propter peccata damnatis.*

of good will ; The first, of having mercy vpon some out of the Masse of Perdition : The second, of directing them to eternall Life in CHRIST. For the object of Election was the damnable masse of man-kinde, in the which that GOD might attaine the end which hee propounded, namely, the glory of his mercy and iustice, he decreed this way and order of meanes :

First, to make man according to his image : Secondly, to suffer man so made, to bee tempted, and to fall into sinne and death: and then mercifully to chuse some out of man-kinde so fallen, whom by infallible meanes hee might bring to eternall life; the rest being left in perdition,

and

and iustly damned for their finnes.

*Bucanus* is very direct for the corrupted masse, \* in his definitions of Election and Reprobation; and also where hee hath these words: Election (sayth he) is of them which are vncleane and wicked in the sight of God: for hee chose vs, that we should be holy and blamelesse, Ephes. 1.4. And seeing that hee chose vs before the making of the world: it must needs be that GOD set before him all men which were to be: and

\* *Bucanus*  
loc. cum lo.  
36. de præ.  
qu. 14. & 34  
etiam qu. 20  
Vbi hæc ver-  
ba. Electio  
est immu-  
dorum &  
impiorum  
in conspectu  
Dei, elegit  
enim ut si-  
mus sancti  
& inculpatis  
Eph. 1.4.

*Cum autem*  
*elegerit ante*  
*mundi constitutionem, efficitur Deum omnes homines*  
*futuros ante oculos sibi proposuisse, & quatenus*  
*futuri erant impij & maledicti, eos etiam ita*  
*considerasse, atque ita quosdam ex hominum*  
*communis massa & colluxit, eosque gratis pro*  
*beneficiis voluntatis sue elegisse, alijs in peccato &*  
*maledictione relictis.*

considered them as they were to be wicked and cursed; and that so hee chose some out of the common masse and sinke of men, freely for the good pleasure of his will, leauing the rest in sinne, and vnder the curse.

\* *Tilenus* is also wholly this way, who sheweth this to be the order of predestination; namely, that God first purposed the manifestation of his glory; and then appoynted to bring the same to passe by the election and reiection of Angels, and men, made at first according to G O D S Image, and afterwards falling from the same. Also hee directly affirmeth,

\* *Tilenus*  
Syntagm.  
disput.  
Theolog.  
Editionis  
secundæ  
par. 1. dis. 19  
Thes. 2. Deus  
proposuit sibi  
primum glo-  
riam suam  
illustrare:  
Deinde con-  
stituisse,  
Angelorum  
& hominum  
scilicet ad  
imaginem  
suzm condi-

torum, sed ex hoc fastigio præ lapsorum electione, & reiectione id potissimum efficere: Et Thes. II. Eiusdem Disp. Reprobos, dum reprobatur, ut iam corruptos, considerat: plura etiam ibidem vide in eadem sententiam.

that

that while GOD reprobate the reprobate, he considered them as euen then corrupt. Whereas in the same disputation he maketh the creation of man according to the Image of GOD, and the fall, &c. to be means, whereby GOD bringeth to passe his counsell of Predestination. And therefore that the purpose or decree of Predestination, is before the decree of the creation and of the fall. The answer is ready, namely, that the means are to be distinguished: some are means of preparation, of which sort are the creation and fall: some of execution, of which sort are the rest by him there set downe.

\* Doctor Willet, a learned man of our owne Country, after a great deale of paines in searching into this poynt, hauing

\* Do. Willet in his Hex. vpon the Epistle to the Romans, ca. 9. Rom. 9. 11. Rom. 9. 15. 16, 17, 18. Bcz. Ann. in Epist. ad Ro. 9 & 15. Si quis roget cur hoc potius quam illos; amori destinavit; reuocat nos Paulus ad ipsius voluntatem, &c. Rom. 9. 20.

having before published his opinion otherwise; doth at the last rest in this of the corrupted masse, as the most safe to answer all obiections of aduersaries; and as the vndoubted truth.

I could also alledge *Polanus*, and *Kickerman*, with others; but these witnessses are suffioient. Now whereas some obiect that *Jacob* and *Esau* were predestinated before they had done eyther good or euill, and that the originall sinne, and so the fall to bee excluded:

I answer, denying the consequence. Because in that place the Apostle dealeth onely against Workes which should bee done after they were borne, which the *Jewes* stood much upon; as the very words themselves,

themselves, and the consent of all Interpreters doe declare.

Some object, that *Paul* attributeth Election and Reprobation, to the will of GOD onely: and so they conclude, that sinne is not the cause of the decree.

First, I desire that it may bee obserued, that properly in that place *Paul* rendreth a reason, not of Election and Reprobation, simply considered, and severally, but relatively, as namely, why *Esau* should bee rather reiected then *Jacob*, seeing both are of a like condition; and so Master *Beza* expoundeth, though I deny not but by good consequence the other also may thence bee eninced.

Secondly, I willingly grant  
all,

for though I hold the corrupted Masse to be the subiect or object of Predestination: yet I also hold that the corruption is not the cause of the decree.

And here it is to be noted, that whereas in the writings of many learned men, treating of this poynt, these phrases are often vsed, that GOD elected and reprobated, without any respect of sinne: that such manner of speaking may conueniently be thus interpreted, namely, of the respect of actuall sinne, as *Pauls* meaning is in the 9. to the *Romanes*, or in respect of sinne actuall or originall, to be the cause of the decree.

Further some thinke, that *Pauls* attributing reprobation to the absolute power of God, conuicteth our assertion of that corrupted Masse.

To

To them I answer: First, that I acknowledge God to haue an absolute power ouer his creature, to doe with it what he will, as I haue before declared.

Secondly, that this opinion is so farre from diminishing it, that it doth more illustrate the same. For it is more to decree the saluation of some that deserue in themselves to be damned, then to decree the saluation of them that deserue nothing at all.

Thirdly, the Text nothing conuicteth my opinion; The meaning whereof is briefly this The Apostle had before shewed, that *God hath mercy on whom he will, and whom he will, he hardneth, v. 18* Hence the reprobates say, If this be so, why are we then reprobued? And why doth God complaine of vs for breaking  
his

his will? If he would haue  
ginen vs grace, wee also  
would haue beleueed, *verse*  
19. To this Saint *Paul* an-  
swereth: First, by a seuer  
reprooffe, *verse* 20. Second-  
ly, by a iust argument from  
the power of G O D, *verse*  
21. VVhere the Apostle  
amplifyeth the power, that  
is, the right and authority  
of G O D, by a similitude ta-  
ken from the Potter: where-  
in is a comparison from the  
lesse to the greater, thus:  
If the Potter haue power  
of the naked lumpe, to  
make a vessell to honour or  
dishonour, as he pleaseth;  
shall not God much more  
haue power of a corrupted  
lumpe to make vessells of  
wrath?

Whereas therefore Ma-  
ster *Beza* and some other are  
flat contrary to this my o-  
pinion and Exposition; I  
doe

doe confesse, that I neuer  
without trembling dissent  
from that and other wor-  
thy men: neyther durst I in  
this, but that many euident  
reasons swayed me vnto it,  
besides the cloud of learned  
men bearing witness there-  
unto. And because no man is  
free from errour, I hope it  
shal be no imputation to me,  
to cleaue rather to the truth,  
than to the authority onely of  
men, though neuer so lear-  
ned. I do willingly reuerence  
that most worthy man, and  
I humbly thanke God that e-  
uer I saw his works: but I do  
thinke that to haue befallen  
him in this matter, which be-  
fell some of the Fathers in  
some matters in their times.  
For before the Pelagian here-  
se, when the Fathers had to  
doe with the Manichees,  
( which could not distin-  
guish betweene the substance  
and

and Nature in Man which is good, and the worke of GOD; and betweene the sinfulness thereof by the transgression of *Adam*: ) they spake the lesse warily, and deliuered some things in the commendation of Mans natures, which were not found, as the learned know.

Euen so Master *Beza*, and other worthy men, very earnestly hauing to doe against such Sophisters, which hold foreseene faith and infidelity to be the causes of Election and Reprobation, are carried to the defence of the naked or pure masse, because those opinions might seeme the more strongly to confute that error. So that euen as hee who goeth about to right a young Plant that groweth wrong, doth many times, by often bending,

ing, make it grow wrong on the other side: (as *Basil* sayth) so I iudge it to haue falne out herein. Now whereas Master *Beza*, and some other learned men from him, expound the Potters lumpe, of the vnformed and naked lumpe of mankinde, it can no wayes agree: For first, the Potters Masse or lumpe, though naked, is a thing really extant, and being by it selfe, though it neuer receiue any further informing, and though the Potter make neuer a Pot of it: But the naked masse of mankind, is not a thing really extant, but onely in imagination. Therefore the drift of the Apostle is not so to compare the same.

