AN ABRIDGEMENT OF THE INSTITUTION OF CHRISTIAN RELIGION written by M. Ihon Caluin. WHEREIN BRIEFE AND sound answers to the objections of the adversaries are set downe.

By William Lawne minister of the word of God. Faithfullie translated out of Latine into English by Christopher Fetherstone Minister of the word of God.

I.Pet.3.15 Be always ready to answer every one that demandeth a reason of the hope which is in you, with meekness and reverence.

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CVM PRIVILEGIO REGALI.
TO THE RIGHT
VERTVOVS AND GOD-
LY LADIE, THE LADIE IV.

DETH PELHAM, CHRISTO-
pher Fetherstone witheth
increase of the gra-
ces of Gods ho-
ly Spirit.

IGHT worshipful
& vertuous Lady,
your earnest de-
sire throughly to
knowe that God,
whose goodness
you haue alwayes
tryed, your zeale
to glorifie him, on whome you haue
alwayes called, your care to walke in
his wayes, whome you haue alwayes
served, haue bounde me in respect of
my callinge: your greate liberalitie,
whereof I haue tasted, your singular

* ij
courtesie whereof I have had experience your ready willingness to pleasure me whereof I am not ignorant, have allured me in regard of duty: mine own thankfulness whereof to your Ladyship I owe, the avoyding of suspicion of unthankfulness with those to whom your goodness toward me is not unknown, the testification of that in word, which indeed I can not perform, have enforced me in consideration of gratitude, always to bethinke myself what way I might best take to satisfie all these offices in part, which wholc to do it I am not able. At length I thought the translating of this Abridgment, and the presenting thereof to your worship, might somewhat come neere the same. For to omit the rest for breuitie sake, as for the first three things, considering the matter of this booke, it will be to you a verie great helpe, seing that in the verie entrance thereof, the author studieth verie breiflie to shewe, not what, but what a one God is, seing that in the
processe he declareth what waye we shall best glorifie him and lastlie seeing that he setteth downe a brieve method and way to worship God aright, disting- guishing the same fro faigned worshippinges, and all those out of the word of the Lord. This abridgment (right worshipful) was written in latin about three yeares agoe by that learned and godlie man Maister Lawne for the great profit of the learned in the latin toung whose desire it was I knowe to haue the same published in English to the profit of our countrie men, thought it lay not in him to doe it, because he was not throughlie acquainted with our language. At length I being by him requested to attempt the doing hercsof, have through the assistance of my good God finished it. Which fruits of my labours I present to your Ladiship, to whom if I should not acknowledge myself much bounden I should assuredly appeare to mane most vnthankfull. Accept good madame these my labors with the same * iiij
courtesie which you haue alwayes vsed toward me. Read them diligentlie, for the profit is not small which you may gaine by reading this small booke. To pray for you I cease not, (as knoweth God who heareth the prayers of his faithfull) that you may be blessed and go forward in godlinesse & vertue as you haue begun. The Lord blesse you, and increase your knowledge in his truth. From Maighfield in Suflext this xvij. of Aprill. 1586.

Your wnorships much boun-
den , & at commandement in the Lord.

Christopher Fetherstone.
To the Christian Reader:

Christian reader, it is a common proverb that many hands make light work. But I have had experience in this work, that many hands have made long work, or rather no work. This booke at the first publishing thereof, for more expedition was delivered to foure to be translated. In whose hands it hath lyen dispersed, partly done, partly undone, for the space almost of these three yeares. Whereby the publishing thereof hath ben hindered. At length I was requested to take in hand the translating of the whole work, which through God's mercifull assistance I have accomplished, going in truth through the whole worke, except that which I myselfe before had done. Which I make knowne (gentle Reader) not as hunting after praise, but to let thee understand that I have not published other mens doinges under mine owne name, but mine owne labours, as touching the
translation. And for thy more ease in reading this worke, and for the better understanding thereof, I thought good to note thus much, that where in reading thou shalt find this marke(*) it directeth thee unto the market, shewing where thou maist read that more largely, which is there brieftly noted. Again where thou shalt find, Object. it signifieth an objection, whereby the matter in hande is contraried by the adversarie, where An. it signifieth an answer to the same objeccion. Which things I thought good to note for thy greater ease. And thus beseeching God to blesse thee in reading these my labours, I conclude.

Thy brother in Christ

Christopher Fetherstone.

TO
The institution of Christian religion written by John Caluin seemeth to me to challenge to itself by good right (right worshipfull) that which being uttered by men most wise and of singular experience, is common almost in every man's mouth, that good things must be repeated again and again. For seeing that in things necessary and profitable the same things are spoken again and again; or things ten times repeated do please, neither is that spoken & repeated too oft, which is never sufficientlie learned, undoubtly all those which are studious of sound divinitie, doe acknowledge long ago that the commodities of this writing are diverse & manifold, not onlie to learne but also to teach; & not only to the sowing, watering & new digging, but also to gather in the fruit of the fild of the Church. And for these causes, when at such times as the harvest began to waxe white in France in times past, I was called backe from the course of phisicke which I had alreadie ended, addressing myself to the practice thereof, into the entrance of divinitie, and to take upon me the ministe-rie, I made choice of that worke especialy, next to the holy Bible, to be read & remembred by me. And
As those which go into a garden bedeck with infinite varietie of floures, are wont to make a nosegay of all those which either their sight or smell shall most allowe, that it may resemble and represent vnto the garden after they be come out of it. So feeling in that pleasant garden of divinitie, woderfull smels of heauenlie things gathering out of every section of the chapters, as from the knottes and borders of paradise such things as did best like me, have framed this Abridgement, that it might never suffer so great pleasure to depart from mine eyes, minde, and remembrance. And seing there be always slaves of Sathan readie, whereby he goeth about to corrupt the trueth with falshood, and so consequentlie to thrust her out of her place, & in her seat to set lying whose Father he is, I haue set downe most short answeres, which are set against the objections of the aduersarie, wherby the Christian champion may know that the dartes which the enemies of christians do shake & bend against the most strong forteffe of the truth it selfe are but blunt and brittle; and that he may procee not only out of this treasure howse garnished with most precious gemmes, being more wealthy, to enrich those which are desirous of heauenly pearls, or out of this storehouse being better furnished to feede the flocke of Christ: but also as out of an Armorie, being better armed to discomfit all the enemies of the trueth with whome he shall meete, and to beate downe the Monsters of heresies. And seing that this my labour such as it is, seemed in the judgment of some godly pastours neither to be disliked, ne yet to be unprofitable, or vnworthy of the light, but that it might come abroad for common profit, I thought good not to be against it: especiallie seing fruities not to be repented of, may be hoped from thence
thence without anie mans hinderance. But if anie man think that this little gardé is cast in lesster knots and strayer alleyes then is meet, I let him not but that he may freedle, when he will, walk in the broad field at his pleasure. And wheras (Right worshipfull) I haue platted a garlād of the dignitie of your name for the head of this little booke, that it might allure the readers to vewe and peruse the whole worke, these reasons did especially moue me: First because, I would haue this simple testimonie of my thankfull minde to be extant for that your vnweairied studie in bestowing benefites, which I haue often tryed. Againse seing that you will have your gorgeous howse to stande open to all the godlie as a common Inne, seing that you make that authoritie which you haue gotten by vertue, more firme, by brideling the euill, by respring the oppressed, by exercyfing iustice: & seing that your moost longing wife, a moost excellent woman, whose bountifulnesse manie do trie, of whose curtete manie mo do speake, at whose godlinessse all do wonder, is readie as it were at your elbowe happenlie to attempt so great thinges: sinallie seing that your whole family doth breath out a smel of Christianitie: I say seing these thinges are so, if I seeke to this your Inne as to a refuge for my labours I seeme to astringe that to my self, which is most proper to the thinge it selfe. Accept therefore I beseech you (Right worshipfull) this moost assured pledge & token of a thankfull minde. God in rich with his moost liberall hand both you and all yours with his gifts, and preferue you long in safetie to the Church and common wealth. At London the 18 of Februa- tice 1583.

Your worship's most bounden

William Lawne.
A GENERALL TABLE
OF THE WHOLE
INSTITUTION OF CHRISTIAN RELIGION, COM-
prehending brieflie the principal points.

We have added to the notes of the books and chapters for the more ease finding out of enerie pars.

1. The Creatour, out of the first booke

True wise dome is placed in the knowing of God

2. The Redeemer, by the Sonne, wherein we must consider 2. Booke.

1. From that excellencie wherein he was created that he might be like to God.

2. Vnto that most miserable estate, that he may be like the deuill.

1. How it is giuen vnto men

2. Hove it is receaued

3. How God doth kepe vs in the societie of Christ, namely by go-

double

4. Booke.

1 In the Lawe.

2. In the Gospel.

1 By the power of the holy Spirit.

2. By faith, as by an hand.

1 Eccle-

2. Ciuill.
Out of the first booke. Of the Creation.

1. The end whereof ought to be.

Chap. 2.

The worship of God rightly ordered.

The reverence of his name with

Chap. 3.

Through ignorance whence cometh superstitious worship.

2. But such seed is corrupted.

Chap. 4.

Through wickednesse whence commeth

Servile feare.

Hatred of the
godhead.

The knowledge of God the Creator is

1. Heauenlie things.

1. Ingendred in vs naturally.

Chap. x.

2. Earthly things

1. Of what sort the

2. The whole frame of the world: which teacheth

Chap. 6.

Gotten by some other meanes, namely by

2. By the Scriptures.

Chap. 6.

Read the next Table under the letter A.
Out of the first book, concerning the truth of the Scripture.

1. By the testimonie of the hollie Ghost.
2. By the efficacie thereof.
3. By their antiquite.
4. By the truth of the prophesyes.
5. By the manerious preservation of the law.
6. By the calling and writings of the Apostles.
7. By the consent of the Church.
8. By the blood of many Martyrs shed in testimonie thereof.

Whereby it doth easilie appeare that those brainfick fellows do overthrow all the principles of godlinessse who calling the Scripture behind them do file to revelation.

Chap 9 to 11. 12.

A God the Creator is sharly known by the Scriptures, wherein we most confide.
Chap 6.

1. Of what sort they are, to wit.

True as proceeding from the holy spirit of God which is pioned.
Chap. 78.

2. What they teach, to wit, of what sort the nature of God is.

Chap. 15.

In its selfe

Infinite.
Invisible.
Eternal
Omnipo. ent.

Of one effece which containeth in its selfe three persons, of
Chap. 13.

1. The Father.
2. The Sonne.
3. The holy Ghost.

They err who doe attribute unto God a visible shape as do the idolaters.

1. Heavenlie things, as of Angels.
Chap. 14.

Euill : of Diue's, and they are suche, not by creation but by corruption.
Chap 14.

1. Perfection Soul is taught in his body.
2. His fall is set down concerning which look also the table of the second booke.

Chap. 14. 15.

In the

Creation of

1. Heavenlie things, as of Angels.
Chap. 14.

2. Of earthlie things, as of man, whose
Chap. 14. 15.

Administration, rede the table following. A.

Gods

Whereby God doeth gouene all creatures according to that proper-tie which he hath geuen to euery one of them, when he created them.

1. Of things

Hauing life

Which though they haue their property geuen them naturally: yet do they not shew forth their force suche only so farre forth as they are directed by the present hand of god.

We must ascribe all these

1. All prosperous.
2. Vnprospereous.

Without life

Past: that we may know that all things come to passe through God's appointment by working.

The frutes; all things turne.

1. To the faithfull to good.
2. To the unfaithfull to cuill.

2. Of time

Whereunto appertain mens deliberations.

Which teacheth vs that wee must use lawful means, (for that providence whereto we leane hath his meanes.)

1. That god careth for

2. His Church chiefly.

1. Containe by his power
2. Gouerne by his becke doth
3. Moderate by his wisedome

All thinges.

The frutes, that wee may knowe assuredly.

Chap 17

1. That he hath power enough to do good because
2. He hath in his power

Heauen & Earth.

3. All creatures do obey his becke.

Hidden Which we can not search out. but wee adore the same reverently.

4. That nothing cometh to passe by chaunce: but by the will of God which is double.

Chap. 17.

Expressed in the Lawe.

Gods admi-nistra-tio or go-vern-ment.

C. 16.

Particular, which is considered in respect.
Out of the second booke of the fall of man.

1. What he hath recea-ued.

1. What he oweth, and to the ende we may do this, let vs fee.

Chap. 1.

The fall of man wherein we must consider.

1. The soule.

Chap. 3.

2. What he is able to doe.

Chap. 2.

The knowledge of God the redeemer appeareth.

Chap. 45.

2. In bodie.

That followeth the corrupt appetites of the soule through manie infirmities it is at length subject to death.

1. The first adoption of the elect people.

2. The perfection of the Church.

3. The deliverance of it in danger.

4. Restoring after scattering abroad.

5. The hope of the godlie.

The Lawe was guen for that cause, that it might cause the mindes of men to wait vntill the coming of Christ which appeareth by the next table.

Chap. 7.

2. The materiall cause of redemption concerning which, reade the next table.

1. He was created after the image of God, being partaker of power.

2. Therefore he did owe unto God the perfect keeping of his commandements, because he was perfect in body.

1. Satan.

2. The Serpent.

3. The woman.

4. The apple.

1. Incontinency.

2. Ambition.

3. Vanity.

4. Stubbornesse.

1. In the knowl-ledge of God.

2. In the true wor-ship of God.

3. In good works as in them.

1. Inventing them.

2. In doing them.

1. In standing

2. In humane things as in the Artes.

1. In heauenlie things.

2. In earthlie things.

1. In heatbecause.

2. In thankfulnefse.

3. Ineathfulfull.

2. In righteousness.

3. Subject to death.

1. In the knowledge of God.

2. In the true worship of God.

3. In thankfulness.

4. In heauenlie things.

5. He will eth that onlie which is euill.

6. Perfection.

1. The remembrance of the free covenant often repeated.

2. The ceremonies.

3. The sacrifices.


5. The end of adoption.

6. The right of the priesthood.

Did depend upon the grace of the Mediator always.

Whereupon it followeth that man be inglot must seek redemption in Christ the Mediator because
Out of the second booke. Of the materiall cause of our redemption.

1. Ceremoniall
   1. The viue whereof was abated.
   2. The effect is perpetuall.

2. Judiciale, whereof there are two parts
   1. The first which appertaineth unto godliness, & belongeth to all men.
   2. The other was proper to the Jews, and is abolished.

In the Law, Chap. 8.

3. Morall whose viue is 3. fold:
   1. Weaknedesse
   2. Iniquitie
   3. Damnation

The first sheweth out
   1. Not that we may despair.
   2. But have recourse unto Christ.

The second
   1. That those who are not moved with promises:
   2. May be kept backe with feare of threatenings.

The thirde
   1. That we may know what the will of God is.
   2. That we may think upon it to obey it.
   3. That our minds may be confirmed thereunto.
   4. That wee may bee brought backe from that which is slipperie.

Propheme wherein is noted
   1. The power of God, that he may bind the people with necessitie to obey.
   2. The promise of grace wherein he professeth that he is the God of his Church.
   3. The benefite, wherin he accuseth the Jews of vnthankfulnesse, vnlesse they be answerable to his goodnesse.

In two Tables looke A.

1. Howe he is offered vnto men Lib. 2.

Christ is the materiall cause of our redemption in whom we must consider three things Chap. 7.

2. Howe he is receaued of men concerninge which reade C. out of the thirde booke.

3. Howe God doeth retaine vs in the societie of Christ. Looke D. out of the fourth booke.
Out of the second booke. The exposition of the Lanye.

In the first commandement

1. God will excell alone amongst his people.
2. Therefore we owe vnto God alone.
3. Ende is, that God will not have his worship profaned with superstitious rites and ceremonies.

Of the second commandement

1. The first bredeth our liberty left.
2. The second forbidden vs to worship anie images for religions.
3. Therefore he bring geth forth.

Partes 2.

1. His power which he will not suffer to be diminished.
2. His emulation: because he can abide no partner.
3. His vengeance, vpon the fourth generation.
4. His mercie to the true worshippers.

The former, which appertayneth vnto the worship of God, is contained in flower commandements

1. That that smell of his excellencie whatsoever.
2. His holy word.
3. That we do not.

The third commandement three things

1. By perjurie.
2. By superfluous oaths though true.
3. If we put in Gods living.

Manner of place Saints or o-ther creatures

The name of Gods profaned

1. By perjurie.
2. By superfluous oaths though true.
3. If we put in Gods living.

Without life.

Ende is, that being deade to our owne affections and workes we may thinke vpon the kingdom of God.

1. Whereby the faithfull may kepe holy day from their own works.
2. That God may work in them.

Of the fourth commandement

1. The Spirituell rest.

In it wee must consider three things

1. Call vpon God.
2. Heare the Lawe.
3. To do the ceremonies.

3. That servaunts may have rest from their labour.

The latter is declared in the Table following.
Out of the Second booke. The exposition of the Law.

The ende is { Because the observing of the order which God hath appointed doth please him.

The degrees of honour which he hath appointed are not to be broken.

Of the fifth comman- dement

Therefore wee are forbidden to diminish any where of the dignitie of superiours by Contempt. Contumacie. Vnthankfulness.

And the partes of honour are { Reuerence. Obedience. Thankfulness.

Ende is { Because God hath knit together mankinde by a certaine vnite.

The safety of all men is committed to every man.

Of the sixth the Violence is forbidden.

Good will is commaundd.

In the later table of the Law which containeth the duties of love, there are five commandements Chap.8.

Of the seventh the Ende is { Because God longeth cleannesse, let vs auoid all vn- cleannesse.

Therefore he forbiddeth vs to commit fornication { In minde. In worde.

Ende is { Because vnrighteousnesse is an abhominacion vn- to God.

He will haine vs to geue every man his owne.

Of the viij. the Theft is committed either by { Violence. Wicked deceipte. Craftiness. Flattering &c.

Ende is { Because God who is truth hateth lying.

He commaundeth vs to speake truth without deceipte.

Of the ix. the Therefore he forbid- deth that We do not defame anie man with saunders and false crimes.

Or to hinder anie man in his goods by lyes.

But in defending the Name truth let vs defende { Of ane man the integritie of the Goods.

Because God will have the whole soule to be pos- sessed with the affection of integritie.

Ende is this { He will haine vs to banish out of our minde all desire that is contrarie to love.

Of the xeth the Therefore all desire which turneth to an other mans hinde-

rance is forbidden.
Out of the third booke. Of faith.

1. None of righteousness, that we may be holy (Chap. 6).
   Because God is holy.

2. That there be a rule appointed us, which may not suffer us to err in the studies of righteousness, that we may be made like to Christ.
   Because we are joined unto him, and are reckoned among his people.

There is a pattern thereof set before us, the forme whereof we must expresse in our life and Word, and in Deede.

Hereunto are added the benefits of God, whereunto if we do not answer it shall be a point of great unthankfulness.

1. That wee may consecrate our selues to God to be a lively sacrifice.

2. That we may seeke not the things that are our owne, but those which are God's.

Our Neighbours.

1. Our weakenesse may the better appeare.

2. That our patience may be tried.

3. Our faultes may be corrected.

4. That being humbled we may the more earnestly call vpon God.

5. We may the more earnestly meditate vpon eternall life.

The summe of a Christian life is the demeanall of our selues, whereof there are two partes.

1. That we may knowe how to vie this life and the helpe thereof (Chap. 10).

2. That we may know what we must observe in the service of God (Chap. 8).

1. For necesse, wherein we must obserue the lesser things.

2. That we know to want patiently.

3. That we have respect of our neighbour.

4. That all things be answerable to our calling.

We may have the greater cause to playe God his goodness.

1. Our weakenesse may the better appeare.

2. That our patience may be tried.

3. Our faultes may be corrected.

4. That being humbled we may the more earnestly call vpon God.

5. We may the more earnestly meditate vpon eternall life.

1. That we possesse all thinges as possesseing nothing.

2. That penury patiently we suffer.

Abundance moderately.

Haue enough.

To be hungry.

To want, patiently.

That we have respect of our neighbour.

Because we must give an accompt of our steweardship.

4. That all thinges be answerable to our calling.

We may have the greater cause to playe God his goodness.

2. For delegation, that
Out of the third booke. Of Justification.

He is justified who by the judgment of God is judged and accepted. 

He is justified by works. Whose life is pure and free from reprehenation. There was never any such. Who being excluded from the righteousness of works layeth hold upon the righteousness of faith. Such are the faithfull.

He is justified by faith. 

B: Effect of faith is justification: here consider Chap. 11.

Great consolation. 

Because in stead of a cruell judge we have a most gentle Father. That being sanctified we may thinke vp holinesse.

What followeth thereupon Ch. 13, 14.

That the conscience of the faithfull may lift vp them selues above the Law and forget the righteouseth of the Lawe.

That their conscience being free from the yoke of the Lawe, they may willingly obey the will of God.

That they may not be holden with any religion of indifferent things before God.

That we do not abuse the gifts of God to our lust. 

Yet wee must take heed of two inconveniences 

That we auoyde offence which is double. 

* * iiiij
Out of the third booty. Of prayer. Whilest that we are accustomed to seek ourSELVES to Hamen unto God, 

our heart is euflarr.ed with joy and a more earnest desire to help.

The fourth is that we feel our necessity. The third is that we make God aware of our goodwill. The second is that we may receive God's gifts with thanksgiving. The first is that we may conceive our beloved ones in other ways. Concerning which looke the next Table under C.

The summe is contained in two tables. Concerning which looke the next Table under C.
Out of the 3 bookes Of praire.

1. Therefore we are his children to seeke help of anie other war to cast God in the teeth.

2. Our sins shall not hinder vs from craung mercy of God humbly.

3. Wee must one loue an other like deare brethren.

1. That God is spread abroad through all thinges. Therefore when wee seeke him: let vs be lifted vp aboue the sense of our bodie and soule.

2. That he is free from all. Corruption.

3. That hee comprehendeth and gouerneth the whole world by his power.

1. May amende with the power of his spumte all the wicked lusts of the flesh.

2. May frame all our senes unto the obedience of his gouernment.

3. May defend his childern & bring to bough the endeuours of the wicked.

1. It draweth vs from the corruptions of the world.

2. It kindleth a desire to mortifie the flesh.

3. It teacheth vs to beare the crosse.

The third entreateth.

Not of the secrete will of God: But of that which is revealed in the scriptures: whereunto answereth willing obedience.

The latter concerning which, looke the table following under the letter A.
Out of the third booke, Of Prayer, Election, Resur.

The first petition.

Craneth all things which the vse of the bodie, needeth vnder the elements of this world.

We commit our selues vnto God and commend our selues to his prudence, that he may

We aske (as in that which followeth) those things which serue for the spiritual life.

Remission takest away satisfaction.

Let vs forgiue being hurt in Word.

We crave that wee may be furnished with weapons, and defended, that we may get the victorie.

In the second.

The latter Table of prayer containeth petitions which are speke vs & our neighbour.

Chap. 2o.

In the third.

Thefe petitions, which re.

In the end.

Cause.

For God, Satan. the world. Doe Tempt.

Temptations differ. in

Vppon the right hande, Riches.

Matter.

On the left in respect of Honour.

For GOD tempteth his for their good.

Sathan the fleth, the world vnto cuill.

Efficient, is the meere liberalitie of God, that wee may

Finall: that beeing sure of salvation, because wee are in the hande of God wee may glorifie him.

Gie thankes.

Be humbled.

An whole. Countrie. and House. that

In Iouing some. In reiecting others.

These effectes of faith doe lead vs vnto the certaine.

Effects are some times of

Ch. 22. 23.

Of one: because whom

Chap 24.

That hee may at

length glorifie them.

1. He knew before. 1. By the preachinge of the word

2. Called. 2. By the lightening of the holy ghost.

3. Justified. 4. That hee may at

1. Because wee can by no other meanes be glorified.

2. Because Chrift rose in our fleth. 2. By the

3. Because God is almightye.
Out of the fourth booke. Of the power of the Church.

1. That none bee delivered without the word of God.
2. That all be referred unto the glory of God.

1. Touching the delivering of the opinions of faith.
2. Touching the expounding of them.

1. In commandements which ought necessarily to bee kept.
2. Of making of lawses indifferent whereon marketes.

1. Proper to the cleargie of which it was intreated in the Synodes.
2. Common to the cleargie and the people whose ends are three.

1. That offences may be prevented.
2. That an offence begun may be abolished.

1. That the name of the Church be not euill spoken of.
2. That the good be not corrupt through the copanie of the euill.
3. That through shame they may begin to repent.

Furthermore facts are commended in respect of the time, Looke, A.

A Fur
Out of the fourth booke. Of fasting and vows.

1. That the flesh may be tamed.

2. That we may be the more apt to pray.

3. That it may be a testimonie of humiliation and obedience.

1. The end thereof.

2. Wherein it consisteth, namelie, in

3. That we do not rent our garments, and not our hearts as hypocrites.

1. Time.

2. Qualitie.

3. Quantitie.

1. That we do not thinke it to be done for a meritorious worke.

2. What things are to be auoided.

3. That it be not more straitlie required as necessarie to salvation.

2. Whom the vow is made, namelie, to God, whereupon followeth that wee must alwayes nothing without the worde, whereby wee are taught what,

1. To whom the vow is made, namelie, to God, whereupon followeth that wee must alwayes nothing without the worde, whereby wee are taught what,

2. Who voweth, namelie, ma_therefore we must take heed

3. What vow do we, which must have respect of the time.

2. Who voweth, namelie, ma_therefore we must take heed

1. What is the vow of

2. To come.

1. Past as is the vow of

2. That we with pricks be pricked forward to our dutie.

Hereby appeareth what manner vows the vowes of the Papists bee.
Out of the fourth booke. Of the Sacrament of Baptisme.

1. Towit, an outward signe, whereby God doth sealke vnto our confidences, the promises of his good will towards vs, to vp-hold the imbecilitie of our faith.

2. On the other side, wee doe testifie our godlinessse towards vs.

1. What a Sacrament is.

2. What things bee necessarie in a Sacrament.

3. How we manie there be.

4. The firft thing that may serve for our faith toward God.

5. End is doubtable.

1. Signe is water.
2. Thing signified, is the blood of Christ.
Promise is eternall life.

1. Men grown,after confession of faith.

2. In-Par-


4. End is doubtable.

Men Partakers are whose.

1. Because it is a sign of our washing by the blood of Christ.

2. Of the Regeneration of Christ.

3. Being joyned to Christ wee believe that we shall be.

4. It is a token that we would bee reckoned amongst the people of God.

2. Wee testifie that wee confess Christ his religion to geather with all Christians.

3. That all our things may shewe forth the praise of God.

1. Because baptism did succeed the crucifiction for the efficacie.

2. Promises are one.

3. Vse, for the remission of sins pertaineth vs.

4. The firft thing signified, is the blood of Christ.

5. Of our mortification of all our good things.

6. There shall be no condemnation to vs.

7. To Christ we confesse his religion to-geather with all Christians.

8. That all our things may shewe forth the praise of God.
One of the 4 booke. Of the Supper.

1. What. { It is a spirituall banquet, whereby wee are preferued in that life, whereinto God hath begotten vs by his word.

1. It may serue to confirme our faith toward God

2. The end that { 2. For our confession before men.

3. For exhortation vnto loue.

1. Least in extenuating the signes wee put them too much from their mysteries, whereunto after a sort they are knit.

3. We must beware. { 2. Least that in exhorting the same immoderatlie, wee seeme to darken the mysteries themselves.

1. The significacion in the promises.

4. The parts thereof.

1. The spiritual truth wherin we must consider.

2. The matter, Christ by his

3. The effectes.

1. Redemption.

2. Justification.

2. The visible signes.

1. Bread.

2. Wine.

1. Because it blasphemeth Christ.

2. It burieth the cross.

3. It causeth his death to be forgotten.

4. It taketh away the frutes thereof.

5. It weakeneth the Sacramentes, wherein the memoriall of his death is left.

The Maffe is contrary to the Supper.

Chap. 18.

And these are called eounted Sacrametes.

Chap. 17.

1. Confirmation.

2. Repentance.

3. Extreme vnion.

4. Orders.

5. Matri monie.

1. Clerkes.

2. Dorekrepers.

1. Leffer of

2. Readers.

3. Acolothes.

3. Exorcists.

1. Priests.

2. Greater, of

1. Priftees.

2. Deacons.

2. Deacons.
Out of the fourth booke. Of civill government.

1. The magistrate in whom we must observe.
   - The Viceroy of God: The father of the countie; Therefore he is called.

2. How many kinds.
   - Monarchical.
   - Aristocratical.
   - Democratical.

3. What is his office.
   - That he may heal and not wound.
   - That he keepeth humanitie.
   - That he may represent the image of God.

2. The laws wherein thou shalt observe.
   - The constitution in respect of God.
   - Of men.
     - Of times.
     - Of places.
     - Of nations.
   - Equitie in respect of circumstances.

3. The people who oweth to the magistrate.
   - Whether we must obey his word.
     - Offices.
     - Punishments.
     - Pay tribute.
     - Or sustaine the publike.
   - Obedience.

3. Lone whereby he may commend their prosperitie to God by Prayer.

AN ABRIDGEMENT OF THE INSTITUTION OF CHRISTIAN RELIGION WRITTEN BY JOHN CALVIN.

Of the knowledge of God the Creator.

CHAP. I.

That the knowledge of God, and of our selves, are things joined together, and how they be linked together.

HE whole summe of our wisdom e-

sisteth in two parts: in the knowledge of GOD, and of our selves. But forasmuch as they bee knit together with many bands, it cannot easilie bee discerned whether of these two is former: forasmuch as no man can beholde himselfe, but he
must turne his senses vnto the beholding of God, in whom he liueth and moueth *. For it is a plaine case that those gifts wherewith we are furnished, are not of our selues: yea, that even that which we are, is nothing els but a subsisting in one God. Secondly, we are brought from those good things, which distill downe vnto vs from heauen by drops, as from the streams vnto the springs head. Whereby it commmeth to passe, that by our want and poorerie doth better appeare that infinite plentie of good things which is in God.

2 Again, it is evident that man doth never come to the perfect knowledge of himself vnlesse he haue first beheld the face of God, & so come down from beholding the same, to view himself. For (such is our naturall pride) we do alwaies seem to our selues righteous and holie, vnlesse we be conviCT with manifest arguments of our unrighteousnes and impuritie. And we are not conviCT if we doe onlie looke into our selues, and not into the Lorde also, who is the only rule whereby the judgement must be tried. Therefore if we begin once to thinke vpon God, & to weigh with our selues what a one he is, and how exact the perfection of his righteousnes, wisedome, and power is, according to the rule wherof we must be fashioned: that which was before in vs delightsome vnder a falic pretence of righteousnesse, shall forthwith waxe vile as most great iniquitie.

3 Hence issued that horror & amazednes wherewith holy men were taken, so often as they perceived the presence of God. Heereof proceeded those speeches, we shal die, because the Lord hath appeared vnto vs.* Therefore also the historie of Job doth alwaies draw a most firme argument from the description of the wisedome, power, & puritie of God to throwe
throw down men with the conscience of their own foolishnesse, imbecillitie, and uncleannesse. Abraham doth the better knowe and acknowledge himself to be earth and dust, the nigher he draweth to behold the glorie of God. Notwithstanding howsoever the knowledge of God and of our selves are knit togethers with a mutuall knot, yet the order of right teaching doth require, that we intreat first of the knowledge of God, and that then wee come to handle the knowledge of our selves.

**Chap. ii.**

What it is to knowe God, and to what ende the knowledge of him dowsh tend.

1 And nowe I meane the knowledge of God wherby we do not onlie cocheau that there is some God: but also we learne & understand that which is behoofull for vs to know concerning him: which is profitable for his glorie: and finallie which is expedient. For to speake properly, we cannot say that God is known, where there is no religion nor godlinesse. The feeling of the powers of God is vnto vs a fit scholemaster to teach vs godlines, whences religion doeth spring. And I call godlinesse a reuerence conioynd with the loue of God, which the knowledge of his benefites doth worke. Furthermore, we doe so know God, not onlie because as he hath once created this world, so by his infinite power he sustayneth it, by his wisedome he gouerneth it, by his goodnesse he preserueth it, he ruleth mankinde, especiallly by his justice and judgement, he suffereth him by his mercy, he defendeth him by his aide: but because there shall no where be found any drop either of wisedome, or light, or sincere truth.

**Gen. 18.27.**
which doth not come from him, and whereof he is not the cause; that we may look for, & also beg at his handes all things; and acknowledge with thanksgiving that we haue receaued them at his handes.

2 Therefore they toy in cold speculations, who are determined to stand about this question, what God is? Seeing that it is more behoofull for vs to knowe what a one he is, and what is agreeable to his nature. For to what purpose is it to confesse with Epicurus, that there is some God, who casting off all care of the world doth only delight himself in idlenesse? Finallie, what doth it helpe to knowe such a God, with whom we may haue nothing to doe? Yea rather the knowledge of him ought to serve to this ende: first, that it may teach vs to feare and reverence him: Secondlie, that we may consecrate our selues to God, having the same for our guide and schoolemistres: Loe what pure and true religion is, to wit, faith joyned with the true feare of God; so that fear may containe in it both a voluntarie reverence, and also carrie with it a lawfull worship, such as is prescribed in the lawe. And this is the more diligently to be noted, because all men one with another doe worshippe God, but verie fewe do reverence him, whilsts there is cuerie where great ostentation in ceremonies: but the sinceritie of the heart is rare.

3 Surelie those which judge vprightlie will alwaies hold this for certaine, that there is some feeling of the Godhead ingrauen in the minde of men, which can neuer be blotted out. Yea, that euen this perswasion is in all men naturallie, that there is some God, and that this is throughlie fastened as it were in the verie marowe, witnesseth evident
That the knowledge of God is naturallie planted in mens mindes.

1. Soe lie if anie where the ignoraunce of God be sought for, wee can no where haue a more apparaunt example thereof, then among the blockifhest people, and such are farthest from humanitie. But there is no nation so barbarous (as euен the verie Heathen man faith) no countrie so saunge, which haue not this perswasion remaining in them, that there is a God. And euен those who in other partes of their life seeme to differ but a verie litle from beasts, doe yet notwithstanding continuallie retaine some seede of religion. Idolatrie is an ample testimonie of this conceite. Because man hadde rather worshippe stockes and stones then that hee will be thought to haue no God.

2. Ob. Religion was inuented by the subtiltie and crafte of a fewe men, that by this pollicie they myght keepe the simple people in their duttie : whereas notwithstanding those whiche
were to others authours of the worship of God, did believe nothing less then that there was a God.

An. I graunt indeed that craftie men did invent and devise many things in religion, that they might thereby breed a reverence in the common sort, and also make them afraid, that they might have their minds more obedient. But they could never have brought that to passe, unless men's minds had first been possessed with that constant persuasion concerning God: whence as from seed so springeth all inclination to religion.

Ob. Manie deny that there is any God.

An. Maugre their heads they do now and then feele that whereof they are desirous to be ignorant. No man did more boldly contemne God than Caligula: and yet no man was taken with greater fear when any token of God's wrath was shewed: he did quake for fear of God inwardly, whom outwardly he studied to despise.

Chap. 111.

That the same knowledge is either choked, or els corrupted partly through ignorance, and partly through malice.

And as experience doth witness that there is some seed of religion sown in all men: so there can scarce one be found among an hundred, which having conceal'd the same in his heart doth cherish it, neither is there any founde in whom it waxeth ripe: so far off is it that the frute appeareth in due time. Furthermore, whether some doe vanish away in their superstitions: or other some doe of
set purpose malitiouslie revolte from God: yet al do
degenerate from the true knowledge of him. Where-
by it commeth to passe that ther remaineth no true
godlinesse in the worlde.

2 Ob. David witnesseth that manie do thinke in
their hearts that there is no God.*

An. That is restrained ynto those wicked and
foolish ones, who hauing choked the light of nature
do of set purpose make blind themselues that in see-
ing they may not see.

3 Ob. Any light studye of religion howe prepo-
ferous soeuer it be, is sufficient to salua-
tion.

An. True religion must be framed according to
the will of God, as by a perpetuall rule. Therefore su-
perstitious me do worship their own dotings, which
set vp to God newlie inuented worshipings. Such
the Apostyle saide did serue those which were no
Gods: & in another place, that they were without
God.* For there is no true religion but that which
is conioynde with the truth.

4 There is also another offence, that they ney-
ther haue anie respect to God, but against their
willes: neither doe they drawe neere to him, vn till
they be drawn, being vnwillinge and hanging backe:
neither haue they euon then anie voluntarie feare,
which floweth from the reuereuce of the Maieftie
of God: but onely a servile and constrained feare,
which the judgement of God wringeth out of the:
which because they cannot escape, they quake for
feare thereof, yet so that they doe also loth and ab-
horre it. That seede remaineth in deed, which can
by no meanes bee plucked vp by the rootes, to wit,
that there is some Godhead: but yet it is so cor-
rupt that it bringeth forth none but most badde
fruites of it selfe.
The end of mans life.
1. Moreover because the last end of blessed life consisteth in the knowledge of God, least the entrance unto happiness should be shut before and against any man, he hath not only planted in mens minds that seed of religion, but he hath also so revealed himself in the whole workmanship of the world, and offereth and sheweth himself so openlie cuerie day, that they cannot open their eyes, but they shall be enforced to behold him. Therefore the Prophet crieth out, that he is clothed with the light as with a garment. * And the Apostle calleth the ages of the world the spectacles of invisible things.*

2. Furthermore there be infinit proofes both in heauen and also in earth which do testify the wonderfull wisdom of God: not only those which are more hidden, for observing wherof, Astrologie, Physicke, and all natural Philosophie are appointed, but also such as cuerie most ignorant idiot may see, so that the eyes cannot be opened, but they shall be enforced to be witnesses thereof, and they must needs breake out into the admiration of him which hath made these things.

3. For which reason Paul, after that hee had declared that God may be founde by groping, euens of those which are blinde, addeth foorwith, that hee is not far to be sought: because all men doe feel the undoubtedlie within themselves the heauenlie grace wherewith they are quickned.*

4. And here is discovered the filthie vnthankfulness of men, which while they haue within them a noble
a noble shop furnished with innumerable works of God, and also a warehouse stuffed with inestimable plenty of riches, do so much the more swell & are on y other side puffed vp with pride: yea the earth doth beare at this day many monstrous spirits, which doubt not, ne sticke to corrupt all the seede of the godhead which is lowen in mas nature, to suprессe the name of god,& to put nature in his stead: wheras rather nature is an order prescribed by God. Therefore in matters of so great weight, & whereto singular reverence is due, to inwrap God confusedly with the inferior course of his works is hurtful & wicked.

Therefore let vs remember so often as every one of vs doth consider his owne nature, that there is one God, who doth so gouerne all natures, that he will haue vs to haue respect to him, and that our faith be directed toward him, and that we worship and call vpon him: because nothing is more disordered then to enjoy such excellent gifts which favour of divine nature in vs, and to neglect the author which doth geue vs the same freely.

Quest. But for what caufce was God moued, both to create all these things once, and with what caufe is he moued to preserue the same now?

An. His onely goodnesse both was and is the cause, which ought to be sufficient to allure vs to love him: forasmuch as there is no creature, vpon which his mercie is not poured out*.

6 Also in the seconed sort of his works, which happen beside the ordinary course of nature, there appeare as evident argumentes of his powers. For in gouerning the societie of men he doth so temper his prouidence, that although he be infinite wayes bountifull and beneficall toward men: yet notwithstanding he declareth by dayly judgementes and
manifest his clemency to the godly, and his severity to the wicked.

**Quest.** Why doth God oftentimes suffer the wicked to triumph unpunished for a time, and doeth permit the good to be tossed with much adversity, and also with the malice of the wicked?

**An.** When as he punisheth one wickedness with a manifest judgement of his wrath, we must know that he hateth all wickednesse: whereas he letteth many go unpunished, we must know that there shall be another judgement wherein they be deferred to be punished. In like sort, howe great matter doth he minister vnto vs to consider his mercie when as he oftentimes sheweth mercie without being wearye toward miserable sinners, vntill he haue broke their frowardnesse with doing good to them, in calling them home with his more then fatherly tendernesse?

7 **To this ende when the Prophet setteth down that God doth at a sodeine and contrarie to their expectation helpe miserable men when their affaires are past hope, he gathereth at length that those which are counted fortunate chaunces, are as manie testimonies of the heauenly prouidence of God, and especially of his fatherly clemencie: and that hereby the godly haue matter of joy ministred vnto them: and that the mouthes of the wicked are stopped.**

8 **But in those things we wonder at the power of God, and kisse his wisedome. Therefore we see that there needeth no longer nor laborious demonstration to set forth those testimonies which serve to set forth the majestie of God, whereby we are invited to the knowledge of God, not that which is content with a vaine speculation, and doth swimme **
CALVINS INSTITUTIONS. Lib. 1. 11

about onely in the braine: but that which shall be found and frutesfull.

9 Secondly such knowledge ought not only to raise vs vp to worship God, but also to awake and lift vs vp to hope for the life to come. For when we consider that the tokens which the Lorde sheweth both of his clemencie, and also of his severitie, are onely begun and halfe full: without doubt we must consider that he doth herein onely make a shew of those things, the manifestation and ful deliuerance whereof is deferred vnto another life*.

10 But howe clearly so euer he represent both him selfe and alfo his immortall kingdome in the mirrour of his works (such is our blockishnesse) we stand always amazed at such evident testimonies so that they passe away without doing vs any good.

For as touching the framing of the world how manie be there among vs who whiles they either looke vp toward heauen, or cast their eyes aside vpon diuerse countreyes of the earth, do referre their mind vnto the remembrance of the Creator, and do not rather stay in the viewing of the worke created, passing over the Creator? And as touching those which come to passe besides the order of the naturall cours, where is there one that doth not rather thinke that men are whirled and turned about by the blind rashnesse of fortune, then governed by the prouidence of God?

11 Hence came that huge sinke of errors where-with the whole world hath bene filled and overlumed. For euerie mans wit is to him selue as a maze, so that it is no maruel that all nations were brought into diuerse deuses. And not that only, but also that almost euerie severall man had his severall God. For so soone as rashnesse and wantonnesse
Raftines joyned with ignorance hath brought forth idolatrie.

And if so be it the most excellent men did wander in darknesse (such as were the Stoicks, and the misticall divinitie of the Egyptians, who doting with reason faigned to the felues more Gods) what shall we say of the scourings of the people? Paul pronouceth that the Ephesians were without God until they had learned out of the Gospel what it was to worship the true God. And to the ende the Scripture may make place for the true and one God, it condemneth all falshood & lying whatsoever godhead was worshipped in olde tyme among the Gentiles*. The Samaritanes wiste not, faith Christ, what they did worship*. Whereupon it followeth that we do always worship at all adventures (which notwithstanding is no small fault) vnlesse God do witnesse of him selfe from heauen: and declare to vs by his word what he will haue done.

Therefore so manie burning lampes do shine in vaine in the edifice of the world, to set forth the glorie of the author: which do so shine round about vs, that yet notwithstanding they are not able to bring vs into the right way of the felues. They raise indeede some sparkles, but they are choked before they shewe foorth anie perfect light. The invisible godhead is I grant represented by such spectacles*: but we haue no eyes to see the same *, vnlesse they be lightened by the inward revelacion of the spirite through faith.

Obieft. If we want naturall power, so that we can not clime vp vnto the pure and manifeste knowledge of God: we shall be holden excused if we worship not God as we ought.
An. All colour of excuse is cut of: because the fault of so great dulness is within us neither can we so pretend ignorance but that even our very conscience shall always convince us both of sluggishness and unthankfulness.

Chap. vi.

That a man hath need to have the Scripture to be his guide, that he may attain to the knowledge of God the Creator.

Therefore although that brightness which shineth before all mens eyes in the heaven & earth doth spoile mans unthankfulness sufficiently of all defence: yet God hath giuen another & a better help, namely the light of his word, that he might thereby be known to salvation. And this prerogative did he vouchsafe to bestowe vpon those whom he would gather higher and more familiarly to himself to wit vpo the Iewes. Notwithstanding he did afterward make the same benefit cōmō to all nations.

But whether God did make him self known to the fathers by oracles & visions, or he did inform them by the ministerie & diligence of men, of that which they should afterward deliver to their posterity as from hand to hand: yet it is out of all doubt that the firme certaintie of that doctrine was ingraven in their harts, so that they were perswaded & did understand that which they had learned came from God. For God did always make undoubted assurance for credit for his word, which did farre surpass all vncertaine opinion. Therefore he enrolled his oracles in publike tables: he published his Law: whereto the Prophets were afterward added to be interpreters thereof.
3 And because mans mind is very much enclin
ned to forget God, because it is wonderfully bent
 toward all manner errors, & because the lust therof
to forge newe kinds of religion is great: we may see
howe necessarie such enrolling of the celestiall do-
crine was, lest either through forgetfulness it should
perish, or through error vanish away, or be corrupt
through mans boldnesse.

4 Therefore after that the Prophet had sayde
that the heauens declare the glorie of God*, & that
the firmament sheweth his handiwork, that the or-
dinate course of the dayes and nights let forth his
maiestie: de descendeth afterward to make mentiô
of his word. The Lawe of God, faith he, is unde-
filed, converting the soules, &c. Where he propound-
deth the peculiar schoole of the children of God,
which alone leadeth them vnto the true knowledge
of saluation, and without which we shall alwayes
erre.

Of the authoritie of the Scripture.

1. Therefore, because we haue not oracles daily
from heauen & the Scriptures alone are ex-
tant, whereby alone it pleased the Lord to haue his
truth continually kept in remembrance, the same
Scriptures are of full authoritie with the faithfull
by no other meanes, then when they be perswaded
that they came from heauen, as if the liucly voyces
of God were heard there.

Obieçt. The Scripture hath as much authoritie
and weight, as is graunted vnto it by the consent of
the Church.

An. The eternall and inviolable truth of God,
resteth not vpon mans pleasure.
Moreover the Apostle faith, that the Church is builded upon the foundation of the Prophets and Apostles.*

*Eph. 2:20.*

**Quest.** Howe shall we be perswaded that it came from God, vnlesse we flie vnto the decree of the Church?

**An.** The Scripture sheweth in it selfe apparent sense of her trueth, which the Spirit of God doeth seale in our minds, being firmly imprinted therein.

**Obieft.** Augustine faith: I had not beleue the Gospel vnlesse the authority of the Church had moved me.*

*Lib contra epif. fundamenta salis Chap. 9.*

**An.** He had to deale with the Manichees, which would haue men to beleue the without any gainesaying; when they were perswaded that they had the truth, but could not shewe it. He demaundeth what they would do if they should light on a man which doth not beleue even the Gospel? After that he addeth: and I truely would not beleue the Gospel, &c. signifying that at such time as he was a stranger from the faith, he could by no meanes be brought to embrace the Gospel as the certaine truth of God, vntill hee was overcome by the authoritie of the Church.

**Quest.** Why then doth he oftentimes vrge the Manichees with the consent of the whole Church, when he will proue the same Scripture which they refused?

**An.** He doth nowhere ayme at this, to teach that the authoritie which we graunt the Scriptures to haue, doth depende vpon the determination or decree of men: but doth onely (which was of great importance in the cause) bring forth the judgment of the whole Church, wherein he had the upper hand of his aduersaries.
4 Therefore if we will well provide for our consciences, that they be not continually carried about with an unstable doubting, or that they do not waver, yet stay at every small stop, we must set a persuasion further then either from man's reasons, or judgements, or conjectures, to wit from the secret testimony of the Spirit.

**Quest.** By what reasons can it be prooued that Moses and the Prophetes were inspired by God to speake?

**An.** The testimony of the Spirit doth surpasse all reason (though there may manie argumentes be allledged, whereby it may appeare, that if there be God in heauen, the Law and Prophecies, & Gospele came from him.) That doth I say as witnessle, saying, my Spirit which is in thee, and the wordes which I haue put in thy mouth and in the mouth of thy seed shall not faile for euer*. For the Spirit is the earnest & seale to confirme the faith of the godly* because vntill he lighten their minds, they do alwayes wauer amidst manie doubts.

5 Therefore let this remaine firme, that they whom the holy Ghost hath taught do rest soundly in the Scripture, & that that alone is the true faith which is sealed in our harts by his seale*.

**Chap. viii.**

_Humane proofes which serue to establigh the authori- se of the Scripture._

2. Argument from the efficacy thereof.

1. Therefore we see how great force the truth of the Scripture hath, seeing there is no writing of man howe finely soeuer it be polished, which is of such force to moue vs, although the high mysteries of the kingdom of heauen, be delyucred un-
Under a contemptible baseness of words.

2. Obie. Some of the prophets did use an elegant and fine kind of speech.

An. The holy Ghost meant to shew by such examples that he wanted not eloquence, where he used in other places a plain and homely style.

Obie. Satan doth craftily sow wicked errors in a rude and almost barbarous speech, that he may more easilie deceive silly men.

An. Satan is a counterfaytor of God in many things, but all those who are induced with mean understanding do see howe vaine and filthy that curious counterfaiiting is, if they conferre mans inventions and the word of God together.

3. Besides those whereof I haue alreadie spoken, the verie antiquitie of the Scripture hath no small weight: forasmuch as there is no monument of religion extant, which doth not come farre short of the age of Moses. Neither doth Moses invent any new God, but doth set downe concerning the eternall God, that which the Israelites had from their fathers as delivered from hand to hand in long processe of time.

4. Obie. The Egyptians did extend the antiquitie of their religion vnto sixe thousande yeares before the creation of the world.

An. Even prophan men did always scorn their vaine babling.

Ob. Moses his authoritie is not voide of suspicion.

An. Unless he had bene inspired with the holy Ghost he would never haue marked with the eternall infamie in the person of Levi the family whereof he descended by his auncetors almost three hundred yeares before, neither doth he refuse to incurre enuie among his kindemen, whom no doubt

Eloquence.

Satan a counterfaytor of God.

The antiquitie of the religion of the Egyptians.

Moses his authoritie.

2 *Nu.12.1.

3

4

Moses his miracles.
*Exod.24.19.
*Exod.19 & 40

34.

*Num.16.14
& 20.10 &
11.9.

5 And nowe so manie and such excellent miracles: are as manie establishmentes of the Lawe which was giuen by him, and of the doctrine which he published*.

ObieEt. That is to take that for a thing which all men graunt, which wanteth not some to gainsay it.

An. Forasmuch as Moses published these things in the hearing of the open assemblie, what place had he to inuent any thing of his owne head, amog those who were eye witnesse of the thinges which were done?

6 ObieEt. Such miracles are to be ascribed to magickall arts.

An. He did so abhorre that superstition, that he commanded those to be stoned, which did but ask councell of sorcerers and souflayers*. A deceauer doth seeke to winne him selfe a name among the common people by juggling. Moses cried out that he and Aaron are nothing, but that they do onely execute those thinges which God hath prescribed. What enchantment could bring to passe that mana should raigne from heauen? Howe could he haue beguiled the surour of the whole people so often as they made insurrection against him, with juggling castes?

7 Furthermore we have the truth of the prophecies, which doth sufficiently shewe, that both Moses (who assigneth the principalitie to the tribe of
of Iuda*, four hundred yeares before it came to passe: and also foretolde that the Gentiles should be adopted together into the couenaunt of God, when almost two thousande yeares did passe afterwandes*.

8 And other Prophetes also, (which foretold things to come*, as if they had bene present:) did speake by the Spirit of God.

9 Quest. Who hath certified vs that these things were written by Moses and the Prophets which we reade vnder their names? yea, was there cuer anie Moses?

An. But if anie man should call it into question whether there were cuer anie Plato, or Aristotle, or Cicero, who would not say that such madnessse were worthy to be corrected with stroks or stripes? Also we see that the Lawe of Moses was rather wondertullie preserued by the heauenlie prouidence, then by mans industrie and diligence, against the furiousse assaults of the enemies of the trueth.

10 Quest. Seing Antiochus commanded all the books of the Law to be burned, whence came those copies which we haue now?

An. It doth not follow that his commandement did take effect. Which thing the Greeke interpretation doth witnesse which did follow forthwith, and was published throughout the whole world.

Obieft. They were forged bookeis.

An. No man durft at any time obieft that to the Iewes.

11 Furthermore the plainnesse of speech vsed by the three Euangelistes: the speech and Gozell of John thundering from on high with graue sentences: the heauenly maicstie which shineth in the

*Deu. 32.2.
*1sy. 45.1.
*Ier. 25.12.
*Dan. 7.4.
writings of Peter and Paul: the unlooked for calling of Mathew from the table of his gaine: of Peter & John from the fish boats to preach the Gospel: the conversion and calling of Paul an enemie vnto the Apostleship, are signes of the holic Ghost Speaking in them.

12 Neither is that without great weight, to wit, the consent and agreement of so manie ages, of so diverse nations, and so contrarie minds, to embrace the Scripture. Furthermore it purchaseth great authority, when we looke into the godlinesse of those, who do so agree together: not of all indeede, but of those whom the Lord would have to shine as lights in his Church.

13 And nowe howe safely ought we to geue our names to that doctrine, which we see establisshed & testified by the bloud of so many holy men?

Obiect. Manie heathen men did confirme theire sayings with voluntarie death.

An. Such were led rather with frantike madnes then with the zeale of God. Therefore let vs conclude that the authoritie of the Scripture doth depend vpon God and not vpon men.

CHAP. IX.
That fanaticaall men overthrow all principles of godlinesse, which forsaking the Scripture runne to revelations.

1 Moreover those who forsake the Scripture, & imagine I wot not what way to come to God, whils that they make boft of the Spirit, and runne to revelations, are to be thought not so much to be holden with errour, as to be tossed to and fro with madnesse.

2 Whereby
2 Whereby we do easily understand that we must diligently apply our selves both to read and marke the Scripture, if we list to take any use and frute of the Spirit of God.

Obieet. It were no meete thing that the Spirit of God (to whom all things are subject) should be in subjection to the Scripture.

An. It is no reproch to the holy Ghost to be euerie where like to himselfe: to be constant: never to change.

Obieet. But by this meanes he is brought to trial.

An. I grant: but yet to such trial that he would have his maieftie established thereby among vs; & left the spirit of Sathan should crepe in under his title, he will have vs to knowe him in that image of his, which he hath ingrauen in the Scriptures.

3 Obieet. The letter killeth, but the spirite giveth life.

An. Paul contendeth in that place against the false Apostles, who commending the Lawe without Christ, did call away men from the benefite of the newe Testament, wherein the Lord doth covenante that he will ingraue his Lawe in the bowelles, and that he will write it in the heartes of the faithfull. Therefore the letter is dead, and the Lawe of the Lord doth kill the readers thereof, but when it is pulled away from the grace of Christ, and when it doth onely found in the eares the heart being untouched.

Obieet. Therefore the word it selfe should not be much assured to vs, vnlesse it should be confirmed by the testimonie of the Spirit.

An. God hath coupled together by a certaine mutuall knot the certaintie of his word and of his Spirit.
1. The goodness of God by the Scripture.
2. His suitercity.

*N* Ex. 34:5. *Psal. 145*.

1. Mercie.
2. Iudgement.
3. Iustice.

1. The feare of God.
2. Confidence in him.

1. Owe it is good to consider, whether the Lord doth represent himselfe in the Scriptures to be such a one as we sawe him to be depainted out to be before in his works. Surely his fatherly goodness and readie will to do good is euerie where extolled: and there be set downe examples of his seueritie, which shew that he is a iust revenger of wickednesse*.

2. God pronounceth in Jeremie what a one he will be known to be*. Let him that reioyceth, faith he, reioyce in this, that he knoweth me to be the Lord, which do mercie, iustice, and judgement in the earth. Assuredly these three things are verie needesfull to be known. Mercie wherein our salvation consisteth: judgement which is exercised vpon the wicked: iustice whereby the faithfull are preferred. Furthermore that knowledge of God which is set before vs in the Scriptures is appoynted to none other ende, then that which doth shine in the creatures being imprinted in them: to wit, first it suiteth vs to feare God: and secondly to put our whole trust in him: to wit, that we may learne to worship him both with perfect innocencie of life, & with vnsigned obedience: & also to depend wholly vpon his goodnesse.

3. Also we must marke, that the Scripture, to the ende it may direct vs to the true God, doth plainely exclude all the gods of the Gentiles: because religion was corrupt euerie where almost in all ages.
That it is wickednesse to attribute any visible forme to God, and that they fall from God generallie, who sooner they be which set vp to them selues idolles.

1 But seeing that this beastly blockishnesse dyd possess the whole world, to desire visible figures of God, and so to make and frame to them selues gods of woode, stone, or other matter: we must hold fast this principle that the glorie of God is corrupted with wicked faldhood, so often as any shape is faigned to represent him. Therefore after that God hath in the Lawe once chalenged to him selfe the glorie of the godhead, he addeth forthwith, Thou shalt make thee no grauen image, neither any similitude.

2 That may easilie be gathered out of the reasons which he adioyneth vnto the prohibition: Thou hearest a voyce, thou sawest no bodie. Therefore take heed to thy selue, lest peraduenture being deceived thou make thee any similitude &c. He setteth his voyce against shapes. Therefore those men forfake God, which desire to have visible formes.

3 Obieft. God hath sometime giuen a presence of his godhead, so that he was sayde to haue bene seene face to face:

An. Those things did plainly teach men concerning the incomprehensible esseence of God. Not that he offered him selue to be known in them as he is. Because it was said to Moses, That no man can see God and liue.

Obieft. The holy Ghost appeared in likenesse of a doue.

C iiiij
God appeared in likeness of a man.

Why the Cherubims were made.

An. Whence he vanished away forthwith, the faithful were admonished by that token of short continuance, that they must believe he is invisible, that being content with his power and grace they might not invent to them selves ana visible shape.

Obieft. God did sometimes appeare in the shape of a man.

An. That was a foreshewing of the revelation which was to come in Christ. Therefore it was not lawfull for the Jewes so to abuse this pretence, that they might erect them selves ana token of the godhead under the shape of man.

Obieft. The Cherubims which with their outstretched wings did cover the mercie seate, were made in honour of God * & where may not we make images of God and of Saints?

An. Those small images did import nothing else but that images cannot fitly represent the mysteries of God: forasmuch as they were made to this ende, that they might shadowe with their wings the mercies seate, and so keepe backe not only the eyes of men, but all their senses from beholding God, that by this means they might correct their boldnesse. Moreover it were an absurd thing to bring in shadowes seeing we haue the truth it selfe.

Quest. What meane the Seraphims which were shewed to the Prophets in visions*?

An. Inasmuch as their faces were couered, they signifie that the brightnes of the glorie of God, was so great that euen the Angels them selves are kept from the direct beholding thereof.

Psal. 115.4 & 135.15.

4 And the Prophet gathereth by the matter, that the images of the Gentiles are not gods, but onely the worke of mens handes *. For that cause the holy Ghost thundreth out a cruel & sharp curse:

Let
Let them be made like to them which make them, &
whosoever they bee which put any confidence in
them.

5 Obie. Images are lay mens booke faith Grego-
ric. &

An. Jeremie calleth images a doctrine of vani-
tic & a falshood. * Therefore all that is vaine and
false whatsoever men haue learned by images, con-
cerning God.

Ob. Those are reproved of the Prophets which
doe abuse images vnto superstition.

An. I graunt, and yet they doe alwaies set ima-
ges against the true God, as contrarie things.

6 Augustine without doubting pronounceth that
it is wickednes not onelie to worship images, but to
set them vp to God * and that by this meanes the
feare of God is diminished, or els taken away.

7 And what other things are those pictures and
images which they dedicate vnto sainctes, but pat-
terns of most wicked ryot and filthines.

8 Furthermore as touching the beginning of i-
dols, that is receuied almost by common consent,
which is written in the booke of wisdome, * to wit,
that those were the first authors of the, which gaue
this honour to the dead, superstitiously to worship
their memory: but idols were in use before that time
* the mind begate the idol, & the hande brought it
foorth.

9 Worshipping did follow such forged inuentio.
For seeing men did imagine that they behelde God
in the images, they did also worship him there.

Ob. The images are not coueted the gods theselues.

An. Neither were the Iewes altogether so igno-
raunt that they did not remember that it was God
by whose hande they hadde beeene brought out of
Egipt, before they made the calf: neither were the Heathen men so blockish that they did not under-
stande that God was some other thing then wood
and stone.

10 Obieét. That visible thing is not worshipped but that which is represented.

An. The Gentiles had the like starting holes. Then why do they kneele before the images? To what end serve pilgrimages? Why do we turne our faces toward the images whè we are about to pray, the like whereof we haue at home,&c.

II Obieét. That worship which is giuen to images, is Idolodoulera or the service of images, and not Idololastreia or worshipping of Images.

An. As if it were not a lighter matter to wor-
ship than to serve, by this meanes they should wor-
ship God, and serve images.

Quest. Are then no images tollerable?

An. Those onlie are condemned which are made to be worshipped.

*Quest. Is it not expedient to haue those images in churches which represent histories, famous facts or mens bodies?

An. The authority of the ancient church ought to mooue vs, wherein for the space almoost of s. hun-
dted yeres, wherein religion did as yet more (florish) the temples of Christians were commonlie void of images. But they were brought in when the sinceri-
tie of the ministerie did degenerate. This seemeth to be the cause why Iohn woulde haue vs to abstain not onlie from worshipping of images, but alio from the verie images themselves.*

14 Obieét The Nicene counsell which was hol-
den by the commaundement of Irene, did decree that images shoulde not onlie be had in churches, but
but also worshipped.

An. Whosoever he be which shall reade the refutarie booke, published in the name of Carolus the great, wherein are rehearsed the opinions of the bishops which were present, and the arguments which they did use, he shall finde such filthie and vnsaucery follies, that I am ashamed much to report them.

15 As if all those reverend fathers did not discredit themselves either by handling the scriptures so childishly, or by renting them in pieces so wickedly.

It is a wonder that so great monsters of vngodlinesse were by them spued out: & it is twife strange that they were not cried out against.

CHAP. xii.

That God is distinguished from idols, that hee alone may be wholeworshipped.

1 So often as the scripture affirmeth that there is one onlie God, it striceth not for the bare name, but doth also command that that be given to no other which belongeth to the Godhead. Whereby appeareth what difference there is betweene pure religion and superstition. God to the end he may challenge to himselfe his owne right, doth cry out that he is a ielous God, and a severer punisher if hee be coupled with anie vaine forged God.

2 Therefore the distinction of latria, or worship, and douleia or of service was inuented in vaine, to the end divine honour might seeme to bee freeliie ascribed to angels and dead men.

Obieet. Manie of the old fathers did vs such distinftion.
An. It is not therefore to be any whit more allowed: for no man doth doubt, but that it were an hard matter oft to serve him, whom thou wouldest not refuse to worship.

3 Obieft. We read that men have been worshipped oftentimes.

An. That was a civil kind of honor, but religion hath another respect which so soon as it is joyned with worshipping, draweth with it a profaning of the divine honour.

CHAP. XIII.

That the one essence of God doth contain in is three persons.

1 That which is taught in the scriptures touching the infinite and spiritual essence of God, doth not only serve to overthrow the dotings of the common people, but also to refute the subtleties of prophane philosophy. One of the old writers said sincerely, that, God is all that which we see, & which we do not see.

2 And God doeth so declare himself to be one, that he doth distinctly propound and set forth himself to be considered in three persons, which except we holde, there doth onlie the bare name of God swim about in our brain, without the true god.

Obieft. That worde person, is not founde in the scriptures, but it is invented by man.

An. When the Apostile calleth the sonne of God the ingrauen forme of his fathers person, 

vedually he assigneth some being to the father wherein he differeth from his sonne: the same reason is in the holy ghost: because, we had proue by and by that he is both God and yet that we must needs thinke that he is another then the father.

3 Obieft.
3 Obi. It were better for vs, to keepe not onlie our meanings, but also our words within the co-passe of the scriptures, then to spread abroad quaint words, which may breed dissention and strife.

An. I graunt that we must with no lesse reverence speake of God then think of him. But when the thing is all one, though the word be not found in the same syllables in the scriptures, it ought in no case to bee rejected: otherwise all preaching and interpreting of the scriptures must be taken away. With like necessitie is the Churche inforced to vs the worde Trinitie.

4 And such quaintnes or newnesse of wordes (if we must so call it) doth then chieflie come in vse, & stand in steede, when wee must auouch the truth against slanderers and cauillers. So against Arrius, the sonne was called Consubstantiall, and against Sabellicus it was proued, that the Trinitie of persons did subsist in one God.

5 Therfore if the words be not inuented in vain, we must beware that in refusing the same we be not thought to be proudlie bold. Would God they were buried, so that all did agree togethether in this faith, that the father, sonne, & holy ghost are one God: & yet that neither the sonne is the father, or the holy ghost the sonne, but that they are distinguished by a certaine propertie.

6 But omitting to dispute of words, let vs nowe speake of the thing it self. I call a person a subsistence in the essece of God, which being referred vnto the rest, is distinguished by a certaine incommunica-ble property, or which is not common to the other. A subsistence is an other thing then an essece. For if the worde were simplie GOD and had nothing proper seuerallie to it selfe, then had
John said amisse in saying, that it was alwaies with God. Where he addeth foorthwith that that word was God.

7 And before I goe anie further, I must proue the Godhead of the Sonne, and also of the holy ghost: that done, we shall see how they differ. Surelie forasmuch as the word of God is spoken of in the scriptures, it were an absurd thing to imagine onlie a fading or vanishing voice, which being uttered in the aire, doth come foorth without God himselfe, when as the worde is rather meant to bee the perpetuall wisdome of God, résiant with God, from which both oracles and also all Prophefies did proceeide. For as Peter doth witneffe, * the old prophets did no leffe speake by the spirite of Christ, then the Apostles, & whosoever they were, which after them had the administration of the celestiall doctrine. And because Christ was not as yet reveale, we must needs underftand the word begotten of the father before all worldes. And if so be it that spirite was the spirite of the worde, whose instruments the Prophetes were, we do vnoubtedlie gather that he was verie God. Which thing Moses doth teach plainelie enough in the creation of the worlde, * when he setteth that word as in the middle.

Obiecf. The word is taken in that place for bidding or commandement.

An. The Apostles are better interpreters, * who teach that the worlde was made by the Sonne, and that he beareth all thinges by his mightie word. To the same ende tendeth the saying of Christe, My father and I doe worke vntill this day. *

8 Obiecf. The worde beganne to be then, when God did open his holy mouth in the creation of the world.

An.
That is too vainly supposed to imagine an innouatio of the substance of God. For if there should have bin in him any thing comming from elswhere, that of James should fall to the grounde, This is with God no change or shadow of change.

Obieff. God spake then first of all, therfore there was in him no speech at all before that time.

An. I conclude otherwise, In the verie moment wherein God said, Let light be made, the power of the word appeared, therfore it was long before.

9 Hereby we ought to be fullie certified that Christ is that word being clad with flesh. Whereupon the prophet saith, Thy throne O God is for his throne.

Obieff. The worde Elohim is also applied to the angels and chiefest powers.

An. But there is nowhere in the scriptures anie such place extant as ascribeth an eternall throne to a creature: neither is he onlie called God, but also the eternall governour. Secondlie, this title is giuen to none, without an addition, as it is said that Moses shall be as a God to Pharaoh.

Obieff. Moses gau the name to the altar which he built, & allo Ezechiel to the citie of the new Ierusalem.

An. The altar was built for a monument that God is the exalter of Moses, and Ierusalem hath the name of God giuen it, to testifie the presence of God. For thus faith the Prophet, the name of the citie shall be from that day: The Lord is there: and Moses built the altat after this sorte, and called the name thereof, The Lorde mine exaltation.

Obieff. Jeremie referreth this selfe same title unto Ierusalem in these wordes, This is the name wherewith they shall call her, The Lord our righ-
Christ Iehouah.


Mannah. Scracrus.

Christ under the person of an Angell doth execute the office of the mediator. Oseas. 12. 5

From the confession of the Patriarch. Deut. 32. 29. 30 & 1. Cor. 10:4.

An. Christ is the true Iehouah whence floweth righteousness; seeing the Church perceiveth this in deed, it doth for just causes rejoysce in this name.

If these things do not satsifie the Iewes, let the looke why Iehouah or the Lord is so often presenred in the person of an Angell.

Obieft. This is spoken in respect of the person which he presenteth.

But the seruanunt in sufferynge sacrifice to be offered vnto him should take from God the honor due to him: which is an absurd thing, yea he doth afterward proue that he is that Iehouah in deedde. Therefore Mannah and his wife gather by this signe, that they have not only seen an angell, but God.

Obieft. God was neuer openlie shewed to Abraham, and to other of the fathers, but in stead of him they worshipped an angel.

The found Doctors of the Church did well and wiselie interprete the worde of God to be the Prince of Angels or the chief Angell, who began eu'en then as by a certayne entrance or preparation to execute the office of a mediator. The same meaning hath Oseas, who after he hath reckoned vp the combat of Iacob with the Angell, The Lord faith he, the God of hostes, Iehouah worthie of memorie is his name.

Obieft. God did beare the person of an Angell.

An. The confession of the holie Patriarch doth sufficientlie declare, that he was no created angell, but in whom the full Godhead did rest, when he faith, I saw God face to face: and hence came that of Paul also, that Christ did guide the people in the wilderness.

As for the new testament it is ful of testimonies.
And if so be it wee esteeme his Godhead by
his workes which are ascribed to him euerie where
in the scriptures, it shall as yet more euidentlie ap-
peare by them. For when hee said that he wrought
since the beginning with his father, the Iewes which
were most dull to understand his other sayings, did
yet perceiue that he tooke vpon him the diuine po-
wer.

And it appeareth most euidentlie in miracles.
Obieft. Both the Prophets and also the Apostles
did equall and like myracles.
An. These men did distribute the giftes of God
according to their ministery, but he did exercise his
owne power.
Obieft. Why did he vse praver then, if he were a-
ble to doe that of himselfe?
An. That he might gue the glorie to his father:
but we see for the most part his owne power shewed
to vs. And how can he choose, but be the authour of
the myracles, who by his own authoritie comitteth
to others the distributio thereof. Furthermore if ther
be no saluation, no righteousnesse, no life without
God, and Christ containeth all these things in him-
selue, surelie he is shewed to be God.
Obieft. All these things are powred out by God
into him.
An. He is not saide to haue receiued saluatio, but
to be saluation himselfe, * & also goodness, righteou-
Wherby it doth necessarily appeare that he is God.

Also we must set proues to proue the Godhead
of the holie ghoffte, chieflie from the same foun-
taines. That testimonie of Moses is euident enough
that the spirite of God was stretched out vpon
the depthes. * Also Isaias faith, The Lord sent me

The godhead
of Christ is pro-
uced by his
workes.

From miracles

Because there
is saluation in
him,

The godhead
of the holie
ghost is pro-
uced.
and this spirit. Because he communicateth or imparteth his power in sending his prophets, with the holy Ghost: whereby appeareth his divine majesty. Being spread abroad, cuerie where, hee sustaineth all things, hee regeneratest to eternall life, * he justifieth, * he is our sanctification, truth, grace, & whatsoever good thing can be inuented. Wherby appeareth that the spirit hath divine power, and that he is personallie resident in God.

15 Last of all, if blasphemie against the spirite be not forgiuen either in this world or in the world to come, seeing he doth obtaine pardon which hath blasphemed the sonne, by this is his divine majesty plainlie proved which to hurt or diminish, is a fault vnperdonable. * Fet more testimonies out of the Institution.

16 Paul to the Ephesians speaketh most plainlie of the distinction of the persons * But Christ speaketh more plainlie when he commaundeth to baptize in the name of the father, and of the sonne, and of the holie Ghost. *

17 That of Nazianzene liketh me well. I cannot thinke vpon one, but I am by and by compassed about with the shining brightness of three: neither can I discerne three, but I am at a sodaine referred vnto one.

Obie. That distinction had his beginning when the sonne was incarnate,

An. The one hee begotten sonne was in the bosome of his father before. * But the holie Ghoste is distinguished, because he proceedeth from the father. *

18 That is also greatlie auailable vnto such a distinction, because the scripture attributeth to the father the beginning of working: to the sonne wise-
dome and counsell; to the holy Ghoste power and efficacie. Therefore we consider first God: that done the wisedome rising out of him; last of all the power whereby he executeth the decrees of his counsell.

19 By this testimonie is signified that they have relation one to another; and not the verie substance whereby they are one.

20 Therefore when we professe that we beleue in one God, vnder the name of God we understand the one one solie and simple essence wherein we compre hend three persons.

21 But and if that distinction which is in one Godhead of the father, sonne, and holy Ghost, doe trouble some wits more than is expedient, let them remember that mens minds doe enter into a labynrh when they fauour their curiositye too muche; and so let them suffer themselves to be guided by the heauenly oracles, howsoever they cannot comprehend the highnesse of the misterie.

22 Ob. A person is nothing els but a visible form of the glorie of God.

An. When Iohn pronounceth that the worde was God before the world was made, he doth make him to differ much from a conception of some. The same must we thinke of the spirite, when Moses faith, that that masse and lump being without forme was sustained in him.

23 Ob. Christe is euery where called the sonne of God: therefore there is no other God properlie besides the father.

An. Although the name of God be common to the sonne also, yet by reason of preheminence it is sometimes acribed to the father, because he is the fountaine and beginning of the Godhead.

Ob. If Christe be trulie the sonne of God, then
At the sonne of a person, which is absurd.

An. Both these are true: He is the sonne of God, because he is the word begotten of his father before all ages: and yet for declarations sake we must have respect of the person, that the name of God may not be taken simply, but for the father.

24 Obiect. Vnlesse the father alone were the true God, he should be his own God.

An. For degree and order he is properly called God, who did not onlie beget his wisedome of himselfe, but is also the God of the mediatour.

Obiect. So Christ was exalted in the flesh, wherein he was humblded: and in respect of the flesh, all power was giuen him both in heauen and earth.

An. Paule doth best decide this controverfie, when he teacheth that he was equall with God, before he humblded himselfe in the person of a servant.

Obiect. Christ was God in his father.

An. In respect of order the beginning of the Godhead is in the father; notwithstanding that is a detestable inuention, that the essence is proper to the father alone, as if he were the Godmaker of his sonne: because by this means there should either be more essences then one, or els we call Christ God only in name.

Obiect. The sonne of God: but nes after the father.

An. Therefore the essence should be begotten & formed in him, which is in the father vnbegotten & vnformed.

25 Obiect. Euerie one of things undeigned haue a part of the essence.

An. There is one only God essencially: therefore the essence both of the sonne, and also of the ho-
holy ghost is vnbegotten.

Obieft. There should be a quaternitie, seeing three persons be derived from one essence.

An. We doe not draw the persons from the essence, but though they remaine in it, we put in a difference. Otherwise there should be a trinitie of gods not of persons.

Ob. Therefore the Trinitie shalbe without God?

An. No, because vnlesse the father were God he should not be the father: and the sonne is no otherwise the sonne but because he is God.

Obieft. So three things meete together, the essence, the sonne, and the spirite.

An. Yea, by this means the essence of the sonne, & of the holy ghost should be destroyed: which cannot be.

26 Obieft. If Christ be God, he shall not be the sonne of God.

An. There is a comparison made betwene the persons: neither is the name of God taken indistinctely, but it is restrained unto the father, inasmuch as he is the beginning of the Godhead.

Quest. What? in making of essence?

An. No, but in respect of order.

27 Obieft. S. Ireneus doth affirm that the father of Christ is the onlie & eternall God of Israel.

An. Hee had to deale with mad fellowes, which did denye that the father of Christe was that God, that spake in times past by Moses & the prophetes, but I wote not what ghoste brought out of the corruption of the world. Therefore he standeth wholie vp6 this, to make it plain that there is no other god set forth in the scripture but the father of Christ.

Obieft. Ireneus thinketh that the father alone is the God of Israel.
The same writer doth plainely teach, 
* that Christ is all one and the same: as also he referreth 
vnto him the prophesie of Abacuck, God shall come 
from the South.

28 Obieet. Tertullian faith that the Sonne is the 
second or nearest to his father.

An. That he may distinguish the persons.

Obieet. He faith that the Sonne is visible.

An. It is true inasmuch as he is man: but he is 
invisible inasmuch as he is the word.

Obieet. He calleth the word and the spirite the 
portion of the whole.

An. That is not referred vnto the substance, but 
vnto the distinction of persons.

29 Obieet. S. Hilaric teacheth that eternitie is in 
the father.

An. Doth he it to this end that he may take the 
offence of God from the Sonne? Therfore let us con- 
clude that there were three everlafting three persons 
in God.

Chap. xiii.

That in the verie creation of the world and of all 
things the scripture doth distinguish by certaine 
markes the true God from false Gods.

Also God woulde have the historie of the 
creation to be extant that the faith of his 
Church might rest therupon, & not seek any other 
God, but him who is set foorth by Moses to bee the 
Creator and maker of the world. And because our 
nature is too much inclined to vanitie, first the time 
is set downe that by the continuall course of yeares 
the faithfull might come to the first beginning of 
mankinde and of all things.

Quest.
Quest. Why did it not come into God's mind before to create heaven and earth, but being idle did suffer that to pass an infinite space, which he could have done many thousand yeeres before?

An. It is neither lawfull to enquire after that neither yet expedient, because if man's minde strive to perceive so farre, it shall faint by the way.

Quest. What did God before the creation?

An. He made it faith a certain godlie old man, for curious men.

2 For like reason is it, that Moses declareth, that the work of God was not finished in a moment but in sixe dayes. For even by this circumstance we gather, how fatherly the loue of God was towarde mankind, in that he did not create Adam before he had inriched the worlde with all plentie of good things.

3 But before I come to speake more fullie of the nature of man, I must first say somthing of the angels.

Ob. Moses made no mention of Angels among things created.

An. Because he applied himself to the rudenesse of the common people, he reciteth none other works of God in the history of the creation, but such as we see with our eies: and yet afterward he bringeth in the angels as the ministers of God.

Obiect. There be two beginners: God of good things, the diuell of euill things.

An. Nothing is more proper to God then eternitie, which whosoever doth attribute to the diuell, they give him the title of the Godhead. And thereupon it might also be concluded that God is not almightie, which is absurd.

Obiect. It is wickednesse to ascribe the creation of any euill thing to a good God.
AN ABRIDGEMENT OF

An. That doth not hurt the true & sounde faith, which doth not admit that there is any euill nature in the world.

Quest. Then whence came the frowardnes and wickednesse of men and of the diuell?

An. Not from nature but from the corruption of nature.

4 Quest. When were the angels created?

An. Such a question is curious. And we must beware that we do neither speake, or think or desire to know any thing concerning obscure things, but that which shall be taught vs in the word of God: Moses faith that the earth was finished, and the heavens were finished with all the hoast of them: * to what end is it to enquire vpó what day, besides the stars & planets, other heavenly bodies began alo to be.

5 We read every where in the scripture that the angels are heavenly spirits, whose ministerie God meth to execute all things which he hath decreed.* Thence cometh their name: they are called hoasts* powers, * principalities, * dominions, * Thrones: * because after a fort the glorie of God resteth in them.

6 But the scripture standeth chieflie vppon that point which may mak moost to our consolation, and the confirmatìo of our faith: to wit, that the Angels are stewards & ministers of Gods bountifulnesse toward vs.*

Psal.91.11. &
34.8.
*Gen.16.6.&c. An. Surelie whé Daniel maketh métió of the angel of the Persíás & Greciá, he signifieth that there are certain & particular angels appointed to realms & provinces as governors. * Christ faith the angels of childre do alwaies behold the face of the father.* So
CALVIN'S INSTITUTIONS. Lib. I. 41

So it is sayde of the Angel of Peter *. But we must hold this as undoubtedly true that not onely one Angell taketh care for euery particular person: but that they al with one colent do watch for our fafty* Luke.15.7 & 16.23.

8 But as touching the multitude and orders of Angels we must not curiouſſe define. Michael is called a great prince*, and an Archangel*, one is called Gabriell*: another Raphael*: and finallie there be manie legions of Angels*. It is enough. Mat.26.55

9 Obieſt. By Angels is meant nothing elſe but motions wherewith God doth inspire men, or those tokens of his power which he sheweth.

An. All the whole Scripture is against this: because it is sayd of them that they be manie *: they reioyce*: that the Law was giuen by their hands*: that the elect shall be like to them, & c. These things could not be attributed to the Angells vnlesſe they had a true nature and essence.

10 But though the brightnesse of the majesty of God do shine in them, & they be vipto vs the miniſters & giuers of good things, and we be moſt bent vipto superstitio,yet we must beware that we do not giue to the those things which are due to none but to God, For they are not ſufficent for them felues, but they ſet from the same founraine, from whence we draw things, wherof we stand in need, For which cause the Angell anſwereth Iohn: Take heede thou do it not: I am thy fellow ſeruant: worship God*. Apoc.19.10.

11 This daunger ſhall we aſſoyde: if we consider that God viſeth them, not of anie necellitie, as if he could not be without them, but to the comfort of our imbecillitie, that we may lacke nothing which may be auaileable either to erect to good hope, or to keepe in safetie and quiet our minds.

12 For these helpes are prepared for vs of the
Lord for this cause, that we may not be terrified with the multitude of our enemies, as if it could prevail against his power: but that we may fly to that saying of Elisha, that more are for us, then against us.

13 Those things which the Scripture teacheth concerning devils tende in a manner wholly to this end, that we be circumspect to prevent their subtilty and engines: & also that we may furnish our selves with such weapons, as are strong and firm enough to beate backe most mightie enemies. For seeing Satan is called the God and prince of this world*, the spirit which hath power of the ayre, a roaring lyon*, &c. These descriptions tende to this end that we may use circumspection: that when we knowe the power of our enimie, and are on the other side not ignorant of our owne weaknesses, we may fly to God for helpe, that we may attempt nothing without trusting to him.

14 And to the ende we may be the more stirred up to do that, the Scripture telleth us, that there is not one, or two, or a fewe enemies, but great troupes which make warre against us*.

15 This ought also to enflame us to make continual warre against the deuill, that our aduersarie doth attempt to quench the glorie of God, doeth conspire against the kinglydome of Christ, to overthrowe it, and setteth grines continually to worke our wo, and to deprive vs of saluation.

16 Object. But he was created of God, who is good.

An. This malice and euill which we attribute to his nature, commeth not by creation, but from corruption: because he stood not in the truth*. The devills were created Angels, but by growing out of kind
kinde they destroyed them selues,and are made to
others instruments of destruction*.

Quest. But why doth not the Scripture set forth
their fall, the cause, manner, time, and kinde
thereof?

An. It was not meete for the holy Ghost to feed
our curiosity with vaine histories without frute.

17 But as concerning the fight and disorde
which we say is betwene God and Sathan, it must
be so vnderstood,that that do neuerthelesse remain
the, that he can do nothing vnlesse God be will-
ing, which appeareth by the historic of Job*, A-
chan*, Saul*, and others*.

18 And now because God turneth the vnclene
spirites whither he will, he doth so temper this go-
ternment that they exercise the faithful by fighting,
and do sometimes wound them, but they neuer o-
ercome them nor oppress them: but as for the
wicked they draw them after them having subdued
them: and abuse them as bondslaves to all wicked-
ness. Thereby it commeth to passe that the faith-
full are known by this to be the children of God,
because they beare his image: and the wicked are
properly counted the children of Sathan by his i-
mage whereinto they are degenerate.

19 Obieqt. The deuils are nothing else but euill
affections or perturbations, which we haue from
our flesh.

An. Seing the vnclene spirits are called Angels
Apostataes*, are said to sinne from the beginning*,
to haue fought with Michael the Archangell*, to
haue appeared before God*, it is manifest enough
that they be not affections of mens minds, but ra-
ther indeede spirites indued with understanding &
sence.
Therefore, that in this beautiful theatre we may take a godly delectation, and by true faith lay hold upon that which is behoofeful for us to know concerning God, it is verie good for us especially to knowe the historie of the creation of the world. For thereby we shall learne that God by the power of his word and Spirit did create heauen and earth of nothing: and although all things be subject to corruption, yet hath he prouided that euery kind may be kept safe vntill the last day. And when he had adorned the world with most absolute varietie of all thinges, as an house replenished with abundance of household stuffe, he fashioned man after his owne image, and did furnish him with so manie and so great giftes as a most excellent example of his workes.

Neither is it to be doubted but that the Lord would haue us to be continually occupied in this godly meditation in beholding the frame of the world, that when we know and see those infinite riches of his wisedome, justice, goodnesse, & power in all his creatures as in mirrors, we may not only lightly and glauncingly runne ouer them, but stay long in that cogitation, ponder the same earnestly and faithfully in our minds, and oftentimes call the same to remembrance.

There remaineth the other part which commeth nearer vnto faith, that when we consider that God hath appointed all things to our good and salvation, and when we do also feele and perceave in our selues, & in so great good things which he hath bestowed vpon us, his power and grace, we do thece and thereby rouze vp our selues to trust in him, to call vpon him, to praise him, and to loue him.
Now must we speake of the creation of man: because as we sayd in the beginning, we cannot knowe God as we ought to knowe him, vnlesse we do also on the other side knowe our soules. And the same is double, to wit that we knowe what manner persons we were created in the beginning, and in what state we began to stand after the fall of Adam. Thereby it shall appeare what we owe to God, and also what we are able to do.

Furthermore it is out of question that man consisteth vpon soule and bodie. And we understand that the essence of the soule, which is the more excellent part of man, is immortall and yet created.

Obset. The soule or spirit of man is only a breath of the soule, or power inspired or poured into the bodie, which notwithstanding is without essence.

An. Seeing that so manie excellent gifts wherein mans mind excelleth do cry that some divine thing is therein ingrauen, there be so manie testimonies not of a vanishing breath, but of an immortall essence. To what end should Paul exhort the faithfull to cleanse the soules from all filthynesse of the flesh and of the spirit, vnlesse he did make two partes, wherein the filthynesse of sinne doth rest?: And also to what ende should Peter call Christ the pastor of soules?*

Why is man sayde to be created after the image of God? Though in the outward man appeareth the glorie of God, yet the proper place of his image is in the soule.

Ob. The Father, Sonne & holy Ghost did place their image in man because though Adam had remained
in his first estate, yet should Christ have become man.

An. I grant that in the person of the Mediator shineth the glory of the godhead: but how shall the eternall Word be called the image of the Spirit before whom he goeth in order? And forasmuch as that speech, Let vs make man after our own image or similitude, is common to the person of the Sonne, it should follow that he is the image of him selfe.

Obieft. Man was created onely after the forme and figure of Christ as he was man, so that that forme out of which Adam was taken, was Christ.

An. But the Scripture doth teach that man was created in the image of God.

Obieft. Adam was created in the image of God, because he was like to Christ, who is the only image of God.

An. That is subtilly to play the philosophers about words. In the thing there is no doutfulness, but that man is called the image of God, because he is like to God.

Obieft. Not a part of man, nor the soule with her gifts is the image of God: but the whole Adam which had his name giuen him of the earth from whence he was taken.

An. This is frivolous. For when the whole man is called mortall, the soule is not therefore subject to death: neither where he is called a reasonable creature, it is thereby meant that the bodie hath reason. Therefore though the soule be not man, yet is it no absurd thing that he should be called the image of God in respect of his soule. Although the image of God do appertaine unto the whole excellency wherein mans nature excelleth all living creatures. Furthermore by this worde is signified that
That perfection of integritie, wherein man was created.

4 That may be more easilie knowne by the reparatiō of corrupt nature, which we haue by Chrift, who is for this cause called the second Adam*, because he hath restored vs to true and perfect integritie. For the ende of regeneration, is that Christ may fashion vs againe to the image of God: which is, that we may bear the image of God in true godlinesse, righteousness, purenesse, and knowledge.

Obiect. The similitude of God consisteth in the government giuen to man: because he was made heire and possessor of all things.

An. The image of God must be sought properly within him and not without him: yea it is an inward good thing of the soule.

Obiect. God breathed into the face of man the breath of life*, whence we must gather that the soule did conuey into man the substance of God.

An. If that were true it should followe that the nature of God is not onely subiect to change and passions, but also to ignorance, to euill concupiscence and to all manner vices: then which nothing can be more absurde.

Obiect. Pauell faith that we be the generation of God*.

An. In qualitie not in substance: to wit inasmuch as he hath indued vs with divine gifts. For the creation is not a pouring of one substance into another, but the beginning of an essence of nothing.

Obiect. The soule is giuen by God, and when it departeth out of the fleth it returneth to him: thence it was taken out of his substance.

An. As if God were not able to make vs like to himselfe by the vnestimable power of his Spirite,
What the foulc is.

6 And it appeareth by the Scripture that the soule is nothing else, but a substance without bodie, and yet put into a bodie, and that it dwelleth there as in an house not onely that it may geue life to all parts of the bodie, and make the organes or instruments fit and profitable for their actions, but also that it may beare the chief sway in gouerning mans life: and not only touching the offices of the earthly life, but also that it may raise vs vp to worshippe God.

The partes of the soule.

7 And it hath two partes, understanding and will: understanding discerneth betwene objects or things set before it, as ech of them shall seeme meet to be allowed or disallowed. Will chufeth and followeth after that which the understanding sayth is good: or reiefteth and dieth from that which it misliketh.

How great mans excellency was in his creation.

18 When man was first created he had all these excellent giftes, as reason, understanding, wise-dome, judgement not onely for the gouernment of the earthly life, but also to clime vp eu en into God vnto eternall felicitie. Secondly that he might haue election to direct the appetite, and to temper all the instrumentall motions: and so his will might be altogether conformable to reason. In this perfection man dyd excell in free will, whereby if he would he might haue attained eternall life. For he fell onely of his owne accord and will. Man receaued indeede to be able if he would: but he had not will to be able: because stedfast perseveruance should haue followed this will.

Free will.

Chap.
That God doth cherish & defend the world which he hath created by his power, & that he governeth all parts therof by his providence.

Furthermore to the end we may the more easie attain to the knowledge of the fall of man, it is requisite that our faith pierce higher, to wit, that whom it hath learned to be the creator of all things, it may also forthwith gather to be the perpetual governor and preserver therof: & that not by stirring with an universal motion as well the frame of the world as every particular part therof: but by sustaining, cherishing, & provident for every one of those things which he hath created, even unto the least sparrow.

Therefore if a man light among thieves, or wild beasts, if another wandering in the wilderness do find a remedy for his thirst, another being tossed by wawes upon the seas do come to an haven, we must not ascribe all these things whether prosperous or otherwise to fortune, but to the providence of God, to whom even the hairs of our head are numbered. And as for things without life, though euerie one of them have naturalie his propertie, yet they do not shew forth their force saue onely in as much as they are directed by the present hand of God: as that the sunne stood still two dayes at the prayer of Jo-sua*, and that the shadowe thereof went backe for Ezechias his sake*.

The vigilant, effectuall, & working almighty power of God, which doth all also work continually shi·neth more clerly therin, from whence we gather a double frute: first that he is of sufficient power & ability to do good to vs, who hath in his possession heauen &
earth, and upon whose becke depend all creatures, that they may obey him: secondly that we may safely rest in his protection, to whose will and pleasure all those hurtfull things which may be feared, are subject, & by whose power as by a bridle Sathan is hampered together with all his furies & retinue.

Obieft. There is in God onely a bare foreknowledge.

An. His prouidence worketh continually.

Obieft. His prouidence shall not keepe a man from turning him selfe whither he will by the free power of his will.

An. That is to make a diuision betwene God & men: so that God doth inspire by his power motion into man, whereby he may worke according to that nature which is giuen him: & man doth gouerne his own actions by voluntarie counsel: which is absurd.

4 Obieft. God turneth ouer and carieth about the frame of the world with the parts thereof with a generall motion, but he doth not direct the particular actions of euery creature.

An. That is to make God the gouernour of the world onely in word and not in deede, if you take from him that which is the chiefest thing, namely to moderate all things, and to direct euery thing to this end by his incomprehensible wisedome.

5 Obieft. The beginning of moving is in the power of God, but all thinges are caried either of their owne accord or else by chaunce, whither the inclination of nature doth enforce them.

An. Then the dayes which succede the nightes, the moneths moneths, & years years, hold always keepe one measure in equall proportion; so that by this meanes there should be no place left either for the fatherly fauour of God in helping his: neither for
for the judgments of God in punishing the wicked.

Obieft. God is beneficial enough to mankind, because he giueth the heauen and earth an ordinarie force and strength, where by he giueth food.

An. He doth often pronounce in the Lawe and Prophets, that so often as he watereth the earth with dewe and raine, he giueth testimonie of his grace and fauour: & that when he maketh the heauen as brasse by his commandement, it is a sure token of his speciall vengeance.*

6 Also Jeremie the prophet crieth out*, I know Lord that mans way is not his, neither is it in man to direct his goings: & Salomon faith, The goinges of man are of the Lord, and howe shall a man order his owne goings?*

Obieft. Man can do nothing without the power of God.

An. Power, choice, appointment are attributed to God.

Quest. Doth anie thing come by chaunce?

An. Though a bough being broken of fro a tree do fall vpon one that passeth by, and do kill him, the Lord fayth that he hath deliuered him into the hand of the slayer*.

Quest. What? do not lots fall by chaunce?

An. God doth chalenge to him selue the judgement thereof.

7 Wherupon we will conclude that particular euents are testimonies in generall of the singular & particular prouidence of God. Wherupon Moses faith, God raised a wind in the wildernesse, that it might bring to the people a multitude of birdes*.

Obieft. This came to passe extraordinarily.

An. But yet I gather therby that there neuer riseth anie wind, but by the speciall commandement

*Exod. 21.13.

*Lottes fall not by chaunce. Pro. 16.33

Nowynder riseth without the speciall prouidence of God. Ex. 19.13.
Whereby is gathered that not only his generall providence is of force in his creatures, that he may continue the order of nature; but that it is applied unto a certaine and proper ende, by his wonderfull counsell.

18 Obieft. That is the opinion of the Stoickes touching destinie.

An. They did attribute such necessitie to nature and not to the will of God.

Quest. Doth any thing come to passe by chaunce?

An. Not in respect of God, but of our selues, who are often deceaued by the event of things.

Obieft. Augustine doth often make mention of suffrance*

An. He proueth that the will of God is the chiefe and first cause of all things: because nothing doeth come to passe but by his commandement or sufferance.

Quest. Why doth the Scripture often make mention of chaunce?

An. Howe soever all things are ordered by the counsell of God, yet are they sayde to be vnto vs chanceable, because the order, reason, and necessitie of those things which fall out, do for the most partly hid in the counsell of God, and are not comprehended by mans opinion.

Chap. xvii.
Pruates of Gods providence.

Furtheremore it shall be expedient here to note to what end the Scripture doth teach that all things are ordered by God: and first of all we must note, that we must consider the providence of God as well for the time to come as for the time past: secondly that it doth so order all things, that some-
times it worketh by means, and sometimes without means, & sometimes against all means: lastly that it teth to this end that God may shew that he careth for all mankind: and that he doth especially watch over his Church in governing the same. And now this must be added moreover, that although either the fatherly favour of God, or else the sharpness of his judgement do shine in the whole course of God's providence: yet are the causes of those things which fall out sometimes hidden, so that this cogitation creepeth into our minds, that the affairs of men are turned over and whirled about with the blinde way of fortune: or else the flesh doth provoke us to murmur, as if God did make tennis balls of men to play withal. But we shall learne by the end, if we will be quiet, that God hath a right good reason for his purpose. Therefore let us reverence the secret judgements of God.

2 But although the will of God be comprehended in the commandements of the Lawe, the rule of all justice and equitie, yet we say that his judgements are a great depth*, by which we reverence the other will of God which is hidden from us: whereof Paul also speaketh, O the depth of the wisdom & riches, and knowledge of God*.

Obieét. We must content our selves with the Scriptures, wherein the will of God is most fully declared vnto us: for there is none other will in the secret counsell of God.

An. I warrant there is but one onely will in God, & yet because of the imbecility of our wit we consider a double will, one comprehended in the Lawe, and in the Gospel, which is the way wherein we do safely walke: and another which we can not search out, but do reverently adore. Moses expressed

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*Rom. 11, 33. Theris in God a revealed will and a secret will.
both these in fewe wordes; hidden things belong to our God: but the things which are here written appertaine to you and your children*.

3 Obiecit. If God have assigned the point and verie time of our death, we can not escape it: and therefore it is vaine to vie anie circumspetio. Therefore where as one man dare not go a dangerous way left he be slaine of robbers: another man sendeth for phisitians that he may prolong or help his life &c. Either all these are vaine remedies, which are vied to correct the will of God: or else life and death: health and sickness &c. are not determined by his certaine decree. Moreover the prayers of the faithfull shall be disordered, or at least superfluous, wherein they pray, that God will provide for those things, which he hath alreadie determined from eternitie. Furthermore a cutter doth slay a good subject, he hath executed the purpose of God: some man hath committed theft or whordome, he is the minister of his prouidence.

4 An. But as touching things to come, Salomon doth easly reconcile together the prouidence of God and mans deliberations, the heart of man, faith he, doth inuent his way, & the Lord directeth his goings*: Therefore we are not letted by the decree of God, but that we may prouide for our life. For he which hath appointed the boundes and limites of our life, doth also minister cautions & remedies for preserving thereof.

Obiecit. No daunger shall hurt vnlesse it be fatall or come by destinie, which can not be prevented by anie remedies.

An. But what if daunger be not fatal with God, because he hath assigned the remedies to overcome them?

Ob. We
Ob. We shall escape danger without anie circu-
spection, if it be not fatall or appointed by destinie.
An. But the Lord doth therafore enioyne thee to
take heed, because he will not haue it fatall to thee:
the arts and skill of taking councell and heede are
inspired of God, that they may serue his prouidece:
God doth hide fro vs things to come, that we shold
prevent them as thinges doubtfull. For the prou-
dence of God doth not alwayes shew it selfe naked,
but after a sort cloathed with her meanes.

5 The euents of the time past do altogether de-
pend vpon it.
ObieEl. Therfore neither theft, nor murder, nor
adulterie are c6mitted, but the will of God c6meth
betweene. Why shal they be punished then?
An. That man obeyeth God, who being taught
by his word touching his will, doth strive to come
thither whither he is called by him. Therefore cut
throtes do not serue God, but they do rather obey
their owne wicked lust.
ObieEl. But vnlesse he would, the theft should not
be committed.
An. But it is not committed that he may be o-
beyed: and yet by doing euill we serue his just ordi-
nance: because through the infinite greatness of
his wisedome, he knoweth howe to vse euill instru-
ments well, to do good.
ObieEl. Then God willeth euill.
An. Not as it is euill. For all the euill is found in
vs: there is nothing in him but the lawfull vse of our
wickednesse.
Ob. But God worketh by those which are euill.
An. As stinke in a dead carkeffe is caused by the A similitude:
sunne beames, and yet they them selues stinke not:
so in an euill man the matter of euill is abidinge:

E iiiij
what pollution shall God draw to him self if he use his ministerie at his pleasure?

6 But to the ende we may thereby gather most sweete frute, let vs be assuredly perswaded that all things come to passe by the disposition of God, and that nothing happeneth by chaunce. Therefore let vs always haue an eye to him as to the principal cause of all things: & let vs also behold the inferiour causes in their places. Secodly let vs not doubt that the singuler prouidence of God doth watch for our preseruation, which will suffer nothing to come to passe, but that which may turn to our good & safety*.

7 Furthermore all men are vnder his power, whether their minds must be wonne to good will as of the Egyptians *: or their wickednes must be restrained, as of Achab*, Achitophell * &c. After this knowledge ensueth thankfulness of mind in the prosperous successse of things: in aduersitie patience: & incredible securitie against the time to come.

8 So Ioseph turned backe his mind vnto God, the cause of all things haung forgotten the injurie of his brethren*. So Iob doth not turne him selfe vn to the Chaldeans, but doth comfort him selfe on this wise*, The Lord gaue, & the Lord hath take away*.  

9 And yet we must not winke at the inferiour caus es. So a godly man will reverence God in benefits receaued, as the principall authour, & will honour men as his minifters. If he suffer anie losse either through negligence, or want of skill, he will thinke with him selfe that that was done by the will of God but he will also impute it to him selfe. In things to come he will reckon it as a benefit of God, if he be not deprivd of the help of me, which he may vs to his safty. Therefore he will neither play the sluggard in taking counsell, neither wil he be slack in craung their
their aide, but yet he will principallie commend and ℗ab. commit himselfe to the wisdome of God as did Jo-
ab,* that by the governance therof he may be dire-
cted vnto the right marke.

10 Thence commeth the inestimable felicitie of a godlie minde. There be innumerable evils, which beft mans life, which threaten as many deaths: a-
midst so many straies man shall be the most nis-
erable of all, who being halfe dead in life doth drawe forth a carefull & languishing breath, even as if hee had a sword continuallie hanging ouer his necke.

11 But when that light of Gods prouidence doth once appear to a man that is godlie, he is now not onlie acquitted of, and delitered from that ex-
treme carefulness and feare wherewith he was opp-
ressed before: but he is also eased of all care. For he vnderstandeth, that the father of heauen doeth so containe all things in his power, doth so gouern the by his onlie beck, doth so order the by his wisedome, that nothing doth come to passe but by his dispo-
osition.

12 Obieit. But the counsell & purpose of God is not firme & stable, but it changeth according to the condition of inferiour things. For it repented him that he had made man,* and that he had advancet Saul vnto the kingdome, &c.*

An. Repentaunce is no more in God then igno-
rance, or error, or weakness. He is not man that hee can repent.*

Que. What is meant the by the word repentance?

13 An. Euen the same which is ment by all other formes of speaking, which decribe God to vs after the manner of men, that they may submit and ap-
plie them selues to our capacitie. For they doe paint out GOD to vs, not suche a one as hee}
is in himselfe, but such a one as hee is perceived of. Therefore he prosecute with one continual course that which he had foreseene, allowed, decreed, from eternitie, howsoever there appeare in the sight of men a sodaine change.

14 Neither doth the holy historie, when it reporteth that that destruction which was alreadie denounced, was remitted to the men of Ninuiue: and that the life of Ezechias was prolonged after that it was told him he should die, shew that the decrees of God were abrogated. For God woulde not their destruction: but their amendement, that they might not be destroyed. Thence though the denunciations doe simply affirme, yet neuertheless it appeareth by the end it selfe, that they might containe in themselfes notwithstanding a secrete condition. Let vs conclude with Iesaias, The Lorde of hosts hath determined, and who shallbe able to vn-doethe[? His hande is stretched out, and who shall turne it away?

**CHAP. X VIII.**

*That God doth so use the service of wicked men, and doth so turne their mindes to execute his judgements, that he himselfe remaineth pure from all spot.*

1 Ob. **GOD will not euill, but doth only suffer the same to be done?**

An. Yea Iob faith, The Lorde gaue, the Lorde hath taken away: as it pleased God so is it come to passe. God sent a liyng spirite to deceaue Achab. Nabuchadnezer is called the servant of God, &c. Therefore whatsoever is done it commeth from God.
Furthermore the secret motions of the mind are turned to and fro, as it pleaseth God. * Therefore is it truly said, that God taketh the lipe from the true speakers, and wisedome from the aged: * He hardened the heart of Pharao, Object. God suffereth the reprobate to be blinded by Satan, not that he willeth or commandeth it.

An. The will of God is set downe to be the cause of hardening the heart, which doth justly strike men with blindness and madness.

Object. It is saide in another place, that Pharao himselfe did harden his owne heart.

An. These two agree verie well together, but in divers respects: God would have the heart of Pharao to be hardened, that his people might be delivered with greater glory. The will of Pharao came betwene, so that he is without excuse, neither can he secke for the cause of this euill any where els but in himselfe.

3 Object. If nothing come to passe vnlesse God be willing, there shall be two contrarie willes in him: because he decreeth those things in his secret counsell, which he hath openlie forbidden in his lawe.

An. Neither is God contrarie to himselfe, ne yet is his will changed, neither doth he faine that he wil not that which hee will: but whereas it is one and simple in him, it appeareth to vs to be manifold, because by reason of the imbecillitie of our minde we doe not comprehend how he will not haue, and will haue, one and the same thing to be done after a divers maner.

4 Object. If God doe not onlie vse the service of the wicked, but also gouerne their counsels and affections, he shall be the authour of all wickednes:
and therefore men are unworthilie condemned if they execute that which God hath decreed: because they obey his will.

An. It is euill done to mixe the will of God with his commandement, which doth greatlie differ fro it, as appeareth by infinite examples. For although God meant to rевenge the adulterie of David whο Absolon did lie with his father wiuies, * yet did hee not commaunde the wicked sonne to commit incest.

Quest. How doe these things agree, that Ieroboam reigned not by God, * and that he was appoin- ted by him to be gouernour of the kingdom?*

An. Ieroboam did not reigne by God, because the people could neither revolt from the familie of David, but they must shake of the yoke laid upon them by God: neither yet was God robbed of his libertie, but that he might by this means punish Salomons vnthankfulness. Therefore we see how God in not willing false breach of allegiance, wil yet iu- flie (to another end) falling away:* and how in one worke as well the fault of man doth bewray it self, as the iustice of God doth appeare and shi_

cleerelie.
THE SECOND BOOKE
OF THE INSTITUTION OF CHRISTIAN RELIGION.

Of the knowledge of God the Redeemer in Christ, which was revealed first to the fathers under the law, and then afterward to us also in the Gospel.

CHAP. I.
That by the sinne and falling of Adam all mankind was subject to the curse, and did degenerate from the first estate where original sinne is handeled.

The knowledge of ourselues consisteth in two things:
first, that considering what was giuen vs in creation, and howe bountifullie God contynueth his grace toward vs, wee may knowe howe great ye excellencie of our nature should be, if so be it should continue found, & that we may therewithall thinke vpon this, that we
Our miserable estate after the fall of Adam.

The end of the knowledge of our souls. The fruit of this knowledge is the submitting of our souls. Ambition is natural.

Note.

The image of God.

Infidelity the first cause of misery.

AN ABRIDGEMENT OF

have nothing of their own, but that we hold at the pleasure of another, all that which God hath bestowed upon us, that we may alwayes depend on him. Secondly, that we may call to minde our miserable estate after the fall of Adam, the perceiving whereof, may trulie humble us being confounded, all glory and confidence being thrown downe. Thereby may be kindled a new desire to seeke God, in whom euery one of us may recover those good things, whereof we are found altogether empty and void.

The truth of God trulie requireth this knowledge, which may both cal vs farre away from all confidence of our own power, and may bring vs to submision beeing destitute of all matter of boasting. Which rule we ought to keepe, if wee will come to the right marke both of being wise and also of doing.

And because all of vs are led generallie with vaine ambition, neither doe we freellie confesse the miserable want of our owne powers, hoping that to be enough, if haung proclaimed warre against vices, wee indueour with all our whole desire to doe that which is honest, wee must consider diligentie what maner persons we were created: & what ones we be at this day, that it may more easilie appeare thereby: first, what we owe, and what is our duetie: Secondly, howe great our strength is to doe the same.

By that which goeth before it is evident that Adam was created after the image of God, namely, partaker of the wisedome, righteousnesse & power of God, But when he did rather beleue the inticements of Satan, then God, from whose subjection he fell being vnfaithfull, not fearing the denunciation of
of fearfull death, hee was quite stripped out of all the gifts of God's grace: not gluttonie, but infidelity was in him the roote of falling away. Hence issued ambition and pride, whereto unthankfulness was annexed. Therby the gate was set open for ambition, which was the mother of stubbornnesse, that men having cast frothem the fear of God, might run headlong, whither lust did carry them.

5 It is no maruell if all mankind were corrupt: that is, did degenerate from his first estate, and became subject to the curse through the fall of Adam, seeing other natures doe groane being after a sort deformed. This was called by the old writers, original sinne.

Obieft. The sinne of Adam passeth into his posterity by imitation, not by propagation.

An. It is proved by testimonies of scripture, that wee bring corruption with vs from our mothers wombe: * For who can give a cleane thing of that which is vn cleane?*

6 Therfore the vn cleannes of the parëts is sent over into the children, that all without any exception may be polluted at their beginning. Because Adam was not only the progenitor, but also as it were the roote of mans nature. That appeareth, first, by the comparison of Adam and Christe. * Secondlie because we are the children of wrath: * last of all because that is flesh which is begotten of flesh.*

7 Obieft. If the infection be resident principally in the soule, then the father begetteth the soule.

An. The Lord committed to Adam those gifts which he meant to bestow vpon mans nature. Therfore when he lost them after he had receaued them he lost them not onlie for himselfe, but for vs all. Who

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Man stripped out of the gifts of grace.
Infidelity:
Ambition
Unthankfulness
Stubbornnesse.

Original sinne.
Pelagius.
Imitation
Corruption is naturally in vs.

*Rom.8.22.

Psal.15.7.

Adam the roote of mans nature.

Rom.5.12

Eph.2.5.
*Iob.3.6.

Whether the Father beget the soule.
will stand about the inconvenience of the soule, when he shall hear that Adam received no lesse for vs, then for himselfe those ornaments which he lost?

Obie. It is not likelee that the children drawe corruption from godlie parents, seeing they ought rather to be sanctified by their purenesse.*

An. They descend not of their spirituall regeneration, but of the carnall, whereby commeth, guiltinesse: but sanctification commeth from supernatural grace.

8 Therefore originall sin is the heritable corruption of our nature powered out into all parts of the minde, which maketh vs first guilty of the wrath of God, & then afterwarde it bringeth foorth in vs the works which are called in the scriptures the workes of the flesh.*

Obie. That is the bonde of another mans sinne. For wee through the sin of Adam are made subieect to the judgement of God.

An. We do not beare the blame of Adams fault being innocent, but we beare the blame of our own. For the punishment did not onlie range from him to vs, but the infection beeing dripped in fro him, is resident in vs, whereto the punishment is due by good right.

9 For all the partes of the soule were possesed by sinne, after that Adam fell away from the fountaine of righteousnesse.

Obie. That corruption appertaineth vnto the inferior appetite, and onlie vnto the sensual motions: because Paul saith that it is resident in the flesh.*

An. Not properlie, but because it doeth more appear in the flesh. Yea Paul himselfe teacheth that no thing is cleane fro the deadlie infection thereof, either in the understanding, or in the will. Which appeareth
peareth more plainelic by the renewing, which com-
prehendeth a perfect reforming of all the partes.*
10 Object. God might have provided better for
our salvation, if he had prevented the fall of Adam.
An. Godly mindes must loath such bold curiosi-
tie. Our fall must bee imputed to the corruption of
nature: which the preacher did diligentlie note.

This I know that God made man righteous: but they
haue sought to themselves many inventions.*

11 Therfore we say that man is corrupt through
naturall corruption, yet such as did not flowe from
nature. For it is rather a qualitie, coming from some
other thing which happened to man, then a substan-
tiall propertie which flowed from the beginning.
Whereupon we conclude with Paul, * that all wee
are by nature the children of wrath.

Chap. ii.

That man is now spoiled of freedome of will, and subieet
to miserable bondage.

NOW it resteth that wee doe more narrowlie
discussie, whether we be dispoied of all liber-
tie, since we be brought into this bondage: & if anie
peece remain, how farre the force thereof reacheth.

We must deale wiserlie here: for if wee say that man
is deprived of all righteousness, he will soorthwith
thereby take occasion to become sluggish: if we as-
cribe to him euene but a verie little, he will stright-
way be overthrown with rash confidence.

2 Therefore let vs consider, (seeing that we said
a little before, that the powers of the soule were pla-
ced in the minde and heart, as understanding and
will) what they both are able to doe. The Philo-

How farre we
be robbed.

I

A Caution.

2

The Philo-

The Philo-

phers hold that
there be three
powers of the
soule as under-
standing

F
Sophers make three powers of the soul, understanding, sense, and will or appetite, and they think that the reason of man's understanding is sufficient for right government: that will is indeed provoked by sense unto evil, but yet it hath free choice, and that it cannot be hindered, but that it may follow reason as a guide; finally that virtues and vices are in our power.

Moreover some of them brake out into such licentiousness, that they did boast, that it is indeed the gift of the gods that we live: but our own that we live well, and holily. They erred greatly therein.

The Ecclesiastical writers, though they drew nearer to the truth, did notwithstanding speak too Philosophically touching this matter, attributing to man Freewill, which they do commonlie define thus, that it is a power of reason to follow that which is good: being assisted by grace: and evil when it ceaseth.

And they are commonlie wont to make subject to free determination indifferent things, which, doe nothing appertain unto the kingdom of God and to referre true righteousness unto the special grace of God, and spirituall regeneration. Therefore they reckon up a manifold will: the first sensitve, the second natural, the third spirituall: they teache that the two former are free for man, and that the third is the works of the holy ghost in man.

Wherein they gaue too much to mans power, and also they took too much from the grace of God which they deuide into grace working and working together. By the former we will that which is good effectuallie: the latter followeth the good will of man and helpeth it.
7 Man is said to have Freewill thus, not because he hath free choice of good as well as of evil, but because he doth evil willingly without constraint. That is very well, but to what end was it to give so proud a title to so small a matter?

8 But and if the authoritie of the fathers doe move vs: they haue in their mouthes continuallie this worde, but they declare therewithall what account they make of the use thereof.

9 For sometimes they teache that man being spoyled of the strength of freewill, doth flee to grace alone: sometimes they furnish him with weapons of his owne.

10 But to omit the opinions of other men, if we shall more narrowlie seeke for the truth in considering mans nature, as every man is thrownen downe with the feeling of his owne calamitie, pouerty, na
ednesse, reproche, so he hath best profited in the knowledge of himselfe.

11 Furthermore, that shalbe true humilitie, whe he doth in deed perceiue himselfe to be such a one, as hath no refuge but in humilitie.

12 But that the order of our speeche may proceed according to that distinction whereby we de
dued mans soule into understanding and will, let vs in the former place discusse the force of understanding.

13 Wee see what it can doe either in earthlie things or in heauenlie things: I call these earthlie things which appertaine not to God or his kings
dome, but are contained within the boundes of this life: as policie, government of houisholde, all manuall sciences, liberall artes: I call the pure knowledge of God, the order of true righteou
nes, and the misteries of the kingsdome of heauen,
heavenlie things: as also the knowledge of the will of God, & the rule of ordering the life according to the same. Of the former we must confess thus: because man is a fellowlie creature, he is bent also by natural inclination to preferue that fellowship: & therefore we see that in the minds of all men there be certaine generall impressions of a certaine ciuill honesty and order.

14 We may see that in liberall artes and manuall, to learne which there is in vs all a certaine aptnesse. Moreouer wee haue a certaine strength of naturall force and a certaine facilitie to inuent some new thing in cuerie art, or to amplifie & pullish.

15 And yet let vs not in the meane season forget that there are most excellent good things of Gods spirite, which he bestoweth vpon whom hee will to the common good of mankinde.

16 For if it were requisite that the knowledge which was necessarie for the garnishing & framing of the temple should be instilled into Befeele and Oliab * by the spirite of God, no maruell if it be saide that the knowledge of those things which are in mans life most excellent (as lawe and phisicke) bee imparted to vs by the spirite of God.

Quest. What fellowship haue the wicked with the spirite which are altogether straungers from God? For the spirite of God dwelleth in the faithfull alone.

An. That must be unterstoode of the spirite of sanctification, whereby wee are consecrated to bee temples to God himselfe. And yet neuertheless, he replenisheth, moueth, quickeneth all things by the power of the same spirite, and that according to the propertie of cuerie kinde, which he hath gi-
uen to it by the law of creation.

But some excell in quicknesse of witte, some surpasse in judgement, some have a more nimble mynde to learne this art or that.

In this varietie God setteth forth to vs his grace, least anie man challengge to himselfe as beeing his owne, that which floweth from his meere liberalitie. Thereby wee see some markes of the image of God remaining in man, which distinguishe him from other creatures.

Nowe wee must declare what mans reason doth see, when he is come to the kingdome of God, to that spirituall sight: which consisteth principallie in three things: to knowe God: to know his fatherlie faavour towarde vs wherein our salvation consisteth: and the way to frame the life according to the rule of the law. In the first two, & also properlie in the second, the most Wittie men are blinder then moles.

John teacheth this most excellentlie, * when hee writeth that life was in God from the beginning, and that life whiche was the light of men: that this lyght thineth in the darkenesse, and the darkenesse comprehendeth it not. It was the especiall revelation of the father, that Peter knewe Christ.

Therefore when Moses hitteth the people in the teeth with their forgetfulness, hee noteth notwithstanding therewithall * that they coulde none otherwise be wise in the mysteries of God, saue onelie through his benefite and goodnesse. Thine eyes, faith hee, haue scence these signes, and these huge wonders: and the Lord hath not giuen thee an heart to understand, neither eares to hear, nor eies to see. Whereupon we do casilie conclude,
that man hath as much power to understand the misteries of God, as he shall be illuminate by his grace.

21 Obie$$. God provideth for this blackishness or ignorance, when by the doctrine of his worde, he directeth mans understanding thither, whither it could not come without a guide.

An. Dauid had the law wherein all wisedome is comprehended, and yet being not therewith content, he desireth to have his eies opened, that hee might consider the misteries of the law.*

22 The knowledge of ordering the life aight remaineth: though by the law of nature we can somewhat discerne good from euill, yet it shall come to passe thereby, that mans minde being guiltie before God, may be made without excuse.*

23. Because we see those things which are good & wee allow them, wee followe the thinges which are worse.

24 We must conclude with Paul, that we are not fit of our selues, to thinke any thing of our selues, as of our selues. *

25 The weakenesse of mans reason is so great.

26 Furthermore, will, wherein the freedome of will standeth chieflie must bee considered in diuine matters and in humane matters.

27 Our will hath no power at all in diuine matters, because it is proper to God alone to give both to will, and also to finis.h.

Obie$$$. Paul faith that he would good, but hee cannot accomplish it.* Therfore man hath of himselfe to will that which is good.

An. Paule speake$$. not of the naturall man, but of him that is regenerate. For he addeth, I am delighted in the lawe according to the inward man; but
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but I see another lawe in my members resisting the Rom. 7. 22 lawe of my minde.*

CHAP. III.

That there commeth nothing from the corrupt nature of man, but that which is damnable.

Therefore it appeareth plainely by the titles which the scripture giueth man, that he is corrupt in both parts: because he is saide to bee flesh borne of flesh, and the affection of the flesh is death.*

Obiecl. The word flesh appertaineth onlie to the sensuall and not to the superiour part of the soule.

An. Christes argument is otherwise, that man must be borne againe, because he is fleth, he did not commaunde him to be borne againe according to his bodie, but according to the minde.

2 Therefore in vaine we doe seeke for in man either integritie, or understanding, or feare of God.

3 Obiecl. But in all ages there haue beene some which during their whole life haue been bent vnto vertue, hauing nature for their guide.

An. God brideleth by his grace the euill affections of men, so much as he seeth expedient for preseruation of the generalitie of things. Hereby some are kept backe with shame, some with feare of lawes, least they breake out into manie sortes of filthinesse.

4 Obieel. The doubt is not yet answered. For we must either make Camillus like Catiline, or els wee shall haue an example in Camillus that nature, if it be framed by diligence, is not quite void of goodnes.

An. The special grace of God gaue that to the one which it denied to the other. Wee see that in Saul whom God made a new man.*
The slavery of sinne.

The flauer of offinne, it cannot moue it selfe to that which is good, much lesse applie it selfe thereto. For such a motion is the beginning of turning to God, which is wholie attributed to the grace of God in the scripture, notwithstanding the will remaineth which maketh haft vnto sinne, with a most earnest affection. This is well set downe by Bernard that it belongeth to man to will: to corrupt nature, to will that which is euell: to grace, to will that which is good. Whereupon it followeth that men are drawn vnto eull by necessitie of will, and yet they are not constrained to commit it.

We doe euill of necessitie not being con-strained.

It appeareth more plainelie by the contrarie remedie of Gods grace, howe great the corruption of our nature is. For seeing the Lord dothe of his pure grace giue vs what good thing soever is in vs: it followeth that mans minde is in his owne nature deuoid of all goodnesse. For that cause it is saide, that he which hath begun in vs a good work, will finnish it vntill the day of Iesus Christ.*

Obieç. The Lord beginneth that which is good, because the will being of it selfe weake, is holpen.

An. The spirite faith otherwise, I will giue you, faith he, a new heart: I will put a newe spirite in the midst of you: and I will take away the stonie heart out of your flesh, & I will giue you a fleshie heart, & I will put my spirite in the midst of you, and I will make you walke in my commaundements.*

Obieç. Will being turned away from goodnesse by nature, is couerted by the power of God alone, but being prepared it hath an office and part in doing.

An. Augustine teacheth that grace goeth before every good work, but so that will doth accopany it, and
not leade it: that it cometh after as a waying man and not as a foregoer. Therefore he attributeth no praise of good works to mans will.

Obj. Grace can do nothing without will, neither can will do anie thing without grace.

An. As if the will it selfe did not worke by grace, Note. For the Lord presenteth him that is vnwilling, that he may be willing: and followeth the willing that he may not will in vaine.

8 Therefore there can no will be found which is enclined to good faue in the elect. But the cause of election must be sought without men, whereby it is proved, that man hath not of him self a right will but that it floweth from the saine good pleasure, whereby we are elect before the creation of the world. There is also another reason, for seeing the beginning of willing and doing well commeth from faith: & faith is the gift of God: it followeth that it is of mere grace, when we begin to will that which is good, being enclined and bent naturally to euill.

9 Thence come the prayers of holy men: let him encline our hart vnto him selfe, faith Solomon, that we may keepe his commandements*. And Dauid beseecheth God to create a cleane heart in him*.

Obj. Such prayer is a signe of a godly & holy affection.

An. Though Dauid had alreadie repented in part yet he compareth his former state with that sorrowfull fall, which he had tried. Therefore taking vpon him the person of a man estraunged from God, he doth for good causes desire to have those thinges gueen him, which God giueth to his elect in regeneration. Therefore beeing like to a deade man, hee desireth to be created a frelhe.
Christ teacheth that manifestly by the similitude of a vine, where he concludes, without me ye can do nothing.

Obieft. The iuyce is now included in the branch, and also force to bring forth frute, and therefore it taketh not all from the earth, or from the first root, because it bringeth some thing of her owne.

An. But Christ meaneth nothing else, but that we be drie wood and nothing worth, when we be separate from him.

Obieft. God moueth the will, but it is afterward in our choice either to obey, or to resift the motion.

An. Yea he moueth it so effectually, that it must needs follow.

Obieft. Chryfoftome faith, whome he draweth, he draweth him being willing. Therefore God reacheth out his hand & waiteth to see if it may please vs to be holpen by his helpe.

An. Such was the state of man whiles he stood: but after his fall, the doctrine of Christ is true *

No man commeth to me, vnlesse the Father drawe him.

Perseuerance is the gift of God.

xv As touching perseverance it is not to be doubted but that it ought to be counted the free gift of God.

Obieft. It is giuen according to desert, as euerie man hath shewed him selfe not vnthankefull to the first grace: because it is in our hand to chuse or refuse grace when it is offered.

An. God heapeth vpon his seruaunts newe graces, because when he liketh the work which he hath begun in them, he findeth in them somewhat whereon to bestowe greater graces, whence that doeth come. To him that hath shall be giuen*. Also God worketh
worketh in vs both to will and to accomplish, after his good pleasure.

Obieft. God worketh, we worke together. Because after that we haue giuen place to the first grace, our indeuors do worke together nowe with the grace following.

An. That is, after we be once tamed, & brought by the power of God to the obedience of righteousnesse, we go on willingly, and we are bent to follow the working of grace, this is true. Not that man taketh of himself somewhat whereby to labour with the grace of God.

12 Obiett. I haue laboured more then they all, faith Paull, not I, but the grace of God with me. Therefore he laboured together with the grace of God.

An. He ascribeth the whole praise of the labour to grace alone, by that correction, It is not I, faith he, which haue laboured, but the grace of God which was present with me.

13 Augustine faith * that the grace of persifting in goodnesse was giuen to Adam, if he would: but it was not granted to him to will that he might be able: that it is granted to vs both to will and also to be able. It was the first libertie to be able not to sinne: ours is greater, not to be able to sinne.

14 Obi. Will is not taken away by grace, but it is changed from euill to good, and is holpen when it is good, faith Augustine.

An. His meaning is onely this, that man is not so drawen that he is caried as it were by outwarde force and violence without the motion of the hart: but that he is so affected and moued within that he obeyeth with his heart.
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CHAP. iii.

How God worketh in the harts of men.

Mans captiuitie.

It is sufficiently proved that man is so holded captiue under the yoke of sinne, that he cannot of his owne nature either aspire by desire, or by diligence trauell to goodnesse.

Quest. There remaine two doubtes to be unfolded, the first whether we sinne willingly, when we are made slaues of the deuill: the seconde, whether in euill workes we ought to attribute anie thing to God:

An. As touching the first, Augustine compareth mans wil to an horse that wasteth his maisters pleasure, God and the deuill to riders or horsemen. If God sit vpon it he ruleth it well like a skilfull rider. But if the deuill possesseth it, he carieth it headlong vnto death ouer steep downe places, like a wanton rider. So the wil followeth Sathan being bewitched with his inchauntments.

2 But farre other is the order of Gods working in such things. Which that it may appeare more plainly, let vs take the calamitie which was broght vpon Iob by the Chaldees for an example. It is the Lords purpose to exercise by calamitie the patiecie of his seruant: Sathan indeuoreth to drive him into despaire: the Chaldees studie contrarie to equitie to get gaine by that which is another mans. Therefore one and the same fact is assigned to God, to Sathan, & to man, but the variety in the manner & end causeth, that therein appeareth the iustice of God to be without fault, & that the wickednesse of Sathan and man bewrayeth it self to their reproch.

Obi. Augustine faith that hardening and making blind doth appertaine, not to the working of
of God, but unto his foreknowledge.

An. Augustine himself holdeth, that sinnes are not onely by the sufferance or pacience of God, but also by his power, that by this meanes former sinnes may be punished. Therefore he foreseeth evil, he hath suffered it, and he would it: which is done two manner of wayes. First he maketh blinde having taken away his light, and maketh mens harts stonie, having taken away his Spirit. Secondly to execute his judgements by the minister of his wrath Satha, he doth both direct their counsells whither he will, and he provoketh their willes, and strengtheneth their endeavours.

4. After the first way this seemeth to be spoken. He taketh away the lippe from those which speake truth, & he taketh away reason from the elders*: according to the latter: I will harden the hart of Pharaoh, that he may not heare you, and let the people go*.

5. Furthermore it shall appeare sufficiently euen by one place that the ministery of Sathan doth come betweene to pricke forward the reprobate, so often as the Lord appointeth them hither or thither by his prouidence. For it is often sayde in Samuell, that the euill spirit of the Lord, or the euill spirit from the Lord, either caught or let go Saul*. Also we must adde that which Paull teacheth, that the efficacie of errore and seducing is sent of God, that they may beleue lying, which haue not obeyed the truth.

6. Hitherto we haue handeled those actions which appertaine vnto the spirituall life, wherein we haue see[n] the weakness of will: let vs now see what libertie man hath in those actions which are neither iust of them selues, nor yet corrupt, and
God bendeth the wills of men.

Exod. 11.5

God reconcileth the wills of the Egyptians to the Israelites, that they should lend them all precious things. Neither would Jacob surely have said of his son Joseph (whom he thought to have been a profane Egyptian) God grant that you may find mercy in the sight of this man.

7 Obie. These are particular examples, to the rule whereof all things in general ought not to be reduced.

Election is not free.

Experience.

They prove sufficiently that so often as God will make a way for his providence, he doth bend & turne the wills of men even in outward things, and that their choice is not so free, but that the will of God hath power over the same. Also daily experience doth teach, that judgement doth often fail even in matters which are nothing intricate: the mind fainteth even in things that are not hard: againe counsel is sometimes readie in most hard matters, in dangerous matters the heart and mind get the victorie of all straites. Solomon interpreteth that, that the ear may heare, that the eye may see, the Lord maketh both.

8 Obie. We must esteeme the power of mans will by the event of things.

An Yea the power whereof we speake must be considered within man, and not measured by the outward success.
A refutation of the objections which are wont to be brought for the defence of Free will.

We have spoken enough of the thraldome of man's will as it may seeme, vnlesse they which go about to carry him headlong with a false opinion of freedome, did set certaine reasons of theirs against vs, being partly absurd, & partly confirmed by certain places of Scripture ill understood to the ouerthrowing of our opinion we will beate backe both engines in order.

ObieEt. If sinne be of necessitie, it caueth now to be sinne: if it be voluntarie then it may be auoyed.

An. Sinne is both of necessitie, and also voluntarie: because men being become bondslaves of sinne after the fall of Adam, can will nothing but that which is cuill.

2 ObieEt. Unlesse both vertues and also vices proceed from the free election of will, it is not meete that man should either be punished or rewarde.

An. These are not like. For we are by good right punished, from whom the fault and blame of sinne doth flow: but rewards are of grace. So Augustine, *If thou haue thy due, thou must be punished. What is done then? God hath not repayed to thee punishment, but he giueth thee grace which was not due.

3 ObieEt. If this be not the power of our will, to choose good or cuill, either all those which are partakers of the same nature should be cuill, or all of the should be good.

An. We should all be cuill, but it commeth to

Of absurdities. Pelagius. Sinne is both of necessitie & also voluntarie

Punishments are of desert.

In Psal. 70. Rewards of grace.

Note. Chrysoft. 2. Hom. in Genes. All are cuill by nature.
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pass through the mercie of God that all continue not in wickednesse.

**Quest.** Whence commeth such a difference that some continue vntill the end, and some faint after they haue begun to runne?

**An.** Perseuerance is the gift of God. God vp-holdeth the former by his power, that they may not perish: he giueth not like power to the latter, that they may be testimonies of mans inconstancy.

4 **Obiect.** Exhortations shalbe made in vaine, admonitions shalbe superfluous, reprehensions ridiculeus, vnlesse it be in the power of a sinner to obey.

**An.** No truly, for though Christ affirme that we can do nothing without him *, doth he therefore lesse reproue those which did euill without him? Let vs say with Augustine, O man in commandement learne what thou owest: in correction, that thou haft it not through thine own fault: in prayer whence thou maist receaue that which thou wilt haue.

5 **Obiect.** Then to what ende serue exhortations?

**An.** If the wicked despise them with an obstinate heart, they shalbe a testimonie against them.

**Quest.** But what can the sillie man do when softnesse of heart which is necessarie to obedience, is denied him?

**An.** Why doth he turne his backe, when as he can ascribe the hardnesse of his heart to none but to himselfe? But the principall profit must be considered toward the faithfull, in whom as the Lord worketh all things by his Spirit, so he omitteth not the instrument of his word.

**Quest.** Why are they nowe put in mind of their dutie,
dutie, seeing they are directed by the Spirit of God? why are they stirred vp by exhortations, seeing they can not make hast, but with the Spirit?

An. O man who art thou that prescribest God a Lawe. If he will haue vs to be prepared by exhortations to receive grace, what canst thou backebite in that dispensation? God worketh two manner of wayes in his election: inwardly by his Spirit; outwardly by his word, which is to them a sweet favour unto salvation: as it is to the reprobate the favour of death unto death.  

6 They gather together on an heape many testimonies of Scripture that they may oppresse vs if not by weight, yet by number. Which that we may the better understand, we will divide them into commandements, promises & threatenings. And commandements into those which require turning unto God, and which speake simply of keeping the Lawe: or which command vs to continue in the grace receaued. Let vs intreate of all in general, and then we will descend unto the formes them selves.

Obiect. If God command those things which we can not performe: If he forbid those things which to auoide is not in our power, doth he not mocke vs?  

An. No truly, but this commeth to passe, that when we know our owne weaknesse, we shall more earnestly embrace faith, whereby those things shall be given vs which we want.

7 Queft. But to whom can this seeme to bee a thing like to be true, that God hath appoynted a lawe for logges and stones?

An. Neither doth anie ma go about to perswade that. For neither are the wicked stones or stockes, when being taught by the Lawe, that their lustes
Men are not stockes or stones.

Of the forme of commandements

Obie. The Lord commandeth offe both in the Lawe, and also in the Prophetes that we be turned vnto him.

An. And the Prophete singeth another song. Turne me O Lord and I shall be turned*. For after thou turnedst me I repented.

Obie. He commandeth vs to circumcise the foreskinne of our hart.

An. But by Moses he denounceth that that circumcision is made by his hand*.

Obie. He requireth newnesse of hart.

An. But he witnesseth in another place that he giueth it. And that which God promiseth (as sayth Augustine) we do not by will or nature, but he doth it by grace. The second kind of commandements are simple, wherein we are commanded to worship God and to obey his will: innumerable places do witnesse, that all that is his gift what righteousnesse, holinesse, godlinesse, or purenesse soever can be had. Of the third kind, that the faithfull continue in the grace of God, Paul teacheth whence they must set that strength of constancie, saying, That which remaineth brethren be strong through the Lord*.

Obie. We bring with vs our owne strength, and God helpeth our weake inductors. Because it is sayd, Turne vnto me, and I will be turned vnto you.

An. That is I will be mercifull vnto you. For it is the worke of God alone to turne vs vnto him.
The second order of arguments intreateth of promises.

Object. Seek good and not evil, and ye shall live, &c. We are mocked if will be not in our power.

An. We have such a will by the Spirit of God. Whereby it cometh to passe that promises are not superfluous.

The third forme is concerning threatenings.

Object. Amalec and the Chananite are before you, with whose sword you shall fall, because you would not obey the Lord. Because I have called you and you have not answered, I will do to this house as I did to Silo. To what end serve such upbrayingdes, vnlesse they had had free will?

An. It is not in man's power, who is subject to the lordship of sinne, to harken to the voice of God, which thing proceedeth from natural corruption. Therefore man shall be always the first author of his owne destruction.

Object. Paul faith, quench not the Spirit: therefore it is in their will to foster the light which is offered them.

An. This diligence commeth from God alone. And by granting that is applied to vs, which belongeth to God, whereupon John faith, Whosoever is of God he saueth himselfe.

Object. That is, because we are saued partly thorough the power of God, and partly through our owne power.

An. As if we had not this keeping from heaven.

Object. Moses faith, The commandement which I
command thee, is in thy mouth, and in thine heart, that thou mayst do it.

An. I grant, when the Spirit of God, whereof we are made partakers through the Gospel, shall imprint it in our hearts. So doth Paul expound it.

Obj. Paul doth violently draw those things to the Gospel, which were spoken concerning the commandments alone.

An. If Moses spake of the commandments alone, he puffed up the people with a most vaine confidence. For what other thing should they have done, but have runne headlong, if they should have attempted the observing of the Law by their owne strength, as being not hard for them.

13 Ob. I will go to my place faith the Lord, 'till they put in their harts, and seek me my face: therefore the people being forsaken of God could turne vnto God of their owne nature.

An. By the departing of the Lord is meant the removing of prophecying: to behold what men will do, doth signifie that he doth exercise them with diverse afflictions for a time, keeping himselfe close, and as it were dissembling. Therfore the whole scripture is against that, that we can turne vnto God without his spiritual grace.

Why our good works are called ours.

14 Obie&t. Good workes are called ours: and we are sayd no lesse to do that which is holy & acceptable to the Lord, then to commit sinne. But and if sinne be worthely imputed to vs, surely there must somewhat in righteousnesse be assigned to vs.

Note.

An. We call it our bread, which we beseech God to geue vs.

Obie&t. The Scripture doeth often affirm that we our selves do worship God, keepe righteousness, and obey the Law: how should these things be
be attributed to vs, vnlesse there were a certaine communicating of our industrie with the power of God.

An. The Saintes obserue righteounesse, when they do willingly followe the Spirit which draweth them. For when God erecteth his kingdome in the, he bridleth their wil by his Spirit, that it may not be caried with wandering lufts, that it may be enclined vnto holinesse: least if faine, he confirmeth it by the power of his Spirit.

Furthermore though all that goodnes which is in the wil, doth proceed from the mere instinct of the Spirit, yet because to will is in vs naturallie, we are not without cause sayd to do those things, the praise wherof God doth by good right chalenge to him selfe. First because that is ours which he worketh in vs, so that we do not vnderstand it to be of our selues. Secondly because it is our studie and industrie which is directed to good.

ObieE7. It was said to Cain: His appetit shall be vnder thee, & thou shalt raigne ouer him. Therefore it is evident that there shold not be in his mind such force of sinne as should get the vpper hande, if he would labour in taming it.

An. That was spoken concerning Abel: For God in that place reproueth the enuie which Cain had conceaued against his brother, & also his vnthankfulnes, in that he could not abide his brother though he were subieect to him. But let it be so, let God speake of sinne. He doth either promise that which he denounceth, or else he commaundeth. If he commaundeth, it doeth not followe that he can fulfill the commaundement. If hee promise that Caine shall haue the vpper hande, where is the fulfilling of the promise, seeing he sunke downe
vnder sinne, ouer which he ought to haue borne rule?

Obiecf. It includeth a secret condition, as if he should say, that he should haue the victorie if he would strive.

An. Therefore it shall be a commanding speech if this dominion be referred vnto sinne, wherein is defined not what we are able to do, but what we ought to do.

17 Obiecf. The Apostle faith, that salvation is not of him that willeth or of him that runneth, but of God that hath mercie. Therefore there is something in the will and indiuer, which being holpen by mercie, doth not want prosperous success.