Secondly, if the Potters lumpe should signifie the naked lumpe of man-kinde, then

then it should follow by the similitude, that God out of the naked lump, did make some good, some bad: when we know that out of that conceived lump all were at the first made good in *Adam*. But if you vnderstand it of the corrupted Masse, it sweetely holdeth, that as the Potter out of the same lump of clay maketh one vessell to honour, another to dishonour; so God out of the same lump fallen, maketh some (in themselves) corrupt vessells of honour, and appoynteth some to dishonour.

And thus expoundeth *Parvus*, in his Commentary vpon the place, affirming further, that the Exposition of the naked masse is too curious and not sound; and that it is better a great deale to vnderstand it of the corrupted.

*Peter*

\* *Parvus* in explic. dubij 17. cum 9. ca. ad Rom.

*Aliquis formam humani generis materiam notari possunt: sed hoc nimium subtile est nequam solidum. Multo simplicius est massam hanc de natura corruptam accipere.*

*100* Peter Martyr also no-  
 reth, that where mankinde  
 is compared to the Potters  
 clay, it noteth his miserable e-  
 state, and so also he most ex-  
 cellently applyeth the simili-  
 tude of the Potters clay  
 which is brought by the A-  
 postle. The matter (sayth he)  
 which the Potter vseth, is so  
 base and abiect, that if any  
 beautifull vessell be fashio-  
 ned thereof, which is desti-  
 nated to an honourable vse,  
 it is to be attributed to the  
 industry and Art of the Pot-  
 ter. But if of the same  
 Clay baser vessels bee made,  
 the stufte and matter can-  
 not complayne of wrong;  
 for the very nature of it is  
 most abiect, &c. But if a  
 Goldsmith should out of  
 Gold frame or fashion a  
 vessell to dishonourable  
 vse, hee might worthily  
 be accused for handling so

Pet. Mart.  
 com. in  
 Rom. 9.

precious matter so vnworthily.

S. *Paul* therefore considered man after sinne to be made so abiect and vile, that if by the election of God, he be aduanced to the dignity of eternall glory, hee ought to ascribe it not to the excellency of his nature ( which is now most miserable in regard of sinne ) but to the chiefe worker, which is GOD. But if any in the diuine election be passed by, and made a vessell of wrath: he cannot notwithstanding accuse the predestination of GOD, as though he had beene cast downe below his desert. Thus far *Martyr*.

If any against this exposition shall obiect, that God maketh vessels of wrath, but if the corrupt Masse be vnderstood, he should finde them

them made. First, I deny the consequence: For a man fallen in *Adam*, is then made a vessell of wrath, when GOD decreeth his reiecting and punishment. Secondly, I am perswaded that neyther *M. Beza*, (whose obiection this is) did euer thinke, nor any sound Diuine euer affirme, that God maketh out of the naked lumpe vessels of wrath, as the Potter out of his lumpe vessels of dishonour.

And whereas *M. Beza* further obiecteth, that the holding of the corrupted masse iniureth the wisdom, power, and constancy of God:

I answer: It doth so indeed, that if any man should hold, that till *Adam* was fallen in time, God did not decree the election or reiection of men. Which opinion I

Y 2 vterly

\*Bez. Ann.  
in Epist. ad  
Rom. 9. 21.

ytterly abhor, and M. Beza's imputation holds onely against that, as the learned by looking the place, may easily perceiue.

Wherefore to hold the corrupted Masse, is most agreeable to the truth, as being grounded fitly vpon the Scriptures, and witnessed by many most learned and iudicious Diuines, and not needing ( as doth the opinion both of the naked and pure Masse ) any fine and curious distinctions to vphold the same. Which indeed also both best stoppeth the mouth of Repobares, and taketh away all reasoning from them: when they must acknowledge that there was matter in them deseruing Reprobation by the fall of *Adam*; and best setteth forth the rich grace of GOD to the Elect, the Vessels of mercy,

cy, when they shall consider that there was matter in them also deserting reprobation.

To conclude, Election, and Reprobation may be considered eyther absolutely as that God elected or Reprobated these: or relatiuely that he elected or reprobated these, and not these. If you aske why God elected these? I answere, that his sole will without any the least respect in the creature, was the cause of it. If you aske why God elected these, and not those, as *Jacob*, and not *Esau*: I answere after the same manner. If thou aske why God reprobated those rather then these: I answere as before, that there is no cause thereof in the creature, but onely in him, which is his will. If also you shall aske why did GOD reprobate these?

these? I answer, that his will also is the onely cause thereof in this sence, namely, that it was in Gods free power, notwithstanding sinne, to elect, or not elect, to reprobate, or not reprobate: For God was not compelled by the sinne he considered in man, to reprobate him, for he might have elected the same man in Iesus Christ, if he had pleased. And yet this we adde, that in reprobation of these God had respect to mans sinne, (not a actuall infidelity or sinne, but originall) not as a principall efficient; or as a cause first moving, for God might have not reprobated, if he had so pleased; but as a cause deserving reprobation, or as a necessary condition in the object, without which, God will not reprobate any, For neyther doth God in time deny

deny his grace to any, but to those who deserue to be denyed: neyther decrees he before time to deny, it but vnto such. And whereas some will say, an vniuersall cause bringeth forth an vniuersall effect: If then sinne be vniuersall, why is not Reprobation? I answere, that an vniuersall cause bringeth forth such effect actually, if it be not hindred by a superior ouer-ruling cause. And so I yeeld, that it is the nature of sin to deprive all of grace and glory, and would haue this effect vpon all mankind, if God should shew no mercy: and the reason it hath not, is, because God is pleased out of his bottomelesse mercy to accept of some, and to elect them in Chrst.

Rom. 3. 23

*Vse* 1. Beware of searching too far into this deepe without the light of the

X 4 Word:

Word the plaine way is the safest, and in as much as the Scripture hath more sparingly spoken of reprobation than Election : Do thou labour more to make thy election sure vpon good grounds, than to conceiue euery quiddity of men concerning reprobation.

*Vse 2.* If thou findest vpon good grounds, that thou art elected ; for euer acknowledge the rich mercy of God vnto thee : who were deepe enough in *Adams* transgression to be damned ; if God had not of his free loue discerned thee : therefore let it brnde thee to all humility (seeing thou hast receiued al) and all thankfulnessse to him that hath shewed thee such mercy.

*Vse 3.* Beware of that damnable speech of prophane men, who say : If I be predestinated,

destinated, and Gods decree must take effect, then I may doe what I will: for If I be appoynted to saluation, I shall be saued: and if to damnation, I shall be damned, whatsoeuer I doe. Which is all one, as if one should say, God hath decreed that I shall liue or dye: If he hath appoynted life, I shall liue, though I eate not at all, or though I eate poyson, if hee hath appoynted death, it is not eating, or not eating, will saue mee: therefore I will eyther not eate at all, or I will eate poyson: then which collection there can be nothing more sottish.

If a man be reprobated, he shall certainly be damned, doe what he can: Tis most true. But yet remember, such an one can (I nay will) do nothing, but that which

shall more and more bring his damnation vpon him: For the horrible disease of sinne, not being heald by Christ (as it is onely in the Elect) must needs bring forth fruit vnto death. Indeede if a Reprobate had power to doe good and to repent, and yet for all that, and doing so, hee should be damned by the necessity of Gods will, there might be some colour: but to be reprobate, is to be left in originall sinne, which is the fountaine of all transgressions, and the persons so left, are iustly so left, because they are left guilty in *Adam*, and can do no good, vnlesse G O D did giue them new grace, which he is not bound to doe, and they haue deserved not to receiue. Likewise, if a man be elected, hee must needs bee saued, not that G O D hath

hath elected, to saue any absolutely without grace: but whomsoever hee hath elected to saue, hee hath elected also to beleue and repent, that they may be capable thereof. For GOD did as well decree the means whereby we should be saued, as that we should be saued; which means are the merit of Christ, effectually calling, Iustification, Fayth, Repentance, &c. which whosoever attayneth, may certainly conclude that he is elected, and shall be saued, as hee that wanteth them to the end, may certainly conclude, that he shall not be saued, and therefore neuer was elected. VVherefore by the workes of Sanctification, make thy Election sure, as *Peter* aduiseeth thee: And make an end of thy saluation with feare and trembling,

2 Pet. i. 19.  
Phil. 2. 28.  
xc.

bling, as Paul counselleth thee.