Rom.9.16. An. We will, and we runne, but not as it becometh: therefore we have recourse vnto the mercie of God. It is so expounded in another place. And Augustine also doth so expound it.

Tit.3.4. Obiecf. Paul calleth me Gods fellow laborers.

*Epift.107 ad vitalem
*1.Cor.3.9

An. That is restrained vnto the ministers alone. And he calleth those fellow labourers, not which bring any thing of themselues, but because God vseth their industry, after that he hath made them fit and hath furnished them with necessarie gifts.


An. That is understood of the creation of man.

19 Quest. What meaneth the parable of the traueller, whome the robbers did cast out in the way halfe dead, saue onely that man is not so lamed by sinne, but that he keepeth still some remnants of his former good things?

An. Allegories must not proceede beyonde the rule of the Scripture. But in that place mans strength is not handled. Furthermore the word of the Lord doth
doth teach that man is quite dead, as concerning the respect of blessed life*. Therefore let the truth remaine sure and certaine to vs, that the mind is so estranged from God that it conceaaueth and goeth about nothing but that which is wicked: that the hart is so belmeared with the poison of sinne, that it can breath out nothing but corrupt stinch.

Chap. vi.

That man being lost must seeke redemption in Christ.

1 Seeing all mankind is perished in the person of Adam, and is fallen from life to death, all that whole knowledge of the Creatour should be unprofitable, vnlesse faith also should succeed, setting before vs God to be our father in Christ. Therefore we must come to that of Paul*, Because the world thorough wisedome knewe not God in the wisedome of God, it pleased God through the foolishnes of preaching to saue those that beleue. It is eternall life to know the Father, & Jesus Christ who he hath sent*. 1.Cor.1.21

ObieEt. The saying of Christ must be restrained vnto the preaching of the Gospell.

An. That reason was common in all ages & nations, that they which are pronounced to be the children of wrath, and accursed, cannot please God without a reconciler.

2 And therefore God did neuer shew him selfe favorable to the old people, neither did he ever put them in hope of grace, without the Mediator. The blessed & happie estate of the Church was alwayes grounded in the person of Christ.

3 Because both the first adoption of the elect people, and the preservation of the Church, the de-
liuercance thereof in danger, and the gathering of it together after it was scattered did alwayes depend upon the grace of the Mediator: neither was all the hope of the godly ever reposed any where else but in Christ.

For that cause God would have the Jews to be instructed with manic prophecies, that to seek for their deliverance, they might turne their eyes directly vnto Christ. Neither could (how so ever they had filthily degenerate) the remembrance of that principle be at any time quite abolished, that God would be the deliverer of his Church by the hand of Christ, as he had promised David: and that by this means onely the covenant should be firm whereby God had adopted his children: hence came the song of the childr£, Osianna to the sonne of David.

**CHAP. VII.**

*That the Lawe was giuen not to holde still the olde people in it, but to nourish hope of salvation in Christ untill his comming.*

**VE** may gather by that which goeth before that the Lawe was giuen therefore, that it might keepe their minde's wayting vntill the comming of Christ. That appeareth by the remembrance of the couenant often repeated, by the ceremonies, sacrifices, washings, the ende of adoption, and the right of the priesthood, the use whereof should be ridiculous without Christ.

The same may be concluded out of that princely dignitie which was erected in the familie of David, and also out of the verie morall Lawe: which as Paul witnesseth, was as it were a schoolemaister to lead the Jews vnto Christ, who is called the end of the
3. Otherwise the perfect observance of the law were necessary that we might be acceptable to God, & that we might obtain eternal life. For the Lord abhorreth all unrighteousness. Therefore seeing that such perfect observance of the law doth pass The end of the our strength, all hope of salvation being cut off, death doth assuredly hang over our heads. Therefore being thrown downe through it by our owne miserie, we are stirred vp to crave pardon.

4 ObieEt. The Lord should make a showe of felicitie, whereas in the mean season the entrance therunto is shut against us.

An. Though the promises of the law be conditional, and depend upon the perfect obedience of the law, which can be founde no where, yet they are not giuen in vaine. For by this meanes it commeth to passe that we have recourse vnto Christ, who not refusing our obedience being but halfe perfect, and pardoninge that which is wanting of perfect fulfilling, he maketh vs to reap the fruit of the promises of the law, as if we our selues had fulfilled the condition.

5. And it appeareth that the observance of the law is vnpossible. For no man hath euer attained vnto the perfect marke of love; there is none in whom concupiscence is not found.

ObieEt. We should do God injurie, if wee should say, that he commandeth more then the faithful are able to performe through his grace.

An. God could if he would exalt man vnto angelical pureness, but he neither hath done it, neither will he doe it; because he hath said otherwise in the scripture.
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The use of the moral law is three fold

6 But to the end the whole matter may appear more plainly, let us briefly gather in a short order the office and use of the moral law (as they call it.) And it is contained in three points: the first, that when it sheweth the righteousness of God, it condemneth every man of his own unrighteousnesse.*

7 For the law is like to a looking glass, wherein we behold our weakness, and by reason of this our iniquity: last of all, by reason of both the curse. This is the end whereto the saying of the Apostle tendeth, that by the lawe commeth the knowledge of sinne.*

8 And whereas the iniquity and condemnation of vs all is sealed by the testimonie of the law, it is not done therefore that we may sinke down through despaire, but that every mouth may be stopped, and that all the world may become bounde vnto God.*

9 Furthermore, though this office of the law doth properly appertaine vnto the faithfull, that being convict of their owne infirmity, they may seek medicine in Christ: yet it shall be common to the wicked also, that they may be made without excuse before God.

10 The seconde office of the lawe, is, that they which are touched with no care of that which is just and right, unless they be inforced, may, when they heare the sharp threatenings in it, be compelled at least with feare of punishment, as with a bridle to hold their hands, that they powre not out wantonlie their frowardnesse: yea such schooling is not unprofitable eu'n for the children of God, so long as they waxe wanton through the follie of their flesh, before calling, being desitute of the spirite of san-
fanctification.

11 Unto that is applied that which Paul saith, that the lawe was to the Iewes a schoolemaster to Christ. *

12 The third which is also the principal use, hath place toward the faithfull, first that they may daylie more assur'dly knowe what the will of God is, whereunto they indulge. Secondlie that by continuall meditating thereupon they may be stirred vp to obedience, they may be strengthened in him, and be drawne backe from the slippering way of offending.

13 Objeét. It is not agreeable to christians to stick to the doctrine of the law, which containeth the administration of death.

An. Suche an opinion is profane: for Moses teacheth excellentlie, * that the lawe which with sinners engendereth death, is unto the saints a rule of good life.

14 Objeét. The lawe is abrogated to the faithfull.

An. Not that it doth no more commaunde that which is right, but onlie that it may not condemne and destroy them by terrifying and confounding their consciences. Neither came Christ to abolish, but to fulfill the law.*

15 And whereas Paul auoucheth that the law is abrogated, he speaketh of the curse, which doth not belong to instruction, but to the force of binding the conscience.

16 There is another respect to be had of the ceremonies, which were abrogate not in effect, but onlie in use. And whereas Christ made an end of the, it doth so little diminish the holines of them, that it maketh the same more glorious. Therefore Paule proeueth that they were shadowes, the bodie wherof...
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we haue in Christ.*

17 For they were nothing els but certaine so-
lemne instruments, to teftifie our gilkineffe and vn-
cleanneffe, which seeing Christ hath taken away by
his death, he is vnworthilie fayd to haue cancelled
and faftened to the crosse the hande writing that
was againft vs.

CHAP. VIII.
The exposition of the morall laye.

1 I T shall better appeare by the exposition of the
ten commandements of the law: firft, that the
worship of God is yet in force: Secondlie, that the
Iewes did not onlie learne godlines out of the same
but that they were also brought to Christ the medi-
ator as it were by force. For it will evidentlie teache
us the knowledge of God, & also of our felues. And
the law is double, naturall whereby wee doe scarce
flenderlie taft what worship is acceptable to God:
the other written, which doth more certainelie te-
ifie that which is more obscure in the lawe natu-
rall.

2 Now we may readily vnderstand what we owe
to God, namely glorie, reverence, loue, and feare.
Secondlie, what pleafeth him, namely, vprightneffe
and iustice, and that he hateth iniquitie.

3 When we are come thus farre by the doctrine
of the law, the we will come down to our felues, ha-
ving the fame for our teacher: whence we may learn
two things: firft, that comparing the righteousnesse
of the law with our life, we are far from answering
the will of God, Secondlie that considering our
strength, we shall find it to be nothing to the fulfi-
ling of the law. Hence commeth humilitie & cafting
down, which shall turne vs vnto the mercy of God.

4 But
4. But the Lord being not content to have procured a reverence of his righteousness, added promises, that we might be allured by the onlie beautie of goodness, and with the sweetnesse of rewards,* he added also threatnings, that we might hate unrighteousnesse, which he abhorreth.*

5. And therefore he applied all parts of the law vnto his wil that we may know that nothing is more acceptable to him then obedience: that the watonnesse of our mind may not be moved with anie reasons, to adde or diminish any thing.*

6. But before we goe any further, we must consider three things in the law: first, that mans life is informed and framed not onlie vnto outwarde honesty, but also vnto the inward & spirituall righteousness: because the lawgiver is spirituall.*

7. Therefore he pronounceth that the vnchast beholding of a woman is whoredom: he testifieth that they are murderers, who so ever they be which shall hate their brethren: he maketh them giltrie of judgement which haue but conceaved anger in their minde: he maketh them to be in danger of a counsell which by murmuring and fretting haue shewed some token of an offended minde: giltrie of hell fire which haue broken out into sharpe anger by railing and euill speaking.

8. Secondlie that there is alwaies more in the commandements and inhibitions then is expressed in wordes. Therefore where good is commaunded, euill is forbidden, and contrariwise.

9. Therefore in this commandement, Thou shalt not kill, though common sense consider none other thing, but that wee must abstaine from all hurt doing, and from all desire to doe hurt, yet this is furthermore contained therein, that we help our
neighbours life by such helps we be able.

10. Quest. Why did God thus, as it were by halfe commandments, by Synecdoches rather signify what he would have done, then express the same?

An. Because flesh doth always seek to wash away the filthiness of sinnes, and to couer it with goodly shewes, he set downe that which was the very worst in euery kinde of transgression, at the hearing whereof the verie sense might be afraid.

11. Thirdlie we must consider the diuision of the law into two tables; the former appertaineth unto the worship of God: the latter assigneth the duties of loue towarde the neighbour.

12. The first table containeth four commandements: the second fixe.

13. And because the first thing to be regarded in making lawes, is, that they be not broken or abrogated through contempt, God provideth in the proheme or beginning, that the maieftie of the lawe may not come in contempt, and that by three arguments: first, hee chalengeth to himselfe the power and right of the gouernment, that he may bind the people with necessitie to obey, saying, I am the Lord. Secondlie, hee setteth downe the promise of grace, and professeth himselfe to be the God of his church. Furthermore he maketh mention of a benefite, wherein he reprooueth the Iewes of vnthankfulnesse, vnlesse they answere his goodnes.

14. After that he hath shewed that he is such a one as hath authoritie to commaunde, leaft hee seeme to drawe one lie by necessitie, he doth also allure by sweetnesse, by pronouncing that he is the God of his church: for under this speech is packed a mutuall relation, which is contained in the promise, I will be their God, and they shall be my people.*

15. The
The rehearsing of the benefite doth follow, which ought to be of so much more force to move us, the more detestable the offence of unthankfulness is even among men. He did indeed put Israel in minde at that time of a benefite which was fresh, but yet being such as that for the wonderfull greatness thereof it ought to be remembred for ever, & also to be of force among their posteritie.

The first Commandement.

The authority of the law being grounded, he giueth the first commandement, that wee haue no strange Gods before his face: the end of the commandement is, that the Lord alone will haue the preheminence among his people. That this may be done, he commandeth that vngodlinesse and superstition, whereby the glorie of his Godhead is diminished, or darkened, be far from vs. And though the things which wee owe vnto God be infinite, yet they may be referred vnto foure heads and that not vnhilie: namely adoration, confidence, invocation, thanksgiving.

2. Commandement.

The end of the seconde commandement is, that he will not haue his worship profaned by superstitious rites: such as idolatrie is. And there bee two partes of the commandement, the former bredeleth our licentiousnesse, that we make not God subject to our senses, or representer him by anie shape: the second forbiddeth that wee worship no images for religions sake.

18 To the end he may induce vs to this, he setteth out his power, which he will not suffer to be abated. Secondlie, he calleth himselfe jealous, because he can abide no partner. Thirdlie, hee auoucheth that he will bee a reuenger of his glorie vppon the
children, the children's children, the children's children, if we give the worship of his Godhead to any other. Fourthly he promiseth mercy to the true keepers of the commandement.

19. Obieft. To punish an innocent for an other mans fault, is against right, and the worde of God himselfe.*

An. There is no unrighteousnes in God, neither doeth hee suffer the sonne to beare the iniquitie of his father, but hee is punished for his owne offence.

20. For if the visitation be fulfilled, when God taketh away grace and other helps of salvation from a familie, in that that the children being made blind and forsaken of the Lorde doe walk in their fathers footsteps, they beare the curse of their fathers wickednesse: so that liuing wickedlie, they are by the just judgement of God punished, not for other mens offences, but for their owne iniquitie.

21. On the other side is offered the promise touching the spreading abroade of mercy vnto a thousand generations, whence the faithfull have an excellent comfort.

3. Commandement.

22. Wee must diligently note three things in the third: first, that whatsoever the minde conceaueth or the tongue uttereth concerning God, it doet taste of his excellencie: Secondlie, that we do not rashlie abuse his holie worde and reuerent mysteries, either to ambition, or couetousnesse, or for our owne follie. Last of all that we doe not lauder nor backbite his workes, but that we speake of them with titles of wisedome, righteousness, and goodnesse.
23 Furthermore, an oath is a calling of God to witness to confirm the truth of our speech, which by many places of Scripture is proved to be a kind of the worship of God.* In which respect the Lord is verie angrie with those which sweare by straunge Gods.*

24 And the name of God is profaned three waies: first, when men sweare, faillie by it; for what remaineth to the Lord whose he shalbe robbed of his truth, when he is made the approver of that which is false.*

25 Secondlie, when it is vsed in true, but superfluous oathes: for an oath is not permitted but for necessitie sake, when we must haue regard eyther of religion or of loue. Last of all we finne if in Gods place by manifest impietie, wee put saints or other creatures, when wee take an oath: because by this meanes we conueigh to them the glorie of the godhead.*

26 Obieet. Christ his inhibition is general, sweare not at all.

An. Christ is not contrarie to the father; but he correcteth the abuse of the Pharises, which did suffer oathes, so they were not false or the name of god were not vsed: yeah he doth also forbid superfluous oaths, & such as were oblique, and which are made by the name of creatures.

27 Therefore let vs conclude that oathes are lawfull (seeing Christ & his discipes did sweare) and that not only publike oathes before the magistrate, but also priuate. So Abraham, *Iacob, *Booz, *Abdias, * did sweare.


28 The end of the commandement is, that being dead to our owne affections & workes, wee thinke
AN ABRIDGEMENT OF

upon the kingdom of God, and that we be exercised by those waies and means which hee hath appointed vnto that meditation. Touching this wee must consider three things: first, vnder the rest of the seuenth day is figured to the people of Israel the spirituall rest, whereby the faithfull keepe holiday from their owne workes, that God may worke in them. Secondlie he woulde haue a set day, wherein they may come together to heare the law, and do the ceremonies. Thirdlie for seruants sakes that they might rest from their labour.

29 Notwithstanding wee are taught in manie places, that that shadowing of the spirituall rest had the chiefe place in the Sabboth.*

30 The obseruing of one day of seuen did represent vnto the Iewes that perpetuall rest: which that it might be obserued with more religion, God commended it by his owne example.

31 And it is not to bee doubted but that Christe by his comming did take away that which was ceremoniall heere. For hee is the truth, at whose presence all figures doe vanish away. * Therefore let all superstitious obseruing of daies be far from christians.

32 The two latter causes are like convenient for all ages. Though the ceremonies be taken away, yet it is necessarie that we meete together to heare the word, to breake the mysticall bread, and to commo praier. Againe that seruants & labourers haue their rest from labour.

Obie&. This commaundement was giuen to the Iewes and not to vs.

An. We be the children of God, therefore he did no lesse prouide for our necessitie then for the necessitie of the Iewes.
Why do we not come together daily.

An. Why do we not come together daily, but seeing the weakness of many cannot suffer that, why do we not obey the order which God hath laid upon us?

33 Obieet. The Christian common people is nourished in Judaism, because they retain some observation of days.

An. We observe the Lord's day, not as ceremonies with most strict religion, but we take it as a remedy necessary for retaining order in the church.

Obieet. Paul teacheth that Christians must not be judged in observing days, * in another place he saith, that it is a superstitious thing to judge between day and day.*

An. He taketh away the abuses whereby they darkened the glory of Christ, and the light of the Gospel, by retaining shadowes?

34 But the Lord's day commeth in stead of the Sabbath: because there is an end made of that true rest, which the old Sabbath did shadow, in the resurrection of Christ, and therein is it fulfilled.

5. Commandement.

35 Because the observing of that order which the Lord hath appointed doth please him, the degrees of honour appointed by him, ought not to be taken away or resisted by us. Whereupon it doth follow, that it is forbidden, that we do not diminish any whit the dignity of superiors, either through contempt or stubbornness or unthankfulness. And the most amiable superiority is set before us for an example, that we may more readily bend our minds unto the custome of submission.

36 But by divers appurtenances of the law it appeareth that there bee three parts of honour: reverence, obedience, thankfulness.

Hij
The promise of long life is not always fulfilled.

37 There is a promise added, which doth better admonish vs, how acceptable that submission is to God, which is commaunded vs in this place.

Obieft. But the promise is not alwaies fulfilled. Because manie godly men do die before they come to ripe age.

An. That turneth to the good of the godlie: for long life is promised so farre as it is a blessing.

38 Furthermore we must note that this submission is a degree or step toward the honoring of that soueraigne father. Therefore if they prouoke vs to transgrefle the lawe, then they ought worthilie to be accounted not our parentes but straungers. The same respect must we haue of other superiours.

6 Commandement.

39 The end of the commaundement is: because the Lorde hath knit togethernge, mankinde by a certaine unitie, the saftie of all ought to be committed to euerie one. Therefore all violence and iniurie, whereby the bodie of our neighbour is hurt, is forbidden vs, yea he is called a manflear which hateth his brother.*

40 Therefore let vs not doe that to our neighbour, which we would not haue done to our selues: because man is both the image of God, and also our flesh.

7 Commandement.

41 The ende of this: because God loueth pureness, let vs abandon all vnclennesse: yea let vs moderate and order all parts of our life chastlie & continentlie. Let him that cannot contain marry a wife.*

42 Obieft. Virginite is an excellent vertue.

An. It is denied to some, it is graunted to other some for a time.

Quest. Being holpen by the helpe of God, wee can
can doe all things.

43 An. The Lorde helpeth those onelie, which walke in his waies. Therefore let no man contenme 
matriamion, as a thing vnprofitable and superfuous for him. Let no man desire otherwise to leade a 
ingle life, then if he can want a wife.

44 Therefore when he forbideth adulterie, he 
requireth integritie both of spirit, and bodie, he for-
biddeth laying in wait for the chastitie of another, 
both by wanton behauiour of the bodie, and impure 
and filthie gestures and speeches.

8 Commandement.

45 The end: because God abhorreth vnrighteous 
neffe, that euerie man may have his own. And there 
be manie kinds of theft: one is in violence: another 
in malicious cofonage: another in close deceite, in 
flatterie, &c. Therefore all crafts whereby the goods 
of our neighbours are conueighed to vs, are to bee 
counted thefts.

46 Therefore wee shall rightlie obey this com-
mandement, if being content with our estate, wee 
seeke to get no gaine, but that which is honest: and 
on the other side, if we faithfullie help with our cou-
cell and helpe, all men so farre as wee can, to keepe 
that which is theirs.

9 Commandement.

47 The end thereof is, because God who is truth 
hateth lying, that wee must vsr truth among our 
seules. Therefore the summe shall bee that wee nei-
ther hurt anie mans good name by false flanders, or 
that we do not hinder him in his goods by falshood: 
but that we employ our faithfull indeuour for eu-
erie man so much as wee can in defending truth, to 
maintaine the integritie both of his name and also 
of his goods.

H iij
48 Quest. If wee discouer the faultes of other men and lie not, shall we be gilte of that commandement?

An. He which forbiddeth the name of thy brother to be defiled by lying, will also have the same preserued, untouched.

10 Commandement.

49 The end is, because God will have the whole minde possesed with the affection of loue, all lust that is contrarie to loue must be driven out of the minde. Therefore the summe shall be, that no cogitation creepe into our mindes, which may moue them with hurtfull concupiscence, and such as may turne to another mans hinderance.

Obieet This commandement is superfluous, because vnder theft and whoredome is contained and forbidden the purpose to doe hurt.

An. The purpose is one thing, the concupiscence or desire is another ching, the other commandements consider the deliberate consent of the will unto euill: but this the desire, euin without such both assenting and also deliberation.

50 Obieet. Shall fantasies which are rashlie tossed in the minde, and doe at length vanish away be condemned for concupiscences, whose place is in the heart?

An. No: but such as bite and strike the minde with lust. They which seeke two commandements in the forbidding of concupiscence, they rent in pieces by a peruerse mangles that which was one.

51 Furthermore the perfection of that holinesse consisteth in those two points which we have alreadie rehearsed, that we loue the Lord God with our whole heart, with our whole soule, with all our strength; and our neighbour as our selfe.*

52 Obieet.
52 Obieft. Christe and his disciples when they rehearse the summe of the lawe, they omit the first table.

An. They do it for this cause, because the study of righteousness and integritie, doth more appeare in the second then in the first.

53 Obieft. Therefore it is more worth to the summe of righteousness, to live innocently with men, then to honour God with godlines.

An. No trulie, but because no man doth truly observe and keep love in all pointes, vnlesse he feare God, the approuing of godlines is taken thence also.*

54 Therefore our life shalbe best framed according to the will of God, and the prescript of the law when it shall be most fruitfull to our brethren in all points: so that we live rather to our neighbours then to our selues.

Obieft. Loue beginneth with it selfe.

An. Yea love doth not seeke the things that are her owne.*

Obieft. The thing ruled is inferiour to the rule.

An. When Christe commaundeth that wee loue our neighbours as our selues, he will, that we be reade with no lesse cheerefulness to doe good to our neighbour then to our selues.

55 Also wee must note that under the worde neighbour, as Christe interpreteth it,* we comprehend all mankinde, and also our verie enemies.

56 Obieft. That which is spoken touching the not desiring of revenge, and the louing our enemies, is a counsell not a commaundement.

An. Yea commandements are common, which do most straightsdile require at our hands loue of our enemies.*

Why Christ doth somtimes make mention of the latter table only

Eph. 1.4.  
*Col. 3.14.

Whether love beginne at her selfe.

1.Cor. 13.5  
Touching our neighbour.

Luke. 10.36.

What is meant by the word Neighbour.

Pro. 25.21  
*Exod 23.4.

*Deut 32.35

H iiiij
57 It is manifest that Christ commanded, Loue your enemies, do good to those that hate you, &c. That you may be children of your father which is in heaven.*

Obieft. It were a burden too heauie for Christians, to loue their enemies.

An. As if there coulde any heauier thing bee invented, then to loue God with the whole heart, &c.

Obieft Christians are under the law of grace.

An. They ought not therefore any more to give themselues to vices.

A veniall sinne. 58 Obieft. Lust without a deliberate assent, which doth not long continue in the heart, is a veniall sinne.

An. Where the transgression of the law is, there is the curse. Paule calleth death the rewarde of sinne.*

59 So faith the Prophet likewise: the soule which hath sinned shall die.* Therefore euery sin is mortall.

Obieft. The sinnes of the saints are veniall.

An. I graunt, but not of their owne nature, but because they obtaine pardon through the mercie of God.

Chap. ix. That Christ although he was knowne under the law to the Jewes, yet was he delivered onlie by the Gospel.

The fathers did in deed taste of grace, which is at this day offered to vs more fullie: They saw the day though with a darker sight, the glorie whereof doth now shine in the Gospeal without any veile put betweene.
2 Furthermore I take the Gospell for the cuidament manifestation of the mysterie of Christ.

Obie\(\text{t}\). The Gospell is the doctrine of faith*. Therefore whatsoeuer promises are founde euerie where in the Lawe concerning free forgiuenesse of sinnes,they are counted partes therof.

An. I graunt, if we take the word Gospell large-ly. But according to the principall signification it is applied to the publishinge of gace geuen in Christ*.

Obie\(\text{t}\). By the faith of the Gospell the fulfilling of all promises is brought vnto vs,therefore we staid no longer in neede of promises.

An. We enjoy in deed the benefits which Christ hath purchased: yet that is true, that our salvation is hidde in hope*. Therefore the holy Ghost com-maundeth vs to leane vpon promises so long as we liue.

4 Obie\(\text{t}\). The Lawis set against the Gospell as the merites of works are set against free imputation of rightcounesse.

An. The Gospell did not so succeed the whole Law that it might bring another way to atteaine to saluation, but rather that it might proue that that was firme, whatsoeuer it did promise, and did ioyne the bodie to the shadowes*.

5 Furthermore Iohn came betweene the Law and the Gospell,who had a middle office betweene the Prophets which were interpreters of the Law, and the Apostles which were preachers of the Gol-pell.

C H A P. x.

Of the likeliohd of the old and new Testament.

1 THe covenuant of all the fathers doth nothing differ fr\(\text{o}\) ours in substantce & very deed, that it
is alone and the same, yet the administration doth varie. And they agree in three pointes. First the Iewes were adopted into the same hope of immortalitie whereinto we are. Secondly the covenaunt whereby they were reconciled to the Lord was vp-holden by no merites of theirs, but only by the mercie of God who called them. Thirdly they knewe Christ to be the Mediatour, by whom they should both be coupled to God, and also be made partakers of his promises.

3 The first is proued by the testimonie of the Apostle, who faith, that God the Father had promised long before in the holy Scriptures by the Prophetes, the Gospell, which he publishe concerning his Sonne according to the appointed time. And the Gospell doth not hold mens hearts in the joy of this present life, but it doth extoll them unto the hope of immortalitie.

4 The second appeareth by the saying of Christ: Abraham rejoyced to see my day, he sawe it, and rejoyced. And the preaching of the Gospell in Christ, doth nothing else but pronounce that a sinner is justified through the fatherly kindenesse of God without his owne deuertings.

5 And Paule teacheth that they had the same Mediatour, which maketh the Israelits equal with vs, not only in the grace of the covenaunt, but also in significacion of the Sacraments, because they were baptized where they passed through the sea, & in the cloud.

Objec. That passing was carnall baptism.

An. It answered to our spirituall baptism. For it followeth that they eat the same spirituall meate, which we eate, and they did drinke the same spirituall drinke, which we drinke, namely Christ.

6 Obiec. Your fathers did eate Manna & are dead
dead. He which eateth my flesh shall not die for ever*. Therefore it was not the same meate.

An. Christ doeth reprehende the Iewes which comprehended nothing in Manna, but a remedie for their carnall neede and hunger: they dyd not perceve vnto that high mysterie wherunto Paul hath respect. Therefore Christ sheweth that they ought to waite for a farre more excellent benefite at his handes, then that which Moses gaue to their fathers, as they sayd.

7 The fathers, Adam, Abell, Noe, Abraham & all the rest which were illuminate by the word, seing they did sticke to God, it is not to be doubted, but that they had an entrance into the immortall kinglydome of God. For it was a sound partaking of God which cannot be without y good thing of eternal life.

8 Alfo in that covenent, I will be your God, you shalbe my people*, the prophets did always coprehend both life and saluation, and all the summe of blessednes.

9 Furthermore he did not only testifie that he was their God, but he did also promise that he wold always be their God, saying, I will be the God of your seed after you, that their hope being not content with present good things, might extend vnto eternitie.

10 Furthermore the state of life which was enjoyned the fathers, was a continuall exercife, whereby they were put in mind that they were of all most miserable, if they should be happie only in this life.

11 Abraham especially, who is called the father of the faithful, was so toiled during the whole course of his life, that if any man will depaint as in a table a paternce of a calamitous and wretched life, he shall find nothing more fit.
Iaac.

12 Ifaac who is afflicted with lesse miseries, doth yet not withstandinge scarce tast even lightly of sweetnesse. Iacob is nothing else but a platforme of extreme unhappinesse.

13 If these holie fathers did waite for a blessed life at the hand of God, they both thought vpon & sawe another blessednesse then that of the carthlie life. To this ende tendeth it that they made so great account of the sepulchre in the lande of Chanaan, which was undoubtedely a myrrour of eternall felicitie.

5 The end of the Birthright.

14 Fiftly to what ende should Iacob haue desired so earnestly and with so great daunger haue sought to get the preheminence of the first begotten, vnlesse he had had respect vnto an higher blessing.

15 There is extant in Moses an euident declaration of the spirituall covenent. With how great certaintie doth David direct all his thinges vnto that marke*?

16 Neither may we otherwise understand those thinges which he writeth euerie where of the prosperous successe of the faithful, but to applie them vnto the manifesstation of the heavenly glorie, because in this world they are oppressed with all manner of miserie.

17 Therefore they lifted vp their mindes vnto the sanctuarie of God, wherein was layd vp in store for them, that which doth not appeare in the shadow of this present life.

18 They sayd, the wrath of the Lord endureth but the twinkling of an eye: and in his mercie is life*: the remembrance of the iust shall be in blessinge: but the name of the wicked shall wither away*.

19 Above
19 Above all the rest, that saying of Job is notable, I know that my redeemer liveth, and that I shall rise out of the earth in the last day: and I shall see God my Saviour in my flesh*.

Obi. These were speeches only of a few. Whereby it is not proved that there was such doctrine among the Jews.

An. They were teachers of the common people, who did openly publish the common principles of religion.

20 If we come downe to the latter Prophets, the higher they came in success of time unto the perfect deliverance, so the matter was daily made more plaine by increasings of revelation.

21 Let vs content our selues with one example, of the vision of Ezechiel, wherein he was taught concerning the resurrection of the dead: or with the saying of Isayas*, Thy dead shall liue, my corps shall also rise again.

22 So likewise Daniell, In that time Michaeell the great prince shall rise, who standeth for the sons of his people, & the time of tribulation shall come, &c. And of those which shall sleepe in the dust of the earth, there shall awake some to life eternall, some to eternall shame.

23 Therefore let vs conclude that the old Testament which the Lord made with the people of Israel was not limited by earthly things, but it contained the promise of the spiritual and eternall life.

CHAP. XI.

Of the difference of both Testaments.

Quest.

1 What shall there then be no difference left between the old & new Testament?
Five differences.

1

Why the fathers made more account of this life then we.

2

Touching the figures of the old Testament.

3

This is the reason why the holy men did make more account of this mortall life, and of the blessing thereof, under the old Testament, as being a figure of spirituall felicitie, then is now meant to do: so on the other side God shewed more often testimonies of his judgement upon the reprobate, in bodilie punishments.

4 There is another difference in figures, because the olde Testament did make a shew onely of the image, the truth being absent, and of the shadowe in stead of the bodie: the newe Testament gueuth the truth being present, and the sound bodie.

5 Hereby it appeareth in what sense the Apostle said, that the Iewes were brought by the schooling of the Lawe vnto Christ, before he was revealled in the flesh.

6 Object. The faith of Abraham & of the prophets did surpasse ours.

An. The question is not what grace God bestowed vpon a fewe, but what ordinarie dispensation he followed in teaching the people. Againe they never had
CALVIN'S INSTITUTIONS. Lib. 2. III.

had so great cleerness of sight, but that it did in some part part of the darknesse of the world*.

7 The third difference is because the old Testament, is by reason of the Lawe called the ministerie of death: and the newe of life: that of damnation; this of righteousness: that that is disanulled, this remaineth*.

8 Which thing is more easlie declared by comparing both together. The old Testament is literal, because it was published without the effectuall working of the Spirit: the new is spirituall, because the Lord hath spiritually ingrauen it in mens harts: the old is deadly, because it can do nothing else but inwrap all mankind in the curse: the new is the instrument of life, because it restoreth into favour with God, men, being delivered from the curse.

9 The fourth, the Scripture calleth the old Testament the testament of bondage, because it ingendereth feare in mens minde: but the new the Testament of libertie, because it lifteth them vp into aiasance and securitie.

Obieet. The fathers had the same spirit of faith which we haue, therfore it followeth that they were partakers both of the same libertie, and also joy.

An. That came not from the Lawe but from the Gospell, whereto as to an wholesome help, they fled being cast downe. Notwithstanding they were subject to the same bonds of observations, and burdens where to the people are bound.

10 There three later differences are comparisons of the Law and Gospell: and the first reacheth farther, namely vp to the promises which were geuen before the Lawe, which are not to be counted of the old Testament. Seing that those which had the were directed vp to the Mediatour, as were the fa-
thers which liued vnder the old Testament.

11 The fift difference lieth in that, because the Lord had separated one nation vntill the comming of Christ, wherein he did containe the couenaunt of his grace*. But when the fulnesse of time appoin
ted for the restoring of all things, came, Christ was geuen, and he is the reconciler of God and man, the wall of separation is pluckt downe, and Christ is made all in all, to whome the Gentiles are giuen for his inheritance, and the endes of the earth to be his owne*. The Gospell is preached to all crea
tures*.

12 And Christ him self did not forthwith so sone as he began to preach proceede to the calling of the Gentiles, but he deferred it vntill such time as ha
ving perfectly fulfilled the worke of our redemption, and having ended the time of his humbling, he receaued of the Father a name which is aboue all names, before which everyone knee should bow*.

13 Obieft. It is not agreable, that God, in who there is no chaunge, should haue suffered such a chaunge, that he should afterwarde disanull that which he had once commanded and commended.

\textit{An.} God is not therefore chaungeable, because he applied diverse forms to diuers ages, as he knew it was expedient for euery one. So the husband
man appointeth one kind of worke to his familie in winter, and another in sommer. The father tra
neth vp his children after one sort in their child
hood, and after an other in youth*.

14 Quest. But could not God as well from the beginning, as after the comming of Christ, reucl
eternal life in plaine words without anie figures, teach those that were his by a few & euident signes or Sacraments, geue the holy Ghoft, spread abrode his
That Christ must have been made man that he might fulfill the office of a Mediator.

1. Now it was verie expedient for vs that he should be both verie God & very man, who was to be our Mediator. For seeing our iniquities had quite shut vs out & estranged vs from the kingdom of heaven, no man could be the interpreter for restoring of our peace. All men were affrayed when they saw God, as being sons of Adam: also even the verie Angels had neede of an head, that they might cleave to their God. Therefore not without cause doth Paul, when he setteth before vs Christ to be the Mediator, expresse plainly, that he is man.

2. That was also the office of the Mediator, that he might so restore vs into the favour of God, that he might make vs of the sons of men, his children: of heirs of hell, heirs of the kingdom of heaven: that he might swallow vp death: overcome sinne. Who could do this unless the Sonne of God were made also the sonne of man: and so take ours vp on him, to conueigh his ynto vs: & so make that which was his by nature, ours by grace.

3. This was another point of our reconciling to God, that man who had through his owne diso-
bedience destroyed him selfe, should for a remedie set obedience against it, should satisfy the judgment of God, should suffer the punishment due to sinne. Therefore our Lord came forth, being verie man, he put vpon him the person of the Father, that he might present our flesh before the judgment seat of God, for the price of satisfaction, and that he might in the same flesh suffer the punishment which we had deserved.

4 Obieft. Although there had needed no remedie for the redemption of mankind, yet should Christ have become man.

An. All the whole Scripture doth crie, that he was clothed with our flesh, that he might be made our Redeemer *, to imagine anie other cause is a point of rashnesc, seing the Law, the Prophets, Christ him selfe, & the Apostles do witnesse that God sent his Sonne, that in the similitude of sinnefull flesh he might make satisfaction for vs.

5 Obieft. There is no let but that the same Christ who redeemed the condemned, could also have testified his loue toward the safe and sound by taking flesh vpon him.

An. Seing the Spirit pronounçeth that these two things were conioyned by the eternall decree of God, that Christ should be made our Redeemer, & partaker of the same nature: it is not lawfull to enquire anie further.

Obieft. This councell of God did depend vpon mans fall, which he did foresee.

An. They which graunt libertie to themselues to enquire farther concerning Christ, then God hath appointed before by his secret decree, breake out through wicked boldnesse to faigne a newe Christ. Christ came to saue sinners *: let vs stay our
our feues here.

Obiet. They are to be accused of too much boldness which denye that the sonne of man hold haue appeared in the flesh, if Adam had not fallen, because it is refuted by no testimonies of Scripture.

An. As if Paule did not bridle peruerse curiosity, when hauing spoken of the redemption purchased by Christ, he doth forthwith commaund to auoide foolish questions.

Quest. Could the Sonne of God take vpon him the nature of an Asse?

An. This is a monftrous and detestable questiō. As if when Paule counteth nothing preciouse or worthie to be knowne, besides Christ crucified, he admitteth an asse to be the authour of saluation.

6 Obiect. Man was created after the image of God, because he was formed after the patterne of Christ who was to come, that he might resemble him, whom the father had alreadie determined to cloth with flesh. Whereupon it followeth that if Adam had never fallen away from his first beginning, yet Christ should haue bene made man.

An. We must not seeke for the image of God anywhere else, but in those excellent gifts & marks of excellencie, wherewith God had garnished Adam above all other liuing creaturs. And Christ was the image of God: therefore whatsoeuer excellencie was grauen in Adam, it flowed thence because through the onely begotten Sonne he approched to the glorie of his creatour.

7 Therefore if mans integritie had not decayed he should haue bene like to God and Angells, and yet it should not haue bene needfull that the Sonne of God should therefore haue become either man

Osander

Tit. 3.9

1 Cor. 3.2

where we must seeke for the image of God.
or Angell.

Obiect. Vnlesse it had bene decreed by the vnchaungeable purpose of God before man was created, that Christ should be borne, not as a Redeemer, but as the first man, that he might not lose his prerogative he should nowe haue bene borne onely by chaunce, that he might restore mankinde being lost. Therefore he was created after the image of Adam.

An. He was like vnto vs, sinne only except*. Luke in the genealogie reckenheth him vp for a sonne of Adam, because mas estate was appointed for him*, that he might raise vp againe the posteritie of Adam which were fallen. But if that went before the creation, he should haue bene called the first Adam.

Obiect. Because Christ was alreadie knowen before in the minde of God, that he should be man, men were formed according to this paternne.

An. When Paule calleth him the second Adam, he maketh falling away the middle betwene the be-ginning of man and his restoring.

Obiect. So long as Adam should haue stood, he should haue bene the image of himselfe, and not of Christ.

An. On the other side though the sonne of God had never taken flesh vpon him, yet nevertheless the image of God did shine both in his soule and also in his bodie. In whose beams it did alwayes appeare that Christ is truely the head of men and Angelles.

Obiect. The primacie ouer the Angelles doeth not belong to Christ saue onely in as much as he is man.

An. Yea in as much as he is the eternall worde of God*, he is the first begotten of all creatures: in

Col. 1. 15.

The primacie of Christ ouer the Angels
as much as he is man he is the first begotten of the dead*.

Obie. Men should not have had Christ to be their king, unless he had been man.

An. As if the kingdom of God could not stand if the eternal son of God although not clothed with man’s flesh, gathering together into the fellowship of his heavenly glory and life, Angels and men, should him self beare the sovereignty.

Obie. The Church should have been without an head unless Christ had appeared in the flesh.

An. As the Angels did enjoy him for their head, he should also have been the head of men by his divine power.

Que. What is the meaning of the prophecy of Adam, This is now bone of my bones, and flesh of my flesh?

An. It is no prophecy.

Obie. Christ in Matthew doeth attribute the same speech to God.

An. Every thing that God spake by men is not a prophecy, otherwise every commandment of the Law should be a prophecy. Therefore when the fulness of time came, God sent his Son made of a woman, made under the Law, to redeem those that were under the Law*.

That Christ took upon him the true substance of man’s flesh.

1 It remaineth that we see, howe being clothed with our flesh he fulfilled the office of the Mediator. Which is proved by many testimonies of Scripture*.

2 Obie. He was made after the likeness of & 17.2,26.4; I iij
man, and was found in his shape as a man*. Therefore he did not take upon him a true body.

An. Paul doth not teach in that place what manner bodie Christ tooke to him selfe, but whereas he might by good right haue shewed forth his godhead, he made a shew of nothing but of that which was proper to a base and contemptible person, that by his example he may exhort vs vnto submission. Otherwise the saying of Peter could not stand, that he dyed in the flesh and was quickened in the Spiri-

Obieft Christ is called the second Adam from heauen heauenly*.

An. Paul doth not bring in in that place an hea-uenlie essence of the bodie, but a spirituall force, which being powred abrode by Christ, doeth quic-ken vs.

Obieft. Christ is called the sonne of man, because he was promised to men.

An. He is called the sonne of man after the ma-
er of the Hebrues, being verie man: so men are called the sonnes of Adam: we are called Christes brethren.

Obieft. Infidels should be Christs brethren.

An. The children of God are borne not of flesh and bloud, but of the Spirit through faith*. Therefore flesh alone doeth not make the brotherly ioyning and knitting together.

Obieft. Christ should haue bene borne of Adam straight way after the beginning, that he might be the first begotten among brethren*.

An. The right of the first begotten is referred not vnto age, but vnto the degree of honour and power.

Obieft. Christ tooke vpon him man not the Ang-
gels, because he receaued mankind into fauour. 

An. In that place that the Apostle may amplifie the honour whereof Christ vouchsafed vs, he compareth the Angels with vs, who were set a part in this point.

3 Obieét. Christ is called the sonne of Dauid, because he was promised to him, and was giuen at length in his time. 

An. After that Paule hath called him the sonne of Dauid*, adding immediatly after, according to the flesh, he doeth assuredly note out his nature.

Obieét. Christ tooke a bodie of nothing, because Marcionists. women are without seed. 

An. That is to overthrow the elemets of nature, and the principles of phisicke. 

Obieét. Aaron and Ioadah maried with women of the tribe of Iehuda, therefore the seuering of the tribes should haue bene confounded if women had generatiue seed. 

An. This is graunted to the excellencie of mans sex, that the children are counted noble or base by the condition of their fathers.

Obieét. It were an absurd thing to say that Christ was brought forth of the menstruous seede of the virgine. 

An. Art thou so shamelesse? and yet we must graunt that he did congele in the bloud of his mother. Because he was begotten of Marie, & brought forth of her seed*. 

4 Obieét. If Christ tooke his beginning of men, then is he subject to sinne as other men be. 

An. Paule separateth him from the common condition*, that he may be verie man without vice and corruption, saying, The first Adam is of the

\begin{align*}
\text{Mat. 1.5.} & \\
\text{Heb. 2.16.} & \\
\text{Cor. 15.47.} & \\
\text{I. iiij.} & \\
\end{align*}
earthly & naturall, the second fro heauen heauenly.

Obieft. If Christ be free from all blot, and begotten of the seed of Mary by the secret working of the Spirit, then the seed of the woman is not unclean, but the seede of man.

An. We make not Christ free from all blot, because he was begotten onely of his mother, without having anie knowledge of man, but because he was sanctified by the Spirit, that the generation might be pure, such as it should have bene before the fall of Adam.

Obieft. Then Adam had a double seede, if there came no pollution vnto Christ.

An. The generation of man is not uncleane of itselfe, but accidentally by reason of his fall. Therefore it is no maruell if Christ were exempted from the common corruption, seeing the integritie was to be restored by him.

Obieft. If the word of God tooke vpon it flesh, then was it shut vp in a straite prison of an earthlie bodie.

An. Though the infinite essence of the word did growe together with the nature of man to be one person, yet we must not imagine anie shutting in. For the Sonne of God came downe from heauen wonderfully, yet so that he did not forfake heauen, he would be borne wonderfully in the wombe of his mother, & hang vpon the crosse, that he might alwayes fulfill the world.

CHAP. xiii.

How the two natures of the Mediator do make one person.

Furthermore whereas it is sayd, that the word was made flesh*, it must not be vnderstood, as if it were either turned into flesh, or confusedly mixed with
CALVIN'S INSTITUTIONS. Lib.2. 121

with flesh, but because he choose to himselfe a temple of the virgins wombe wherein he woulde dwell: and he which was the sonne of God, was made the sonne of man not by the confusion of substance, but by unitie of person, the Godhead is so ioyned to the manhood, as the soule to the body, so that either nature hath her sound propertie: & yet one Christ is made of these two. And the communicating of the natures is so great, that those things are sometimes attributed to the Godhead which appertaine vnto the manhood: to the manhood which belong to the Godhead: sometimes that which belongeth to both together.

2 For that which Christe saide, before Abraham was made I am, is farre from his manhood.

Obieff. He was before all ages because hee was euen then knowne to be the redeemer as wel in the counsell of the father, as in the minds of the godlie.

An. Seeing that he dooth manifestly distinguish the day of his manifestation fro his eternal essence, and doth of purpose purchase to himselfe an authority by antiquitie, wherby he may excell Abraham vndoubtedly he challengeth to himself that which is proper to the Godhead.

And whereas he is called his fathers seruaunt, whereas it is said that he increased in age and wisdome with God & men*, that he doth not seek his own glory, &c. It is proper to his manhood alone. And that is the communicating of properties, whereas it is saide, that God hath by his blood purchased the church*, & that the Lord of glory was crucified.

3 And whereas it is said, that he received power of the father to forgiue sinnes, to raise vp whom he will, to giue righteousnes, holines, salvation, &c*. It was neither proper to the godhead, nor to the manhood, but to both.
Thereupon we must abandon the error of Nestorius, who whiles he went about rather to pull in pieces then to distinguish Christ's nature, did invent a double Christ. Also we must beware of the madness of Eutiches, least whiles we will prove the unity of person, we destroy both natures.

And the monster Seruetus is no lese deadlie, who put in place of the sonne of God, a feigned thing made of the essence of God, the spirit, the flesh and three uncreated elements.

Objett. Before Christ was revealed in the flesh, there were only then, shadowish shapes in God, the truth wherof began to be only then when that word which was appointed to this honour, began true he to be the sonne of God.

What personal vniun is.  

An. He is counted the sonne of God, because the word begotten of the father before all ages, did by personal vniun taken vpon him mans nature. Furthermore, the old writers called that personal vni- on, which maketh one person of two natures.

Objett. If the eternall worde had alreadie beene the sonne of God before it was cloathed with flesh, there should be two sonnes of God.

Christ is the sonne of God by nature and we by adoption.  

An. We say that there is none other but he which was made manifest in the flesh. For neither doth it follow that if he was God before hee became man, therefore he beganne to be a newe God. Therefore he was the sonne of God by nature, and wee by free adoption.

Filiatio.  

Objett. This grace dependeth vpon the becoming a son, which God had decreed with himselfe.  

An. We could not be sonnes vnlesse our adoption were founded in the head: to plucke that from the head which was common to the members, is without reason.
6 Obieft. The beginning of his filiation or becoming a sonne, was since that he was revealed in the flesh.

An. He should be the sonne in respect of his humane nature: but Paul teacheth that he is suche in respect of his Godhead.

7 Obieft. It is said that God spared not his own sonne.* Also he shalbe called the sonne of the highest.* Therefore hee began to bee the sonne of God after his incarnation.

An. The saying of the Prophet should not bee true.* Thou Bethleem in the land of Iuda, &c. and his going out from the beginning, & from the daies of eternitie.

Obieft. Before Christ appeared in the flesh, hee was never called the sonne of God, but under a figure.

An. Although he was more darklie described under the law, yet he was none otherwise eternall god saue onlie because he was the word begotten of the eternall father: neither is he otherwise the mediator saue onlie because hee is God revealed in the flesh.

8 Let vs conclude that our Redeemer did come of the seed of Abraham and of David, and that he was made man according to the flesh, & that there is the unitie of person in two natures.

Chap. xv.

That we may know to what end Christe was sent of the father, and what hee brought vs, wee must respect three thinges in him, his prophesical office, his kingdom and his Priesthood.

But to the end our faith may finde in Christe perfect and sounde matter of salvation, wee
must set downe this principle, that the office which was enjoined him by his father consisteth in 3 parts: for he was both made a prophet, & a king, & a priest, although it did little auail to know these things in name, vnlesse the knowledge of the vse & end were added.

And vnto these three offices appertaineth the title of Christ or anointed.

Obiect. Hee was called the Messias by peculiar consideration or respect of his kingdom.

An. I graunt: and yet the prophetical & priestlie appointing, haue their degree, neither are they to bee negleected by vs. There is express mention made of his prophetical office in Iesaias in these wordes*, The spirite of God the Lorde vpon mee, therefore the Lorde himselfe hath annointed mee that I might preach to the mecke, &c. Hee is the true prophet whom the father hath set before to be heard*.

I come to his kingdom whose nature is spiri-tual, whence all the force & eternitie thereof is gathered*, which must be placed in two things. The one appertaineth vnto the whole bodie of the Churche*, the other is proper to euery member.

And the force & profite which we reape by the spiritual kingdom of Christe, consisteth in two things: first, that wee may know him to reigne rather for our sakes then for his owne, and that both within and without, namely, that being replenished so farre as is expedient with the giftes of the spirit, whereof we are emptie naturallie, we may perceive by the first fruires, that we are trulie joyned to God to perfect blessednesse. Secondlie, that trusting to the power of the same spirite, we may not doubt that
that wee shall alwaies haue the victorie against the Diuel the worlde, and all manner hurtfull thing.

Therefore his kinglie annoynting is set foorth what maner into vs, not done with oile or ointments made with vtnto, but he is called the annointed of God, because the spirite of wisedome, of vnderstanding, of councell of strength and the feare of God did rest upon him.

**Obiect.** It is written, Then shall he deliuer vp the kingdome of God and the father. Againe, the fonne himselfe shall bee made subject that God may bee all in all. Therefore his kingdome is not euerlafting.

An. That is said, because in that perfect glorie the kingdome shall not be so gouerned, as it is now. Because God will at this day as it were by meanes go-uerne his church in his person*: but he shalbe then by himselfe the only head of the church.

The end and use of the priesthood of Christ is, that he may be the mediator, beeing cleane from all blot, that he may reconcile God to vs. That this may more easie appeare, we must beginne with his death, because hee hath purged our sinnes by his death. Hereuppon it followeth that he is the euerlafting intercessour, through whose patronage we ob- taine fauour. Whence ariseth to godlie consciences both boldnesse to pray, and also quietnesse. Lastlie that he is our priest in such sort that he bringeth vs into the fellowship of so great honour*, that the sacrificies of praiers and praise which come from vs may be acceptable to God.
How Christ hath fulfilled the office of the Redeemer, that hee might purchase salvation for vs, where his death and resurrection are handeled, and also his ascension into heaven.

The ende of those things which have hitherto spoken touching Christ, must be referred vnto this one marke, that beeing in our selves condemned, dead, lost, we may seeke righteousness in him, deliverance, life and salvation, like as we are taught in that notable saying of Peter, That there is none other name giuen vnder heauen to men, wherein they must be sauced. * That we may the more easilie perceiue that three things come to be considered of vs. First how great our iniquitie is: secondlie how fearefull the justice of God is. Lastlie how sweet his mercy is.

4 God was our enemie because of sinne, vntill wee were restored to fauour through the death of Christ.*

Obiect. But his mercy did preuent vs, and hee gave his sonne freely, which are manifest pledges of loue.

An. Such speeches are applied to our capacitie, that we may the better vnderstande how wretched and calamitous our condition is without Christe. For we can never sufficientlie perceiue howe great Gods mercie is toward vs, vnlesse we seele our owne iniquitie, being stricken with feare of eternall death.

3 As God is the chieuest righteousnesse, so hee canot loue that iniquitie which he seeth in vs. Thencefore all of vs haue in vs that which is worthie of the hatred of god: thencefore in respect of corrupt nature, againe of our wicked life being added thereto, wee are
are all in the displeasure of God, being in his sight guilty, and born to the damnation of hell. But because the Lord will not destroy that in us which is his, he findeth something which of his goodness he loueth though we be not fullie coupled to God, before Christ doth ioyne us.

4 And for this cause Paul faith, that that loue wherewith God loued us before the creation of the word, was grounded in Christ.*

5 Furthermore hee hated us after a wonderfull and divine sort, because of iniquitie: and hee loued us because he had made us. And now though Christ by the whole course of his obedience hath purchased the fauourable good will of God, yet the scripture ascribeth this to his death as peculiar and proper to it,* wherein wee must consider two thinges: first, that he was condemned as guiltie bearing our person: * Secondlie, that he was neverthelesse acquitted by the mouth of the judge, that it might more evidentlie appeare, that he was burdened not with his owne, but with our wickednesse.

6 And now even the verie kinde of death is not without an excellent mysterie. The croffe was cursed not onlie in mans opinion, but also by the decree of the lawe of God. * Therefore when he was hanged vpon it, he made himselfe subject to the curse. And it was meet that it should be so, that we might be deliuered from all curse which did lie vpon vs by reason of our iniquitie, whiles that it is conueighed vnto him.

7 It followeth in the creede that hee was dead & buried, where we may see againe how hee put himselfe in our stead, to pay the price of our redemption. Thence we gather a double fruite: the first, is because by dying he brought to passe that we shall not

\[\text{Rom. 4 15 & 5 9.}\]

\[\text{Eph. 1 4.}\]

\[\text{Iob. 3 16.}\]

\[\text{Rom. 5 10.}\]

\[\text{Rom. 4 15 & 5 9.}\]

\[\text{Iob. 1 29.}\]

\[\text{We must consider two things in the death of Christ}\]

\[\text{Iob. 10 15.}\]

\[\text{Iob. 5 3 7.}\]

\[\text{Mat. 72 11.}\]

\[\text{The manner of his death must be noted.}\]

\[\text{Deut. 21 23.}\]

\[\text{Gal. 3 13.}\]

\[\text{His burial.}\]

\[\text{The fruiettes of Christes death and burial is double.}\]
AN ABRIDGEMENT OF

1. **Vivification.**
   He overthrew death which did hang over our heads, and did nowe triumpe over vs, keeping vs downe. He did also destroy the Diuell who had power over death, and he delivered those which were his bondslaves during their whole life. Another fruite is that by enterprising of him, hee mortiseth our members, that they may not hereafter exercise their owne actions.

2. **The resurrection of Christ.**
   The historie of the resurrection is of no small importance to the effect of our redemption. For it signifieth that Christ did both appease Gods wrath, and also overcome the sorrowes of death.

3. **Hell.**
   Hell is often read in the scriptures for the sepulchre or graue.

   *An.* But not in this place, otherwise it should be to declare that which is obscure by that which is obscurer: neither is it like to be true that such a superfluous repetition could creep into this short summe.

   *Obieet.* Hell is often red in the scriptures for the sepulchre or graue.

   *An.* But not in this place, otherwise it should be to declare that which is obscure by that which is obscurer: neither is it like to be true that such a superfluous repetition could creep into this short summe.

   *Quest.* What must wee then understand by the gates of brasfe, & the yron barres which were broken: also that hee delivered those that were bounde out of the pit where was no water: & that he preached to the spirits which were in prison.

   *An.* The Psalm foretelleth the deliveraunce of those who being captiues in farre countries are cast into bands. Zacharias speaketh of the captiuitie of Babilon. Peter teacheth that Christe was preached to those which were dead.

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hand with the armies of hell, & with the horror of eternal death.

11 Obieft. Then it seemeth that God was either his sonnes aduersarie, or els that hee was angrie with him.

An. No trulie: for he was his welbeloued sonne, & he could not haue beene appeased by one with who he was offended. But wee say that he suffered the greuousnesse of Gods feteritie, because being striken with the hand of God, he tried all the signes of God being angrie and punishing. For which cause being inforced by distresse he cried out, My God, my God why haft thou forsaken me.

12 Obieft. That is to doe injurie to Christ, as if he were afraid of the saluation of his soule, or fell into danger of desperation, which is contrary to faith.

An. But the Evanglistes say that he was troubled in spirite, & full of heavines, & that he feared vehementlie.

Obieft. It was feigning.

An. Surelie vnlesse his soule had beene partaker of punishment he should haue byn the redeemer of our bodies onlie.

Obieft. Wee must not attribute corrupt passions to Christ.

An. The spirit reconcileth these two, that Christ was tempted in all things as we are, and yet without sinne.

Obieft. Though Christ feared death, yet he did not feare the curse and wrath, from which he knew he was safe.

An. He should haue beene more faint harted and fearefull, then manie theeues which make haft to death. But through vehementie of griefe the drops of blood came trickling downe from his face.
An Abridgment of

Mat. 26.39.

Christ's descending into hell.

Object. He did this to make another to others.

An. Yea he directed his gronings to his father in a secret place, and the angels did comfort him.*

Quest. Did Christ descend into hell then, when he prayed to his father.

An. This was the beginning: therefore the paines which hee suffered for our sake were horrible: notwithstanding wee must knowe that his temptation was such as was not contrarie to faith: because it was vnpossible that he should be holden of the sorrowes of death.*

Rom. 4.5.

1 Three fruits of Christ's resurrection.

1. His rising from the dead.

2. Rom. 6.4.

2. Cor. 13.4

Phil. 3.10.

3. Col. 3.10.

2. Cor. 15.20.

Christ's ascension.

Eph. 4.10.

Joh. 16.7.

13 Nowe followeth his resurrection from the dead, without which that should be lame, & nothing worth, which hath been spoken touching the cross his death, and burying. For Christ is said to be dead for sinne, but to have beene raised againe for our righteousness.* And by the same we reape a three-fold fruite: first, because as by the death of Christ his sinne is purged, so by rising againe he hath purchased life for vs.* Secondly, like as the mortification of our flesh dependeth vpo the partaking of his cross, so being now partakers of his resurrection, we walk in newnesse of life.* Last of all, having as it were receiued earnest, wee are assured of our resurrection to eternall life.*

14 Furthermore though Christ did more fullie declare his glorie by rising againe, yet by his ascending into heauen, he did trulie begin his kingdom. Which the Apostle sheweth when he faith, that hee ascended that he might fulfill all things. * For hee powred out then greater abundance of his spirit, he did more gloriouslie advancie his kingdom, and shewed greater power, both in helping those that were his, and also in throwing downe his enemies.

15 Wherefore it is added immediatlie, that hee
Sitting at the right hand of the father, which is spoken by the way of similitude taken from princes, which have their sitters by, to whom they commit their office of governing & commanding. So Christ in whom the father will be exalted, & by whose hand he will reign, is said to be received to his right hand, as if he should be said to have been installed in the kingdom of heaven and earth, to have taken solemn possession of the government committed to him, and to continue in the same vntill he come to judgement.  

16 Our faith gathereth manifold fruit: hence, first we understand that Christ by his ascending into heaven, hath opened the entrance of the kingdom of heaven, which was shut by Adam because he is entred in thither in our flesh, and as it were in our name*. Secondlie that he sitteth at the right hand of the father, to bee our patron, intercessour, and aduocate*. Laft of all faith layeth hold vp to his power, wherein our strength is placed, and also our power, riches, and triumphing against hell*.  

17 And he shall descend from heaven in a visible shape, as he was seen ascend*, and he shall appear to all with unspeakeable maiestie of his kingdom, with brightnes of immortalitie, with infinite power of the Godhead, having the Angels to garde him, that he may judge the quicke and the dead: that is, those which are alreadie departed this life: & those which shall be alieue then shall be translated & transformed into a new nature euene in a moment.  

18 Hence ariseth excellent comfort, in that wee heare that he shall judge, who hath alreadie appointed vs to be partners with him of honour in judging: so far off is it that hee shall sit vppon his judgement seat to condemne vs. For how shoulde a most mer-
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19 Therefore seeing we see the whole summe of our salvation to be comprehended in Christe, wee must beware that wee doe not draw away from him the least iot thereof. For hee is our salvation, our strength, our cleannes, our redemption, our righteousness.

CHAP. XVII.

That it is rightlie and properlie said, that Christ hath deserved salvation for vs.

Obiect.

1 If Christe haue deserved salvation for vs, the grace of God shall be darkened: for desert and grace are contrarie.

An. I aunswere with Saint Augustine*: The most clere light of predestination & grace, is our Saviour himselfe, the man Christ Jesus, who hath obtained so to be with no deserts of works or faith going before in the humane nature whiche is in him. For he which made him of the seede of Dauid a just man, that should neuer be vniust, without any merit: he maketh those that be members of that head, just of vniust. Therefore desert is not set against the mercie of God, but it dependeth thereupon.

2 This distinction is gathered out of that which Iohn faith*: So God loued the worlde, that he gaue his only begotten sonne, that whosoever beleueth in him may not perish. We see how the loue of God hath the first place, as the principal cause: and faith in Christ doth follow as the second cause.

Obiect. Christ is only the formall cause of salvation, he hath not the true effect.

An. If we obtaine righteousness by faith which resteth

Causes of salvation.

1
3 And it is soundly gathered that Christ hath by his obedience purchased and deserved favour with his father. For if he have made satisfaction for our sins, if he have suffered the punishment that was due to vs, if by his obedience he have appeased God, if the just hath suffered for the unrighteous: we may conclude that by his righteousness he hath purchased salvation for vs, which signifieth as much as to deserve.

4 And that is all one as that we were purged by his blood, and that his death was a satisfaction for our sins.

5 And the Apostles doe plainly pronounce that hee hath paid the price, that he might redeeme vs from the giltriness of death: that we are justified by his grace through the redemption which is in Christ, whom God hath made the propitiator through faith which is in his blood; whence we gather that we must set that from Christ, which the law should giue, if anie man could fulfill it, and that we obtaine that through the grace of Christ, which God promised to our workes in the law.

**Question.** Did Christ deserve any thing for himself?

**Answer.** This is foolish curiousitie. For what need had the only son of God to come downe, that he might purchase some new thing for himself? And the Lord declaring his owne counsell, did put the matter out of doubt: for it is not said that the father provided for the profit of his sonne in his deserts, but that he deliuered him to death, & that he did not spare him: because he loved the world, whereby it appeareth that he purchased nothing for himself, who Sanctified himself for our sake.
THE THIRD BOOKE OF THE INSTITUTION OF CHRISTIAN RELIGION.

Of the manner how to receive the grace of Christ, and what fruites we haue by the same, and what effects doe followe.

CHAP. 1.

That those thinges which are spoken of Christ doe profite vs by the secret working of the spirite.

OW must wee se how those good things com to vs, which the father hath giuen to his son, not to his own propervse, but that he might inriche the needy. And first we must hold this, that whatsoeuer Christe hath done it profite th vs nothing so long as we are separate from him. And wee growe to bee one with Christe by faith*, which faith is giuen vs partlie by the preaching of the worde, partlie by the secret working of the spirite*.

2 But that the matter may be more euident, wee must
must understand that Christ came furnished with why Christ came the holy Ghost after a peculiar manner: to wit, that hee may separate vs from the worlde, and gather vs togethier into the hope of eternall inheritance. For this cause is he called the spirit of sanctification: because he doth not only foster vs with a gene-

3 That such is the effectuall working of the spiri-
te in vs, even the verie titles which are given him doe testify and manifestlie proue, hee is called the spirit of adoption*, the earnest & seal of the inheritance*, water*, oile*, the anointing*, fire*, the fountaine and hand of God. All which doe plainlie teach that we are made members of Christe by the grace and power of Christe that hee may containe vs vnder him, and that wee againe may possesse him*.

4 But because faith is his principall worke, those things are referred vnto it for the most part, which we finde vterted to expresse the force and o-

Chap. II.

Of faith where is set downe the definition thereof, and the properties that it hath are declared.

1 When in the schooles they dispute about faith, so fone as they heare it named they conceiue no higher thing, but a certaine common assenting to the historie of the Gospel; and in calling God simply the object thereof, they carry away sillie

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soules rather with a vanishing speculation, then direct the to the mark. For God dwellth in light that no man can come vnto, therefore Christ must needs come between: for which cause he calleth himselfe both the light of the world, the way, the truth, & the life*, because no man commeth vnto the father but by him.

2. Therfore let vs thank the schoolemen for this cully, who have covered Christ as with a veile, drawen before him, whom vnlesse wee doe directly behold, wee doe alwaies wander through many Labyrinthes & Mazes. And beside that, they do deface the whole force of faith with their dark & mistie definition, they have forged a devise of intangled faith, with which name adorning most grosse ignorance, they delude the silly common people, to their great destruction.

Ob. It is sufficient to beleue that which the holy church beleueth, neither need we to seek any further.

An. Is this to beleue, to understand nothing, so that thou doe obedientlie submitte thy sense to the church? faith is not placed in ignorance, but in knowledge; & that not only of God, but also of thy will of God.

3. Ob. Because we be environned with ignorance many things are to vs dark now, wherein it is good for vs to suspend our judgement, and to settle our selues to keep the vnitie of the church.

An. I graunt: but yet it is a most absurd thing to giue ignorance tempered with humilitie, the name of faith. For faith lyeth in the knowledge of God & of Christ, & not in the reverence of the church vnder the title wherof sometimes most monstrous errors are thrust in.

Ob. We beleue nothing absolutely, without adding this condition, If the church do beleue so.

An.
An, By this means true should be holden in er. Abundance, 
and sight in darknes, true knowledge in ignorance.

4 Obiect. So long as we are in our pilgrimage in the world, our faith is entangled.

An, I grant that we be ignorant of many things, and that we be compassed about with many clouds. For the principal wisdom of every most perfect man, is, to go forward. Which we may note in the Disciples of Christ, before they were fully illuminate. Because they did stagger even in very small things.

5 But yet for all this the desire which the faithfulness have to learn and profit, doth much differ from gross ignorance, wherein they droue, which are content with an entangled faith, such as the Papists imagine. For if Paul do sharply condemn those, who are always learning, & can never come to the knowledge of the truth, how can greater reproach do they deserve, who of set purpose are desirous to know nothing?

6 Therefore this is the true knowledge of Christ, if we receaue him such as he is offered of his father, to be clothed with his Gospel; because as he is appointed to be the mark whereat our faith must ayme, so we cannot come directly to him unless the Gospel go before vs.

Quest. If faith be restrained to the Gospel, what shall the doctrine of Moses and the Prophetes profit vs?

An. It was sufficient at that time to edifie faith: but because we have a more perfect manifestation of Christ in the Gospel, Paul doth for good causes call it the doctrine of faith*.

7 And although it be the office of faith to subscribe to the truth of God, as often, and whatsoever,
and howsoever he doth speake: yet it doth properly respect his good will, mercie and promises of grace in Christ; into the certaintie whereof the holie Ghost doeth illuminate our mindes and conforme our hearts. Whence we shall haue a perfect definition of faith, if we say that it is a firme and certaine knowledge of Gods good will toward vs, which being grounded in the trueth of the free promise made in Christ, is both revealed to our mindes and sealled vp in our heartes by the holie Ghost.

Therefore that distinction of faith formed & vnformed, which flieth about in the schooles, is vaine.

Obiect. They which beleue whatsoeuer is necessary to saluation, haue faith, although they be touched with no feare of God.

An. Paule faith otherwise, with the hart man beleueuth vnto righteousnesse*: therefore faith may in no case be seuered from a godly affection of righteousness.

9 Obiect. Paule teacheth an vnformed faith, saying: if aniemā haue all faith, so that he can moue mountaines, and yet haue no loue, he is nothing*.

An. Faith is put in that place for power to worke miracles, which the reprobates also had*. Therefore it is no maruell if it bee separate from loue.

Obiect. There be many formes of faith.

An. There is one onely true faith of the godly.

Obiect. Manie beleueue that there is a God, that the historie of the GosPELLis true, and euerie parte thereof: also they are moued with threatenings & promises.

An. The
The name of faith is given to such, but not properly, because they do not resist the word of God with manifest ungodliness.

But this whether shadowe or image of faith, as it is of no importance, so it is unworthy to faith. have the name of faith.

Obieft. Simon Magus is said to have beleue }

An. He doth shortly after bewray his want of faith. Such are they in whom the seed of the word is choked before it can bring forth fruite. Let those which boast of such images of faith, know, that they are no better then the devils.

Obieft. Paule affirmeth that faith is a fruit of election; while then is it attributed to the reprobate?

An. The reprobate are sometimes moved with the same feeling that the elect are, although none be illuminate into faith, neither do in deed feel the efficacie of the Gospell, but those which are predestinate vnto salvation. By such temporall faith or which endureth onely for a short season, they are made without excuse.

Obieft. Therefore there remaineth no more for the faithful, wherby they may esteme their adoptio.