*Quest.* Are then all which are in the Church of God on earth, predestinated to life eternall and effectually sanctified?

Mat. 13. 14.  
25.

*Answ.* No: onely those are predestinated to life, and effectually sanctified, which are of the invisible Church: many are in the visible, which are hypocrites and profane.

*Quest.* Are there then two Churches, one which cannot be seene, and another visible, which may be seene?

Mat. 22. 19.

*Answ.* No: there is but one Church, which in diuers respects is sayd to be invisible or visible.

Math. 22. 18.  
Rom. 2. 28.  
9, & 9. 7.

*Explication.* VVhosoever are of the invisible Church, are holy: not all that are of the visible Church: which two termes of visible  
and

and inuisible, are in diuers respects giuen to the Church, which is but one: euen as if you should say, the same man to bee inuisible, in regard of his soule, and visible, in regard of his Apparell and outward shape. Thus the Church on Earth is sayd to be inuisible, in regard of the inward essentiall forme, which is sanctity, which cannot bee seene with mans eye: or visible, eyther in regard of the particular compaines profesing Christ, or in regard of the outward forme, which is the ministry of the VVord and Sacraments, by the which it is visible, because these, being the meanes whereby it is gathered and gouerned, are visible.

Heb. 12. 14.  
1 Ioh. 2. 19.  
2 Tim. 2. 19.  
Rom. 2. 2. 9.

*Vse.* Examine how thou standest in the visible Church for many are called, but few are

are chosen: and many are in the visible, which are not of the inuisible, as the lees are in the vessell, which are not wine, nor of the wine. It is not enough to be in Gods field, vnlesse wee bee good wheat: not enough that wee be in the body, vnlesse wee be members; For if we be wennes and spots, wee must be purged and scowred off: not enough to bee in Gods floore, vnlesse we be good corne: For he will gather the corne into his barne; but the chaffe hee will burne with vnquenchable fire; so, not enough that thou art among the Saints, vnlesse thou bee a Saint. For *Cham* was in the Arke, *Saul* among the Prophets, *Indas* among the Apostles and yet these are damned: So thou maist bee baptized, and ioynd so the visible company

pany of the faithfull; yet if thou want the Spirit, which quickens all the true members of CHRIST'S Body, to holines and righteousnes of life; thou art but a withered branch, to bee cut off and cast into the fire: Looke therefore to thy standing.

*Quest.* What call you the invisible Church?

*Answ.* It is the university of the Elect and Regenerate; which doe at any time or in any place professe and truly haue fayth and conuersion to G.O.D.

*Quest.* What is the visible Church?

*Answ.* It is a company embracing and enioying the Ministry of the Word and Sacraments, and professing the Gospel.

*Q.* What are the true notes of a true visible Church?

*Answ.*

Mat. 28. 19  
 Acts 2. 42.  
 46.  
 Eph. 5. 25.  
 26.

Ans<sup>w</sup>. The true, proper, and essentiall notes of a true Church, are two, namely, The pure and incorrupt Ministry and profession of the Word: and the lawfull Administration of the Sacraments: to the which some adde discipline.

Explic. Vnto those Scriptures in the answer, which shew that the lawfull vse of the Word and Sacraments are the two genuine notes of a true Church: because the Primitive Church is so in them described; you may adde concerning the Word, these: Iohn 8. 31. and 10. 27. and 14. 23. 1. Corinth. 4. 65. Ephes. 2. 20. 1. Tim. 3. 15. And of the Sacraments, these; 1. Corin. 20. 19. and 12. 13. So that wheresoeuer there is a Company preaching and professing, that I E S V S C H R I S T the Sonne of Mary

*Mary* is the Sonne of G O D, Christ the Lord, by whom onely and alone they seeke to be saued: that Company is a true visible Church, though there be many corruptions in the same. *Simon Magus* was by Baptisme receiued into the Visible Church, for an outward profession of Christ in word. And the *Corinthians* were a true Church, euen then when they abounded with grosse corruptions: as *Paul* denieth not in his Epistles, written vnto them.

Acts 8. 23.

These notes haue their degrees: the more pure they are, the more pure is the Church which hath them: the lesse pure they are, the lesse pure is a Church to be accounted: and where they are not at all, or wholly adulterated, there, eyther is no Church, or a very corrupt one.

Now,

Now, though Discipline be allowed, and necessarily required to the well-being of a Church: yet a company holding Christ, and maintayning the Scriptures, though they should want Discipline, are a true, though a defective Church.

It is the duety of the Church, to vse Discipline: but as a wife ceaseth not to be a true wife, for the neglect of household government, so long as she keepeth the marriage oath to her husband vnbroken: so a Church ceaseth not to be a true Church for some faults or neglects, so long as she acknowledgeth her Husband CHRIST, according to the Word.

*Vse.* Withdraw not thy selfe from the fellowship of the Churches of God: and if thou hast depraued the Church

Church of *England* and separated from it: repent of thy rash and vnecharitable censures: Remember what great things *G O D* hath done for the Church thou despisest; and spit not in her face that hath brought thee forth to *Christ*. Remember that *God* hath alwayes preserved a seede of *CHRIST* in our Land, euer since the first conuersion thereof from *Heathenisme*; which, as a little leauen, lay a long time hid in three peckes of meale, as our *Sauour* speaketh; till at the last, by the hand of a King, it began to sovre the whole lumpe. And after him, remember how *God* raysed vp a *Iosias* to finish his *Fathers* beginnings. Afterward, how it was watered with the blood of as famous *Martyrs*, as euer the world saw. Then thinke how *God* miraculously

Henry 8.

Edward 6.

Queene  
Elizabeth.

ously preserved, and gaue a  
Queene to nurse his Church,  
labouring, and almost faint-  
ting vnder all afflictions; yea  
such a Queene as neuer sta-  
blished in the Throne of any  
Kingdome, since the day of  
*Adams* creation. And then  
consider, how that when we  
reckoned that all our happi-  
nesse had beene ended, and  
expected nothing but diffi-  
pation, fire, sword, blood,  
and the ruine of the Church  
and Common-wealth: euen  
then the Lord, beyond all  
expectation, sent amongst  
vs, a most tender Father, our  
most gracious Soueraigne  
King *James* (of blessed me-  
mory,) ynmatchable for  
mildnesse of gouernment,  
vigilancy, care for the good  
of all his subiects, deepenesse  
of iudgement, soundnesse  
of Religion, and (together  
with

with many other blessings, whereby we were blessed in him) for incomparable learning; hauing, to the admiration of the world, with his owne Pen, defended and advanced the truth. And if thou standest vpon a right constitution, remember that the Replanters of the Gospell here, where Kings and Princes, and not without the preaching of the Word. Remember that the people of the Land were not conuerted from Heathenisme, by them, as such which had no knowledge of CHRIST, but from Papisme, vnder which they had some knowledge of him. Remember, that if the Church were not rightly constituted by Queene *Elizabeth*, neyther was it by King *Henry* the eyght, and King *Edward* the sixt, and so thou wrongest

wrongest the ashes of the Martyrs, as if they were not Martyrs of CHRIST, but of Antichrist: And say, that there was something wanting in the first constitution; cannot GOD forgive it? Nay, hath hee not forgiven it? How darest thou say the contrary? Remember these things, and stay thy tongue from reviling *Israel*, and thy foote from withdrawing thy selfe from the people of GOD. If thou wouldest haue discipline, wee are not without it, though without that of thy devising. If thou wouldest haue the preaching of the VVord, we haue it, I may boldly say, as soundly and powerfully in all the chiefest Citties and Townes, and in many other places, as any Church in *Europe*, whereby thousands

sands are taught the true knowledge of Iesus Christ, are confirmed in the fayth, and continued in holy obedience, living and dying in most Heauenly and certaine assurance of Gods fauour and of eternall life. Despise not then that Church, which by the VVord and Sacraments, and the Discipline shee hath, bringeth forth, nurseth, and bringeth vp, euen to their seating in the Land of *Canaan*, thousands, and that not once in twenty yeeres extraordinarily, but daily and ordinarily through the great blessing of GOD, &c.

*Quest.* Tell mee what is the Ministry of the VVord and Sacraments you speake of?

*Ans.* The Ministry of the Word and Sacraments, is

1 Cor. 12.  
18.  
Eph. 4. 11.  
1 Cor. 12. 11  
Mat. 28. 19.  
20.  
1 Cor. 13.  
9, 10.  
1 Cor. 14.  
34.

an office ordayned by the Holy Trinity, the Father, the Sonne, and the holy Ghost, to be in the Church to the end of the world: whereby men of unblameable conuersation, able and apt to teach, being lawfully called, doe administer holy things in publiquē Prayer, and thankesgiuing, dispensing the Word and Sacraments.