An. Although there be great likelihood betwene the cleft of God, and those which have a fraile faith enduring only for a time, yet the sure confidence is only in the elect, that they crie, Abba father; which alone continueth stable and firme.

Obieft. The will of God is unchangeable, and his trueth doth neuer waver: therefore the feeling of Gods loue wherewith men are induced shall neuer decay.

An. The reprobate can neuer go so farre as to pearce into that hidden reuelatiō, which the Scrip-
doth attribute to the elect alone. As a tree which is not planted deepe inough, that it may take roote, doth wither in successe of time: though for some yeares it sende foorth both leaues, and blossomes, and frutes.

Obiect. We might call the Spirit deceitful, which doth besprinkle the reprobate with such light, which afterward perish.

An. He doth not quicken the seed which lieth in their harts, that it may alwayes remaine incorruptible, as in the elect.

13 Also we must mark the doubtfull signification of the word. For faith doth oftentimes signify as much as the sound doctrine of godlinesse. Contrariwise it is sometimes restrained unto some particular obiect. Sometimes it is put for the gift of miracles; sometimes for the doctrine whereby we are taught in the faith. But we speake of the true faith whereby the children of God are justified.

14 Nowe let vs prosecute euerie particular point of the definition. By knowledge we meane, not euerie comprehending, such as men vie to haue in their matters, but altogether infinite, and farre surpassing all other knowledge: & that rather by perswasion of the truth of God, then by reasonable demonstration.

Obiect. There is no knowledge of that which is infinite.

An. Because the Lord hath reveale to his Saints the secret of his will, which was kept secret from ages and generations, faith is for good causes called in the Scriptures a knowledge.

15 We adde that it is certaine and firme, that the more sounde constancie of persuasione may be expressed. For as faith is not content with a doubtful
full and rousing opinion, so neither with a darke conceit: but it requireth a full and certaine certaintie such as that which to be which we haue of known and tried things.

16 This is the chiefe point of our faith, that we do not thinke that those promises of mercie which the Lorde doth offer are true onely without vs, and not in vs: but rather by comprehendinge them within vs, we make them our owne. Hence springeth that confidence which Paule calleth peace*.

17 Obiect. But the faithfull finde it farre otherwise, who are not onely tempted with vnquietnesse, but also sometimes shaken with most grievous terrors, which do not agree with that certaunce of faith.

An. When wee say that faith is certaine, wee do not imagine anie such certaintie as is not touched with anie doubting, (because the faithfull haue a continuall combate with their owne distrustfulnesse) but they never fall from that certaine confidence which they haue conceaued of the mercie of God. Wee haue an example in Dauid*.

18 Therefore a godly heart doth feele in itselfe a diviision, which is partly delighted with sweetenesse, by reason of the knowledge of Gods goodnesse: partly it is vexed with bitterness, by reason of the feeling of calamitie: partly it leaneth to the promise of the Gospell: partly it trembleth by reason of the testimonie of the owne iniquitie. Which variation commeth by reason of the imperfection of faith: forasmuch as we be neuer in so good case in this course of life, that being cured throughly of all misbeliefe, we are whollie re-
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Effects of faith

19 Let this be the summe. So soone as any small drop of faith, is dripped into our mindes, we do forthwith behold the face of God to be plesaunt, and faire, and fauourable to vs, a farre of I grant, but with so certaine a fight, that we knowe that we are not deceaued. And the more we go forwarde, the nigher do we come to behold him.

20 Paule teacheth both things finely: For whè he faith that we know in part, and that we prophesy in part*, he sheweth what a small portion of that divine wisedome is giuen vs in this life. But the same doth teach elsewhere how sure and not deceauceable a taft euin a small drop of faith doth make vs feele, when he affirmeth that we behold the glory of God with so great efficacie, with open face, without hauing any vaile put betwene, that we are transformed into the same image*.

21 Furthermore faith doth arme and fortifie hir selfe with the word, to beare of all brunts. If therefore any such temptation do assault her, that God is our enemie, because he is angrie: the answereth that he is mercifull euin then when he punishe. Because chastisement commeth rather from loue then from anger. Faith is shaken, yet at length it hath the victorie: so doth Iohn conclude*, This is the victorie which overcommeth the world, your faith.

22 There is another kinde of feare & trembling, whereby notwithstanding the securitie of faith is so little diminished, that it is thereby more surely established. To wit when the faithfull thinking with them selues that the examples of Gods vengeance shewed vpon the wicked, are vnto them in stead of instructions, they take heede that they pro-
Therefore we are taught with fear and trembling to work our own salvation, which is that we accustom our selves to behold the power of God with great casting downe of our selves.

Obie. So often as we looke vpon Christ, we graunt that we finde full matter of good hope; but because we be vnworthy of all those good things which are offered vs in Christ, by beholding our owne vnworthinesse we stagger and doubt.

Bernard disputeth in like sort, by the benefite of God, faith he, somtimes thinking vpon the soule, me thinkes I see in it as it were two contraries: if I behold it as it is in it selfe, & of it selfe, I can say nothing more truely of it, then that it is brought to nothing, but of the mercie of God, we haue cause to rejoyce, not in our selves but in the Lord.

Furthermore the feare of the Lord which is called elsewhere the beginning of wisedome, and in some place wisedome it selfe, although it be but one, yet it floweth from a double understanding. For God hath in him selfe the reverence of a father, and of a maister. Therfore he that will worship him aright, must shewe him selfe both an obedient child toward him, and also studie to do the dutie of an obedient servant.

Obie. Iohn faith, that there is no feare in loue, but that perfect loue casteth out feare.
The difference between terror and fear.

The goodwill of God is the cause of salvation.

The promises make faith careless.

The free promise is the foundation of faith.

28 Nowe we understand and know that the possession of salvation and eternal life is obtained in God's good will, which our faith doth respect. For if we can lacke no good thing so long as we haue God to be favourablie to vs: it doth abundantly suffice vs vnto the certaintie of salvation, when he himselfe doth certifie vs of his loue. Let him shewe his face faith the Prophet, & we shalbe safe*. Wherefore faith being layde hold on by the loue of God, hath the promises of this life and of the life to come, and perfect securitie of all good things: but yet such as may be gathered and had out of the worde.

29 Therefore wee make the free promise the ground of faith, because faith consisteth properly in it. For though it be perswaded that God speaketh the truth, whether he command, or forbid: or whether he promise or he threaten: and doth also obediently receaue his commaundements, obserue his inhibitions, take heed of his threatnings: yet it beginneth properly with the promise, in it it consisteth and continueth, and in it it endeth: for it seeketh life in the free promise of mercie: in which sense not the Lawe, but the Gospell is called the word of faith*.

30 Obiit. Such a restraint in pulling faith in pieces,
pecces, doth lay hold but upon one peccce.

And faith hath respect unto all parts of the word of God: but it never stayeth vntill it come vnto the free promise of grace in Chrift.

31 And hereby we gather that faith hath no leffe neede of the word, then frute hath of the liuely roote of the tree: because as Dauid doth witnessse none trust in God, but such as know his name*: and in another place, I haue hoped in thy worde, save me*. Therefore we must not turne aside from the word no not one iote, whereby we do also lay hold vpon the power of God, which we do not conceaue to be idle but effectuall, whereby the Israelites also might learne, that God who was the author of salvation once, would be the everlafting keeper thereof.

Obieqt. Sara and Rebecca, through zeale of faith offended.

An Both of them erred because they passed the bounds of the word.

32 Againe we do not without cause include all promises in Chrift: when as the Apostle inclueth all the whole Gospell in the knowledg of him*, and in another place he teacheth that all the promises of God are in him yea and amen. For whatsoever God doth promise, he doeth thereby testifie his good will, so that there is no promise of his which is not a testimonie of loue. But no man is beloved of God, which is without Chrift. For he is the beloved Sonne*, in whom the loue of the Father abideth, & doth afterward descend from him vnto vs. It followeth that we must cast our eyes vpon Chrift, so often as anie promise is offered vs.

Obieqt. Naaman the Syrian*, Cornelius the Gentile and Romane*, the Eunuch*, were accepta-
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An, I grant that in some point their faith was entangled, not only as touching the person of Christ, but also as concerning his power, and the office which was enjoyned him by his Father. Yet notwithstanding it is certain that they were instructed in the principles which gave them some taste of Christ, though it were verie slender.

33 And this bare and externall preaching of the word, ought to suffice abundantly, to make it to be beleued, unless blindness and stubbornnesse did let it. Furthermore without the illumination of the Spirite nothinge is done by the worde. Moreover the Spirite is not onely the beginner of fayth, but he doeth also increase it by degrees, vntill it bring vs vnto the kingdome of heaven.

Object. On the other side Paule teacheth that the Spirite is geuen by the hearinge of faith.

An. If there were one onely gift of the Spirite, he should have spoken absurdly in calling the Spirite an effect of faith, who is the authour and cause thereof: but forasmuch as he setteth forth those giftes wherewith God doeth adorne his Church, and by the increasings of faith doeth bring it vnto perfection, no maruell, if he ascribe those things to faith, which doeth prepare vs to receaue the same.

34 These are the mysteries of God, which are revealed onely to little ones. For flesh and bloude doth not receaue them, neither doeth the naturall man understande those things which are of the Spirit: but the doctrine of God is rather to him foolishnesse.
Therefore the aide of the holy Ghost is necessarie, or rather he is his onely power. The word of God is indeed like to the Sunne which shineth to all those to whom it is preached, but with no frute among the blind. But we which are by nature blind are enlightened by the Spirit.

35 Thereupon Paule calleth the Spirit of faith, not that which we haue naturallie, but that which we haue of the Spirit*. Therefore he prayeth that God would fulfil in the Thessalonians all his good pleasure, and the work of faith in power*. For faith is a singular gift, which God giueth to whome he will.

36 But it is certaine that the minde is not sufficiently illuminate, by the understanding and knowledge of the worde, vnlesse the certaintie thereof do likewise pearce into the heart, both which the Spirit worketh. Therefore he serveth in steed of a scale to scale those promises in our heartes*, the certaintie whereof he had before imprinted in our mindes.

37 Obiekt. That confirmation is in vaine, when as faith is tossed and shaken with continuall storms of temptations.

An. But it is not overcome, because God is the protection, aide, tower, and buckler of the faithful*. Onely we have neede of patience*.

38 Obiekt. We cannot otherwise be perswaded of the grace and fauour of God toward vs, but only by a moral conjecture, as euerie one doth think him selfe not to be vnworthie therof.

An. Nothing is more contrarie to faith then conjectures.

Obiekt. No man knoweth whether he be worthy of hatred or of loue*.
The sense.

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An. This place is corruptly translated: Salomon his meaning is: If anie man will esteeme and judge by the present state of things, whome God lo- ueth, and whome he hateth, he shall take paines in vaine, seeing all things fall out a like to the iust and the vniust, to him that offereth sacrifice and to him that offereth none.

To know certainly is notto presume.

39 Obieff. It is a point of rash presumption, for a man to chalenge and attribute to himself the certaine knowledge of the good will of God.

An. I graunt, if we tooke so much ypon vs as to make the incomprehensible counsell of God subiect to the flendernessse of our wit. But we say simplic with Paule*, That we haue not receaued the spirite of this world, but the Spirit which is of God, who being our teacher, we knowe those things which are giuen vs of God.

Obieff. It is rashnessse to boast of the Spirite of God.

An. But Paule pronounceth that they onely are the children of God, which are led by his Spirite. He being our guide we call God father *, and wee knowe assuredly that wee be the children of God.

40 Obieff. Although we may judge of the grace of God according to the present state of righteousness, yet the knowledge of perfeuering vnto the ende, hangeth in doubt.

An. I am fully perswaded, saith Paule*, that neither Angels, nor powers, nor principalities &c. shall separate vs from the loue wherewith the Lord loueth vs in Christ.

Ob. The Apostle had that by an especiall revelatiō.

An. But he handleth in that place those good things which al the faithful in general haue by faith and
and not those which he him selfe alone doth seale.

ObieEt. But the same Paul in another place doth terrifie vs by making mention of our weakenesse & inconstancie. Let him that standeth, take heed lest he fall*.

An. But not with feare and terrore, whereby we may be thrown downe, but whereby we may learne to humble our selues vnder the mightie hand of God, as Peter declareth*.

41 By these things which we haue alreadie sayd, we see that the definition of faith which we set downe varieth not from the Apostles description. Where he teacheth, that faith is the substance of things to be hoped for, and a certaintie of thinges that are not seene*.

ObieEt. Loue is before faith and hope also.

An. Yea faith alone bringeth forth loue, & cuerie good worke besides.

42 Nowe whersoeuer this faith shall be, it can not be but that it hath hope of eternall salvation joyned with it, as an vnseparable companion, or rather that it begeth and bringeth it forth of it self. Faith beleeveth that God is true, hope waiteth and looketh that in convenient time he shew his truth: faith beleeveth that he is our father, hope waiteth and looketh that he do alwayes so shewe him selues toward vs: faith is the foundation wherupon hope resteth.

43 By reason of this affinitie the Scripture doth sometimes confounde the worde of faith and of hope*.

ObieEt. Hope hath a double foundatiō, the grace of God, and merit of worke.

An. The whole Scripture doeth teach that hope Lombardus his must looke vnto the mercie of God alone, as error.
That we are regenerate by faith, where repentance is handled.

The partes of the Gospell.

1. Therefore faith doth possess Christ, & doth rest upon the Gospel, which hath two parts, repentance and remission of sins. Christ giveth both, and we obtain both by faith. And repentance proceedeth from faith, as fruit from a tree.

2. Obieét. Christ and John in their sermons do first exhort the people unto repentance, and then afterward they add that the kingdom of heaven was at hand*. Therefore repentance goeth before faith, which we have by the Gospel.

An. We must not superstitiously stick to the placing of syllables. For it is all one as if they should say, because the kingdom of heaven is at hand, therefore repent. For in the Prophet that voice is commanded to begin with consolation and glad tidings*.

3. Certain learned men have said that repentance consisteth in two parts, in mortification and viuification. They interprete mortification to be the sorrow and terror of mind concealed of the knowledge of sin, and the feeling of the judgement of God: and viuification to be the consolation which ariseth of faith: to wit, when a man being thrown down with the conscience & feeling of his sin, and striken with the fear of God, looking afterwarde unto the grace of God through Christ, doth take a good hart, and doth returne as
it were from death to life. This is well. But yet vi-
ification doth signify rather a desire to live godliely,
which ariseth of regeneration, then the joy which
the minde receauch, being at quiet from trouble &
scare.

4 Other some put two formes of repentance,
the one legall or of the Lawe, whereby a sinner be-
ing wounded with the searing yron of sinne, and
thrown downe with the terrour of the wrath of
God, doth continue sadde and sorrowfull in that
perturbation, neither can he tell howe to acquire
him selfe: such were Cain *, Saule *, Iudas *. The
other Euangelicall or of the Gospell, whereby a
sinner beeing fore afflicted in him selfe, doth not-
withstanding rise vp higher and lay holde vppon
Chrift the falue for his fore, and consolation for his
terrour: such were Ezechias *, the Ninuiutes *, Da-
uid *, Peter *.

5 Though all these be true, yet we must take
the verie name of repentance otherwise, so that re-
pentance may be a true turninge of our life vnto
God, comming from the syncre and earnest love
of God, which consistseth in mortifying our flesh &
the old man, and in quickening of the Spirit. In this
fense are all those sermons to be taken, wheerewith
either the Prophets in times past, or the Apostles
afterward, did exhort the men of their time vnto
repentance.

6 Furthermore this definition containeth three
pointes. First when we name the turning of the life
vnto God, we require a transforming or chaunge,
notonely in the outward workes, but even in the
soule it selfe: which when she hath put of her olde-
nesse, doth at length bring forth of her selfe frutes
answerable to her renuing. Whereupon the Pro-
Abridgement of

Ezek. 18:31. 2

From the true fear of God's judgment.

Iv. 44. 7

The second point is, in that we taught that it commeth from the sincere fear of God. For before the minde of the sinner can be enclined to repentance, he must be awaked with thinking upon God's judgement: and when this cogitation shall be throughly insfixed, that God shall be judge both of our wordes and workes, it doth not suffer the sinful man to be in rest, but doth pricke him forward to thinke upon another trade of life, whereby he may safely appeare before that judgement seat. Therefore oftentimes when the Scripture exhorteth unto repentance, it maketh mention of the judgement of God.

Ps. 14:15. 1

In the third place we sayd, that repentance consisteth vpon two parts, of mortifying the flesh, and quickening of the Spirit. This doeth the Prophet declare, Ceasfe of from cuill, and do good, and from dealinge peruerslie and learne to doe good.

Isa. 41:6. 9

We haue both these by partaking Chrift: For if we be trulie partakers of his death, by the power thereof our olde man is crucified, and he dieth to sinne, that the corruption of our former nature may liue no longer. If we be made partakers of his resurrection, we are thereby rayised vp to newnesse of life, such as may be answerable to Gods iustice. So that by this means the image of God which was blotted out and defaced by the fall of Adam is renued.

Christian liberty. 10

Therefore the children of God are so set free by regeneration from the slauerie of sinne, not as if having gotten full possession of libertie, they did no longer suffer any trouble of their flesh, but that they may
may haue perpetuall matter of strife, whereby they may both be exercised and also better learne their infirmities: because there remaineth as yet in the regenerate a feeding of sinne, from whence flow lusts which pricke men forward to sinne.

11 Obiecit. God purgeth his church from all sin*: Eph. 5.26.27. Also promiseth this grace of deliverance in baptism, and doth fulfill it in the left.

An. We referre that rather vnto guiltinesse, then vnto the matter of sinne, because sinne is not imputed: it inhabiteth, but it reigneth not.

12 Obiecit. It seemeth an vnconuenient thing that all lustes shoulde be so generallie condemned, wherewith man is naturallie moued, seeing they are put into man by God, who is the author of nature.

An. We doe not condemne those desires which God hath ingrauen in mans nature from the first creation, that they cannot be rooted out thence vnlesse humanitie it selfe be destroyed, but only wanton and vnbridled motions which are contrarie to Gods ordinance.

Therto agreeeth Augustine, saying*: That law of sin is both remitted in the spiritual regeneration, and doth also remaine in the mortall flesh: it is remitted because the guiltinesse is taken away in the sacrament, whereby the faithfull are regenerate: and it abideth because it worketh those desires against which the faithfull doe fight.

Ob. After that concupiscence hath conceiued it bringeth forth sin*: therfore concupiscence is not sin.

An. In that hee calleth mischeuous deedes and wicked offences, the children of sinne, and doth giue them the name of sinne, it doth forthwith followe, but that euell to lust is an euill thing, and damnable concupiscence before God.

Note.

What lustes are to be condemned.

Lib. 2. contra Ianuimum.
14 Obieci. The children of God being restored unto the state of innocencie ought not to take thought for the brideling the lust of the flesh, but they must follow the spirite, who being their guide, they shall never erre.

An. A monstrous forgerie. If it were so, then should all choyse of dishonestie and honestie, of lust and vnlust, of good and euill be taken away.

Obieci. This difference commeth from the curse of the olde Adam, from which wee are exempt by Chrift.

An. Then there shall be no difference betweene whoredome and chastitie, truth and falsehood.

Obieci. Take away wicked feare, and the spirite will command thee no wicked thing, so that thou careleslie and without feare do suffer thy selfe to be led by him.

An That is to denye Christ and the holie Ghoft, not to follow them. The spirite is not the authour of manslaughter or whoredome, but of loue & chastitie.

An absurd maxime of the Anabaptists,

Seven effects of repentance.

15 And whereas the Apostle in the description of repentance doth reckon vp seue either causes, or effects, or parts, as, studie, excu[e, indignation, feare, desire, zeal, reuenge, he doth that for good cause. For carefulnesse or studie ariseth of sorrow: excuse bringeth rather a purging then a trusting to the cause. Indignation wherewith the sinner fretteth inwardly. Feare is a trembling of the minde by reason of Gods vengeance which we haue desuered. Desire is diligence in our duetie, and readinesse to obey. Zeale is an heat wherewith we are inflamed to seek the glorie of God. Reuenge is the last: for the more rigorous we be to our selues, the better hope ought we to haue that God will be mercifull to vs. In this thing
thing Bernard his admonition is profitable. Sorrow Ser. 11. in Can.
faith he for sinne, is necessarie, if it be not continu-
all.*

16 Now it may also bee gathered what manner
fruits the fruits of repentance be: to wit, three:
1 2 3
Fruits of re-
godlinesse toward God, loue toward men, and in
our whole life holines and purenesse, and the more
diligentlie a man doeth examine his life by the rule
of the law of God, the more certaine signes of his
repentance doth hee shewe: Notwithstanding it is
verie necessarie, that they take their beginning frô
the pure fountain of the heart*. And that doone,
that externall testimonies do follow*, which com-
mend sincere repentance.

17 Obieeff. A principall part of repentance as
Ioel doth witnesse, consisting in fasting, weeping, &
in ashes*.

An. Yea that which is there spoken of the con-
uersion of the whole hart vnto the Lord, of the ren-
ting of the garmentes, but of the heart is proper to
repentance: but as for weeping and fasting they
are adioyned not as perpetuall or necessarie ef-
fecfs.

18 Let vs alfo add that, that the name of repen-
taunce is vnproperlie applied vnto this externall
profession, which is rather a confession of the fault
with a beseeching to haue the punishment and guil-
tiness forgiuen. So to repent in sackcloth & ashes
is nothing els but to testify our displeasure, when God is angrie with vs for greuous offences. But we must note that there is a double confession, pub-
like, where by condemning ourselves before God,
angels, and the worlde, wee prevent the judgement publike con-
of God. For faith Paul, if we should judge ourselves tission.
we should not be judged of God*. But it is not al.
Priuate IVS/51.7. Repentance. Ordinary. Extraordinary. I 1

The partes of the Gospel.


Hatred of sinne is the beginning of repentance.

Hatred of sinne is the beginning of repentance. Ifay. 16. 1 Mat. 11. 5.

Furthermore if the whole summe of the Gospel be contained in these two points in repentance and remission of sinnes, do we not see that the Lord doth therefore iustifie his freelic, that he may also restore them to true righteousness by the satisfaction of the spirit? For Christ began his sermons thus, * The kyndome of God is at hand: repent and belieue the Gospel. First of all, hee declareth that the treasures of mercie are set open in him. Secondlie, he requireth repentance: lastlie confidence in Gods promises.

But as the hatred of sinne, which is the beginning of repentance, setteth open to vs the first entrance to the knowledge of Christ, who offereth himselfe to none but to poore afflicted sinners* : so must we indeuour toward repentance, & apply our selves in it during our whole life, if wee will abide in Christ. Therfore so long as we shall dwell in the prison of our bodie, we must continuallie wrastle with the vices of our nature, & so consequently with our na-
natural soule. Wherefore I suppose that he hath prof-
ited much, who hath learned to displease himselfe
much: not that he may stick fast in this mire, but ra-
ther that he may make haste to God, that being gra-
fed into the death & life of Christ, he may continu-
ally meditate upon repentance.

21 Furthermore it is well known that repen-
tance is the gift of God. Therfore the church com-
mendeth the benefit of God in that he giuen to the
Gentiles repentance vnto salvation*. Also when
the Apostle goeth about to exclude reueltes from
hope of salvation, he alleageth this reason*, that it
is impossible that they should be renued vnto re-
pentance: to wit, because when GOD renueth those
whom he will not haue to perish, he sheweth a signe
of his fatherlie favour: againe, he thundreth against
the reprobate, with hardning the, whose wickednes
is unpardonable. Which kind of punishment the A-
potle denounceth to voluntarie Reueltes or Apo-
stataes, who when they fall fro the faith of the Go-
spell, doe mocke God, doe opprobriously refuse his
grace, doe tread vnder foot the blood of Christe, yea
and crucifie him a fresh so much as in them lieth.

22 But to discourse this more plainely, it is meet
that we searche out what that so horrible offence is,
which shall not be forgiuen: I say that those sinne a-
gainst the holiest ghost, which resist the truth of God
of set purpose, with whose brightnesse they are da-
seed, that they cannot pretend ignorance, and to
no other end, but that they resist. For Christe going
about to expound that which he had said, addeth,
hee which shall speake a worde against the sonne
of man, it shall be forgiuen him; but he which blas-
phemeth against the spirite, it shall not be forgiuen

* Acts 11:18
* Hebrews 6:6

What it is to
sinne against
the holy ghost.

He hath pro-
ted much
which doth
much displea-
se himselfe.
What is it to sinne against Christ.

Heb.6.10.  

1 1eb.2.19.

Heb.9.4.

Zach.7.13

Obiect. God should be contrary to himselfe, who crieth by his prophet, that hee will bee mercifull to soone as a sinner shall convert*.

An. But mans minde is not changed to good, vnlesse it be prevented by his grace.

25 Quest. If God bee not pacified with feigned repentance, how did Achab obtaine pardon, and turn

Quest. How can one blaspheme the sonne, but it shall also be against the spirite?

An. Those which stumble at the truth of God, which they know not, those which blaspheme Christ ignoratoire, being indued with this mind, that they will not quench the truth of God, being revealed into them, and that they would not with one word hurt him whom they shall knowe to bee Christe the Lorde, they sinne against the father and the sonne. But as for those whose conscience is conviçt, that that is the worde of God which they impugne, they are said, to blaspheme the holy Ghoft: forasmuch as they wrestle against the inlightening which is a worke of the holy ghoft*.

23 Quest. Why do such feele God vnappealable?

An. Because as Iohn auoucheth they were not of the elect, out of whom they went.

24 This seemeth to bee too hard, and contrarie to the clemencie of God, that those shoulde not obtaine remission of their sinnes, which flie to craue the mercie of God.

An. The Apostile faith not that pardon shall be denied if they turn vnto the Lord: but the doth flatly deny that they can rise to repentance*, namely, because they are smitte by the iust judgement of God with eternall blindnessse*, for their unthankfulnesse.

Obiect. God should be contrary to himselfe, who crieth by his prophet, that hee will bee mercifull to soone as a sinner shall convert*. 

An. But mans minde is not changed to good, vnlesse it be prevented by his grace.
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Tune away the punishment which was denounced against him.

An. God doth sometimes so spare hypocrites, that notwithstanding his anger doth always lie upon them. And that is done not so much for their sake as for a common example. For in that Achab had his punishment mitigated, what profiteth he thereby, save only that he should not feel it so long as he liued upon the earth? The same may be said of Esau and the Israelites. Therefore God doth shew such examples of his inclination to pardon that thereby the godlie may be encouraged to amend their lyues, and that their pryde may bee the more greuously condemned, which stubbornelie kick against the pricke.

CHAP. III.

Howe farre that is from the purenesse of the Gospell, whatsoever the Sophisters babble in their schooles, touching repentance, where confession and satisfaction are handeled.

1. The schoole Sophisters erre greatlie in the definition of repentance, saying, that to repent is to lament the sins which are past, & not to commit such things as they may lament. They erre also when they delide it into the contrition of the heart, the confession of the mouth, and satisfaction of the work: for a man may bee trulie penitent without the confession of the mouth.

2. Againe if those three be necessarie to obtaine remission of sinnes, nothing is more miserable or in worse case then we, who can neuer be fullie persuaded of remission of sinnes. They make contrition

Feigned repentance

Note. Why God spareth hypocrites.

Gen. 27. 28, 29. Psal. 78. 36.

Gods ready inclination to pardon.

The definition of popish repentance.

The popish division of repentance.

1 2 3
the first point to obtaine pardon, and that they will 
haue to be perfect, but a man can neuer knowe cer-
tainlie when he hath fullie fulfilled this contrition 
in iust measure.

3. Furthermore, it should be the cause of remissi-
on of sinnes, which is manifestlie false as wee haue 
taught.

4. Moreover they will haue sinners to reckon 
up all their sinnes before the Priest, which can ne-
uer be, and it is contrarie to the scripture.

Obieft. The Lorde sent the Lepers vnto the 
Priest*.

An. Hee sent them not to make confession. 
Who euer hearde it spoken that the Leuiti-call 
Priestes were appointed to heare confessions?

Obieft. It was appointed in the lawe of Mo-
es, that the Priestes shoulde discerne betweene 
leprosie and leprosie*. But sin is spirituall leprosie.

An. All the Priesthoods are translated vnto 
Chrift, in him they are both fulfilled and ended: 
therefore all the right of the Priesthood was tran-
slated vnto him*.

Quest. Why then doth Chrift fend the lepers vn-
to the Priestes?

An. Leaft they shoulde cauill that hee brake the 
law, which did command that he which was cured 
of his leprosie shoulde be brought before the Priest, 
and should be purged by offering of sacrifice.

5 Obieft. The Lord commaundeth his Disciples 
that they should loose Lazarus whom he had raised 
from the dead*.

An. It was no more spoken to the disciples the to 
the Iewes that stood by: but what is this to cofelisio?

6 Obieft. Those which came to Iohns baptisme 
confessed their sinnes.
An. John preached the baptism of repentance*. Mat. 3:6.
Who then should he have baptized, but those which confessed that they were sinners?  
Obi. James will that one confess his sinnes Is. 5:16. to another.

An. He will have one of us to lay his own weaknesses in another's bosome, that we may one give counsel to another, one take pittie upon another, and one comfort another.

7 Ob. The use of confession was most auncient.  
An. There was no lawe made concerning it before Innocentius the thirdes time: which when it was made, Nectarius bishop of Constantinoble did recurse.

8. Also this kind of Confession did greatlie mislike euen Chrysofome, therefore let vs conclude that auricular confession is absurd and contrarie to the worde of God.

9 But the true confession which is commanded vs respecteth both God and man. The first is, that we confess our sinnes to God, that we may obtaine pardon, forasmuch as it is the Lord who alone forgiveth, forgetteth, and blotteth out the same. He is the alone Philistion, the knowe of mens hearts, and he alone is privie to their thoughts*.

10 After the secret confession which is made to God, followeth the voluntarie confession which is made before men, so often as that is expedient either for God's glory, or for our owne humbling. After this maner Dauid reproved of Nathan, & pricked in conscience, doeth confess his sinne before God, and also before men. After this manner the people of Israel, hauing the Priest to say before them, did openlie confess their inquiities in the temple*.
This kind of confession ought to be ordinary in the church, and then to be used extraordinary, if the people have offended with any general offence. Such was the confession which the whole people made, being guided by Esdras and Nehemias. We see that extraordinary confession commended of God, and most profitable for us surely when we present our selves in the sight of God and of the angels in every holy assembly.

Object. That is done in every prayer.

An. I grant, but if you consider how great our slowness is, you will grant that it is a wholesome kind of ordinance, if the christian common people be exercised by some solemn rite of confession unto humility.

Furthermore, the scripture alloweth two forms of private confession. One, which is made for our sake: whereunto appertaineth that of James, That we confess our sins one to another. Another which must be made for our neighbours sake, to pacifie him, and to reconcile him to us, if we have offended or hurt him in any thing. For the use of the former (though it be free) yet shall we more commodiously repair to the pastours: yet there we must beware both of necessity to reckon up all faults and that there be no tyranny in the ministers, and in the people no superstition.

Christ speaketh of the other in Matthew. If thou offer thy gifts at the altar, and there shalt remember, &c. Under this kind is contained the confession of those which have offended eu' the whole church. So was the man of Corinthus received again to the communion, when he had shewed himself obedient to correction.

In these three kindes of confession, the power
of the keyes taketh place*; either when the whole 
Church euaueth forgiueneffe with a solemn ac-
knowledging of their offences: or when any private person, who hath by committing some notorious offence, offended the whole congregation, doth 
testifie his repentaunce: or when he which by rea-
on of unquietnesse of his conscience doth need the 
helpe of the minister, doth disclose to him his insfr-
mitie. But when we speake of the keies we must be-
ware that wee doe not dreame of anie power sepa-
rate from the preaching of the Gospell.

That which the Romifhe diuines have drea-
med of the use and number of the keyes, and of the 
power of binding and loosing, is so absurde, that it 
needeth no refutation.

For who is able, as they will haue it to reckon 
vp all his finnes? Dauid crieth out, who shall under-
stand all his errors?

Therefore it is a butcherie cruelie to 
vexe mens consciences with that which is vnpossi-
ble.

Moreouer that law, that a man must of neces-
sitie reckon vp all his finnes, shall either throw men 
into despaire, or els it wil make them hypocrits,
ha
ing brought them from the true feeling of their 
finnes, and so it shall make them ignorant of God & 
of themselves.

Queft. Muff I then confesse all my sins? Is there 
no confession acceptable to God, vnlesse it be con-
cluded in these few wordes, I am a sinner.

An. We must not onlie endeavor in one worde, 
to confesse our selues to be sinners, but also what 
manner vncleanesse ours is, howe great it is, and in 
how many points, that ye deapth of mercy may swal-
low vp the depth of sin. Dauid said for good cause* 
Psal.19.13
Lord cleanse me from my secret faults.

*Obieft.* The gate of Paradise is shut against him, which shall neglect the power to confess which is offered him.

*An.* Yea at what time sooner a sinner shall repent him of his sins from the bottom of his heart, I will put all his wickednes out of my remembrance, faith the Lord*.

*Obieft.* There can no judgement be giuen before the cause be heard.

*An.* These confessours do rashlie & boldlie challege to themselues that power, who are made judges of themselues.

*Obieft.* Wee haue the office of binding and loosing committed to vs.

*An.* The Apostles knew not this power.

*19.* Therefore let vs reieft auricular confession as pestilent and hurtfull to the whole church.

*Obieft.* It causeth him which confesseth to be ashamed, that he may heere after be more warie, and prevent the judgement of God.

*An.* Yea we may euery where see, that by nothing men haue more libertie graunted to sin, then when hauing confessed them selues to the Priest, beeing careless for making confession all the rest of the yeere, they neuer once sigh before God.

*20.* Queft. Therefore the keies were giuen without cause*. Shall we make the word of Christ to be of none effect?

*An.* Christ gaue this power to his apostles whose neither vicars not successours the lauclings are. Againe that was not done before they receiued the holy Ghost.

*Obieft.* They haue the holy Ghost.

*An.* Why do they then loose those things which
the Lord would have bound, why do they bind those which he commanded to be loosed?

21 Ob. They have power without knowledge.

An. Knowledge is required to good use.

Obieqt. The saying of Christ is limited according to his deserts who is bound or loosed.

An. The church pronounceth fornicators and adulterers, &c. to be bound, as those which are worthy to be bound. By the same words it looseth those whom it comforteth after they repent. Which cannot be done without knowledge and understanding of the word of God.

22 Ob. The lawful ministers of Christ shall stand no less in doubt, because they know not his faith, which confesseth his sins: but the priest doth only remit the sin which he knoweth.

An. The absolution is conditionall, that the sinner should trust, that God will be merciful to him; so that he sincerely seeketh the cleansing of his sins in the sacrifice of Christ, and rest upon the grace which is offered him.

23 Therefore these things are preposterously wrested unto auricular confession, which are spoke by Christ partly of the preaching of the gospel, partly of excommunication.

Obieqt. The authority and power to loose was given to the Apostles, which the Priestes do exercise by remitting sins which they know.

An. This principle is false: because absolution which serveth to faith, is nothing else but a testimonie of pardon, taken from the free promise of the Gospel. But the other which dependeth upon discipline, appertaineth nothing unto secret sins, but rather unto example, that the publick offence of the church may be taken away.
Obieft. Sinnes must be forgiuen but with enioyning penance and satisfaction.

An. That is to halfe that, which God hath promised wholie.

24 The whole summe tendeth to this end, If they will make God the authour of auricular confeffion, their vanitie is reproued: because this tyrannie was brought in, when the world was oppressed with filthie barbarisme.

25 They affigne the third place in repentaunce to satisfaction: they say that it is not sufficient for him which repenteth to abstaine from evils past, & to change his maners for the better vnlesse hee make satisfaction to God for those things which are done.

Obieft. Though God forgiue the fault, yet doth hee referue the punishment.

An. What is remiffion but the free gift of liberality? Againe, Why is the word freeliie added but onely to take away all opinion of satisfaction? Last of all, if by the name of Christe wee obtaine remiffion of sinnes*, what shall wee neede satisfaction?

26 Obieft. We are receiued into the fauour of God by Christ in baptisme. After baptisme we must rise againe by satisfactions. The blood of Christe profieth nothing, but so farre as it is distributed by the keies of the church.

An. Iohn faith farre otherwise, who faith, That Christe is both our advocate with the father, & the propitiation for sinnes, and that sinnes are forgiuen for his names sake*. For hee is the onelie Lambe which taketh away the sinnes of the world*: Therefore we neede none other recompence or satisfaction.

27 We
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27 Wee must here consider two thinges: The first that Christ his honour bee kept to him undiminished. Secondlie, that mens consciences being fully certified of remission of sinnes may haue peace with God. Both of these are violate by the doctrine of satisfaction.

28 Obieft. Certaine sinnes be veniall, and certaine mortall: for mortall sinnes, a great satisfaction is due: veniall sinnes are purged with more easie remedies, with the Lords prayer, with holy water, with the absolution of the Mafle.

An. That is to say and mocke with God. Such a distinction of sin is contrarie to the scripture, which pronounceth death to bee the rewarde of sinne*, Rom.6.23.14. and that the soule which shall sinne is worthie of death*.

Obieft. The sinnes of the faithfull are veniall or pardonable.

An. Not because they do not deserve death, but because through the mercie of God there is no condemnation to those which are in Christ Iesus*. All sinnes are mortall. Rom.8.1.

Obieft. This is the paradox of the Stoicks touching the equalitie of sinnes.

An. It doth not followe that those sinnes are equall which are together mortall.

29 Obieft. The offence is forgiuen through the mercie of God, but the iustice of God doth require that the punishment should be paid.

An. The scripture teacheth the contrarie. This is the testament which God hath concluded for vs in his Christ: that he will not remeber our iniquities*. Of the offence and punishment of sinnes.

And in another place, If the wicked man shall depart from his iniquitie, I will put all his iniquities out of my remembrance*.

30 What had Christ done for vs, if the punishment?
An Abridgement of

1 Peter 3:24.

What should yet be required for sins? For when we say that he hath borne all our sins in his body upon the tree, there is no other thing signified, but that he hath suffered the punishment & pain which were due to our sins.

Obi. Will the Lord admit no recompence?

An. We will pay the values of our lips*, namely thanksgiving.

31 Obi. David obtained pardon for his sin, and yet he is punished afterward with the death of his sonne*.

Punishment of the wicked.

An. Such punishment is a correction, and not a punishment for sinne: which two must be diligently distinguished. For there be two kinds of judgments: the one of a judge, such as the punishment of God is, when the punishment is joyned with his indignation. The other of a father, which is properly called a correction or admonition. The sonne is beaten, & the servant is beaten: but the servant is punished as a servant, because he hath offended. But the sonne is chastised as a sonne needing discipline.

32 Therefore the chastisement of the faithful is a blessing of God, and a sure testimonie of God's love*. But what afflictions soever the wicked do suffer, it is depainted out vnto vs as the entrance into hell, from whence they beholde their eternall damnation alreadie a farre of.

Obi. God is oftentimes said to bee angrie with his Saints, when hee punisheth their offences*.

An. That is not referred vnto the purpose of God who doth punish, but vnto the vehement feeling of paine, which those suffer which abide his seueritie.

33 Therefore when the reprobate are scourged with
with scourges of God, they are not therefore punished that they may return to a better mind, but only they trie with their great cull, that God is a judge and reuenger*. But the children are beaten with roddes, not that they may thereby be punished for their sinnes, but that they may thereby be brought on to repentance*.

34 The faithful have neede to be furnished with these cogitations in the bitterness of afflictions. It is time that the judgement beginne at the house of the Lord, wherein his name is called vpon*. What should the children of God do, if they did beleue the severity of God which they doe feele, to be his vengeance?

35 Therefore we see plainly that after that God had forgiven the adulterie of David, he chastised him, both for a common example, and also to humble him. In this respect the faithfull to whom he is mercifull, are daylie subiect to the common miseries of this life.

36 Obieft. Daniell counsellieth Nabuchadnezar to redeeme his sinnes with righteounesse, and his iniquities with pitying the poore*.

An. This word redeeme, is referred rather vnto men, then vnto God. For it is all one as if he had sayd, Thou haft exercised o king, an vnjust and violent government, nowe in stead of thy vnjust excations, repay to the people justice and mercie.

Obieft. Salomon faith that the multitude of sinnes is covered by loue*.

An. Not with God, but among men themselves. How loue coveret the chreed sinnes. contentions: but loue couereth all iniquities: as if he should say, They which hate one an other, do one pull an other in peeces: but those which
loue together, do winke at manie things, & do one
forgeue another manie things.

Obieth. Sinne is cleansed by mercie and liber-

An. That is, they shall find God favora-

tive, who
bidding adieu to their former wickednesse, do turne
to him by godlinesse & truth. So doth the Apostle*
and Christ* expound them.

37 Obieth. The woman had manie sinnes forge-

ue her because she loued much*.

An. Her loue was not the cause of the forgeue-

nesse of her sinnes, but the prooef: because the Lord
sayd, Thy faith hath saued thee.

38 Chrysofomewriteth wel in a certaine place*
Where mercie is required, examination cea-
where mercie is craued, judgement doth not rage;
where mercie is asked: there is no place for puni-
ment: where mercie is, there is no question: where
there is mercie, the answer is pardoned.

Obieth. Augustine calleth the works of mercy,
remedies to obtaine remission of sinnes.

An. He expoundeth him selfe in another place,
The fleth of Chrifh, faith he, is the true and only sa-
crifice for sinns, not only for those which are all blot-
ted out in baptism: but for those also which come
upon men afterward through infirmitie, for which
we say daily, Forgive vs our debt*.

39 And the old writers for the most part, called
satisfaction, not a recoupence to be rendred to God,
but an open declaration, whereby they which had
bene punished with excommunication, did certifie
the Church of their repentance, when they would
be received to the communi. For there were cer-
taine fastinges appointed them, and other things
wherby they should testifie that they were weary in
devide and from their hart, or whereby rather they might blot out the remembrance of former things. And so they were sayd to make satisfaction not to God, but to the Church.

CHAP. V.
Of the supplies which they add to satisfactions, namely indulgences and purgatory.

1 Furthermore from this doctrine of satisfaction what indulgences are.

For they dreame that that is by them supplied, which is wanting in our owne abilitie to make satisfaction: so that they define the to be the dispensation or distribution of the merites of Christ, and the martyrs, which the Pope doeth decide by his bulls.

2 Hence commeth the treasure of the Church, which containeth the merites of Christ, & of his Apostles, and of his holy martyrs. The principall custodie of this barne is committed to the Bishop of Rome, in whose power the distribution of so great goods is, so that he may bestow them of himself, & appoint to others the jurisdiction to bestowe them.

3 Leo Bishop of Rome writeth excellently to the Palestines against the sacriledges*. Although faith he, the death of manie Saints was precious in the sight of the Lord, yet the death of no innocent hath bin the propitiation of the world. lust me haue receaue & not giuen crownes: & the examples of patience issued from the fortitude of the faithfull, & not the rewards of righteousnesse.

Object. Paule faith*, I fulfill in my body those things which are wanting of the sufferings of Christ.

An. That is referred vnto the sufferings of Christ in his mysticall bodie, which is the Church.

An Abridgement of

What profite the Church hath by the examples of Martyres.

Obieft. Peter & Paul should neverthelesse haue obtained the crowne of victorie if they had died in their beds. But in that they did strive to bloud, to leaue that barren & vnfruitefull, doth not agree with the righteousness of God.

An. The Church receaueth profit great inough in common, that it is enflamed by their triumphes, vnto zeale to fight.

4 Obieft. Paule affirmeth that he suffereth for the Church*.

An. Not for the redemption of the Church, but for the edifying and increase thereof. As he faith in another place that he suffereth all things for the electes sake, that they may attaine to the salvation which is in Christ Iesus*. Let vs heare what Augustine faith, * The sufferings of Christ in Christ alone as in the head: in Christ and the Church as in the whole bodie.

5 Furthermore who taught the Pope to include the grace of Christ in leade and parchment, which the Lord would haue distributed by the word of the Gospell*.

6 But this Purgatorie, which is the satisfaction, which is made after death, for sinne, by the soules of the dead, is inuented by curious rashnesse without the word of God. Forasmuch as it maketh the cross of Christ to be of none effect: it layeth an untolerable slander vpon the mercie of God: it weakenth and ouerthroweth our faith.

7 Obieft. When the Lord auoucheth that the sinne against the holy Ghost shall not be forgiven either in this world or in the world to come*, he giveth thereby an inkling that certaine sinnes shall be forgiuen in the world to come.

An. When the Lord did cut of all the hope of pard-
from such an hainous wickednes, he thought it not enougb to say, that it should neuer be foruen, but that he might the more amplifie it, he vsed a partition, wherein he did both comprehend the judgement which euery mans conscience seeth in this life, and that last judgement also which shall be gven openly in the resurrection.

Objett. It is sayd*, Whence thou canst not come vntill thou shalt pay the uttermost farthing. Mat. 5.25.

An. If the judge in this place doe signifie God & the plaintife the deuill, the sergeant the Angell, the prifon purgatorie, I will gladly yeeld vnto them. But if Christ doth shewe in that place, into howe manie dangers they throw the soules, which do obstinately pursue the extremitie of the Law, to the end he may more earnestly exhorte those that be his vnto concord, I pray you where shall we find Purgatorie? Ph. 2.10.

8 Obieft. Paul affirmeth that the knees of things in heauen, in earth, and vnder the earth, do bow to Christ. Therefore there be soules lying in paine in Purgatorie. Rom. 4.10

An. In that place the Apostle meaneth by the bowing of the knee, not the true worship of godlineesse, but that Christ hath Lordshid graunted him, vnder which all creatures must be brought. Even the verie deuils shall with terour knowe him to be their iudge. Thus doth Paule him selfe interpret it in another place*.

Objett. I heard euerie creature which is in hea-uen, and which is vpon the earth, and which is vnder the earth, and which is in the sea, and those things which are in them, I heard them all say, Blessing, and honor, and glorie, and power *be for euer Apoc. 5.13. and euer to him that sitteth vpon the throne, and to the lambe.
It is affirmed that the chief parts of the world, from the highest part of the heavens, unto the very middle point of the earth, even the creatures which are void of sense, do after their manner declare the glory of their creator.


43. An. That booke is not reckened among the canonickall bookes. And therefore the author him self craueth pardon.

2 Mach. 15. 36. Obieft. He him self shall be saued faith Paul, but as by fire. What fire is that if not the fire of purgatorie?

1 Cor. 3. 12. An. He speaketh of fire by a similitude: that doth the word as, declare. Therefore by fire we understand that the inventions of man, being not establishted by the word of God, cannot abide the examination of the holy Ghost, but they shall by and by fall to the ground and come to nought.

Obieft. It was a most ancient observation, & commonly receaued a thousand and three hundred yeares a go, to pray for the dead.

An. But by what word of God? by what revelation? by what example?

Quest. Why durft they then do it?

An. They did therein suffer somewhat which is proper to man: and therefore it is not to be imitated.

Chap. vi.

Of the life of a Christian man: and first of all by what arguments the Scripture doeth exhort us therunto.

We sayd that it is the ende of regeneration that in the life of the faithfull there appeare an agreement & consent betweene the righteousnesse
teousnesse of God and their obedience; and that by this means they confirm their adoption, whereby they are receaued to be sonnes. And although his Law containe in it that newnesse, whereby the image of God is restored in vs, yet because our flownesse hath neede as well of manie spurrees, as also helps, it shall be good for vs to gather out of diuerse places of Scripture a way how to order and frame the life, left they erre in their studie, who are delighted in repentance.

2 Furthermore this institution of the Scripture standeth chiefflie vpon two parts. The first is, that the loue of righteousnesse, wherto we are otherwise inclined by nature, be dripped into our minds. The other is that there be a rule appointed vs, that may not suffer vs to erre in the studie of righteousness. The Scripture hath many reasons to command righteousness: the first is, that we be holy, both because God is holy, and secondly because we are joyned with him, and are reckened among his people:

3 The other is that we be made like to Christ through whome we are returned into fauour with God. Therefore we have a patterne of him set before vs, whose forme let vs express in our life. Hereunto are added the benefits of God, whereto if we be not answerable, it shall be a point of extreme unthankfulnessse. God hath shewed him selue a father toward vs, & let vs on the other side shew our selues children to him. Christ hath purified vs from filthinesse by his bloud, let vs not pollute our selues afresh he hath ingrafted vs into his bodie, let vs not sprinkelke any spot or blot vpõ vs: our head is ascended into heauen, let vs desire with the whole affection of our heart to come thither, laying away the affection of the earth. We are the temples of the holie Ghost,
let vs not be profaned with filthinesse of sinne*. These are the best foundations to order and frame the life well.

4 Therefore they which have nothing of Christ besides the bare title, are not to be called Christians. Because none have any fellowship with Christ saue those which have gathered out of the word of the Gospell the true knowledge of him. But the Apostle denieth that any of those hath rightly learned Christ*, which is not taught, that he must put on Christ having cast off the old man which is corrupt according to the desires of error.

5 Neither is it required that the manners of a Christian man should breath out nothing but the absolute Gospell: which notwithstanding is to be wished, and toward which we must endevour our selves. Otherwise all men should be excluded from Christianitie, seeing there is none Angelicall perfection: yea we are all found as yet a great way of: & manic have as yet gone smally forward. What the? that marke is set before our eyes whereat alone let our studie aime, that we may go forward more and more, vntill we come to the verie perfection: that hauing at length put of the infirmitie of the flesh, we may be receaued into the perfect fellowship of God.

C H A P. VII.

The summe of a Christian life: where is handled the denying of our selues.

The dutiees of the godlie.

Rom. 12:1

The first office of the faithfull is to give their bodies a liuely sacrifice to God, holy and acceptable to him*. Surelie it is a great matter for vs to be consecrate to God, that we may neither think nor
do anie thing afterwarde, but onely to his glorie.
For that which is holi is applyed vnto profane
vses, not without doing injurie to him. But and
if wee be not our owne but the Lordes, it ap-
peareth both what error is to be auoyded, and
to what ende all the actions of our life are to be
directed, namely that neither our reason nor our
will beare the chiefe sway in our counsell. O howe
greatlie hath he profited, who being taught that
he is not his owne, hath depriv'd him selfe of
the rule and government of himselfe to give it to
God.

2  The other followeth, that we seeke not the
things which are our owne, but those which are both
agreeable to the will of God, and which serue to fur-
ther his glorie. This is that deniall of our selues,
which Christ euen from their first beginning of in-
struction doth so diligently giue his charge to his
Disciples, which so soone as it hath once taken root
in our mind, it leaueth no place either for pride or
couetousnesse, or other vices which are ingendred
of loue of our selues.

3  The same Paul els, was more plainly though
brieſlic setteith downe all the partes of a well orde-
red life. The grace of God which bringeth salua-
tion vnto all men hath appeared, and teacheth vs,
that denying ungodinesse, and worldlie lustes, we
luye soberly, and godliſlie, and righteouſlie in this
present world, wayting for the blessed hope & ma-
niſſeation of the glorie of the great God, and of
our Saviour Iesus Chrift, who hath giuen him selfe
for vs, that he might redeeme vs from all iniquitie,
and purge vs to be a peculiar people zealous of
good workes.

4  In these wordes we see that the deniall of our
The partes of a Christian lyfe

Selfloue is bread in vs.

A Caution.

1

2

1 Cor. 13.

Loure sekeeth other owne

or. 5. 4.

Now what an hard matter is it for a man to seeke the profit of his neighbour? Unlesse thou depart from considering thy selfe, and do after a sort put of thy selfe, thou shalt not preuaile, because loue sekeeth not those things which be her owne*. And it is an hard matter for vs to depart from our owne right of our owne accord, and to resigne it to another.

Furthermore that we be not wearye of well doing, there must be another thing added, which Paule putteth downe*, that loue is patient, and is not
not provoked. The Lord commandeth to do good to all men in general, a great part whereof are most unworthie, and also our enemies. For the image of God is to be considered in all men, to which we owe all honour and love. But in those which are of the household of faith, the same is more diligently to be considered, inasmuch as it is renewed & repaired by the Spirit of Christ.

7 Therefore this mortification shall then only take place in us, if we fulfill the duties of love. And he doth fulfill them not which doth all the duties of love, but which doth them with a sincere affection of love. He shall do it if he put upon him that man's person whom he seeth need his help, and doth in like sort prostitute his estate, as if he himself did feel it: that he may be moved with the feeling of mercie and compassion, to help him, as if it were his own case. For how great soever we be, we are debtors to our neighbours.

8 That we may the more easily accomplish the second part of the denial of our fleshes, which respecteth God, it is needful that in seeking the commodities of this life, resigning both our fleshes and all that we have to be governed by the Lord's pleasure, we deliver up the affections of our heart to be tamed by him. We desire riches and all worldly things, we flee from poverty and afflictions: notwithstanding let vs not desire anie other way to prosper, but by the blessing of God. Let vs prayse the Lorde in prosperitie, cuen as well as in aduerfitie.

9 Thereupon it shall followe, that wee shall neither seeke wicked meanes to waxe rich, neither shall we waxe hard through immoderate desire of earthly things, neither be discouraged if all things
AN ABRIDGEMENT OF

The Christian Crosse.
Mat. 16.14

The cause of the crosse.
Heb. 1.8.
The first fruit of the crosse is that our weaknesse may appeare.
In narration followeth humiliation.

1. By a godly minde must yet ascend higher, to wit that everyone take vp his crosse*. For those whom the Lord hath adopted must prepare them selues vnto an hard life, and a life replenished with divers kindes of miseries. Thus will God exercise those which are his: beginning with his first begotten Son, he prosecuteth this order toward al his owne children. The Apostle assigneth the cause, because we must learne obedience by those things which he suffered for vs.

2. Furthermore we must leade our life vnder a continuall crosse for manie reasons. First that we may the more easilie beate downe arrogancy, whereby we attribute too much to our owne strength, and that it may more easilie appeare how great our weaknesse is. Being thus humbled we learne to crave

What is the rule of godlineffe.

Psal. 131.1.

Fruites

10 Neither ought the godly mindes to haue that quietnesse and tranquillitie consisting onely in this point: but it must needs be extented alfo vnto all casualties. This is the rule of godlineffe to beleue that the hand of God alone is the gouernour and guider of both estates, and that the fame doeth not runne headlong with rash and unadvised force, but that it doth according to most ordinate iustice distribute to vs good things and also euill things.

CHAP. VIII.

Of the bearing of the crosse which is a part of denial.
calvins institutiones. lib. 3. 181

crue heelp of the power of God, which alone ma-
keth vs stande vpright under the burthen of affli-
tions. David proueth by his owne example, that
that is most profitable euene for the most holy men.* {Psal. 30.7. }

3 The same doth Paule teach, that tribulatios
engender patience, & patience triall. For the faith-
full perceaueth that is true which God hath pro-
mised, when they stand patiently: thereby also their
hope is confirmed; to looke for hereafter the truth
of God, which they haue tried. {Rom. 5.3. }

Whereby the

hope of the
faithfull is con
firmed.

4 The Lord hath also another ende for which
he punisheth those that be his, that he may try their
patience, that he may teach them obedience. Not
that they are able of them selues to performe o-
bedience, but that the graces of God may be made
manifest in his Sanctes. From whence these spee-
ches came, that God tempted Abraham, and had
proofe of his godlinesse*. For faith sayth Peter is
tryed by tribulations, as golde is tried in the fur-
nace by fire. {Gen. 22. 1 2. 
*1 Petr. 1. 7}

2 That their pa-
tience may be
tryed.

Whereby God tep-
teth those
that be his

A similitude.

5 And yet we do not see howe necessarie obe-
dience is for vs, vnlesse we therewithall consider
howe great the wantonnesse of our flesh is to shake
of the yoke of God, so soone as it hath bene but a li-
tle while tenderly handled. For the same befal all
it which we see in stubburne horses, which if they be
well fedde and stand idle a fewe dayes, they cannot
afterward be tamed, they are so stout of stomacke:
God complaineth that the same befel the people of
Israel*. {Deut. 32. 15. }

3 To correction.

6 Furthermore our most gentile Father hath
need not onely to preuent our infirmitie: but also
oftentimes to correct our faults which are past, that
he may make vs obey him as we ought. Therfore so
often as we are punished, let vs by and by call to

N iij

Deut. 32. 15.
AN ABRIDGEMENT OF

The kind of crosse most proper to the faithfull.

The conflict of faith.

The life which we have ledde before. So we shall finde that we have done some thing which deserveth such correction, and that we are therefore punished, left with this world we be condemned.

7 Furthermore that is a singular comfort, when we suffer persecution for righteousness sake. For then we ought to bethinke ourselves of howe great honour the Lord vouchsaith vs, in that he doeth giue vs this particular marke of his warfare. And this commeth to passe not onely when we suffer for defence of the Gospel, but also when we are troubled for anie defence of righteousness.

8 Therefore seeing that the Scripture doth abundantly comfort all those either thames or calamities which we suffer for defence of righteousnes: we are too unthankfull unlesse we receive them joyfully from the hand of the Lord, especially seeing this kind of crosse is most proper to the faithfull, wherby Christ will be glorified in vs.

9 But Paule hath finelly described the conflict which the faithfull do suffer against the natural seeing of sorrow, in these words, * In all things we are put to distresse, but we are not made sorrowfull: we labour, but we are not forsaken: we are cast downe but we perish not. Therefore to beare the crosse patiently, is not ytterly to become like blockes. For Christ mourned and wept at his owne and at other mens adversities. * Yea they are called blessed which mourn*.

10 These things are spoken to this ende, that godly mindes may be called backe from despaire, left they ytterly renounce the studie of patience, because they can not put of the naturall affection of sorrow. For the Scripture giueth to the holy
holy ones the praise of patience, when they are so troubled with the hardnesse of adversitie, that they are not discouraged nor thrown downe: they are so pricked with bitterness, that they be also de- lited with spirituall joy. They are so pressed with sor- rowe, that being comforted with the comfort of God, they receive comfort againe. They will always conclude thus. The Lord would have it so: therefore let vs follow his will.

11 By that which is sayd it appeareth what dif- ference there is betweene the patience of Philo- phers and Christians. For the Philosophers bring none other reason, but because it must be so. For it were in vaine to strive against the streame. But Christians consider a farre other thing in the will of God: namely first justice and equitie: then the care of our saluation: therefore we must willingly suffer what so euer God will.

CHAP. IX.
Of the meditation of the life to come.

1 A And with what kinde of tribulation souer we be distressed, we must always haue respect to this ende: that we acquaint our selues to con- temne this present life, and that we be rayled vp thereby to thinke vpon the life to come. And be- cause God doth know that we are too much set vpon the loue of this world, he vseth this most fitte meane of the crosse, to shake of our sluggishnesse, left that we sticke too fast in that loue.

2 For betweene these two there is no meane, either we count the earth vile, or else it holdeth vs fast bound with an intemperate loue of it. There- fore if we haue anie care of eternity, we must di-
2. Caution

3. But let the faithfull acquaint them selues with such contempt of this life, as may neither engende hatred thereof, nor vnthankfulnesse toward God. Therefore it is full of miseries it notwithstanding reckoned among the blessings of God which are not to be despised.

4. Therefore what soever is taken away from the wicked love of it, ought to be added to the desire of a better life. Those thought most truly, who thought it the best not to be borne, and the next to die quickly. For being destitute of the light of God, what could they see in this life which was not unhappie and miserable? But they did all things without profit. But the faithfull which have the knowledge of true religion, will say, If heauen be our countrey, what other thing is the earth but exile? If it be the chiefe felicitie to enjoy the presence of God, is it not a miserable thing to want it? Therefore this life in comparison of the life to come is easlie contemned: but we must neuer hate it, saue onely inasmuch as it keepeth vs subject to sinne. Therefore if it become vs to die and live to the Lord, let vs leaue the terme of life and time of death to his pleasure: yet so that we be enflamed with desire thereof. And let vs despise this life in comparison of the immortalitie to come, and let vs wish to forfacke it so often as it shall please the Lorde, because of the bondage of sinne.

5. And this is like to a monster, that in stead of that desire of death, manie are so affrayed of it, that they quake when they heare any mention made of it.

Ob. But
CALVIN'S INSTITUTIONS. Lib.3. 185

Obiect. But there is nothing which doth not desire to continue.

An. Therefore wee must haue respect vnto the immortalitie to come, where we shall haue a stable condition, which is no where to be seen here*. The Lord fetteth a firme argument of perfect joy from hence: Rejoyce faith he, and lift vp your heads: for your redemption draweth neere*.

6 For if the faithfull be in this life as sheepe appointed to bee slaine, that they may bee made like to Christ their head: surely they were in a most miserable case, vnlesse they did raise and lift vppe their head above all earthlie things, where the Lord shall wipe away all their teares*. This is righteousnesse as Paul witnesseth*, to graunt release to those which are vnjustlie troubled. Therefore I will conclude in one worde: the crosse of Christ doth then onely triumph in the hearts of the faithfull, ouer the Diuell, the flesh, sinne, and the wicked, if they turne their eyes toward the power of the resurrection.

CHAPEL. x.

How we must use this life and the helps thereof.

BY such introductions the Scripture doth well instruct vs, what is the right use of earthlie goods. For if we must live, we must also use the necessarie helps of life. Neither can we auoide eu en those things which seeme rather to serve for pleasure then necessitie. Notwithstanding wee must use a meane, that wee may with a pure conscience use them, whether for necessity or delectation. For if we must passe through the earth as pilgrimes,
no doubt we must use the good things thereof so far as that they may rather help than hinder our course.

2 Therefore let this be a principle that the use of God's gifts swarisheth not, when it is referred unto the end appointed of God, for God hath created all things for our good, and not to our destruction. Now if we consider to what end He hath created food, we shall finde that he meant to provide not onelie for necessitie, but also for delectation. So in apperrell, comeliness, in hearbes, trees and fruites, besides divers uses, we haue diversity of tast, colour, smell and shapes.

3 Notwithstanding on the other side we must diligentlie prevent the lust of the flesh, which unlesse it be brought in order doeth by and by break out. First of all it shall be bridled with one bridle, if we set downe, that all things are therefore created for vs, that we may knowe the author thereof, and giue him thankes for his tender kindenesse toward vs.

4 But there is no certainer way then that which is made to vs by the contempt of this present life, and by the meditation of heauenlie immortality. For thereupon follow two rules: the first is, that those which use this world, be so minded as if they did not use it. Secondly, that they doe no lesse patiently abide penurie, then moderateliie suffer abundance. For those which are much occupied about the bodie, are for the most part negligent in caring for the soule.

5 The other rule is that those whose substaunce is not great, doe know how to suffer want, and scarcitie patiently, that they bee not carefullie mouded with immoderate desire of riches. For he which will blush
blush when he weareth a simple garment, will glorifie in a gorgeous. Therefore let all those endeavour they selves to come to this point, who have a desire to liue godly, that they may learne by the example of the Apostle, to be full & to be hungry: the third rule setteth downe, that we must give an account of that which is committed vnto vs, and as it were of our stewardship, euen to God, who alloweth none other distribution of Goods, but that which is joined with love.

6 Last of all, that is to bee noted that the Lorde comandeth every one of vs in all the actions of his life to looke vnto his vocation: least through foolish vnadvisedness or a wavering conscience all things be turned topsyturvy. And from this we shall haue excellent comfort, because there shall bee no worke so vile and base, which (if thou doe onely obey thy vocation) shall not shine in the sighte of God.

CHAP. XI.

Of the justification of faith: and first of the definition of the name and thing.

1 We haue alreadie declared diligently enough, that the onlie helpe which is left for men being accursed by the law, to recouer salvation, resteth in faith. Againe we haue shewed what faith is and what fruities it bringeth froth. The hath done for summe was this, that Christ who is giuen to vs, is vs. laid hold on by faith, by partaking of whom we reap a double fruit: to wit, that being reconciled to God through his innocencie, wee may haue him nowe in steed of a judge to be a most merciful father in heauen: secondlie that being sanctified by his spirite we
AN ABRIDGEMENT OF

may giue our selves to holines & purenes of liuin
We haue spoken sufficientlie of regeneration. An
now we mуст speake of iustification, which maketh
the principall stay of vpholding religion.

2 He is said to bee iustified before God, who is
both counted iust by the judgement of God, & is ac-
cepted for his owne righteousnesse sake. For as ini-
quitie is abominable before God, so also a sinner.
Therefore where sinne is, there is the wrath & ven-
geance of God: and hee is iustified which standeth
before God by the name of a iust person. Hee is iu-
stified by works, in whose life is found such purenes
and holinesse, as deserueth the testimony of righteu-
snes before the throne of God. He is iustified by
faith who being excluded from the righteousnesse
of workes, doth lay holde vpon the righteousnes of
Christ by faith, wherewith being clothed, he appear-
eth before God as iust. So that we interprete iusti-
fication to bee that accepting, whereby God recei-
uing vs into fauour, doth take vs for righteous: and
wee say that the same is placed in our forgiuenes of
sinnes, and in the imputation of the righteousnes of
Christ*.

3 Also to iustifie, in the scripture doth signifie no-
thing els, but to aboluue frō giltinges him, which was
accused, as if his innocencie were approved.

4 And if we omit to contend about the worde, if
we looke into the thing it self, there shall no doubt
remaine. For Paul by the word Accepting, meaneth
iustification*. We are appointed vnto adoption by
Christ, according to the good pleasure of God, to
the praise of his glorious grace, whereby hee hath
accounted vs acceptable, or in fauour.

5 ObieEt. Christ is one with vs & we again are
one with him. Wherefore as righteousnes is essenti-
allie

What it is to be iustified before God.

By workes.

By faith.

What iustification is.

Luk. 7. 21. 6
16 15.
Gal. 3. 4.
Rom. 5. 23.
Act. 13. 38.

Acceptinge.

Eph. 1. 5.
Rom. 3. 24.

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Wee vs with Chrift the secret power of his spirite, not that the effence of Chrift is powerd out into our effence.

Object. Not onlie Chrift, but alio the father and the holy Ghost do dwell in vs, therefore we are substaniallie in God.

An. Wee must consider the maner of dwelling; namelie that the Father and the Spirite are in Chrifte, and like as the fulnesse of the Godhead dwelleth in him, fo in him wee posfesse God who-lie.

6 Quest. Doth God leaueth those whom he juftifieth such as they were by nature, without changing them from their vices?

An. Righteousnes & juftification cannot be sepa-rated. Therefore whoſoever God receiueth into fa-uour, he doth also indow the with the spirit of adoption, by whose power hee reformeth and fashioneth them according to his owne image, that they may liue godly and hollie.

Object. Faith doth not juftifie of it felfe, but in asmuch as it receiueth Chrift.

An. I graunt: For God doeth properlie juftifie by Chrift, who is giuen vs to be our righteousness and sanetification. But we compare faith to a vessel: because vnlesse being emptie, we come with the wide open mouth of the soule to craue the grace of Chrift, we are not capable of Chrift.

Object. Faith is Chrift.

An. As the pot is the treasure. For faith is the onelye instrument to receaue righteousness in Chrift, who is the materiall cause, authour, and mi-nifter.
By the ministerie of the external word the internall is receiued. Therefore Christe being God and man is made vnto vs righteousnesse in respect of his Godhead & not of his manhood.

An. He is made vnto vs righteousnesse, as he is man the mediatour: and that which was from euer-laffing, cannot conueniently be faied, to be made to vs.

Obieff. The Lorde shall bee our righteousnesse.

An. Heespeaketh of Christ who being God reualed in the flesh, is made our righteousnes.

9 Obieff. This worke of iustifying doth by his excellencie exceed the nature of man, and therefore it cannot but bee ascrib’d to the diuine nature.

An. I graunt.

Obieff. Therefore the diuine nature alone doth iustifie vs.

An. It doth not follow: for although Christ could neither by his blood purge our soules, nor appease the father by his sacrifice, nor deliuer vs from giltiness, vnlesse he had been verie God: yet it is certaine that he did all these thinges according to his humane nature. For wee are iustified by the obedience of Christ*, and he did no other wise obey, but as he tooke vpon him the nature of a servant: therefore we haue righteousnesse giuen vs in his flesh.

10 Obieff. By Christ, faith Peter, we haue precious and most great promises giuen vs, that wee shoulde bee made partakers of the nature of God.

An. Iohn expoundeth that of the last coming of Christ: that we should then see God as he is, because we shall be like to him.

11 Obieff. It is an absurd thing to say that the word
word justific is a lawe termee, so that it is all one as To justifie is a to absolue, seeing that wee must bee righteous in lawe termes.

**An.** God doth justifie both by acquitting or absolving, and also by pardoning, wherupon Paul saith, God was in Christ & reconciled the world to himselfe, in not imputing sinnes to men*. Also David describeth righteousness without workes thus: they are blessed whose iniquities are forgiven.

**Obieft.** It is contrarie to God and his nature, to justifie those which doe in deedes continue wicked.

**An.** The grace of justifiecation is not separate from regeneration, though they be distinct things. And God doth so beginne regeneration in the elect, in who there remaine alwaies some remnants of sin, & doth so proceede during the whole course of their life, that they are alwaies subject to the judgement of death before his judgement seat. But he justifieth* Rom.8.33. them not in part, but freely, that they may appear in heaven, as clothed with the puritie of Christ.

12 **Obieft.** Christ is made to vs wisdom, which agreeeth onlie to the eternall word. Therefore neither is Christ as he is man righteousness.

**An.** The onelie begotten sonne of God was alwaies indeed his eternall wisdom but that which hee had of the father hath hee recealed vnto vs, namely the treasures of wisdom and knowledge*, and so the saying of Paul is not referred vnto the essence of the sonne of God, but vnto our vs, and it is well applied to the humane nature of Christ.

**Obieft.** They which place salvation in the death of Christ alone, make two Gods, in denying that we are righteous by the righteousness of God.

**An.** That which wee haue in Christ doeth come
from the grace and favour of God: also that righteousness which Christ giveth us is the righteousness of God. Wee grant: but we hold steadfastly that we have righteousness and life only in the death and resurrection of Christ.

Obiet. That is properly called righteousness whereby we are moved to do good. But God worketh in us both to will and to do. Therefore we have righteousness nowhere else.

An. God indeed reformeth us by his spirit unto holiness of life, and righteousness, but immediately by his sonne, with whom he hath left all the fullness of the holy Ghost, that by his abundance he might supply the need of his members.

Ob. Christ himself was just by the righteousness of God: because vnslesse the will of the father had moved him, he himself would not have satisfied the office committed vnto him.

An. Paul faith that Christ hath giuen vs salvation to shew his owne righteousness.

13 Ob. Righteousnes is composed of faith & works. An. These two do so differ, that if the one stand, the other must needs be overthrown. Paul counteth all but doing, that hee may win Christ, & that he may find in him, not having his owne righteousness which is of the law, but that which is by the faith of Jesus Christ, righteousness which is of God through faith.

14 Ob. Paul speaketh of the works which men do before they be regenerate, such as were the Iewes. But there is a far other respect to be had of spiritual works, for they be fruites of regeneration.

An. In the comparison of the righteousness of the law & the righteousness of the gospell, which he maketh, hee excludeth all manner works with what title
title soever they be adorned. For hee teacheth that the righteousness of the law is, that he obtaine sal-

vation which shall perfourme that which the lawe comandeth: and that this is the righteousness of faith, if we beleue that Christ died and rose again.

15 Obiety. Faith is a certaminetie of the conscience in looking for at Gods hands a rewarde for de-
serts. Also the grace of God is not the imputation of free righteousness, but the holy ghost to the studie of holinesse.

16 An. When the scripture speaketh of the righteousness of faith, it leadeth vs to a farre other thing, to wit, that being turned away fro the beholding of our workes, wee may looke onely vnto the mercie of God, and the perfection of Christ.

17 Furthermore we must diligentlie note, that there is some relation between faith & the Gospel: because faith is said thensfore to iustify, because it receiueth the saluation, & imbraceth righteousness offered in the gospel: and whereas it is said to be offered by the gospel, therby is excluded all consderation of works: which Paul sheweth most plainly in 2. places.

Obiety. Then the righteousness which we haue by our owne industrie and will is rejected.

An. The law profiteth nothing by commanding because there is none that can fulfill it*.

18 And it is manifest that no man is iustified by the law: because the iust shall liue by faith. But the law is not of faith: but the man which shall do these things, shall liue in the*: Therefore the Gospel differeth therein from the law, because it doeth not tie righteousness to works, but placeth it in the mercy of God alone. Hence cometh it that the inheritance is free, because it is receiued by faith: & faith leaneth wholly vpó the mercy of God without any helpe of works.
19 Obie. The scripture affirmeth no where that a man is justified by faith alone.

An. A man is said to be justified by faith without workes, therefore by faith alone: which the word Free, doth declare. Because it is not of faith faith Paul*, vnlesse it be free.

Ob. Without the workes of the law, namelie the ceremoniall law.

Gal. 3,10,12.

An. When Paul faith: Hee which shall doe shall live*, He is accursed which shall not fulfill all things. He doth not there speake of ceremonies.

Rom. 3,21,24.

20 Obie. We are justified by faith alone which worketh by loue, so that righteousnesse resteth uppon loue*.

An. I graunt: that faith which is effectuall thowrow loue doth justify, but it doth not take the force of justifying from that loue, but because it bringeth vs into the fellowship of the righteousnesse of Christ, like as fire doth not burne with his light, but with his heat.

21 Furthermore, let vs know that that righteousnesse of faith is nothing els, but the reconciliation with God, which consisteth in remission of sinnes alone. For those whom God imbraceth are made righteous by no other meanes, saue only in that they are purified having their blots wiped away through remission of sinnes. And such righteousnesse may in one word be called remission of sinnes.

22 Which thing Paul teacheth most plainelie*: God was in Christ and reconciled the world to himself, by not imputing to men their faults, but he hath committed vnto vs the worde of reconciliation. Also hee which knewe no sinne, was made sinne for our sakes, that we might be made the righteousnes of God in him.

23 Where-
Whereupon it followeth that by the onclic meane of Christes righteouſnesse, we obtaine to be iustified before God.

CHAP. xii.

That we may be throughlie perswaded of free iustification we must liſt vp our mindes into the tribunall seas of God.

1 But wee speake not of the righteouſnesse of mans court, but of the heauenlie judgement seat. We must liſt vp our mindes thither, if we wil inquire after true righteouſnesse with fruite: how wee may make anſwere to the heauenly judge when hee shall call vs to an account: with whose brightnesse the starres are darkened: with whose strength the mountaines are molten, whose iustice the verie angels cannot endure*. Let him liſt to examine mens workes: and who can appeare assured before his throne*? Yea if anie man shoulde fulfill the law hee could not so stand to the examination of the righteouſnesse of God which surmounteth all our senses.

2 Hither, hither must we liſt vp our eyes, that we may learne rather to tremble, then vainelie to triumph. That befalleth our soule toward God, which befalleth our bodie toward the visible heauen. For the sight of the eye so long as it continueth viewing things which are neere vnto it, it sheweth of what force it is: but if it bee directed toward the Sun being too much damped with the brightnesse thereof, it feeleth no leſſe weaknesse in beholding it, then strength in viewing earthlie things. Therefore Christ said to the Pharifiees, that which is high among me, is abhominable with God*. Let vs say with David: Enter not into judgement with thy ſeruant, for no man iuicing shalbe iustified in thy sight.
3 Neither are such examples extant in the scriptures only, but all godlie writers also shew that they were alwaies of this minde.

4 This is the only forteffe of safeties, wherin exercised consciences may safelie rest, where they have to deale with the judgement of God. For those stars which shine most cleerely in the night season, doe loose their light & brightnesse when the sunne ariseth: what doe we thinke shall become cuan of the most rare innocencie of men, when it shall be compared with the purenesse of God? For there shalbe a most strait examination: first, because God shal perce unto the most hidde cogitations of our hearts. The Diuell the accuser shal urge vs, who is priuie to all our wicked deeds: the externall pompe of good workes shall nothing help vs there. Hypocrisie shall fall downe flat being confounded. For that which is commonly counted righteousnesse, is before God meere iniquitie.

5 Let vs come downe from beholding the perfection of God, to view our selues without flattery. For it is no maruell if wee be so blinde in this point, seeing no man doth beware of pestilent flattering of himself. Every mans way is right in his owne eyes. In another place, all mans wayes seeme cleane in his owne eyes. But if we call backe our conscience unty to the judgement seat of God, every man shal appeare before God, to be rottennesse, a worme, abominable and vaine, drinking iniquitie as water. For who can make that clean which is conceived of vn-cleane seed. Thus far ought the strightnes of this examination to goe, vntill it haue brought vs, that we be fully & throughly thrown downe, & haue by that means prepared vs to receive y grace of Christ.

6 This is the true way to humble our selues, that being
being altogether empty & poore we may giue place to the mercie of God: For it is not humiliation if we think that any thing remaineth in vs. Saluation is prepared, but for the humble people*. And that is perfect humilitie, not that modestie for which men are commended, but submission vnfeigned of a mind throughly thrown downe with the feeling of his owne miserie, and pouertie. For so is it described in the word of God*

7 And Christ represented in the publicane the true image of humilitie*, who standing a far off, and not daring to lift vp his eies toward heaué, praieth with many teares: Lord be mercifull to me a sinner. On the other side, he satteth before vs an example of arrogancie in the Pharisee. Therefore the heart or breast is open to receive mercie, if it be emptie of his owne worthines. Therefore doth Christ preach the Gospell to the poore, he biddeth those which labour come to him*, he calleth not the iuift but sinners*

8 Therefore if we will giue place to the calling of Christ, let vs abandon both arrogancie & also securitie: that beeing readie wee may make hast vnsto Christ, that being empty & hungry we may be filled with his good things. Because euerie man doth so much hinder the bountifulnesse of God, as be doth rest in himselfe.

Chap. xiii.

That ther must be two things observed in free iustification.  

1 We must especially respect two things: first that the Lords glorie remain to him untouched & vndeminished: & that our colscieces have a calme tranquilitie before his judgement seate: that shalbe observed, if he alone be knowe to be iuft, & to iustifie him which is of the faith of Iesus Christ.
Because so long as man hath anie thing to say for himselfe, so long there is somewhat taken from the glorie of God. Let the knowledge of our owne iniquitie be added: whereby being beaten downe wee may fly vnto Christ in whom wee may rejoyce and triumph.

2 So it is indeed, we do neuer trulie glorie in him vnlesse wee be throughlie spoiled of our owne glorie.

Obie&. Hee doeth not glorie, who without arrogancie doth recognize his owne righteousness.

An. Such estimation breedeth confidence, and confidence glorying. Therefore let vs remember that in the whole disputation of righteousness, wee must have respect vnto this end, that your praise thereof remaine sounde and whole to the Lord. For no man can chalendge to himselfe euен the verie least iote of righteousness, without sacrilege.

3 Whereas wee set downe in the second place, that the conscience canot otherwise be kept before God, vnlesse free righteousness bee giuen vs by the gift of God: Let vs alwaies remember that saying of Soloman, Who will say. I haue cleansed my heart, I am purified from my sinne? There is no man surelie which is not drenched in infinite filthinesse. He shall haue no quietnesse of conscience thereby, but shall rather be tormented with the terror of hell. He shall profite nothing by deferring or driuing of. By works commeth doubting, and at length desperation, whè euerie man for himselfe accounteth how much hee oweth, and how vnable he is to pay. Lo now faith is extinguished & oppressed: for to doubt and despaire is not to beleue.

4 Againe, the promise shoulde be voide: for if the accomplishment thereof depend vpon our merite, when
when shall wee come to this point to deserve the
goodness of God? Moreouer that second member
followeth vpon the former: for the promise shall be
fulfilled to none but to those which shall beleue it.
Therefore if faith be fallen, there remaineth no force
of the promise. Therefore the inheritance is of faith
that it may be according to grace, to establishe the
promise: for it is abundantly confirmed when it re-
steth vpon mercie alone: because mercie and truth
are knit together with a perpetuall knot*. Therfore
seeing that faith doth lay hold vpon Christ alone, it
followeth that hee is not without cause called the
king of peace, & our peace, which appeareth all the
trobles of the soule. If the meanes bee demaunted,
we must come vnto his sacrifice.

For Paul denieth that there is anie peace or
quiet joy left to mens consciences, vnlesse it bee set
downe that wee are iustified by faith, which is
a thing altogether passeie to iustification, bringing
nothing of ours to win Gods favour: but we receive
that of Christ which we want.

CHAP. xiii.
What manner of beginning iustification hath, and the
continuall processe thereof.

THAT wee may more easilie discusse what
maner righteoussesse man may haue during
the whole course of this life, let vs make a fourefold
degree. For men are either indued with no know-
ledge of God, as idolaters: or being entered by the
sacraments, they denie God not with their mouth
but in their deedes: or they are hypocrites: or being
regenerate they meditate vpon true holines. In the
first, when they are to bee iudged by their naturall

What manner
righteoussnes
man hath

1
2
3
4
gifts, there shall not be fou'd one sparkle of goodnes 
frō the crown of the head ynto y sole of the foote.

2 Ob. What excellent giftes soever are seen in 
the vnbelecuers they are giftes of God: as in Titus & 
Traianus juftice, moderation, equitie: in Vespasian 
continencie.

3 An. Neuerthelesse that is true which Augustine writeth, that all those which are strangers frō the religion of god, howsoever they be counted wō-
derful for the opinion of vertue which men haue of 
them, are not only worthie of no reward, but rather 
of punishment: because they pollute the pure giftes 
of God with the filthines of their heart.

Obieε. They are Gods instruments to preserve 
societie.

An. Notwithstanding they do most wickedlie exec-
ute these good works of god: because they are kept 
from doing euil not with any sincere desire of good-
nesse, but by ambition, by the loue of themselves, or 
by some sinister affection.

4 Furthermore Iohn faith, that there is no life 
without the sonne of God: Therefore as for those 
which haue no part in Christ, how great soever they 
be, whatsoever they do or goe aboue, they goe for-
ward notwithstanding vnto destruction, & vnto the 
judgement of eternal death, forasmuch as they can-
not please God being destitute of faith*.

5 The thing shall appeare more plainely, if the 
grace of God be set against the naturall condition 
of ma as contrary. The scripture crieth that God fin-
deth nothing in man, whereby he may be moued to 
do good to him, but that he doth prevent him with 
his free goodnes. For what can a man that is dead, 
do to recover life? But when hee doth inlighten vs 
with the knowledge of him selfe, he is said to raise vs
from death, and to make vs a newe creature.*

6 So soone as Isaias hath described the vniversal destruction of all mankind, he doth excellently add afterward the order of his restoring *. If the counenent of God which is our first joyning with God do rest vpon the mercie of God, there is no foundation left for our owne righteousnesse. For if justification be the beginning of loue*, what righteousnesse of works do go before it?

7 Vnder this sort are comprehended the second & third order of men. For the uncleannesse of their conscience argueth that they are both of them vn-regenerate by the Spirit of God. Againe there is in them no regeneration, because no faith, without which there is no justification. What can sinners then bring forth, which are estranged from God, but that which is execrable in his judgement?*

8 Therefore hypocrites and such as keep wickednesse unwrapped in their hart, do in vaine studie to bring God indebted to them by their works. For they shall more and more prouoke him*, being the sacrifices of wicked men are abominable before God*.

9 Now let vs see what righteousness those haue whom we haue placed in the fourth ranke. Let vs graunt that they are reconciled, justified, mortified, sanctified by the grace of Christ, that they walke in the wayes of the Lord through the guiding of the holy Ghost, yet let them not be puffed vp, there remaine remnants of imperfection which may minister argument of humilitie. There is none so righteous which doth good and not sinne*. Then what maner righteousness shall they haue?

30 Againie although it might be, that we might have some works which might be pure & perfect, yet one sinne is sufficient to extinguish all the remembrance
of our former righteousness, as saith the Prophet, and where to also James agreeth", He which offendeth in one is made guilty of all.

11 Therefore we must stand stoutly in these two: that there was never ane worke of ane godly man, which if it be examined by the sharpe judgement of God, was not damnable. Secondly if ane such be graunted, yet being corrupted with sinnes it looseth his grace. And this is the chiefe point of our disputation.

12 ObieEt. Good workes are not of so great value by inward dignitie, as that they are sufficient to obtaine righteousness, but this that they are of so great value, is of grace accepting them. Againe, so long as we liue, the faultes which are committed, are recompenced with workes of supererogation.

An. That which you call accepting grace is nothing else, but his free goodnesse, whereby the Father embraceth vs in Christ: when as he clotheth vs with innocencie, & accounteth the same ours, that by the benefit therof he may take vs for holie, pure, and innocent.

13 If these things be true, surely no good workes can make vs acceptable to God of them selves, nor please him, saue onely inasmuch as man, being clothed with the righteousness of Christ doth please God, & obtaine remission of his sins. For God hath not promised the reward of life to certaine workes; but onely pronounceth, that he which doeth these things shall liue; setting down a curse for those which shall not abide in all things. Therfore all the righteousness of men being gathered on one heap, cannot be sufficient to make recompence for one. That doth the sinne of Adam proue.

14 And to boast of workes of supererogation, how
how doth it agree with that which is commanded, that when we have done all things which are commanded vs, we say that we are unprofitable servants, and that we have done no more then was our duty to do. To say before God, is not to dissemble or lie, but to determine with thy self, that whereof thou art certaine.

15 Obieet. Paul did yield of his owne right, which he might if he would have vfed: neither dyd he only employ upon the Corinthians so much as he ought of duty: but he bestowed vpon the pains freely, beyond the bounds of his duty.

An. He did this lest he should have bene a stumbling blocke to the weake: but not that he might do somewhat of supererogation for the Lord. Because all our works are due to the Lord, as the proper possessions of bondmen.

16 Therfore we must driuve away two plagues in this point: the first that we put no confidence in the righteousness of workes. Secondly that we ascribe no glory to them. When confidence is once gone, glorying must needs be packing also.

17 Furthermore if we respect the fower kinds of causes, we shall find none of them to agree to works in the establishing of our saluation. The efficient is the mercie of our heauenly Father: the materiall is Christ with his obedience: the formall or instrumentall is faith. And these three doth John comprehend in one sentence: So God loued the world that he gave his onely begotten Sonne, that euery one which beleueth in him may not perish, but haue everlasting life. The finall cause is the declaration of Gods righteousness, and the praise of his goodness: as Paul witnesseth. Therefore seeing we see all the parts of our saluation to be thus without vs,
what cause is there why we should nowe have anie
affiance in works, or glorie in them?

18 Obiect. But holy men do often make mention
of their innocency and integritie.

An. That is done two ways; either by comparing
their good cause with the euill cause of the wicked,
they thereby conceauje sure hope of victorie: not so
much for commending of their owne righteou-
ness, as for the iust and deserved condemning of
their aduersaries. Or else because euen without com-
paring them selues with other, when they recorde
them selues before God: the cleanness of their
owne conscience bringeth them both some conso-
lation & also confidence. But when they are busie
about the grounding & establisshing of their salva-
tion, they set their eyes vpon the goodnese of God
alone.

19 Therfore when holie men conferme their faith
by innocencie of their conscience, and take and ga-
ther the ce matter of reioycing, they do nothing else
but call to mind by the frutes of their calling, that
they are adopted by the Lord into the place of chil-
dren*: not that they place in them any foundation
of their righteousnesse and saluation.

20 This selfe same thing doth Augustine shew in
a fewe words*, I commend not the workes of mine
hands, I feare left when thou shalt looke into them,
thou find more sinnes then merits, but I say, despite
not the works of thine hands: behold thy worke in
me & not mine owne worke. If thou shalt see mine,
thou condemnest it, if thine thou crownest it. Be-
cause whatsoeuer good workes I haue, they are of
thee. He setteth downe two causes, why he dare not
boast of his works before God: first because if he haue
any good works there he seeth nothing which is his
owne
owne: secondly, because even that is oppressed with the multitude of sins.

21 Obiit. The good works of the faithful are the causes for which the Lord doth good to them. 

An. The cause whereby God is moved to do good to those that be his, is not the handled, but only the ordinary dispensatio. Because God by heaping graces upon graces, taketh occasion by the former to add the latter, that he may omit nothing which may serve to the enriching of his servants: & so by this means he prosecueth his liberality, yet so that he will always have vs to respect the free election which is the fountaine and beginning.

CHAP. XV.

That those things which are boasted of the merits of works, do overthrow aswell the praise of God inguring rightuousnes, as the certaintie of salvation.

1. We haue alreadie dispatched that which is chiefe: that a man is justified by the mercie of God alone, by the communicating of Christ alone, and therefore by faith alone, & not by works. Whether good It remaineth that we discusse this question, that howsoeuer works are not sufficient to justifie a man, yet whether they do not deserve favoure at Gods hands?

2. Surely who soeuer he were that first applied merit to mens works compared with Gods judg-merit, he provided verie euil for the sinceritie of faith.

Obiit. The auncient writers of the Church did euerie where vs it.

An. Would God they had not ministred matter of errore to their posteritie by the abuse of one little word.

3. The Scripture doth shew what all our works deserve, when it denieth that they are able to abide
the sight of God, because they be full of uncleanness, againe what if we should fulfillment the Law? we are unprofitable servants.

Obiect. The Lord doth call those good workes which he hath bestowed vpon vs, ours, and doth not onely testifie that they are acceptable in his sight, but that they shall also have a reward.

An. He doth it for this cause that we may be encouraged by so great a promise, & that we may not be weary of well doing, and that we may be thankfull indeede to God for so great bountifulnesse.

Obiect. If workes be of God, then are they good.

An. They are good as they are of God: but man polluteth & defileth by his uncleannes those workes which were good.

Quest. How then do they please God, & are not unprofitable to the doers of them?

An. Not because they deserve this, but because the goodnesse of God doth of it selfe set this price vpon them.

4 Obiect. Mercy will make place for every one according to the merit of his works.

An. It is thus in Greeke, for cuerie one shal find according to his works.

Obiect. With such sacrifices men merit at Gods hands, faith the Apostle.

An. There is nothing else in the Greeke, but that such sacrifices do please God, and are acceptable to him.

Obiect. Good works do merit those graces which we have giuen vs in this life: but eternall salvation is the reward of faith alone.

An. Isaias doth shewe that the increasings of the faithfull are the giftes of his owne free goodnesse.

5 Paul teacheth in manie places that we have the
the fulfilling of all good things in Christ: and nothing of our selves.

6 Obi. Morall works make men acceptable to God, before they be ingrafted into Christ.

An. But the Scripture faith that they are all in death which possesse not the Sonne: and againe, What soever is done without faith is sin.

Obi. Christ deservued for vs the first grace: now it standeth vs vpon not to be wanting to the occasion offered vs.

An. O impudencie, as if Christ did only set open the way to saluation. Would God they did but taste what these sayings meane. He hath life, which hath the Sonne. Whosoever beleueth is past from death to life, and such like.

7 Obi. A man is justifiied by faith which is formed, because good works haue from faith to be available to righteousness.

An. That is to name faith in mockage, and to steele from God the praise of good works.

Obi. The principall cause is in good worke, and yet free will is not excluded, by which cometh all merit.

An. The Apostle faith, that we are the workmanship of God, created vnto good worke, which he hath prepared that we should walk in them. Therefore seeing there commeth no good from vs, vnlesse we be regenerate, and regeneration is of God, there is no cause why we should chalenge to our selves, one ownc in good works.

8 That is most plainly shewed by manie testimonies of Scripture. Whereupon we conclude that men are not justifiied before God by worke: but we say that all those which are of God are regenerate and made a newe creature, that they may praise fro
the kingdom of sinne, onto the kingdom of righteousness: and that by this testimonie they make their calling sure, and are judged as trees by the flames.

**Chap. xvi.**

The refutation of those slaunders wherewith the Papiſles induerour to burthen this doctrine & so bring it in contempt.

**Obieß.**

1 By the justification of faith good works are destroyed.

_An._ Yea they are rather established. Because we dreame not of a faith that is void of good workes, or of justification which is without these. Notwithstanding we place justification in faith, and not in workes.

2 Obieß. Mens minds are brought from the desire of well doing, when we take from them the opinion of deserving.

_An._ If men must be pricked forward, no man can vfe sharper goads then those which are set from the ende of our redemption and calling. For it were unſeemely sacriledge, if being once cleansed, we should defile our felues with new filthinesse, and so profane the holy bloud of Christ.

3 Obieß. God shall give euerie man according to his workes.

_An._ That is a kinde of exhortation, which the Scripture doth oftentimes vfe, that he may omit no way that may encourage vs.

4 Obieß. Men are invited to sinne, whě we hold free forgiueneffe of sinnes.

_An._ We say that remission of sinnes is of so great estimation, that it can not be recompeaced with anie good
good of ours, and that therefore it could never be gotten vnlesse it were free. Furthermore to vs it is free, not to Christ, who payed so deare for it. Therefore men are admonished that so ofte as they sinne, they do so often shed his most precious bloud, so much as in them lieth. Ought not they which do heare these things to be more affrayde of sinninge, then if it were sayd that sinnes are wiped away by good works?

**Chap. xvii.**

The reconciling of the promisses of the Law and the Gospell.

**Quest.**

1 If good works do not justifie, to what purpose serue the promisses of the Law?*

_An. God maketh promise to none but such as are perfect observers of his Law, which are no where to be found. Therefore all mankind by the Law remaineth in danger of the curfe.

2 Obiefft. By this meanes all the promisses of the Law should be void of effect and vaine.

_An. It is true, vnlesse the goodness of God dyd help by the Gospell, when it assigneth Chrit alone, when he setteth Chrift for the fulfilling of righteousness*.

3 Obiefft. That is repayed to the workes of the faithfull, which God promised in his Law to the followers of righteousness.

_An. But in that repaying or rendering we must always consider the cause, which winneth favor for our workes. And it is three fold: the first, that God turning away his eyes from beholding the works of his seruants, doth embrace them in Chrit, and reconcile them to him self by the coming of faith only be-

*Remissionis free to vs not to Christ.

A pricke to Pricke vs forward to doe good.

Why our workes be accepable to God.
twéene without anie help of works: The seconde is that he extolleth workes, of his fatherly goodnesse without esteeming their worthinesse to this honour that he makest some account of the: The third that he receiueth y sake with pardó, not imputing their imperfection. Therfore grace is the cause of repairing.

4 Obieff. God is no accepter of persons, but in euerie nation he which doth righteousnesse is accepted of him.

An. There is a double acceptings of persons. First such as man is by nature, God findeth nothing in him, wherewith he may be inclined vnto mercie, saveing only miserie.

Obieff. The prayers and almes deedes of Cornelius came into the sight of the Lord*, therefore man is prepared by good works to receive grace.

An. Cornelius was alreadie illuminate by the Spirit of wisedome, and also sanctified, who was a follower of righteousnesse. Therefore he had from the grace of God those things which in him did please God, as it is sayd. Therefore seing all men are lost by nature, and God would not haue them lost, surely that accepting doth not respect mans righteousness, but it is a pure token and proue of Gods goodnesse toward miserable sinners.

5 The second accepting whereof Peter maketh mention, is that, whereby the faithfull after their calling are approued of God, even in respect of their workes, because the Lord cannot but looe those good things which he worketh in them by his Spirit. Cornelius was freely accepted before his good works could be accepted.

6 And to the end these things may be the better understood, we must marke, whether the promises be of the law or of the Gospel. For they must not be
be taken in one and the same sense. The promises of the Law do always promise a reward upon condition, if we shall do. But the promises of the Gospel do rather shew what manner persons God his servants be, which have receaved his covenent in good earnest, the express the cause why God doth good to them.

7 Quest. Why then have good works the title of righteousness given them, and why is it said that a man is justified by them?

An. They justify if they be perfect works; and we are too blame that they are not such.

8 Obieet. We are not justified without faith: neither are we justified by it alone; works fulfill righteousness. For faith was imputed to Abraham for righteousness*, that notable fact of Phinees is imputed for righteousness*

9 An. A man is not counted righteous for one or two good works, neither yet for many: because he which offendeth in one is guilty of all; neither is there found any worke which is in all respects pure. And faith alone doth justify by laying holde upon Christ our righteousness. In that place Phinees is counted righteous before men, who praised his fact, not before God.

10 Obieet. As David faith, Blessed are they whose iniquities are forgiuen*. So on the other side Blessed is the man that feareth the Lord*: which taketh pitie upon the poore; that hath not walked in the counsell of the wicked* &c.

An. That which Paul faith is most true*, that blessednesse consisteth in remission of sinnes. For because those vertues, shall never be in man in such sort that they can be acceptable to God of them selues it is proved that man shal alaways be misera-
AN ABRIDGEMENT OF

James teacheth in plaine words, that both Abraham was justified by workes, and that all we likewise are justified by workes, and not by faith alone.

An. James speaketh of a dead faith, but we of the lively: the faith of the devils is hidled in that place but we intreate of the faith of the faithful.

There is another fallacie in the worde Justified. Because it is sayd there that Abraham was justified, that is counted just before men in respect of his works; but we speake of justification before God.

Obiect. The doers of the Lawe are justified and not the hearers.

An. It is true if any man fulfill it.

Why then do the faithful so boldly offer their righteousness to be examined by the judgement of God, and why do they couet to have sentence giuen of them according to it?

An. We are to consider two things therein: first they bring not all their whole life, but some special cause into judgement. For David FAITH in an other place, If thou shalt marke iniquitie who can abide it? Enter not into judgement with thy servant: Against they do not challenge to them selves righteousness in respect of the righteousness of God, but inasmuch as they compare them selves with the wicked. So David sayd to Saul, Let the Lord render to euery man according to his righteousness and truth.

Obiect. Solomon FAITH, that he which walketh in his integritie is just. After which manner Ezechiel reporteth that he shall live which shall do judgement and justice.

An. But
An. But let one of the children of Adam come abroad with so great integrity: if there be none they must either perish in the light of God, or else they must flee to the fortress of mercy: but the Lord after he hath once receaued men into the covenant of grace, he doth not examine their works as they deserve, but doeth kiss them with fatherly kindness.

ObieEt. The Apostle wisheth so great perfection to the faithfull, that they may be blameless and unreprouable in the day of the Lord.

An. All the godly must indeed ayme at this mark and strive to come vnto it, but because the best manner of this present life is nothing else but a going forward, we shall come to that marke then only, when being vnclothed of the flesh of sinne, we shall be whole lyoynd to the Lord.

Chap. xviii. That the righteousnesse of workes is ill gathered of the reward.

ObieEt.

God shall render to euery man according to his workes.

An. The manner of speaking doth rather shew the order of following, then the cause. For the Lord doeth finish our salvation by these degrees of his mercy, when he calleth the elect vnto himself, having called them doth justify them, having justified them doth glorifie them.

ObieEt. It is sayd to the faithfull, that they work out their owne salvation.

An. That is done when by applying the selues in doing good workes, they meditate vpon eternall life.
But the Lord is said both to begin and to finish. 

1 The kingdom of heaven is not servants wages, but children's inheritance: which they alone shall enjoy which are adopted of the Lord to be his children.

Obieft. God swears to Abraham, Because thou hast done this thing, and hast not spared thine own sonne, I will bless thee, and will multiply thy seed.

An. He had receaued the promise before the commandement was giuen. Therefore he deserued not the blessing by his obedience.

2 Obieft. The Lorde doeth either deceauce or mocke vs, when he faith that he rendereth that for reward to our works, which he had giuen freely before works.

An. He doth not mocke vs. Because he will haue vs exercised by good works to thinke upon the gaining of those things which he hath promised, and to runne through them, that we may come to the blessed hope which is set before vs in the heauens, the fruit of the promises is rightly aligned to them, vnto the ripenesse whereof they bring vs: Therefore let vs say with Peter, eternall life is the reward of faith.

3 Therefore when the Scripture calleth eternall life the reward of workes, it doth it not to set forth the dignitie of our works, as if they deserue such a reward: but that it may succour our weaknes which it doeth otherwise exercise with so manie griefes, whiles we live here.

Obieft. God who is a iust judge will once geue to those that be his the crowne of righteousnesse.

An. To whom should he geue a crowne as a iust judge,
judge, if he had not giuen grace as a mercifull father? and howe should there be righteousnesse, if grace had not gone before which iustifieth the wicked?

6 Obieff. Make you friends of the wicked Mammon, that when you shall neede they may receaue you into euerlafting habitations*. The same is sayd of Paule*. Good workes are compared to richesse, which we may enjoy in the blessednesse of eternall life.

An. He which giueth to the poore, lendeth to the Lord*. He which soweth plentifully, shall reape plentifullie*. For those things are put into the hand of the Lord, which are bestowed vpon the pore according to the dutie of loue. As he is a faithfull keeper of that which is committed to him, so he will once restore it with plentiful ful overplus.

7 Obieff. Tribulations are brought vppon the faithfull, that they may be accounted worthie of the kingdome of God, for which they suffer: because he is iust to restore affliction to those which afflict you, and to you self*.

An. God the Father will haue vs whom he hath chosen to be his children, to be made like to Christ his first begotten*. As it was meet that he shold first suffer, & then at length enter into the glory of God appointed for him, so must we by many tribulations enter into the kingdome of heauen. So we are coured worthie of the kingdom of heauen, which beare in our bodie the markes of our maister, that his life may be made manifest in vs.

8 Obieff. Loue is greater then faith, therefore we are rather iustified by loue then by faith*

An. Loue is greater then faith, not that it is more meritorious, but more fruiteful: because it

Grace went before righteousnesse.

* Lu.16.9
* 1 Tim.6.17
* Mat.25.4
* Prov.19.17
* 2 Cor.6.6
* Rom.8.29
* Luk.24.26
* Act.14.22

The markes of Christ.
How love is greater then faith

**Obiect.** If love be the bond of perfection, therefore of righteousness also, which is nothing else but perfection.

**An.** But we shall never come unto that perfection unless we fill all the measures of love.

9 **Obiect.** Christ said to the Lawyer, If thou wilt enter into life, keep the commandments.

**An.** We are excluded by our sins from the righteousness of the Law, Therefore we must needs seek another help, that we may enjoy eternal life.

**Obiect.** Faith is a work, therefore it ought not to be set against works.

**An.** Faith justifieth, not inasmuch as it is the obedience of the will of God, but inasmuch as it embraceth the mercie of God.

**Obiect.** There is the same rule of contraries. Therefore if every sin be counted to us for unrighteousness, it is agreeable that the praise of righteousness be attributed to every good work.

**An.** This maxim hath no place here. For if we offend in one we are guilty of all. And a man can not be righteous by works, unless he followeth this straight line with a continuall course.

**Chap. xix.**

**Of Christian libertie.**

1 Now must we intreat of Christ's liberty, which is as it were an appurtenance of justification, & is of no small force to understand the force of it.

2 And it consisteth in three points: the first is that the consciences of the faithful, when the absence of their justification before God is to be sought do lift vp themselves above the lawe, and forget all the
the whole righteoufnes of the law.  

Object. Then the Lawe is superfluous for the

An. It is not: because it stirreth vs vppe to that which is good. And all the whole life of Christians ought to bee a meditation of Godlinesse; but before God, not the law, but Christe, must be set for righ-
teousnesse.

3 Therefore was Christ made a curse for vs, that he might redeeme vs from the curse of the law.  

4 The other which dependeth vpon that former is, that mens conciences obey the law not as being inforced by the necessitie of the law: but that being free fro the yoke of the Law, they do freely and will-

linglie obey the will of God. And that cannot bee so long as we are vnder the law.

5 But so soone as we are delivered & freed from this exaction of the law, we can merily & with great cheerfulnes answer God, when he calleth, & follow him being our guide. For they which are tied to the yoke of the law, are like flaues, to whom certain tasks are assigned for cuerie day, they dare not come in their maisters sight, vnlesse they haue done their work & take. But children though they haue but done halfe their task, & haue left it vnperfect, yet do they without feare and freche offer themselues to their fathers.

6 That is the cause for which the authour of the epistle to the Hebrewes, doth refer vnto faith what good works foeuer wee read were in the holy fathers, & doth only weigh the by faith*. Therfore Paul to the Romans reasoneth thus, Sinne must not haue dominion ouer vs, because wee are not vnder the lawe.

7 The third, that we be bound before god with no
About things indifferent.

conscience of outward things which are of themselves indifferent, but that we may indifferentlie sometimes use them, and sometimes omit them. The knowledge of this liberty is therefore more necessary for vs, because without it, our consciences shall have no rest, there shall bee no ende of superstitious.


8 I know faith Paul that nothing is common, but who so thinketh anie thing common, to him it is common*. He is blessed which doth not judge himself in that which he alloweth*. For all the gifts of God are sanctified by thanksgiving.

1 Tit.4.5.

Christian liberty is spiritual.

9 And this is diligentlie to be observed, that christian libertie is spiritual in all his parts, whose whole force consisteth in pacifying fearefull consciences before God: whether they be vnquiet or careful for remission of sinnes, or doubtfull whether vnperfect works doe please God, or they bee troubled about the use of things indifferent, but there be two sorts of men which offend against it, the one of those which make it a cloake for their lusts, that they may abuse the good gifts of God to their lust.

10 The other is of those who thinkke that it is nothing worth, vnlesse it be used before men. By which vunseasonable usage they oftentimes offend the weak. As you may see some at this day, who think that their libertie cannot stand, vnles they take possession of it, by eating flesh vpon the Friday.

11 Furthermore, we must avoid offences, where of there is one sort which is giuen, another taken. Therefore if thou doe anie thing either through vunseasonable lightnesse and wantonnesse, whereby the weake may be offended, it shall be called an offence giuen by thee. Paul teacheth the contrarie, that we receive the weake. That is called an offence taken.
taken when a thing which is neither evil done, nor out of season, is through malice drawn to be occasion of offence. Such was the offence of the Pharisees*. Therefore we must beware that we give none offence: if others take it we are blameless.

12 Paul seemeth to have set down a difference both by doctrine and also by examples, between the weak of whom we must have great regard, & the Pharisees, to whom our liberty may not give place. For when he tooke Timothie to his company, hee circumcised him*. Hee could not be persuaded to circumcise Titus*. The facts were divers, but there was no change of his mind or purpose. When hee was free from all, he made himselfe a servant to all, that he might save manie*: and withstood false brethren, which faith he, entred in to spie out our liberty which we have in Christ*. Verily we must study to preserve love, and wee must have respect to the edifying of our neighbour. For all things are lawful but all things are not expedient*.

13 Furthermore as our liberty must be subject to love: so on the other side love must bee vnder the pureness of faith. Verily even here also wee must have respect to love, but unto the altars: that is, that wee offende not GOD for our neighbours sake.

14 And nowe seeing faithfull consciences having this prerogative giue them, are not intangled with any snares of obseruations in things indifferent wee conclude that they are exempted from the power of all men. For it is an unmeet thing that either Christ shoulde loose the thanke for his so great li- bertie: or the consciences themselves the profite*. For it cost Christ not gold, but his owne blood*.
The government of man is double.  

Spiritual.  

Civil.

15 But least any man stumble before he be ware let vs marke that there is a double government in man. One spiritually, whereby the conscience is framed vnto godlinesse: the other politike, whereby a man is taught the dutie of humanitie and civilitie. For there be in man, as it were, two worldes, which both divers kings and divers lawes do gouerne. And yet we must take heede that wee doe not wickedlie draw vnto the civill order, that which the Gospell teacheth concerning spiritual libertie.

Obieet We must obey the magistrat not one lie for feare of punishment, but for conscience sake also*. Therefore mens consciences are bound by the politike lawes.

An. Conscience is nothing els but that feeling which doth not suffer sinnes to lie hid, but draweth men vnto the judgement seat of the judge.

16 Thereby it commeth to passe, that the fruite of a good conscience (which it the inward integrity of the heart) doth come vnto men also, though it doe properly respect God alone. But the lawes of God must not be made subject to mans power.

Chap. xx. 

Of prayer which is the principal exercise of faith, and whereby we doe dailie receive the benefits of God.

Mans pouertie. 1 By that which goeth before wee plainly perceiue how needie and emptie man is of all good things, and how he wanteth all helps of saluation. Therefore if he seake helpes to releue his pouertie withall, hee must needs goe without him selfe: to wit, vnto the Lord, who doth giue himselfe vnto vs of his own accord, & freely, in his sonne, in whom
whom he offereth vs in stead of our miserie, felicity, and setteth open to vs the heauenlie treasures: that all our faith may behold his welbeloued sonne, that all our expectation may depend vpon him, that all our hope may rest in him. It remaineth that we seek in him, and that by praiere wee craue at his handes, that which is wanting in our selues, and which wee haue learned to be in him. For as the Apostle witnesseth, like as faith springeth from the Gospell, so by the same faith our hearts are framed to call vp on the name of God.

2. Therefore we obtaine that by the benefite of praiere that wee pearce vnto those riches which are laid vp for vs with our heauenlie father. For it is a certaine talking of men with God, wherby they enter into the sanctuarie of heauen, & do face to face call to him touching his promises, that they may try that that was not vaine,(when necessitie so requi-reth) which they beleued when he affirmed it only in word.

3. Ob. Doth not God know what is expedient for vs, without hee haue one to tell him, and to put him in minde?

An. God hath ordained that not so much for his owne sake, as for ours: First, that our heart may alwaies be inflamed with a feruent desire to seek, love, and worship him, whiles we accustome our selues to flie to him in all necessitie, as to an holic anchor. Secondly, that there come no lust into our mind wher-of we may be ashamed to make him a witnes, when we powre out our whole heart in his sight. Also that we may bee prepared to receive his benefites with thanksgiving. Moreover, that hauing obtained that which we did aske, wee may be more ferentely ca-rried to thinke vpon his goodnes. Last of all, that vs
The lawes of prayer.

1. The lifting vp of the handes.

The affection of the hart toward God.

Rom. 8. 20. 2 Cor. 14. 16.

Psal. 92. 5.

1 The lifting vp of the handes.

2 The affection of the hart toward God.

4. Furthermore we must observe foure rules, if we will make our praier ariight: The first is, that wee be no otherwise framed in mind then becometh those which enter into talk with God. Which we shall obtaine, if our mind being cleered from carnall cares, doe not onlie wholie bend it selfe to prayer, but al-so, so much as may bee, lift vppe it selfe about it selfe.

5. Because nothing is more contrarie to the reverence of God, then that lightnesse, a witnesse of too wanton licentiousnesse, and without all feare. Wherin we must labour so much the more earnestlie, the harder we finde it to be. To this end tendeth the lifting vp of our hands: that men may remeber that they are farre from God, vnlesse they lift vppe their senses on high. Also we must beware that we aske no more then God giueth vs leaue to aske in his word.

Obiec. He promiseth that he will doe according to the will of the godlie*.

An. His tender bearing with the godlie proceeded not so farre, that he giueth the bridle to their wicked affections, and submitteth himselfe to their pleasure. Therfore we must hold that of Iohn. This is our confidence, that if we aske any thing according to his will he heareth vs. But as it is meet that we bend the sight of our minde to God, so the affection of the heart must follow thither also. Because both are carried another way, it is needefull that God by his spirite doe succour & releue this weaknesse*.

6. Let this be another lawe, that in asking wee doe alwaies trulie feele our pouertie: and that thinking and
and feeling indeed that we need all things which we
ask, we may joine the fervent affection of obtaining
with prayer itselfe.

7 Obiect. We are not alwaies urged to pray with
like necessitie.

An. I graunt: and this distinction is profitable
delivered to vs by James*. Is any man sad among
you, let him pray: let him that is meere sinning. There-
fore common sense telleth vs what we ought to doe
in this case. We must pray continually, because we
are continually in need and necessitie. And because
God heareth not sinners * true prayer requireth
repentance, which is farre from all hypocricie and
deceit.

8 Vnto these let vs adde the third also, that hee
abandon all thinking vpon his owne glorie, whoso-
euer he be that pretenteth himselfe before God to
make his praiser, giuing all the glorie to God in the
casting downe of himselfe: leaft if wee take to our
selues but a verie little, we do through our owne swel-
lings, fall away from his face. We haue examples of
this submiffion in Daniel*, David*, Iosiahs, Jeremie*,
and others*.

9 Finally the beginning and also the preparation
of true prairer, i.e., craving of pardon, with an humble
and free confession of our fault. Neither shall eu'n
the most holie man obtaine any thing, vntill hee be
freelie reconciled: neither can it be that God should
be favourable to any other, but to those whom hee
pardoneth*. When Christ healed the man sicke of
the palse, hee said, Thy sinnes are forgiv'n thee*,

10 Obieff. Holie men doe sometimes seeme to
cite and crave the helpe of their own righteousness
to intreat God*.

An. By such formes of speeche they meane no-

2 Lawe.
The feelinge of
our Pouertie
Praier.
Iam.5.13.
Perfeuerance
in praier.
Repentance.
Ioh.9.3.

3 Lawe.
Let glorie and
prayde be farre
from praier

Dan.6.17.
*Ps.143.2.
*Is.64.5.
*Jer.14.7.
*Bar.2.18.

Note.
AN ABRIDGEMENT OF

Joh. 3.22.

thing els, but that they testifie by their regeneration that they are the servants and children of God, to whom he promiseth to be mercifull*.

11 The fourth is, that being thus cast down with true humility, we bee nevertheless encouraged to pray with sure hope to obtaine our petitions.

Obiec. These things are contrarie, to joyn sure hope of favour, with the feeling of the iust vengeance of God.

Psal. 5.8.

Repentance & faith are companions.

An. They agree very well, if the goodnes of God set vp on foot, such as are oppressed with their own miserie. So repentance and faith are companions, whereof notwithstanding the one terrifieth vs, and the other maketh vs glad: so in prayer those two must meete together. So Daud, I will worship in the temple of thy holinesse with feare*.

R. Therefore we holde with assured confidence that God is fauourable and mercifull to vs: otherwise there shall be no use of prayer. For which cause the whole church prayeth*, Let thy mercie bee upon vs, as we haue hoped in thee.

Coomandements required in Prayer.

Psal. 33.22. & 56.10.

13 Also when he biddeth vs pray, he doth by the verie same commandement reprove vs of wicked stubbornness, vnlesse wee obey *. Unto prayer there is ioyned also a promise, that hee will be fauorable and intreated, least being disobedient, & conuict of vnbeleeue, wee mistrust God when hee calleth.

Psal. 50.15.

Mat. 7.7

The promise.

14 And it is a wonder, that we are either coldly or almost no way moved with the sweetnesse of his promises, so that a great part had rather wander in bie wayes: and hauing left the fountaine of liuing waters, digge to themselves drie cesternes, then imbrace the liberalitie of God offered vnto them freely. The name of the Lorde is a strong tower, the iust
just man shall flee to it, and be saved*. Therefore let the faithfull being persuaded of the fatherlie love of God, alwaies commit themselves to his faithfull keeping, neither let them doubt to craue the helpe which he promiseth: yet doth not a careless securitielift them vp, but they clime vp by degrees of his promises, yet so that they remayne humble in their owne abatement.

15 Object God graunted the prayers of Joatham and Sampson, which notwithstanding proceeded not from a quiet minde.

An. A continuall law of God is not abolished by particular examples. Againe, a fewe men had sometimes speciall motions, whereby it came to passe that they differed from the common sort. Furthermore, those prayers which God heareth do not alwaies please him, but so farre as pertaineth to example, that the godlie may praine with more assiance and fenuentnes. So God being moued with the feigned repentance of Achab, taught how eafe he is to be intreated of his elect.

16 This is also worth the noting, that those things which we have spoken of the foure rules of praying aright, are not so strictly required, that God refuseth those prayers, wherein he can not finde either perfect faith, or repentance, togethuer with fenuentnesse of zcalle, and well ordered petitions. For wee see with what vehemencie of forrowe David was carryed away when hee saide*, Psal.39.14. Cease from mee vntill I goe hence and bee not.

Therefore the endeuours of the faithfull do please G O D, howsoever they bee not free from all lettes, and their prayers are allowed, so they praine forwarde thythc whyther they come not streight.
AN ABRIDGEMENT OF

17 And forasmuch as there is no man worthie
to represent himselfe before God, the heauenly fa-
ther himselfe, to the end he might exempt vs from
shame and feare, gaue vs his sonne to be our medi-
ator, by whose guiding we may safely draw neere*
trusting to such a mediator, that nothing which we
aske in his name shall be denie, as the father
can denie him nothing*. They erre which follow an-
ie other way. Because all the promises of God are
in Christ, Yea, and Amen*.

18 And we must diligentlie consider the circum-
stance of the time, when Christ commaundeth his
Disciples to flie to his interceffion, after that hee is
ascended into heauen, In that houre, faith he, ye sha
aske in my name*. It is certaine that from the be-
inning none were heard which did pray, saue only
for the mediatours fake. For this cause the Lorde
appointed in the lawe that the Priest alone shoulde
enter into the sanctuarie, and carrie vpon his shoul-
ders the names of the Tribes of Israel: to this ende
auailed the sacrifice, that the praiers might be esta-
blished: Being holpen by thefe rudiments they em-
braced the Mediator, whose glorie notwithstanding did more clearlie shine by his acsent-
on.

19 Furthermore, forasmuch as hee is the onely
way to God, there is nothing left for those which
turne aside, in the throne of God besides anger,
judgement and terror.

Obiec. The saints have their intercessions left
them, whereby they doe mutually commend the
safetie one of another*.

An. They bee such as depend vpon that only, so
far of is it that they anie whit diminish it.

20 Ob. Christ is the mediatour of redemption: 

* 2 Cor. 1.20.
and the faithfull of intercession.

An. As if Chrift hauing performed the mediatorship which lafteth only for a time, hath turned over the eternall mediatorship which neuer shall haue end vnto his fervants. The Scripture faith otherwise, if anie man sin, we haue an aduocate with the father Iesu Chrift*.

21 As touching the Saints who being dead in the flesh doe live in Chrift, if we attribute anie prayer to them, let vs not dreame that they haue any other way to intreat God but Chrift. Therefore the Scripture calleth vs backe vnto Chrift alone, who is the onely way to the father*. Hee is our mouth by which we speake to the father:our eie wherewith we see the father:our right hand whereby we offer our selues to the father.

22 But follie is gone so farre, that we haue heere the nature of superfitition expressed, which after it hath once gotten the head, maketh no end of wantonnesse. For vnto the interceffion of Saints was added the particular procuration of euerie one, & according to the dierietie of business, sometimes one, sometimes another was called vpon, to be aduocate: then euerie man had his euerall Saint, to Safeguarding whose tuition they committed themselves as to the Gods tuition of safeguarding Gods.

23 ObieEt. The praiers of the faithfull are carried by the handes of Angelles into the sight of God.

An. The Angels are appointed to take charge of our safetie*, not dead men.

ObieEt. If Moses and Samuel shall stande before me, my soule is not toward this people*: therefore the dead make interceffion for vs.

An. But seeing it appeareth thereby that they
praied not for the people, it is then concluded that the dead do not pray at all; But the Lord doth on-
ly pronounce that he will not spare the wickednesse
of the people, although they had some Moses or Sa-
uuell, at whose prayers and intercession he became
so mercifull.

24. Quest. Shall we then take from them al prai-
er and desire of godlinesse, who during their whole
life did breath out nothing but godlines and loue?

An. They long for with an vnmoveable will the
kingdome of God, which consisteth no leffe in the
destruction of the wicked then in the salvation of
the godlie.

Obiect. Those men which liue vpon earth do one
commend another to God by their praier.

An. This dutie serueth to nourishe loue among
them, when as they doe as it were deuide their ne-
cessities among themselves, and mutuallie take vp-
on them the same. And this they doe according to
the commandement of the Lord, neither doe they
want a promise: which two things are alwaies chief
in praier.

Ob. It cannot be but that they must retaine the
same loue toward vs, as they are ioyned with vs in
one faith.

An. Yet who hath revealed that they have so
long eares, as to reach to our voices? and that they
have eies so quick of sight, which watch to see wher-
of we stand in need?

Ob. They behold & looke downe from aboue vpo
mens affaires, in the brightnes of the countenance
of God casting his beames vpon them, as in a myr-
rour.

An. That can be confirmed by no testimonie of
scripture.
25 Obiecț. Iacob requesteth to have his name & the name of his fathers Abraham and Isach to be called upon over his posteritie.

An. He praieth that he may send the succession of the covenant vnto his posteritie: & that they may be called the children of Abraham Isach, & Iacob.

Ob. Ifaias affirmeth that the name of the men is called vpon over the woman*.

An. When as they count the for their husbands vnder whose faith and tuition they lye.

Obiecț. God is besought to have mercie vpon the people for Dauids sake.

An. There is respect had rather of the covenant then of the man, vnder a figure the onlie intercessiōn of Christ is auouched.

26 Obiecț. Wee reade often that the praiers of Saints were heard*.

An. Therefore let vs also pray as they did, and we shall be heard as they were.

Let this be the summe, seeing that the scripture commendeth this vnto vs, as a principall point in the worship of God, that we call upon him, our praiers cannot be directed vnto others without manifest sacrilege* : Againe, for as much as God will bee called vpon onelie in faith : and doeth commande that our praiers bee formed according to the rule of his worde. Finally, seeing that faith hauing her foundation in the worde is the mother of praier: so soone as wee turne aside from the word, our praiers must needes bee corrupt. As touching the office of intercessiōn, it is proper to Christ.

28 And although praier be restraine vnto wishes and petitions, yet there is so great alliance be- tween petition & thanksgiving, that they may fitte be comprehended vnder one name. In asking we craue
as well those things which serve to set forth his glory, as those which are profitable and serve to our own vse. In giving thanks we set forth and extoll his benefits toward vs with due praise, thanking his liberalitie for all those good things which come vnto vs. Let both bee vset in the Churche continually, seeing necessitie vgeth vs, Satan lieth in waite, we are overwelmed with sinnes, and the hande of God is open to doe good: Moreover it is both commaundde, & also the vse of other good things without praise is hurtful.

29 This continuance of praier, though it principally concerne euereie mans private praier, yet doth somewhat appertaine vnto the publike praier of the Church also; and it is expedient that we have hours appointed for them. We must fle vaine babbling and also vaine glory: we must seeke some secret place. Yet we may pray in all places, & not neglect publike or private praier, but alwaies joine both together. And let vs especiallie note this, that praier must proceede from the inwarde affection of the heart.

30 Now as the Lord in his word commaundeth the faithfull to make publike praier, so there must likewise be publike Churches assigned wherein they may haue the same: for the Lord hath promised that he will doe whatsoeuer two or three gathered together in his name shal ask.

31 Againe, it appeareth most euidentlie hereby that neither the voice, nor singing are any thing worth, vnlesse they proceed from the deep affectiō of the heart. Nay rather they prouoke his wrath against vs, if they come only from the lips and throte: forasmuch as that is to abuse his holie name, and to mocke his maiestie. We commend the voice and singing
Singing as helps of prayer, in as much as they accompany the pure affection of the mind.

32 The rite of singing in churches, was not only most ancient, but it was also used of the Apostles*. And surely if singing be tempered after that gravity which becommeth the sight of God and Angels, it doth both win favour and dignity to holy actions, and also it is of great force to stirre vp our minds vnto the true studie of praying: notwithstanding we must beware that our eares bee not more attentive to mark the note, then our minds to the spirituall meaning of the words.

33 Whereby it is evident likewise, that publike prayers must be made not in a strange language, but in a cómò kind of speech: for as much as they ought to be made for the edifying of all the whole church to the which there commeth no proffite at all by a found not ynderstood*. The secrete muttering of Hanna, doth shew that the tongue is not necessarie for private prayers*.

34 Now we must learne a more certaine way & forme of prayer: namely, that which the father hath deliuered to vs by his beloued sonne*: where we may know his infinite goodnes. For he hath prescribed a forme, where in hee hath set before vs as in a table whatsoeuer is lawfull for vs to aske of him, whatsoeuer is profitable for vs, and whatsoeuer wee have need to aske.

35 And this rule is set downe in sice petitions: The division in the former three are peculiarlie appointed for the glorie of God, without respect of our owne profite. The other three, haue care of vs, and are properlie appointed for asking thole thinges which are for our vse. Now let vs take in hand the exposition of the prayer it selfe.
36 When wee call him father, wee alledge the name of Christ the mediatour. For with what boldness could any man call God, father, vnlesse wee were adopted in Christ to be the children of grace? By this sweetnesse of the word, he deliueth vs from all doubting, seeing there is no where to be found a greater affection of love then that of a father. Hee will never forget vs. Therefore we ought not to seek helpe anie where els but there, vnlesse wee reproch him with pouertie or crueltie.

37 Furthermore, let vs knowe for a suretie, that sinnes cannot hinder, but that he will receive & be beneficial to those which submit them selues and crave pardon.

38 Lastlie of all when we call him ours in common, we are thereby taught howe great affection of brotherly love ought to bee among vs, who are sonnes togethers with suche a father, by the same right of free liberalitie. And let vs pray for all, but chiefly for those which are of the household of faith.

39 We may pray especiallie both for our selues, and also for certaine others, yet so that our minde depart not from the beholding the comminaltie.

40 When we say that he is in heauen, we signifie that he is not kept in some one country,because the heauen of heauens do not conteigne him, but that hee is spread abroad throughout all, that when wee seek him we may be lifted vp above all sense of bodie and soule. Secondlie he is set above all change and corruption. Fianllie, he comprehendeth all the whole world, and governeth it by his power. Wherefore this is as muche as if hee had been said to be of infinite greatnes, or highnes, of an incoprehensible essence, of infinite power, of eternall immortalitye.

Hallowed
Hallowed be thy name.

41 The summe of the first petition, is, that we de-The first desire that God may have the honour whereof he is petition-worthy, that men may never speake or think of him without great reuere: against which profaning is set. By Name, we meane his power, goodness, wisedom, righteousness, mercy, truth, which carie us to wonder at him, & prouoke us to set forth his praiue. Therefore we desire that that name may be sanctified, and that God will deliver that holy name from all reproch and contempt, yea that he will bring all mankind under his reuere: and that all vngodlinesse may be abolished.

Let thy kingdom come.

42 The kingdom of God hath two partes: one that God will reform all the wicked lusts of the flesh by the power of his Spirite. Secondly that he will frame all our sences vsue the obedience of his government: that he will defende his children, and breake the induerors of the wicked. That doth he by the efficacie of his word, which is called his scepter. Therefore we craue that he will increase the number of the faithfull, and increase their blessings, and also multyple them, that he will raigne in vs by his Spirite: that by this means the filth of vices being druen away, perfect integritie may fliourish vntill the last comming of Christ. This prayer doth pull vs backe fro the corruptions of the world: it kindleth a desire to mortifie the flesh: it teacheth vs to beare the croffe: forasmuch as God will haue his kingdom enlarged by this means.

Thy will be done.

43 We speake not in this place of the secret will of God, wherby God doth gouerne all things, & appoind them to their ende: but of that which is made God is double
known to us by the Scriptures, whereto willing obedience doth answer. And therefore the heauen and earth are expresselie compared together. Therefore we are commanded to desire, that like as nothing is done in heauen, but according to the commandement of God, and the Angelles are meekely framed vnto all righteousness: so the earth may be brought vnder such government, as stubburnnesse and frowardnesse being extinguished.

Gene vs this day our dayly bread.

44 The second part followeth now, wherein we descend to our owne profit. By this we aske in general of God, all things which the vs of the bodie needeth, vnder the elements of this world: we commit our selues to his keeping and prouidence, that he may feede, foster & saue vs. This is no light exercise of faith. We aske breade, that we may be contented with that portio which God giueth. We call it ours in respect of the gift: and daily, that the immoderate desire of transitorie things may be bridled in vs

Forgene vs our debters.

45 In this and the next, Christ hath briefly comprehended what fouer maketh for the heauenlie life. Like as the spirituall couenant consisteth onely vpon these two members, which couenaunt God hath made for the saluation of his Church, I will write my lawes in their hartes, and I will be merci-ful to their iniquitie. He calleth sinnes debts, because we owe the punishment thereof, neither could we by anie meanes make satisfaction, vnlesse we should be discharged by this remission, and we desire to haue this remission, as wee forgie our debters: that is, as wee spare all men, and pardon all men, by whome souere we haue bin hurt in
in a thing, either by deed or word. Therefore unlesse we forgive we shall not be forgiven. And yet there is no merit in our remission, but the Lord meant by this means to help the weaknesse of our faith, that it may be not a cause, but a signe of our debt which is forgiven vs.

And leade vs not &c.

46 Because we haue a continuall combate, we desire to be furnished with weapons, and to be ayled, that we may be able to get the victorie. And nowe there be manie formes of temptations. For even the cuill desires of the minde which prouoke vs to transgresse the Law, which either concupiscence putteth into our mindes, or the deuill doth rayse, are temptations: and those things which of their owne nature are not cuill, are notwithstandinge through the subtiltie of Sathan made temptations, to drawe vs from God. And they are either on the right hand, as richesse, power, honour, &c. or on the lefte, as pouertie, contempt, afflictions, &c. through the sweetnesse wherof we are either drunken, or else we are offended with their bitternesse, and so cast from us our hope. And we say that God leadeth into temptation when he giueth ouer the How god doth reprobate whom he hath deprived of his Spirit, to become the bondslaves of Sathan: which is a sure testimonie and token of his vengeance.

For thine is the kingdom.

47 Furthermore this is the found rest of our faith, to wit, that the kingdom is Gods, and the power and the glorie for euer. Amen is added, whereby is expressed the earnestnesse of our desire to obtaine those things which we haue asked of God.

48 We haue what so euer we ought to aske of God taught vs by Chriſt, whom the Father hath
appointed to be our teacher*, and who is his eternall wisdome*. Therefore this prayer is most perfect, wherto we must adde nothing, or from which we must take nothing. For herein is contained that which is acceptable to God: which is necessarie for vs: and which he will give vs.

And yet we are not tyed to the words, or syllables, but are taught that no man may aske another thing, then that which is summarily contained in this prayer.

And although we ought alwayes to sigh & to pray without ceasing lifting vp our minds vnto God yet forasmuch as our weakenesse is such, as that it hath neede to be holpen with manie helps, let every man appoint him selfe certaine hours for exercise sake, which let him not omit without prayer. And let be farre from vs all superstitious observing of time and places.

If having our minds framed to this obedience, we suffer our selues to be governed by the lawes of Gods providence, we shall easilie learne to perseuere in prayer, and with longing desires patiently to waite for the Lord:being also sure that though he appeare not, yet is he alwayes present with vs, and that in his time he will declare, that he hearde our prayers, which in mens sight seemed to be neglected.

But and if at length after long waitinge our sense do not perceau what good we haue done by praying, yet our faith shall assuré vs, that we haue obtained that which was expedient, seing that the Lord doth fo often and fo surely promise that he will haue regard of our troubles*, after that they be once layed downe in his bosome. And by this meanes he thal bring to passe that we shall in puer-
And nowe whereas the couenant of life is not preached in like sort among all men, & whereas it taketh not like place, either equally, or perpetually among those to whom it is preached: the depth of the wonderfull judgement of God doth therein shew it self. For undoubtedly this diuerfitie serveth the free choice of Gods eternall elecction. Whereas salvation is offered to some: & some are kept from hearing the same: by this we haue three most sweete fruits. First that we haue salvation by the mere liberalitie of God. Which is a great argument to persuade vs both to thankesgiving, & also to humiliation. Secondly we shold straight way perish amidst so many conflicts of temptations, vnlesse it were surely confirmed vnto vs, that we are in the hand of God. Last of all we see that the bold curiositie of men must be bridled, left they enter into a maze, whereof they shall find no ende, and that they may follow the worde without which they shall alwayes go astray.

We are come into the way of faith faith Augustine*, let vs hold the same steadfastly, it will bring vs vnto the kings chamber, wherein all the treasures of knowledge and wisdome are hid.

3 Obiecit. The mention of predestination must be buried as an hard and dangerous matter. 

An. That is to reprove the Spirit, & to backbite him, who hath reveale those things in word, which were profitable to be suppressed.

Obiecit. It is the glory of God to cocalce a word.
4 Obieqt. All this whole disputation is daungereous for godly mindes, because it is an enemie to exhortations, it shaketh faith, it troubleth the hart it selfe.

An. Let us not search out the things which the Lord hath left hidden, let us not neglect the things which he hath brought to light: let on the one side we be condemned for too much curiositie, on the other for too great unthankfulness. But let us safely follow the Scripture, which goeth stoupingly as with a motherly pase, lest it forsake our weake-nesse.

5 Obieqt. Foreknowledge is the cause of predestination.

An. The one is wrongfully made subiect to the other. When we attribute foreknowledge to God, our meaning is that all thinges haue alwayes bene vnder his eyes, and in his sight, as present. And we call predestination the eternall decree of God, whereby he determined with him selfe, what he would haue to become of euery man. For men are not created to like estate; but for some eternall life: and for some eternall death, is appointed. Whereby his free election is made manifest, seeing it lieth in his will, what shall be the estate of every nation. Whereof God shewed a token in the whole issue of Abraham.

6 There is also a certaine speciall election, wherein appeareth more plainly the grace of God, seeing that of the same stocke of Abraham God re-jected some, as Ismael, Esau: and at length almost all the tenne tribes of Israel: he sheweth that he
he retaineth others among his children, in nourishing them in the Church.

7 Quest. Why is not the general election of one people always sure and certain?

An. Because God doth not straight way give those the Spirit of regeneration with whom he maketh a covenant, by the power of which Spirit they may continue vntill the end in the same covenant. The summe tendeth to this end, that God in his eternal and unchangeable counsell hath appointed, whome he would in time to come take to salvation: and whom againe he would adjudge to destruction. Which counsell as touching the elect is grounded in his free mercie. And as for those which he appointeth to damnation, the entrie of life is shut before them, by his iust, but yet by his incomprehensible judgement. In the elect is calling, which iustification doth followe (being two testimonies of election) vntill they come to glorie. But by excluding the reprobate either from the knowledge of his name, or from the sanctification of his Spirit, he declareth what manner judgement is prepared for them.

CHAP. XXII.
The confirmation of this doctrine by testimonies of Scripture.

Obiect.

A S God forseeth that euerie mans merits shall be, so he distinguishing betweene men, therefore whom he knoweth before not to be unworthy of his grace, them he adopteth to be his children: & of the foresaid whose natures he seeth will be bent vnto wic- knowledge of kednesse, them he giueth ouer vnto the damnation of death.
An Election is the cause of good works. 

Election is the cause of good works.

Eph. 1. 4.

Eph. 1. 4.

An. That is filthily to darken election by putting in the veile of foreknowledge. Surely when Paul teacheth that we were elect in Christ before the creation of the world, he taketh away all respect of our worthiness.

2 Obieft. That appertaineth vnto the age wherein the Gospel was first preached.

An. This is so filthie an invention that it needeth none answer.

3 He hath called us, saith Paul*, with an holy calling, not according to our works, but according to his purpose, and the grace which was giuen vs by Christ, before the word began. Therfore he did not foresee vs to be holy, but he hath chosen vs that we might be holy.

Obieft. God repayeth the grace of election to merits going before, notwithstanding he granteth it for those which are to come.

Whence holiness cometh.

Whence holiness cometh.

Eph. 1. 5.

Gen. 58. 19.

Gen. 58. 19.

An. Holiness is deriv'd from election as from his cause*, and not on the contrarie.

4 Therfore saith the Lord*, Iacob haue I loved but Esau haue I hated. If foreknowledge were of any importance in this difference of the brethen, it shold be out of season to make mention of the time, seing they were not yet borne.

5 So reiecting Ismaell, he choiseth Israell. Setting aside Manasiles, he doeth more honour Ephraim*.

6 Obieft. We must not determine of the summe of the life to come by these inferiour & small benefits: that he which hath bin aduauanced vnto the honor of the first birth, should therfore be reckened to be adopted vnto the inheritance of heauen.

An. The Apostle was not deceived, neither did abuse the Scripture: but he saw that God meant to declare
clare by an earthly signe the spirituall election of Iacob, which otherwise lay hid in his inaccessible throne. Like as the pledge of the heauenly habitation was annexed to the land of Chanaan.

Obiet. God foreseeth all things which he doth not.

An. Seing Peter faith in Luke*, that Christ was by the determinate counsell and foreknowledge of God appointed to death, he doeth not bring in God as a beholder, but as the authour of salvation.

7 Obieft. He reckeneth Iudas among the elect, whereas he was a deuill.

An. This is referred vnto his Apostolicall office, which though it were an excellent myrrour of the fauour of God,yet it doth not containe in it hope of eternall salvation.

8 Obiet. Ambrose, Origene, Hierome thought that God doth distribute his grace among men, as he foreseeth that euerie man will vse it well.

An. And Augustine also was of that mind*, but when he had better profited in the knowledge of the Scripture, he did not onely call it backe as evidently false, but did strongly confute it writing against the Pelagians.

9 Obiet. The foreknowledge of merits is not indeed the cause of predestination on the behalfe of the act of predestinating: but on our behalfe it may after a sort be so called: namely according to the particular estimation of predestination.

An. On the other side when the Lorde will haue vs behold nothing in election, but mere goodnesse, if anie man desire to see anie more there, it shall be a disordered greedinesse.
AN ABRIDGEMENT OF

Obieft. Glorie is predestinate for the elect after a sort, according to their deserts: because God doth predestinate grace to them whereby they may deserve glorie.

An. Yea predestination vnto grace serveth the election of God, & is as it were her handmaid. For grace is predestinate for them to whom the possession of glorie is long time assigned: because the Lord bringeth his children to justification from election.