*Explic.* The Ministry of the Word and Sacrament is not an inuention of man, but of God himselfe, for the saluaton of man most necessary, not in regard of God, who is able without it, to effect his purpose: but of vs, who ordinarily without it cannot be saued, in as much as God hath ordained by the foolishnesse, of preaching, to saue them which beleue, called foolishnes when indeed, it is the wisdom of God, because

because ignorant and euill men so account of it.

This calling is eyther inward or outward: the inward is the good testimony of our hearts, that not through ambition, or couetousnesse, &c. we seeke and accept of such office, but onely through a sincere desire in the feare of God, to edifie and build vp Gods Church. And this calling must bee in all who would approue their Ministry to God. The outward is that which is according to the comely order of the Church, and it is ordinary, or extraordinary. The ordinary is that calling which by men is administred, according to such a comely order which is agreeable to the Word.

Extraordinary calling is that which is immediately from God, without the ministry of man before spo-

Z

ken

ken of, as the calling of *Iohn* Baptist, and this is not to be expected or pretended, in an established Church: But when the state of a Church is wholly decayed, or interrupted: GOD doth extraordinarily stirre vp, and endue with answerable gifts, some to restore the same. There are foure rules to be obserued in the examining of such a Calling: The first is concerning the time and place whether it be there and then: where, and when, there is no vse or possibility of lawfull ordinary calling: Secondly, concerning the life and doctrine of such, that they bee in more then ordinary manner answerable to the Word: Thirdly, concerning their gifts, as Knowledge, Wisdom, Utterance, vndantable Courage, that these be  
mani-

manifestly extraordinary in them; Fourthly, for the success, effect and continuance; that it bring an incredible and v unexpected blessing, in reformation and conuersion: notwithstanding any opposition made by the whole world, and the Diuell himselfe.

John 5.39.  
Mat. 7.20.

Where there is an extraordinary calling pretended, and not according to these Rules, it is to be accounted a deceit and wicked imposture, and such which pretend the same, to be of the number of those of whom *Paul* speaketh, *Rom. 16.18.*

*Vse 1.* Art thou in the Ministry, and not able, nor apt to teach? Then know that thou art no true lawfull Minister, but an Intruder and an vsurper of that which belongs not vnto thee. Know that **GOD** neuer sent thee,

Esay 56.1.

and that he basely accounteth of thee, terming thee in his Word, a dumbe Dogge. Know and remember that thou possessest the roome of a lawfull Minister, yet thou hast a heavy account, to make at the Iudgement seat of Christ. Let thy counsell therefore be acceptable to thee, and let there be an healing of thine error. Make conscience, and giue over that function and office for the which thou art not fit, and vnto the which GOD hath not called thee. Better is a dry morsell with the basest lawfull Calling, and a good conscience, then the fattest Benefices, and highest Calling in the Church with the assured anger of GOD and Hell fire. Let no man pleade for thee that thou art an honest, harmelesse, quiet man:

For

For as an honest Cryer without a voyce, an honest Messenger without legges, an honest Nurse without milke, so art thou; doing more hurt by thy silence, then thou canst doe good by thy example: In very deede thou art a murderer of soules, and their blood shall be required at thy hands, if thou repentest not.

*Vse 2.* Art thou a man enabled with gifts: Presume not though into the Office of the Ministry, without the calling of the Church: as *Esay* goeth *Esay 6.6.* not till hee be sent, and *John* stayeth his preaching vntill the appoynted time, and our Saviour CHRIST, till he was baptized, &c.

*Vse 3.* Art thou enabled with gifts and lawfully cal-

led? Looke well to the Ministration thou hast received of the Lord: stirre vp the gift that is in thee, be diligent and faythfull, cast off all impediments, as too much worldlynesse, the practice of other Callings, as Physicke, Surgery, &c. for his Calling requireth a whole man, and who is sufficient for it? The reward of the faythfull is great, the punishment of the slothfull great also. Woe be to me if I preach not, saith *Paul*. Who indeed, for if he that withdraweth the corne which is for the body, shall be cursed, then how much more, they which hold backe the Manna of our soules, whereby we should bee nourished to eternall life? Preach then, but not thy selfe, or thy owne deuices, but the sincere Word of God. For as he which

coun-

1 Cor 9. 16.  
Pro. 11. 26.

counterfeyteth the Kings  
coyne is guilty of treason, so  
shalt thou be guilty if thou  
tenderest to the people such  
doctrines which haue not  
the image, superscription, and  
stampe of the Spirit, accord-  
ing to the word. And let  
thy life be an example to thy  
Flocke, that they may reue-  
rence thee as well, when they  
see thee, as when they heare,  
if thou wouldst doe good,  
and haue comfort of thy la-  
bour. For if thou preache-  
st well and liuest ill, thou build-  
dest with thy tongue, and  
pullest downe with thy  
hand. Call to minde that of  
the Apostle: Thou that prea-  
chest a man should not  
steale, commit adultery, be a  
drunkard, and vsurer, &c.  
wilt thou steale, commit a-  
dultery, be drunken, and  
practise vsury? Thou causest  
the Name of God, the Gos-

Rom. 2. 21

pell of our Lord Iesus, and thy holy Calling to be blasphemed by thy euil life. And the Lord shall redeeme his glory, & the honour of his Gospell, and of his ordinance by, thy destruction, if thou repentest not.

*Vse 4.* Reuerence the Ministry of the Word as the ordinance of GOD, and receiue the Ministers in all loue and respect for their workes sake. For if thou reckonest of thy Lawyer and Physicion for thy goods and bodies sake, much more shouldst thou of thy Ministers, for thy soules sake; vnlesse like an Epicure thou thinkest thou hast no soule: or like a foole thou thinkest thy body and rayment to be more worth then thy soule. Receiue also the Doctrine they deliuer according to the Scriptures, not as the word  
of

of Man, but as it is indeed,  
 the Word of the living God.  
 Speake not euill of the Mi-  
 nistry of the VVord, ney-  
 ther account it as a base or  
 bootlesse thing: For it is  
 the Lords siluer-Trumpet  
 to awake thee, that thou  
 maiest stand vp from the dead  
 and liue: It is the holy In-  
 strument of thy fayth and  
 conuerſion to God. If thou  
 beest planted and grafted in-  
 to C H R I S T, it was by  
 this: If thou beest to be  
 planted, yea ſaued, it muſt  
 be by this: For G O D hath  
 pleaſed by the fooliſhnes of  
 preaching, to ſaue them which  
 beleeuē.

Rom. 10. 17.

Pla. 19. 7. 7

I Cor. 4. 13.

*Qu.* What are the Sacra-  
 ments?

*Anſw.* The Sacraments are  
 viſible and outward ſignes and  
 ſcales, instituted and or-  
 dained of G O D, whereby  
 hee confirmeth to the cleſt.

Rom. 4. 11.

Gen. 17. 10.

11.

1 Cor. 11. 23

1. Cor. 12. 13

Acts 2. 38. 41

Rom. 4. 11.

Col. 2. 12.

Rom. 6. 3. 4.

5.

1 Pet. 3. 23.

the free promise of the Gospell, and also bindeth them to the performance of duty to himselfe.

*Quest.* How many Sacraments hath the Church of God now?

*Answ.* Onely two, Baptisme and the Supper of the Lord.

*Quest.* What is Baptisme?

*Answ.* It is a Sacrament of the new Testament, instituted by Christ, in the which the consecrated water representeth the Bloud of Christ, sealing to all that are sprinkled therewith, into the name of the Father, the Son, and the Holy Ghost: the merits of Christ, remission of sinnes, and eternall life, and testifying our grafting into Christ and regeneration with the repromission of our obedience.

*Explic.* GOD is the Author of Sacraments, & none can

can adde any to the VVord  
but GOD ; Now GOD  
added them to the VVord,  
not that the VVord was  
not sufficient without them,  
but for a helpe to our weake-  
nesse, that wee might haue  
as it were , liuely pawnes  
before our eyes , of those  
things which we heare with  
our eares ( as euen *Adam*  
had Sacraments in Paradise: )  
and these hee ordayned to  
be Seales of the couenant  
of Grace, which was not  
needfull on Gods part, who  
is alwayes better then his  
Word ; but it was need-  
full for vs ; to succour whose  
weakenesse ( who in regard of  
our vnworthinesse, are prone  
to doubting ) the Lord hath  
added them to giue vs grea-  
ter assurance ; euen as a Seale  
to a writing makes it more  
Authenticall.

The Essentiall parts of a  
Sacrament,

Mat. 28. 19.  
 Marke 16.  
 16.

Sacrament, are eyther outward or inward: The outward hath the signe, with the Ceremony ordayned, and the Word: As in Baptisme, the outward signe is water, the Ceremony is the sprinkling: The Word is the Word of Institution and Promise: *Baptize them, &c. Whosoever belceweth, and is baptized, shall be saved.* And the distinct pronouncing in the mother tongue of this forme: *I baptize thee in, or into the name of the Father, and the Son, and the Holy Ghost.* The meaning whereof is thus much: That, (the name of the Father, Sonne, and Holy Ghost, being called upon) the person baptized, is through forgiuenesse of finnes, received into the fauour of G O D, who is Father, Sonne, and Holy Ghost, and adopted, received,

ceiued, sealed, initiated, and consecrated, into the proper Goods, Right, Family, Couenant, Grace, Worship, Religion, Fayth, and fellowship of the Father, Son, and Holy Ghost; God, one in essence, three in Person, to liue wholly according to his Will.

The inward matter is the thing signified: which is both the Bloud and Spirit of CHRIST, and our Incision, Grafting, and Incorporating into him by the Holy Ghost, with all benefits following: As imputation of Christs Righteousnesse, Remission, of Sinnes, Adoption, Receiuing into the Communion of Saints, Regeneration, &c. For as the Water washeth the filthinesse of the body, so the Blood of Christ washeth away our Spirituall filthinesse through  
the

the Spirit, which Spirit makes vs fruitfull in good workes, and abateth our desires of Earthly things : euen as water maketh things fruitfull, and quencheth bodily thirst. And this so surely, in regard of the true and mysticall Vnion, of the Signe, and Things signified, by the bond of Fayth ; that for our assurance the worke of the Spirit is often attributed to the Signe ( as Baptisme regenerateth and saueth ) because such is the relation and vnion of the Signe, and the grace signified thereby, in regard of the truth of GOD, on the one side offering, and fayth on the other side receiuing ; that whosoever beleeueth, may as verily-bee assured of receiuing the thing signified in his soule, as hee is made partaker of the  
figne

figne in his body.

*Vse. 1.* In as much as the Sacraments are significations, and Seales of such excellent things; they are with all reuerence to be handled and esteemed, euen as meanes which exhibite to vs and confirme the best blessings of GOD: In regard therefore of their vse by institution, they are things vnalluable: though in-regard of that which is subiect to the Eye, they bee of little price.

Esteeme them, not according to their outward value, but according to the blessing annexed in their lawfull vse, and seeke more vnto the gift, then the meanes or manner of giuing; For GOD measureth our contempt or irreuerence in the Sacraments, not according to the worth of the elements,

elements, but according to the benefit offered in and by them; As the thing wherein *Adam* transgressed was an *Apple*, but the manner of sinning euen in that *Apple*, was most heinous.

As therefore men esteeme of their Euidences, not according to the value of the Paper and Waxe, but according to their vse: so are we to consider of the Sacraments.

The Water in Baptisme, and the Bread and Wine in the Lords Supper, are but small matters: yet no Bread or Wine in the world, none, the most precious Water that is, or can be distilled, though a drop were worth a Kingdome, may bee compared vnto these, but in like vse. *Adamah* and *Pharphar*, Riuers of *Damaf-*

*Damascus*, fairer then *Jordan*, yet cannot cleanse the leprosie : So there are many waters which comfort the heart : but none but this clenseth the soule and saueth it. VVherefore all Ministers, Parents, and people, are reuerently to carry themselves in, or at the administration of the holy Sacrament of Baptisme : and if they slightly reckon thereof ( as in too many places is vsed ) they are to be reprov'd, as hainously guilty before GOD.

*Vse 2.* Thankefully receiue the Holy things of GOD, for the confirmation of the Fayth : for though not in themselves, yet by Institution they haue singular vertue hereunto : I am perswaded we often want comfort, because wee doe not wisely vse the Sacraments

to their ends for the which they were appoynted: wherefore, doubttest thou, or wantest thou comfort? Remember thy Baptisme, as *Dauid*, when he went to fight against *Goliath*, incouraged himselfe by his Circumcision: and goe with confidence to the Lords Table, the Lord will be present with his owne Ordinance; he is able to make them effecttall, and cannot faile by them to conuey comfort and assurance to thee; if thou canst doe him this honour, as to beleue that he is able, and true to fulfill at his Word: For GOD, is faythfull, and all his promises are sure: and as *Bernard* sayd: *Neither doth his Word differ from his Meaning, because he is all Truth, nor his Deede from his Word, because hee is all*

*all Power, and Strength, &c.*

*Vse 3.* Art thou baptized? Then know, that thou art bound ouer to all manner of obedience to God, and to the continuall practice of Repentance, which if thou doest not, thy baptisme is voyde. **G O D** promifeth in Baptisme to be our **G O D**; but not so to be, though we liue as we list; but we for our parts promise also, to renounce the Diuell, the World, and the Flesh, and to serue him. Keepe thou thy part, and be sure the Lord will not faile to keepe all his couenants on his part. But wholly breake thou thy promise, and thou shalt neuer taste of the good blessings of God promised to thee.

There is nothing more profitable then Baptisme, yet it profited not *Simon Magus*,  
be-

Rom. 22. 5.

because he wanted the inuisible washing of the Spirit: therefore, if thou wouldest make best profit of thy Baptisme, walke then in holy obedience and vnfaynedly repent of thy finnes; yea, thou art bound vnto it: euen as the souldier by his prest money, to serue in the warres: so thou by his holy marke and character, which thou hast receiued of God, are bound to his seruice.

Thou hast solemnely before God, his holy Angels and Saints, protested as much, so as thou must needs be guilty of treacherous falsehood, if thou performest it not. Men thinke their words binde them to men: and *Herod* seemes to make conscience of an vnlawfull oath: make thou conscience much more of thy oath to  
God,

God, the breaking whereof  
 bringeth vpon thy soule an  
 eternall guilt. Shalt thou by  
 thy finnes blot out the stamp  
 of God which thou hast receyued?  
 Shalt thou vow seruice to God,  
 and be the Devils slaue? Hast thou  
 Gods marke in the forehead, and  
 the Devils in thy heart and  
 life? Dost thou receiue the  
 badge of a Christian, and liuest  
 like an Infidell? Thy Baptisme  
 shall not saue thee, but condemne  
 thee rather: for thy finnes are the  
 greater, euen as *Balthazars* drunken  
 feasting were the more abominable,  
 for the abuse of the holy Vessels:  
 Euen as the holy Water of tryall  
 was to the suspected wife, if she were  
 faulty, mortall and deadly: but if  
 not, it was a blessing: Euen so the  
 holy water of Baptisme, to such as  
 keepe their promise in sincerity,  
 brin-

Mat. 28. 26.

27, 28,

Luke 22. 12,

20.

I Cor. 10. 16

&amp; 11. 14, 25,

bringeth a blessing, when to such as liue prophanely, and feare not GOD, it is euen a water of bitternesse vnto death.

*Q.* What is the Sacrament of the Lords Supper.

*Ans.* The Supper of the Lord, is a Sacrament of the New Testament, instituted by Christ, wherein by the taking and eating of the Bread blessed, and broken, and by drinking the Wine being blessed, is signified and sealed to vs the Communion of the body of Christ crucified, and his blood shed for vs upon the Crosse for remission of finnes: and that being incorporated into Christ by his Spirit, wee might bee more and more strengthened in assurance of eternall life.

*Expli.* The Supper of the Lord is that other honorable seale of GODS couenant

in

in Christ, by whom it was instituted: wherein are, as in all Sacraments, two things: First, the visible Element, or outward signe: Secondly, the Word. For as *Augustine* sayth: The Word being added to the Element, makes a Sacrament. The Element or Signe is Bread blessed, broken, distributed, and eaten: and the Wine blessed, distributed, and drunke of the Church, or company present. Both these are the outward signes: which though they bee two materially (as they say) yet in regard of the end and forme, they are but one. Our Saviour Christ intendeth the nouriture of the Soule, by a similitude of the bodies nourishment, which consisteth in bread and drinke.