20 Obieft. God should be contrarie to himselfe, if he invite all men generally to come to him, & do only admit a fewe whom he hath chosen.

An. The generalitie of the promises doeth not take away the difference of speciall grace.

Quest. Howe shall these two be reconciled, that all should be called vnto repentance & faith by outward preaching, & yet the Spirit of repentance and faith should not be giuen to all?

An. He which threatneth that when it rayneth vpon one citie, there shall be drought vpo another*: he which elsewhere denounceth a famine of doctrine, doth not bind himselfe with a certaine lawe to call all men alike: and he which forbiddeth Paul to preach the word in Asia, and turning him from Bithinia draweth him into Macedonia, doth shewe that he is at libertie to distribute this treasure to whom he will.

Obieft. There is a mutuell consent betwene faith and the word.

An. Namely wheresoeuer faith is. But it is no new thing that the word doth fall among thornes, or in stony places*: not only because the more part is indeed stubbearn against God, but because all haue not eyes and cares.

Quest. How
Quest. How then shall it agree & hang together, that God doth call those vnto him, who he knoweth will not come.

An. Augustine answereth *, Wilt thou dispute with me? wonder with me & cry out, O depth! Let vs both agree together in feare lest we perish in error. Moreover if election as Paule witnesseth bee the mother of faith, then faith is not generally, because election is speciall.

11 Furthermore as Iacob is received into favor hauinge as yet desperued nothinge by good workes: So Efau is hated beinge as yet polluted with no wickednes. Wherby it appeareth that the foudation of predestination is not in good works. And to this end are the reprobate rayfed vp that the glorie of God may be made manifest throgh them. Therfore if we cannot allege any reason why God vouchsafeth reprobation, his of mercie, saue onlie because it pleaseth him that it should be so: neither shall we haveanie thing else in reiecting the other but his will. For as he hath mercie on whom he will, so he hardneth whom he will*.

Chap. xxiii.

A refutation of the slaunders wherewith this doctrine hath alwayes bene wrongfully burdened.

Obieff.

THere is indeed in God election, but not reprobation.

An. Election it self should not stand vnlesse it were set against reprobation. Therfore whom God passeth ouer he reiecteth adopting the rest vnto saluation. Whence cometh that saying of Christ Euerie tree which my father hath not planted, shall be pluckt vp by the rootes.*

Whom God reiceth.
Object. God doeth not altogether reject those whom in lenity he suffereth: but he waiteth to see whether they will repent or no.

An. As if Paul doth attribute patience to God, whereby he waiteth for their conversion, who he faith are made fit for destruction.*

Object. The vessels of wrath are laid to be prepared to destruction, & that God hath prepared the vessels of mercy, because by this means Paul ascribeth to God the praise of salvation, & layeth the blame of perdition upon those who of their own accord do bring it upon them selves.*

An. God hardeneth whom he will. Whereupon it followeth that the hidden counsell of God is the cause of hardening.

2 Quest. By what right is God angrie with his creatures, which have not offended him before, in any thing? For to a judge to destruction whom he will, is more agreeable to the lust of a tyrant, then to the lawfull sentence of a judge.

An. It is a point of bold wickednes euen so much as to enquire the causes of Gods will: seing it is the cause of all things which are, and ought worthely to be. Yea it is the only and sole rule of justice.

3 Quest. Why hath God from the beginning predestinate some unto death, who seing they were not as yet, could not deserve as yet the judgement of death?

An. If all those be subject to the judgement of death by natural condition, whom the Lord doeth predestinate unto death, of what iniquitie of his toward them, shall they complaine? seing man is the cause of his owne damnation?

4 Quest. Were they not predestinate before by the ordinance of God unto that corruption, which is now
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is now pretended for the cause of damnation?

An. I confess indeed that all the children of Adam are fallen into this misery of condition, by the will of God. But O man who art thou that disputest with God? Hath not the potter power to make of the same lump one vessell to honor, and another to dishonor? 

Obieft. The justice of God is not so defended. For it seemeth that there is nothing else sayde in this place, but that God hath such power as can not be hindered, but that he may do whatsoever he will.

An. God is righteous and hateth iniquitie. But and if we can not comprehend his judgements, will we therefore be so bold as to displow them?

5 I say with Augustine, that they are created of God who without doubt he knewe before should go into destruction, & that was so done because he wold have it so. But why he wold, it is not for vs to require. Because faithful ignorance is better than rash knowledge. Paul resteth, because he found wondering. We learne to speake wel, whē we speake with God.*

6 Quest. Why should God impute those things for sinne vnto men, the necessitie whereof he hath layd vpon them by his predestination?

An. God, faith Salomon*, hath made all things for himselfe, euen the wicked man for the euill day. Therefore euen from their mothers wombe they are borne the children of death, who by their destruction glorifie his name.

Obieft. There is no necessitie layd vpon them by the prouidence of God, but they are rather created of God in that estate, because he foresawe their wickednesse which was to come.

An. Life & death are rather actions of Gods wil, then of his foreknowledge, therefore it is in vaine.
All things come to pass by ordinance.

*An absurditie.*

The free will of Adam.

The distinction of sufferance & will.

*ObieE.* This is not extant in plaine wordes that it was decreed by God, that Adam should perish by his fall.

An. As if the selfe same God, who, as the Scripture doth declare doth whatsoever he will, created the noblest of all his creatures to an uncertaine ende.

*ObieE.* He had free will, to shape his owne fortune: and God appointed nothing, but to handle him as he deserved.

An. Where shall that omnipotencie of God be then, whereby he governeth all things according to his secret counsell, which doth not depend vpon any other?

*ObieE.* The wicked perish, God suffering, & not willing their destruction.

An. But why should he suffer it saue only because he will have it so? I say with Augustine*, that the will of God is the necessitie of things: & that that must needs come to passe which he shall will; like as those things shall truly come to passe which he hath foreseen. The cause of euill is in man, because those things which God made were verie good*.

*Lib.6.de gen ad litteram.cap 15.*

Gen.1 31. The matter of euill is of man

Acceptinge of persons

For though man was created by the eternall providence of God, to that calamitie whereto he is subject, yet he tooke the matter thereof of himselfe, and not of God, because he is so loft by none other meanes saue onely because he is degenerate from the pure creation of God, vnto corrupt wickednes.

*ObieE.* There should be then accepting of persons with God, which the Scripture doth euery where denie: therefore either the Scripture is contr-
gratia to it selfe, or else there is respect of merits in the election of God.

An. In that God chuseth one man & refuseth another, that doth not come from the respect of man, but from his mercy alone, for which it ought to be free to utter & shew it selfe when and so often as he will.

11 Obieft. If God find all men guiltie let him punish all alike: if guiltlesse, let him withhold the rigor of his judgement from all.

An. All are guiltie: but the mercie of God reeleueth and succoureth certaine.

Obieft. Let it succour all.

An. It is meet that by punishing he likewise shew him selfe to be a just judge. In giving to some that which they do not deserve, he declareth his free grace: in not giving it to all, he declareth what all deserve.

12 Obieft. By this meanes all desire of well doing faileth flat to the ground. For if God have decreed salvation, he will bring vs vnto it in his time: if he have appointed death, we shold in vaine strue against it.

An. But Paule faith, that we are chosen to this end, that we may leade an holy & vnblameable life*. Eph.1.4. If holinesse of life be the end of election, it ought rather to awake vs to think thereupon joyfully, then to serve to be a cloake for sluggishnesse.

13 Obieft. Such doctrine overthroweth all exhortations to liue godly.

An. Paule was an open and loude proclaimer of election*: was he therefore cold in admonishing & exhorting? Christ commandeth to beleue in him: and yet he faith, No man can come vnto me, but he to whom it shall be geuen of my Father*. Therefore we must preach godlinesse, that God may be wor-

Note. Grace geueth without merit.

Predestination doth not take away the desire of well doinge.
A Caution

The profe of Election

The order of election

Rom. 8:26.

Ib. 15.

Eph. 1:11

Rom. 9:13

Calling is free.

A. And God by his calling doeth make election manifest. For whom he knew before, them also he hath ordained before, whom he hath ordained; them also he called: whom he called them he justified, that he may in time to come glorifie the. Such calling is made partly by the preaching of the word of God, partly by the power of the Spirit, who is called the seal and earnest of the inheritance to come.

Ques. Why doth he not teach all men, that they may come to Christ?

An. Whome he teacheth them he teacheth in mercie: whom he doth not teach, he doth not teach in judgement, because he hath mercie on whom he will, and hardeneth whom he will. For his calling is free.

And we haue and see in the Prophet, to whom he offereth his word: I am founde of those which fought me not: I haue plainly appeared to those, which did not ask me.

Obiect. God giueth vs his Spirit that we may beleue.

An. We
An. Wee doe not so make man Gods fellowe la-

bourer.

Obj. We must hang election vpon faith, for it
is doubtfull and vneffectuall, vntill it bee confirmed
by faith.

An. Election doth not depende vpon faith, but Whence faith
faith, which we receive when we be inlightened by
preaching, and the brightnes of the holie ghost ma-

keth vs not to doubt of our election.

4 Thereby it commeth to passe that we remaine Whence our
 fixture against the greeuous and dangerous tempta-
tions wherewith Satan striketh the faithfull, whiles
that disqueting them with doubting of their electi-
on, he doth also prouoke them to a wicked desire to
seeke the same out of the way.

5 Therefor if we seek to be sure of our election, Mat.3.17.
we must turne our eies vnto Christ, in whom alone
the soul of the father refteth, and not in our selues*.

6 There is also another stay of our election to es-
stableish our confidence, which wee ioyne with our
calling. For whom Christ receiueth into the bosom
of his church, after he hath illuminate them, them
he receiueth into his tuition and custodie: & whom
he receiueth, being committed to him of his father,
them he keepeth vnto eternall life*. 


Queft. Howe should calling assure vs of our ele-
tion, seeing manie are called, and fewe chosen*. * 1 Cor.10.12.
Also let him that standeth well, take heede that hee
fall not*.

An. Christ hath deliuered vs fro that care, saying, I know my sheepe, and I giue them eternall life,
neither shall they perish for euer, neither shall anie
man take them out of mine hands*.

Ioh.10.27.

7 Obieft. But those which seemed to be Christs
doe oftentimes fall away: and where Christ affir-
meth that none of all those hath perished which were given him of his father*, hee excepteth the sonne of perdition.

An. Such did not sticke to Christ with that assurance of heart, whereby the certaintie of our election is confirmed vnto vs. They went out from among vs faith Iohn, but they were not of vs. For if they had been of vs, they would haue tarried with vs*.

Obieft. Let him that standeth well, take heed least he fall*.

An. Paul dissuadeth from the carelessse and dissoleute securitie of the flesh, which bringeth with it arrogancie, extinguisheth humilitie, and bringeth forgetfulness of grace receiued.

8 But there is a double kinde of calling, vniuerfall, whereby God through the outward preaching of the worde, biddeth all men come to him, as well good as euill. And there is also an other special calling, whereof for the most part hee vouchsafeth the faithfull onlie, when as hee bringeth to passe by the inward illumination of the spirite, that the worde preached doth take roote and settle in their hearts: and yet he doth sometimes make those also partakers thereof, whom hee doth illuminate onlie for a season: then afterward he forsaketh them for their vnhthankefulnesse, and striketh them with greater blindness.

9 That is the reason for which Christ saith, that none is perished but the lost childe*.

Obieft. The Lord saith that hee had chosen him with the Apostles*.

An. That is onelie referred vnto his ministrie.

Obieft. Gregorie saith that we are certaine onelie of our calling, and vn certaine of our election.

An.
An. He was deceived, because he hanged election upon the merits of works.

Furthermore, the elect are neither forthwith so soon as they are borne, neither all at one time, gathered into the sheepfold of Christ by calling, but as it seemeth good to God to distribute his grace unto them. And before that time they wander in the common wilderness, neither do they any whit differ from other mens, save only that they are defended by the singular mercie of God, that they runne not headlong into utter destruction.

Obieft. Paul in the time of his Pharisaisme liued vnreproucable*. Ph. 3.5.

An. I graunt: but he was not therefore more acceptable to God, then Aristides, Socrates, the Curij, &c. whose integritie is commended.

Obieft. Cornelius his almes and praiers were accepted of God*.

An. It appeareth that he was then alreadie illuminate and regenerate, so that he did want nothing besides the evident revelation of the Gospell. Yee were faith Paul once darknes, but now light in the Lord: walke as the children of light*.

11 What manner seedé of election was there in those which wallowed in unspeakable wickednes*? Ioh.2.1. What bud of righteousnes in Rahab the harlot before faith*, in Manasles*, in the Theebe*?

12 Therefore as God finisbeth the saluation toward his elect, whereto he had appointed them in his eternall counsell, through the force of his calling: so he hath his judgement against the reprobate, whereby he executeth his counsell concerning the. For somtimes he deprueth them of power to heare his word: sometimes he doth make them more blind by the preaching thereof. Of the former we have an

The diverse callinge of the faithfull.
example in the nations, from which God hyd the wholesome light of his wholesome doctrine about foure thousand yeeres before the coming of Christ.

Ob. They were not made partakers of so great a benefit, because they were not worthie.

An. Their posteritie was neuer a whit more worthy, which thing besides experiece the prophet doth plentifullie witnesse*, who reproving incredulitie, mixed with grosse blasphemies, doeth notwithstanding auouche that there shoulde a Redeemer come.

Quest. Why is it rather giuen to the posteritie then to their fathers?

An. He may torment himselfe in vaine, who seeketh a cause heere higher then the vnsearchable counsell of God. Of the other member we haue examples daily, & also there be manie extant in scripture: There is a sermon made before an hundred, twentie embrace it, the rest make small account of it, or els laugh at it, or loath it.

Ob. Such diuersitie proceedeth from their malice.

An. The nature of the other should be possesed with like malice, ynlesse God did resorume it by his goodnesse.

13 Quest. Why doth he giue grace to the one and omit the other?

An. Luke sheweth a cause of those which embrace the worde: because they are ordained to life*: wee haue an example in Lidia the purple seller*. What shall we then think of the other, saue only that they are vessels of wrath vnto dishonour? Such was Pharao*, suche were the Iewes in Chrifte his time*.

14 Quest. But why doe these continue obstinate when the other are framed to obedience?
15 Obieft. God will not the death of a sinner, but that he may be converted and live.

An. If he will, who shall let him? but hee will put the penitent in hope of pardon: because he is ready to pardon, so soone as a sinner shall bee converted. Therefore he will not his death, because he will leth repentance.

Obieft. God will haue all to be saued.

An. That is, he hath shut the way to salvation against none order of men.

Obieft. God will haue mercy vpon all.

An. I will haue mercie on whom I will haue mercie: and I will shewe mercie to whom I will shewe mercie.

Obieft. God receiueth all to repentance, neither will he haue anie to perish.

An. But conversion is in the hand of God. He giueth a fleshie heart but to a few.

Obieft. Turne you vnto me, and I will be turned vnto you.

An. No man commeth vnto God, vnlesse he be prevented of him. Whereupon Jeremie faith, Turn mee O Lorde, and I shall be turned: for so soone as thou turnedst me I repented.

16 Obieft. If the case so stande the promises of the Gospel shall carrie but small credite, which auouch that God willeth that which is contrarie to his decree, which cannot be broken.

An. The generall promises of salvation, doe no- thing disagree with the predestination of the reprobate. And they are made effectuall to vs, when wee receive them by faith: on the other side when
faith is made void, the promise is therewithall abolished.

Ques. But why doth he name all?

An. That the consciences of the godlie may the more safely rest, when they understand that there is no difference of sinnes, so faith bee present: and that the wicked may not object that they want a fortress, whither they may repair from the slauerie of sinne, when as through their unthankfulnesses they refuse it when it is offered.

Obieff. There is nothing more disagreeing with the nature of God, then that there should be in him a double will.

An. Though the will of God bee manifold as concerning our sense & understanding, yet hee willeth not sometimes this, sometimes that in himself: but according to his wisdome which is diverslie manifold, as Paul calleth it*, doth make our senses amazed, vntil it shalbe graunted vs to know, that he will that wonderfullie which now seemeth contrarie to his will.

Obieff. Seeing God is a father, it is an vnjust thing that hee shoulde cast of anie, saue him who through his owne fault hath deserve this before.

An. As if Gods liberalitie did not reache euenswine and dogs: who bringeth forth the sune vpon the good and the euill, yet the inheritaunce is laid vp but for a few, to whom it shall be said, Come yee blessed, &c.

Obieff. God hateth nothing of that which hee hath made.

An. God hateth the reprobate: because being destitute of his spirite, they can bring forth nothing Why the reprobate are hated.

Obieff. There is no difference between the Jew and
and the Gentile*, therefore the grace of God is set
before all indifferently.

An. God calleth as well of the Iewes as of the
Gentiles according to his good pleasure, so that he
is bound to none.

Obi. God hath shut up all things under sinne,
that he may haue mercie vpon all*.

An. Namelie,because he will haue the salua-
tion of all those which are saued to be ascribed vnto
his mercie: although this benefite be not common
to all. Let vs crie out at such depth, O man,who art
thou that disputest with God*. For Augustine doth
trulie affirme that they deal peruerflie,which mea-
sure Gods righteousnesse by the meaure of mans
righteousnesse.

CHAP. xxv.
Of the resurrection.

1 ALTHOUGH Christ hauing overcome death
hath giuen vnto vs the light of life, beeing
now not strangers but of the household of God, that
we may want nothing vnto perfect felicity,yet let it
not bee as yet troublesome to vs to be exercised in an
harde warfare: because wee hope for those things
which do not appeare*. Hence we haue need of pa-
tience, least being wearye we either tune our backs,
or for sake our standing. Wherefore he hath found-
lie profited in the Gospell, who is acquainted with
a continual meditation of the blesed resurrection.

2 For seeing that it is our onlie & perfect felicity
to be joined with our God,we must lift vp our minds
vnto the resurrection*. For our converfation is in
heauen,from whence we also looke for a Saviour*,

to our redemption*.
3 The verie weight of the thing it selfe will sharpen our desire. Neither doth Paul without cause affirmé, that vnlesse the dead rise againe, all the whole Gospell is vaine and deceitfull*: because our estate shoulde be more miserable, then the estate of other living creatures, seeing we are every houre as sheep appointed to bee slaine*. And therefore all the authoritie of the Gospell shoulde fall to grounde, which both our adoption, and the effect of our saluatió doth coüprehend. Furthermore that our faith may overcome all lets, the scripture ministreth vnto vs two helpinges: the one is in the similitude of Christ*: the other in the omnipotencie of God*. For Christ is the first frutes of the resurrection :: then they that are Christs, euery one in his owne order.*

4 Paul saith breiflie concerninge the power of God that he may make faith he, our vile bodies like to his glorious body accordinge to the working of his power, whereby he is able to subdue all things to his self.

Therefore let vs with Paul triumph amidst the fight, because he is able who hath promised vs the lyfe to come, to keepe that which is committed to him: & so let vs rejoice that the crown of righteousness is laid vp for vs, which the iust iudge shall gene vs*.

5 But this brutifh blockishnes hath reigned during all ages, which the Sadducees did openlie professé, that there is no resurrection: yea that the soules are mortall*. Whereof as of an opinion generallie receiued Salomon speakeoth when he faith that a liuine dog is better then a lion that is dead,* and in an other place, Who knoweth whether mans soule goeth vpward & the soule of a beast descend downeward.* But the whole Scripture doth crye that there shall be
be none ende neither of the blessedness of the elect, neither of the punishment of the reprobate.

Obiefl. The kingdom of Christ endureth but a Chiliasm.

An. This is a childish surmise: for he speaketh not in that place of the eternall blessedness of the church, but of divers troubles which were prepared for the Church when she was as yet upon the earth.

Obiefl. It were too great crueltie in God, if the wicked should be punished eternallie.

An. God is not inimorous, if he deprive them of his kingdom, who made them felues unworthie thereof through their unthankfulness.

Obiefl. But their sinnes last but for a time.

An. But the maieftie of God which they have offended by sinning is eternall. Therefore it is for iust causes that the remembrance of their iniquitie doth not perish.

Obiefl. Then their punishment shall bee greater then their offence.

An. It is vntollerable blasphemie, when as the maieftie of God is so lightlie esteemed, when as there is no greater account made of the contempt thereof, then of the destruction of one soule.

6 Obiefl. The whole man shall die: therefore not die the soules shall rise againe with the bodies.

An. This is a beastlie error to make a vanishing blast of the spirite created according to the image of God, and to bring to nothing the temple of the holie ghost: smalle to robbe that part of vs wherein the Godhead shineth most, of this gift, so that the state of the bodie shoulde bee better then the state of the soule.

Quest. What midle state of the soules is there?
An. It is neither lawful nor expedient to enquire curiously. It was said to the thief, this day thou shalt be with me in Paradise*. Let vs commend our soules to Christ, as did Stephen*. The soules of the reprobate suffer such torments as they haue deserved*.

Quest. Where shall they be?

An. There is not that demension of the soule which is of the body. The gathering together of the holy spirits is called Abrahams bosome: it is enough. Jude assigneth the same lot and portion to the reprobate which he alloteth to the diuels*.

7 Obiect. The immortall soules shall be cloathed with new bodies. For it is not likely that flesh which is uncleane shall rise againe.

An. As if there were none uncleanesse of the soules: neither could that be purged by God, which is infected & defiled with the blot of sin. Every one faith Paul, shal receive by his body, whether good or euil. And this doth plaine reason tel vs. For if death which hath his beginning from the fal of man, be accidental the restoring which Christ brought appertaineth to the same body, which began to bee mortal. Moreover if we must haue new bodies giuen vs where is the likelihood of the head and members?

8 Therefore the spirit of God doth euerie where in the scripture exhort vs to hope for the resurrection of our flesh*. And baptism is vnto vs a seal of the resurrection to come*. To the same end tendeth the word Sleeping, which gaue also the name to church yards. Therefore we shall rise againe in the same flesh which we beare, as touching the substance but the qualitie shalbe changed, and the estate shall be farre more excellent: for the corruptible bodie shall put on incorruption*. Also we must note a difference betwenee those which died long agoe, and those
those whom that day shall finde living & remaining. For, as Paul witnesseth*, we shall not all sleepe, but we shall be all changed. Neither shall those which then are alive prevent the dead, but rather they shall rise againe first, which have slept in Christ*.

Obieft. It is appointed for all mortall men once to die*.

An. Where the state of nature is changed it is a kinde of death.

9 Quest. By what right is the resurrection common to the wicked and to those which are accursed of God, which is a singular benefite of Chrift?

An. Those things which are proper to Chrift & his members flowe ouer vnto the wicked also, not that they may lawfullie possesse them, but that they may be made more inexcuseable:So the Sun riseth upon the good and the bad*.

Obieft. The resurrection is not fitly compared to fraile benefites.

An. So soone as the Diuels were estranged from God the fountaine of life, they deserued destruction, whereby they shoulde be vterlie abolisht: yet through the wonderfull counsell of God there was found a midle estate, that with our life they shoulde live in death. It ought to seeme more absurd, if the resurrection be accidental to the wicked, which draweth them before the judgement seate of Chrift against their will, whom now they refuse to heare as their teacher.

10 And because the prophesie of death swallowed vp in victorie*, shall then bee fulfilled, let vs alwaies remember eternall felicitie the end of the resurrection. We know that we are the children of God*, but it hath not yet appeared, but when we shall be like to him, wee shall see him eu-en as he is.
Furthermore as God distributing his gifts to his Saints in this world, doth unequallie cast his beams upon them, so the manner of their glorie shall be unequall in the heauens, where God shall crowne his gifts*.

11 Queft. What distance shall there be between the Prophets and Apostles, betweene the married and virgins,&c.

An. This is a curious question, and without the bounds of scripture,

Quest. To what end serveth the repairing of the world, seeing the children of God shall want nothing but shall be as angels*?

An. In the verie beholding and sight of God there shall be so great pleasantnesse, that this feliciti shall farre exceede all helps wherewith wee now are helped*.

12 Furthermore, because no discription can match the greatnesse of Gods vengeance against the reprobate, their torments and vexations are figured to vs by bodilie thinges, namely by darkness, weeping, gnashing of teeth, vnquenchable fire, the worme gnawing the heart without end. Wherby as we ought to be holpen to conceiue after a sort the state of the wretched, so we ought principally to faffen our cogitatio in that what a miserable thing it is to be estranged fro all fellowship with God, and not so onlie, but to seele the maiestie of God so set against thee, that thou canst no way escape but thou shalt be urged and pressed by it.

THE
THE FOURTH BOOKE OF CHRISTIAN INSTITUTION.

Of the outward meanes or helpes whereby God allureth vs to the fellowship of Christ, and retaineth vs in it.

CHAP. I.
Of the true Church with which we ought to keepen vnitie.

E haue taught that Christe is made ours by the faith of the gospel. But because our rudenes is great, faith needeth outwarde helpes wherby it may both be in-gendered in vs, and also increased. Therefore he hath appointed Pastours and Doctours * to teach vs with mouth, and confirme vs by the administration of the sacraments. Wherefore order of teaching doth require, that we intreat now of the church, to which God hath committed this treasure, and also of the government, orders, and power thereof: also of the sacraments, and last of all, the division of politike order.

S iiij
2 In the Creede where wee profeffe that wee beleue the Church, that is referred not only vnfo the visible Church whereof we now speake, but also vnfo the invisible. We beleue, because oftentimes there is no difference between the children of god and profane men: Againe, it doth sometimnes not appeare in the eies of men, but as wheat cornes are hid vnder an heape of chaffe, so is it onlie known to God alone. That hapned in the time of Elias. But we do not say, In the church as in God, because our confidence refeth in him, which should not fo agree to the church. It is called catholike or vniuerfall, because as there is but one head, Chrifle, so also there is but one bodie, whereof there be many mebers, liuing together by one faith, hope, loue, and through one spirite of God.

Vnder the catholike and vniuerfall churche we comprehend the visible church. The communio of saints is added better to expresse the qualitie of the church, as if it were said, that they are gathered togetheer vnfo the fellowship of Chriff vppon this condition, that they may mutuallie impart whatsoeuer benefites God bestoweth vppon them*. From thence we haue manie fruites. For vpon this condition we beleue the church, that we may be assuredlie perswaded that we are members thereof. So long as our salvation hath such a stay, it shall neuer fall down: For it standeth with Gods election & eternal prouidence. Secondly it is joyned with the firmenes and certaintie of Chriff who is neuer pluckt from the members of his bodie. Moreover we know that the truth shall neuer faile vs. Finallie the promises appertaine vnfo vs: For there shall bee salvation in Sion*. Also there is great argument of consolation in the verie imparting of good thinges: For wee know
knowe that all that appertaineth vnto vs, whatsoeuer the Lorde bestoweth vpon his members and ours.

4 But because we are now purposed to intreat of the visible church, let vs learne euene by this one title of mother, how necessarie the knowledge therof is, seeing there is none entrance into life, vnlesse she conceiue vs in her wombe, vnlesse she bring vs forth vnlesse she nourish vs with her breasts. That done, vnlesse she defend vs vnder her custodie & government, vntill hauing put of this mortall flesh, wee be like to angels*. Moreover there is no saluation to be hoped for without her bosome*.

5 And to the ende wee may be nourisshed, and kept in the Church, God hath giuen vs Pastours*, to whom is committed the preaching of the heauenlie doctrine. For this purpose woulde he haue onlie assemblies to be kept, that doctrine might nourishe the consent of faith.

Obieft. The beholding of a mortall man doth debase the word of God.

An. An vnestimable treasure must not therfore be cast away, because it is brought vnto vs in earthlie vessels. For by this means our obedience is tried, & our infirmitie is prouided.

6 Obieft. That is fallifie translated to mortall man, which is proper to the spirite.

An. God who is the authour of preaching, ioyning his spirit with it, promiseth fruite therof*; or againe when he seperateth himselfe from outwarde helps, he challendgeth to him selfe alone, as well the beginnings of faith, as the whole course therof*.

7 Furthermore in the visible Churche there be manie hypocrites intermingled, who haue nothing
of Christ besides the onlie title, who are suffered for a time, either because they cannot lawfully be conducft by juft judgement, or els because there is not alwaies suche sharpe discipline vsed as ought to be.

8 Therefore the Lord hath set it out vnto vs by certaine markes, so farre as was expedient for vs to know it.

9 Namelie by the ministerie of the worde, & the administration of the sacraments.

10 For wheresoeuer the preaching of the gospel is reuerentlie heard, and the sacraments are not neglected, there appeareth neither deceitful, yet er a doubtfull face of the church: whose authoritie no man may despise, nor yet refuse her admonitions: for it is the piller and strong stay of truth, and the house of God*: therefore to depart from the church is to deny God and Christ.

11 Wherfore let vs keep diligent the these marks imprinted in our minds. For there is nothing which Satan doth more goe about, the to take away the one of these or els both: sometymes, that hauing abolished these markes, hee may take away the true distinction of the church: sometymes that hauing brought in contempt thereof, hee may carrie vs away from the Churche by manifest falling away.

12 But although there cerepe in sometymes some fault either in the administration of doctrine, or of the sacraments, yet it may not estrange vs from the communion thereof. For all points of true doctrine haue not one forme. In the meane season, if we endeouer to amend that which misliketh vs, wee doe that, according to our dutie.

13 And our sufferance must go far farther in tolerating
Ierating the imperfection of life. For it is an easie matter to slip here.

Obieqt. The Church is not there where there is not perfect pureness of life. Because the Church must be holië.

An. Christ taught by manie parables, that the Church will be mixed of good & euill vntill the day of judgement.

14 Obieqt. It is an untollerable thing that the plague of vices doth so raigne euery where.

An. I graunt: & yet Paule confesseth the church of the Corinthians to be the fellowship of Christ & the Saints, though a filthie blot had besmeared almost all the whole bodie, not onely in corruption of manners, but also of doctrine. And among the Galathians the Apostle founde Churches which were forsakers of the Gospell.

15 Obiejt. If it be not lawfull as Paul witnesseth, to eate common bread with wicked men, much lesse shall it be lawfull to eate the Lords bread.

An. It is surely a great reproche and shame, if dogges and swine haue a place among the children of God. And much more if the sacred bodie of Christ be made common to them. Let the Pastors be circumscpect in that poynt. But it is one thing to auoyde the companie of the wicked, and another thing to forsake the fellowship of the Church through hatred of euill men. But Paule doeth exhort them which come to the Lordes Table, that euery man examine him selfe, not another, or the whole Church. He which eateth vnworthelie, eateth damnation to him selfe, and not to others.

16 And although this temptation do sometimes assaflt euén good men, through rash zeale of righ-
AN ABRIDGEMENT OF

Tentation through rash zeal of righteousness.

1. 

2. 

3. 

4. 

5. 

17. Obiell. Christ hath cleansed his Church through the washing of water, in the word of life, that he might make it to himself a glorious bride, not having spot or wrinkle &c.

An. The Lord worketh daily in publishing her wrinkles, and in wiping away her blots. Wherupon it followeth that her holiness is not yet perfect.

18. There was great corruption in the Church of Israel, and yet for all that the Prophets did not therefore erect to them selves newe churches, or build newe altars.

19. What manner age was that of Christ and the Apostles? And yet the desperat impietie of the Pharisees could not be letted, neither yet that dissolute kind of life which raigned euerywhere at that time but they would be partakers of the same sacrifices with the people, and would come together with the rest into one temple unto the publike exercises of reli-

Eph. 5.25.

Jf.1.10.
religion. Therefore let both these continue firm & certaine: that they are not to be excused who forsake the Church: Secondly that the faultes of men do not hinder but that we may rightly profess our faith there: because the godly conscience is not hurt euen with the vnworthinesse of the Pastor: neither are the Sacramentes lesse wholesome for an holie man, because they are handled of vnclene men.

20 Obieffe. When the Pastors exhort the people to go forward, and to flie to pardon, they leade the away from perfection.

An It is a deuillish devise, to infect our mindes with confidence of perfection, whiles we are yet in the course. And therefore in the Creed remission of sinnes is annexed: and we are entred into the societie of the Church by the signe of washing.

21 Neither doth the Lord onely once receiue vs into the Church by remission of sinnes, but also he keepeth vs in it by the same.

22 To make vs partakers of this good thing the keyes of the Church are committed and giuen, not onely that they might be losed from their sinnes, which should be converted from vngodliness, ynto the faith of Christ, but rather, that the Pastours might continually execute this office among the faithfull. Therefore we must marke three things in this place. First, that how great soever the holines of the Sainctes be here, yet can they not stande before God without remission of sinnes. Secondly that no man can enjoy this benefite of the Church, lesse he continue in the fellowship thereof. Thirdly that it is distributed by the ministers of the Church, either by preaching the Gospell, or administringe the Sacraments.

23 Obieffe. The people of God is regenerate by
Anabaptifts
Nouatianes

Baptifme vnto a pure and angelicall life. But if anie
man sinne after Baptifme , there is no longer anie
hope of pardon.

An. By the commandement of the Lorde the
Sainctes do dayly say , Forgiue vs our trespasses ,
and he promifeth pardon. Whome will he haue
vs to pardon seauentie times seauen times , not
our brethren ? God pardoneth not once or twie,
but so often as a sinner figheth and grothen vnto
him.

24 The Patriarkes were circumcised , and dilig-
ently taught righteousness: and yet they conspi-
red to put their brother to death . Simeon & Leui
did rage cruelly against the Sichemites . What sha
t we say of Ruben, Iuda, Dauid and manie other: be-
ing regenerate they fell filthily: and yet they obtai-
ned pardon.

25 What offence is greater then rebellion ? For
it is called a diuorcement betwenee God and his
Church: but this is overcome by the goodness of
God , Returne vnto me faith the Lorde, and I will
receaue thee,Returne thou turne away,& I will not
turne away my face from thee. Neither was it in
vaine,that he ordained in the Lawe,dailie sacrifices
for sinnes.

26 Is this benefite taken away from the faithfull
by the comming of Christ , that they dare not pray
for forgiueneffe of sinnes ? He should haue come
to the destruction, and not to the saluation of his.
Peter denied Christ, and that not without cur-
singe , and yet hee is not excluded from par-
don.

27 The falling away of the Galathians was no
small sinne . The Corinthians did swarme with more
and no lighter offences . And yet neither of them
is
is excluded from the mercie of God.

28 Obiecl. Euerie fault is not an unpardonable sinne, but the voluntarie transgressinge of the Lawe.

An. Why did God then command in the Lawe sacrifices to be offered for purging the voluntarie sinnes of the faithfull? Who can excuse Davuid by ignorance? Did the Patriarkes thinke the murthe ring of their brother a lawfull thing?

29 Obiecl. The sinnes which are forguen the faithfull dayly are light faults, which come vpon the through infirmiteit of the flesh: but solemne repentance for more hainous offences, ought no more to be repeated then Baptisme.

An. Whereas the men of olde did so hardly pardon those who had committed anie thing worthy to be punished by the Church, they did it not for this cause, because they thought that the Lord would hardly pardon it: but they meant by this sharpnesse to terrifie others that they might not runne headlong into wickednesse: for which they should be estranged from the fellowship of the Church.

CHAP. II.
A comparison of the false Church with the true.

1 Therefore being the Church being grounded upon the doctrine of the Apostles and Prophets, hath the ministerie of the word and Sacraments as proper to it, if you take away doctrine, how shall the building any longer stand? It is the stay of truth. Therefore there is no Church where lying & falsehood raigne.

2 Seing the case so standeth in Papisme, we may perceae what Church remaineth there. In stead of
the ministerie of the worde there raigneth there a peruerse gouernment made of lies, which partly extinguisheth the pure light, and partly choketh it: in place of the Lords Supper is come most filthy sacrilege: the worship of God is disfigured with a diuerse heape of superstitions: all doctrine is buried and banished: publike assemblies are schooles of idolatrie and impietie.

ObieE. The Church of Rome being founded by the Apostles, consecrated by the bloud of the martyrs, hath bene preserued by continuall succession of Bishops: thercfore it is the true Church.

An. The colour of succession is nothing worth, vnlesse the posteritie holde the trueth which they haue receaued of their fathers by hand, vnccrump, and vnlesse they abide in it.

Wherein the Papists and the Iewes agree

3 Therfore the Romanists pretend none other thing at this day, then did the Iewes in old time, when they were reproued by the Lordes Prophets for their blindness, impietie, & idolatrie. For as they did gloriouslie boast of the temple, ceremonies, and sacrifices*, so in steed of the Church they shew certaine outward visures.

4 For this is a perpetuall marke wherwith our Lord hath marked vs, He which is of the truth, heareth my voyce*. I am that good sheeplheard, and I know my sheepl, and am known of them. My sheep heare my voyce*. The Church is the kingdome of Christ: he raigneth by his worde: therefore seeing there is no scepter in Popery, should the kingdome of Christ be there?

Who are hereticke & Schismatickes.

5 ObieE. They are guiltie of schisme and heresie who preach any other doctrine then that which the Church of Rome doth preach, & haue by them selues assemblies to prayer, to baptisfe, and to minister
fter the Supper.

An. They are called hereticks & schismaticks who making a division, do breake in sunder the communion of the church, which is contained in two bods, to wit the agreement of true doctrine, & brotherlie loue: whereupon Augustine putteth this difference betweene schismatikes and heretikes*, because the latter corrupt with false opinions the sinceritie of faith: and the former, euen where there is like faith, do breake the bond of fellowship.

6 How then should we be such which keepe the doctrine of the truth, haung cast away lying? I say nothing of that that they haue excommunicate and cursed vs: the Apostles had experience of the same*.

7 The true Church was at that time extant among the Iewes and Israelites, when they did abide in the lawes of the covenant. But after that haung forsaken the Law of the Lord they did degenerate vnto idolatrie, they partly lost that prerogatiue. For who dare call that companie the Church, where the word of the Lord is manifeStly troden vnder foote?

8 Queft. Was there then no parcell or part of the Church among the Iewes after that they fell to idolatrie?

An. There were some degrees in the very falling away. For they came not straight way to the utmost point, vntill euen the vesse Priestes did defile the Temple of God with profane and abominable rites.

9 Go too, let the Papists if they can, deny that the state of religion is as corrupt among them as it was vnder Ieroboam. But they haue greater idola-trie, neither are they purer in doctrine.

Obieft. All the Prophets which were at Ierusalem, when things were most corrupt there, did neither
offer sacrifice by them selues, neither had they se-
uerall assembleys gathered to prayer.

An. They were commanded to meet together in
Salomon's temple*. And yet they were not enforced
to see any superstitious worship: yea they tooke in
hand nothing, but that which was appointed of
God. But what like thing haue the Papists?

10 We wil willingly graunt them that, which the
Prophetes graunted to the Iewes, and Israelites of
their time*, seing things were there in better state.
And yet they crie euery where, that the assembleys
are profane, wherto they may no more agree, then
deny God. But and if there be a Church in Popery,
then is the Church not the piller of truth *, but the
establishment of falsity: not the tabernacle of the
living God, but a receptacle of idols.

11 Notwithstanding as there remained in times
past among the Iewes, certaine peculiar preroga-
tives of the Church, so neither do we at this day
take from the Papists the footsteps which the Lord
would have to remaine among them, after the scatter-
ing abroad of the Church: for circumcision could
not be so profaned and defiled with their vnclene
hands, but that it was also a Sacrament of his couc-
nant. So God in Popery preserued baptism to be a
testimonie of the couenant.

12 By this means that is fulfilled which Daniel* &
Paul* fortold concerning Antichrist, namely that he
should sit in the Temple of God. Thereby is meant
that his kingdom shall be such, as shall neither abo-
lish the name of Christ nor of the Church, though
godlinesse be so banished, and all things so out of or-
der, that there appeareth there rather the face of
Babilon then of the holy citie of God.

Chap.
Of the teachers and ministers of the Church, of their election and office.

1. But though God be able to govern and teach the Church, either by himself or by Angels, yet there be three causes for which he had rather have this done by men. First he declareth his good will toward vs, when he taketh from among men, such as should be his embassadors in the world, and represent his person. Secondly, this is the best exercise unto humility, when as he acquainteth vs to obey his word, howsoever it be preached by men, like to vs. Lastly, of all nothing is more fit to nourish mutual love, then that men should be knit together with this bond when one is made Pastor to teach the rest, and the scholars receive from one mouth common doctrine. All this ministerie doeth Paule deuide into five things when he saith, The same hath made some Apostles, some Prophets, some Evangelists, some Pastours, and teachers, vnto the restoringe of the Saints, &c.

2. In these wordes he teacheth two things: first that the ministerie which God vieth in governing his Church is the principall bond whereby the faithfull are knit together in one bodie. Secondly that the Church can by none other meanes be kept in safetie, vnsile it be vpholden with these props and helps, wherein it hath pleased the Lord to place the safetie thereof. For neither the light and heat of the Sunne, or meate and drinke, are so necessary for this present life, as is the Apostolike and pastoral function, for preseruing the Church vpon earth.
3 Furthermore, God did set forth this worthiness with such titles as he could, saying, that their feet are beautifull, and their comming blessed which bring tidinges of peace*. That they are the light of the world: the salt of the earth: and the ministers of the Spirite, of saluation, and of eternall life*. Therfore did he send Peter to Cornelius*, & Paul to Ananias*.

4 The Apostles haue no certaine boundes appointed them, but the whole world is assigned them to be brought vnder the power of Christ*. Not all those which were interpreters of the will of the Lord were Prophetes: but such as excelled in singular revelation. Euangelistes were lesser in dignity then the Apostles, and next them in office: Pastours are such as beare rule of discipline and the administration of the Sacramentes: but Doctours onely of interpreting the Scripture. Of these, onely the two laft remayne in the Church: the other three the Lorde rayfed vp in the beginning of his kingdom.

5 Therfore the same likelihood which our Doctors haue with the old prophets, the same haue our Pastours with the Apostles. The office of the Prophets was more excellent, by reason of the singular gift of revelation wherein they did excel, but the office of the doctours hath almost like respect.

6 For the office of the Apostles was to preach the Gospell, and to baptize those which beleued, vnto remission of sinnes*. Paul appointeth the same office to Pastors, namely to preach the Gospell, & to minister the Sacramentes*. As for the order of teaching it consisteth not onely in publike sermons, but it appertaineth also vnto private admonitions*, but that which the Apostles did to all the whole world,
world, that doth the Pastor to his flocke.

7 We assigne to euerie Pastor his Church. Yet they may helpe other Churches, if anie thing happen which requireth their presence, but they must not thinke upon remouing, neither ought they for their owne commoditie to seeke to be at libertie. A-gaine if it be expedient for anie to be translated to an other place, let him not attempt this on his owne heade, but let him wayte for the publike authortie.

8 And they are called Bishops, Elders, Pastors, Ministers, without difference, which rule Churches. Hitherto concerning the offices which consist in the ministerie of the worde. But there be other also*, as powers, the gift of healing, interpretation, government, carie for the poore, whereof two remaine, government and care for the poore. Gouernours were Elders chosen out of the multitude, which should beare rule together with the Bishops in cenfuring manners and exercised discipline*. Therefore euerie Church from the begining had her Senate gathered of godly, graue, and holy men, who had authoritie to correct vice. Which is necessarie for all ages.

9 The charge of the poore was committed to Deacons, whereof there be two sorts. For some did distribute the almes: some gaued them selues to care for the sicke: such as were widowes*. Yet the Scripture doth specially call the Deacons, who are made as it were publike treasurers for the poore: whose institution is described by Luke*.

10 And nowe seeing all things must be done in order and decently in the holy assemble*; that must be observed principallie in appointinge government. Therefore let no man rashlie intrude
himself to teach or govern without a publick calling. Therefore that a man may be counted a minister of the Church, first let him be rightly called: & then he must answer his calling.

11 And this treatise consisteth in four points: that we know what manner persons are to be made ministers, and how, and by whom, & with what rite, they are to be appointed. I speake of the outwarde calling, which appertaineth unto the publick order of the Church. But I omit that secret calling wherof every minister is priuie him selfe before God, that he hath taken upon him the office offered him, neither of ambition, nor through courtousnesse, but in the sincere feare of God, and with a desire to edifie the Church.

12 Paule teacheth, what manner persons are to be chosen to be Bishops, namely such as are of sound doctrine, and holy life, and not guilty of any notorious vice, which may both take away their authority, and also defame the minifterie. There is altogether like consideration to be had of Deacons and Elders. And how, is referred unto religious feare. Hereof came the fastinges and prayers which the faithfull did use when they made Elders.

13 The third thing is, by whom they must be chosen. The rule must not be set from the Apostles, who addressed them selves unto the worke at the commandement of God and Christ alone. Therefore is it that they dare not appoint another in the place of Iudas, but they set two in the midst among them, that the Lord may declare by the lot, whether of the two he will have to succeed. Also Paule denieth that he was made by men:

14 But no man that is well in his wittes will deny
nie that Bishops are appointed of men, seeing there be so manie testimonies of Scripture extant for this matter.

15 Nowe the question is whether the minister ought to be chosen by the whole Church: or onely by his fellowes in office, and the Elders, or onely by the authoritie of one? Cyprian* aunswereth these questions*, when he affirmeth that it cometh from the authoritie of God, that the priests be chosen in the sight of all, the multitude being present, & that he be allowed meete and worthie by publike judgement and testimonie.


An. Not alone: but they were onely as chiefe, that they might go before the people with good and wholesome counsell. So the Paftours ought to beare rule in the election, that no offence be committed in the multitude, either through lightnesse, or through euill affections, or through tumult.

16 The rite of ordering remayneth. And it is manifest that the Apostles vsed none other rite or ceremonie, then laying on of handes. Which rite came from the Hebrewes: who did as it were represent to God by layinge on of handes, that which they would haue consecrated, as wee may see in the blessinge of Ephraim and Manasses*. So the Lorde layed his handes vpon the infants*. And though wee haue no commaundement touchinge layinge on of handes, yet the diligent observation of the Apostles ought to be in stead of a commaundement. This signe is profitable to commed vnto the people the worthiness of the ministery that he which is appoynted may know, that he is no
longer his owne, but he is consecrate to God & the Church: that he may believe that he shall not want the holy Ghost.

CHAP. III.
Of the state of the old Church, and the manner of governing which was in use before Popery.

1 What ministers soever the old Church had, it did divide them into three sortes: into Elders, out of which Pastors and doctors were chosen: Elders, which bare rule in punishing manners: and Deacons, to whom was committed the charge of the poor, and the distribution of almes. Readers and Acoluthes were no names of any certain offices, as we shall afterward see.

2 The office of teaching was committed to the Elders. They according to their office did choose one in every citie, to whom they gave the title of Bishop: lest through equalitie discord should arise. Yet he had no Lordship over his fellows in office: but the Bishop had that function in the company of Elders which the Consul had in the Senate, that by his authoritie he might govern the whole action, & that he might execute that which was decreed by the common counsell. And that was brought in by mans consent, according to the necessitie of the time. In every citie they had a college of Elders, which were Pastors and Doctors. Also there was given to every citie a certaine countrey, which did take Elders thence, & should as it were be accounted into the body of that Church. If the countrey were larger under the bishopricke, the they appointed countrey Bishops, who through the same province did represent the Bishop.

3 And
And the Bishops and Elders were to apply them selves to the ministration of the word & Sacramentes. Neither do I rehearse the custome of one age onely: for euén in Gregories time, wherein the Church was now almost decayed, it had not bin tollerable for anie Bishop to abstatne from preaching.

And wheresuer euerie province had one Arch-bishop among the Bishops: & whereas in the counsell of Nice there were Patriarkes appointed that did appertaine vnto the preseruation of discipline. And if anie thing did happen which could not be dispatched by a fewe, they referred it vnto the provincial Synode. If the greatnesse and hardnesse of the cause, did require greater discissing, the Patriarkes were ioyned with the Synodes, from which they might not appeale but vnto a generall counsell. Neither would they inuict anie forme of gouerning the Church differing from that which God precribed in his word.

Neither was the order of the deacons other in that time, then vnder the Apostles. For they receaued the dayly almes of the faithfull, & the yearlie reveunes of the Church, for nourishing partlie the ministers and partlie the poore: but at the appointment of the Bishop, to whome they gaue an account of their distribution yearly. Subdeacons were ioyned to the Deacons, that they might vse their helpe about the poore. Archdeacons were made, when the great plentie of goodes did require a more exact kinde of distribution. And whereas the readinge of the Gospell was commit- ted to them, as also exhortation to prayer, and whereas they ministred the cuppe in the Supper: that was done to adorn their office, that they might T iiij
understande that they bare a spirituall function.

6 By this we may gather what vse there was of the Church goods, and what maner distribution was made therof.

7 At the beginning the administration was voluntarie: after that there were certaine Canons made which deuided the revenues of the Church into foure partes: whereof one is assigned to the Bishop and his familie: another to the clergie: the third to the poore: the fourth to the repairing of the Churches.

8 Furthermore that which they bestowed vpon adorning holi thinges was verie little and meane. And if anie neede were that continued also wholie to the poore. So did Cyrillus Bishop of Jerusalem* Acarius of Amida*, Exuperius of Thelofa*, & Ambrose* behauie them selues: neither did they suffer the poore to be hungry.

9 Those which were appointed to be as it were the seminarie of the Church, were called Clarkes but vnproperlie. To them they commited first the charge of opening and shuttinge the Church, and they called them doore keepers. After that they called them Acoluthes or followers, which wayted vpon the Bishop, and did accompanie him, first for honours sake, and secondly that none cuill suspition might arise. Furthermore they had place graunted them to reade in the pulpit, that by little and little they might be made knowne to the people, and that they might learne to abide the sight of the people, left being made Elders they should be abashed when they came to teach. So they went forward by little & little, vntill they were made Subdeacons.
Whereas we said that the first and second points in the calling of ministers were, what manner persons were to be called, and how they were to be called, the old church did therein follow the rule of the Apostles. In that which we set downe in How the third place: namely by whom they ought to be chosen, they did not alwaies keepe one order. In old time no man was receiued into the companie of the clarkes without consent of the whole multitude. But because in those lesser exercises there was no great danger, they began at length to ceasse from asking the consent of the multitude. Afterwarde euene in the rest of the orders (except the bishops) the common people left the judgement to the Bishop & Elders: saue onelie when new Elders were appointed to parishes: then it was expedient that the multitude of the place should give their consent. Orders were giuen at certaine times of the yeare, least any should creep in priuily without consent of the faithful, or least he should proceed too easilie.

The people did long keepe their libertie in choosing Bishops: hence came these sayings, let him be chosen Bishop, whom the cleargie, multitude, or the greater number shall require. Let him be chosen of all, which must gouerne all.

Obiect. It was established in the Councell of Laodicia, that the multitudes should not be suffered to choose.

An. It was done for good cause: for it cometh to passe scarce at anie time, that so manie heads agree together in one sense. But there was a good remedy for this danger. For first the clarkes alone did choose: & haueing chosen one, they presented him to the Magistrate or Senate or chief men. They (after consultation had) if they thought the election just, confirmed
it if not, they did choose one who they did better allow. Then he was brought to the multitude. So Leo faith, the desires of the citizens, the testimonies of the people, the judgement of the honorable, the election of the clearlkes must be waited for.

13 This manner of choosing was yet of force in Gregories time, and it is likely that it endured long after.

14 The fourth thing followeth, with what rite ministers were admitted to their office. The Latins called this, ordination or consacratio, the Grecians Cheirotonia or Cheirothesia. And there is extant the decree of the Nicene councell, that the Metropolitane come together with all the Bishops of the province, to ordaine him which is chosen. If he cannot, let three at least come together: let those which are absent testifie their consent by letters. They were commaunded to bee present therefore, that there might the straighter examinatio be had of the learning and maners of him which was to be ordained; neither was the matter dispatched without examination.

15 Whereas this was done euerie where without exception, a divers manner grew in use by little and little, that those which were chosen went together to the Metropolitane to require orders: and not long after came in a farre worse custome, that the Bishops in a manner of all Italie, did set their consecration thence. But the rite was laying on of handes.

CHAP. v.

That the ancient forme of government wasouerthrown by the tyrannie of the Papacie.

1 NOW let vs conferre and compare the order of gouerning the Popish church, with that of the
the primatiue and old church which wee have described, that it may more easilie appeare how fallifie they chalenge to themselfes the title of the church. It is best to begin with calling, and we will giue the first place to Bishops. There is there no examination of learning or maners, yea this hundreth yeeres, there hath been founde scarce one among an hundred which had in him anie founde doctrine: fewe which were not drunkardes, whoremongers, hunters, &c.

2 Now in chooSing, all that right of the people was taken away: their desires, assent, subscriptions & al such things did vanish away. The whole power is translated vsnto the Canons onlie: they bestowe the Bishoprice vpon whom they will, so that it is made at this day for the most part, a reward of adulterie and baudrie.

3 Ordaining is nothing but a meer mock: wheras princes haue by bargaining in some places obtained of the Bishops of Rome to nominate the Bishops, the churche hath suffered no newe losse therein, because the election is onely taken from the Canons, who tooke it to themselves by no right.

4 Behold their excellent calling, by reason whereof the Bishops boast that they be the successsours of the Apostles. And they say that the right to make elders belongeth to them alone: and they are made not to gouern, or feed the people, but to sacrifice: in like sort, when they consecrate Deacons, they speak nothing of their proper office, but they ordaine the to certaine ceremonies about the chalice and patrin. It was established*, that euerie one which was ordained should haue a place appointed him forthwith: nowe it is sufficient if their reueneue bee sufficient to sustaine them. They doe in deed with great
pompe shadow that which they do, but they be on-
lie visions, wherein there is no soundness.

5 Obiect. Bishops have vicars to enquire of learn-
ing before ordering.

An. But what? whether they can reade their Masles: whether they can decline some comon word
wherewith they meet in reading. Whé those which
are to bee ordered are brought to the altar, it is de-
manded thrice in words which they understand not
whether they be worthie of the honour? One which
neuer saw them, answreth, they be worthie. Is not
that to mocke God and men?

6 How much better do they behaue themselves
in bestowing of benefices? Trulie so, that no one of
them can hit another in the teeth. All of the breake
in generally as into a farme of their enemies.

7 But this is also a greater monster, that one mà
is appointed to gouerne five or sixe churches. Wee
may see in Princes Courtes young men which are
thrise Abbots, twice Bishops, once Archbishops.

8 But let vs see how faithfullie they do their du-
tie. Of Priests, some are Monks, some Seculars. That
former flocke was vnknowne to the old churche, to
which this song is now first found: let a Monke being
content with his cloister, neither presume to mini-
fter the sacraments, or to beare any other publike
function, A manifest mocking of God.

9 Seculars are partlie beneficed, & partlie they
spende their daily labour in saying Masse, or in sin-
ging, & they live by the wages which they get that
way. Benefices, haue either cure of soules as bishop-
ricks or Parishes: or els they be stipends for daintie
men which get their liuing by singing, as Prebends,
Canonships, Personages, Dignities, Chapellships.
As for hirelings, they get their liuing from day to
day,
day, and after a shameless manner set themselves to
sale for gain; and like hungry dogs with importune begging, they wring out of men against their
will, that which they put in their hûgie bellie. They
sacrifice Christ upon the altar: which is to do sacri-
ifice not to God, but to the Diuell.

10 The same account ought we to make of Ca-
onns, Deanes, Chaplaines, Prouosts, &c.

11 There remaine Bishops and governours of
parishes, who haue an excellent office if they would
veit. They haue churches committed vnto them,
though they turne the charge over to their vicars:
they make none other account of them then of
farmes, over which they set their vicars as Baliffes
or Farmers; as if it were the office of a Pastour to
doe nothing.

12 Of this did Gregorie complaine in his time,
saying, The world is full of Priestes: and yet it is a
rare thing to find a labourer in the harvest: because
we take vpon vs in deed the office of the Priestes, but
we doe not the worke of our office.

13 But if any man doe duely examine all this
face of Ecclesiasticall gouernement, which is under
poperie at this day, hee shall finde that there is no
theeuishe corner, wherein robbers doe live more
licentioûslie without law and order.

14 But if wee descende vnto the manners,
where shall wee finde that light of the world, the
salt of the earth? Where is that holinesse which
may be as a perpetuall rule to judge by. There is no
kinde of men more infamous at this day, for riot,
wantoninesse, daintinesse, and finallie for all kinde of
lustes.

15 Let Deacos now come forth, where is that most
holie distribution of goods? But they are not made
Deacons with out distribution of goods to that ende. For there is none other thing enjoyed them, but to serve at the Altar, to recite the gospel, or to sing it, and to doe I cannot tel what toyes. There is nothing spoken of almes, nothing of the caring for the poore. They appeare not at all with the institution which the Apostles vsed.

16 Hauiing made a diuision of the church goods, euery man did catche to himselfe so much as hee could, the Bishops and towneish Priestes (who being enriched by this pray, became Canons) did pull in pieces among them the best part. It was a troublesome diuision, because they cannot yet agree about their bouds. Yet by this means prouisio is made that not one halfe penny shal come to the poore. For they have take to themselves the fourth part which was appointed for the poore. That which was consecrated to the repairing of the churches is converted to superfluous vses. The same sacrilegious robberie is committed in the fourth part which was giuen to the clarkes.

17 Obiet. By this gorgeousnesse of churches, the prophesies are fulfilled, wherein the olde prophets describe the beautie of the kingdom of Christ.

An. That is to translate those things which are spoken spirituallie of the spiritual kingdom of Christ vnto the flesh & the world. The sentence of the Synode of Aquileia is to be noted. Pouertie is glorious in the Priestes of the Lorde.

18 That which is bestowed vppon garnishing of churches, is bestowed amisse, because it doeth not smell of thirst, but of riot and corruption of times. In the meanae season it is so farre of that they haue respect of the liuing temples, that they doe rather suffer manie thousandes of poore people to starue through hunger, then that they will breake the leaft challice.
challicc or cruett to releceu their pouertie.

19 The revenue of lands and possesstions causeth Revenues of that Bishops & Abotos in number of wayting men, lands in gorgeousnesse of houses, in gay apparrell & dain-
tie dishes, doe imitate, or rather strue with Princes. I am ashamed to say any more. Lo of what titles the Papistes boast for commendation of their church.

Chap. vi.
Of the supremacie of the Sea of Rome.

1 NOW let vs intreat of the supremacie of the Sea of Rome.

2 The state of the question is, whether it be necessarie for the true forme of Ecclesiasticall order, that one Sea be aboue another both in dignitie, and power, that it may be the head of all the whole bo-
die.

Obiect. In the lawe there was the highest Priest-
hood, and also the highest judgement.

An. That which was profitable in one nation, must not be extended to all the whole world. Again, the highest priest was a figure of Christ, but nowe the priesthood being translated into Christ, as he beareth the office himselfe alone, without any vice-
gerent, so he resigneth the same to none*.

3 Ob. It was said to Peter: Thou art Peter, and upon this rocke will I build my congregation*. Also, Feed my sheep.

An. Hee made the same power common to the rest. For to binde and loose, is to retaine and forgive sinnes, which is done by preaching of the worde.

4 Obiect. He promised the keies of the kingdom of heauen to Peter alone*. 
The doctrine of the Gospel is the keyes

An. The heauens are opened by the doctrine of the Gospel: the same was common to the rest of Peters fellowes in office, as well as to Peter.

Obieft. Peter excelleth therein, because hee received that both with the rest, & also a part by him selfe, whiche is not giuen to the rest but in common.

An. Christ did not this to preferre one man above another, but that he might by this means commend the unitie of the church.

Obieft. It was not said to the rest, vpon this rocke will I builde my church.

An. As if Christ spake anie other thing there of Peter, but that which Paul and Peter himselfe spake of all christians. For hee maketh Christ the corner stone vpon whom are builded those which grow to be an holie temple to the Lord.

Obieft. Hee aboue the rest: because hee hath the name properlie.

Concession.

An. Let him bee the first and chiefest of all the faithfull in feruentnesse of studie, doctrine, courage: yet he hath not power therefore ouer others.

Peter's confession.

6 Peter had confessed both in his owne name & also in the name of his brethren, that Christe is the sonne of God: vpon this rocke doth Christe builde his church: because there is one onlie foundation, besides which none other can be laid.

7 If anie thing bee to bee done, hee referreth it vnto the councell. Hee exhorteth his fellowes in office, he doth not commaund them: beeing accused he purgeth himselle. He was sharplie reproved by Paul. By these it appeareth manifestlie that there was no more power in Peter, then in the rest of the Apostles.

8 But admit he were chiefe among the Apostles, yet
yet they were only twelve: & it was done but once. Therefore that is a mistake made to continue for ever, Continuance that one ought also to be appointed as head over of succession an hundred thousand.

Obieft. Bees and Cranes choose one onely cap-taine and no more.

An. But they come not together out of all the whole world to choose one king: euerie king is content with his owne hue.

Obieft. The Poets commend the government of one.

An. Not because one ought to governe all the whole world, but because a kingdome cannot easily suffer two: for power cannot abide to have a partner.

9 Quest. Is it not necessarie that the Church have an head?

An. Christ himselfe is the head of the Church, of whom the whole body being coupled and knit together in euerie ioynt, wherewith one ministreth to another according to the operation in the measure of euery member, maketh encrease of the bodie*.

Obieft. It is needfull that there be another ministerial head, to beare Christs office vpon earth.

An. There is none ordained by Christ. Furthermore the scripture giueth this honour to Christe al- lone*.

10 Obieft. It is necessarie that there be a cer-taine likelihood betweene the heauenlie hyerarchie and the earthlie.

An. To play the Philofophers and dispute subtil- lie about both, is to be wise beyonde measure of the scripture.

11 But let vs graunt that the supremacie was in Peter, yea that it should alwaies continue by perpetuall succession: yet how wil they prove that his seat
was so established there, that whosoever is Bishop of that Cittie, hee should bee set ouer the whole worlde?

Obieft. Peter liued at Rome, and there hee died.

An. And Christ liued in Ierusalem, and there died: and Moses in the wildernesse: yet did they not giue such honor to the place.

12 Ob. Peter was chiefe of the Apostles: therefore the church wherein hee fate, ought to haue this priviledge.

An. Then the church of Antioch should by right chalendge to her felfe the supremacie, because hee fate first there.

Obieft. It was in times past the chiefe: but when Peter removed thence hee translated to Rome the honour which hee brought with him.

An. If this be a priviledge, it is either personall, and then it belongeth nothing to the place: or real, & when it is once giuen to a place it is not taken away againe: or mixed, then the place shall not bee simpie considered vnlesse the person doe also agree.

13 But let it bee fo: let vs graunt that the supremacie was translated from Antioch to Rome: yet why had not Antioch the second place? But Alexandria is before Antioch. Paul * nameth three which seemed to be pillers, Iames, Peter, and Iohn. If the honour of Peter the Sea of Rome haue the first place, doth not that of Ephesus & of Ierusalem deserve the second and thirde, where Iohn & Iames fate?

14 Howbeit that which they report of Peter Whether Peter his fitting in the Churche of Rome hath no cre-

Obieft.
Eusebius' faith, that he ruled there five and twenty years.

An. He was at Jerusalem about twenty years after the death of Christ, afterward he came to Antioch, where how long he continued it is uncertain. Gregorius reckoned seven, & Eusebius twenty years. But from the death of Christ until the end of the Empire of Nero (under whom they say he was slain) there shall be found only seven and thirty years. Thereby we perceive and see that he could sit at Rome but a short time. Furthermore Paul wrote to the Romans, but there is no mention made of Peter.

15 ObieCT. But it is a sence opinion of writers that he governed that Church until his death.

An. Writers tell many fables. But admit it be so: yet not long, because his Apostleship appertained unto the Jews. The supremacy had been meeter for Paul who was the Apostle of the Gentiles.

16 Furthermore, the men of olden time gave so great honor to the church of Rome for three most weighty causes. The first was, because it was a common opinion that it was founded by Peter. Secondly, there was the head of the Empire. Last of all it was quieter and less troublesome then the rest.

17 Notwithstanding in time of the government of the old Church, Rome never had the supreme dignity over other Churches. Therefore let us conclude with Cyprian, that the bishopric of Christ alone is universal, which comprehendeth the whole Church under him.
Of the beginning and increasing of the Romish papacy, until it lifted up itself so high, that both the liberty of the church was oppressed, and all moderation was oversrowned thereby.

1 There is nothing more ancient to establish the authority of the Sea of Rome, than the decree of the Nicene Synode, whereby both the first place is granted to the Bishop of Rome, among the Patriarchs, and he is commanded to care for the churches adjoining to the city. But in an other Synode which followed, the Bishop of Rome was not chief, but others.

2 In the council of Chalcedon the Legates of the Church of Rome had the chief seat by the Emperours grant: but Leo himself confesseth that this was an extraordinary privilege, neither was it observed in other councils.

3 As touching the very title of primacie, & other titles of pride, it is no hard matter to judge when & after what sort they croope in. Cyprian doth often call Cornelius brother, or fellow Bishop, or fellow in office. But writing to Stephen Cornelius his successor, he sometime objecteth to him arrogancy, and sometimes foolishness. The council of Carthage forbade, that anie shoude be called prince of Priests or chief Bishop.

4 The contention about the title of universal Bishop, began only in Gregories time: the occasion whereof was Johns ambition. For hee woulde make himselfe general, which no man before him had as saied to doe. Gregorie calleth it a wicked, profane, vngodlie, proude title, & such a one as was invented by the diuell, and published by Antichrists crier.

5 I come
I come to the jurisdiction which the Pope of Rome assumes over all churches, without question. And there arose the mischief. When the Sea of the Church of Rome was counted to be of great authority, not only in the godly in other parts which were grieved for want of aid: but also wicked men which were condemned by their own Bishops: for various defences sake fled thither: all which the Bishop received greedily. Through this ambition it came to pass that the Bishop of Rome did take to himself some authority over others.

But let us see what power this was. The power of the church is contained in these four points.

1. In ordaining of Bishops in calling of Councils: in Jurisdiction: in Censures. All the old Synodes commanded Bishops to be consecrated by their Metropolitanans: and that the Bishop of Rome be never called unto it, but in his own patriarchie.

2. The same Censures or admonitions which the Bishops of Rome did use toward others, the same did they themselves suffer.*

3. To call a provincial Synode was the duty of every Metropolitan: the Bishop of Rome had none authority there: but the Emperor only could call a general Council.*

4. As concerning hearing of appeals or jurisdiction, it is manifest that he hath the chief power, unto whose judgement seat the appeals is made. Many did often appeal unto the Bishop of Rome: and he himself also went about to draw unto him the hearing of causes: but he was always derived when he did pass his bounds. In the Council of Melleuate, where Augustine was present, they were excommunicate which appealed beyond the Seas.
In the time of Constantine the Emperor, he had no authoritie over other Bishoppes, as it doeth plainly appeare by the history of Celianus, accused by Donatus *. For Constantine committed the judgement of the appeale to the Bishop of Otelance.

I know how many Epistles there be, Rescripts, Edicts, wherein the Bishoppes ascribe what may bee to the Sea of Rome, and doe most constantlie challenge what may bee to the same. But all men which have but a little judgement know this also, that they are so blockish for the most part, that at the first sight it is an easie manner to perceiue out of what shop they came, nameles of ambition.

The authoritie of the Sea of Rome was greatly increas'd in Gregoryes time, by reason of the wars which did possesse almost all the whole world. Therfore that in so great a shaking of civil affaires, the integritie of faith might at least remaine, or not altogether perish, all Bishoppes on every side ioyned the selues to the Bishop of Rome. Then did the dignitie of the Sea increase, yet so that one man did not beare rule ouer the rest, as him pleased: but it was graunted him, with his authoritie to bridde the wicked and stubborne.

Therefore Gregorie taketh no more to himself ouer others, then hee graunteth to others ouer himself, when he confesseth that he is readie to bee controlled by others.

The bishop of Constantinople did at that time coteed with the Bishop of Rome, about the primacie. It was decreed in the councell of Taurinum, that the cities which were chief in civil gouernment in currencie province, should likewise be chief Sea of y bishops.

In the first Synode of Constantinople it was
was established, that the Bishop of that City should have the privileges of honour after the Bishop of Rome, because it was new Rome.

16 Shortlie after, John of Constantinople being holpen with the favour of Mauritius the Emperour vsurped the name of vniversall Patriarch. Gregorie did constantlie oppose himself against him: and doth abhorre that voyce as wicked and vngoodlie.

17 At length Boniface the third obtained of Pocas, that Rome should be head of all churches. But this was of no importaunce in a manner, untill at length France came by wicked pollicies into his power.

18 After that time when thinges did dailie every where waxe worse and worse, the tyrannie of the Sea of Rome was also established and encreased: & that partlie through the ignorance, and partlie through the sluggishtnesse of the Bishops. Therefore doth Bernard in his time with manie complaints bewail the scattering abroad of all the whole Ecclesiastical order*. Amongst other he addeth these, Thou Pastor commest foorth inuironed with much golde. If I durst speake it, these are rather the pastures of diuels, then of sheepe.

19 And now though we graunt to the Bishop of Rome that excellencie which he had in time of Leo and Gregorie, what doth this helpe the present Papacie? I do not yet speake of the earthlie Lordship, but of the spirituall governement wherof they make boast. For these be the sayinges of the Bishops: God would determine the causes of other me by men: but hee hath reserued the Prelate of this Sea without question to his own judgement*. Again, the facts of our subiects are judged by vs: but ours by god alone.

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20 And to the ende these decrees might have more weight they did fallly cog in the names of old Bishops, as if things had been to appointed and ordained since the beginning; whereas it is most certaine that it is new and latele forged, whatsoever is giuen to the Bishop of Rome, ouer and besides that which we haue said was giuen him by the old coun-
cels.

21 If Gregories testimony ought to bee of force they declare there by that their Bishop is Antichrift, because they make him universal.

22 Are not the Patrones of the Sea of Rome ashamed to defend the present estate of the papacie, which is certainlie an hundred fold worse, and more corrupt, then it was in the time of Gregorie & Bernard?

23 Last of all, though all these things should be graunted: yet there ariseth a fresh & new strife for them. For wee denie that Rome can be the mother of churches, seeing there is no church at Rome: & that the Pope is Prince of Bishops seeing hee is no Bishop, because he teacheth not the word of God, he doth not minister the Sacraments, neither doth hee keepe the people in their dutie by anie discipline.

24 Yea the Popes do whatsoever they can to opprest the pure doctrine of the Gospel. Leo was cruel, Clement bloodtie, Paul a fierce murtherer. Shall hee be Christes vicar, and Peters successor who by persecuting the Churche with furious indevours, doeth openlie professe that hee is Antichrist?

25 Wee speake as did Paul when wee say that Antichrist shall sit in the temple of God*. That his kingdom shall bee placed in hautinesse of speech, and
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Dan. 7. 23. and blaspheming of God*. Also whereas Paule seteth out Antichrist by this mark, that he shall take away from God his honour, that he may take it to him selfe, this is a principall token in seeking Antichrist, especially when such pride procedeth to the publike scattering and destruction of the Church.

26 God translated the Church which was at Jerusalem to Pella*. That which was once done, might be done oftener. Therefore so to tie the honor of the supremacie to a place, that an enemie of Christ, an adversary of the Gospel, a destroyer of the Church, a butcher of the Saints, should be Christes Vicar, Peters succesour, the chiefe Bishop of the Church is too ridiculous.

27 We haue spoken inough of the thing. If we come to the men, we shall find that Leo, Clement, Paule, and almost all the rest were Atheistes, and that they knewe nothing else in a manner concerning Christ, but that which they learned in Lucian his scholes.

28 And yet for all this the Romanistes auouch, that the Pope cannot erre. Though Iohn the xxij. Pope did openly auouch that the soules of men are mortall*, & that they die together with the bodies vntill the day of the resurrection.

29 Therefore though Rome were in times past the head of Churches, yet she is not worthie at this day, to be counted one of the smallest toes, being she is made common to all kind of wickednesse.

30 The Cardinals were in times past only priests of the church of Rome, and farre inferiour to Bishops: but such as they be nowe at this day, they haue no true and lawfull office in the Church.
The first parts touching doctrine:

1. The power of the church, which consisteth partly in particular Bishops, partly in Councils: and those either provincial or general: such power consists either in doctrine, or in jurisdiction: or in making laws. The place touching doctrine hath two parts: authoritative to deliver and teach articles and points of doctrine, and to expound the same. And let all things be done to edifying. That shall be, if the authority of Christ, the master of the Church, be kept safe and sound.

2. Furthermore we must remember in this place, that what authority soever the Scripture doth give either to Priests, or Prophets, or Apostles or to the successors of the Apostles, that is properly given not to the men themselves, but to the ministeries wherein they are placed. It is said of the priests: The lips of the priest shall keep knowledge, and they shall require the Law at his mouth: because he is the Angel of the Lord of hosts.

3. The authority of the Prophets is described in Ezechiell: Sonne of man (saith the Lord) I have made thee a watchman to the house of Israel. Therefore thou shalt hear the word out of my mouth, and thou shalt tell it them from me.

4. The Apostles are called the light of the world, the salt of the earth, they are to be heard in stead of Christ.

5. And though there be but one & the same doctrine...
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The same doctrine, yet according to the diversitie of times, the servants of God had diverse kinds of teaching. It is true indeed which Christ faith, that no man hath seen the Father but the Sonne, and he to whom the Sonne will reveal him. God used secret revelations with the Patriarchs: & these did he continue with undoubted signes. The Patriarchs conveyed that unto their sons, & they to their children's children.

6 When the Lord raised up a more manifest forme of the Church, he would have his word put in writing, that the priests might thence set forth which they should teach the people, and that all doctrine might be examined by that rule. Therefore after the publishing of the Lawe, the priests are commanded, that they should only teach that which God did comprehend in the Law. It was not lawfull for them to add or to diminish. After the followed Prophets, the Prophets which were interpreters of the Lawe, who added nothing thereunto, but prophecies concerning things to come. Herunto were added the histories, which are also the works of the Prophets: but the being made by the enditing of the holy Ghost. Such was the rule of the life of the fathers vntill the comming of Christ.

7 When the wisdom of God was made manifest in the flesh, he taught with full mouth whatsoever man's mind can conceive of the Father: because the Father appointed him to be a teacher. Therefore he left nothing for others to speake after him.

8 Therefore let this be a firme maxime, that there is none other word of God to be had, but that which is contained in the old and newe Testament: and that there is none other manner of teaching a right in the Church, but according to the prescript
and rule of his word. Therefore Christ commanded the Apostles to teach, whatsoever things he had commanded them.

9 That was also diligently observed by the Apostles.

**ObieEt.** It is not lawful for one alone to add any thing: but there is another respect to be had of the universal Church.

An. Faith cometh by hearing: and hearing by the word of God: If faith depend upon the word of God alone, what place is now left for the word of all the whole world.

10 **ObieEt.** A general council is the true image of the Church, and it is governed immediately by the Spirit of God: therefore it can not erre.

An. A general council is governed by the holy Ghost, when it decreeth or setteth downe nothing contrary to the word of God. Then it cannot erre.

11 **ObieEt.** Christ sayd, behold I am with you until the end of the world. Also, I will give unto you a comforter, the Spirit of truth.

An. He did not only promise that to the number of twelve, but even to every one of them. And this spirit is not the spirit of error, of lying, of ignorance or darkness, but of sure revelation, wisdom, truth, and light.

12 **ObieEt.** Whatsoever is given to every one of the faithful, severally, that is given and belongeth to the Church altogether.

An. The Church shall never want that which shall be necessarie for it. But the richness of the Church are such, that it wanteth much of the chiefest perfection.

**ObieEt.** The Church cleansed by the washing of water, in the word of life, is without blot & wrinkle. The
The pillar and foundation of truth *.

An. In the former place it is rather taught what Christ doth daylie worke in the Church: then what he hath already accomplished. Again it is false & frivolous to thinke that the church is altogether without spot, all whose members are uncleane: furthermore the Church it selfe is the pillar of truth, which resteth vpon the word of God alone.

13 Is it anie maruell if the bride and scholer be subject to Christ her spouse and maister, that she may continually and diligently depende vpon his mouth?

14 Obieff. I have manie thinges to say to you, which you cannot carie now*.

An. The Apostles being led by the Spirit of truth into all truth, they did publish their writings, wherein they left the perfect knowledge of the doctrine of the Gospell, written.

15 Obieff. Christ commandeth that he be counted an Ethnicke & as a Publicane, which shall gain say and resist the decree of the Church*.

An. There is no mention made there of doctrin: but onely the authoritie of censures to correct vices is auouched, that they may not set them selues against the judgement thereof, which shall be admonished and reproved.

Obieff. The Church must be heard.

An. Who denieth that? because it pronounceth nothing but out of the word of the Lord.

16 Obieff. Baptizing of infants strange nor so muche from the manifest commanndement of the Scripture, as from the decrees of the Church.

An. It shall sufficiently appeare else where, that it is farre otherwise.
Obieqt. That is nowhere in the Scripture to be found, which was pronounced in the Nicene Synode that the Sonne is consubstantiall with the Father.

An. I grant this word is not extant in Scripture, but the thing signifying the same, is often founde in Scripture.

CHAP. IX.
Of Councils and their authoritie.

What counsels be lawfull.

1. Furthermore Councils shall be lawfull then, if Christ sit as chief in the same, & do govern the whole assembly with his word and Spirit.

2. For this is Christ's saying, where two or three shall be gathered together in my name, I am there in the midst of them*. Which promise doth no leffe belong touerie particular assembly, then to a generall Counsell. And those only are gathered together in the name of Christ, which adde nothing to his word, neither take anie thing therfro.

3 Obieqt. The truth remaineth not in the church, vnlesse it continue among the Pastours. Neither doth the Church consist, vnlesse it appeare in generall Counsells.

Pastors are blind.

An. That is not alwayes true. For there was a Church in Isaias his time at Jerusalem, which God had not as yet forsaken, and he calleth the Pastors thereof blind watch men, ignorant, dumbe doggs*. In an other place he reacheth that they haue a shadowish pretence and cloake of priesthood*. Frō the prophet to the priest euery one followeth lying*.

4 Obieqt. Peraduenture that was of force ammong the lewes: but our age is free from so great an euill.

An. Would God it were: but the holie Ghost hath pronounced that it shall be otherwise. As faith
there were in the old people false Prophets: so likewise there shall be among you false teachers, duly bringing in sects of perdition.

5 And yet I would not overthrow the authority of Pastors: onely I warn men to make choice of them, lest we admit wolves in stead of true shepherdes.

6 Out of this we may easily answer to that other thing touching general Councils. The Jews counsellors had the true Church in the time of the Prophets. But if there had been gathered at that time a general counsel of the priests, what manner face of the Church should have appeared? The spirit of Satan bare rule in the mouth of foure hundred Prophets, which Achab called together. Micha is condemned for an hereticke, he is smitten, he is cast in prison. So was Jeremie handled.

7 In that Council which the priests & Pharisees gathered at Jerusalem what was wanting as touching the outward face? And yet Christ is condemned there, and his doctrine is driven from amongst them. And yet there was at that time a Church at Jerusalem. Therefore it doth not necessarily consist in the assemblie of Pastours, whome the Scripture doth pronounce to be sometimes euill.

8 Object. What shall the Councils have none authority in defining?

An. Yes verily. For all Councils are not to be condemned here, neither are the acts of all Counsels to be cancelled. But so often as the decree of any Council is brought forth, I would have it diligently weighed, at what time it was holden, for what cause, to what ende, what manner of men were present: and then that it be examined according to the rule of the Scripture. So it should come to passe.
that Councils should have that majestic which they ought to have. So we do willingly embrace those old Synodes, as the Nicene, that of Constantinople of Ephesus, and the first Chalcedon Synode.

9 By the later Councils, which are often contrary one to another, we may see, how much the church hath oftentimes degenerate from the purity of that golden age. It is now about nine hundred years ago since the Synode of Constantinople being gathered under Leo the Emperor, did adjudge images placed in Churches to be broken. The Nicene council decreed that they should be restored.

10 All those auncient and purer Councils had their imperfections. There appeareth a notable example hereof in the Nicene Synode. For there, having as it were forgotten all grauitie, modestie, & all curtesie, omitting to contend with Arrius, they began one to wound another with inward divisions, objecting of crimes, and infamous libels.

11 Obieci. Synodes may indeede erre in those things which are not necessarie to salvation.

An. Then they did not alwayes follow the Spirit as their guide. But we may easily judge by generall Councils, how great authority provinicial councils have to make articles of faith.

12 Obieci. Though they be in mind blockish and in will most wicked, yet the word of God remaineth which commandeth vs to obey those which haue the oversight of vs.

An. What if I deny that they be such as haue the oversight of vs, which are such? But what manner persons doth Isue describe? Let not faith he, the booke of the Law depart out of thy mouth: but thou shalt meditate in it day & night. Thou shalt not turn aside either to the right hand or to the left.

We must obey those which have the oversight of vs.

John. i. 7. 8.
Therefore those shall be our spiritual governors, which turne not aside from the Law of the Lord, either to the right hand or to the left. Otherwise we must not heare them, as being false prophets & false Apostles.

13 Because we have proved that the Church hath no power given to erect any newe doctrine: let vs now speake of the power which they geue her in interpreting the Scripture. We graunt indeed and that willingly, that if anie disputation fall out about anie opinion, there is no better or surer remedie, then if a Synode of true Bishops come together, where the article or point in controversy may be discouered. For the determination shall have much more weight: they shall more commodiously deliberate being together: and also Paul describeth this way in judging doctrines. So when Arrius arose the Nycene Synode was called: the Synode of Constantiopole against Eunomius & Macedonius: that of Ephesus against Nestorius. Also we must note this, that it is no perpetuall thing, that that is a true interpretation of the Scripture, which hath bene set downe by the consent of a Councell. For in the second Synode of Ephesus, the heresie of Eutiches had the upper hand, and the holy man Flavian was banished.

14 Christ commandeath all to drinne of the cuppe which he giueth in the Supper. The Councell of Constance commanded that it should not be giuen to the common people, but it would that the priest alone should drink. Paul calleth forbidding of marriage, hypocrisy of deuils. And the Spirit pronounceth in another place that marriage is holy & honorable among all men. Whereas they did afterward forbid priests to marry, they desire to have that counted a true interpretation of the Scripture.
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Therefore whatsoever interpretations or decrees of Councils shall be contrarie to the truth of the Gospel, they must in no case be receaue.

CHAP. X.

Touching the power in making lawes, wherein the Pope with his adherents did exercise most cruell tyrannie and butcherie vpon soules.

Now followeth the second part touching making of lawes: from which spring innumerable traditions of men did issue, being as many snares to strangle souls. Therefore it is worthy to be knowne whether it be lawfull for the Church to bind mens consciences with the lawes which it shall make.

2 We see how wearily Paul walked in this point, so that he durst not even in one thing infringe the conscience. For he did foresee what a wound might be made in the consciences of men, if the necessitie of those things should be layd vpon them, the libertie whereof the Lord had left.

3 That this knot may be loosed, we must first know what conscience is. We must set the definition out of the proper derivation of the word. For as science taketh the name fro the knowledge of things: so when men haue the feeling of Gods judgment, as a witness adjoyned to them, which doth not suffer them to hide their sinnes, but that they are drawn vnto and arraigned before the judgment seat of the judge, that feeling is called conscience. For it is a certaine meane betweene God and men. From whence the olde proverbe cometh, the conscience is a thousand witnesses.

4 Therefore as works haue respect vnto men, so the conscience is referred vnto God. So that a good conscience is nothing else, but the inward integritie of the hart. In which sense Paul write, that the fulfilling
fulfilling of the Law is love out of a pure conscience and faith unfaigned*. Also it is sometimes extended unto men. So Paul endeavored to walk with a good conscience toward God and men. But that is unproperly spoken. And that is to be considered both in the commandments of God which must needs be kept, and also in things indifferent and meaner.

5 If men's laws be given to this end that they may charge us with religio, as if the observing thereof were of it selfe necessarie, we say that that is laid upon the conscience which was not lawfull. For our consciences have not properly to deal with men, but with God, seeing they are governed by the word of God alone.

* Obieet* We must obey Princes even for conscience sake*: therefore the laws of Princes beare rule over men's consciences.

An. We must distinguish betweene the Genus & the Species. The general commandement of God commendeth the authoritie of magistrats. Hitherto we must obey. But it is not meete that the laws which are written by them, should appertaine unto the inward government of the soule. Therefore if anything be commanded contrary to the word, or if in things indifferent there be a certaine necessitie laid upon us, we must not obey.

6 Such are those which in Poperie are called ecclesiastical constitutions which are brought in for the true & necessary worship of God. And as they be innumerable, so they be infinite grins to insnare souls.

Ob. Bishops are spiritual lawgivers appointed of the Lord, after that the government of the Church is committed to them. Therefore he which breaketh their constitutions, rebelleth against god & the church.

Am. The authority of Bishops appertaineth to set
There is but one lawgiver, God.

Col. 2.3.

Gal. 5.

Faults of popish constitutions:

1. They are counted for the true worship of God.
2. They bind the consciences.
3. They make the commandment of God of none effect.

Mat. 15.3.

4. They be unprofitable and foolish.

There is but one lawgiver, namely, the Lord, who is able to save & to destroy. He hath so comprehended in his Law, all that was necessarie to the perfect rule of good life, that he left no thing for men to adde to that chiefe perfection. And this doth he to that end, first that all our works may be governed by his will. Secondly, that he may shew that he doth only require obedience at our hands.

7 For to speake properly there is but one Lawgiver, namely, the Lord, who is able to save & to destroy. He hath so comprehended in his Law, all that was necessarie to the perfect rule of good life, that he left no thing for men to adde to that chiefe perfection. And this doth he to that end, first that all our works may be governed by his will. Secondly, that he may shew that he doth only require obedience at our hands.

8 If we keepe in mind these two reasons, we may easilie judge what constitutions of men are contrary to the word of God. With the former reason Paul contendeth against the false Apostles which assaied to burden the churches with newe burdens*. He vffeth the second more in the Galathians, when he teacheth that the consciences must not be insnared which must be governed by God alone.

9 Let vs apply this doctrine to our times. We say that the constitutions wherewith the Pope doth burden the Church, are hurtfull, whether they be concerning ceremonies and rites: or which do more belong to discipline. First because they holde that the worship of God is contained in them: Secondly because they bind the consciences with precise necessity to keepe what soever they command.

10 Furthermore that is the worst of all that which religion is once begun to be determined by such vain inventions, the commandement of God is made of none effect*. For it is a greater offence with the, to have omitted auricular confession, the to have continued a most wicked life a whole yeare together.

11 There be also other two no small faults in the same
same constitutions, first they prescribe unprofitable observations. Secondly they oppress the consciences with an infinit multitude, and they do so cleave to shadowes, that they cannot come to Christ.

12. So that at this day not only the vnlearned multitude, but as every one is puff vp with worldly wisedome, so he is wonderfully delighted with the beholding of ceremonies. Hypocrites & filie womes thinke that nothing can be invented, which can be either more beautifull, or better. Neither is it anie maruell that the authours thereof are come to that point, as to mocke both them selues & others with friuolous toyes: because they haue taken a pattern partly by the dotings of the Gentiles: & partly like apes they haue imitated the old rites of Moses Law.

13. Againe there is such a number of them, that the Church can in no case endure them. Hereby it commeth to passe that there appeareth in ceremonies, I wot not what Judaisme: & other observations bring vpon godly soules a grieuous butcherie.

14. Obievt. There be amongst vs manie, as ignorant, as they were some amonge the people of Israel. Such introduction was appoynted for their sake.

An. To oppress weake consciences with great heaps of ceremonies, is not to comfort them. Paul faith that the Iewes are like to children, which were kept vnder tutors and gouernours, & we to grown men, which being set free from the tuition of others, haue no neede of childish rudiments.

Queft. Shall the ignorant for sthen haue no ceremonies giuen them to helpe their vnskilfulnesses?

An. Let those be giuen the which set forth Christ more plainly, and not those which darken him.
They are counted purging sacrifices.

Boasting of stage players.

15 Obieft. They be sacrifices, wherewith God is well pleased: sinnes are taken away: and salvation is purchased.

An. They are rather foolish and pernicious opinions.

Obieft. Good things are not corrupt by strange errors, for as much as in this behalfe a man may no lesse sinne in works commanded by God.

An. But they are euill, as being not understood, and like to a stage play. God seeketh obedience, neither will he be worshipped with precepts of men. Lastly they do not direct vs vnto Christ: but they are only nets to catch money, and serve for sacrilegious buying and selling.

16 Therefore so often as this superstition creepeth in, that they will have men to worship God with their inuention, what lawes soever are made to that end, they straights way degenerate vnto those grosse abuses. God threatneth this curse to all ages, that he will strike them with blindness & blockishness, which worship him with doctrines of men.

17 Obieft. Our traditions are not of men, but of God. For the Church is so governed by the Spirite of God, that it can not erre.

An. We haue alreadie shewed howe fallstie they chalenge to them selues the title of the church. For the Church followeth the rule of her spouse. Neither is that the Church, which passing the boundes of the word of God, doth play the wanton, & doth riot, in giuing new lawes.

Obieft. The prophecies are added to the Lawe.

An. There is no addition there, but an expostitio.

18 Obieft. We haue from the Apostles the beginning of our traditions.

An. The whole doctrine of the Apostles travel-leth.
leth to this ende, that the consciences may not be burdened with new observations: or that the worship of God may not be polluted with our inventions.

ObieQt. The most of the Apostles' decrees were received by use and the manners of men, & yet they were not put downe in writing.

An. They learned by the revelatitio of the Spirit, after Christ's ascension, those things which they could not understand when Christ was living, and those things which were necessary to salutatio they left in writing.

19 Therfore in all these things there is great simplicitie required, such as we see appeare in the administratio of the Supper in the Apostles' time. The next successors added somewhat, which was not to be misliked. But afterward came those foolish counterfeiters, who patching together divers pieces now & then made these gestures & icttings of the Maffe.

ObieQt. Augustine faith, that those things which are done with one consent in all the whole church, came first from the Apostles them selues.

An. We may vnderstand, faith he *, that those things which are kept in all the whole world, were decreed either by the Apostles them selues, or else by generall councells, whose authoritie is most wholesome in the Church. But he speaketh of the observations of his time, which were then very fewe.

20 ObieQt. We have holy water frō the Apostles.

An. Yea I wot not what Pope did pollute Baptisme with this strange and unseasoneable signe.

21 ObieQt. The Apostles' and Elders of the primitiu Church, established a decree, besides the commandement of Christ, wherein they commanded all the Gentiles to abstaine from things offered to idols, Acts. 15. 10. 29. from stangled, and from blood*.
An. The Apostles made no new Law, but the divine and eternall commandement of God, touching the not breaking of charitie. Neither is anie note of that libertie taken away, but the Gentiles are admonished by what meanes they should temper them selues to their brethren, that they abuse not their libertie to the offending of them.

22. Like as if anie faithfull Pastours bearing rule in the Churches which are not as yet well ordered, do forbid all those which are of their flocks that they eat no flesh vpon the Friday before those which are weake, or that they work not openly vpô holy days.

23 Obießt. And yet it is needfull, that being in subjection we suffer euë the hard commandements of our rulers.

An. So they decree nothing that is contrarie to the truth of the word of God. For God receiveth* and punisheth* the inventions of men.

24. Therfore both our owne wisdome, and also the wisdome of all men must become foolishnesse in our wysde, that we may suffer God alone to be wise.

25 Obießt. Samuell sacrificed in Ramath, and though he did that contrarie to the Law, yet it pleased God.

An. He did not set anie second Altar against the onely Altar: but because there was not as yet anie place appointed for the Arke of the couenant, he appointed the citie where he dwelt for the sacrifices, as being most commodious.

Obießt. Menohae being a private man, did offer a sacrifice contrarie to the Law.*

An. This was an extraordinarie and particular example, neither is it to be imitated.

26. Obießt. Christ would haue those burdens which were heauie & which could not be borne, to be borne,
borne, which burdens the Scribes and Pharises did binde together.

An. Christ would haue his disciples to beware of the leaué of the Pharisees, because they mixed their traditions with the doctrine of truth: yet hee will haue them to bee hearde, if they teache Moses his law.

27 Obieft. Then all the lawes are euill, wherby the order of the Church is set in frame.

An. Lawes which serue to nourishe pollicie and peace, are greatlie to bee observèd in Churches, so they be made decentlie & according to order.

28 Which shalbe, if rites be vsed, which may purchase reverence to holy things. That done, if modeste and grauitie doe shine and appeare. This is the first thing in order, that those which rule, know the rule how to rule well: and that the common people be accustomed vnto the obedience and true discipline. Lastlie, that the state of the Church being set in good order, the peace & quietnes of the church be provided for.

29 And that is comelinesse, which is so fit, for the reverence of holy mysteries, that it is a fit exercise vnto godlinesse, or at least such as shal serue church, to the convenient garnishing of the action, and that not without fruite. Such exercises of godlines Order in the leade vs dire&tie vnto Christe. And order is placed church. in that framing, which taketh away confusions and tumultes. Paul giueth an example of the former, that profane qualling & banquetting be not ioynd with the supper*. In the other sort are the houres appointed for prayer and preaching. Therefore the one sort of constitutions haue respect vnto rites and ceremonies, the other to discipline and peace.
What constitutions be good.

Furthermore I allowe those constitutions of men, which are both grounded vpo the authority of God, and also are taken out of the scripture, and consequentlie are altogether divine. Let kneeling in time of solemnne prairie be an example.

Quest. If we must hear the Lord alone, why hath he not described particularlie, what we ought to follow in discipline and ceremonies?

An. Because they depend vpon the condition of times, neither doth one forme agree to all ages. Yet we must follow generall rules, that that may be observed which is comelie, & which order requireth.

Quest. What libertie of conscience can ther be in so great observation and circumstecption?

An. Yea it shall stand excellentlie well, when we shall consider that the lawes are not stedfaft & continuall, whereto wee are bounde, but externall rudiments of mans infirmity, which though all of vs do not neede, yet all of vs doe vs, because one of vs is bound to another to nourish loue.

Quest. What? Is there so great religion in a woman's veile, or in her silence, or in kneeling, that it cannot be omitted without danger?

An. If, in these one swarue either through want of wit, or through forgetfulness, or necessitie, there is none offence committed, but if through contempt the stubbornnesse is to be misliked,

Furthermore we must vs great diligence in this point, that none error creepe in which eyther stain or darken this pure vs. Which thing shall be brought to passe, if all the obseruations that bee shall have a manifest shew of profite, and if very few bee vsed: and especiallie if the doctrine of a faithfull pastour be joyned therewithall, to shut and stop the way before wicked opinions.
1 The third part of Ecclesiastical power remaineth, which we say consisteth in jurisdiction. And this jurisdiction is an order provided for preservation of spiritual pollicie: to this ende, from the beginning there were judgement seats or consistories in churches, to examine manners, and punish vices: and beare rule in exercising the office of the keyes*. Paul calleth them governments*. Furthermore, that power of the keyes hath two parts principalie. The one consisteth in preaching the Gospel*, which is properlie not so much power as a ministerie, if we respect men. For Christ hath giuen this power to his word, whereof men are ministers. We speake not of this now.

2 The other power of binding and loosing is described by Christ*, when hee saith, If anie brother heare not the church, let him be to thee as an Heabinde and the then or publicane. Verilie I say vnto you, whatsoever yee shal bind, &c. But the church bindeth whom it excommunicateth: not that it may destroy him, but that he may repent: It looseth him whom it receiueth to communion or fellowship: because it doeth as it were make him partaker of the vnitie which it hath in Christ Iesu. And least anie man conteneth the judgement of the church, the Lord doth testify, that it is nothing els but the publishing of his sentence.

3 Obiecit. All these thinges lasted but for a time, when as the magistrates were as yet aliens fro our religion.

An. This order is alwaies necessarie. Because necessarie.
The difference between the magistrate and the church.

The use of ecclesiastical jurisdiction.

Discipline separated from the power of the sword. Excommunication is the sharpest censure of the church.

The Senate of the church.

Epist. 14. lib. 3.
Two sorts of Elders.
In. 5. cap. 1. ad Tim.
Tirannie of Bishops.

the church doth neither take any thing to herself which is proper to the Magistrate; neither can the Magistrate doe this which the church doth: yea the Magistrate himselfe must sometimes be chastened, which thing befell Theodosius Caesar.

4. And surely if any man doe thoroughly weigh the wordes of Christ, hee shall plainely see that the state & perpetual order of the church is described there, and not any temporall order.

5. Furthermore the true use of Ecclesiastical jurisdiction is, that offences may be prevented; and if any offence be risen, it may be done away. Ther be two things to be considered in the use: first, that this spiritual power may be quite separated from the authoritie of the sword. Secondly, that it be not administered as one man will, but by a lawfull assemblie: both things were observed in the purer church. For the holy Bishops did neither use fines nor prisons, but their sharpest punishment was excommunication & that in great necessitie, according to the word of God.

6. Neither was such power in mans hand onely, that hee might doe whatsoever he would, but it did belong to the company of Elders, which was in the church, that which the Senate is in the citie. Cypris Ioyned the whole Cleargie with the Bishop. And it was an usuall custome that the jurisdiction of the church should be exercised by the Senate of elders: whereof there were two kinds: for some were appointed to teach: othersome were only Censors of manners. This ordinance grew out of kind by little & little. In Ambrofe his time the clarks alone were Censors*. At length the Bishop did challenge that to himself, which was graunted to the church.

7. Afterward the Bishops committed this charge...
to their officials: which in deed differ nothing from officials.

<Object. Officials admonish and excommunicate.

An. Surelie they mock God by this. Some poore man oweth a little money: He is cited: If he appeare he is condemned. Being condemned, vnlesse he pay he is admonished. By the second admonition there is a step made to excommunication: if hee appeare not, he is admonished to come to the court: if hee make delay, he is admonished, and fourth with excommunicate. I speake nothing of the praies, spoiles, briberies, sacrileges, which are gathered thereby.

8 Such is the popish spirituall jurisdiction. Also they doe fallie attribute to themselves the power of the sword: because it is not exercised vpon mens consciences, and Christe also forbade that*.

<Object. Moses had both together.

An. First, that was done by a rare myracle. Secondlie it did but last for a time: for when there is a certaine forme appointed by God, the ciuill government is left to him: he is commanded to resign the priesthood to his brother.

9 Obiect. By this means the glorie of Christ doeth flourish as it is worthie, and in the meanseason the Bishops are not too much called away from The priesthood is resigned to Aaron.

An. As touching the first Christ faith*, Kings of the nations and Princes reigne over them, but you shall not bee so: and in another place* Who made me a iudge or a deuider among you? As touching the other they are not more excellent then the Apostles, who did not thinke it meet for them to serue tables, having forfaken the word of God*.
Neither is it to be doubted, but that Bishops went thus farre beginning with a very little: but they have lifted vp themselves with subtiltie & crooked craftie meanes, and that pruillie: In times past if anye controvcrsie did happen, the godly committed the judgement thereof to the Bishop, because they did not doubt of his vprightnesse. This was pruile worthie, but these men made an ordinary jurisdiction of voluntarie judgements. When cities & countries were shortlie after brought into divers straits, they fled vnto the patronage of Bishops: these men of patrones, became lords.

Although the Bishop of Rome being not content with their kingdoms, laid hands vpo the Empire, who as Bernard faith*, had neede of a weede-hooke, not of a scepter.

Gregorie called the Emperour most noble Lorde, and himselfe his vnworthie servant*.

Neither are five hundred yeares yet past, when as the Bishops were in subjection to princes: neither was the Pope created without the authority of the Emperour. The Emperour Henrie the 4. of that name, who solde holie things, gaue occasion to Gregory the feueth, to alter this order. At length Hildebrand who called himselfe Gregorie the seventh, made also the Emperours subiect to him.

Obiect. The West Empire was giuen to the Pope by Constantine.

An. That is a false starting hole, vnder colour of donation.

In the meane season the Popes ceased not sometimes by fraude, somtimes by treacherie, sometimes by weapons to invade other mens dominions: also they brought the citie it self which was at that time free vnder their power: vntill they came to that power,
power, which they do now enjoy.

15 To jurisdiction is annexed freedome. For they thinke it an vnmeet thing, if in personall causes they answer before a civil judge, and they suppose that both the libertie & also the dignitie of the church consisteth in that, if they be exempted from common judgements and lawes.

Obieft. If any question of faith were handled or anie such question as did properly appertaine to the church, the hearing thereof was referred to the church.

16 An. By this exception holy men sought nothing else, but that Princes which were not religious might not with tyrannicall violence and lust hinder the church in doing her dutie. For they did not disallow it, if sometimes Princes did use their authority in Ecclesiastical matters, so this were done to preserve the order of the church, and not to disturbe it. Therefore they doe euill to chalendge to themselves freedome.

CHAP. xii.
Of the discipline of the church, whose principall use is, in censures and excommunication.

1 FURTHER more, that we may the more easilie understand Ecclesiastical discipline, which dependeth upon the power of the keyes, and spiritual jurisdiction, let vs divide the churches into the cleargie and the common people. Let vs speak first of common discipline, under which all men must be: then we will come to the cleargie, which haue their proper discipline.

2 The first foundation of the church, is, that private admonitions doe take place: that is, if any man
The degrees of comœ discipline.
Private admonition.

1

2

Mat. 20. 20.

3

Mat. 18. 15. 17.

Excommunication.

I

2

Deuision of sinnes.
Mat. 18. 15.
1 Tim. 5. 20.
Gal. 2. 14.

Another definition of sinnes.

Endes of correction.

1

Col. 1. 24.

2

1 Cor. 5. 11.

3

2 Thess. 3. 14.

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do not his dutie willinglie, that he suffer himselfe to be admonished: and that everie one studie to admonish his brother when need is. Especially let the Pastors be diligent herein, whose dutie it is to preach to the people, and to exhort through every house*. If any man refuse admonitions, and despite two or three witnesses: and if hee continue stubborne, let him be banished out of the companie of the faithfull*, as a contemner of the church.

3 But because he intreateth there of secret faults we must put this diuision, that some sinnes are private, and some publike. Christ speaketh of the former, Reproue him betweene him and thee alone*. Paul faith concerning open sinnes, Reproue him in presence of all men*: that the rest may feare. Hee himselfe followed this last in Peter*. Therefore in secrete sinnes let vs proccede according to the degrees which Christ setteth down: in manifest sinnes, let vs straight way procede into the solemnne rebuking of the church.

4 Let this be also another distincion. Of sinnes some are defaults, some hainous offences: for these latter Paul vseth a more sharpe remedie in the incestuous person of Corinthus*: because he doth not only in wordes chaften, but with excommunication punish him.

5 And there be three ends whereunto the church hath respect in such corrections, and in excommunication. The first is that they may not bee named among christians which lead a wicked life, as if the holy church were a conspiracy of wicked men*. The second that good men may not bee corrupted with the continuall companie of the wicked*. The third is, that those men themselves, being confounded with shame, may begin to repent of their sithines*.

6 These
6 These ends being set downe, it remaineth that we see how, and after what sort the church doth execute this point of discipline, which consisteth in jurisdiction. First of all let us retaine that division of sinnes, that some are publique and some private. The former kinde doth not require these degrees which Christ reckoneth vp. In the second sort, they come not to the church, vntill stubbornenes come. When it is once come to knowledge, then must we observe the other division between hainous offences & defaults. In lighter offences there must a light and fatherlie chastishment be vsed. But hainous offences must be chastised with a more sharp remedie: as by deprivinge of the supper, vntill the sinner doe testify his repentance*. This order did the olde and better church obserue, whiche lawful government was in force.

7 So far of was it that anie was exempted from this discipline, that the Princes did submит the seules together with the common people, to abide & beare it. And it is meet that the scepters of all princes bee made subject to Christes crowne. So Theodosius was deprevied by Ambrose of the right of the communion*. This is a lawefull proceeding in excommunicating of a man, if not the elders alone do that apart, but the Church knowing and approuing the same.

8 And such sharpnesse becommeth the church as is ioyned with the spirite of meeknesse, that he may not be swallowed vp of sorrow which is punished*. For by this meanes a remedie should bee turned to destruction. For when as they enioyned a sinner penance to endure for 7.4.3. yeres, or during his whole life: what could followe thereupon, but either great hypocrisyse, or great desperation?

9 All things must be tempered with loue and
All things must be temperate with courtse.}

courtse. Neither is it for vs to blot out of the number of the elect excommunicate persons, or bee out of hope of them as if they were alreadie damned. Wee may indeed count them straungers from the Churche, and therefore from Christes: but yet onlie during that time wherein they continue diuor-

The difference betwene excommunion and cursing.

To depart from the church.

What pastour is free from the curse.

10 For there is this difference between excommunication and accursing that accursing doth giue over a man to eternall destruction, taking away all pardon: this that is excommunicatio doth rather punish maners. There is either rare or none vse of accursing. Though the Churche doe not suffer vs to keepe companie with excommunicate persons, yet we must strive, and labour to bring them to better fruit, that they may returne to the fellowship of the Church*: least wee fall straightway from discipline to butcherie.

11 This is also especiallie required to the moderating of discipline, which Augustine dispute against the Donatists*, that neither private men, if they see vices not diligently corrected by the counsell of Elders, depart from the Church, or that the Pastours themselues, if they cannot purge all things which need redressing, doe not therefore cast from them their ministrie, or disturb the whole church with vnaccustomed sharpenesse. For whosoever doth either by rebuking amend what he can: or excludeth that which hee cannot amende, sauing the bond of peace: or doth disallow with equity, and support with stedfastnesse that which hee cannot exclude : hee is quit and free from the curse.

12 And this doth hee say, because of the Donatists, which when they sawe vices in the churches, which the Bishops did reprowe with wordes, but not
not punish with excommunication, they did cruelly inueigh against the Bishops, and did deuide themselves from the flocke of Christe with a wicked Schisme. So at this day the Anabaptistes.

13 Augustine doth principallie commende that one thing, if the infection of sinne invade the multitude, then the sharpe mercie of liuele discipline is necessarie. For faith he, even purposes of seperation are vaine, pernicious, sacrilegious: because they are wicked and proude: and doe more trouble the good weake ones, then amend the stout euill ones.

14 The other part of discipline, consisteth there in, that as times shall require, the pastours exhort either to fasting, or solemn praier, or to other exercises of humilitie, repentance and faith, for which there is neither time, nor maner, nor forme prescribed in the worde of God, but it is left to the judgement of the church: the observation of this point also, as it is profitable, so it was vsed in the olde churche in the time of the Prophete and Apostles*.

15 Let lawfull fasting haue three endes. For wee vs the same either to bring downe the flesh: or that we may be better prepared to praier, or that it may be a testimony of our humility before God. The first end is fitter for priuare fasting. The second is common to both, and the third likewise.

16 Therefore so often as we must make praier to God for any great matter, it were expedient to proclaime a fast when wee bid praier. So when the men of Antioch did lay handes on Paul & Barnabas, they ioyne fasting with praier*. Such was the fast of Anna the Prophete, of Nehemi-as*, and others.

17 Againe, if either pestilence, or famine, or war
begin to range, or if any calamitie hang ouer anie countrie, it is the dutie of the Pastour to exhert the church to fast, that it may humbly beseech the Lord to turne away his wrath. Wee may readilie gather out of the wordes of Ioel, that the people of Israel did that*.

Obieft. It is an outward ceremonie, which together with the rest had an end in Christ.

An. Yea it is euens at this day also an excellent help for the faithfull. Therefore when Christ excuseth his Apostles*, because they did not fast, he saith not that fasting was abrogated, but he assigneth the same to times of calamitie, and he joyneth the same with mourning.

18 It is well knowne that the life of the godlie must be tempered with thriftinesse & sobrietie: but there is besides that another temporall fast, when we diminishe somewhat of our accustomed maner of living: this consisteth in three things; in the time, that we come to praire fasting; in qualitie, that being content with small fare wee avoid dainties: in quantitie that we eate more sparinglie then we are wont.

19 But we must alwaies beware that there creep in no superstition. Therfore let vs first remembre that we must rent our hearts & not our garments*. Secondly we must take heed that wee count it not a meritorious worke. Such was the doting of the Manichees*. Lastly, that it must not be strictlie required as necessarie. For that is to giue an occasion to tyrannie.

20 Wherein the men of old did erre, and those which brought in the superstitious Lent, and other ceremonies.

Obieft. Christ fasted fortie daies.
An. He fasted not therefore that he might prescribe others an example: but that by a miracle he might confirm the preaching of the gospel. Neither did he fast oft, nor after the manner of men: because he eat no meat for the space of 40 days. But as Moses to establish the authority of the law*. So Christ to begin the gospel. So Elias, to the end the people might know him to be a restorer of the law, spent 40 days without meat*. There was also a great diversitie in that superstitious imitation, which is in deeds a wrongfull zeale.

21 Afterward followed far worse times, and unto the disordered study of the common people was added both the ignorance and also the rudenes of the Bishops, & also lust to reign & tyrannous rigor.

22 There followeth another part of discipline, which appertaineth properlie to the cleargie. That is contained in Canons, which the olde Bishops laid vpon themselves & their order, of which sorte these are, that no clark should giue himself to hunting, dicing, or banquetting. To these were added the punishments also, where by the true authority of the Canons was established. To this ende every Bishop had the government of his cleargie committed to him. Therefore were provincial Synodes instituted, that those which were negligent, might be made to do their dutie. For it was in the Emperors power onlie to call a generall councell. So long as this sharpnesse did last, the clarks required no more in worde at the peoples hands, then they themselves did performe in example. Forasmuch as they were straighter to themselves then to the people. All that is so grown out of use, that nothing can at this day be insects to be more vnbridled & dissolute then the clerchie; & it is grown to such licentiousnes, that almost
all the world crieth out. Antiquitie is buried, onlie the shadowes thereof remaine.

23 They are therein straighth, and vnintreatable, that Priestes be forbidden to marry: though that be done through wicked tyrannic & against the word. Because God hath expresslie proued that this libertie might not be infringed*.

Paul forewore that such doctrine of diuels would be broched*.

ObieF. Montanus, the Tatianes, and Eucretites did condemne matrimonie, not we: but we do only exclude the Ecclesiastical order from it.

An. The Prophefie agreeth as well to the Papaftes, as to the Tatianes, because it is all one thing.

24 ObieF. The Priest must be distinguished from the common people by some marke.

An. As the Lorde did not foresee that also, in what ornaments the Priestes ought to excell: notwithstanding hee hath placed marriage among the rest of the gifts*, which Siritius the Pope called the defiling of the flesh*.

25 ObieF. The Leuiticall Priestes, so often as their courses came to minister, must haue laine fro their wiues, that being cleane they might handle holie things.

An. There is not like reason or consideration of the ministerie of the gospel, as was of the Leuiticall ministerie. For they as figures did represent the holinesse of Christ the Mediatour, and did shadow it with certaine grosse draughtes. The Ecclesiastical Pastours do not at this day beare this person, Wherefore the Apostle without exception pronounceth that marriage is honourable among all men*. Which thing the Apostles did approue by their owne examples.
Neither did the old fathers onlie tollerate mariage in the order of Bishops, but also it was pronounced in the Nicene Synode, that lying with a mans owne wife was chastitie.

After this followed the times wherein too superstitious loue of single life got the upper hand: & the praises of virginitie were long without measure.

Obiect. Priestes were manie times forbidden to marrie.

An. This liberty continued both vnder the apostles, and also certaine ages afterward, that Bishops might marie: shall we thinke that vnlawfull and vnseemelie at this day, which was vsed and receiued then with praise?

Let vs conclude that there muft be no necessitie laid, where the thing is of it selfe free, and doth depend vpon the profite of the Church.

Of vowe, by rash making whereof euery man hath miserablie intangled him selfe.

S V R E L I E it is a lamentable thing, that the church, for which libertie was bought with the price of Christes blood, was so oppressed with cruel tyrannie, and almost overwhelmed with an huge heape of traditions: but the private madness of euery man did shewe that Sathan and his ministers had so great libertie graunted the by God not without most just cause. Hereby it came to passe, that neglecting Christe, and hauing greevous burdens laid vpon them, by diggung ditches and pits for the selues, they drowned themselues more deeplie: that wee see in vowes, wherwith they binde themselues as with most straight bonds.
Lawfull vowes.

1. To whom the vowe is made.

2. Who we be.

3. With what mind.

4. Endes of vowes

Lawfull vowes. 2 Furthermore if wee will not erre in judging what vowes be lawfull, and what otherwise: we must consider three things: first, who it is to whom wee make our vowe. Secondlie, who we be which make our vowes: Lastlie with what minde we vowe. The first tendeth to this end, that we think that we haue to deale with God: whom our obedience doth so delight, that he pronounceth that all wil worshippings though they be beautiful, are accursed*. That which is done without faith, which resteth in the word, is sinne. Therefore let this be the first caution or prouision that wee attempt nothing vnlesse we haue God to goe before vs, and to tell vs as it were out of his word, what is good to be done, or unprofitable.

3 In the other let vs measure our strength, & behold our vocation, that we neglect not the benefit of the libertie which God hath giuen vs. For hee which voweth either that which is not in his power or which is contrary to his calling, is rash: & he which despiseth the bountifulnes of God, is ignorant. Such was the vow of the cutthrote* of Iephthe*, and at this day of the sacrificing Priestes, Monks, Nunnes, who forgetting their owne infirmity, thinke that they are able to lead a single life.

4 Thirdly it skilleth much with what mind thou makest thy vow if thou wilt haue it to be allowed of God. Therfore let vs direct our vowes to four ends: wherof we refer two to the time past, and two to the time to come. To the time past appertain the vowes of thanksgiving, & the vowes of repentance. Of the former we haue an example in the tithes which Ia-cob vowed*. In the old sacrifies of the peace makers. Thus must we understand the Psalmes wherein mention is made of vowes*. The second kind shalbe lawfullie
lawfully observ'd if v'dg a vowe, that we may bind
The vowe of
our selves with a straiter bonde, we renounce that
wickednesse into which we were fallen.

5 The vws which are made for the time to come
to v'd to this end, partly that we may be made mor
warie: partly that we may be pricked forward as it
were with pricks to do our dutie.

6 Such is the vowe made in Baptisme, confirmed
by catechizing and the receaving of the Sup-
per: whereby, renouncing Sathan, we binde our
selves to serve God, that we may obey his holly com-
mandements, and not obey the wicked lufts of
our flesh.

Obiæt. No man doth perfectly obey the Law.

An. The promise which we there make, is ioyned
both with craving of pardon, and alfo with craving
of the help of the holy Ghost. In particular vws
the three former rules muft be observ'd. Let them
be sober & but for a time: left if they be continuall,
theither pay them with great tediousnesse, or
being wearied with the long continuance thereof,
be enforced to break them.

7 Therefor we còdemne all superstitious vws:
Superstitious such as are abstaining from wine and flesh: fasting
vows for certaine dayes: gadding on pilgrimage to holy
places and such like.

8 Yea we see how farre Munkish vws are frô Vows of
the true rule of vowing.

Obiæt. They were allowed by the publike judg-
ment of the Church.

An. Colledges of Munkes were in times past as Colledges of
it were seminaries of the Ecclesiasticall order, it were Munkes.
that being brought vp there with great hardnesse
and patience they might be called to the office of A similitude.
Bishops.
Augustine doth thus depaint out vnto vs the forme of the old Munkerie, Conténing, saith he, the enticements of the world being gathered together into a most holy common life, they spend their time together, living in prayers, readinges, disputations, swelling with no pride, being troublesome through no stiflneckednes, waxing pale with no enuy, no man possesseth anie thing of his owne: none is burdensome to another. They worke with their owne handes those things wherwith both the bodie may be fed, & the minde may not be kept backe from God. They deliuer their worke to the Deanes, which make an account to one whom they call Father, &c.

10 Such was the Munkifh profession in times past. Our men at this day place the greatest part of their holiness in idlenesse, which if you take away, where shal that contemplatiue life be, wherein they boast they excell all other men, and draw neare to the Angels?

11 And yet they vouchsafe their order alone of the title of perfection, & they exempt the same from all callings of God.

Obiect. It is not so called therefore, because it containeth perfection in it selfe, but because it is the best of all to atteaine to perfection.

An. Yet that admiration remaineth in the common people, as if the Munkifh life alone were the Angelicall life, perfect, & cleane from all vice. Under this colour they make most gainful markets.

12 Obiect. The Munkifh life is the way to perfection, because they promise that they will keepe the Counseels of the Gospell touching loue of enemies, touching not desiring of reuenge*, &c. wherto Chri-stians are not commonly bound.

An. Such Counseels are verie commandements, which
which all Christians must obey.

13 Obieæt. The Lord sayd to the yong man, If thou wilt be perfect, sell all that thou hast, and giue to the poore*. We do that. 

An. If the summe of perfection be placed in this, what meaneth that which Paule teacheth, that he which shall geue all that he hath to the poore, is nothing vnlesse he haue loue*?

Obieæt. This is the principall worke of perfection, but not the onely worke thereof.

An. Paule maketh loue the onely bond of perfection*, without anie renouncing of goods.

14 Obieæt. The Munkish profession is a forme of a seconde baptism, because they renounce the world, to live holilie.

An. As manie Monasteries as there be at this day Convuenticles of schismatikes, who troubling the order of the Church, are cut of from the fellowship of the faithfull, that they may more freely geue them selues to pleasure. Such are at this day the Benediktines, Franciscanes, Dominicas, &c.

15 By this comparison of the old and new Munkerie it appeareth sufficientlie, that our could Munkes fallifie pretende the example of the prima-tiue Church, for defence of their profession: for as much as they differ no lesse from them then apes from men.

16 It is an excellent thing to play the Philosophers in secret: but it is not a point of christia meekness to flie as it were into a wildernesse, through hatred of mankinde, and also to forlake their offices which the Lord hath especially commanded.

17 Nowe therefore we see of what sort the vowes be, whereby Munks are admitted and entred at this
day into this excellent order. First because they institute a new worship to deserve withall, I conclude upon that which goeth before, that whatsoever they vowe it is an abomination before God. Secondly because they invent to them selves a newe kinde of life, without anie beholding of the calling of God, I say that it is rashly done & therefore vnlawfull. Furthermore forasmuch as they tie them selves to wicked worshippings, I auouch that they are not consecrate to God, but to the deuill*. The same must we say of perpetuall virginitie, which they promise to God, whereas it is not in our power.

Obieffe. We make this vowe trusting only to the grace of God.

An. Whereas it is not giuen to all*: & those are with open voyce cited to marrie, to whom power to containe is denied: it is not for vs to coceau hope of an especiall gift.

Obieffe. It hath bene observed time out of minde, that those should tye them selves with the vowe of continencie, which would wholie dedicate them selves to the Lord.

An. This custome was auncient: it is not therefore blamelesse: moreover it was lawfull for those to marrie which could not continue. Which thing is not permitted at this day.

Vowing was vsed in the Apostles time: because Paule faith that the widowes which being once receaued into the publike ministerie did marrie, did denye their first faith*.

An. The widowes which were at that time receaued to the publike ministerie were about threescore yeares of age, they layd upon them selves the condition of perpetuall single life: if they should afterwardes marrie, that did easilly come to passe which Paule
Paul faith, that casting from them shame, they became more insolent, then became Christian women. Therefore first they professed single life, so farre as the necessitie of their function did beare. Secondly it was euen then better for them to marrie then to burne. Thirdly they had already shewed a token of their aged continencie.

19 And Deaconesses were made not to delight God with singing & with mumbling not understood, and to leade the rest of their life in idlenesse which Popish Nonnes do: but that they might do to the pore the publike ministerie of the Church, that they might wholy apply themselves to the duties of loue. Thereupon I conclude with Paule, that it is wickednesse that women shoule be receaued to vowe continencie before they be threescore yeares of age.

20 Therefore let vs conclude that as vnlawfull vowes & not rightly made, are of no reputatiō with God, so ought they to be void with vs. For it is an ab- made must be surd thing that we shold be druen to performe those reuersed things, which God doth not require at our hands. Therefore vowes rashly made do not only not binde, but they must necessarily be reuersed & disanullled.

21 Therefore when they forfake the Munkish life, and take in hand some honest kind of life, they are unworthely accused of break of faith & perjūrie, because they haue broken the knot which could not be loosed (as it is commonly beleued) wherby they were bound to God & the Church. But it is no bond when God doth abrogat & disanull that which man Note, confirmeth.

CHAP. xiii.
Of the Sacraments.

B eside the preaching of the word there is an o-
her help for our faith in the sacraments, which
What a Sacrament is.

1

A medicine for our infirmity and ignorauce.
A similitude.

2

3

4

5

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AN ABRIDGEMENT OF

is of like fort. And a Sacrament is an outward signe, whereby the Lord doth seale vp in our consciences the promises of his good will, to support the weakness of our faith: and we on the other side testifie our godlinessse as well before him and the Angels, as before men. Augustine calleth it a visible signe of an holy thing.

2 The men of old vsed this word in that fense. For so often as the olde interpreter would translate into Latine the Greeke worde μυστήριον, especiallie where mention was made of holy thinges, he translated it Sacramentum.

3 By this definition we understand that a Sacrament is neuer without a promise going before it, but that it is rather annexed thereto as an appurtenance, to this end that it may confirme the promise it selfe, and may establishe and make sure the same to vs. Of which meanes God foreseeth that our ignorance and slownesse first, and secondly our weakness stand in neede. For the weakness of our faith is so great, that vnlesse it be vnderpropped on every side, it is straight way shaken and doeth forthwith faint.

4 This is that which they say commonly, that Sacrament consisteth in the word preached & understood, and the externall signe.

ObieE. It is enough if the priest do onely recite the forme of consecration euens in Latine, before men vnlearned.

An. Augustine faith otherwise that the word being added vnto the element doth make a Sacramet, not because it is spoken, but because it is beleued.

This is the word of God which we preach, sayeth Paul.

ObieE. Either we know that the word of God which
which goeth before the Sacrament is the true will of God, or else we knowe it not. If we knowe it, we learne no newe thing out of the Sacrament. If we knowe it not, the Sacrament shall not teach vs that, whose force consisteth in the word.

An. Scales which are hung vpon publike acts, being receaued alone are nothing worth, being hung vpon parchement they confirme that which is written. So the Sacramentes haue this peculiar thing aboute the word, that they are more fit to stay vp our faith, seing they do lively repreuent vnto vs the promises, depainted as it were in tables.

6 Obieff. That which is earthly and bodilie can not confirme that which is heavenly and spirituall.

An. Earthly Sacraments do not confirme the spirituall truth, but vs which are carnall.

7 Obieff. They be not testimonies of the grace of God, because they are given to the wicked also, who notwithstanding do never a whit more feel thereby that God is fauourable to them.

An. Grace is offered, but they refuse it by their want of faith.

Obieff. If faith be good, it can not be made better. For there is no faith but that which doth firmly leane vpon the word of God.

An. None of the sonses of men shal euer attaine to such perfection of faith, but that he ought rather to pray with the Apostles, to haue his faith increased*, and to haue his want of faith holpen*.

8 Obieff. Philip answered the Eunuch*, that he might be baptized, if he did beleeue with all his whole hart. Theryfore he would haue his faith to be perfect.

An. To beleeue with the whole hart is not to be-
The confirmation of faith.

The inward Maifter doth make the Sacraments effectuall.

A similitude.

An ABRIDGEMENT OF

beleue perfectly, but hartily & with a sincere mind to embrace Christ so Dauid, with my whole heart haue I fought thee, I will confesse to thee with mine whole hart.

Obiecf. If faith be increased by the Sacraments, the holy Ghost is giuen in vaine, whole worke it is to begin, maintaine, and finifh faith.

An For one benefite which these men set forth, we consider three. First the Lord teacheth vs by his word: Secondly he confirmeth vs by the Sacraments: Last of all he enlighteneth our minds by the light of his holy Spirit, and he setteth open an entrie into our hearts for the worde and Sacraments: which should otherwise onely found in our eares, and be present before our eyes, but not moue our inwarde parts.

9 Therefore the ministerie of the confirmation, and increase of faith, is so assigned to the Sacraments, that in the meane season all this proceedeth from the holy Ghost. If that inwarde maifter be wanting, the Sacramentes can do no more in our mindes, then if either the brightness of the Sunne should shine to the blind eyes, or if a voyce did foud in deaffe eares.

10 For left the worde should found in our eares in vaine: and left the Sacramentes should be present before our eyes in vaine, the Spirtue sheweth that it is God, which speaketh to vs there, he mollifieth the hardenesse of our harts, and frameth it vnto that obedience, which is due to the word of Cod.

11 For like as feede, if it should fall in a barren plot of the field, doeth but die: but if it be fowen in arable lande well tilled, and manured, it will bringe forth fruite with gayne: So the worde of
of God, if it shall hit upon an hard necke, it waxeth barren, as being sowne in sand: if it get a soule maimed with the hand of the heavenly Spirit, it will be most frutefull.

12 Yet the Sacramentes are so said truly to confirm our faith, that manie times when the Lord will take away the confidence of the thinges promised, he taketh away the Sacramentes themselves, which we may see in Adam, and the Ephesians.

Obieft. The glory of God is so farre diminished as it is derived vnto creatures, to the which so great power is giuen.

An. God yt eth the instrumentes which he seeth to be expedient, that all things may obey his glory: but we place no power in creatures.

13 Obieft. Sacraments are only signes whereby we are distinguished from profane men.

An. Sacraments are indeede sure testimonies of our faith before men, but this is the chiefest thing that they serue for our faith before God.

14 In the meane seafon let vs beware that we weaken not the force of the Sacraments, and quite overthrow the vse therof: Secondly that we do not imagine certaine hidden powers to be in the Sacramentes, which we can no where reade to be geuen them of God.

Obieft. The Sacraments do justifie & giue grace, so we put not in the barre of mortall sinne.

An. Such doctrine is deuillish, when as it promiseth righteousness without faith: Secondly, because the minds of men do rest rather in this spectacle of a bodily thing, then in God him selfe.

15 Also we must beware that we traslate not that to the one, which is proper to the other. The truth
The Sacraments worketh that which they figure only in the Elect.

Faith is like the mouth of a vessel.

Sacraments put for all manner signes

1. Gen. 2.17. & 3.3.

16 Queft. Do then the wicked bring that to passe by their unthankfulnes, that the ordinance of God is voyd, and doth come to nothing?

An. Augustine answereth: if thou receaue it carnallie, it ceaseth not to be spirituall, but not to thee*.

17 For there is none other office of the Sacraments, then of the word of God, which is to offer to vs Christ, and in him the treasures of the heauenlie grace: but they profit vs nothing vnlesse they be receaue by faith: which is to vs as the mouth of a vessell, to receaue liquours, and graces of the holic Ghost.

18 Furthermore the word Sacrament doth generally comprehend all signes, which God did euer command men to vse, that he might assure them of the truth of his promises. Thoſe he would haue to be extant sometimes in naturall things, as when he gaue Adam the tree of life to be a pledge of immortalitie*: and the rainebowe to Noe and his posteritie *. Sometimes he gaue them in miracles: as when he shewed Abraham light in a smoking oue*: when he wet the fleece with dewe, all the grounde being drie, to promise victorie to Gedeon*.

19 But we intreate properly of the Sacramentes which God wold haue to be ordinarie in his church, to nourish his children in one faith and the confession of one faith. For Augustine faith*, men can be congeled together into no name of religion, either
true or false, vnlesse they be knit together by some fellowship of visible Sacraments.

20 And these also haue bene diuerse according to the diuerse respect of time. For Circumcision was graunted to Abraham*, whereunto purifications and sacrifices were afterward added*. Christ gau to the Church Baptisme*, and the Supper*. I speake not of laying on of handes: because it is not ordinarie, neither doth it agree to all.

21 Circumcision was graunted to Abraham for a seale of the righteousnesse of faith*. Purifyinges were testimonies of their washing in Christ*. Sacrifices did promise the satisfaction of the Mediator.

22 Baptisme doth witnesse to vs that we be washed by the bloud of Christ, the Supper that we are redeemed: these two are found in Christ, who came in water and bloud*, that is, that he might purge & redeeme.

23 But the Fathers did eat the same meat which we eate, & drunke the same drinke which we drinke namely Christ*.

Obiecl. The Sacraments of the old Law did shadow grace: those of the newe do geue it being present.

An. Who dare make voyde that signe, which gau to the Iewes the true communion & partaking of Christ?

24 Obiecl. The outwarde Circumcision is nothing with God, neither doeth it geue anie thing*.

An. So it is, if the truth it selfe be wanting. Which might also be sayde concerning Baptisme, by good right. For God regardeth not the outward washing*, vnlesse the mind be inwardly purged.
Obieft. Paule doth utterly contemne Circumcision made with handes, when he compareth it with the Circumcision of Christ.

An. Paule disputeth in that place against those which required Circumcision as necessarie, wheras it was abrogat. Therefore he admoniseth the faithfull that omitting the old shadowes, they stay in the truth. And he proueth that Baptisme is the same to Christians, which Circumcision was to the men of old time.

25 Obieft. All the Jewish ceremonies were shadowes of things to come. The bodie is in Christ.

An. Paule did not therefore make the ceremonies shadowish, because they had in them no sound thing, but because the fulfilling thereof did after a sort hang in suspense vntil the giuing of Christ. And also though they shadowed Christ being absent, yet he vterted inwardly to the faithfull the presence of his power.

Obieft. Christ distinguisheth the Supper from Manna euen in respect of the efficacie.

An. He hath to deale with those which thought that Manna was nothing else but the meate of the belliie: he faith that he giueth better meate, which feedeth the soules vnto the hope of immortality.

26 Furthermore the Sacraments of both Lawes being diverse indeede in signes, but equall and like in verie deede and efficacie, do testifie that the fatherly good will of God, and the grace of the holy Ghost are offered to vs in Christ, but our Sacraments do this more plenitfullie and plainly: there is in both the same giuing of Christ.
Chap. xv.
Of Baptisme.

1 Baptisme is a signe of our entring, whereby we are admitted into the societie of the Church, that being ingrafted into Christ, we may be reckoned among the children of God. Furthermore it is geuen vs of God to this ende: First that it might serue for our faith with him: Secondly for our confession before men. Baptisme bringeth three things to our faith: First that it may be a signe of our purging, like to a certaine sealed charter, whereby he confirmeth to vs that all our sinnes are blotted out.

2 In this sense must we understand that which Paule writeth: that the Church is sanctified by Christ her spouse, and washed with the washing of water in the word of life*, and in another place: that we are saued according to his mercie, by the washing of regeneration*.

3 Obiect. Baptisme is onely geuen for the time past, so that we must seeke other newe remedies for our newe falles into which we fall after Baptisme. We be washed once washed for all our life time, and also purged. For the puritie of Christ, which is offered to vs therein, is alwayes fresh.

Obiect. Hereby men take libertie to sinne in time to come.

Obiect. This doctrine is delivered to those onely, who after they haue sinned, being weary, do groane vnder their sinnes, that they may haue wherewith to lift vp and comfort them selues againe, left they fall into despaire.

Obiect. Christ is made to vs a propitiation for re-
Baptism is the Sacrament of Repentance. An. In that place Baptism is not handled but repentance. Therefore so often as being wounded with the searing yron of conscience I shall turne vnto God, my sinnes shall be forgien me.

Obiect. By the benefit of repentance, and the keys, we obtaine remission after Baptism, which at our first regeneration is given vs by Baptism alone.

An. Baptism is the Sacrament of repentance. But if this be commended to us during our whole life, the force of Baptism ought also to be extended vnto the same endes.

5 It bringeth also an other frute, because it sheweth to us our mortification in Christ, and new life in him. For as Pauls faith, we are baptized into his death, that we may walke in newnesse of life.

6 Our faith receaueth this third frute, because it doth surely testify to us that we are not onely ingrafted into the death & life of Christ, but also that we are so united to Christ him self, that we are partakers of all his good thinges. Therefore he did dedicate and sanctifie Baptism in his owne bodie.* And we are baptized in the name of the Father, & of the Sonne, and of the holy Ghost: because we obtaine the cause both of our purging, and also of our regeneration in the Father, in the Sonne the matter: in the Spirit the effect.

7 Obiect. The Baptism of Iohn was one, the Baptism of the Apostles another.

An. Diuerse handes do not make the Baptism diuerse: but the same doctrine sheweth that it is the same: both did baptize to repentance, & remission of sinnes.

8 Obiect. There were more plentifull graces of the Spirit shed forth after the resurrection.

An. This
An. This appertaineth nothing to make the di-

Obi. They are baptized againe by Paul which

An. Baptisme is taken in that place for the gifts

Obi. John sayd that he did baptize with water

An. He did not compare Baptisme with Bap-

9 These things which we haue spoken both

go. By Baptisme we are loosed from ori-

An. Therein wee must note two things: First

11 The other is that this peruerfnes doth neuer

cesse in vs, but doth atinually bring forth new fruts

of sinne, which are called the workes of the flesh*. Gal 5.19. Those make us guilty of the wrath of God. Therefore Workes of the

we are baptized into the mortification of the flesh,  

Z iiiij
which we follow dayly, but it shall be perfected when we shall depart this life and go to the Lord.

Rom. 6.14.

Hereupon Paule exhorteth the faithfull that they suffer not sinne to raigne in their members*. Therefore he is enforced to crye out with mourning, O wretch that I am, who shall deliver me from this bodie that is subject to death?

The 2 end

1

2

3

The second end of Baptisme consisteth therein, that it may serve for our confession before men. For it is a mark whereby we do openly professe that we would be reckoned among the people of God: whereby we testifie that we agree in one religion with all Christians: and whereby finally we do make publike profession of our faith: that not onely our heartes may breath out the praise of God, but our tongues also and all members of our bodie may found out the same with such significations as they can.

Faith an instrument.

What things are given in Baptisme.

14. And the meanes to receive those things which the Lord promiseth vs in Baptisme, is faith: that we may beleue that it is God that speaketh by the signe, which purgeth vs, washeth vs, maketh vs partakers of the death of Christ: which taketh away the kingdom of Sathan: weakeneth the strength of concupiscence, and causeth that having put on Christ, we are counted the children of God.

Quest. If sinnes be not washed away by the force of Baptisme, why did Ananias say to Paule, that he should wash away his sinne by Baptisme*?

An. Namely that by the signe of Baptisme Paule might be certified, that his sinnes were forgotten.

16 Furthermore if we receive the Sacrament as from the hande of God, from which it came, we may thereby gather, that there is nothing added thereto, or taken therefrom by his worthinesse,
by whose hand it is delivered. Yea when circumcision was corrupt with manie superstitious, yet it ceased not to be counted a signe of grace. Neither was circumcision iterated under losias and Ezechias.

17 Obieqt. That faith of ours which hath followed baptismme certain yeares, doth sufficiently shew that baptismme was void.

Au. The promise was alwaies true, but our vnbeliefe did let that it had not then the effect: because though men be liars, & vnfaithfull, yet God cealeth not to be true.

18 Obieqt. Paul baptised againe those who Iohn had baptized *.

Au. We haue already faide that the baptismme is taken in that place for the visible graces of the spirit which were giuen by laying on of hands *.

19 As touching the outward signe, let vs following the natural institution of Christ, casting far from vs those Popish additions, blessing, breathing, salt, tapers, chrisme, and such like deceites of Satan. Therefore let him that is to be baptized be represented in the companie of the faithfull, the whole church being witness beholding him, and praying for him: let him bee offered to God; let the confession of faith be recited: let the promises bee repeated which are contained in Baptisme: let the instructed bee baptized in the name of the father, of the sonne, & of the hollie ghoste: at length let him bee dismissed with prayers and thanksgiving.

20 It is also appertinent to the matter to knowe this, that it was done amisse, if private men doe usurpe the administration of Baptisme. For as well the distribution of this, as of the supper, is a part of the Ecclesiasticall ministerie.
AN ABRIDGEMENT OF

Obieft. If he which is sicke diseaſe without bap-
tism, he is in danger to be depruied of the grace of
regeneration: thercforc if necessitie constrainc, and
if a lay man or a woman baptize, it is either no fault,
or a fault veniall*.

An. God pronounceth that hee doth adopt our
infants to be his, before they be borne, when as hee
promiseth that he will be our god, & the God of our
feed after vs*. Therefore salvation consisteth in the
promise, which may bee fulfilled without Baptisme:
as in the people of Israel, which died before circum-
cifion.

21 Obieft. It was an ancient custome.

An. It was not therefore to be praised. Epipha-
nius doth vpbraid Marcion, for graunting licence to
women to baptize*: and in an other place hee teac-
cheth that the holy mother of Christ was not suf-
fet to doe it.

22 Obieft. The Angell of God was pacified after
that Sephora hauing taken a stone, did circumcife
her sonne*.

An. God did not therefore approue her fact: O-
therwise we might say that the worshipping which
the Gentiles which were brought from Assyria rai-
sed vp, did please God, because the beasts ceased
to afflict the people. Secondlie, that which is parti-
cular, ought not to be made an example. Therefore
let vs conclude that the Sacrament like to a sale,
doeth not make the promise more effectuall, as being
of it selfe weake, but doth oulce confirme the same
to vs. Therefore if in omitting the signe there bee
neither sluggishsenesse, nor contempt, nor negligence
we are safe from all danger.

Chap.
That baptizing of infants doeth very well agree both with the institution of Christ, and also with the nature of the signe.

Obi. BAPTIZING of infants is grounded upon no institution of God, but it is brought in onlie by the boldness and curiosity of men, and afterwards rashly used through foolish facilitie.