The VVord is the Promise added to the Signe in these

these words : *This is my Body which is given for you; This is my Blood, which, &c.* together with the Commandement in these words, *Doe this, &c.* The Element doth represent the inuisible grace, of the which the Word speaketh, and the Word declareth what the inuisible grace is, which is represented, and sealed by the Element. The outward signe then in this Sacrament, is the Bread and Wine, as I haue spoken. The inward Grace is the Body and Blood of **CHRIST**, giuen and shed for our finnes; and the spirituall eating and drinking of them, whereby is signified our Vnion with **CHRIST** by fayth, by the which we draw from his righteousnes ioy and eternall life, according to an excellent Analogy in this Sacrament.

Now,

Now, these two, the signe, and the thing signified, are vnited by the Word, in the lawfull vse of this Sacrament: which vnion is onely sacramentall, and relative, whereby the signe is not changed into the thing signified; nor the thing signified contayned, in, vnder, or in the place of the signe; but by the signe, the thing signified is represented, offered, and sealed in the lawfull vse to beleeuers. For grace is not so tyed to the Sacrament, that who-soeuer partakes of the signe, should also of the thing signified: or as none could partake of the thing signified, without the signe: For the vnbeleeuers may haue the Lords Bread in their mouthes, which neuer haue CHRIST in their heart; as Beleeuers may

caste of the sweetnesse of the Lord in their soules, which ( where it cannot be had ) pertake not of the Bread and VVine, which are the outward signes.

*Quest.* What is required that we may so pertake of this Sacrament at the Lords Table, that we may be pertakers of the inward grace of the Sacrament?

*Answ.* *Whosoever would come worthily to this Sacrament, and to his benefit, must first examine himselfe, and so eate and drinke.*

*Expli.* To bee worthy, and to come worthily to the Lords Table, are two diuers things; none are worthy of so great mercy; yet we come worthily, when we try our selues.  
Which

Which tryall is of our  
fayth, and repentance.  
Concerning fayth, first  
whether we haue a compe-  
tent knowledge of the  
doctrine of the Sacrament,  
and why it was instituted;  
secondly, whether we be-  
leeue the pardon of our  
sinnes by Iesus Christ.  
Concerning repentance,  
whether we haue hitherto,  
or doe now vnfaynedly re-  
pent of our sinnes, purpo-  
sing to leade a new life;  
He which comes to the  
Lords Table without fayth  
and repentance, comes vn-  
worthily; and he which  
finds them in himselfe, e-  
uen in their beginnings  
true, though small and  
weake, comes worthily;  
for such CHRIST in-  
uities.

*Quest.* How often  
would you aduise a Chri-

A 2 2      sian

stian to receiue the holy  
Communion?

Math. 9. 12.

& 11. 28,

1 Cor. 11. 25.

*Ans. So often as there is  
occasion offered, and liberty  
granted lawfully to receiue  
the same.*

*Expli.* Baptisme is but  
once administred, as being  
the Sacrament of our new  
birth: euen as we are but  
once borne. But as being  
borne we often eate to be  
nourished, and to grow:  
so we are often to commu-  
nicate and to come to the  
Lords Table: First, that  
wee may grow in fayth:  
Secondly, that we may  
haue occasion to stirre vp  
our dulnesse, both to con-  
sider of, and to be thank-  
full for the death of  
CHRIST: Thirdly, that  
we may testifie our re-  
membrance of CHRIST:  
Fourthly, that we may  
keepe vnity, and nourish  
cha-

charity: Fifthly, that wee may imitate the Apostolical Church, who seldome came together without the Word, prayer, breaking of bread, and almes-giving. Neyther will this holy Sacrament grow into contempt through the often vse to the godly, as we see in the frequent vse of the Word, and euen of our dayly bread.

*Vse 1.* Prepare thy selfe often to come to the Lords Table, if occasion fitly be offered: that thou tempt not GOD by neglecting his ordinance appointed for the confirmation of thy fayth: and that thou mayst performe his Commandement, who sayth: *Doe this often in remembrance of me.* And that thou mayest shew forth the Lords Death

*till he come.* Consider then, is once or twice a yeere enough for thy discharge herein? Canst thou so neglect remembrance of his torments, who are bruised for thy finnes, and which bare thine iniquities? who hath deliuered thee from hell, and purchased heauen for thee by his blood? Thy Sauour passing out of this world by a most bitter passion for thee, commends himselfe to thee, and commends thee to remember him, and to testifie this, and thy thankfulnesse for his death, to come often to his Table: How then, doest thou not shew thy selfe vngratefull, and forgetfull, which when occasion is offered, churlishly turnest thy backe? &c.

*Vse 2.*

*Vse 2.* He that eateth  
and drinketh unworthily, ea-  
teth and drinketh Iudgment  
to himselfe. Beware there-  
fore how thou presumest  
to come to the Lords Ta-  
ble, without thy wedding  
garment, without prepa-  
ration. Holy things require  
holy vsage: first, labour  
for fayth, both to vnder-  
stand what the Mystery is,  
that thou mayest discern  
the Lords Body, and al-  
so to receiue the grace  
that is offered therein:  
which without fayth thou  
receiuest not. He that be-  
leeueth, hath benefit vn-  
speakeable by the ordi-  
nances of God: but with-  
out fayth all is to vs in  
vayne. Euen as the eui-  
dences of another mans  
Land are nothing anayle-  
able to mee, but to the  
Land-holder they are of

singular vse: So the Sacraments are part of the euidences of a beleeuers hope, and seale to him G O D S fauour ; but to vnbeleeuers they seale nothing, but their greater condemnation, if they repent not. Euen as if an vnlearned man open a Booke , hee seeth the letters , but is neuer the better, and cannot attayne the meaning , but a man that is learned , readeth , and is instructed ; So an vnbeleener seeth the Bread and Wine and eateth the signe : but the beleeuer onely hath the benefit of the thing signified, through his faith; For the spirituall grace is present , not to the signe, but to the Person beleeuing. Euen as *Pharoh* had a dreame , but not the interpretation : and as the  
noble

noble man of *Samaria* saw the plenty but tasted not of it; Euen so vnbeleeuers, ignorants, vnthankfull for the death of Christ, haue the shell, but not the kyrnell; haue that which goeth into the body, not that which blesseth the soule. First therefore get fayth.

Secondly, repent of thy finnes, hauing an vnfaigned and stedfast purpose alwayes hereafter to liue godlily. If thou comest with a hungring desire of the righteousnesse of Christ with a broken heart for that which is past, and with a holy purpose for the time to come: then thou art welcome to thy Sauour, and shalt without fayle taste of his sweetness; but if thou hast beene, and yet art a Drunkard,

a Blasphemer, Vncleane, Proud, Couetous, Contentious, &c. and hast not vnfainedly repented, or at least doest not begin to repent: For this cause thou art guilty of the body and blood of Christ, being more fit to bee at the meeting of Turkes and Infidels, then of such as professe Iesus Christ. Get therefore Repentance also. And testifie this thy Repentance not onely by a shew of sorrow and sobriety the day thou comest to the Lords Table, but all the dayes of thy life after. Many haue I seene, which on that day haue gone softly, spoken penitently, looked sorrowfully, behaued themselues grauely: which within a day or two, haue with the swine returned  
to

to the wallowing in the mire: and, with the dogge to the vomit of their former euill courses. But vnderstand thou, that euen as when a man hath escaped the danger of some great distemper of surfeit, it is not enough for him to keepe a good dyet a day or two: So it is not a dayes obedience, or two, nor such fits of deuotion, which vanish as a flash of lightning, that will approue our fayth, repentance, and profession: but it is perseuerance in these holy duties, when the sauiour of the Sacrament remains with vs all the dayes of our life. Therefore euen as *Daniel* was the fairer and better fauoured by his dyet of pulse: so it is required, and the Lord

ex

expects, that if thou eate and drinke at his table, thou shouldst be the fairer by it, and the better reformed in thy conuersation: And if thou beest notwithstanding illfaoured, that is without knowledge, Faith, Repentance, Obedience, Patience, Temperance, Charity, &c. it is a manifest argument that thou hast a foule and corrupted conscience, that thou hast receiued vnworthily, and so art in danger of the wrath of GOD.

*Q<sup>n</sup>.* You sayd that some thinke Discipline to bee a note of the Church: What is Discipline.

*Ans.* It is the power in the Church, with the consent & approbation of the Christian Magistrate, where there is one: whereby by persons fit  
and

and lawfully called, Constitutions are made, both for comelinesse and order in the worship of G O D, and for the censuring of prophane liuers.

I Cor. 5. 3. 4 &  
14. 42.

*Explicari.* Though a true Church may be without this power of Discipline; yet be well without it, it cannot; both that the Ministry of the holy things may with the greatest reuerence and profit bee performed; and also that the Church may be holy, and a maintayner thereof: First then, because without order things cannot well proceede, or continue, and GOD is the G O D of order, wee hold that the Church hath power to make Canons and Constitutions: but with a three-fold restraint.