An. The force of baptism dependeth upon the promise; therefore we may not deny the signe to those, to whom the things are given which are there represented.

3 Moreover if God made infants partakers of circumcision, because the promise was made to Abraham & his seed: why shall we not say the same of Baptism, seeing it is instituted for vs in stead of circumcision? For as Christ is the foundation of baptism, so likewise of circumcision.

4 There is the same promise in both, namelie of the fatherlie favour of God, of remission of sinnes, and of eternall life. The thing signified is all one, namelie regeneration.

5 But and if the couenant made with Abraham, remaine firme and stedfaft, it doth no lesse belong to the children of Christians at this day, then it did appertaine under the old testament vnto the children of the Iewes. And they are partakers of the thing signified, why shall they be excluded from the signe? If they haue the truth, why shall they be put backe from the figure?

Obi. There was a certaine day appointed for circumcision.

An. Therefore wee haue greater libertie. And
God will have infants to be received into his covenant, what more will we have.

6 Wherefore the children of the Jews were called the holy seed: because being made partakers of that covenant, they were distinguished from the children of the wicked: and even by like reason the children of Christians are accounted holy, yea although they be the issue but of one faithful parent & they differ from the unclean seed of the idolaters.

7 Wherefore the Lord Jesus doth meekly embrace the infants, which were brought to him, chiding his disciples which went about to keep them from him: forasmuch as they led away those to whom the kingdom of heaven did belong, from him thoro whom alone the entrance standeth open into the kingdom of heaven.

Queft. What agreement hath Baptism with this imbracing of Christ?

An. Because Baptism doth conuay vs vnto Christ, whom imbracing by faith we have the kingdom of heaven. Which thing he doth afterwaile testify in deed, when as he commendeth them afterward to his father. If the kingdom of heaven be theirs: why shall the sign be denied them?

Obieéf. Christ saith, Suffer little ones to come: therefore they were in age and good big ones.

An. But they are called by the Evangelists βρέφη γαία by which wordes the Grecians signifie those young infants which hang vpon their mothers breastes. Therefore to Come is put for to haue access.

Obieéf. The kingdom of heaven is not giuen to infants, but such as they be: because it is saide, To such not to them.

An. When he commandeth that infants be suffer
ferred to come vnro him, nothing is more plaine then
that hee meaneth verie infancie.

8 Ob. We can no where finde that euene one in-
fant was baptized by the hands of the Apostles.

An. So often as mention is made of some fami-
lie that was baptized*, and infants are not excluded
who will reason thence that they were not baptized?
By the very same reason women should be forbid-
den to come to the Lords supper.

9 Quest. What fruit commeth by this obserua-
tion either to parents or to the infants, which are
dipped in the holie water?

An. Faith is holpen by an excellent comfort. The
promise is confirmed to a thousande generati-
ons.

Obiet. The promise is sufficient to confirme the
saluation of our children.

An. It seemed otherwise to GOD, who as
he knoweth our infirmitie, would beare so much in
this matter with it. Therefore let those which im-
brace the promise, offer their children to the church
to be signed with the signe of mercie. Children reap
this profite, that being ingrafted into the bodie of
the church, they be somewhat the more commed
to the other members. Secodlie wher they be grown
up, they are thereby pricked forward not a little, to
the earnest studie of worshipping God. Last of all
God will punish it, if anie man despice or disdain to
have the child dipped in the signe of the couenant.

10 But let vs examine the arguments of our ad-
uersaries. First they holde that the signes of Bap-
tisme and circumcision differ muche for diuers
thinges are signified: the couenant is altogea-
ther diuers; neither have the children the same
names.
Circumcision was a figure of mortification.

**Obieft.** Circumcision was a figure of mortification.

**An.** So is baptism.

**Obieft.** With whom the covenant made goeth not beyond the temporal life: to whom the promises given, doe rest in present and bodily good things.

**An.** And if God meant to fat the Jewish nation as an heard of swine in a sty.

11 Surely if circumcision were a literal signe we must think none otherwise of baptism. Forasmuch as the Apostle maketh the one no whit more spiritual then the other*. And in the mean seasion wee doe not denye, but that God did testifye his good will by earthlie and carnall benefits, whereby wee doe alfo say that that hope of the spiritual promises was confirmed*.

12 Obieft. They were called the children of Abraham which tooke their beginning of his seede: they are called by this name which imitate his faith. Therefore theirs was the carnall infancie, and ours the spirituall.

**An.** God promiseth to Abraham that he will be his God, and the God of his seed. Whosoever they be which receive Christ the author of this blessing they be heires of this promise: and so consequentlie they are called Abrahams children.

13 Circumcision was giuen to testifye such bountifullnesse to the Iewes: whereby their mindes were lifted vp to the hope of eternall life: and it was called the scale of faith*, that Abraham might be the father both of uncircumcision and of circumcision.

14 Obieft. Paul teacheth that those which are of the flesh, are not the sonnes of Abraham*.

**An.**
An. Hee sheweth by the example of Ismael and the godnesse of Elau that the goodnes of God is not tied to the carnall seed: but that he which shall keepe the lawe of the covenant, and imbrace the promise of God by faith, he is counted the childe of Abraham.

15 ObieE. Those which in times past did circumcise infants, did onelie figure the spirituall infancie, which commeth from the regeneration of the word of God.

An. The Apostle doeth not so subtillie play the Philosopher, when he writeth that Christ is the minister of circumcision to fulfill the promises which were made to the fathers.

16 ObieE. Women ought not to be baptised, if baptism must be like to circumcision.

An. By circumcision was testified the sanctification which did agree both to men and women. But the bodies of men children alone were imprinted, which could be so onelie by nature, yet so that the women were through them after a sort partakers & companions of circumcision. Therefore let the likelihood of baptism and circumcision remaine in the inward mysterie, in the promises, in vs, in efficacie.

17 ObieE. Children are not yet by age fit to understande the mysterie signified there. Therefore they are to be accounted the children of Adam, vntil they grow vp to the age which is agreable to their second birth.

An. Then were they to bee left in death. But on the other side Christ commaundeth that they bee brought to him: because he is the life.

Ob. Infants do not therefore perish if they bee counted the children of Adam.

An. Yea in Adam we all die: neither doth there remaine any hope of life, but in Christ alone.
How are infants regenerate being not endowed with knowledge either of good or evil?

The work of God, though it be not subject to our capacity is not yet nothing. For theirs is the kingdom of heaven, where into no unclean thing doth enter. Therefore they are first regenerate, & sanctified from their mothers womb.

From the womb, that is, from their childhood. The scripture speaketh so.

The Angel telleth Zacharie, that that which was not yet borne shall be filled with the holy ghost.

And sure he Christ was therefore sanctified from his very infancy, that he might sanctify his elect in himself, out of every age without difference.

The spirit acknowledgeth no regeneration in the scripture, but of the incorruptible seed, that is, the word of God.

Peter speaketh onely of the faithful which had been taught by the preaching of the word. To such the word of God is the onely seed of regeneration. It doth not thereupon follow that infants cannot be regenerate by the power of God.

But faith commeth by hearing, the whereof they have not yet obtained.

Paul speaketh of the ordinarie dispensation of the Lord, which he saith to keep in calling his. But he hath inlightened many without anie preaching.

Baptism is the Sacrament of repentance and faith. But neither of these is in tender infancy.

Circumcision was a signe of repentance, and a seal of faith. And yet infants were circumcised. What if we say that infants are baptised to the
repentance and faith to come? Which two though they be not as yet formed in them, yet the seed of both lieth hid in them through the secret operation of the spirit, whose fruits shall afterward appear.

21 If therefore those whom the Lorde hath vouchsafed to elect, having received the signe of regeneration, doe depart this life before they growe vp, he renueth them by the power of his Spirit, as he himselfe alone foreseeht to be expedient. If they come to riper yeares, that they may be taught the truth of baptism, they shall be heereby more inflamed to the desire of renewing, the marke whereof they haue given them, that they might think thereupon throughout the whole course of their life.

22 Obieft. Baptisme is given for remission of sins.

An. I graunt: Therefore seeing God doth assure this age of hope, of mercie, why should we take from the signe, being indeed farre inferiour?

Obieft. The church is cleansed by the Lorde; by Eph. 5.26, the washing of water in the word of life.

An. Therefore it seemeth to be an unmeet thing, that it should want the testimonie of it in infants, who are by right accounted a part of the church, seeing they be heires of the kingdome.

Obieft. Wee are ingrafted, by baptism into the body of Christ.

An. Therefore infants must bee baptized, that they be not plucked from the body of Christ.

23 Obieft. Peter counsaileth the Iewes to repent and then to be baptised for the remission of sinnes. Also Philip maketh answere to the Eunuch, that he may bee baptised, if hee beleue with his whole heart.

An. Hee speakeoth of those which are grown
They which are grown vp must not be baptized vnlesse their conversion & faith be seen and tried. There is an other respect to be had of infants.

24 As wee may see in Abraham, whose faith the Sacrament doth followe*: in Isach it goeth before all understanding *: because hee is contained in the couenant from his mothers womb, by right of inheritance.

25 Obieft. Vnlesse one be borne againe of water and the spirite, hee cannot enter into the kingdom of God*. They thinke that baptism is called regeneration. Therefore they which are not capable of regeneration, ought not to be baptised.

An. He doth not there intreat of baptisme, but of regeneration which is made by the spirite, which is compared to water*, as in an other place to fire: otherwise faith should follow after baptism, seeing water is put before the spirit. Which is contrarie to the scripture*.

26 Obieft. All which are not baptized must be adiudged to eternall death.

An. Yea whosoever beleeueth in the sonne, shall not see death. He shall come into judgement, but he shall passe from death to life*, we do no where finde that hee which was not yet baptised is condemned.

27 Obieft. It was said, Teach, then Baptize*. Againe, he which shall Beleeue, & be baptised, shall be sau ed*. What will we more? Therfore doctrine and faith must needs goe before baptism.

An. If we would greedilie stay in the order of the wordes, it shoulde likewise follow, that we must first baptize, then afterward teach: seeing it is said, baptize, teaching them to keepe*, &c.

28 But hee intreateth there of those which are grown vp, which must first be taught, & then when they
they beleue, they must bee baptized: but infants are baptized by reason of the promise made to their parents.

29 If any man cauill, that infants are to be de-priued of food, because the Apostle doth not per-mit them to eate which doe not worke, shall he not be worthie to be spitted at of all.

An. Because he determined to lay a sure foun-dation of baptisme then by his preaching, he sancti-fied it vnder his owne bodie, that it might succeede circumcision.

30 Obieft. In like sort infants were to bee made partakers of the supper.

An. They differ greatlie therein: because baptism is a certayne entring into the church: the supper is giuen to those which are grown vp in yeares, which are now fit to beare strong meate, which are apt to discerne the body & blood of the Lord,which thing doth not agree to infants.

31 Obieft. As the signes of Christ are perfect, they do likewise require those which are perfect, or capa-ble of perfection.

An. The perfection of baptisme reacheth vnto death: therfore it is ill done to restraine it vnto one minute of time.

Obieft. The signes of Christ, are instituted for memories fake, that euery one may call to minde that he was buried togetheter with Christ.

An. It appertaineth to the supper, that euery one examine himselfe.

Obieft. All those remain in death which beleue not in the sonne of God, and the wrath of God re-maineth vppon them *. And therefore infants

*Infantes must be baptized because of the promise.

2 Thes. 3.10. Why Christ was not baptized when he was thirty yeares of age.

Why the Sup-per is not made common to in-fants.

Joh. 3.36. The examina-tion of the Sup per.

A a i
which cannot beleue, lie in their owne condemnation.

An. Christ speaketh not there of the general giltinesse, wherein all the posteritie of Adam is inwrapped, but he doth only threaten to the contemners of the Gospell, damnation. But this doth nothing belong to infants.

ObiecT. Whosoeuer is borne of the spirite, heareth the voice of the spirite.

An. That is, the faithful are framed to obedience as the spirit worketh in them.

ObiecT. Because that which is naturall is first*, we must wait for the time which is fit for baptism, which is spirituall.

An. Though faith Paul they bee lost by nature, which are borne of the faithfull, yet they are holy by supernaturall grace*.

ObiecT. When Dauid went vp into the tower of Sion, he did carrye with him neither blind nor lame but courageous souldiers*.

An. Yea trulie, he biddeth blinde & lame to the heauenlie banquet*.

ObiecT. The Apostles were fisheers of men, not of children*.

An. All kinde of fishe is gathered into the net of the Gospell*.

ObiecT. Spirituall things are fit for those which are spirituall*, infants are not such.

An. He intreateth of doctrine, yea God doth consecrate to himselfe by his free adoption, those which are begotten of the flesh.

Ob. They must be fed with spirituall meat, if they be new men.

An. Baptisme being the signe of adoption sufficeth them, untill being growen vp they be able to beare
beare strong meat.

Ob. Christe calleth all his vnto the holie Super-

An. Hee admitteth none but such as are alrea-
    die prepared to celebrate the remembrance of his death.

Obieff. It is monstrous if a man eate not, after he is borne.

An. Christe is neuerthelesse meate to infants, though they abstaine from the signe.

Obieff. A good steward giueth meat to the fami-
     lie in due time*.

An. It belongeth to God alone to determine that.

Ob. The Apostles are commanded to make hast to the harvest, whiles the fields are white*.

An. Christ his meaning is to haue the Apostles to addresse themselves more joyfullie to the worke, whiles they beholde the present fruite of their labours.

Obieff. All Christians are brethren, in which number infants are not, so long as we drudge them from the supper.

An. None be heires of the kyndome of heauen, but such as are members of Christ.

Obieff. No man is made our brother, but by the Spirite of adoption, which is onlie giuen by the hea-

ring of faith.

An. That is preposterously drawen to infants, which is spoken onlie of those which are growen vp.

Obieff. By regeneration we be made Gods. But those be Gods to whom the worde of God is spok-

en. Which doth not agree to children, which are infants.

An. The place of the Psalme is wrested to a
The Supper doth nourish those which are begotten by the word. 
Signes.

A three fold ende.  
1. 2. 3. 

The confirmation of faith is the first ende of the Supper.

Strange sense. Againe to seigne that there is a God-head in the faithfull, is of Seruetus his dotings. 

Obiess. Sheepe and goates were not straightway offered in sacrifice, so soone as they came out of the wombe. 

An. All the first begotten so soone as they opened the matrix, were holie to the Lord*. Therefore we must not wait for mans strength. 

32 Therefore let vs conclude that those opinions must be taken away, which make void that consolation which the faithfull conceiue in their minds, by the promises of God; which make them unthankfull toward the mercie of God: & sluggish to teach their children godlinesse.

** Chap. xvii.**

Of the holie Supper of Christ, and what is anayleth vs.

1 Like as we are by baptisme brought into the church of God; so by the spirituall banquet we are kept in that life, into the which hee hath begotten vs by his word. The signes are bread & wine, which represent unto vs the invisible food, which we haue by the flesh and blood of Christ. The ende is threefold: that it may serve for confirmation of our faith: for our confession before men: and for exhortation to love. Therefore this mistycall blessing tendeth to this ende: namelie, that it may confirm to vs that the bodie of the Lorde was once so offered for vs, that we do now eat the same, & by eating it do feel in our selues the force of that onlie sacrifice: that his blood was shed for vs, that it is to vs continual drinke. And so found the wordes of the promise which is added there.

2 And
And out of this sacrament godlie soules may gather great fruite of confidence, and sweetnes, because they haue a testimonie that we are growne together into one body with Chrift, fo that we may cal all that ours which is his: againe whatsoeuer is ours hee will haue it so imputed to him, as if it were his owne. Heereupon it followeth that eternall life is ours, and that wee cannot bee condemned by our sinnes, from the giltnesse whereof he acquiteth vs.

Whereas he commandeth vs to take, hee signifieth that it is ours: whereas hee biddeth vs eate, he signifieth that, that is made one substance with vs. Wheras he faith of his bodie, that it is deliuered for vs, of his blood that it is shed for vs, hee therein teacheth that both these are not so muche his as ours: because he tooke both, and layd downe both, not for his owne commoditie, but for our salvation. And the whole force of the sacrament confiſteth in these wordes: which is giuen for you: which is shed for you.

Therefore they be not the principall parts of the sacrament, to preach to vs the bodie of Chriftie simplicie, and without anie higher consideration: but rather that promise, whereby hee doth teſtifie that his flesh is meat indeed, and that his blood is drinke indeede: wherewith wee are fedde to eternall life. Whereby hee affirmeth that hee is that bread of life, of which whosoever shall eate, hee shall liue for euer.

That is done, both by the Gospel, and also more plainlie by the holie Supper. Where both hee himſelfe offereth him ſelfe to vs with all his good things: & we receive him by faith. Furthermore we must in this place beware of two vices: that neither doing too much in extenuating the signes, wee in the Supper.

2 Fautes: to be taken heed of
Eating is a fruit of faith.

The flesh of Christ is meat indeed.

This is also to be observed that when the cuppe is called the covenant in the blood, there is a promise expressed which serveth to confirm faith, whereupon it followeth that vnlesse wee haue respect vnto God, & imbrace that which he offereth, we do not rightlie vfe the the holy supper.

6 Ob. In the supper we are only partakers of the Spirit of Christ.

An. Yea his flesh is meat indeede, and his blood is drinke indeed: neither hath anie man life but hee which eateth that flesh & drinketh that blood.

8 The summe cumeth to this end: that Christ was frō the beginning that liuelie word of his father, the fountain of life, and the original frō whence all things did alwaies receive life. That life was then made manifest, whē the Son of God having taken our flesh vpō him, offered himself to be seen with eyes, & handled with hands. Moreover it maketh the selfe same flesh wherein it is to bring life to vs, that thowrow partaking thereof, we may be fed to immortality. Herein the godly haue singular comfort, that they finde life in their owne flesh. Let them onely hold
hold out the lap of their heart, that they may embrace it being present.

9 Obieft. The flesh of Christ hath not so great power of itself, that it can quicken vs, which by the owne condition was subject to mortality: & being now endued with immortality doth not live of itself.

An. Yet it is by good right said to give life, which is filled with fulnesse of life, that it might pour it out into vs. For the flesh of Christ is like to a fountain being rich, and such as cannot be drawne dry, which doth pour out into vs the life which floweth from the godhead into it.

10 Therefore our soules are none otherwise fed with the flesh and blood of Christ, then bread and wine do maintain and sustain the corporall life.

Obieft. The distance of place is so great, that the flesh of Christ can not come to vs, that it may be to vs meate.

An. The power of the holy Ghost doth so much surpasse our senses, that it is a foolish thing to go about to measure his infinitnesse by our measure. Let faith conceave that which the mind doth not comprehend, that the Spirit doeth trulie vnite those things which are separate in place. After which sort the Apostle sayd: that, the bread which we break is the partaking of the bodie of Christ.

Obieft. It is a figurative speech, wherby the name of the thing signified is given to the signe.

An. By the breaking of bread, the Lord doth not only represent, but also deliver the partaking of his bodie.

11 And the holy mysterie of the Supper consisteth in two things: in bodilie signes, & in the spiritual truth. Let vs therein consider three things: the signification: the matter which dependeth ther-
AN ABRIDGEMENT OF

12 Three things to be considered.

1. The matter.
2. The signification.
3. The effect.

Three things to be considered.

The matter is Christ with his death & resurrection. By the effect we mean redemption, righteousness, and eternal life.

12 And although in the mysterie of the Supper we grow together in one body with Christ by faith, yet we reiect the error of those, which faften Christ to the element of bread.

13 Obieff. The bodie of Christ which is in it self visible, lieth hid and is couered vnder the forme of bread after consecration*, so that onely whitenesse remaineth.

14 An. Hence came faigned transubstantiation. But there should be no likelihoode betwecne the signe, and the thing signified.

Obieff. Some of the old writers did vfe the word Turning.

An. That they might teach that the bread which is consecrated to the mysterie, doth much differ from common bread: but they wold not abolish the substance of the outward signes.

15 That is it which is signified by the worde of consecration:that shall appeare by an example. The water which flowed out of the rocke in the wilderness was a signe of the same thing to the Fathers, which the wine doth figure to vs in the Supper. But it was a common watering to beastes, & the people, and the cattell. Whereupon it followeth that there is none other chaunge made, but in respect of men, by reason of the promise.

Obieff. The rod of Moses being turned into a serpent, though it get the name of a serpent, yet it retaineth the old name, & it is called a rod*. So bread is called bread, though it be become a new substance.

An. The
An. The eye was a witness of that turning, but not in the Supper; and in short time it returned to the owne forme, therefore it retaineth the name of a rod.

16 Obieft. The bodie of Christ as it is invisibile & ubiquitous, infinite, it is euerie where: therefore nothing doth hinder, but that it may lye hid vnder bread.

An. The nature of a true bodie doth not suffer that.

17 Obieft. The flesh of Christ had never anie other measuringes saue onely so farre & wide as heaven and earth do reach. And whereas Christ was borne and did grow, that was done by dispensation, that he might fulfill in the sight of men, those things grown which were necessarie to salvation.

An. What is this, to ascribe to Christ a phantasticall bodie, but to raise vp Marcion from hell?

Obieft. Christ's bodie is glorious and immortal. Therefore there is none absurdicitie if it be contayned in more places the one, if in no place, if in no forme vnder the Sacrament.

An. But the body was mortal which Christ gaue to his discipiles, the day before he suffred.

Obieft. He had alreadie shewed his glorie to the three discipiles in the mount.

An. He meant by that brightnesse to give them a taft of immortalitie for an houre. But he had not a double bodie: but it was his owne, garnished with newe glorie.

18 Go to, if they will tie and fasten the bodie & bloud of the Lord to the bread and wine, the one must needs be pluckt away from the other.

Obieft. The bloud is in the bodie, and the bodie in the bloud.

An. That is a friouloous starting hole. For they
19 Furthermore let us never suffer these two exceptions to be taken from us. That no jot of the heavenlie glorie of Christ be diminished or taken away: which cometh to passe when he is tied to the earthly creatures. Secondly that we do not imagine any thing to be in his bodie, which is not agreeable to mans nature: which cometh to passe when it is either said to be infinite, or to be in more places then one at one time.

20 Obieet. The Pronoune, This, doth only note the forme of bread.

An. But Christ did testifie that that which he reached to his Apostles, namely breade, was his bodie.

Obieet. The bread must needes be chaunged into the bodie of Christ, because it was sayd, This is my bodie.

An. This word, is, is never taken for to be changed and turned into an other thing.

Obieet. This is my bodie, signifieth as much as that the bodie of Christ is with the breade, in the bread, and vnder the bread,

An. These speeches are too diverse, that the bread is the bodie, and that the bodie is with the bread. Secondly, the bread should be Christ, and also God. The cup should be the newe Testament, whereas it is only a signe thereof.

21 But the name of the thing is giuen to the signe because of the alliance which is betwene the things signified and their signes. So Circumcision is the couenant. The lambe is the Pasleouer. The sacrifices of the Law are the putting away of sinnes; the doue is the holie Ghost. The stone is Christ.

22 Obieet. The force of the verbe substantiue is
so great, that it admitteth no figure.

An. And yet Paul expoundeth it, where he calleth bread the communicating or partaking of the bodie of Christ*. An. Then God is a man of warre*. God hath eyes, cares, hands, feet.

Obieét. When Christ did comfort his Apostles, he spake not darkly or figuratively.

An. It is true. For vnlesse the Apostles had remembred that the bread was figuratively called his bodie, they shoulde haue bene troubled with a thing so strange or monstrous, that Christ should sit at table in their sight, & should be included in the bread being invisible.

24 Obieét. The infinite power of God must not be made subject to the lawes of nature.

An. The question is not what God could do, but what he would do. And it pleased God that Christ should haue a true bodie.

25 Obieét. We haue the word wherein the will of God is made manifeest.

An. The gift of interpretation must not be bannished out of the Church, which bringeth light to the word.

Obieét. We haue the word.

An. Such as the Anthropomorphits had in times past, when they made God to haue a bodie. 26 Obieét. Christ sayde, Behold I am with you vntill the end of the world*. An. He sayd in another place, Me shall you not haue alwayes with you*. For he is present euerie where by his diuine majestie: whereas in bodie he is at the right hand of the Father.
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Queft. Shall we then appoint Christ some certaine countrey of heauen?

An. This is a curious question: we beeleeueth that he is in heauen, it is enough.

27 These words shewe the same, to go away, to ascend, to be lifted vp on high, whiles the Disciples did behold*. And Paule likewise affirmeth*, that we must looke for him from heauen.

28 Obieft. Augustine faith, that the bodie and bloud of Christ are distributed in the Supper*.

An. He expoundeth him selfe when he faith, that the Sacraments take ther names of the likelioode of the things which they signifie. Take away, layth he, spaces from the bodies, and they shall be no where: and because they shall be no where, they shall not be at all.

29 Obieft. The bodie of Christ is in it selfe visible in heauen: but in the Supper it is invisible by dispensation.

An. Yea Peter faith that the heauen must containe Christ vntill he come againe*.

Obieft. His bodie was swallowed vp of his godhead after his ascension.

An. There should remaine no difference betwene his divinitie, and his humanitie.

Obieft. His bodie is glorified.

An. It is not therefore infinite. Because Christ sayd, See and grope*.

Obieft. Stephen saw him after his ascension*.

An. It was not needfull for Christ to change his place, who could make the eyes of his seruaunt so quicke of sight, as that they should pierce into the heauens. The fame must we also say of Paule*.

Obieft. Christ came out of the graue, when it was shut*: and he came in to his Disciples when...
the doores were shut.*

An. As Christ walked vppon the water euens as
vpon an hard pauement: so no maruell if the hard-
ness of the stone did yeeld when he came againft it.

Obieft. Christ vanished away suddenly out of his
Disciples light as they went to Emaus*.

An. He became not invisiblie, that he might take
away the light of him selfe from them, but he did
only go out of sight, as before he had holden their
eyes that he might not be knownen*.

30 Obieft. Where soeuer the godhead of Christ
shall be, there shall his bodie be also.

An. The one only person of Christ doth so con-
 sist vpon two natures, that yet notwithstanding ei-
 ther of them hath still her owne properties remay-
nning.

Obieft. No man ascendeth into heauen, but he
which came downe from heauen, the Sonne of man
which is in heauen*.

An. We must not despise the communicating of
properties. Christ was in heauen as he was God, v-
pon earth as he was man.

31 Obieft. There shall be no presence of Christ
in the Supper, vnlesse it be in the bread.

An. As if, if Christ lift vs vp vnto him selfe by his
Spirit, we do not as well enjoy his presence.

32 Christ pronounceth that his flesh is the meat
of the soule: his bloud the drinke of the soule. He
commandeth vs to take, I doubt not but he doth in-
deed reach it, & I do receaue it. It is an higher my-
sterie then that it can be vtered in words.

Obieft. Then there shall be a mixture of the flesh
of Christ with our soule, or a pouring out therof in-
A powring out
to the same.

An. No trulie. But let it be sufficient that Christ
How our soules are nourished by the bodie of Christ

3*8

33 Obieet. This doctrine is contrarie to the true and real eating.

An. The true eating is spirituall.

Obieet. So then we touch only the frute or effect of the flesh of Christ.

An. Christ is the matter of the Supper, therupon followeth the effect, the purging of our sinnes.

Obieet. Who so ever are made partakers of the Sacramental eating they are made partakers of the bodie and bloud of Christ.

An. The vnbelievers receaue the signes, not the thing signified.

Obieet. Mans vnthankfulness can not diminish the faithfulnesse of Gods promises.

An. I graunt: but some receaue the spirituall meate when it is offered them, some reprochfully refuse it, which are destitute of faith.

Obieet. Hereby the word is diminished, This is my body, if the wicked receaue nothing but corruptible bread.

An. God will not be knowne to be true, in the verie receauing, but in the constancy of his goodnesse.

Quest. How shal Christ come to the condensation of certaine, vnlesse they receaue him vnworthely?*?

An. Men do not purchase to the selues death by receauing Christ vnworthely, but by refusing him.

1 Cor.11.29. 

Homil. in Joh. 59

34 Therefore Augustine faith, that the rest of the Disciples did eat the bread the Lord: but Iudas did eat the bread of the Lord, where he doth plainely exclude the vnbelieuing from partaking of the bodie and bloud of Christ.

35 This
35 This knowledge will likewise easily draw vs to carnall worshipping, which some have cre-
sted in the Sacrament through peruersie rashnesse.

Obieet. If it be the bodie, then the soule, and the
godhead must be together with the bodie. Therfore
we must worship Christ.

An. It is a false accompanying. For the body of Christ is not Christ. Again the body is in heaven, not in the
supper. Therfore the Apostles did not worship it pro-
strating themselves, but they took it sitting at table.
Last of all Luke faith, that the faithfull did commu-
icat, not in worshipping, but in breaking of bread*.

36 The Nicene synod meant to prevent this mis-
chief when it forbad vs to be hulously intenct to the
signes set before vs. Neither was it ordained in times
past for any other cause, that ye people should be ad-
monished before the consecration to lift vp their harts
37 Obieet. We geue this worship to Christ.

An. Then we need no signe, seeing Christ sitteth
in heaven. And wheras they carie about pompously
the consecrated host: which they shew forth in a so-
lemne spectacle to be beheld, worshipped, called v-
pō, it is too superstitious. We haue hitherto shewed
how the mystery of the holy Supper serueth for our
faith with God. Now let vs speake of the outward co-
feffion: Paule interpreteth that to be to shew forth
the Lords death, which was instituted by the Lord
before, that the disciples should do it in remembrance
of him*. And that is publikly, & altogether with one
mouth openly to confesse, that the whole confidence
of life & saluation is placed in the death of the Lord:
that we may glorifie him by our confession: and ex-
hort others to geue glory to him, by our example.

38 Thirdly the Lord also wold haue it to be to vs
in stead of exhortation: then which none other can

Accompanying.

I 2

3

4

The Nicene synod.

Why it was

fayd lift vp your

heartes.

They carie a-

bout the con-

secrated host.

2 Ourward co-

feffion is the

second end of

the Supper.

1 Cor. 11. 26.

more vehemently animate and inflame vs both to pureness and holinesse of life, & also to love, peace, consent. For he doth so impart to vs his bodie, that he is altogether made one with vs, & we with him. Paule did plainly teach that: The cup of blessing is the partaking of the bloud of Christ. The bread of blessing is the partaking of his bodie. Therfore Augustine doeth oftentimes call this Sacrament the bond of loue.

39 Hereby is that verie well confirmed whereof I spake, that the right administration of the Sacraments is not without the word. For what soever profit we reape by the Supper, the word is requisit: whether we be to be confirmed in the faith: or to be exercised in conscience: or to be stirred vp to loue, we haue neede of prayer. What shall we then say of that dumbe action of the Papists, of their magicall enchantment, and of other toyes?

40 Furthermore like as we see that this holy bread of the Supper is spirituall meate and wholesome to the faithfull: so againe it is turned into most hurtfull poysion to all those whose faith it doth not nourish: & whom it doth not prouoke to the confession of praise, and to loue. Therfore Paule exhorteth euery one to trie and examine him selfe.

41 Obie. They do eate worthely which are in the state of grace, namely pure, & purged from all sinne.

An. By such an opinion & doctrine all men shold be kept backe from the vse of this Sacrament.

42 But let vs remember that this holy banquet is a medicine for the sicke: a comfort for sinners: a reward for the poore: which should nothing profit the founde, righteous, and rich, if anie such could be found. Therfore we shal drawe nere worthely, if we know
know our owne vnworthinesse, and seeke our righteousnesse in Christ.

43 But as touching the outward rite of the action, all things shall be well done, if they be done with love & edification. Let vs begin with common prayer: the let a sermon be made: then let the minister having set breade and wine vpon the table repeate the institution of the Supper: let him recite the promises which are therein left for vs: let him also excommunicate all those which by the Lordes inhibition are forbidden to come therto: let prayer be made, that the Lord wil with like benignity frame vs to receive that food as he hath vouchlafed to bestowe it vpon vs: & that seeing of our selues we are not, he will of his mercie make vs worthy of such a banquet: and here let either Psalmes be song, or let somewhat be read: and let the faithfull communicate in such order as becommeth them. After the Supper is ended let an exhortation be made to faith, confession, & loue. Last of all, when the thankesgiving is ended, let the Church be dismissed. If that were done at least euerie weke, it should be more allowable. 

44 This was an euill ordinance that it should be receaved but once in a yeare, and that but for fashions sake. Luke sheweth that it was ofterner vset in the Apostolike Church: whe he faith that the faithfull continued in the doctrine of the Apostles, in fellowship, in breaking of bread, and prayers*. Which thing was long time obserued in the Church: as we may gather out of the Canons of Anacletus', and Calixtus.

45 By these constitutions the holy men meant to retaine and mainaine the often vse of the communion, deliuered by the Apostles them selues: which they saw to be most wholesome for the faithfull, & to
How the often use of the Supper grew out of use by little and little. 

*In sex. cap. Io. tract. 26.


The signe of the blood was forbidden the lay people.

The bodie is distinguished from the blood

The partaking of both signes is necessarie.

How the often use of the Supper grew out of use through negligence of the people. Augustine testifieth of his age, that this Sacrament was prepared and receaused in some places. dayly, in some places certaine dayes coming betwene. The same doth Chrysostome teach.

46 And surely this custome which commandeth to communicate but once in the yeare, is a most certaine invention of the deuill: through whose ministerie soueruer it was brought in.

47 Out of the same shop came that other con- stitution also, which did either steale, or take from the better part of the people the halfe of the Supper: namely the signe of the bloud, which being forbidden the lay and profane men (these titles do they gue to Gods inheritance) it became proper to a few shaelings & anointed persons. For this is the commande ment of eternall God, that all drinke.

Obieff. It is to be feared lest the consecrate wine be shed.

An. As if all dangers were not before seene by the eternall wisedome of God.

Obieff. One doth serue for both. For the body is not without bloud.

An. As if the Lord had for no cause distinguished his bodie from his bloud, both in words and signes. We must retaine the profite which we reape in the double earnest by the ordinance of Christ.

48 Obieff. We must not set a rule from one fact, whereby the Church may be tyed to continual obseruation.

An. It is no simple fact. Because Christ appoin ted that the Apostles should do so afterwarde. For these are the words of one that commandeth, Drinke ye all of this.

Obieff. The Apostles alone were admitted to be par-
partakers of this Supper, whom he had alreadie chosen into the order of sacrificing Priests.

An. He commanded that they should so distribute the bread and wine, which was afterward obserued by the faithfull after the Apostles time for the space of a thousand years, & all without exception were made partakers of both signes.

49 Neither did this custome growe out of use so long as any droppe of integritie remained in the Church. Gregory whom you may by good right call the last bishop of Rome, faith, that it was kept in his time. Yea it endured as yet, foure hundred yeares after his death, when all things were grownen out of kind.

50 Neither did the Apostle lie when he told the Corinthians, that he had received that from the Lord which he had deliuered to them. For afterward he declareth the tradition, that all of them both one & other should be partakers of the signes.

CHAP. XVIII.

Of the Popish Masse, by which sacrilege the Supper of Christ hath not only bene profaned, but also brought to nothing.

Hereby it appeareth how farre contrarie the Masse is to the holy institutio of the Supper.

Ob. It is a sacrifice to obtaine remission of sinnes.

An. Yea it blasphemeth Christ: it burieth his crosse: it maketh his death to be forgotten: it taketh away the frute thereof: and it weakneth the Sacrament wherein the memoriall of his death is left.

2 First, those which say Masse must needs be Blaspheming of Christ. And that cannot be done without horrible blaspheming of Christ, seeing he is appointed of his

The virtues of the Masse. 1. 2. 3. 4. 5.
Father to be the onely and eternall priest: & such as hath no neede to haue a vicegerent vnder him.

ObieE. Sacrificing priests are not appointed vnder Christ as if he were dead, but they are only Suffragaines or helpers.

An. Christ who is not hindered by death is one, and needeth no parteners.

ObieE. Melchisedech offered bread and wine to Abraham, which was a preparation to the Maffe.

An. That is falsly referred to bread and wine, which the Apostle referreth to blessing.

3. Another vertue of the Maffe, is: that it doth binie the croife and passion of Christ.

ObieE. The Maffe is onely a reparing of the sacrifice which was once offered.

An. The Apostle teacheh, that no repetition is necessarie, saying: The remission of sinnes being once obtained, there remaineth no more offering.

Ob. The Maffe is the application of the sacrifice.

An. The true application is made by the preaching of the word, & the administration of the ho- lie Supper.

4. ObieE. It shall come to passe that incense & a cleane oblatio shall be offered to his name, through out the whole world.

An. As if it were a new & unwonted thing with the Prophets to depaint out by the externall rite of the Law, the spirituall worship of Cod, wherto they exhort the Gentiles, when they speake of their cal- ling.

5. The third office of the Maffe, is, to blot and rafe out of mes memories the true death of Christ. For what is the Maffe but a newe and altogether a diverse testament, seing that it promiseth newe re- mission of sinnes?

Ob. This
Obiect. This sacrifice is unbloudie.

An. Therefore contrary to the nature of sacrifices, because there is none without shedding of blood, lest washing be wanting.

6 The fourth office of the Mass is to take from vs the fruit which came to vs from the death of Christ. For who can thinke that he is redeemed by the death of Christ, when he shall see new redemption in the Mass?

Obiect. We obtain remission of sinnes by none other means in the Mass, saue onely because it is alreadie purchased by the death of Christ.

An. That is, we are redeemed by Christ vpon that condition, that we our selues may redeeme our selues.

7 Last of all the holy Supper wherein the Lord lefte a remembrance of his passion, is taken away, when the Mass is set on foot. For the Supper receiuenth, the Mass giueth & offereth: the Supper teacheth that we obtain salvatió by the death of Christ alone, the Mass chalengeth that to it self: the Supper is the bond of unitie, the Mass of division: For in the priuate Mass, there is no partaking of the Supper, though there be manie present.

8 Obiect. But the priest eateth in the name of the whole Church.

An. Who commanded him so to do? Christ will have the bread to be broken and divided. In the Mass it is shewed and worshipped.

9 Moreover this peruersneffe was vnknowen to the purer Church. Therefore let vs say that they do erre filthilie, which take the Mass for a sacrifice.

10 Obiect. The men of old time called the holy Supper a sacrifice.

An. But they declare therwithall that they meane
How the Supper is a Sacrifice.

The comparison of Moses his sacrifices, and our thanks giving.

The Supper nothing else, but the remembrance of that only sacrifice, which Christ our only Priest did offer upon the cross.*

- 11 Moreover they did more near imitate the Jewish manner of sacrificing, then either Christ ordained, or the nature of the Gospel did bear: & they turned aside too much unto the shadows of the law.

- 12 For there is difference put betwixt Moses his sacrifices and the Lord's Supper, because though they did represent to the people of the Jews, that efficacie of the death of Christ, which is given to us at this day in the Supper: yet the manner of representing was diverse. Because there the Priests, the sacrifice, the Altar, did figure the sacrifice of Christ which was to come: but the signs of the Supper as bread and wine, do celebrate the remembrance of the sacrifice already past.

Two kinds of Sacrifices.

- 13 Furthermore the word Sacrifice being taken generally, doth comprehend what soever is offered to God. And though there were diverse forms of sacrifices, yet they may be referred unto two members. For either the offering was offered for sinne, after a certaine manner of satisfaction, and it is called expiatory or cleansing: or it was in stead of thanksgiving, to testify the thankfulnesse of the mind. To this are referred burnt offerings, & drink offerings, oblations, first frutes, peace offerings, but the sacrifice of cleansing was so offered by Christ alone, & so finished, that there is no place left afterward for anie other sacrifice.

- 14 Wherfore the shaulings by Massing commit blasphemie, and that such as is not to be suffered, both against Christ and against his sacrifice, when they think upon the repeating of the oblation, and of newe remission of sinnes.

- 15 Euen
15 Even Plato doth sufficientlie reprove their vanities, where he derideth them very witthilie, which thought that their wickedness was covered with these as with veiles: and having made as it were a covenant with God, did more carcelstile pamper themselves: he seemeth altogether to allude to the use of the cleansing of the Maff.

16 Under the other kinde of sacrifice which were called the sacrifice of thanksgiving, all offices of love are contained, when we doe toward our brethren, we honour the Lord himselfe in his members: againe, all our prayers, praises, thanksgiving, and whatsoever we do to the worship of God: which is so necessary for the church, that it cannot be absent from the same.

17 Such workes had the name of sacrifices given them, not onlie in the new testament, but also in the old; and in this sense all the faithful are called Priests.

18 What remaineth but that the blinde may see the deafe may heare, and very children may understand, this abomination of the Maffe? Which being offered in the golden cup, hath made all kings of the earth, & people to drunke, that being more blockish then verie beasts, they have placed the ship of their fasting in this one only deadlie gulf. This is that Helena for whom the enemies of the truth fight so couragiously.

19 There are the things which we thought good to speake concerning the two Sacraments: the use whereof was delievered to the Churche of Christ, from the first beginning of the newe Testament, to the ende of the worlde: namelie, that Baptisme shoulde be as it were a certaine entrance into the Church, and the entring or beginning of faith: and
The Supper is as it were continual food, wherewith Christ doth spiritually feed the family of his faithful. For that cause it is often repeated, but baptism is not so.

20 Therefore let the church of Christ be content with these two: neither let it not only admit another third for the present time, but not so much as desire it, or wait for it, until the end of the world. For it belongeth to God alone to institute a sacrament, seeing it belongeth to him alone both to promise and also to give salvation.

Chap. xix.

Of the five sacraments falsely so called, where it is declared that the five other be no sacraments which have been hitherto commonly taken for sacraments: and also it is shewed what manner of things they be.

1 Now let us come to the other five sacraments whereof the Papists have falsely given the name of sacraments, seeing they have neither commandement nor promise.

2 Furthermore we must hold this strongly, that it belongeth to God alone to institute a sacrament.

Obiect. The old church did hold that there be seven sacraments.

An. That cannot be proved: for when they speak of those signes, which ought to bee testimonies of gods grace toward vs, they are content with these two, namely Baptisme and the Lordes Supper.

1. Of confirmation.

What confirmation is.

4. It was a custom in times past, to present the childre of christians to the Bishop: that they might fulfill
fulfill that duty, which was required of those which being grown vp, did offer themselves to be baptized. For they were among those that were to be catechised, until being well instructed in the mysteries of faith, they could make confession of their faith before the Bishop, and the people, then they were examined according to the forme of the Catechism which was then common. And to the end this action might have more reverence and dignity they laid their hands vpon them. Which ceremonie I commend, and could wish it were restored at this day to his pure use.

5 But the latter age, hath put I wote not what feigned confirmation for a Sacrament of God, having in a manner blotted out the thing it selfe.

Obie. Confirmation giueth the hollie ghost for increase of grace, which is giuen in baptism for innocencie: it strengtheneth them to the battaile, which in baptism are regenerate to life: which is done with anointing, and this forme of wordes: I signe thee with the signe of the hollie crosse, and I confirme thee with the Chrisme of saluation, in the name of the father, and of the sonne, and of the hollie Ghost.

An. It is trimlie & handsomely done. But seeing there is no word of God, this sacrilegious boldnesse cannot be excused.

6 Obie. We might imitate the Apostle, which by laying on of hands gaue the hollie ghost.

An. This was an especiall gift in the Apostles, & lasting but for a time. Furthermore they gaue the spirite visiblie: which the shuelings doe not.

7 Obie. Our ointment is the oyle of saluation. Popish oynte.

An. Who taught you to seeke saluation in oyle.

Ob. It hath force to strengthen.
An. But Paul draweth vs farrefro the elements of this world, who condemneth nothing more then to sticke to such pettie observations*. Surelie they whiche call oyle, the oyle of salvation, doe renounce the salvation which is in Christ.

8 Againe, whereas they attribute more to confirmation then to baptism, because baptism cannot well be made perfect without confirmation: do they not inforce vppon vs their diuelfe wickedness?

9 Obieff. All the faithfull must receiue the holy ghoste by the laying on of handes, after baptism, that they may be found perfect Christians, because he shall never be a Christian, vntele he be annointed with the Bishops confirmation.

An. Then Christ doth onlie begin Christians, the oyle doth make them perfect. By this sentence the Apostles, Martyrs, and a great sort of christians are condemned, which were not annointed.

10 Obieff. Holy annointing must be more reuenced then baptism, because it is administered properly by the hands of the chiefeft bishops, Baptisme is distributed commonly by all Priestes.

An. O sacrilegious mouth darest thou set fat or oyle defiled onlie with the stinch of thy breath, and charmed with mumbling of words against the sacrament of Christ, and compare it to water sanctified by the word of God?

Obieff. It must haue greater reuence giuen it not for the greater vertue which it giueth, but because it is giuen by those which are more worthie: and in a more worthie part of the bodie, that is in the forehead: or because it giueth greater increafe of vertues: though baptism bee more auailable to remission.

1 2 3

The dignitie of
the popisp
annoynting.

Christians annotated.
An. First doe they not bewray themselves to be Donatistes, which esteeme the force of the Sacrament by the worthinesse of the minister.

11. The other reason is foolish. For we say that in Baptisme the forehead is likewise dipped in water. In comparison of this wee set not one pece of dogue by their oyle, either in Baptisme, or in Confirmation.

Obieét. Oile is deerer.

An. This inhauing of the price is theft, iniquity, and deceit. In the third reason they bewray their owne godlineffe: when as they say that there is greater increase of vertues given in Confirmation than in Baptisme. By laying on of handes the Apostles gaue the visible graces of the spirite: wherein doth the fat of these men shewe it selfe fruitfull?

12. Obieét. The obseruation of Confirmation is most ancient, and confirmed by the consent of many ages.

An. It is no whit the better. Because a sacrament commeth not from the earth, but from heaven. Not from men, but from God alone.

13. Therefore let vs conclude that the true vse of Confirmation is the maner and order of catechizing, or a forme written for this vse: which containeth a familiar summe in a manner of all points of our religion: wherein all the whole Church of the faithfull must agree togethuer without controversie. When a childe is tenne yeares olde let him offer himselfe to the Church to make confession of his faith: let him be examined concerning every point, let him make answere to euery point, if he be ignorant in anie let him be taught.
2. Of repentance.

14 The men of old time observed this order in publike repentance, that those which had done and ended those satisfactions which were enioyed the were by solemne laying on of hands reconciled. That was a token of absolution, whereby both the sinner himselfe was lifted vp with hope of pardon, before God, and the church was admonished to re- ceive him courteously, putting out of mind the remembrance of his offence. To the greater commen- dation, the authoritie of the Bishop came between.

Afterwarde in successe of time the matter came to that pastie, that euen in private absolutions they vsed this ceremonie.

15 The Romifh schoolemen take great paines to find a sacrament heere.

Ob. Outward repentance is a sacrament & signe of the inward repentance, that is, of the contrition of the heart.

An. If it were a sacrament, it shoulde be an outward ceremonie instituted by the Lorde for confirmation of faith.

16 It might with a fairer colour be objectsted, that the absolution of the priest is rather a sacrament, then either outward or inwarde repentance. For they might easilie haue saide, that it is a ceremonie to confirme our faith, concerning remission of sins, and that it hath the power of the keyes.

17 Therefore let vs conclude that repentance cannot be a sacrament: because there is no particular promise of God extant for this thing, which is the onlie staffe and stay of a sacrament. Secondlie, that whatsoeuer ceremonie is here shewed foorth, it is a meere inuention of men.

Obiect. Icrone faith*, that it is the second boord after
after shipwracke: because if anie man haue marred his garment of innocencie, which hee had in Baptisme, hee may repaire it againe by repentance.

An. This is a wicked saying: because baptisme is not blotted out by sinnes. Moreover baptisme is the sacrament of repentance for the remission of sinnes.* Therefore there is no cause why we should make an other sacrament for repentance.

3. Of the'last anointing, as they call it.

18 The third seign Sacrament is extreme vn- & tion, which is done only by the priest, and that in extremitie: and with oile consecrated by the Bishop: and with this forme of words, By this holie anointing, and his most holy mercie, God doeth forgive thee whatsoever thou hast offended, by seeing, hearing, smelling, tasting, touching. they feigne that it hath two vertues: remission of sinnes, and ease of the bodile disease; if it be expedient so to be: if not, saluation of the soule.

Ob. The institution is set downe by James*.

19 An. That was a temporall gift: and through the unthankefulnesse of men it did quickly cease. For by the same reason Siloah, the clay, spittle, dust, might be a sacrament.

Furthermore therefore they bee injurious to the holy ghoste, which make that rotten oyle which is of no force, his power. But seeing the cerimonie is not instituted by God: neither hath the promise of God, it cannot be a sacrament.

21 Furthermore, James will haue all sicke men to bee annoyned: these annoint with their grease, bodies which are halfe dead. James will haue him noyning, that is sicke to bee annoyned by the Elders of the Church: these men will haue none to annoyn but the masse priest. It was common oyle which they
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Consecration of oyle.

The plentiful of orders.

Isa.11.2.

Shewing of clarks.

of thefe men vse charmed oyle, and such as in niene times saluted in this manner, thrice, Haile holy oyle; thrice, Haile holy ointment; thrice, Haile holy balme.

4. Of ecclesiastical orders.

22 The Sacrament of order possifeth the fourth place, being so fruitefull of it selfe that it bringeth fo forth seven pettie Sacraments: which when they reckon vp, they reckon thirteene. And they be dorekeepers, Readers, Exorcists, Acoluthes, Subdeacons, Deacons, Priests. They say there be seuen, because of the feuen fold grace of the hollie ghost*. Some others make niene after the similitude of the triumphant Church: some will haue shauing of clarks to be the first order of all, and the order of Bishops to be the laft. Some excluding shauing reckon vp the order of Archbishops. Others some adde Psalmistes, and singers. Thus do men disagree when they dispute and reason about diuine matters without the word of God.

23 But this surpasseth all follie, that in euerie one they make Christ their fellow in office.

24 They make Readers, Psalmistes, Dorekeepers, Acoluthes, with great pompe: that they may take vpon them a vain title, and doe nothing of that which their name requireth.

Obieff. This must be ascribed to the peruersenes of times.

An. Then there is at this day no fruit of their holy orders in the church.

25 Nowe let vs speake of the ceremonies. First whomsoever they take to bee of their souldiers, they enter them into the Cleargie with a common signe. For they shauie their crownes, that the crowne may signify princelie dignitie. The crowne of their head is
is made bare that their minde may freely behold the glory of God: or that they may be taught, that the vices of their mouth & eyes must be cut of: or shewing is the laying away of temporall things. The compasque about the crowne is the remnant of their goodes serring for sustentation of their life. All things are done in figures. Yet there is no kinde of men more greedie, blockishe, or more gien to lust.

26 Obielt. The crowne of Clarkes hath the beginning from the Nazarites.

An. What els doe they allege, but that their mysteries are mee ludaisme.

Obielt. Paul shaued his head*.

An. Not for sanctificatiōs sake, but that he might beare with the weake nose of his brethren.

27 Dorekeepers when they are made they receive the keyes of the Church e'dore: Readers, the Bible: Exorcists, the formes of conjuring: Acoluthes, Tapers and a Crucet. Lo what be the ceremonies of the lesser orders, where in on Gods name there is so great hydden vertue, that they may be not only signes, but also causes of invisible grace. Beeing suche Sacramentts as were unknowne to the fathers, and inuented without commandement, or promises.

28 There remaine three orders which they call greater. It belongeth to the priests to offer the sacrifice of the bodie and blood of Christ vpon the altar, to make prayers, and to bless Gods giftes. Therefore they receive the Partin and the Hoasts & their hands are annointed. Thus they do corrupt the priesthood of Christ, and the order by God appointed: and as concerning laying on of hands which must be vied to commed the office of a true Elder,
Laying on of handes.

**An  Abredgment of furclyndoegrcatlie allowcthat. Notwithstanding I hauc not put it in for a third Sacrament, I did it for this cause, because it is not ordinarie with all the faithfull, but a speciall rite for one certaine function.**

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**Ioh. 20. 22.**

**Popish breathing.**

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**Annoynting of Priestes.**

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**A printe which can not be put out.**

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29. The ceremonies agree verie well with the thing it selfe. When the Lord sent the Apostles to preach, he breathed vpon them* by which signe he represented the power of the holie ghoste. These good men retained this breathing, and they whisper ouer their sillie Priestes, as if they did put forth the holie ghost out of their throat: Take, say they, the holie ghoste. And so by their foolish gesture they mock Christ. Experience likewise teacheth how true that is, which crieth that of horses they are become Asses: of foole, frantike persons, which are made priestes.

30. They say that they received anointing from the sonnes of Aaron. Therein they shew themselves iniurious to the Priesthood of Chrifte, which alone was figured by all the olde priesthoode. Therefore they fall away from Christ, and they deprive them-selves of the office of pastours.

31. This is the holie oyle, which maketh such a print as cannot bee blotted out; as if the oyle couldc not bee wiped away with dust, and salt, or foape.

**Obieff.** But that print is spirituall.

**An.** What hath oyle to doe with the soule? where is the word?

**Obieff.** Moses was commaundedd to annoint the sonnes of Aaron*.

**An.** There is commaundement giuen there like-wise touching the Coates, the Ephod, the Hat, the Crown, the Girdles the Miters, touching the killing of
of a calf, and the burning of the fat thereof, & why do they not observe it?

32 It is the office of the Deacons to assist the Priests in all things which are done in the Sacraments: namezie in Baptizing, in Anointing, in the Pattine, in the Chalice: to bring in the oblations, & to set them upon the Altar, to prepare the Lordes Table, and to cover it with the cloathes: to bear the cross, to pronounce and sing the Gospel and Epistle to the people. Is there one word here touching the true ministerie of the Deacons? What is the ceremonie? The Bishop layeth his hand upon the Deacon: hee layeth a stoale upon his left shoulder: hee giueth him the text of the Gospel: I pray what do these thinges belong to the Deacons?

33 To what end should I speake of Subdeacons? They were in times past appointed to have the charge of the poor. They have at this day a trifling function: to bring the Chalice and Patten, the Cruet with water, & the towel to the altar, to Popish toyes, powre out water to wash the handes, &c. What rite was this? He receiued of the Bishop the Patten and Chalice: of the Archdeacon the Cruet with water, the Manuall and such other baggage. In such toyes the holy ghost is included. This is the care they have for the poor. No word, no promise: therefore this can be no sacrament.

5. Touching Matrimonie

34 The last is matrimonie, which as all men graunt to be instituted of God, so no man, untill Gregories time, did ever see it giuen for a Sacrament.

ObieA. It is a signe of an holy thing, that is
of the spirituall conjunction between Christ and his church.

An. Matrimonie was not instituted for vs of God for this purpose, that it might lift vp our faith. Also it were an aburde thing to call all those sacraments, which are signes of holie things: otherwise the starses: a graine of mustarde seede: leaue, a sheepeheard: a giant, and infinit other things should be Sacraments.

35 Obieft. This is a great sacrament faith the Apostle.

An. He calleth it a mysterie, that is a secret: neither doth he speake of matrimonie, but in Christ & the church.

36 The Latine interpreter hath ofteentimes put the word sacrament for an hiddē thing, in no other sense, then Paul called it a mysterie: as in the Epistle to Timothie, the Ephesians, and els where.

But if matrimonie be a sacrament, Why do they call it the desiling of the flesh? Why will they not suffer Priestes to marrie?

37 Why doe they forbid marriage from Septuagesima to the vras of Easter: three weekes before the natuirtie of S.Iohn: from Aduent untill the Epiphanie? That wee may rid our selues out of their myre, let vs conclude that there be onlie two ordinarie and common sacraments in the Churche of Christ, Baptisme & the holie Supper of the Lord.

Chap. xx.

Of civill gouernment.

A double gouernment in man.

Furthermore seeing there is a double gouernment in man, and we haue spoken sufficienly
ently of the one which is placed in the soul and inward man, and doth respect eternall life: it remaineth that we intreat of the other, which appertaining unto the ordering of the civil and outward righteousness of maners. These two though they be separate, yet are they joined together, not confounded.

2. Obieft. What haue the civil lawes to do with a Christian man? We are dead by Christ to the elements of this world, and wee are translated into the kingdome of God, and we sit among the heauenlie ones. Therefore it is an vnmeet thing for a Christian man to bee occupied with these profane and uncleane cares.

An. These two governments are distinguished, they are not contradictory. If the kingdome of God did extinguish this present life, civil lawes should be superfluous. But if it be the will of God that we should bee as pilgrims vpon the earth, those which take away these helpes from man, they take from him his manhood.

Ob. There ought to be such perfection in the church that the owne moderation thereof ought to be a law.

An. That is foolishlie to imagine that perfection which can never be found in the fellowship of men.

3. Therefore there is no lesse use of civil policy (which causeth not only that we liue well together, but that no offence of religion arise) then of bread & water. And it hath 3 parts: the magistrate who is the keeper of the lawes: The lawes according to which he ruleth: the people which obeyeth the Magistrate.

4. The Lorde doth not only allow the office of Magistrates, but he giueth the same most honourable titles, and hath wonderfully commended the same to vs. For they are called Gods, because
they beare the person of God, whose vicegerents they are after a sort*. Such were Dauid, Iofias, Iofaphat.

Kings are nursing fathers of the Church. 

They are after a fort*.

Kings are therefore called nursing fathers, and Queenes nursing mothers*, of the Church, neither are they deposed from their honour. After that Paul had admonished Timothee that prayers should be made in the common assemblie, for kings, hee addeth forthwith the reason, that wee may lead a quiet life vnder them with all godlinesse and honestie. In which wordes he commendeth to their patronage the tuition of the church.

What things are to be done by a Magistrate to doe his dutie.

6 Which cogitation ought continuallie to exercise the Magistrates: partie that they may be raised vppe to doe their dutie, that they may represent vnto men integritie, wisedome, continencie, innocencie, seeing they knowe that they are appointed to bee ministers of righteousness, goodnesse, and prouidence: partie that they may mitigate with singuler comfort the difficulties of their offices, which are many and great.

7 Obieet. The Lorde said to the Disciples. The kinges of the nations reigne ouer them, but among you it is not so, where hee that is the chieuest must become the leauest*.

An. He speakevth there of Ecclesiasticall policie and governement, and not of the ciuill and outward. But Paul faith that there is no power but of God*.

Furthermore there be three kindes of ciuill governement: Monarchie or when one governeth: Aristocratie or the governement of the best men, Democracie, or common governement. If you compare the states themselves togetheuer, it cannot easilie be discerned which is best and most profitable. It is our
is our duty to shew our selves yeelding, and obedient to those whom the Lord hath set over us.

9 The office of Magistrates, as it is described in the worde of God, teacheth vnto both tables of the lawe. For no pollicie is happilie framed vntill the first care be of godlinesse: and they are disordered lawes which doe onelie prouide for men neglecting the right of God. As touching the second table, Ieremiie denounce eth to kinges, that they doe iustice & judgement*. Therefore they are armed with power to defend the good, and to keepe vnder the wicked with sharpnesse.

10 Obieft. Are all forbidden by the law of God, to kill*. Therefore it is not lawfull for a Magistrate, and him that is godlie, to be bloody.

An. The Magistrate in executing judgements, doth nothing of himselfe, but doth execute the verie judgement of God. So Moses flewe the Egyptian*. And the best Magistrate must beware of these two rockes especiallie: that he do not rather wound then cure with sharpnes of mind; or that he fall not into most cruell humanitie through superstitious desire of clemencie. It is an euill thing to liue vnder a prince, vnder whom nothing is lawfull: but worse vnder whom all things are lawfull.

11 Thence wee may gather that it is sometimes needfull, and lawfull for kinges to take weapons in hand, to represse the vnquiet motions of seditious men:to helpe the oppressed: and to punish the wickednesse of the wicked.

12 Obieft. There is no testimonie or example extant in the newe testament, which teacheth that warre is a thing lawfull for Christians.

An. There is the same reason to make warre nowe, whiche was in times past: neither is there
1. Anie cause to the contrarie, which ought to keepe Magistrates from defending their subiects: Againe, the Apostles do frame the kingdom of Christ, and not fashion policie. Last of all, Christ altered no-
thing, neither did hee commaunde Souldiers to cast their weapons from them*. But and if warre be lawfull, Garrisons, Leagues, Munition, Fort-
tresses and other such things shall bee permitted by the law of God. In the meane season they must
beware that they be not more led by their own affec-
tion, then by common feeling.

13. It liketh me also to adde that last of all, that
tributes and taxes are the lawefull revenuews of princes: which they may bestow indeede, especial-
ly to maintaine the common charges of their bur-
den. Notwithstanding let Princes remember that
their treasure chambers are not so much private co-
ers, as treasuries of all the people, which they
cannot ryotoufliie bestow or waft, without manifest
injurie.

14. In pollicies, lawes are next to the Magistrate,
being the most strong synowes of commonwealths,
or rather the soules thereof, without which the ma-
gistrate cannot bee: as they cannot be without the
Magistrate. For the law is a dumbe Magistrate; as
the Magistrate is a liuing law.

Object. A common wealth cannot be well fra-
med, wherein the politike lawes of Moses are neg-
lected, and it is governed by the common lawes of
the Gentiles.

An. This saying is false and foolish: which thing
shall easilie appeare by deuiding the lawe given
by Moses into the Morall Lawe, the Ceremoni-
all Law, & the Iudiciall Law: if we throughlie view
euerie part, that we may see what of them appertai-

*
Therefore seeing the morall Lawe is contained in two pointes whereof the one doeth simple commande to worship God with pure faith and godlinesse: and the other to loue men sincerely: it is the true rule of righteousnesse appointed for the men of all nations, and times, which will frame their life according to the will of God. The ceremoniall Lawe was the schooling of the Iewes, vntill God gaue his Christ, who was then shadowed by figures. The Judiciall Law which was giuen to them in stead of policie, deliuered to them certaine formes of equitie and righteousness, whereby they might live innocently & quietly among themselves. And as the Ceremoniall did appertaine vnto the first part of the Lawe: the Judiciall to the seconde: yet either of them had properties distinct from both tables of the Lawe. Therefore as ceremonies might be abolished though godlinesse remained safe and sound: so the offices of loue may be done, though these Judiciary constitutions be taken away. Which thing if it be true, surely everie nation hath free libertie left to make such lawes, as it shall see to be profitable for itselfe: which notwithstanding must be framed according to the perpetuall rule of loue.

Wherein we must diligently mark two thinges: the appointing or making of the lawe, and the equitie thereof. The latter is natural for all lawes. But the former doth consider the circumstances of times, places, and nations. Therefore it is diverse.

It remaineth that we speake of the people, which the Magistrate governeth by the law, & how he ought to vs both.
Obieft. The office of Magistrates is superfluous among Christians, who are forbidden to revenge, require, to go to law.

An. Paule testifieth the contrariety, that he is to vs the minister of God for our good*. Therefore we may use his hand against the injuries of wicked men.

18 For lawes are lawfull, if a man use them well. And there is a right use both for the plaintiff to pleade: and also for the defendant to defend: but with this affection onely, that every one defend by right that which is his owne.

19 So Paule defended himself against the false accusations of his accusers: and he challenged before the judgement seat the prerogative of the Roman libertie: and he appealed from an unjust deputy, to the judgement seat of Cesar*.

Obieft. Men are forbidden to be desirous of revenge*.

An. The vengeance of the Magistrate is not mans, but Gods.

20 Obieft. We must not resist cuill: but we must turne the right cheek to him, which giueth vs a blow on the left.

An. Christ will have those which are his to abstaine from desire of rendring like for like, that they may rather put vp iuries then repay it.

21 Obieft. Paule condemneth suits generallie.

An. He reprooueth the immoderate furie of the Corinthians in going to law, which caused the wicked to speake cuill of the Gospel.

The office of subiectes.

22 The first dutie of subiects toward their Magistrates, is, to thinke most honourable of their function, namely, which they acknowledg to be a jurisdiction committed of God: and for that cause to re-
uerence them as the Ambassadors of God: & that with a sincere and quiet minde, not constrained. Which Paule expoundeth: that we must obey not only for wrath, but for conscience sake*.

23 Another thing is, that with minds bent to the honoring of them, they approve their obedience to them: whether they must obey their decrees, or pay tributes, or take upon them publick offices and burdens, which appertaine to common defence*. The third thing is, that they commend the safety & prosperous of those under whom they live, to God by prayer*:

24 Hitherto touching the Magistrate who is indeed the father of the countrey, the pastor of the people, the preserver of peace, the president of justice. But if there shall be anie which shall change power into tyranny, what must we do? Surely that sense and feeling hath always bene bredde in the minds of all men, no lesse to hate and abhorre tyrants, then to love and reverence lawfull kings.

25 But if we loke into the word of God, it shall leade vs thither, that we be subject to the government of all Princes, although they do nothing lesse then that which was their dutie to do*. This is hard and yet true, that subjectts must as well reverence a tyrant, as concerning publique obedience, as the best king, if they had him.

26 Because such are not giuen without Gods providence, the singular working whereof we see in distributing kingdoms, and in placing of kings. In Danieell it is sayd. The Lord changeth the times and the courses of times: he casteth away kings, & he appointeth kings*. God gaue to Nabuchadnezar the land of Egypt*.

27 Therfore Nabuchadnezar is called the ser-
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Nabucadnezar the servant of God. Also God commandeth that he be reverenced with great reverence and obedience*; for none other cause surely, but because he had the kingdom into the princely throne and palace whereof he was taken by the heauenly decree. Therefore let those seditious cogitations never come into our mind, which may turne us away from that true and sincere obedience.

28 Obieff. That commandement did belong to the Israelites.

An. But we must marke with what reason God doth establish the commandement. I haue geuen, faith he, the kingdom to Nabucadnezar*: wherefore serve him and live. Therefore to whom soeuer it shalbe certaine that the kingdom is geuen, let vs not doubt that we must serve him. And so soone as the Lord doth advance anie to the kingdom, he maketh his will knowne to vs, that he will haue him to raigne*. Therfore God commandeth his people to pray for the Babylonians*. And Daviud being appointed to be king would not smite Saule, who did unworthely pursue him, but he called him honouable his Lord, and the annoyned of the Lord.

29 Obieff. Governours owe mutuall duties to their subjectes.

An. If the Magistrate do not his due office toward his subjectes, yet it standeth them vpon to thinke vpon and perfourme that which beongeth to them, and which is commaunded by God: that this may more easilie be done, let vs call to minde our offences*: and then humilitie shall bridle our impatience: Laft of all let vs craue help at the hands of the Lord, in whose hand the harts of kings are, & the inclining of kingdoms*.

30 And here both his maruellous goodnesse, and also
also power, and providence sheweth them felues. For sometimes he stirreth vp of his servantes manifest deliverers, and furnisheth them with his commandement, that they may punish a wicked government: sometimes he directeth to that end the furie of those which thinke vp and go about another thing. So he delivered the people of Israel from the tyranny of Pharaoh, by Moses: he set them at liberty from the violence of Chusian the king of Syria by Othoniell. So he tamed the pride of Tyrus by the Egyptians: so he bridled the insolencie of the Egyptians by the Assyrians: he brake the cruelty of the Assyrians by the Chaldeans: he tamed the haughtiness of Babylon by the Medes & Persians: when as Cyrus had nowe subdued the Medes. And he beat downe the unthankfulness of the kings of Juda and of Israel sometimes by the Assyrians, sometimes by the Babylonians, albeit not after one manner. For the former sorte followed the lawfull calling of God: the latter sorte did the worke of God though ignorantly.

Notwithstanding the Lorde did execute his will, when he brake the bloudie scepters of kings, & ouerthrew their vntolerable governments. Therefore let vs never despise or offend the reverent authoritie of the Magistrate. I speake of private persons. For if there be at this day anie Magistrats, for the behalfe of the people appointed to tame & moderate the lust of kings, (such as the Ephori were among the Lacedemonians: the Tribunes of the people which were set against the Consuls: or the Demarchi against the Senate of the Athenians: or at this day in every kingdom the three eftates) I doubt not, but that according to their office, they may withstand the outrageous licentiousnesse of kings.

A Magistrates authority must not be offended.

Examples of Gods providence in disposing kingdoms.

Three eftates in kingdoms,
32 But in that obedience of subjects we must especially mark, that it leadeth us not away from the obedience of God. The Lord is the king of kings, whom we must first obey, and then afterwarde those which are in authoritie: but no otherwise but in him. Danieell obeyed not the wicked commandement of the king *. On the other side the Israelites which did too much obey the wicked commandement of the king are condemned. That decree was pronounced by the heauenly crier, that we must obey God rather then men*. Let vs comfort our selves with this cogitation, that we do then performe that obedience which the Lord requireth, when we suffer any thing whatsoever it be, rather then we will swarue from godlinesse.

The love of God overcometh all things.
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