First

First, that they bee one-ly about matters Ecclesiasticall: euery man is to keepe within the compasse of his calling. Secondly, that as concerning the worship of God they be determinations of circumstances, necessary and profitable, as concerning time, order, meetings, manner of reading Scriptures, &c. In all which, comelines, order, edification of the Church, and auoyding offence, are to be respected: and such determinations in their owne nature remaine mutable and to be altered, as the Maiestrate shal see it make for the good of the Church. Thirdly, that if there be a Christian Magistrate, they bee with his consent and authority: because the authority of  
make

making and confirming lawes concerning both the Ciuill and Ecclesiasticall good of the Subiects, is principally in the chiefe ciuill Magistrate. This order beeing obserued, that Ecclesiasticall things, as dispensation of the Word and Sacraments, and execution of Discipline bee handled, not by Lay persons, but by Ecclesiasticall persons onely, by the authority of GOD, and the Prince.

For the other part which concerneth Ecclesiasticall censures, this is to be remembered, that properly they are not executed by mulcts, fines, bodily smart, imprisonment, death and such like, which are proper to the power of ciuill Magistrates; but by admonition, reproofe,  
sus-

Mat. 20. 25, 26.

I Pet. 5. 3.

suspension, and excommunication. The highest degree of Ecclesiasticall censures, is excommunication, when notorious and Stubborne offenders are cast out of the Church, the parties deseruing this censure, being notoriously prophane, and there being extreme danger of offence, and of the infection of others by their society. In the execution whereof, proceeding must be, as in the body, in the cutting off a member; which is, when no meanes will recover it, and lest it should procure decay to the whole body, then to cut it off, though it bee with griefe.

Also excommunication is not absolutely to be executed, but on the contumacy of the delinquent:  
for

for the party, as a lost sheepe, is both carefully to be sought vp, & if herepent to bee with all reioycing and loue, receiued againe into the fellowship of the Church; for the end of excommunication must be: First, that holy things be not given to dogges. Secondly, that the Church may free her selfe from an euill fame, of suffering them which dishonour God. Thirdly, lest others be infected. Fourthly, that such as offend may bee ashamed, and come to repentance, that their spirits may be saued, in the day of the Lord.

And this order of censuring offenders, and the Excommunication, ought to bee perpetuall in the Church; because the causes thereof are vniuersall

Mat. 7. 7.

1 Cor. 5.

1. Cor. 5. 6.

2. Thess. 3. 14.

1 Cor. 5. 5.

1 Cor. 5. 4.

are vniuersall and perpetuall, which are those foure before mentioned, together with the Commandement of Christ: and *Paul* testifieth, that the incessuous person ought to be excommunicated in the Name of CHRIST, that is, by his authority, and according to his Commandement; yea, and this to be in all Churches, euen which are vnder Christian Magistrates: for otherwise doth the ciuill Magistrate punish, otherwise the Church. The Church aymeth at the repentance of the offender: the ciuill Magistrate at the execution of Justice. The Church proceedeth not to excommunication, where the delinquent repenteth and obeyeth. The ciuill Magistrate notwithstanding  
the

the repentance of the party, executeth the Law: as *Ioshua*, notwithstanding the confession of *Achan*, caused him to be destroyed.

*Vse 1.* All such whom it concernes to deale in Ecclesiasticall censures, ought to beware of filthy lucre, and faythfully discharge that which is committed vnto them, to censure them which are prophane accordingly, for the glory of God, the good of the Church, the repentance of them which offend, and the furthering of their owne accounts at the last day.

*Vse 2.* Art thou prophane, a drunkard, a blasphemmer, an vsurer, a breaker of the Sabbath, &c. and deseruest thou to be stricken with the thunderbolt

of

of excommunication, and yet scapest by thy purse, or otherwayes? yet know thou, whatsoeuer thou art that although eyther through the corruption of them which execute the same Discipline, thou continuest in the fellowship of the Church, yet in the account of the Lord, thou art excluded from all spirituall priuiledges of the Church, till thou repent, not being worthy to sit among the dogges of the flocke (as one may say) and the lesse thou answerest for here, through the silence of the lawes, the more thou hast to answer before I E S V S C H R I S T at the day of Iudgement.

*Q. You seeme to say, that where there is a Christian ciuill Magistrate, there the Church*

Church ought to expect his consent, and by his authority make Constitutions, and Canons: Doe you then thinke that the Cleargy, or Church-men, are subiect to the ciuill Magistrate?

*Ans.* Yes verily doe I: and so God plainely teacheth in his Word; Let e- uery soule be subiect, &c. whether Apostle, Prophet, or Bishop.

*Quest.* What is the ciuill Magistracy, or Govern- ment?

*Ans.* It is an ordi- nance of GOD for the good of men, whereby they are gouerned by good lawes, both diuine and humane, that publike peace may be preserved, the good maintayned, the e- uill punished, the worship and

and glory of GOD set forth.

*Question. What is the office of the civill Magistrates ?*

Ans. The office of the supreme Magistrate is to keepe and main'tayne both the Tables of the morall Law, and to minister right, iudgement and iustice to his subiects.

*Quest. What is the power of the superiour Magistrate ?*

Ans. In things Divine, it is limited by the VVord: but in humane things and civill, it is wonderfull large: as namely, to command all his subiects in matters concerning the publike good of all, or the priuate good of some: To compell all orders Ecclesiasticall or Civill, to doe their  
their

their duties, and to punish the stubborne : To command the bodyes and goods of his subiects in matters Lawfull : To exact Tribute , Custome, Subsidyes. Taxes, Tenthes, &c. forthe maintaying of his honour and magnificence, & forthe bearing of the publike charge. To make and confirme Lawes for the ciuill policy of his Iurisdiction, and to define all matters and causes by the same. And in a word, the Ciuill supreme Magistrate is in all causes, and ouer all persons, as well Ecclesiasticall as Ciuill, supreme Gouvernour, next vnder Christ: as also in the example of the good Kings of *Iudah* appeareth.

*Qu. What is the duty of subiects?*

Answe.

Iob. 34. 18.

Eccle. 8. 3. 4.

Dan. 5. 19.

1 Sam. 15. 14.

1 Pet. 2. 18.

Rom. 13. 1.

Tit. 3. 1.

*Answ.* The duty of subjects may be referred to these heads. First, Reuerence. Secondly, Obedience. Thirdly, Piety, Fourthly, Faythfulness. Fifthly, Thankfulness.

*Explica.* One of the greatest blessings which GOD hath giuen to men, is order and gouernment, without which, through confusion, all things would soone come to ruine: For as a shippe without a Pilot; so is a company, or society of men, without a King, or other lawfull Magistrate; Therefore it was well sayd of *Tacitus*; That it is better to haue an euill Prince than none. And of *S. Chrysostome*; It is better to haue a Tyrant, then no Gouvernour: And the Scripture maketh mention

tion, that the state of the people of Israell was neuer worse ( while they were a free people ) then when they were without continuall Governours : Yea Nature, euen in reasonlesse and bruit creatures, acknowledgeth order and government , as in the Bees, &c. This great benefit came from the Lord , as all other good things.

The prime care of the Soueraigne Magistrate must be to maintayne the first Table of the Law : Kissing the Sonne, and doing homage vnto Christ : and therefore to maintayne the true worship of GOD, and to forbid , and vtterly to extirpate the contrary : And yet this so to be vnderstood, that through the necessity of dangerous

Bb times,

times, he may suffer such as are superstitious, and doe erre; that some Common-wealth and Religion may be had, rather than none at all. It belongs to the Prince, to see that the true Doctrine bee taught; but to administer the same, and teach it in publique, it belongs to Ministers and Ecclesiasticall persons: It belongs to his authority to appoynt ordinary iudgements Ecclesiasticall, to maintayne Schooles, Vniuersities, &c. whereby fit Bishops and Ministers may be set over the focke of Christ, and to make lawes, whereby such Pastors and Teachers may be directed, corrected, suspended, deprived, as matters shall require. It is his Authority which may call and mode.

moderate Prouinciall, Nationall, Generall Synods, appoynt Fasts, &c. yea, he ought to punish Heretickes, Idolaters, Blaphemers, &c. as well as Murderers, Theeues, &c. and doe all things which may further the spirituall good of his subiects, and to take away the contrary: *For he beareth not the Sword in vaine.* So *Moses* appoynted the worship of **G O D**, and prescribed it to *Aaron*. *Dauid* disposed the Ministry of the Tabernacle, called Conuocation, or Synod for the bringing of the Arke. *Salomon* dedicated the Temple, deposed *Abiathar*. *Iehosaphat* commanded the Priests and Elders to visite the Churches, and to restore the worship of

207 Bb 2 God.

God. As also did other good Kings of *Judah*, as appeareth in these Stories, which they did not onely of Piety, but euen of office: So also haue Christian Emperours called Councils, moderated controuersies of Religion, aduanced good Bishops, repressed bad, and made lawes concerning Bishops, Ministers, and holy things, for the well-fare of the Church, and the glory of G O D. For the Magistrate is the Father of the Common-wealth; yea *Esay* sayth, That Kings and Queenes are nursing Fathers and Mothers of the Church. *Constantine* the Great sayd: That the Bishops were Ouer-seers in the Church, and he a Bishop or Ouer-seer out of the Church.

*Esay* 39.23.

For

For the Duety, or Office of the chiefe Magistrate; in the maintayning the second Table, I need not say any thing, for none is so ignorant, as not to know, that the procuring of the ciuill good of men belongs to the supreme Governour.

For the power of Magistrates, see the Scriptures, in the Answer vnto the Question, and for this they are called Gods, the Sonnes of the most High, not by Nature, but by Office and Dignity; being the Image of God, and his deputies royall on earth: the Ministers also of God, &c. whose power it is, better and fitter for subjects to feare and obey, then to dispute or determine.

Eccles. 8. 3, 4.

Concerning the due-

B b 3 ties

Exod. 22. 28.

Acts 23. 5.

1 Reg. 1. 23, 34

ties of Subjects: the first is, Reuerence, which is a godly subiection in heart, word, and deed: thinking and iudging honourably of the Magistrate, even of the lowest: Looking not to his person, whether good or bad, but the person he representeth, which is GOD. Speaking reuerently, vſing all lowly gestures. Yea, this requires, that Subjects interpret the sayings and doings of the Magistrate to the best, and to conceale and couer their faults, giuing feare to whom feare, and honour to whom honour belongeth.

Ecclef. 8. 2.

The second Duety is Obedience, to bee performed by all persons, and all things possible (the

contrary whereof GOD commandeth not ) though hard and vnequall, not examining what it is which is commanded, but being content with this, that it is commanded: And this obedience must be to all Governours, to the King as superiour, and to the rest appoynted by him, and to these, whether Christian or Heathen, good or bad, mercifull or cruell; for there is no power but of GOD.

Math. 22. 21.

Rom. 13 1.

The third is Piety, that subiects pray for their Governours: yea, though they were Infidels, or wicked: Thus did *Daniel*. Thus did the ancient Christians for the heathen Emperours, for their long life and safety, for their Issue and Off-spring, for

their quiet government :  
that their Counsell might  
be wise and faithfull , their  
armies Victorious , their  
People Loyall , &c.

The fourth is *Faithful-  
nesse* , which requireth  
that Subiects be quiet and  
peaceable , and true hear-  
ted in all Loyall Alleage-  
ance : that they be not  
Traiterous or Seditious ,  
raising , or consenting to  
Tumults , Insurrections ,  
Mutinies , &c. but that  
they reveale such things  
speedily , and that what  
they can , by all good ,  
possible , and lawfull  
meanes , they doe defend  
and keepe safe , the health ,  
life , person , cause , crowne ,  
dignity , and family of  
the Supreme Magistrate ,  
against all opposites what-  
soever ; yea , with the  
losse of their owne best  
blood :

blood: for if wee must lay downe our lives for our Brethren, much more must we for our Fathers.

The fift is *Thankfulness*, which is a ready and cheerefull loue, which is to bee shewed in a willing paying of tribute, and bearing such charges as are imposed by the King or superiour magistrates in asmuch as the treasure of the King is the sinew of the Common-wealth, and because hee watcheth and careth for all, and defends all: so *Ioseph* and *Mary* trauell willingly to bee taxed; yea, our Sauiour **C H R I S T** and *Peter* pay tribute; none are exempt, for if *Christ* and *Peter*; then why not their successours?

Rom. 13. 6, 7.

Mat. 22. 21.

And all these things, subjects are to do cheerfully and willingly, even to wicked Princes; not onely for feare, but for conscience toward God, who accounts himselfe neglected, resisted, and opposed, when his deputies are resisted, opposed, or neglected.

Pet. 2. 18.  
Rom. 13. 5.  
Rom. 13.

*Use. 1.* First, it is the duty of Ministers, well to instruct; and to put their hearers in remembrance of these things, that they may know their duty to their Governours, and performe allegiance accordingly, wherein is a great part of the welfare of the Commonwealth.

*Use. 2.* Hence it appeareth that the Pope with his limbs are the great Rebels of the World, for

for not onely pulling their necks, as Ecclesiasticall persons, from the yoake of the Emperours and their soueraignes, but specially for seeking to ouerrule, depose, and destroy the Kings, and kingdomes of the Earth.

*Use.* 3. Learne thy duty. Thy calling is to bee subiect. Pray for the prosperity of the King, his Children, and Dominions: Speake not euill; but reuerence in word and deede the chiefe and all Vnder-magistrates; yea, thinke not an euill thought: Beware of Sedition, by the example of *Corah, Absalon, Sheba, &c.* Obey for conscience. Quarrell not, neither murmure at their Commandement, though unequal

Judge 8.  
Eccle. 10.  
20, &c.

equall and hard, if not impious to bee done: Pay all Subsidies, taxes, customes, &c. and patiently, yea though it goe hard with thee, and thine, and thou bee fayne to borrow it. Do it of conscience, and thou shalt bee the more blessed in thy substance. Remember, Christ had it not when it was due, and hee willingly paid: and surely, if wee must willingly pay to a heathen, much more to a Christian, religious, mercifull and renowned King. Draw not thy necke out of the yoke, and being able, goe not about to be eased of that which is thy duty in conscience to pay. It is no part of a good subiect, or of one that loueth his Prince or Common-wealth, to seeke  
to

to bee free, or to be eased  
aboue his Equals in a com-  
mon burthen, the benefit  
whereof comes to him-  
selfe. It is a thing too  
much practised in these  
dayes, to the great hin-  
derance and dammage of  
the Kings excellent ma-  
iesty, the countrey and  
many particular men.

*Vse 4.* Praise God for e-  
stablishing so worthy, reli-  
gious, peaceable, learned,  
and famous a King ouer vs;  
through whom we enioy  
peace, liberty, plentie hope  
of succession, and the  
sweete comfort of our  
soules, the holy Gospell.  
And let all true hearted  
subiects pray for the  
safety and preservation  
of the person, life,  
Crowne, and dignity  
of our most gracious  
King, Charles, by the  
grace

grace of G O D , King  
of great Britaine, France,  
and Ireland , Defender of  
the Faith , &c. and in all  
Causes , and ouer all  
Persons , as well Eccle-  
siasticall as Ciuill within  
these his Dominions, next  
and immediately vnder  
Iesus Christ supreme Go-  
uernour, who is the very  
breath of our nostrils :  
that G O D would blesse  
our most vertuous Queene  
*Mary* , his wife ; our  
hopefull Prince *Charles* ;  
and also the Lady *Mary*  
her Highnesse , now late-  
ly borne : That G O D  
would direct with wise-  
dome and pety , all the  
Honourable of his Ma-  
iesties Priuy Counsell ,  
blesse all the reuerend Fa-  
thers of the Church : that  
he would endue all the  
Nobles and Gentry of  
the

the Kings Dominions, with  
fortitude, courage, and  
loyalty, and all the graue  
and Honourable Iudges,  
right worshipfull Iustices,  
and other inferior Ma-  
gistrates, with the know-  
ledge and conscience of  
Equity, Iustice, and  
Right; all the Ministers  
of the Word, with abili-  
ty of gifts, and conscio-  
nable care, and diligence  
in the Lords harvest, and  
all the Commons with  
peaceable, Loyall, and  
religious minds and af-  
fections: that G O D  
would hold backe the  
Iudgements wee haue de-  
serued: and continue and  
increase vpon vs and our  
posterity his vnderferued  
mercies, bodily and spiri-  
tuall, to his owne glory,  
and the temporall and  
eternall comfort of vs  
all.

all, through our Princely  
Saviour Jesus Christ,  
Amen. So be it.

1. Tim. 1.7.

Now, unto the King  
everlasting, immor-  
tal, invisible, unto  
GOD onely wise, be  
honour and glory  
for ever and  
ever, **A**

*men.*

**FINIS.**

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